

A SURVEY OF MARATHI DIALECTS

III

Kuṇabī of Mahād

by

A. M. GHATAGE

*Professor of General Linguistics
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The State Board for Literature and Culture
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INTRODUCTION

The Kunābī dialect described here belongs to the Taluka of Mahād in the southern part of the Kolaba District, along the western coast of Maharashtra. It thus falls in the region of the dialect to which Grierson has given the name of 'the Konkan Standard'. As this dialect is much closer to the standard Marathi, it was necessary to go to the fairly isolated areas in the rural parts and choose older people who were expected to be free from the growing influence of the standard language. Hence a choice of the agricultural community was made and two old men from the small villages of Kokre and Karanjkhoh, of more than sixty years of age were selected and their speech recorded. Both the persons have not gone out of their immediate surroundings and have only come to Mahād, which is at a walking distance from their places. Yet the influence of the standard language could be seen in their speech and many forms and expressions show two alternate shapes, one belonging to the dialect and the other to the standard form of Marathi. While the first is found in a continuous text or story, the other is frequent in detached sentences and in isolated items. The difference between the speeches of the two informants was not great or significant except in the use of intervocalic or final /d/ and /r/ where it appears that the original form of this dialect used only /r/ in place of both /r/ and /d/ of the standard. At present both the sounds are used with variation in individual items. Nasalization in vowels was completely absent and this feature markedly contrasts with its presence in the speech of the educated in the same area. The limited experience of the informants made it difficult to get a larger vocabulary of a general nature, though they have ample material for the professional vocabulary of agriculture and other kindred activities.

It was not possible to elicit complex constructions and the syntax was of an elementary type. So also difficulty was felt in ascertaining the exact semantic contents of expressions and words and it was not possible to make finer distinctions of meaning with the limited time of field work available.

The material collected consists of about 1,200 words, 300 sentences and some 10 stories with a number of nominal and verbal paradigms. The description of the dialect is fairly complete, though a few gaps are left here and there, which are of no consequence. No attempt at normalisation is made and hence a couple of inconsistencies may be found. The gender of a number of words, particularly Mas. or Neut. could not be ascertained because it is overtly marked only in the plural and not in the singular. In the texts, the informants often repeated parts of it, either parts of sentences or a few sentences, and it was found necessary to drop a few of them in order to make the texts more readable. But no inconsistencies in grammar or construction are tampered with, as they form, it is felt, a part and parcel of the speech habits of the speakers.

Thanks are due to Shri W. V. Paranjpe, who worked with me as the field worker in collecting the material of this dialect and helped me in analysing it. As usual, I have enjoyed the help and courtesy of the Director, Deccan College, Poona and the facilities of the Department of Linguistics.

A. M. GHATAGE.

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CHAPTER I

PHONOLOGY

1. Vowels

The Kunābī dialect has the following system of vowels

i	u
e	o
	ə
ɛ	ɔ
	a

These vowels can be grouped into two classes :

/ɛ/ and /ɔ/ form class 1 and the remaining six vowels form class 2. Vowels of class 1 show no allophonic length, being always long, while vowels of class 2 have two allophones each, one being short and the other long. Their long allophones are found in all monosyllabic words and in dissyllabic or polysyllabic words in the final syllable.

The two vowels /ɛ/ and /ɔ/ of class one are not widely used in this dialect. They are confined only to the medial position in a few words and do not occur either initially or finally.

The six vowels of class 2 have a wider distribution. They occur initially, medially and finally. However words beginning with /e/ and /o/ are few in this dialect. Words beginning with /i/ and /u/ are fairly common, while those beginning with /ə/ and /a/ are most frequent.

At the end of words /i/ and /a/ are most common, /e/ and /o/ occur in a less number of words while /u/ and /ə/ are found only in a limited number of words.

The description of these vowel phonemes with relevant examples follows

/i/ high front unrounded vowel.

/inənti/	request	[inənti:]
/kiʈal/	spark	[kiʈa:l]

It has an allophone [i:] in the environment stated above :

/goli/	pill	[goli:]
/gaɖit/	in the cart	[gaɖi:t]
/čic/	tamarind	[či:c]
/it/	span	[i:t]

/e/ higher mid front unrounded vowel.

/eʈola/	coiled object	[eʈola:]
/dena/	loan	[dena:]
/peru/	guava	[peru:]

It has an allophone [e:] in the environment stated above :

/təkte/	wooden planks	[təkte:]
/ɖalge/	big baskets	[ɖalge:]
/dev/	God	[de:v]
/vel/	time	[ve:l]

/ə/ mid central unrounded vowel.

/ənnə/	food	[ənnə:]
/kəta/	story	[kəta:]
/ghərat/	in the house	[ghəra:t]

It has an allophone [ə:] in the environment stated above :

/ghər/	house	[ghə:r]
/kokrə/	name of a village	[kokrə:]
/borə/	jujube fruit	[borə:]
/bagət/	in the garden	[bagə:t]

/a/ low central unrounded vowel.

/khalu/	one playing on a musical instrument.	[khalu:]
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/gaði/	cart	[gaɾi:]
/gotambil/	a kind of drink	[gotambi:l]

It has an allophone [a:], in the environment stated above :

/kha/	eat	[kha:]
/ag/	fire	[a:g]
/ghar/	kite	[gha:r]
/kuraɖ/	hatchet	[kura:r]

/u/ high back rounded vowel.

/kutra/	dog	[kutra:]
/guru/	teacher	[guru:]
/ucki/	belch	[ucki:]
/gulama/	O dear one	[gulama:]

It has an allophone [u:] in the environment stated above :

/gut/	thread	[gu:t]
/pu/	pus	[pu:]
/pul/	bridge	[pu:l]
/peru/	guava	[peru:]

/o/ higher mid back rounded vowel.

/oṇḍa/	log of wood	[oṇḍa:]
/kərdota/	a waist-band	[kərdota:]
/kokila/	female cuckoo	[kokila:]

It has an allophone [o:] in the environment stated above :

/ot/	pour	[o:t]
/goṭ/	story	[go:t]
/jato/	(I) go	[jato:]
/čikol/	mud	[čiko:l]

/ɛ / lower mid front unrounded vowel. Phonetically it is always long [ɛ:]

/šet/	field	[še:t]
/pɛr/	joint of finger	[pɛ:r]
/tɛl/	oil	[tɛ:l]
/thes/	tripping	[thɛ:s]

/kɛs/	hair	[kɛ:s]
/kɛl/	plantain	[kɛ:l]

/ɔ/ lower mid back rounded vowel. Phonetically it is always long [ɔ:]

/bɔt/	finger	[bɔ:t]
/pɔt/	belly	[pɔ:t]
/pɔr/	child	[pɔ:r]

As can be seen from the allophonic statement, it is clear that length in the vowels is not distinctive and can be ascertained on the basis of the syllables in a word and its place in it. The vowels in the monosyllabic words are always long, and in polysyllabic words the vowels in the final syllable are long, while they are short in all other positions. The two vowels /ɛ/ and /ɔ/ are confined to only monosyllabic words and hence their length is not distinctive.

No nasalised vowels are found in this dialect, and this feature appears to be the peculiarity of these uneducated speakers. The interjection /hā/ 'yes, well' sometimes occurs with, but mostly without, nasalisation.

2. Consonants

The consonantal system of Kunabī can be represented as follows:—

(i) UNASPIRATED CONSONANTS

p	t	ʈ	c	č	k
b	d	ɖ	j	ǰ	g
m	n				ŋ
	s			š	
	l	r			
v				y	h

(ii) ASPIRATED CONSONANTS

ph	th	th	čh	kh
bh	dh	ɖh	jh	ǰh
mh	nh			gh
vh	lh			
		rh		

These make a total of 38 Consonantal phonemes. There is one obvious gap, as no phoneme /ch/ is found. These consonants can be conveniently grouped into two classes indicated above as (i) unaspirated, and (ii) aspirated. Though it is possible to regard the aspirated consonants as clusters of the unaspirated consonants followed by the phoneme /h/, it is better to regard them as unit phonemes. In rapid speech clusters of consonants + h are found to contrast with the aspirated stops and it may then be necessary to set up an optionally present phoneme of open juncture to account for such a contrast if these are considered as clusters. Compare /ghav/ with /vag-huta/, /bhat/ with /lamb-hata/

The group of aspirated consonants differs from the other group in a number of features:

(i) The aspirated consonants are less frequent.

(ii) They occur mostly in the initial position and very rarely in the medial position. They are absent in the final position.

(iii) They do not occur as geminates.

All unaspirated single consonants occur in all positions i.e. initially, medially and finally, but /ɳ/ does not occur initially, and /č/ and /ǰ/ do not occur finally. /čh/ and /ǰh/ are very rare. The contrast between /č/ and /c/ and that between /ǰ/ and /j/ is due to a few words taken from Sanskrit, Persian or other languages and is confined to the place before the central vowels /ə/ and /a/ only.

Length in the consonants is phonemic and long consonants are treated as geminates. They are mostly confined to the medial position.

A description of the individual consonantal phonemes with examples follows:

/p/ bilabial unaspirated voiceless stop.

/pavna/	guest	[paūna:]
/poli/	sweet cake	[poli:]

/dopar/	midday	[dopa:r]
/bhopla/	gourd	[bhopla:]
/jhop/	sleep	[jho:p]

/t/ post-dental unaspirated voiceless stop.

/taṭ/	dish	[ta:t]
/təras/	trouble	[təra:s]
/patal/	sari	[pata:l]
/mati/	earth	[mati:]
/bhat/	paddy	[bha:t]
/lat/	kick	[la:t]

/ṭ/ a retroflex unaspirated voiceless stop.

/ṭali/	clapping	[ṭali:]
/ṭopli/	basket	[ṭopli:]
/pəṭa/	line	[pəṭa:]
/vaṭa/	ways	[vaṭa:]
/paṭ/	wooden seat	[pa:t]
/maṭ/	a kind of vegetable.	[ma:t]

/c/ dental unaspirated voiceless affricate.

/camar/	shoe-maker	[cama:r]
/culta/	uncle	[culta:]
/bhaca/	sister's son	[bhaca:]
/kulca/	folded hand	[kulca:]
/pac/	five	[pa:c]

/č/ palatal unaspirated voiceless affricate. Its contrast with /č̣/ can be illustrated as follows:

/čar/	'four'	/car/	'graze'
/čay/	'tea'	/cak/	'wheel'
/čalis/	'forty'	/cal/	'to walk'

It does not occur finally or before a consonant:

/čic/	tamarind	[či:c]
/čela/	pupil	[čela:]
/bhači/	sister's daughter	[bhači:]
/coči/	beaks	[coči:]

/k/ velar unaspirated voiceless stop.

/kapni/	reaping	[kapni:]
/menḍki/	she goat	[menḍki:]
/cak/	wheel	[ca:k]
/tak/	butter milk	[ta:k]

/b/ bilabial unaspirated voiced stop.

/bil/	hole	[bi:l]
/bor/	jujube fruit	[bo:r]
/səbəd/	word	[səbə:d]
/ʃib/	tongue	[ʃi:b]
/rab/	manure	[ra:b]

/d/ post-dental unaspirated voiced stop.

/dev/	god	[de:v]
/dud/	milk	[du:d]
/budvar	wednesday	[budva:r]
/bhadva/	name of a month	[bhadva:]
/hələd/	turmaric	[hələ:d]

/ḍ/ retroflex unaspirated voiced stop.

/ḍala/	big basket	[ḍala:]
/ḍukər/	pig	[ḍukə:r]
/daḍi/	beard	[da:ɽi:]
/gadda/	ass	[gadra:]
/dəgəḍ/	stone	[dəgə:ɽ]
/haḍ/	bone	[ha:ɽ]

It has an allophone [ɽ] medially, finally and in contact with another consonant.

/j/ dental unaspirated voiced affricate.

/jəmin/	ground	[jəmi:n]
/jokaḍ/	yoke	[joka:ɽ]
/gujar/	merchant	[guja:r]
/gaj/	a measure	[ga:j]
/aj/	to-day	[a:j]

/ʃ/ palatal unaspirated voiced affricate.

/ʃib/	tongue	[ʃi:b]
/bh aʃi/	vegetables	[bhaʃi:]
/maʃi/	my (f.)	[maʃi:]

It does not occur finally. It contrasts with /j/ only before /ə/ and /a/ and that also in a few loan words from Sanskrit, Persian, etc.,

/aʃab/	wonder
/kabʃa/	underwear
/koʃagiri/	a festival
/bhəʃən/	religious preaching

/g/ velar unaspirated voiced stop.

/gal/	cheek	[ga:l]
/goʃi/	pebble	[goʃi:]
/dɔŋgər/	mountain	[dɔŋgə:r]
/ɖag/	stain	[ɖa:g]
/rag/	anger	[ra:g]

/m/ bilabial voiced nasal.

/mata/	head	[mata:]
/man/	neck	[ma:n]
/saman/	luggage	[sama:n]
/bamən/	Brahmin	[bamə:n]
/kam/	work	[ka:m]

/n/ alveolar voiced nasal.

/nak/	nose	[na:k]
/naŋgor/	plough	[naŋgo:r]
/loni/	butter	[loni:]
/pani/	water	[pani:]
/man/	neck	[ma:n]
/ran/	forest	[ra:n]

It has an allophone [ɳ] when followed by a retroflex sound:

/unɖa/	a ball of flour	[unɖa:]
/lɛɳɖi/	dung of sheep	[lɛɳɖi:]
/kəɳʈhala/	feeling of boring	[kəɳʈhala:]

/ŋ/ velar voiced nasal.

/aŋʈa/	thumb	[aŋʈa:]
/aŋli/	finger	[aŋli:]
/əŋ/	body	[ə:ŋ]
/pələŋ/	cot	[pələ:ŋ]

/s/ alveolar voiceless fricative.

/səkrat/	festival on 14th of Jan.	[səkra:t]
/sal/	bark	[sa:l]
/səsa/	rabbit	[səsa:]
/mas/	flesh	[ma:s]
/manus/	man	[manu:s]
/ləsun/	garlic	[ləsu:n]

/š/ palatal voiceless fricative.

/miši/	moustache	[miši:]
/mavši/	maternal aunt	[mauši:]
/šipli/	winnowing basket	[šipli:]
/šanti/	peace	[šanti:]
/əvkaš/	time, leisure	[əuka:š]

It contrasts with s in cases like /šir/ head /sirkuti/ fold on the skin, /šanti/ peace, /sat/ seven. But it is extremely limited and confined to a few Sanskrit words, which are borrowed.

/l/ dental voiced lateral.

/lat/	kick	[la:t]
/lal/	red	[la:l]
/veli/	creeper	[veli:]
/khali/	down	[khali:]

/r/ post-dental or alveolar voiced trill.

/rat/	night	[ra:t]
/mar/	beating	[ma:r]
/phərši/	pavement	[phərši:]
/dhar/	edge	[dha:r]

/v/ labio-dental voiced fricative.

/vara/	wind	[vara:]
/vilaj/	remedy	[vila:j]
/mevni/	wife's sister	[mevni:]
/həva/	air	[həva:]
/gav/	village	[ga:v]

/y/ palatal frictionless continuant voiced.

/yetal/	ghost	[yeta:l]
/yeni/	braid of hair	[yeni:]

/rəyət/	subjects	[rəyə:t]
/mayti/	information	[mayti:]
/bəy/	mother	[bə:y]
/h/ voiced glottal fricative [h].		
/həva/	air	[həva:]
/hat/	hand	[ha:t]
/məhaɖi/	a variety of rice	[məha:ɾi]
/pəhari/	crow bar	[pəɦari:]
/ph/ bilabial voiceless aspirated stop.		
/phəl/	fruit	[phə:l]
/phul/	flower	[phu:l]
/sitaphəl/	kind of fruit	[sitaphə:l]
/th/ dental voiceless aspirated stop.		
/thuki/	spitting	[thuki:]
/thoɖa/	little	[thoɾa:]
/tʰ/ retroflex voiceless aspirated stop.		
/tʰəska/	difficulty in swallowing	[tʰəska:]
/tʰes/	tripping	[tʰe:s]
/kəntʰala/	feeling of boring	[kəntʰala:]
/ç/ palatal voiceless aspirated affricate.		
/vičča/	desire, will	[vičča:]
/kh/ velar voiceless aspirated stop.		
/khanda/	shoulder	[khanda:]
/khel/	game	[khe:l]
/bh/ bilabial voiced aspirated stop.		
/bhopla/	gourd	[bɦopla:]
/bhat/	paddy	[lɦa:t]
/dh/ dental voiced aspirated stop.		
/dhar/	edge	[dɦa:r]
/dhotir/	lower garment	[dɦoti:r]
/ɖ/ retroflex voiced aspirated stop.		
/ɖhək/	cloud	[ɖɦə:k]
/ɖhapa/	branch	[ɖɦapa:]

/jh/ dental voiced aspirated affricate.

/jhaɖ/ tree [jʃia:r]

/jhɒp/ sleep [jʃio:p]

/ʃh/ palatal voiced aspirated affricate.

/ʃhepola/ swing [ʃʃhepola:]

/gh/ velar voiced aspirated stop.

/ghaɖ/ bell [gʃia:t]

/ghar/ kite [gʃia:r]

/ghagər/ water pot [gʃhagə:r]

/mh/ bilabial voiced aspirated nasal.

/mhay/ a month [mʃia:y]

mhənnə/ saying [mʃhənnə:]

/nh/ dental voiced aspirated nasal.

/nhəvra/ husband [nʃhəvra:]

/nhavi/ barber [nʃhavi:]

/nhan/ small [nʃha:n]

/lh/ alveolar aspirated voiced lateral.

/kolha/ jackal [kolʃha:]

/lhan/ small [lʃha:n]

/lhəvar/ blacksmith [lʃhəva:r]

/vh/ labiodental voiced aspirated fricative.

/vhəɖi/ boat [vʃhəɖi:]

/vhəli/ a festival (Holi) [vʃhəli:]

/rh/ voiced alveolar aspirated trill.

/rhayla/ remained [rʃhayla.]

3. Vowel clusters

There are comparatively fewer clusters of vowels. The diphthongs are treated as sequences of vowels and consonants as there is no contrast between a semi-vowel and a short vowel after a vowel. But a long vowel after another vowel contrasts with it and hence a sequence of vowels has to be set up. An alternative would be to set up

a short and a long vowel in this position. But length is not phonemic in this dialect and hence the present solution is preferred. The following clusters are noted—

/ai/	/ai/ 'mother', /bai/ a woman, /kaic/ anything.
/au/	/paus/ 'rain'.
/ae/	/baisaeb/ 'lady, mistress'.
/eu/	/jeun/ 'having eaten', /gheun/ 'having taken'.
	/neu nəka/ 'do not take'.
/ua/	/bua/ 'mendicant', /kuala/ 'pumpkin'.

4. Consonant clusters

While dealing with the clusters of consonants in this dialect, it has to be noted that the diphthongs which occur in it are phonemesized here as a group of a vowel followed by one of the two consonants (phonetically semi-vowels) /y/ and /v/. This has naturally led to the formation of a large number of medial clusters with /y/ and /v/ as the first member and any other consonant as the second member.

Clusters of two consonants are fairly frequent and those of three are also sizable, but clusters of four consonants are few, and the data collected does not contain any cluster of more than four consonants.

There are very few final consonant clusters and initially a few consonant clusters of two members are found. Even there, some of them are due to words taken from Sanskrit or Persian, and clusters belonging to the basic dialect material always show /y/ as the second member.

(a) The following initial clusters are noted :

(i)

khy	/khyal/	need, care
ty	/tya/	that
hy	/hya/	this
dy	/dya/	give
ly	/lyakala/	to the son

(ii)

tr	/tras/	trouble, <i>also</i> /təras/
pr	/prem/	love, <i>also</i> /pərem/
dr	/drišt/	sight

(b) Medial clusters of two consonants are the following:

with /p/

pk	/təpka/	blot, blame
pđ	/kəpda/	cloth
pn	/kapni/	reaping
py	/bapya/	grown-up man
pr	/kopra/	elbow
pl	/cəpli/	footwear

with /t/

tt	/səttər/	seventy
tk	/katkəri/	tribesman
tđ	/katđi/	skin
tn	/titnə/	therefrom
ty	/pətya/	information
tr	/utra/	name of a constellation
tl	/putli/	a golden coin
tv	/titvər/	so long
tš	/mudətšir/	regularly

with /t̪/

t̪t̪	/pətt̪i/	a ruler
t̪k	/phətt̪ka/	blow
t̪j̪	/bhətt̪ji/	priest
t̪n	/uɽna/	fragrant powder
t̪r	/poɽri/	calf of the leg
t̪v	/aɽvən/	remembrance
t̪s	/ghətsərup/	diphtheria
t̪y	/gəlat̪yani/	due to noise
t̪b	/muɽbər/	handful
t̪l	/bhet̪la/	met

with /c/

ck	/ucki/	belch
cr	/bucra/	braid of hair made into a knot
cl	/macli/	wooden platform

with /k/

kk	/akkaḍ/	name of a month
kt	/ukti/	advice
kḍ	/pakḍi/	a variety of rice
kṭ	/dhukṭan/	by the mist
kd	/ekdəm/	at once
kn	/dhakni/	lid
kr	/kokrə/	name of a village
kl	/khokla/	cough
kš	/pəkši/	bird
kh	/kakhat/	a full hand (as a measure)

with /g/

gn	/əgni/	fire
gr	/ghagra/	lower garment
gv	/ragvay/	to be angry
gl	/lagla/	struck

with /b/

bḷ	/kəbja/	underwear
bḍ	/čibḍači/	of the cucumber
bl	/ṭeblavər/	on the table

with /d/

dḡ	/həḍga/	name of a constellation
dr	/gədra/	kind of a tube
dl	/kudla/	spade
dṽ	/budvar/	wednesday
dš	/badša/	king
dḍ	/gəddā/	ass

with /d/

dḍ	/kuḍḍu/	kind of grass
ḍk	/reḍku/	young buffalo
ḍy	/khəḍya/	tiger
ḍl	/kaḍla/	bitter gourd
ḍv	/uḍvi/	heap of hay
ḍs	/keḍsuni/	broom
ḍṣ	/ghəḍṣi/	iron smith
ḍn	/puḍnə/	from the front

with /j/

jl	/khujli/	itch
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with /ʃ/

ʃk	/gəʃkəɾən/	kind of itch
ʃg	/aʃgəɾ/	boa

with /m/

mk	/cumka/	bunch
mj	/səmjət/	knowing
mṭ	/amṭi/	curry
mḍ	/komḍa/	cock
mn	/jəmni/	lands
ml	/kimli/	rotten straw
mv	/somvar/	monday
ms	/khumsət/	pricking
mt	/gəmtit/	in jest
mg	/kamgar/	worker
mč	/tumča/	your

with /n/

nn	/ənnə/	food
nk	/kankili/	the pin of a cart-wheel
ng	/kənga/	big basket for grain
nč	/tyanči/	their
njh	/jhunjh/	to have a close fight
nd	/kanda/	onion
nḍ	/əṇḍukli/	testicle
nṭh	/kəṇṭhala/	feeling of boredom

nb	/ənbəv/	experience
nbh	/mənbhər/	one mound
nv	/konvasa/	corner beam
ny	/kənya/	broken rice
np	/gənpəti/	the deity Ganesha
nš	/yeunšan/	having come
ngh	/ghunghuna/	an insect
nv	/janvar/	animal
nl	/mhənla/	said

with /ŋ/

ŋg	/əŋgatla/	shirt
ŋgh	/ghuŋghur/	small bell
ŋd	/ləŋdi/	lame (f.)
ŋt	/aŋta/	thumb
ŋn	/luŋni/	part of a plough
ŋr	/naŋrun/	having ploughed
ŋl	/aŋli/	finger
ŋš	/məŋšir/	name of a month

with /s/

sk	/t̪həska/	difficulty in swallowing
s̪t	/kast̪i/	tucked part of the dhoti
st	/pustək/	book
sr	/vasru/	calf
sl	/masli/	fish
sn	/phasni/	hook
sv	/sisvi/	kind of wood

with /š/

š̪t	/goš̪ti/	stories
š̪v	/piš̪vi/	bag

with /l/

lk	/asəlka/	name of a constellation
lc	/kavilca/	a kind of utensil
lg	/ḍalga/	a big basket
l̪t	/ul̪ti/	vomitting

lt	/culta/	uncle
ll	/gopallok/	cowherds
	/khælli/	ate
ln	/mælni/	harvesting
lp	/təlpə/	spreading of grass.
lb	/ʃilbi/	a sweet preparation
lj	/talʃib/	uvula
ly	/gudgulya/	tickling
lv	/kalvən/	curry
lt	/khalti/	down, below
with /v/		
vk	/əvkaš/	leisure
vč	/bavči/	cluster bean
vṭ	/kəvṭi/	skull
vḍ	/civḍa/	a preparation of rice
vt	/səbovṭi/	all round
vn	/pavna/	guest
vr	/avra/	kind of grain
vl	/kəvli/	row (of teeth)
vs	/təvsa/	kind of cucumber
vš	/mavši/	maternal aunt
with /r/		
rk	/sirkuti/	fold of the skin
	/sarkə/	like
rg	/gharga/	kind of sweet
rč	/mirči/	chilly
rʃ	/ərʃi/	request
rt	/kartik/	name of a month
rd	/kərdəṭa/	waist-band
rḍ	/hirḍa/	a kind of nut
rm	/nagərmota/	kind of plant
rn	/kurnaca/	of the field
rs	/phursa/	kind of snake
rš	/phərši/	slab of stone
ry	/ḍirya/	young sprouts
rb	/khərɓuja/	water melon
rv	/kərvəndi/	kind of berry
rl	/səmorla/	one in front

with /y/

yc	/dyayca/	to be given
yt	/məytəri/	friendship
yn	/məyna/	month
yj	/payje/	wanted
yṭ	/nayṭa/	ring-worm
yr	/ayran/	forest
yl	/payli/	a measure of corn
yk	/bayka/	women
ybh	/ghəlyəbhər/	full of basket
ys	/kapaysatnə/	for cutting
	/ghetlays/	'you have taken
yš	/vəyši/ (f)	little

The following are the medial clusters of three consonants.
All of them have /y/ as their last number:

tny	/putnya/	nieces
sny	/phasnya/	wounds
ply	/cəplya/	sandals
ndy	/bhendya/	lady's fingers
rvy	/survya/	sun
tky	/itkyat/	just then
sry	/tisryan/	for the third time
kyt	/uktyat/	in speech
ngy	/kəngyat/	in the corn bin
pdy	/kəpdyaca/	of the cloth
mbr	/kəmbṛət/	in the waist
ṇny	/kəṛəṇnya/	little fingers
tḍy	/katḍya/	skins
mly	/kamlyavər/	on the blanket
mṭy	/cimṭyat/	in the tongs
mky	/cumkyani/	in groups
mny	/cimnya/	sparrows
sky	/ṭhəskyan/	with a belch
lgy	/ḍalgya/	big baskets
mby	/tambya/	water pot (of copper)
ndl	/tandlaca/	of rice

mbt	/tambtaca/	of the coppersmith
kdy	/pakdya/	kind of grass
pdy	/papdya/	kind of preparation
njr	/pinjra/	cage
sny	/phasnya/	wounds
kny	/phuknya/	blowing tubes
ndy	/bundyavər/	on the trunk
ndhy	/səndhyakal/	evening
dky	/mədkyat/	in the jar
tty	/pəttya/	rulers
cky	/uckya/	belches
bjy	/kəbjyat/	in possession
dly	/kudlyan/	by the pick axe
tly	/ghetlyaca/	taken
vdy	/evdyat/	at that time
tly	/bhetlyya/	having met
yly	/rhaylyya/	remaining
yty	/aytvar/	sunday
Medial clusters with four consonants :		
mbdy	/tambdya/	red
njry	/pinjryat/	in the cage

(c) Final consonant clusters are few :

st	/janist/	one who knows
št	/gošt/	story
	/drišt/	sight
nt	/bhint/	wall
mb	/arəmb/	beginning
nc	/pənc/	village tribunal
nj	/tinisanj/	evening
ys	/ghetlays/	you have taken

5. Syllabic structure

The following types of syllables are found in this dialect. It should be noted that a cluster of consonants in the medial position, of the nature, nasal+consonant+consonant+consonant, is divided into two syllables as nasal+consonant and consonant+consonant. This has reduced the types of syllables.

- (i) Syllable with one phoneme: only a single vowel can form a syllable: V.i-nən-ti 'request' e-ṭo-la 'coil of a serpent'.
- (ii) Syllables with two phonemes:
 CV: go-li 'pill', kha 'eat'
 VC: it 'span' ən-nə 'food', ag 'fire'
- (iii) Syllables with three phonemes:
 CVC: ki-tal, 'spark of fire', čic 'tamarind'
 vel 'time', tel 'oil'
 VCC: ayt-var 'sunday'
 CCV: lhə-var 'iron smith', ko-lha 'jackal'.
 nha-vi 'barber'
- (iv) Syllables with four phonemes:
 CVCC: menḍ-ki 'she goat', pənc 'village tribunal'
 CCVC: nhan 'small', nhəv-ra 'husband'
 khyal 'care', prem 'love'
- (v) Syllables with five phonemes:
 CCVCC: drišt 'sight'

CHAPTER II

MORPHOLOGY

1. *Nouns* :

The noun-construction in this dialect can be described as a sequence of a number of morphemes in a fixed order. The construction begins with a simple or compound noun-stem which is followed by the plural morpheme or an oblique morpheme, in which case it is further followed by one or more case suffixes and one or more post-positions, which close the construction. We thus find the following constructions :

1. Simple noun /ghər/ house.
2. Compound noun /payvat/ a track.
3. Noun+plural /kuraḍi/ axes.
4. Noun+oblique+case suffix /abalat/ in the sky.
5. Noun+oblique+case (Gen)+post-position /kokrya-
ča pət/up to Kokre.
6. Noun+oblique+post-position /payakhali/ under
the foot.

The noun stems fall into three major groups which can be called the three genders: Masculine, Feminine, and Neuter, because persons of natural sex are included in the corresponding groups. But inanimate objects with no natural sex are included in all the three groups.

This classification is reflected in the structure of the language in a number of features. The most important of these is the syntactical agreement which it entails. Thus adjectives, pronouns and verbal forms show some kind of agreement with the nouns as regards their gender

The Neuter nouns in Kunabi show no formal difference from the Masculine nouns in the singular but keep a difference in the plural. This classification is also valid for the use of specific allomorphs of the plural morpheme and the morpheme of the oblique form. But these allomorphs require further subgroups of the nouns under each one of these three major groups.

The distribution of the allomorphs of the plural morpheme can be best stated with a classification of the nouns based on the two considerations of gender and the endings of these nouns. This can be tabulated as follows :

Gender Class.	Endings.	Allomorph of the plural morpheme.
Masculine	a	e ~ ə
	i, u, consonant	φ
Feminine	Consonants r, n, t, d, y, c	i
	Other consonants	a
	i, u	a
	a	φ
Neuter	Consonant	a
	a	i

A more detailed statement of the formation of the plural of Kunabi nouns is given below.

Masculine Nouns:

GROUP 1—The allomorph of the plural is /e/ which alternates with /ə/.

Sg.		Pl.
ila	sickle	ile~ilə
goṭa	stone	goṭe~goṭə
ḍola	eye	ḍole~ḍolə
kəna	axel	kəne~kənə
cəna	gram	cəne~cənə
pinḍa	bundle of hay	pinḍe~pinḍə

Exceptions are words of relationship in /a/ kaka, etc.

GROUP 2—The plural allomorph is zero.

(i)

Sg.		Pl.
aḷgər	boa	aḷgər
ənbəv	experience	ənbəv
ənərəs	pineapple	ənərəs
həran	deer	həran
yetal	ghost	yetal
kapnar	reaper	kapnar

(ii) ending in /i/

kunbi	farmer	kunbi
gəvəṇḍi	mason	gəvəṇḍi
dhobi	washerman	dhobi
nhavi	barber	nhavi
pəkṣi	bird	pəkṣi
katkari	tribesman	katkari

(iii) ending in /u/

istu	fire	istu
natu	grandson	natu
peru	guava	peru
laḍu	sweet ball	laḍu

Feminine Nouns:

GROUP 1—Fem. nouns ending in the consonants r, n, t, d, t, l, y and c take the plural allomorph /i/.

(i)

Sg.		Pl.
kəpar	pot sherd	kəpəri
ghagər	water pot	ghagri
tur	a cereal	turi
dhar ⁿ	edge	dhari
bor	jujube tree	bori

(ii)

aṭvən	remembrance	aṭvəni
keḍsun	broom	keḍsuni
jəmin	land	jəmni
pəyrən	shirt	pəyrəni

(iii)

ghaṭ	bell	ghaṭi
muṭ	fist	muṭi
gošt	story	gošti
goṭ	story	goṭi

(iv)

kuṛaḍ	axe	kuraḍi
ghorpeḍ	a kind of lizard	ghorpeḍi
phoḍ	a piece	phoḍi

(v)

gay	cow	gayi
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(vi)

cul	oven	culi
gotambil	a kind of drink	gotambili

(vii)

Sg.		Pl.
gəmət	fun	gəmti
kərvət	saw	kərvəti
it	span	iti
nat	grand daughter	nati
palət	watch	palti
pərat	a big dish	pəratī

(viii)

coc	beak	coči
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GROUP 2—Nouns ending in other consonants take the allomorph /a/.

Sg.		Pl.
iṭ	brick	iṭa
jhop	sleep	jhopa
čic	tamarind	čica
ṣib	tongue	ṣiba
baj	cot	baja
khaṭ	cot	khaṭa
man	neck	mana
kak	armpit	kaka
khəṭ	heel	khəṭa

GROUP 3—Nouns ending in /i/ or /u/ take the plural allomorph /a/

Sg.		Pl.
ukti	saying	uktya
ucki	belch	uckya
kapni	reaping	kapnya
kolmi	kind of fish	kolmya
khonḍi	part of neck	khonḍya
kholi	room	kholya
komḍi	hen	komḍya
kəvṭi	skull	kəvṭya
gaḍi	cart	gaḍya
pitli	brass dish	pitlya
jəlu	leech	jəlva
sasu	mother-in-law	sasva

GROUP 4—Nouns ending in /a/ take zero allomorph of the plural.

Sg.		Pl.
aša	desire	aša
kəta	tale	kəta
jaga	place	jaga
čita	pyre	čita
punnima	full-moon-day	punnima

Neuter Nouns:

GROUP 1—Nouns ending in consonants take the plural allomorph /a/

Sg.		Pl.
kiṭal	spark	kiṭala
kəpal	forehead	kəpala
kopar	elbow	kopra
gəvat	grass	gəvta
gidaḍ	vulture	gidaḍa
pər	joint of a finger	pera
pan	leaf	pana
dhotir	lower garment	dhotra
toran	kind of fruit	torna
jənavər	animal	jənavra
phul	flower	phula
bəṭ	finger	boṭa

GROUP 2—Nouns ending in /a/ take the plural allomorph /i/

Sg.		Pl.
khərbuja	a kind of fruit	khərbuḷi
ghoṇḍa	blanket	ghoṇḍi
ḍoka	head	ḍoki
ḍocka	head	ḍocki
təvsa	cucumber	təvši
mata	head	mati
lugḍa	cloth	lugḍi
širala	ribbed gourd	širali

In the nominal forms of Kuṇabi, we find a morpheme between the stem of the noun and the case suffixes. This morpheme is usually given the name oblique and a distinction is made between a singular and a plural suffix. The different allomorphs of this morpheme are selected by the group and the sub-group of the noun as formulated for the plural formation and also by the type of case suffix which follows it. The situation can be exemplified in a tabular form as follows :

Noun Class.	Oblique Sg.	Oblique pl.	
		before Loc. Dat. and Ins.	before Gen. and Abl.
Mas. I	ya	ya	yan
Mas. II	a	a	an
Fem. I	i	i	in
Fem. II	e ~ ə	a	an
Fem. III	φ	a	an
Fem. IV	e ~ ə	φ	n
Neut. I	a	a	an
Neut. II	ya	ya	yan

It is tempting to postulate a single oblique morpheme and then have a plural morpheme in the form of /n/ alternating with zero. But such an analysis will complicate the suffixes of the cases and it is thought more convenient to postulate two oblique morphemes in spite of the obvious similarity of the allomorphic shapes of the singular and the plural.

The following examples will illustrate the formation of the oblique:—

Masculine—GROUP I

aṇṭa	thumb	aṇṭya-aṇṭya(n)-
aṭvḍa	week	aṭvḍya-aṭvḍya(n)-
amba	mango	ambya-ambya(n)-
unala	summer	unalya-unalya(n)-
oḍa	stream	oḍya-oḍya(n)-
kəṇa	axle	kəṇya-kəṇya(n)-
kavla	crow	kavlya-kavlya(n)-
komḍa	cock	komḍya-komḍya(n)-
kola	fox	kolya-kolya(n)-
khəḍa	pebble	khəḍya-khəḍya(n)-
culta	uncle	cultya-cultya(n)-
pinjra	cage	pinjrya-pinjrya(n)-
mulga	son	mulgya-mulgya(n)-
sapla	trap	saplya-saplya(n)-

(a) In the following Mas. nouns ending in /a/, which are all nouns of relationship, the oblique morphemes are /a/ and /a~an/ :—

ajoba	grand-father	ajoba-ajoba(n)-
kaka	uncle	kaka-kaka(n)-
mama	maternal uncle	mama-mama(n)-

(b) If the word ends in -ya the oblique morpheme is only /a/ and /a~an/ as above.

tambya	water pot	tambya-tambya(n)-
putnya	nephew	putnya-putnya(n)-

Masculine—GROUP II :

kunbi	farmer	kunbya-kunbya(n)-
pəkši	bird	pəkšya-pəkšya(n)-
natu	grandson	natva-natva(n)-
kan	ear	kana-kana(n)-
kes	hair	kesa-kesa(n)-
gav	village	gava-gava(n)-
ḍukər	pig	ḍukra-ḍukra(n)-
ḍoṅgər	mountain	ḍoṅgra-ḍoṅgra(n)-
dis	day	disa-disa(n)-
pay	foot	paya-paya(n)-
pəṭ	belley	poṭa-poṭa(n)-
bokəḍ	goat	bokḍa-bokḍa(n)-
vag	tiger	vaga-vaga(n)-

(i) Many words ending in /u/ show no change in the oblique.

istū	fire	istū-
laḍu	sweet ball	laḍu-
kudḍu	kind of grass	kudḍu-
asu	tear	asu-
guru	teacher	guru-
natu	grandson	natu-

Feminine—GROUP I :

(i)

kəpar	stone	kəpari-
ghagər	water pot	ghagri-
tur	a cereal	turi-
bor	jujube tree	bori-

Exception

dhar	edge	dharə-dhare-
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(ii)

aṭvən	remembrance	aṭvəni-
keḍsun	broom	keḍsuni-
jəmin	land	jəmnī-
pəyrən	shirt	pəyrəni-

(iii)

ghaṭ	bell	ghati-
muṭ	fist	muṭi-
goṣṭ	story	goṣṭi-

(iv)

kuraḍ	axe	kuraḍi-
ghorpəḍ	a kind of lizard	ghorpəḍi-

(v)

gay	cow	gai-
ay	mother	ai-

(vi)

cul	oven	culi-
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(vii)

gəmət	fun	gəmti-
it	span	iti-
nat	grand daughter	nati-
bhutavəl	a group of ghosts	bhutavli-

(viii)

coc	beak	coči-
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Feminine—GROUP II.

iṭ	brick	iṭə-iṭa-
jhop	sleep	jhope-jhopa-
jib	tongue	jibe-jiba-
kəl	pain	kəle-kəla-
khat	cot	khaṭe-khaṭa-
kak	armpit	kake-kaka-
man	neck	manə-mana-
khəṭ	heel	khote-khota-

Feminine—GROUP III:

ukti	plan	ukti-uktya-
ucki	belch	ucki-uckya-
kapni	reaping	kapni-kapnya-

kolmi	kind of fish	kolmi-kolmya-
khonđi	part of neck	khonđi-khonđya-
jəlu	leech	jəlu-jəlvə-
sasu	mother-in-law	sasu-sasva-

Feminine—GROUP IV:

aša	desire	aše-
kəta	story	kəte-kəta-
čita	pyre	čite-čita-
punnima	full-moon-day	punnime-punnima-

Neuter—GROUP I:

kiṭal	spark	kiṭala-
kəpal	forehead	kəpala-
kopar	elbow	kopra-
gəvat	grass	gəvta-
gidad	vulture	gidada-
pər	joint of finger	pera-
pan	leaf	pana-
dhotir	lower garment	dhotra-
boṭ	finger	boṭa-

Neuter—GROUP II:

khərbuja	a kind of fruit	khərbuja-
ghonđa	blanket	ghonđya-
ḍoka	head	ḍokya-
lugđa	sari	lugđya-
širala	ribbed gourd	širalya-

For Kuṇabi we can set up the following cases, of which one is unmarked and is signalled by the noun-stem or its plural form alone. Others show a morpheme to indicate it.

Nom. Acc.	Unmarked	Subj. and Obj.
Inst.	n ~ ni	agent, means
Dat.	la ~ na	indirect object
Abl.	tun ~ tnə	'from'
Gen.	č ~ c	'of'
Loc.	t ~ i	'in, on'
Voc.	φ ~ no	address.

From these the Genitive morpheme is again followed by a suffix of gender: Mas-a, Fem-i, Neu-a, which agrees with the noun following it. Thus the forms are *ca ~ ċi ~ ca* with a morphophonemic change of /c/ to /ċ/ before /i/. The two allomorphs of the Ablative are in free variation and both can occur in all situations. In the Locative the allomorph /i/ is confined to a few words of frequent occurrence and is in free variation with /t/ in those cases, ex. *ghəri*, 'in the house' *divaši* 'on the day'. They have developed some idiomatic meaning and hence can be set up as a separate case, on the basis of a contrast like *ghərat* 'in the house', *ghəri* 'in or to the house', *divəsət* 'in the day time' *divaši* 'on a particular day'.

The allomorphs of the other cases occur one in the singular and the other in the plural. Thus /n/, /la/, /φ/ are found after the sg. oblique while /ni/, /na/ and /no/ are found after the oblique pl. In addition /ni/ in the Inst. can occur after the sg. oblique provided the oblique sg. is different from the pl. oblique in addition to the difference due to the following nasal.

The following examples will illustrate the use of these allomorphs:—

Instrumental:

kanda	onion	kandyan
kunbi	farmer	kunbyan, kunbyani
goṭi	pebble	goṭin, goṭini
dis	day	disan, disani
tənd	mouth	tonḍan, tonḍani
čimṭa	tongs	čimṭyan, čimṭyani
rag	anger	ragani
kəl	pain	kəleni, kəlani
dhakni	lid	dhaknin, dhaknini

Dative: The sg. is /la/ and plural is /na/

aṇṭa	thumb	aṇṭyala	aṇṭyana
ai	mother	aila	ayana
əḷgər	boa	əḷgərala	əḷgərana

kəv̄ti	skull	kəv̄tila	kəv̄tina
ičar	thought	ičarala	ičarana
khut̄	peg	khut̄ala	khut̄ana

Ablative :

gav	village	gavatun ~ gavatnə
muṇ	beans	muṇgatun ~ muṇgatnə
ran	forest	ranatun ~ ranatnə

Genitive :

kan	ear	kanaca	kananca
goli	bullet	golica	golinca
čic	tamarind	čicaca	čicanca
čela	pupil	čelyaca	čelyanca
bakra	ram	bəkryaca	bəkryanca
kumbar	potter	kumbaraca	
kuraḍi	axe	kuradica	
agoṭ	start of rains	agoṭca	

Locative :

aṭəv̄da	week	aṭəv̄dyat
akkaḍ	a month	akkaḍat
abal	sky	abalat
am̄ti	soup	am̄tit
ašin	a month	ašināt
uḷeḍ	light	uḷeḍat
cul	oven	culit

Post-positions :

The following post-positions occur after the Oblique or after the Genitive case:—

at	in
atun	from inside
kəḍə ~ kəḍe	towards
kəṛta	for
khali	below
jəvəl	near
nəntər	after

pət	upto, till
pasnə	from
mədə~mədi~məndi	in
bhər	full of
magnə	after

vər~vərti~vərnə~vəynə above, from above.

The combinations of the case-markers and the post-positions after the oblique can be given as follows:

(i) Oblique followed by more than one suffix

mul	child	mulančan	Gen. + Ins.
ghagər	water pot	ghagričat	Gen. + Loc.
jhad	tree	jhađačatnə	Gen. + Abl.
lek	boy	lekačano	Gen. + Voc.

(ii) Oblique followed by a post-position

əŋg	body	əŋgavər
əyran	open ground	əyranaməndi
kupan	fence	kupanavəynə
kokrə	name of a village	kokryapavət
gađi	cart	gađikədə
gav	village	gavamədi
gav	village	gavajəvəl
dis	day	disanəntər
pay	foot	payakhali

(iii) Oblique followed by a case-marker and a post-position

kokrə	name of a village	kokryačapət
đoka	head	đokyačakhali

Morphophonemics :

The noun stems undergo the following morphophonemic changes in the nominal construction.

(i) The final /a/ of the noun stems disappears before the allomorphs of the plural or the oblique morpheme beginning with a vowel or y.

ila	sickle	ile	ilya-
gəla	neck	gələ	gəlya-
ghođa	horse	ghođe	ghođya-

ḍoka	head	ḍoki	ḍokya-
reḍa	buffalo	reḍe	reḍya-
mata	head	mati	matya-

(ii) When the nominal stem ends in /i/ or /u/ it changes into /y/ or /v/ before the plural or oblique suffixes beginning with a vowel.

nədi	river	nədyā
kəv̥ti	skull	kəv̥tyā
səli	bar	səlyā
šetkəri	farmer	šetkəryā-
nhavi	barber	nhavyā-
ṣipli	small basket	ṣiplyā
ḍiri	sprout	ḍiryā
natu	grandson	natvā-
kaju	cashew nut	kajvā-
peru	guava	pervā-

Exception:

baju	side	bajuvā-
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(iii) If the nominal stem has the syllabic pattern $C_1V_1C_2V_2C_3$ it loses its V_2 before a suffix beginning with a vowel.

jəmin	land	jəmni-
ḍikul	clod of earth	ḍikla-
pavus	rain	pavsa-
manuṣ	man	manṣa-
ḍhotir	lower garment	ḍhotra-
ḍhopar	knee	ḍhopra-
khapar	potsherd	khapra-
gəvat	grass	gəv̥ta-
gəmət	fun	gəmti-
ghagər	water pot	ghagri-
čikol	mud	čikla-
ḍoṅgər	mountain	ḍoṅgra-
toran	a kind of fruit	torna-
tarik	date	tarkə-
dəgəḍ	stone	dəgḍa-
devul	temple	devla-

dhukət	smoke	dhukta-
nokər	servant	nokra-
parəd	prey	pardi-
punəv	fullmoon day	punve-
purus	man	pursa-
beḍuk	frog	bedka-
babəl	a kind of tree	babli-
rəgat	blood	rəgta-
ləgən	marriage	ləgna-
ləsun	garlic	ləsna-

The following exceptions may be noted

mirug	rainy season	miruga-
bokəḍ	goat	bokəḍa-
divəs	day	divəsa-

(iv) Words of a monosyllabic pattern with the vowel /ɛ/ or /ɔ/ change it to /e/ or /o/ when a suffix follows.

pət	belley	poṭala
pər	child	porana
khət	heel	khoṭela
pər	joint of finger	perani
təl	oil	telat
kəl	plantain	keli
bət	finger	boṭan
šet	field	šetat

(v) When the suffix begins with a front vowel /i/ or /e/ or /y/, the final consonants /s/ or /c/ of the stem change into /š/ or /č/, and the /y/ disappears:

coc	beak	coči
mhəys	buffalo	mhəši
masa	fish	maše
təvsə	cucumber	təvši
usa	pillow	ušala
pəysa	money	pəyšači
bhaca	nephew	bhačala
phursa	a kind of snake	phurša-
səsa	hare	səšača
kulca	folded hand	kulča-
vasa	beam	vašača

(vi) When a vowel is elided in a nominal stem and as a result of it a voiceless and a voiced consonant come into contact, an assimilation takes place.

khaḍik	butcher	khaṭka-
takəd	strength	taktin
rəgat	blood	rəktaca

(vii) Words of more than two syllables of the pattern CVCVCVC also drop their final vowel before suffixes beginning with a vowel.

səravən	a month	səravnat
šejarin	neighbour	šejarnin
jənavər	animal	jənavrat

2. Adjectives:

The adjectives in Kuṇabi fall into two distinct groups. One is declinable showing a distinction of gender and number while the other remains unchanged and is morphologically an indeclinable. This distinction agrees with a phonological distinction of vowel-ending and consonant-ending adjectives.

An example of a declinable adjective is:

	Sg.	Pl.	
M.	andla	andle	'blind'
F.	andli	andlya	
N.	andla	andli	

The markers are the usual gender-number suffixes.

The following contains a few adjectives of this group

əkha	entire	aḍva	cross
ugḍa	open	ujva	right
utana	supine	uba	upright
ulṭa	topsy turvy	ekṭa	alone
khəra	true	gora	fair
caṅla	good	jaḍa	thick
jamla	purple	ḍavra	left handed
thoṭa	lame	thoḍa	little

thorla	big	dhakṭa	small
nirala	separate	pəyla	first
paṇḍra	white	parosa	stale
bhəyṛa	deaf	muka	dumb
mokla	free	vaṭula	round
hirva	green	poka	humpbacked.

To the indeclinable type belong adjectives of the following group :

uc	tall	kəṭin	hard
goḍ	sweet	ghəṭ	firm
tərun	young	nhan	small
patəl	thin	barik	thin
lam	long	huṣar	clever
lalbund	red	kəmi	little
kiḍkiḍit	skinny	kaṭeri	thorny

3. Pronouns

The personal pronouns are

I	Person	Sg. mi 'I'	Pl. ami 'we'
II	"	" tu 'thou'	" tumi 'you'

The third person pronoun is identical with the demonstratives, which are either :

	Remote	'that'	
	M	to	te
	F	ti	tya
	N	to	ti
or	Proximate	'this'	
	M	ha ~ yo	he
	F	hi	hya ~ ya
	N	ha	hi

The Reflexive pronoun is apun 'self' of which we have the forms apnala Dat. aplyala. Dat.

The Interrogative pronouns are two, one for the animate nouns,

kon ~ kuni 'who'

In the Genitive the base is followed by the usual gender-number suffixes which agree with the following noun :—

M.	tyaca	tyače
F.	tyači	tyača
N.	tyaca	tyači

The case suffixes are those usual with the nouns. But /na/ is preferred for the Dat. Sg. and /ni/ for Inst. Sg. As is to be expected the bases show a large number of allomorphic changes.

Both c and j change to č and ĵ before the front vowels.

maja	but	maĵi, maĵe
tuja	but	tuĵi, tuĵe

4. Numerals

The basic numerals are

ek	one	tevis	twenty-three
don	two	cəuvis	twenty-four
tin	three	pənčvis	twenty-five
čar	four	səvvis	twenty-six
pan	five	səttavis	twenty-seven
sa	six	aṭṭavis	twenty-eight
sat	seven	ekkontis	twenty-nine
aṭh	eight	tis	thirty
nəu	nine	calis	forty
dha	ten	pənnas	fifty
əkra	eleven	səṭh	sixty
bara	twelve	səttər	seventy
tera	thirteen	ayši	eighty
cəvda	fourteen	nəvvəd	ninty
pəndra	fifteen	šembər	hundred
sola	sixteen	donše	two hundred
sətra	seventeen	arda	half
əṭra	eighteen	cəut~pav	one fourth
yəkonis	nineteen	paun	$\frac{3}{4}$
is	twenty	did	$1\frac{1}{2}$
yəkis	twenty-one	aḍic	$2\frac{1}{2}$
bavis	twenty-two	səḍetin	$3\frac{1}{2}$

Among these 'arda' half is treated as an adjective and shows the following forms :—

	Sg.	Pl.
M.	arda	arde
F.	ardi	ardya
N.	arda	ardi

5. Verbs

The data which is collected contains about 180 verbs. It is convenient to identify the verbal root with the form which is used as Imperative 2nd person singular in a familiar way. This form admits of no further analysis and can be considered as the basic form of a verb. All the verb roots can be classified according to their canonical shapes, and these shapes have some bearing on the morphophonemic changes these roots show in the course of their morphology.

Monosyllabic roots :

The following patterns are seen

(i) CV. 12 roots. This pattern shows no significant phonological restrictions

ja	to go
pi	to drink
nhe	to carry
de	to give
pa	to see
kha	to eat
nha	to take bath
ye	to come
bhi	to fear

(ii) VC. 8 roots. No significant restrictions on the phonemic shape is seen

əs	to be
ir	to spread
ok	to vomit
an	to bring
uʈ	to stand
oɖ	to pull

(iii) CVC: There are about 100 roots here. In place of C_1 Y does not occur and in place of C_2 aspirated consonants and y are absent.

kap	to cut
cər	to graze
cav	to bite
gav	to find
jəl	to burn
cor	to steal
cəḍ	to climb
jev	to dine
jup	to yoke
ṭak	to throw
ḍal	to put
mar	to beat
bol	to speak
bəs	to sit
liv	to write

(iv) CVCC: 6 roots. C_2 and C_3 form a cluster of homorganic nasal and the stop.

cond	to thrust
punj	to worship
band	to tie
maŋg	to ask
saŋg	to tell
jhunj	to fight

Dissyllabic roots:

The following patterns are noted :

(v) VCVC: 14 roots. In place of V_2 we find mostly the vowels ə or a.

əḍək	to be held up
aṭəv	to recollect
aṭəp	to finish
ičar	to ask
ugəḍ	to open
ucəl	to lift

usək	to pull out
orəḍ	to cry aloud
irəj	to coagulate milk
avəḍ	to like
ugav	to grow
utər	to descend
upət	to uproot
utəv	to awaken.

(vi) CVCVC: 32 roots. In place of C₁, no aspirated consonant is seen, V₂ is mostly ə or a, the last C is mostly a non-stop.

gəvəs	to find
coləv	to rub
paṭəv	to send
bujəv	to fill in
boləv	to call
mavəl	to set (sun)
ragəv	to get angry
pəsər	to spread
phugəv	to blow air
sərək	to move
sapəḍ	to find
sopəv	to assign
sijəv	to cook
hələv	to move

(vii) CVCCVC: 11 roots. C₁ and C₃ have unaspirated stops, and V₂ is uniformly ə.

čikṭəv	to paste
eubkəl	to rinse clothes
bombəl	to raise a cry
šilgəv	to light a cigarette
sərpət	to crawl
lomkəl	to hang down

FINITE FORMS.

A paradigm of a transitive and an intransitive verb is given below.

I Transitive Verb

1. *Present*

	Sg.	Pl.
I. MFN	kərto	kərto ~ kərtav
II. MN	kərtos	kərtav
F	kərtis	
	kərtes	
III. MN	kərto	
F	kərte ~ kərti	kərtat

2. *Present Continuous*

I. MFN	kərtuy	kərtav
II. MN	kərtuys	kərtav
F	kərteys ~ kərtiys	
III. MN	kərtoy	kərtayt
F	kərtey ~ kərtiy	

3. *Past*

I. MN	khəlla	khəllə ~ e
F	khəlli	khəllya
Sg. II. MN	khəllas	khəlləs ~ es
F	khəllis	khəllyas
Pl. II. MN	khəllav	khəlləv ~ ev
F	khəlliv	khəlliyav
III. MN	khəllan	khəllən ~ en
F	khəllin	khəllyan

4. *Perfect*

I. MN	khəllay	khəlləy ~ ey
F	khəlliy	khəlliyat
II. MN	khəllays	khəllav
F	khəlliys	khəlliyat
III. MN	khəllay	khəlləy ~ ey
F	khəlliy	khəlliyayt.

5. *Pluperfect*

I. MN	khəllavta	khəlləvta ~ e
F	khəllivti	khəlliyavtya
II. MN	khəllavtas	khəlləvtes
F	khəllivtis	khəlliyavtyas
III. MN	khəllavtan	khəlləvten
F	khəllivtin	khəlliyavtyan
N	khəllavtan	khəllivtin

6. *Future*

I.	kərin	kəru
II.	kərsil	kəral
III.	kəril	kərtil

7. *Imperative*

II.	kər	kəra
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8. *Optative*

M	kərava	kəravə ~ e
F	kəravi	kəravya
N	kərava	kəravi

9. *Potential*

M	kərayca	kəraycə
F	kərayçi	kərayça
N	kərayca	kərayçi

II Intransitive Verb

10. *Present*

I. MFN	jato	jato ~ jatav
II. MN	jatos	jatav
F	jates ~ is	
III. MN	jato	jatat
F	jate ~ i	

11. *Present Continuous*

I. MFN	jatuy	jatav
II. MN	jatuys	jatav
F	jateys ~ iys	
III. MN	jatoy	jatayt
F	jatey ~ iy	

12. *Past*

I. MFN	alo	alo
II. MN	alas	aləv ~ alav
F	alis	
III. M	ala	alə ~ e
F	ali	alya
N	ala	ali

13. *Perfect*

I. MFN	aluy ~ oy	aluy ~ oy
II. MN	alays	aləv ~ alav
F	aliys	
III. M	alay	aleyt
F	aliy	alyayt
N	alay	aliyt

14. *Pluperfect*

I. MFN	alovto	alovto
II. MN	alavtas	alavta
F	alivtis	alyavtya ~ alavta
III. M	alavta	alevte
F	alivti	alyavtya
N	alavta	alivti

15. *Future*

I.	jain	jau
II.	jašil	jal
III.	jail	jatil

16. *Imperative*

II.	bəs	bəsa
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17. *Optative*

M	java	javə
F	javi	javya
N	java	javi

18. *Potential*

M	jayca	jaycə
F	jayči	jayča
N	jayca	jayči

NON-FINITE FORMS.

Present Participle

kərət ~ kərit	jat ~ jayt
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Past Participle

kelela ~ keleli ~ kelela	alela ~ aleli ~ alela
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Future Participle

kərnar	janar
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Gerund

kərun ~ kərunšan	jaun ~ jaunšan
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Infinitive of purpose

kərayla	jayla.
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The paradigms of the finite verbal forms can be conveniently grouped into the following classes according to the distinctions they make in number, gender and person:

Class I.—The simplest group consisting of the forms of Imperative which shows only the 2nd person and a singular and a plural number.

Class II.—Shows only a distinction of gender and number. To this group belong the optative and the potential of both the Transitive and Intransitive verbs.

Class III.—Shows a distinction of person and number but not of the gender. Here are included the forms of future, both Tr. and Int.

Class IV.—This group shows the distinction of gender, number and person. It can be further sub-divided into two groups.

(a) With only a two-fold distinction in gender, MN and F. Here belong the simple present of Tr. and Int. verbs, the present continuous of both Tr. and Int. verbs, the past of transitive verbs, and the perfect of the Tr. verbs.

(b) With a three-fold distinction of gender, M.F. and N. Here belong past Int., perfect Int., pluperfect Tr. and Int.

The paradigms also reveal a difference between the transitive and intransitive formation. This is limited to the three past tenses, simple, perfect and pluperfect, where they differ from each other. In all other cases they are identical in formation.

A detailed description of the formation of each tense and mood is given below.

Present.—The Tr. and Int. are identical in formation. There is a distinction between three persons, two numbers and two genders, the M. N. having one form against the F. Further no distinction of gender is observed in the 1st person, and the plural forms are identical for all the genders.

The morpheme of the present is obviously /t/ which follows the verbal root. This, in turn, is followed by a series of markers which are composite in some places and unitary in others.

		Sg.	Pl.
I.	P. MNF	o	o ~ av
II.	P. MN	o-s	
	F	e/i-s	av
III.	P. MN	o	
	F	e/i	at

It is easy to separate the II P. Sg. morpheme /s/ and the gender morpheme /o/ for MN and /e ~ i/ for F. The plural number morpheme can be set up as /a/, while /v/ and /t/ can be considered as person markers. The /o/ of the 1st person remains unanalysed.

Examples:—

ičar	to ask	ičarto	'I ask'
kha	to eat	khato	'we eat'
de	to give	detos	'you (M.) give'
pa	to see	pate ~ i	'she sees'
mar	to beat	marto	'he beats'

Present Continuous

Here also there is no difference between Tr. and Intr. verbs. The present marker remains /t/ and the marker of continuous action is /y/. It occurs after the gender marker when present and after the plural marker but before personal markers when they are separable. In the 1st person, it occurs at the end of the unanalysed morpheme of gender, number and person. The /o/ of this morpheme and of the M.N. gender, optionally becomes /u/. No distinctive form is available for the 1st and 2nd Person plural. The relative positions of these markers can be exhibited as follows:—

I P.	u-y	av
II P. MN	u-y-s	av
F	e/i-y-s	
III P. MN	o-y	a-y-t
F	e/i-y	

Examples:—

ičar	to ask	ičartuy	'I am asking'
thok	to hammer	thoktuys	'you are hammering'
duk	to pain	duktuy	'it is paining'
pəḍ	to fall	pəḍtoy	'he is falling'
liv	to write	livtayt	'they are writing'

Past

In the past tenses the Tr. and Intr. verbs show a difference in the paradigms. The Tr. verb here shows different forms according to the person, number and gender, the last two categories being governed by both the subject and the object of the verb. While the gender (MN ~ F) and number (sg. ~ pl.) of the object is differentiated throughout, the sg. and pl. forms of the subject show a difference only in the second person. The past tense morpheme is /l/ which is followed by the gender morpheme, one of the set

M. N. Sg.	a	Pl.	ə ~ e
F. „	i		ya

This is further followed by the person and number markers

I. Sg.	Pl.	φ	
II. Sg.	s	Pl.	v
III. Sg.	Pl.	n	

The roots show the following allomorphs before the past tense suffix:

kər	to do	ke-	kela	he did
kha	to eat	khəl-	khəlla	ate
de	to give	di-	dilas	you gave
pa	to see	pay-	payla	saw
bəg	to see	bəgit-	bəgitla	saw
pi	to drink	piya-	piyalas	you drank
ga	to sing	gay-	gayli	she sang
dhu	to wash	dhut-	dhutlan	she washed
ghe	to take	ghet-	ghetli	took

In case of the Intr. roots, the past marker remains /l/, the gender marker adds the neuter forms with sg. /a/ and pl. /i/, while the number and person markers are clearly seen only in the 2nd P. as sg. /s/ and pl. /v/.

The following roots show allomorphic variations before the past tense morpheme.

mər	to die	me-	mela	he died
ja	to go	ge-	gelas	you went

ye	to come	a-	alo	I came
pəḍ	to fall	pəl-	pəlla	he fell
niḡḡ	to start	niga-	nigalo	I started
rha	to stay	rhay-	rhayli	she stayed.

Examples:—

bəs	to sit	bəslas	you sat
həl	to move	həlli	she moved
sop	to end	sopla	it ended

Perfect. The Tr. and Intr. verbs differ in their paradigms. The verbs have the same allomorphs as before the past-tense morpheme. The arrangement of the morphemes is

Root + past tense + gender + perfective + NP.

The past tense morpheme is /l/, the gender morphemes are MN sg. /a/ pl. /e ~ ə/ F. sg. /i/ pl. /ya/ the perfective morpheme is /y/. The NP markers fall into two groups, according to the gender classification. For MN we have

I P.	φ	φ
II P.	s	v
III P.	φ	φ

For F. we have

I P.	φ	t
II P.	s	t
III P.	φ	t

The perfective morpheme /y/ shows a zero allomorph before II P. Mas. /v/ and I and II P. F. /t/.

Examples:—

kaḍ	to take out	kaḍlyayt	they have taken out
ṭak	to throw	ṭakləy	they have thrown
mar	to beat	marləy	they have beaten

In case of the intransitive verbs the formation is similar with the usual difference in the gender markers (no marker for the 1st P. and a three-fold distinction in the 3rd P.). The person-number markers are

II P.	Sg.	s
III P.	Pl.	t.

The second person plural does not differ from the past tense of the Intr. verb:

uṭ	'to get up'	uṭləy	'he has got up'
lav	'to set up'	lavləy	'they have set up'

Pluperfect

This is obviously a compound formation in origin and hence the gender morpheme gets repeated. The general structure of the transitive forms is

Root + past morpheme + gender1 + perfective + gender2 + N and P markers.

The roots undergo the usual morphophonemic changes before the /l/ of the past tense. Both the sets of the gender morphemes are identical—

Mas.	sg.	a	pl.	e ~ ə
F.	"	i	"	ya
N.	"	a	"	i

The perfective porpheme is /vt/, and the NP markers are

II P.	s
III P.	n

Examples:—

per	to sow	perlavtan	they had sown
ne	to carry	nelavtas	you had carried
kha	to eat	khəllyavtyas	you (F) had eaten.

In case of the Intr. verb, the structure remains the same. Only the NP markers differ.

I P.	o	o
II P.	s	s
III P.	φ	φ

Examples:—

ye	to come	alavta	he had come
bəs	to sit	bəslavtas	you had sat
pəɖ	to fall	pəɖlavta	he had fallen
ʃhop	to sleep	ʃhoplivti	she had slept
mər	to die	melevte	they had died
cuk	to commit	cuklivti	she had committed
	a mistake		a mistake.

Future

The simple future has the same paradigm for the transitive and intransitive verbs. No distinction of gender is observed and the root is followed by a peculiar set of NP markers, which are:

I P.	Sg.	in	Plu.	u
II P.	"	šil	"	al
III P.		il	"	til

Roots ending in the vowel *e* require the loss of the initial vowel of the future terminations.

Note the forms *ye, yel, den, del, ghen*, etc.

Imperative

The real imperative is confined to the II person singular and plural. The sg. form is taken as the base of the verb or its root and hence is identical with it. The plural suffix is /a/.

A kind of a concessive is found in the I and III P. which shows the following persons and number markers:

I P.	u	uya
III P.	o	ot

Examples:—

kər	to do	kəru	let me do
ja	to go	jao	let him go
uɖ	to get up	uɖot	let them get up.

The following morphophonemic changes before the /a/ of the Imp. II P. plural may be noted :

(i) Roots ending in vowels:

de	to give	dya
ghe	to take	ghya
pi	to drink	pya
ye	to come	ya
bhi	to be afraid	bhiya
ho	to become	vha
pa	to see	pa
ja	to go	ja
kha	to eat	kha
nha	to bathe	nha
rha	to remain	rha.

(ii) Roots ending in consonants:

Pattern CVCVC becomes CVCC

soḍəv	to free	soḍva
səməj	to know	səmja
boləv	to call	bolva
pəsər	to spread	pəsra
šikəv	to teach	šikva
naŋgər	to plough	naŋgra

Optative

The optative morpheme is /lav/ which is followed by the gender morphemes:

M	a	e ~ ə
F	i	ya
N	a	i

Sometimes a plural number morpheme /t/ is added.

Examples:—

kər	to do	kərava	it should be done
pa	to see	pavi	she should be seen
ga	to sing	gavyat	songs should be sung
per	to sow	perava	should be sown

The following morphophonemic changes of the root should be noted:

(i) ending in e:

ghe	to take	ghyava
de	to give	dyavi
ne	to carry	nyava

(ii) ending in a:

kha	to eat	khava
pa	to see	pavi
rha	to remain	rhavyat, rhavit

(iii) Roots ending in a consonant with the pattern CVCVC change it to CVCC.

gəvəs	to find	gəvsava
šijəv	to cook	šijvava
hətər	to spread	hətravyat
nesəv	to clothe	nesvavyat

Potential

The morpheme for the potential consists of /ayc~č/ followed by the usual gender morphemes. The morphophonemic changes in the root are those which occur before the optative morpheme.

Examples:—

de	to give	dyayca, dyayči
kha	to eat	khayca, khayči
pi	to drink	pyayca, pyayči
ja	to go	jayca, jayči
utər	to get down	utrayerca, utrayerči
ičar	to ask	ičarayca, ičarayči
gəvəs	to find	gəvsayca, gəvsayči

The negative forms of verbs are mostly compound formations or syntactical constructions.

A negative of the present tense is formed by the use of the present participle followed by /nay/ which is followed by the set of NP markers which are:

I P.	ϕ	ϕ
II P.	s	v
III P.	ϕ	t

Examples:—

bəs	to sit	bəsət nay	I do not sit
band	to tie	bandət nays	you do not tie
rha	to remain	rhat nayt	they do not remain
pi	to drink	pit nay	he does not drink
nij	to sleep	nijət nayt	they do not sleep

The negative of the past tense is formed by adding to the past tense the same suffix /nay/ and the NP markers.

Examples:—

ye	to come	ala nay	he did not come
ja	to go	gela nays	you did not go
nij	to sleep	nijle nayt	they did not sleep
uṭ	to get up	uṭlya nayt	they (f.) did not get up
šij	to be cooked	šijla nay	it is not cooked.

The negative of the future is formed by adding to the future participle the same set.

Examples:—

de	to give	denar nay	I shall not give
ghe	to take	ghenar nayt	they will not take
pi	to drink	pinar nays	you will not drink

The negative of the imperative is formed by using the form /nəko/ to the verbal form in /u/ followed by the NP markers:

Examples:—

ja	to go	jau nəko	do not go
		jau nəkos	do not go
kər	to do	kəru nəkot	let them not do
mər	to die	məru nəkot	let them not die.

NON-FINITE FORMS.

A present participle is formed from the verb-root by adding to it a morpheme /ət ~ it ~ t/. The allomorph /t/ occurs after roots ending in vowels. The distribution of /et/ and /it/ is morphologically conditioned, /it/ being confined to a few verbs:

kər	to do	kərət ~ kərīt.
bəs	to sit	bəsət
kap	to cut	kapit
bheṭ	to meet	bheṭət
ja	to go	jaṭ ~ jayt
pi	to drink	pit
vaṭ	to distribute	vaṭit
hurək	to search	hurkit
de	to give	det
lav	to plant	lavit
ghe	to take	ghet
ye	to come	yet
pa	to see	pat
liv	to write	livət
vac	to read	vacət
khoc	to plug	khočīt
rha	to remain	rhat
ga	to sing	gat
uṭ	to get up	uṭət

The participle of the past is formed by the addition of a suffix /lel/ followed by the gender-markers. The suffix obviously contains the past tense morpheme /l/.

Examples:—

ye	to come	alela, aleli, alela
bəg	to see	bəglela, bəgleli, bəglela
pəḍ	to fall	pəḍlela, pəḍleli, pəḍlela
de	to give	dilela
ghe	to take	ghetleli
pi	to drink	pyalela
rha	to remain	rhaylela
pay	to see	payleli

A future participle is formed by adding to the root /nar/...

Examples:—

kər	to do	kərnar
bəs	to sit	bəsnar
kha	to eat	khanar
pa	to see	panar
bəg	to see	bəgnar

If the gender markers are added to this participle there results the agent noun.

bəsnar	bəsnara, bəsnari, bəsnara
janar	janare, janarya, janari
palnar	palnara, palnari

The gerund, denoting a previous action, is formed by adding the suffix /un/ which is often extended with the addition of /šan/.

Examples:—

kər	to do	karun	kərunšan
bəs	to sit	bəsun	bəsunšan
bol	to speak	bolun	bolunšan
ja	to go	jaun	jaunšan
kha	to eat	khaun	khaunšan
pəḍ	to fall	pəḍun	pəḍunšan

The Infinitive of purpose is formed by adding the suffix /ay/ which is followed by the dative suffix /la/ or a post-position /saṭnə/.

Examples:—

kər	to do	kərayla	kəraysaṭnə
bol	to speak	bolayla	bolaysaṭnə
liv	to write	livayla	livaysaṭnə
nij	to sleep	nijayla	nijaysaṭnə
ja	to go	jayla	jaysaṭnə
vac	to read	vacayla	vacaysaṭnə
kha	to eat	khayala	

CHAPTER III

TEXTS

I

ek hota gaḍəv/ ani ek hota kola/ tyanči doganči
məytəri hoti/ məytəri hoti-tyača nəntər kola kay mhənla/
ərə aplyala ata ləy divəs khayala milət nay/ mən gaḍəv
mhənla kay kəraycəy/ mhənla cəla apun/ maja paṭimagnə
yešil kay tu/ tər mhənla yen/ mən te dogəjən milun
malyača məlyat geləy/ ani kəliṇnimədi širləy/
kəliṇnimədi širlyace nəntər kolyani ekdon kəliṇni
khəlli/ təsa tyaca pəṭ bhərləy/ gaḍəvala lagla ičarayla/
mhənla yetos kay re/ tər mhənla maja kay pəṭ bhərle
evdyat/ maja kay pəṭ bhərle nay/ mhənla tu əsa uba rha/
te nay mhənla/ məla huki aliy/ mi bhayər hotuy/ to
kurnača bhayər jhalyača nəntər lagla huki huki kərayla/
təsa te uṭləy/ kon tər mali/ ən səboti jhalyati kola ala
mhənunšan/ to kola jo pəlala ni gaḍəv atmədi bheṭla/
gaḍəv at bheṭlyabərabər mar mar marləy/ ən mən tyala
paṭkəlun lavləy/

There was a donkey. And there was also a jackal. The two were friends. Because they were friends, the jackal said 'O (friend), we are not going to get anything to eat for many days.' Then the donkey said, 'what can we do? Let us go. Will you come after me?' He said, 'I will'. Then both of them went to the plantation of a farmer and entered the plantation of the water melons. After entering it, the jackal ate one or two melons. Then his belly was full. He then began to ask the donkey. He said, 'will you come back?' But he said, 'Can I fill my belly in such a short time? My belly is not yet full.' And he said, 'You wait for some time'. But he said 'No. I feel like howling. I shall go out.' When he went out of the field he began to howl with a loud noise. Due to it, they got up. 'They

means 'the farmers'. They stood all around because the jackal came there. But the jackal ran away, and they found the donkey inside the field. Immediately after finding the donkey, they beat repeatedly and finally drove it way.

II

ek buva hota/ to rat jhali mhənunšan thamla məsna-
jəvəl/ ani titə jəvan kelan/ istəv cəmkət hota, to jo
manus mərun gelavta tyaca istəv rhayla hota šenivər/
jəvan kelan/ jəvan kərunšan to patravər vaḍun ghetlan/
patravər vaḍun ghetlyāča-nəntər tettis koṭi bhutavəl
tyāča səboti jhali/ ani tya mhəntay mənə de, tya mhəntay
mənə de/ əši tettis koṭi bhutavəl kay tyala jəun det nay/
təva mhənala, əsa re kay kərtav tumi/ mhənla mi hya
kərtov, jəvayla ghetov ən tumi əsa ka kərtas/ te ka/
amana tu ghetlays tyatla vəysa vəysa təri həvac/ ami
janar nay/ əsa ti bhutavəl mhənay lagli/ mənə mhənla
ata dyayca to den tumana/ pən tumča gurula gheun ya/
gurula gheun ya mənə kay bakicə ubə rhaləy/ ən janistə
janistə lok maḗsarkə ki tumča sarkə əsə geləy/ ani gelə
yetalbuvakəḍə/ ni sangay lagləy ki yetalbuva, kay kərtav/
hitə bəslav/ hoy mhənlə/ mənə amčəsəṅgati thoḍə yetav
kay/ amana vəyši milgət milnar hay poṭala adar to tevḍa
dya ni ya/ to mhənla yeto tər mənə/ tumana jər poṭala
milesa əsla tər yeto/ tər ho mhənla milesa hay/ mhənun-
šan tyani titnə kaṭi təkət təkət mhataryacə rup gheunšan
apla ala/ ala titə tər to jəvan kərnar janistəc hota/ to
oləknar isəm hota/ laglac ala ni uba rhaylya bərabər
mhənle/ yetalbuva aləv/ tər ho mhənla aloy/ mhənla hi
kay bhangaḍ hay hyanči ti miṭvun ṭakavi ki nay/ kəšala
mhənla mēla yayla kela/ tə ka ho/ te bərabər hay/
tyanča saṭnə mi kelelə hay/ tumi aləv te bəra jhala/
pərentu tumca guru ala payje/ maja guru yayla həva/
tər ka ho mhənla tumca guru ala payje/ ervi kay mhənla
yanla det nay/ mənə tyaca guru kon/ nəditla
mhəša, goṭa/ to tyanca guru/ təva tya mhəšakəḍə gela
yetalbuva/ ani tya mhəšala sangitlan/ ki mhənla aplya

rəytela vəysa anas milayca hay jəvan/ tər to dei nay/
 mhənto tumča gurula gheun ya məla mhənla/ tər tumi
 ata majə guru, tumana ala payje/ mən to gədgəđ goṭa
 ləṭkit mhənla cəla yeto/ ala paṭimagnə/ ala ni rhayla titə
 uba/ mhənla kay re buva hi bhangəđ hay/ hya lokana kay
 dyayaca hota te dyayaca ni mokla vhayaca/ tya əši kay
 bhangəđ lavliys/ hā te bərabər mhənla/ tər tumi aləv kay
 mhəšabuva/ to mhənla alo/ mən hi bhangəđ kəšala
 lavliy/ hi mhənla miṭvun ṭaka/ ha mhənla bərabər hay/
 miṭvayči tər miṭəvto/dyayca to deto/ mhənla tumca guru
 ala payje/ tər mhənla den/ naytər det nay/ mən tyanca
 guru maroti/ mən marotikəḍə geləy dogəjən/ ani tya
 marotila anləy/ anləy ni ubə keləy anun/ mhənle maroti-
 buva yetav nəvə kay/ ubə kelə anunšan tər bolle/ hi kay
 bhangəđ miṭvun takayči ti kəšala mhənla ṭhevlay/ tər
 mhənla bhangəđ miṭvayči ti miṭəvto/ tumi mhənla
 marotiray aləv na/ mən tumi aləv te bəra jhala/ hyanla
 kay dyayaca te den mi, səgla kərin/ tər tumča gurula ana/
 marotila saṅgay lagla/ tumča gurula anay saṅg tər mi den
 naytər kay dyayaca nay/ mən marotica guru ram/ təva te
 səgle milun ramakəḍə geləy/ ram kay ekikəḍə rhanar hay/
 hitə bheṭ ghyā titə bheṭ ghyā əsa kərtana dhavadhav
 tyanči/ ani ram bheṭla ek kunča təri šərala bheṭla tyana/
 bheṭla tər tyala anləy/ mhənle rama amčikəḍə thoḍa tu
 alə payje/ amca thoḍasa karən hay/ marotin saṅgitla/
 mən tya marotica tyala əyklac payje/ mən cəla mhənla
 yeto/ mən ale səgle milunšan/ cəugəča cəugə ale titə
 jagyavər/ mhənla aləv kay rambuva/ to mhənla aloy/
 ram mhənlyabərabər ti bhutavəl uṭun maṅgə maṅeš
 pəlay lagləy/ to apla raməc kərit suṭla/ ram ram kərit
 suṭla/ ramacə laglə mar pədayla/ səgli bhutavəl tettis
 koṭi pəlali lam/ devan saṅgitlan tumi ja ata səglə/

There was a mendicant. He stopped near a burial ground because the night fell. And there he prepared food. There was some fire burning, which was left over the cow-dung cakes as a man was dead. He prepared food. After preparing the food he took it in his plate. After taking it in his plate, thirty-three crores of goblins gathered

round him. And they say, 'give me some, give me some.' Thus the thirty-three crores of goblins would not allow him to eat. Then he said 'Why are you behaving like this?' He said, 'I am doing this and taking my food and you are behaving like this. Why so?' 'We want at least something from what you have taken. We will not go away.' Thus the goblins began to say. Then he said 'Now I shall give you what I have to give you. But bring your teacher. Bring the teacher. At this, the remaining stood there, and those who knew like myself or yourself, went away. And they went to the Yetāl. And began to tell him 'O Yetālbuvā, what are you doing? Are you sitting here? He said 'Yes'. 'Then will you come with us for a while? We are likely to get some thing for our belly, to support us. Help us to get it and come back'. He said 'then I shall come. If you are likely to get'. So he came from there, supporting himself on a stick and assuming the form of an old man. When he came there, the man who was prepring food knew it. He was a man who knew. He came immediately and said when he stood 'O, Yetālbuvā have you come?' Then he said 'Yes I have come.' He said, 'what is this trouble with these beings? Why not finish it? Why did you make me come over?' 'But yes, that is right. I have prepared this food only for them. It is good that you have come. But your teacher must also come.' 'My teacher must come?' 'Yes' he said, 'your teacher has to come. Otherwise I shall not give them'. But who was his teacher? Mhaśā, the stone in the river. He was his teacher. Then Yetal-buva went to Mhaśā. And said to Mhaśā, 'Our followers are likely to get a little food. But he does not give. He said to me that I should bring my teacher. Now you are my teacher and you must come with me'. Then the round stone said 'I shall come' and rolled on. He came after him. He came and stood there. Said 'O mendicant, what is this difficulty? You should have given these beings whatever was to be given and you should be free. Then what difficulty have you produced?' 'Yes that is

right', he said, 'Have you come Mhasababa? He said 'I have come. But why have you started this difficulty? You should finish it'. He said 'Yes, it is right. I shall finish it as it has to be finished. I shall give them what I have to give. But your teacher must come. Then I shall give. Otherwise I shall not give.' Now his teacher was Māruti. Both of them went to Māruti. And they brought Māruti and made him stand there. They said, 'O Māruti, will you not come?' When he was brought and stood there he said: 'What is this difficulty? Instead of finishing it why have you kept it hanging?' But he said, 'I shall finish the question as it should be. You, Māruti, have come. It is good that you have come. I shall give them what I have to give and do everything. But bring your teacher'. He told Māruti like this. 'Tell them to bring your teacher. Then alone I shall give, otherwise not.' But the teacher of Māruti was Rām. Then all of them went to Rām. But Rām was not to be found in one place. They had to run here and there to meet him. And finally they met Rām in some distant city. When they met they brought him. They said 'O Rām, you must come with us for a while. We have some work.' Thus Māruti told him. And he had to agree to what Māruti said. Then he said, 'yes, I shall come,' Then all came together. All four came to that place. He said 'Have you come, O Rāmbuvā?' He said 'I have come'. When he said 'Rām' all the goblins got up and began to run away backwards. He began to utter the word 'Rām'. The blows of Rām began to fall on them. All the thirty-three crores of goblins ran away. The god told them all to go away.

III

ek mhatari hoti/ ti jat hoti lekikāḍe pavni/
lekikāḍe pavni jat hoti/ gav soḍun bāricši don
tin māylavər geli/ don tin māylavər gelyačanāntər kolā
cārāyla nigalā hotə/ te mhatariča sabbhoti jhalə/ te

mhatarīča sēbhoti jhalyačanēntēr mhēnlə/ mhatare
 tula ami khato ata/ amana kay poṭala nay,
 kay nay/ tula khato/ ho mhēnle babano mēna ata
 evdājēn bhetlāv tēr khəlyāśivay ṭhevtav/ tēr khayacə
 tə kha/ pēn atac nēka khau/ tēr kēndi/ tēr ka mi don divēs
 rhaunšan lekikədnə yeto əši tayar biyar houn/ hya
 haḍkaməde ətac kay khal/ maḥi sēgli haḍka nigali haet/
 mi lekikəḍə jato/ don tin divēs rhato əši tayar biyar
 hoto/ mēg yeto/ mēg tumi kha/ mēg tila soḍlə/
 mhēnle ja tumi/ soḍləy ani ti geli/ tin divēs mhatarī
 rhayli/ tə mhatarin kay saṅgitlela hota/ mhēnli babano
 əsa kēra/ mi yen/ tin disača atmədec yen/ tin disalac yen/
 əši tinə saṅgitla/ pēn moṭiši bhurīci rak kērun ṭheva/ mēg
 kolyana kay bhurila toṭa hay/ teni moṭa evḍa ḍhigara
 kērunšan ṭheвлеla hota/ te tisrya disala əgdi vaṭ bəgtayt/
 cəvtalləyt/ mhēnle ata mhatarila jaun dyayca nay apun/
 mhēnunšan cəvtallə hotə/ tyani paylyan/ mhēnle mhatarī
 yetiy ikḍə/ hā/ ata mhēnle ṭhevayci nay/ apun mhēnle
 khayaci/ mēg tya mhatarin boḣa utərlan titə alyā bərobər/
 mhēnli babano ata sēbovti vha əgdi/ mhēnli mēna ata tumi
 khaycə/ te mhēnle khaycə/ ata kay mhēnle tula ṭhevayca
 nay/ mhēnli kha tər/ pēn mēna hya ḍhigaryavər bəsu dya
 mēg tumi kha/ ḍhigaryavər əši ti bəslī jaunšan/ ani əšə
 jikədnə tikədnə voḍayla yetayt to mhatarī phaḍkən padli/
 ən ji bhuri uḍali sēglya kolyanča ḍolyatnə/ par rhayləy
 rapayla ekmekana cavayla/ tyanca bhandan suru jhaləy/
 kon mhēnle tumi kay keləy/ kon mhēnle tumi kay
 keləy/əši ekamekači juḍliy/ mhatarin bocka ucəllan ni
 ghetlan ni pəlali/.

There was an old woman. She was going to pay a visit to her daughter. She was visiting her daughter. Leaving the village behind, she went a distance of two or three miles. After going two or three miles, there were jackals who were strolling there. They stood round the old woman. Surrounding the old woman, they said, 'O old woman, now we will eat you up. We do not get anything to eat. We will eat you'. 'Yes, she said, 'now that so many

of you have met me, you are not going to leave me without eating. Then, if you want to eat, eat me. But do not eat me just now,' 'Then when?' 'Then, I shall come back after staying with my daughter for two days, becoming so fat. Now, what will you get to eat in these mere bones? All my bones are visible. I shall go to my daughter. I shall stay with her for two or three days, and I shall become fat. Then I shall come back. Then you can eat me'. Then they left her. They said, 'You can go'. They left her and she went away. For three days the old woman remained. But what was told by the old man to them? She had said, 'dear ones, you do like this. I shall come. I shall come within three days. I shall come on the third day'. Thus she had told, 'But keep ready a big heap of ashes.' Now there was no dearth of ashes for those jackals. They had made ready a very big heap of ashes. They were eagerly waiting on the third day. They were mad. They said, 'now we will not allow the old woman to escape.' 'Thus they were maddened. They saw her. They said, 'now indeed the old woman is coming here. Now we shall not keep her alive. We shall eat her up.' Then the old woman put down her burden, when she came there. She said, 'You dear ones, stand all around me. Now you are going to eat me,' They said, 'Yes we shall eat you. Now we will not spare you, She said 'then eat me up. But let me first sit on this heap and then you eat me.' She went and sat on the heap of ashes, and while they were coming to catch her from all the sides, the old woman farted. And the ashes flew in the eyes of all the jackals. They started searching and began to bite each other. A quarrel started among them. Some said, 'What did you do?' 'Others said, 'What did you do?' Thus they fought with each other. The old woman picked up her bundle, took it and ran away.

IV

ek hota kunbi/ ami jəsə ata ghər bantoy əsa tyani
 ghər banla hota/ tyača ghərala kay təkətə novhtə/ təva
 tyan doıgratla amba pađlela hota/ ani tyan to amba
 cəđəvla kapayla/ kapnar boləvle/ ani tyani kapayla
 survati keli/ te divsacə kapit ani ratcə aplya ghəroghəri
 jat/ khali gavat jevayla yet/ vagmama ala ki tya
 ambyavər cədayca/ an tya vasani mhənayca, he kapnar
 jər mənə bheřtayri tər mi əsə khatoyri təsə khatoyri/
 hya dogana əgdi caun kađtoy/ dogana caun kađtoyri,
 khatoyri ni maja pəř bnərtoyri/ pən he kay bheřtəy nay
 mənə ani kay nay/ əsa apla kərənšan yan sarosar don
 divəs khepa ghatlyan/ pən te kay yala bheřtayt/ divsaca
 yetəy tə bheřtəy/ ratca yenara ha/ mən ek divəs ala to
 ambyavər caılac məstiři ala/ ambyavər ala ni cəđla vər/
 mhənla te jər bheřlə əstə tər əsə khəllə əstə təsə khəllə əstə
 əsə to kay mhənay lagla/ ani kulə řekun bəsla/ ambyavər
 əsə kulə řekun bəsləyəcənəntər te phaři řhoktat əša/ kərvət
 əđakti mhənun ek mhorə toıđala phař, tyačənəntər magə
 phař ni mhorə tyača kərvət/ əša phaři řhoklelya hotya/ kulə
 řekun bəsla ni tya phaři məstin tyan uřtun řaklyə jorani/
 uřtun řaklyə ni to kulə řekun bəsləla hay ka/
 tya řektyamədi tyača tya əıđkulyə gelyə/ řyala kay mhayt
 nay/ řhoklelya řhaři vřətyə tya jorani uřtun kađlyə-
 bərobər əıđkulyə ləmət hotya tya khali řektyat jaunšan
 řirəđlyə/ nigət nay/ ha məg vərđun vərđun ya kay
 əđəklelya suřət nay ni nigət nay/ řəvřala to mela titə
 arđun/ səkal kapnar yeun bəgtayt/ mhənlə kay đəgara
 pəđlay/ bəgtat tər kay əıđkulyə əđəklelya/ phaři nəvin
 řhokləy ni kađla vəđunšan/ ni řaklə bhayr ni mən
 kapay laglə/

There was a farmer. He had built a house as we usually build our houses. He had no planks for his house. Therefore, he had cut down a mango tree in the forest. And he put that mango tree for sawing planks. He called men to saw it. And they began to saw it. They used to saw it by day and go to their own places by night. They

used to come down to the village for meals. Whenever, the tiger came there, he would climb the mango trunk. And smelling (the human being) he used to say 'If I can find these sawyers, I shall eat them in this or that manner. I shall simply chew both of them I shall chew them both, eat them up and my belly will be full. But I cannot find them at all, any way.' Thus thinking he visited that place on two successive days many times. But how could he find them? If he had come by the day time he would have found them. He came in the night. Now, one day he came and immediately climbed the mango tree and became wild. He came to the mango tree and climbed it. He said to himself, 'If I had met them I would have eaten them up in this or that manner,' He said something like this. And he sat down on his buttocks. As he sat down on his buttocks on the tree, there were wedges stuck in it. There was a wedge at the front, because the saw would otherwise get stuck, and there was a wedge behind and before it was the saw. Thus wedges were put in it. He sat on his buttocks and haughtily he pulled out the wedges with force. When he pulled out the wedges, he was seated on his buttocks. His testicles had entered the slit, but he did not know it. When he pulled out with force the wedges which were driven in, his testicles, which were hanging down, were crushed in the planks. They did not come out, and though he tried again and again, these testicles which were caught, could not be freed. Finally he died there while roaring. The sawyers came in the morning and saw it. They said, 'what is this big heap?' When they inspected it, they found his testicles caught there. They drove new wedges and pulled him out. They threw him away and began to saw the tree.

V

ek vagmama hota/ to tyāṣa poṭala kay nhəvtə/
 hundirmama ek hota/ malavər nigala hota cərayla/
 ikḍə tikḍə kərit tvačavər jhep ṭaklan/ pəṭkən tyala bil

milala/ to bilat khuməsla/ tyačanəntər mhənla/ tu ata bilat gelas/ tyala saḡgitlan bhayərnə mhənla, tu maši ləḡai kəršil kay/ ihombi ghešil kay/ tər to mhənla jhombi ghen/ to mhənla jhombi ghyayči ti ghen/ mæg kaytəri dončar divəs thamlə payje təva jhombi ghen/ bəra, məj tyani var nemlay/ vagumamala kay dəm hay/ var nemla somvar kiva mængəlvar əsa var nemla tyani/ ek mal moṭa hota/ tya malavər tyani var nemləy/

pən hundirmama hota ləbaḡ/ tyani kay kelan/ bəricši səḡlya malala bhoka paḡun ṭhevlan/ tettis koṭi hundir boləvlan/ ani səbənd malala pokrun ṭhevlan bhoka paḡun/ ani tyana pəyšala kay toṭa nay/ hyači peṭi phoḡ tyači peṭi phoḡ/ dhačalis rupye peṭitnə gheunšan gela/ ani gela nhavyakəḡə/ mhənla pac-dha rupye ghyayaca te ghe pər eka divsasəṭnə mələ vətərə tiščalis kay lagtil te eka-ratripurṭə de mæg tyala kay mhənla/ mājə moḡla biḡla tər bhərun dešil kay nay/ mhənla moḡla tər bhərun den/ mæg dilan/ bərəcə əḡdi tiščalis vətərə tyala dilan/ ani tyani pəyse pəṭəvlan titə/ mhənla vətərya magə rupaya rupaya ghen/ rupaya rupaya ghe/ ani mæg gelə/ tyancə tyancə hundir hotə tyana hukum kelan/ ani to vag-mamavəri ṭhep mængəlvari ka somvari vḡayaca hota/ ta ala tya malavər/ ala ni tyani bhoka paḡlin/ tyala kay səḡli bhoka mayti hayt/ ekya bilavər to apla ala ni mhənla hya bilatnə ala ki lagləc mi yala dhərun khain/ əsa tyaca ərtə hota/ ani he ləbaḡmama hote/ to kav ata tya bilavər jəplay/ tər dusra maḡḡnə ala/ tyan vətərə marlan/ tyača əḡgavər/ ki pəlala/ dusra ala tyan marlan/ to bhiunšan apla hya bilavər phirla/ ala tər tikəḡnə nigala/ tyan marlan/ əsa marun marun tyala rəktbəmbal kelan/ mərəyči pali ali/ ševṭala titnə pəlala/ nigunšan to ševəṭ mela jaun tya ranaməndi pəḡunšan/ pən hundir kay milala nay tyala/

There was a tiger. But he had nothing to eat. There was also a rat. He was going on a plain wandering. While looking here and there he jumped on it. But he

suddenly found a hole. He entered the hole. Then he said, 'You have now gone into the hole.' He told him and said from outside, 'Will you fight with me? Will you wrestle with me?' Then he said, 'I shall fight with you', he said, 'I shall certainly fight with you, but you must wait for two or four days, then I shall fight with you.' Well, Then they fixed the day. The tiger had no patience. The day fixed was either monday or tuesday. Such a day they fixed. There was a big plain. They fixed the day to fight on the ground.

But the rat was clever. What did he do? He prepared a large number of holes in the ground. He called a large number of rats, and he perforated the whole ground by cutting holes in it. And how could they lack money? They could break the trunk of any one they liked. They took some forty rupees from the box. And he went to a barber. He said, 'Take five or ten rupees if you want, but give me some thirty or forty razors for the night'. Then what did he say to him? 'If you break a razor, will you not pay for it'? He said, 'If it is broken, I shall pay for it.' He then gave him. He gave him as many as thirty or forty razors. And he paid him the money on the spot. He said, 'I shall charge you one rupee for each razor.' 'Take a rupee each'. He then went away. He had a large number of rats as his followers, and he ordered them. And he had to fight the tiger either on tuesday or on monday. They came to the ground. They came and cut holes. He knew all the holes there. He came at a hole and said, 'if he comes out of this hole, I shall immediately catch him and eat him'. This was his intention. But he was a clever person. But now he was watching that hole. But he came out of the other. He struck him with the razor, on his body and ran away. A second came and struck him. He became frightened and turned towards the hole. But he came from some other side and struck him. Thus repeatedly striking him, he made his blood flow. He was on the verge of death.

Finally he ran from there. Going from there, finally he died in the forest, where he went. But he could not catch the rat.

VI

ek bamən huta/ bhikṣuk bamən to roj bhikṣela jaun
 apla kuṭum bhagvayca/ te veles to jayca huta moklya
 gavatnə thoḍə tandul milayče mhənun to vərče gavala
 gela/ te tya ranatnə vaṭ hoti/ te vaṭen to apla jato to
 ḍhora khayla vag piṣalla hota/ tēva tya lokana rojčaroj
 ḍhora marayca to tras tyana ohḍə nay/ tēva gavpraḥa
 jəmun yala vilaj kay kərayca/ mən səgleni ənbəv
 kərunšan mhənla aplyala təri mərət nay əsa/ aplyala
 nay bənduk/ mən mhənale yala maḥasarkha mhatara
 purus hota/ to mhənto vilaj saṅto/ to vilaj kela tər
 sapəlla tər sapəlla ho nay tər ha aplyala təras denar to
 denarəc/ mən tyana vičarləy ki kay mhəntav tumi/
 əsa ami mhəntəy ki sapla kiva pinjra ha vilaj kela/
 at mədə ḍhor melela bandun ṭheva/ hya vilajani sapəlla
 nay tər vilaj nay apla honar/ tyacənəntər gavani təras
 gheun pinjra təyar kēa əyranat/ itə pinjra təyar tyani
 kelay ani atmədi ek bajula kutrala bandayla keləy/
 nəntər ek baju tyala širayla keləy/ titə evḍa vakun jayla
 dərviḥa ṭheвлеla, tyavər phəlṭi ṭheвлеli/ phəlṭiča tikḍə vəjən
 ṭheвлеla, anki rəša bandunšan phəlṭi əši ṭanṭi ṭheвлеli/ əši
 khuṭi ṭheвлеli ani ti at mədə širla/ širunšan kutr avər
 vḍədays lagla/ itkyat kaṭyavər pay pəlla/ mən to kaṭa
 uḍala/ dhaḍkən phəlṭi pəlli/ pəlyabərobər to atmədi
 rhayla/ lokənḍi gəj marlələ hayt, tyala bhayr jayla gəvəsə
 nay/ mən tyala kay nigayla vaṭ nay jhali/ atmədə
 ṭanḡun rhayla/ vaṭə vərəc ghəṭlela hota pinjra bamnača/
 to tya vagači nəjar geli bamnavər/ bamnala əsa hat
 kərunšani ikḍə ye əsə mhənla/ bamnala pinjra kelela hay
 hye mhaytic hota/ ikḍə ye mhənla tula jayacə to ja pən
 ikḍə ye jəra/ tyala vičarlan kuṭə jatə/ mhənla mi
 bhikṣela jatuy/ mən bhikṣela jatə kay tu/ mhənla hoy/
 mi saṅtoy təsa kər/ bhikṣela jav nəko kay nəko/ mi tula
 ghələybhər sona den/ mən to bamən mhəntoy/ ha

ghələybhər sona den mhəntuy/ tyala lagli aša/ tuja kay
 mhənna hay əsə vagala mhəntuy/ to mhənla tu mələ
 yatnə sođəv mi tula ghələybhər sona den/ sona dešil tər
 bolla hoy/ mən tyə bamnani ičər kelan moṭi moṭi lakda
 hayt, tyə aplyala niğnar kəša/ mən tyala əši yukti hoti/
 tyənə sapla ghaltana payla hota/ khuṭya dəgdan tyani
 ṭhoklya/ ṭhokun ṭhokun kallya/ ekdəm səglya səlyə khulya
 kelya/ nəntər lakda uropoṭavərnə bajula ṭakli/ tyala yayla
 rəsta kela/ ha bəhayər alyə bərabər mənğaṭ dhərta
 bamnaca/ ata mhənla/ mi bhukela hay mi tula khato/
 tyə bərabər bamən thərthər kapət huta/ təva vagala
 mhənla dhir kərən/ tu mələ khayca to kha/ pən tuji
 ni maṭi kuṭətəri nay kəru don tin səbdači/ nay kuṭə
 kərayči/ bamən mhənla mhorə gelyabərabər kontəri
 bheṭəl/ mhaḍsarki ṭembī hoti/ kolimama tətə hotə/
 bamnači nəjar tyavər geli/ ha ṭembivər phirtəy ugḍya/
 hyan jəra maṭa jivacə soḍvan kelyan tər bərə hay/
 nay tər ha mələ khanar/ bamnači nəjar gelya bərabər
 khun kelyan hatači/ jəra uba rha/ mhənla uba rhayaca tər
 rhayn/ pər ha tuja səṅgati kon hay tər vagmama/ mən
 mhənla tu kay bamənbuva lamməc tu mələ orḍun saṅ
 jəvəl kay yev nəka/ mi tuji nay kərin/ mən bamnan/
 saṅgay lagla ki ha isəm pinjryamədi gavla hota/ to mələ
 jəvəl bolavun ghetlan ani əsa saṅgitlan tu pinjryatnə mələ
 soḍəvšil tər ghələybhər sona den/ mhənun tyala mi
 soḍəvla/ ha mhənto mi tula khato/ hyat mi kay kərayca/
 maṭi baykəpora kay kərayči/ to mhənla tyat tuji nay
 hay/ tuji nay kərin pən pinjryajəvəl nay kəruya/
 vagmamala mhənla tumi mhorə hvava/ mi magnə yeto/
 mən vagmama mhorə bamən magnə kəla tyāca magnə/
 əsə pinjryajəvəl aləy/ lam kolamama ubə rhaləy anki
 bhəṭṭibaba pinjra kəša hota to dava mələ/ pinjra
 hota təsa ḍal/ tyan pinjra ḍalla/ nəntər katabiṭa launšan
 təyar kelay/ mhənla hoy/ vagmamala saṅgitlan eka
 səbdači tujavər nay hay maṭi/ tula vaṭli tər dhər
 nay tər soḍun de/ səglyapekša vərišt tumi/ tumča
 pekša vərišt kon nay/ tvala kolyan phugəvlan/ pərəntu

mi ekəc səbdaçi tujavər nay ghaltoy/ hya pinjryat
 šir/ mæg mhənla bamnala khayca tər kha/ mæg sada
 to širla atməndi/ ani hallyasullyavər kaṭa uḍala khaḍkən
 phəlṭi bəsli/ an to vagmama atmədi rhayla/ bamnala
 mhənla pəl tuḷa porabalat/ ghələybħər sona tula kay
 kəraycəy/ mæg te rhayle ɬəngət/ bamən an koloba pələle/
 lokana səməjla vag pinjryat əḍəkla mhənun/ tyani tyala
 marla/

There was a Brahmin. He was given to begging and he was maintaining his family by begging every day. At that time he was to go from the deserted village, and he went to the upper village so as to get some rice. His way went through the forest. While he was going along the road, there was a mad tiger which would eat cattle. He was killing cattle every day, and the people there could not bear this trouble. Then all the people of the village came together and thought, what can be done about it? Then all put their experience together and said, 'We cannot possibly kill him. We have no gun'. Thus they said, but there was an old man like me. He said 'I shall tell you a way. If you follow it, he may be caught, if he cannot be caught he will naturally give us trouble, as before.' Then they said to him, 'What do you suggest?' 'I say that a cage is a possible remedy. Let us try it. Place a dead cattle fixed inside. If he can be caught by this means, it is well, otherwise we have no means to do it.' Then the villagers took trouble and prepared a cage in the forest. They thus prepared a cage, and inside it they made some arrangement of tying a dog. They made one side (open) so that he could enter. There was a door kept to enter into by lowering down. A plank was placed on it. On the other side of the plank was placed a weight and by means of ropes the plank was kept hanging. A peg was placed and he entered it. Entering he began to pull at the dog. At that time he stepped on the peg. The peg flew up. Suddenly, the plank fell down. When it fell, he was caught inside. There were iron bars fixed, and he could not get out. He

then had no way to escape. He remained caught inside. The cage was placed on the very way of that Brahmin. Then the tiger caught sight of the Brahmin. Raising his paw he beckoned the Brahmin to come near. The Brahmin knew already that a cage was set up there. He said, 'Come here. If you want to go, go, but come here awhile.' He asked him, 'where are you going? He said 'I am going for begging.' 'Then do you go for begging?' He said 'Yes', 'Do what I tell you. Do not go for begging, no, don't go, I shall give you a bucketful of gold.' Then the Brahmin said, 'He says that he will give me a bucketful of gold.' He felt greedy, 'What have you to say, 'thus he asked the tiger. He said, 'You free me from this cage. I shall give you a bucketful of gold'. 'Will you give me gold?' He said 'Yes'. Then that Brahmin thought. The planks are very big. How can I remove them? Then he got an idea. He had seen the way in which the cage was set up. He hit the pegs with a stone. He removed them with repeated blows. All the bars, he loosened. He removed the logs from his chest and belly. He made a way for him to come out. When he came out, he caught the wrist of that Brahmin. And then said, 'I am hungry, I shall eat you up.' Then the Brahmin began to tremble. Then, taking courage, he said to the tiger, 'If you want to eat me, eat. But let us have justice done to us two, in a couple of words. 'Where can we have our case decided?' The Brahmin said, 'If we go further, we will meet some one.' There was a hill like that of Mahād. There was a fox on it. The Brahmin caught sight of him. He was wandering on the open hill, 'If he helps me escape alive, it will be good, otherwise, he will eat me.' When the Brahmin saw him he beckoned with his hand. 'Please wait a bit'. He said 'If I want to remain, I shall. But you have a tiger as your companion.' He said further, 'you are a Brahmin, tell me from a distance in a loud voice. Do not come near. I shall decide your case.' Then the Brahmin began to tell him, 'This one was caught in a cage. He called me near and told me, that 'if you

free me from the cage, I shall give you a bucketful of gold.' So I freed him. But he now says 'I shall eat you.' What shall I do now? What will my wife and children do?' He said, 'the justice is on your side. I shall decide your case, but let us do it near the cage.' He told the tiger, 'Go ahead, I shall come after you,' Thus first went the tiger, then the Brahmin and last of all the fox. They came near the cage. The fox stood at a distance and said, 'O Brahmin, show me how the cage was set up? Arrange the cage as it was.' He arranged the cage. Then he said 'alright'. He told the tiger, 'I shall decide your case only in a word. If you like, accept it or leave it aside. You are superior to all. No one is superior to you.' Thus he praised him. 'But I put you to your test in a single word. Enter this cage. Then if you want to eat the Brahmin, you can eat him.' He being a simpleton entered in. And when he moved inside, the bolt slipped and the plank got suddenly in place. And the tiger remained caught inside. He told the Brahmin, 'Run to your children. Why do you want a bucketful of gold?' He then remained caught. The Brahmin and the fox ran away. People came to know that the tiger was caught. They killed him.

VII

ek badša hota/ tya badšala jənjenverači bhaša səmjet
hoti/ ti bhaša kunala pən səmjet nhəvti/ ek divši baisaeba
ni badša khurčitmədi bəsləli hoti/ ani səmorla ek gəddə
banlela hota/ don bəyl banlelə hotə/ təva tya gəddyala
ata rajača gəddyala mhənje kaic kam nay/ anki to gəddə
khup tərəni khurak cəna pənd vəgəyre vəgəyre khaunšan
khup məsti mədi aləla hota/ to ek divši bəyl kamavərnə
alyačanəntər tya bəylala saṅgət hota ki bəg mi aj məja
kərtəy bəsun khatoy ani tula dhəni mhənəl təsaṣtat neto
ani rəgdun marto ani səndyakali tuja haḍkavərti camḍi
sudə phuṭun niṇte/ əši tərə hounšani yete/ təva tula mi
saṅto te kər ki aj tu nimis kərənšan aj khana khau nəko/
mhənje khana nay khəllas ki dhənyala əsa vaṭəl ki bəyl
aj bəmar pəḍlay/ mhənje tula naṅrəla nheyaca nayt/ ani

tula isava miləl/ əsa saŋgitla/ nəntər mən tyani tya
 bəylani tya gadvaca əykun aki rat pənda ka kaic vəyrən
 khəlli nay/ ani səkalca šik jhala/ əsa tyani dhənyala
 nokrani saŋgitla/ nokrani saŋgitlyavər to jaunšan badšala
 saŋgitla ki bəyl kay aj khait nay/ ni šik jhalay/ təva ata
 kay kərayca/ təva tya saŋgitləya gošti badšani əyklyac
 hotya ki gəddyani əsa əsa gošti saŋgitlyat/ mən tya
 dhənyani saŋgitla ki aj bəylala tumi naŋgrala neu nəka/
 aj gəddyala naŋrala nya/ təva tya divši tya nokrani gədd-
 yala šetatməndi neun ekya bəylača jođila tyani jokəđla/ ani
 mar mar marla to kay čiklamədi kay gəddə kiva šetamədi
 gəddə calə nay/ əši marun marun tyaci əgdi camdi phađun
 takli tya nokrani/ duparca taim jhala/ təva naŋgor sođun
 gəddə ghərat ala/ bəyl ghərat ala/ ani ek bəyl jo bəmar
 pəđlela, tyani saŋgitlyə vərən jani dhəŋ kela hota, tyala
 ləgic alyabərobər to gəddə kay saŋto/ əre bəg mi aj
 šetavər gelo pən mi ek kay dusrac əykla/ tə kay tu
 əykla/ tə kay dhəni əsa mhənət hota ki bəyl bəmar
 jhalay/ to kəsayala deyaca/ mhəje tyala kəsai kapun
 khayl/ əsa ka gošti dhənyani pətkərlelyə hayt/ mhənun
 gulama tu ata dhəŋ sođun de/ ani khayala lag/ naytər
 bəg tula kəsayala del/ təva hya gošti badšani puna ayklyavər
 tyala to həsu ala/ ki bəga kal ya gəddyani kay saŋgitla
 anki aj kay saŋtoy/ mhəje kəši yači saŋna haye/ te aykun
 tyala həsu ala/ təva te həslela baisaybani bəgitlyavər
 baisayba tyana vičaray laglyə badšala/ ka tumi həslev/
 tə mi həslo/ tə tula kay saŋgu/ mənə həsu ala mhənun
 mi həslo/ nay mhənli saŋgitla payje/ əgə pər kay saŋgu/
 saŋgaysarka jər əsta, kay bəgitla əsta tə tula saŋgitla əsta/
 mi kay bəgitla nay/ ka jano ki həsu ala khəra/ ani mi
 həslo/ nay, kaytəri paylyašivəy ayklyəšivəy nəvin
 gošt kay əslyəšivəy mənukšala həsu yayaca nay/ tə tumi
 həslev ka he saŋgitla payje/ təva tya gošti saŋgitlyavər
 badšala məran hota/ mhənun badša kay saŋgə nay/ ani
 baini tə həttəc dhərta/ tyanča baykoni to həttə dhərta ki
 mənə hi gošt tumana həsu ka ala tyacə kərən jər saŋgitlav
 nay tər mi aj aplyala jəvan kərayči nay culit istəv, ghalayči
 nay tumana aŋgolila panibi dyayči nay/ hya saŋgal tərəc

mi tumca kay kam kərin/ nay tər mi kaic kərayçi nay/
 əsa bolun badša aplya rəjməhalatmədi bəslay/ rani
 aplya rəjməhalat bəslə/ ghəraməndi bətti nay
 diva nay kaic nay/ mhənun əsa tərəcə dukkā tya
 rəjməhalatmədi ala vətə/ əkhi rat geli/ ani səkalca
 ujadla/ ujadlyacənəntər komdi ugədli/ komdi ugədli
 to komda ek komdiča magə dhaunšan hya komdiči
 pakəd ghetoy, tila sođtoy, dusriči pakəd ghetoy tə tisirila
 dədəptoy əsa jəva tya komdyaca kam bəgitla təva kutra
 parallela hota tyala vaiṭ vaṭla/ ərə gulama, tula tə moṭi
 məja jhali/ aj apla dhəni ani dhənin dukatmədi pəḍlet/
 ani rəjmahaltmədi əndara houn bəslay/ ən tula tər moṭi
 gəmət vaṭli/ tu cənḍal hais moṭa/ təva to komda kay
 kutryala uttər detoy/ ərə mi cənḍal nay/ mi murkə nay/
 jo badša haye na apla dhəni to murkə haye/ mi dha
 komdyə sambhalto anki tyala ek bayko sambhalli jai nay/
 ti həṭṭə kərun bəslə/ tər hyana khayla milə nay/ ghəra-
 mēdi kalok pəḍlay/ anki punə dusryala tumi sangtav/ hya
 kay sangtav mhəje murkəpəna kunaca/ aplya dhənyaca ka
 tya baykoca/ təva hyala kay kela payje/ jər kədi tya
 baykola jər apla dhəni martoyri, jhoḍtoyri tila vəlan šikəv-
 toyri tər ti aykteyri, həṭṭə dhərteyri nay/ te kaic tyana
 sangət nay/ mhənunšan tinə həṭṭə dhərlay/ ani ti ghərat-
 mēdi istəv vəgəyre kaic peṭvit nay/ tə təsa kay mi murkə
 nay/ jər tiča əngavər marun camdi kaḍtayri tər ti həṭṭə
 soḍil/ pən hyala marayçi nay/ mæg ti həṭṭə soḍil
 kəšala/ təva tya goṣṭi komdyani boltana kutryajəvəl
 dhənyani ayklyavərun tyani nokrala hukum kela/
 sangitla/ ja cənglyə əgdi kəlkiča šiptya passat
 gheun ye/ mhənje apun aplya baykola ja bata šikvayča
 haet tya apun šikvu/ ti jər həṭṭə soḍi nay tər ata kay
 šikəvlyə šivəy bhagəl/ nay calayca/ mən tya nokrala
 sangitla/ an tyani kəlkiča šiptya toḍun anlyə/ ani tya
 kəḍəla ṭhevlyə anun badšača/ təva badšani sangitlan/ kay
 gə ata tu aykət nais tə mæg bəg/ ata tula ti bat mənə ka
 həsu ala ti tu cənli šiklis tərəc tula tya mhayti pəḍtil ni
 šiklis nay tər mhayti nay pəḍayča/ ata tula jər šikaycac
 ka/ tər mhənli ho/ šiklyə-šivər tumi sangitlyəšivər mi kay

culit istəv ghalayci nay/ ani jəvan kay kərayçi nay/ bərə
 tər mæg ata tula tya šikayča əsəl tər mi tula ata taŋgun tuja
 kesana dori bandun vərta taŋgin/ ni taŋglyača nəntər tu lomti
 rhašil khali/ tuja pay kay jəmnila lagayca nay/ ani tuja
 kesana kəl lagəl/ ani nəntər mi tya hya pac kaɣya anlyat
 tya šiptyani tula jhodpun marin/ tə tuja əŋgatnə rəkt suda
 jail hā/ təva tu hi bat šikli jašil/ nay tər hi šikayçi nais
 tu/ mhənun tu evda həttə kəru nəko/ nay mhənli/ jəri rəkt
 gela təri caləl/ maɣi doičə kyas upaɬlə təri caltil pər mənə
 bat šikayçi/ bər šik tər/ ghetli rəši banli doiča tya buc-
 dyala/ ani ghərača ləgi vərna khecun gheunšan lombət
 thevli/ vərta kesana tən lagla/ kəl lagli/ anki khali šiptica
 mar oɬə nay/ təši hat joɬunšan paya pəɬay lagli/ mi paya
 pəɬto tumča/ pən maɣi šənɬi soɬa/ ani maru nəka/ ani
 mi tə kay pən maɣa kuni dikul manuski jəlmala alelya
 mansani asa həttə dhəru nəka mhənun mi saŋgən/ ani
 mələ jivdan dya tumi/ ani mənə hi kay bat kay šikayçi
 nay/ ani tumi šikvu pən nəka/ mi maja həttə soɬto/ əša
 tərəni jəva hya gošti saŋgitlya gelya təva nəntər tinə hat
 joɬun paya pəɬli təva tyani ti šənɬi soɬli/ marayca bənd
 kela/ ani baisaybani culit istəv ghatla/ ani səglyana
 jəvayla dila/ ani əša tərən tya gošti həttəča dur jhalya/

There was a king. He knew the language of men and animals. No one else knew this language. One day the king and his wife were seated on chairs. And in front of them was bound a donkey. Two bulls were also tied there. Then that donkey, because he belonged to the king, had no work to do. And that donkey ate all kinds of food, gram, oil-cake and other things and therefore had become very haughty. One day, when the bull returned from work, he was telling him, 'Look, I am enjoying myself to day, I eat and only take rest while our master takes you to the field as he likes, beats you so much and in the evening, even the skin on your bones is broken. Thus you suffer. Therefore, do as I tell you. Today, do not eat your fodder making some pretence. When you have not eaten the fodder, the master will think that the bull has fallen sick today. Then they will not lead you to plough the

ground. And you will get some rest'. Thus he told him. Then the bull, hearing the words of the donkey, did not eat either fodder or grass throughout the night, and he fell sick in the morning. Thus the servant, reported to the master. When the servants reported this, he told the King, 'to-day the bull is not eating anything, and has fallen sick. So what should be done?' Now the King had already heard the things which the donkey had told. Then the master told them, 'to-day do not take the bull for ploughing. Today take the donkey for ploughing.' So that day, the servants carried the donkey in the field, they yoked the donkey along with another bull. And they beat him again and again, and the donkey could not walk either in the field or in mud. They thus broke his skin by repeatedly beating him. It was the time of the noon. Then leaving the plough, the donkey came home. The bull also came home. And to the bull who was at home, and who had pretended to be sick at the suggestion of the donkey, he spoke immediately after coming back, 'Look here, to-day I went to the field, but there I heard something new. 'But what did you hear'. The master was saying thus: 'the bull has fallen sick. He should be given to the butcher. So the butcher will kill it and eat it.' Thus the master has made up his mind. Therefore you rascal, give up all your pretence and begin eating. Otherwise he will give you up to the butcher. 'Then, when the king heard these things, again, he felt like laughing. 'Look, what has the donkey told him yesterday and what is he telling him today? So, what type of advice does he give? Hearing these things he laughed. When his wife saw him laughing, she began to ask the king. 'Why did you laugh'? 'Yes I laughed, but what can I tell you? Because I felt like laughing, I laughed, 'No' she said, 'You must tell me.' 'But, my dear, what can I tell you? If there was something which could be told, if I had seen anything, I would have told you. I have seen nothing, I do not know, but, I felt like laughing, and I laughed, 'No, there must be something in it. Unless one hears

something new or sees or unless there is something new, a man does not laugh. So you must tell me why you laughed,' If the king had told these things, he would have died. Hence the king did not tell them. And his wife became obstinate. His wife took the position, 'that if you do not reveal to me the cause which made you laugh, then today I shall not prepare food for you, I will not enkindle the oven, and I shall not give you water to bathe. If you tell me this, then alone I shall do your work. Otherwise I will do no work.' The king was seated in the hall of the palace, the queen sat in her own hall. There was no lamp, no light, in the home, and there was no activity. Thus there arose this difficulty in the royal palace. The whole of the night passed, and it dawned. When it was dawn, the hen was let loose. When the hen was let loose, a cock ran after the hen, took the side of one, left her and went to the side of another and pressed the third. When the dog saw this play of the cock, the dog which was kept there, felt sorry. 'You rascal, you are feeling so pleased. To-day both our master and mistress are in difficulty, and there is darkness in the palace. But you feel so joyous. You are really very wicked.' Then the cock answered the dog as follows: 'No. I am not wicked. I am not foolish. Our master, the king, is foolish. I keep in order ten hens, and he is unable to control a single wife. She has become obstinate, and he gets nothing to eat. There is darkness in the house, and you advise others. What do you say now? Whose foolishness is this? Of our master or of our mistress? So, what can one do for such things? If ever our master beats his wife or thrashes her, and teaches her how to behave, then she would hear him, and will not be obstinate. He does not scold her. So she has become so obstinate. And she does not enkindle fire in the house or does nothing. I am not so foolish as that. If she is thrashed so as to break her skin, she will give up her perversity. But he does not want to beat her. Then why will she give up her obstinacy?' Now the master

heard these things, as they were spoken by the cock to the dog, and he ordered his servant. He told him, 'Go and bring some strong, five or six sticks of kaḷak. Then I shall teach my wife things she must be taught. If she does not give up her obstinacy, there is no way but to teach her. Things could not go on like this.' He then told the servant. He brought the sticks of kaḷak by cutting them. And he placed them by the side of the king. Then the king said, 'O dear, if you will not hear me then you will suffer for it. Now as regards the reason why I laughed, you will learn it and come to know it, and if you do learn it well, you will understand it. Now do you really want to learn?' She said, 'Yes. Unless I learn it and you tell it I shall not enkindle the oven, and I shall not prepare food.' 'If it is so and you want to learn them, then I shall hang you up, tie a rope to your hair and pull you up. Then hanging down your foot will not reach the ground. And your hair will pain you. And I have brought five strips, I shall thrash you with them. And even blood will flow, from your body. Then alone you will understand these thing, Otherwise you will not learn it. So, do not be so obstinate. She said 'No, even if I bleed, it will not matter; even if the hair of my head are pulled out, it will not matter; even then I want to know the thing.' 'Then learn well.' He took the rope, and tied it to the hair of her head, and pulling it over the beam of the house, he kept her hanging. The hair above were stretched. It pained her. And she could not bear the blows of the strips. So she folded her hands and began to bow to him. 'I prostrate before you. But leave my braid and do not beat me. Not only I but any one who is born as a man, should not be so obstinate. This shall I proclaim. You kindly spare my life, I do not want to know this thing. And you also do not teach me. I shall give up my attitude.' When those things were told in this fashion, she folded her hands, fell at his feet and he loosened her braid of hair. He stopped

flogging her. And the lady enkindled the oven. And all were given food. In this manner, her obstinacy was overcome.

VIII

ek gavca paṭil hota/ tya paṭlala čar mulgə hotə/
 tyača jəvəl bəric moṭi maya hoti/ dhən səmpəta səglya
 goṣṭi tyača caṅglya hotya/ ja velela to mhatara jhala
 tya velela tyala əsa vaṭla ki jəši lokanči bhaṇḍna hotat
 təši maṭa pən porḡyanči bhaṇḍna hotil/ undya vayla
 paḍaysaṭi vaṭopavarun/ mhənun tyani jivən əstanac kay
 kela/ ki babano əta bəga mi mhatara jhaloy/ undya
 puṭkan melo tər tumcə vadvivad kəṣala həvət/ təva
 attac mi maṭa hatani tumana cəugana čar vaṭop kərun
 deto/ ani tumi sukanə aplə phuḍə apla dhənda kəra ani
 əsa/ bhaṇḍu nəka ni tənḍu nəka/ əsa saṅgun cəugav
 lyekana tyani phuḍyat ghetlə/ baykola saṅgitla/ kay gə,
 vḥəya aḷya moṭṭya petya haet tya an/ ani səglyana rupəy
 adolini mojunšan dilə/ ani ghəraməde kay bhat hota
 nacnya hotya vərya hotya uḍid hotə turi hotya əsə
 vəgəyre vəgəyre kay jə ghərat əṭra dhanyə hotə te
 pən cəugana čar bhag sarkə kelə/ nəntər ata rhayla kay/
 tər kay nay rhayla/ pən ek baṭli vədil nokrila gelə hotə
 tikḍə caṅgli əgdi bəgun sobəvan nəkṣi kaḍleli əši ek baṭli
 anleli hoti/ tya ata cəuga bhavamədi ek baṭli kəši deyači/
 mhənun tyani saṅgitla/ mulano ata hi baṭli ekəc hay/
 ata tumala cəugana mi kəsa deyaca/ tər ata tumic saṅga
 kunala deyači ti/ təva tiga bhavani saṅgitla/ baba, aḷya
 dhakṭya lyakala dya/ təva tigani saṅgitla mhənun tyani
 dhakṭya lyakala ti baṭli dili/ nəntər kay divəs gelyača
 nəntər vədil vaic mhatarə jhalelə hotə te melə/ ani
 melyavər kay divəs tyani ghaləvlə/ ən te divəs ghaləvlyəča
 nəntər, amcə lok kəsə hait/ kunaca caṅgla calla əsəl tər tya
 bigḍayca kəsa əsa kay pəritnə kərnar/ əsa kay saṅnarə
 hayet/kay ṣikəvnar hait/ ani caṅgla saṅgayca mhəje viśes
 ekada mənukṣə əsto/ pən vaiṭ saṅgayči bəric mansa əstat/
 mhənun kay mansani thorlyə bhavala saṅgitla, ka vo,
 ti tumcə babani baṭli anli hoti ti kunača hiṣṣavər geli/
 tər tyani saṅgitla ki ti amcə dhakṭya bhavača hiṣṣavər geli/

pən ti baṭli aj tumi karbari hotəv tumana sobaysarki
hoti vo/ ti tumča ghəratmədi sobivan vəstu mhənunšan
caṅgli disli əsti/ mæg ti jər tumi maṅgun ghetli tər
tumca bhav nay kay dyayaca/ to kay jhalə del tər/ əsa
maja mhənna hota vo/ ata hya vaiṭ goṣṭi tyala saṅgitlya
mhənun tyani dikul tya goṣṭica vičar thorlya bhavani kaic
kela nay/ ən ləgec dusrya divəs baṭli maṅgayči survadi
keli/ təva dhakṭya bhavani saṅgitla ki dada təva tumi
diliv ani ata tumi ka maṅtay vo/ tumala kuni saṅgitla/
tula kay kərayca hae/ baṭli dyayači kay nay/ təši kay mi
dyeyaca nay/ ka nay dyeyacas/ mi moṭa hay/ əvo moṭə
tumi/ pən təva ka dilis/ ni ata maṅtuys/ saṅgitla kuni/
ti kay səmjut hoi nay/ əsa tyanca bhaṇḍan jhala/ bhaṇḍan
jhalyačanəntər dogə bhav ghərat nhəvtə ni doganca ikdə
bhaṇḍan jhala/ təva dusrya tirhait mansa tyala vaiṭ
saṅnara hoti/ ti tyača bajuči hoti/ mhənun tyani dikul
kaṭi uclunšan ləgec maray ala/ ha dikul kaṭi uclun səmor
uba rhayla/ əša tərəni tya doganca maramarica pəršnə ala/
pəršnə alyaca nəntər kay lok anki punə ikdə dikul saṅnar
haet/ tyala tikdə təsa saṅgitla/ tə hikdə hyala əsa
saṅgitla ki tula kaṭi gheun maray ala na/ tu koṭaməndi
ja/ ni mamledarimədi phirad de/ mhənje məṅ kay hoyaca
to vḥəil/ əsa saṅgitla təva dhakṭya bhavani phirad dili
ki əsa əsa mənə dadani hi vəstu babanča səmor dili ani
ata təktrat kərtayt/ ani marayla dikul kaṭi uclun yetayt/
mhənje yala mhargə kay/ təva mamledarani saṅgitla/
ki tu ja/ mi tyana bolavun ghein/ nəntər mamledarani
šipay paṭvun cəuga bhavana bolavun ghetlə/ ani kay
həkikət hay mhənun ičarli/ tər mhənale mundyamal
anlay ka/ tər mhənələ nay/ təva tyani tarik vaḍəvli/ ani
dusrya divši mhənələ ki ja goṣṭivər təktrat hay to
mundymal tumi gheun ya/ mhənun cəugə bhav tya
koṭamədi gelə/ dusrya tarkəla tya koṭaməndi tyani jatana
baṭli saṅgati gheun gelə/ ani (baṭli) jəsa pəṭṭəvala həjiri
pukarla təsa te cəugə səmor jaun ubə rhaylə mamlədarača/
mhənələ mundyamal anlay ka/ tər mhənələ anlay/ kuṭə hay/
tə ka bhayər hayə/ mhənunšan to mundyamal anayla jait

hotə/ tər mamledarsaybani saŋgitla/ tumi nəka jau/
 tumi cəugə itə ubə rha/ amca šipay jaun gheun yel/
 šipay, hyeni mundyamal kay anlay to ja gheun ye/ təsa
 tyanca pəṭṭəvala dhavət gela/ ani ti baṭli ucəlli/ ani punə
 dhavət jait hota to hubərṭhyači ṭhes lagli/ təsa to pəḍla/
 pəḍla təši ti baṭli phuṭun geli/ təsa mhənla kay həkət nay/
 mamledarsayab mhənle kay həkət nay/ vhəya
 səglya kaca jəmvun gheun ye ikdə/ nhelya səglya
 jəmvun/ kay re babano kəšavərnə təktrat haye/ tər ka
 hya baṭlivərnə/ mən kay tya baṭlica hota/ təva ekəc baṭli
 hoti/ mhənun ti kunala deta yeit nhəvti/ təva vəḍlani
 əkača səvadi keli/ ani tumi houn dili/ ani tyatməndi
 bhandna keli/ tə ata hyača puḍə bhandu nəka/ tumhana
 jəsa tumča vəḍlani čar bhag kərun vaṭlə gelə/ təsa mi pən
 tumana deto/ kəra pəsə mhorə/ ləgec mamledarsaybani
 muṭ muṭ kaca jəməvlyə ani cəuganča pəšaməndi dilya ani
 ja mhənle/ jhali maji gošt/

There was a village headman. That headman had four children. He had a large treasure with him. He was well off in wealth, money and many other things. When he became old, he felt that his sons would also quarrel like the sons of other men. They might quarrel to separate from each other on account of partition. So, while he was living he did as follows: (he said) 'my sons, you see that I have become old. If I die tomorrow suddenly why should there be quarrels among you? Therefore, even now I shall distribute my property among you four with my own hand. You will then live in happiness, continuing to do your work henceforth. Do not quarrel among yourselves.' Thus saying, he asked all his sons to come before him. He told his wife. 'O dear, bring here the big boxes which we have.' And he gave each one rupees by measuring them with a measuring vessel. He also divided in four equal parts for the four all the eighteen varieties of corn like paddy, roggy, vari, uḍid and many others, which were in the household. Now what remained? There was nothing left. But there was a bottle, which was good, well-decorated and beautiful, which their father had

brought from a distant place where he was on service. Now how can one bottle be divided among the four brothers? Therefore he said 'My sons, this is only one bottle. How can I give it to you four? So, you yourselves tell me, whom I should give it?' Then the three brothers said: 'Father, you give it to your youngest son.' Because all three said so, he gave that bottle to his youngest son. When a few days passed by, the father, who was already old, died. After his death, they spent a few days. After spending some days,—(You know) how our men are. They will try in such a way as to disturb the life of one who is doing well. There are some to advise in this manner. Others who teach like this. Only a rare person is there who will give good advice. But there are many who will advise you ill. Thus a few people told the elder brother, 'Friend, who has got the bottle which was brought by your father, as his share? He told that it went to the share of his youngest brother. 'But as you are leader today, it would have become you much better. As a beautiful thing it would have looked so well in your house. So, if you ask for it, will not your brother give it to you?' 'Yes, he will certainly give.' 'This was in my mind.' Because such bad things were told him, the elder brother also did not much think of these things. The very next day, he began asking for the bottle. Then the younger brother said, 'Brother, you gave me at that time. Why do you ask it back? Who told you to do so?' 'Why do you want to know it? Are you giving me the bottle or no? 'I shall not give it in this manner.' 'Why are you not giving it? I am older than you.' 'Yes, you are older. But why did you give it at that time and you now ask it back? Who told you this?' He could not be convinced. Thus they began to quarrel. When they quarreled, the other two brothers were not at home, and these two also quarreled. There were other neighbours who would advise him ill. They sided with him. So, he lifted a stick and was ready to beat him. He also lifted a stick and stood in front. Thus there arose a case of assault between the two. Where an

occasion arises there are people who are ready to advise them. They told the other also in the same way. They told one, 'He came to beat you with a stick. Go to the court, and file a suit with the Mamlatdar. Then things will be all right.' When he was told like this, the younger brother lodged a complaint. 'My elder brother has given me this thing in the presence of my father and now he is quarreling about it. And he comes forward to beat me with a stick. What is the remedy for this?' Then the Mamlatdar said, 'You now go. I shall call him.' Then the Mamlatdar sent his peon and called to himself all the four brothers. He asked them what the matter was. He said again 'Have you brought the object of your quarrel?' They said 'no'. Then he postponed the case. The next day, he told them, 'Bring here the object on account of which you quarrel.' Then all the four brothers went to the court. On the next date they went to the court along with the bottle. And when the peon called on them, they all four went and stood in front of the Mamlatdar. He asked, 'Have you brought the thing?' They said 'yes'. 'Where is it?' 'It is kept outside.' So they wanted to go out to bring it. But the Mamlatdar said, 'Do not go. All four of you remain here. My peon will go and bring it. Peon, bring the thing which they have brought.' The orderly went hurriedly. He lifted the bottle. And while he was coming running, he tripped on the threshold. And he fell down. And the bottle broke. But he said, 'it does not matter. Collect all the pieces and bring them here.' He collected them all and brought them. 'My friends, what is the quarrel?' 'It pertains to the bottle.' 'What was the matter with the bottle?' 'There was only one bottle, and hence it could not be given to all. Hence your father handed it to one and you agreed to it. And now you quarrel about it. Do no quarrel any more. Just as your father made four divisions of the property and gave them to you, so I shall give you this. Stretch your hands.'

The Mamlatdar picked up a handful of pieces and placed them in the hands of all four and told them to go. Here ends my story.

IX

təloši gavat amcə bap vədil cultə maltə amcə je purvəj hotə te hya dukraça pardila vəgəyre jayacə/ ani dukraçi šikar khelaycə/ nəntər dukraçi šikar khelun aplya himti-vərti jənavər əgdi dəmunšan maraycə/ ani marlyaçə nəntər gheun yetana kunitəri vaʔət, itər gavča mənḍəlini kaytəri tərās kərayca/ mhorə aḍva hoyaca/ aj təloši gavči mənḍəli amči moṭi vičarik hoti/ kunača tonḍala tənḍ nə deta ekadvella jəri lok həslə təri pən tya goṣṭiça bəddəl vičar kərun tyana tonḍala tənḍ nə deta aplya ghəri aplya yuktini yeyacə/ əsa tərās gavagavca vḥəyala lagla mḥənun amča purvəjani tya goṣṭivər durləksə kərun kay divəs parəd thambəvli/ parəd thambəvlyavər kaytəri dha akra vərša geli/ nəntər mi maḗa təloši gavi alo/ alyaçə nəntər maḗa bədəl dikul lokana caḡla pərem əsa vaṭay lagla/ lhan moṭi mənḍəli maḗajəvəl moṭya pərmani vagay lagli/ maḗajəvəl bolay lagli/ mḥənun kay anki ummedvar mənḍliça mənət lokanča pardi bəgun tyana hi parəd kaḍavi əsa ummedvar mənḍəlila vaṭay lagla/ mḥənun tyani maḗa dikul kanavər hya goṣṭi ghatlyə/ ki tumi amča ummedvar mənḍəlila vḥəykar dila tər dusra kon tumca šəbdə moḍnar nay/ təva aplyala yek divəs parəd kaḍayči/ loka kaḍtat/ mæg apən ka nay kaḍavi/ apən kəndi məuj kərayči/ kəndi maḗa bəgayči/ əsa tyanča mənəməndi kay goṣṭiça hulləs hota/ təva tya ummedvar mənḍəliçi həus puri hovavi mḥənunšan tya goṣṭitmədi mi pən maḗa hopəna dila/ ata mənḍəlini yek juṭini hya goṣṭi pətkərlyə ani amča paṇḍrila kəla lavla/ kəla lavlyaçə nəntər paṇḍrini saḡgitla ki bhekriçi parəd kaḍa/ təva ami bhekriçi parəd kaḍli/ ekyə divši ami don bhekri marlyə/ amča mulabalana moṭi həus vaṭli/ mḥənun dusryə divši dukraçi parəd dhərli/ ən dukraçi parəd dhərli tə pəylyac divši ami dasgavča ranatnə khəḍkəuliça ranala laglo/ əndaritməndi pac dukra uṭli/ ti dukra uṭlelyə jagyavər mi

rhaylo/ anki amči kay mənḍeli natyača khindivər hoti/
 pərəntu tyana tya ḍukrači janiv nhəvti/ mənḍeli umedvar/
 tər ḍukrala kay kərayca ani kəsa marayca hi tyana mayti
 nhəvti/ mhənun tyani ḍukra khayna alyabərobər pəl
 kaḍla ani ḍukrana baju dilya bərobər ḍukra niḡgun geli/
 nəntər ti ḍukra amča səndyakal pərənt kay nəndrə pəḍli
 nay/ ani sapaḍli nay/ əsa kərta kərta čar divəs ami
 ranatmədi tyanča mangə gelo/ pərəntu amana ḍukrači
 šikar kay jhali nay/ nəntər ami ghəri alo/ ghəri alyāča
 nəntər amča gavaṭ amcə phəudarbaba moṭə caṇlə hya
 bhagacə karyəkərtə hotə/ tyana tyači janiv hoti/ mhənun
 tya goštivər tyani durləkš kelela hota/ ani tya goštitməndi
 ami amca mən ghatla/ nəntər cəutya divši ami ghəri alo/
 ghəri alyāča nəntər mənə phəudarbabani sad marli/
 tatya aj əkra vərša ami t̥heвлеla hota hətyar, tumi to uclay
 lavla/ ətta lhan moṭa jənəvər kəsa hi marun davlav tər
 bəra haye/ naytər amča gavači tumi ijət ghaləvli/ təva
 mi tyana sangitla/ dada atta tumča gavatlja mənḍəlila əsa
 ənubhəv haye ka nay hyači kay mənə janiv nhəvti/ ani
 mənḍəliča v̥həykarla mi v̥həykar dila/ mhənun kay
 gunnya kela kay/ tumči mənḍeli ekas ek paṭikəḍnə pənčvis
 jən jatat/ kay mənḍeli ittər təhan lagli mhənun ittər
 gavaməndi pani piya jatat/ ani ḍukər kay ranaməndi
 mərūn pəḍayca ka ni tumana milayca kay/ hi kəlpəna
 mənə nhəvti/ pərəntu tumca mhənna haye tər to
 pərmesrači vičča/ kaytəri khəṭipəṭ kela tər iṣvər sayy
 hoto/ bəgitla jail/ əsa mi tyana uttər dila/ əni nəntər ami
 ḍoṅgrolča panəvṭyavər gelo ratriča ṭaymala/ təva ḍoṅgrolča
 lokani amana əsa sangitla ki panəvṭyavər bəgu nəka/
 guru pani piyala yel/ əni əpghat hoil/ səkal tumana ami
 ḍukrača jagyavər kuṭə bəseleli əstil titə pocvu/

ami ratric ḍoṅgrolī mukkami rhaylo/ ani səkalca komḍya
 bərobər uṭun ami ran banla/ ran bandlyāča nəntər amča
 šəjarči nandgavči mənḍeli ali/ an tyani ḍoṅgrolča ranat
 širayči təyari keli/ nəntər ami tyanči səmji ghatli/ ki
 babano hya ranaməndi ami kalča ṭhavna umedvari kərūn
 rhayloy təva tumi hitə širu nəka/ pən tyana te əykayca
 nhəvta/ manayca nhəvta/ mhənun tyani apla həṭṭə agrəh

dhərla/ mhənun ami amča, karən ektər amana jənavər
ghavət nay, dusra tər ami maramar keli kiva vaiṭ jhala
tər amcə phəudarababa anki suda amana kay dos detil
mhənun tya goṣṭikəḍə khyal kərun amča mənḍəliči ami
səmjut ghalun ami doṅrolca ran nandgavča mənḍəlila dila
ani ami virča ranamənḍi širlo/ virča ranat širlyaçanəntər
amči puskəl mənḍəli nigunšan viras pani piyala geli/ ani
hami titnə niṅgalo/ pac pənčvis gəḍi te dasgavča vərlyə
kəḍən ale/ tər bara ḍukra uṭli/ ti virča ranatmənḍi
khiṇḍitna utrun pəlikəḍə geli/ ani ek moṭa jəbərdəst
jənavər uṭunšan jagyavər uba rhayla/ an tya sadəsudə
nay/ an mansana bhil sud nay/ te bəgun amčətli kay
mənḍəli thoḍi bhitri əši hoti ti apli jhaḍavərnə cəḍli/ ani
nəntər mənə vərḍayla lagli/ mhənun mi tya ṭhikani gelo/
tya ṭhikani gelyača nəntər amcə bənduraj aman kəula
marunšan mhənələ ki mula tu puḍə jau nəko/ jənavər
bhari moṭa haye/ ani tya uṭlyabərobər maṇḍyala tyani
uclun jali mədi phekun dila/ mhənun tumi puḍə jau nəka/
mi tyanči səmjut ghatli/ dada tya jənavərači šikar mi
khellela haye/ maḷi činta kəru nəka/ kuṭə khali gelay
mhənun mana dava/ təva saṅgitla ki hitəc khali utrun
gelela haye/ mhənun mi tya gelelyə payvəṭavər khali
utrun jait hoto/ tər jənavər maḷa driṣṭis pəḍla/ pəḍlyəča
nəntər mi tyača vərṭi avaj ghatla/ avaj ghatlyəča berobər
jənavər tyac avajavər maḷa əṅgavər ala/ əṅgavər ala tər
mi dusra avaj ghatla/ dusra avaj ghatla, tisra avaj ghatla
tər jənavər maṇə phirun dasgavača bajula tənḍ kərun
puna tya gela/ tikəḍnə mhorə aḍvə houn mi tyala maṅgə
phirəvla/ nəntər tya maṅgə phirun yeun ekya moṭya peṭ-
guḍiča jalimənḍi širla/ ani tya peṭguḍiča jalimənḍi
disənay əsa jaunšan bəsla/ nəntər tya kəlayla kay margə
nay/ mhənun lamnə lamnə ami bhiun tyači parəd keli/
pən kay disə nay/ təva tyača pəṭatəc tya unača kirnavərṭi
thoḍə thoḍə hələt hotə/ te bəgun punə mi cəuta avaj ghatla/
ni pacva avajavər jənavər avaj kərunšan jəmnivər loṭla
gela/ ən jəmnivər loṭlyəča nəntər mi maja avaj bənd
kela/ anki maja mənḍlila saṅgitla ki ata kay aplyala te

jənavər yeu šəknar nay/ ata tumi ja/ mən amči mənđəli
 kaytəri dončar mənđli geli/ ən tyala bərša marayca
 pəryətnə kela/ pərəntu tya bəršaca jəbərdəstə jənavər
 əslyə karnəni tyani pəđlyə pəđlyə hi bəršacə gađə ləvunšan
 kelə/ ani te čarhi bəršacə gađə kərun nəntər tyani pran
 sođla/ mən tya jənavər mi pənčvis mansani moťya muškilin
 jalitna wəđun kađun jəmtəm calopali calopali itə ʔek titə
 ʔek kərta kərta ami tya ratrica nəu dhača sumarla kopryača
 ʔhikani ami utarlo/ nəntər ami ghəšca bəťya launšan ta
 jənavər titnə ucəlla/ tya natyača kəđən anla/ natyači
 mənđəli puskəlši bəgayla ali/ nəntər ami tya jənavər
 anun amča gavatlyə phəudarbababača əŋgnat səmor anun
 ʔakla/ ani tyana ami saŋgitla ki tumi je kay amana
 mhənłə hotə tya bəddəl ami he jənavər marun anlay/ tya
 bəddəl tumči amči ijət jau nəye/ tyača saťi ami khəťpəť
 kərun səglyə gošťini ami aplyə mənđəlila pərmesrani yas
 deun apla kam sadra jhalela haye/ ata hyačapuđə pardiči
 gošť maťa səmor kədi kađu nəka/ evđa saŋgunšan ami
 titpasun đukrači parəd apli nav nə gheta aplə mukať
 bəsləlo havot/

In the village Taloši, our ancestors, father, grand-father, uncle and others, used to go to hunt the boars. And they used to hunt boars. And hunting the boar, with courage, they used to kill the animal after getting it exhausted. And while they killed and brought it home, on the way, some one from the other village would give them trouble. They would block their way. To-day, the people of the village Taloši are very thoughtful. Without quarrelling with any one, even if sometimes people jeered at it, they would consider the matter carefully and avoiding quarrel, would come back to the village with tact. As the trouble started from village to village, our elders neglected these things, and stopped hunting from some days. Some ten or eleven years passed after the hunting was given up. Then I came back to my village Taloši. When I came back, people began to feel great affection for me also. Old and young behaved towards me with great affection. They spoke to me. Moreover, looking at the hunting parties of

other men, the young people also felt that they should go hunting. So, they told these things to me. 'If you agree with young men like us, then no one will go against it. We want to go hunting one day. Other people do it. Why should we not do it? When can we enjoy ourselves? When can we observe fun?' Thus they had aspirations in their mind. So, to fulfil the desires of these young people, I also consented to what they said. Those men accepted these things with one mind and we asked Pandri. When we asked her, the goddess of Paṇḍri said 'Make arrangement for the hunting of Bhekar'. We then began hunting Bhekars. We killed two of them on one day. Our children felt great delight over it. So, we arranged for the hunt of a boar, on the next day. When we arranged for the hunt of a boar, the very first day, we went to the forest of Khaḍkavli through the forest of Dasgav. In the darkness there came out five boars. I stood at the place from where they came. Some of our men were at the gully of Nata. But they did not know of the presence of the boars. They were young. They did not know, what to do with the boar and how to kill it. Hence, when the boars came up from below, they ran away and when a way was allowed to the boars, they escaped. And upto the evening these boars did not come to our view. We did not catch them. In this manner, we went after them in the forest for four days. But we did not succeed in hunting the boar. Then we came home. When we came home, in our village we had a police-officer, who was very good and a social worker of this area. He knew all this. That is why he had neglected all this. And in those very things I have taken part. On the fourth day we came home. When I came home, the police officer called me. 'Uncle, for the last eleven years, I have set aside this weapon. You have taken it up. Therefore you will have to kill and show some small or big animal. Otherwise the respect of our village will be lost.' Then I told him, 'Brother, I did not know whether the people of your

village have or have not any experience in this matter. I only agreed to their proposal. Did I do any wrong? Your people come after me, one after another, as many as twenty-five. Some of them go to the village saying that they feel thirsty and want to drink water. Do you think that the boar will fall dead in the forest and you will get it?' I did not have an idea of all this. But if you say so, with the will of God, I shall do it. If we make an attempt, God will help us. I shall see.' Thus I answered him. We then went on the watering place of Dongroli, at the time of night. People of Dongroli told us, 'do not search near the watering place. The animal may come for drinking water. And some mishap may happen. In the morning we shall lead you to the place where the boars may be found.

We remained in the night at Dongroli, and early in the morning, when the cock crew, we got up and went to the forest. When we blocked the forest, the people from the neighbouring Nandgaon came there. They prepared themselves to enter the forest of Dongroli. We then tried to persuade them. 'Friends, we have remained in this forest from yesterday waiting, so do not enter here. But they were not willing to hear it. They did not want to admit it. So they insisted on their way. So considering facts like 'We do not get any animal, and secondly if we quarreled or something unpleasant happened, the police officer of our village may blame us still further,' we neglected these things. We persuaded our own men, we handed over the forest of Dongroli to the people of Nandgaon and we entered the forest of Vir. When we entered the forest of Vir, many of our people went to Vir to drink water. We, then, started from there. So twenty-five people came from above the village of Dasgav. And twelve boars came out. From the gully of the forest of Vir, they came out and went to the other side. And a very big animal got up and stood erect on the place. And it was not an ordinary one. And it was not afraid of men. Some of our men, who were

timid, climbed the trees. And they began to call me. So I went to that place. When I went there my brother called me and said, 'boy, do not go ahead. The animal is very big. The moment it came out, it lifted the Manga and threw him away. So do not go ahead.' I tried to persuade him. 'Dear brother, I have often hunted this animal. So I was going down along the way it went. I saw the animal. When I saw it, I fired a shot at it. The moment I shot at it, it rushed at me following the bullet. When it came on me, I fired a second shot. When the third shot was fired, the animal turned behind and facing the village of Dasgav, it went off. I crossed it from the other side, and forced it to turn. Then turning round, it entered a big thicket of Petgudi, and it concealed itself in the thicket of Petgudi so as to become invisible. And there was no way to know it. So carefully we hunted it from a distance. But it could not be seen. Then on its belly there was some slight movement of the sunshine. Seeing it, I fired the fourth shot. And at the fifth bullet the animal fell down on the ground with a noise. When it rolled on the ground, I stopped firing at it. I told my people, 'Now that animal cannot attack us. Now you can go.' Then two or three men of ours went there. They attempted to spear it. But as the animal was huge, while it fell down, the tips of the spears got bent, and having blunted the edges of all four spears, it died. Then with great difficulty, twenty-five of us pulled it out of the thicket, somehow, moving slowly and resting here and there, we got at a place at Kopra at about nine or ten o'clock. Then we lighted lights, we lifted that animal from that place. We took it along Nate. Many people from Nate came to see it. Then having brought that animal we placed it in the courtyard of the police officer of the village. And we told him; 'Whatever you have told us, for that we have brought this animal after hunting it. So your self-respect should not suffer.'

Therefore, we tried so much and in all things God has given success to our people. Our work has become successful. Hence forth do not mention the fact of hunting before me'. Thus telling them, without even referring to the hunt of the boar, we have remained silent.

CHAPTER IV

SENTENCES

- | | |
|-------------------------------|--------------------------------|
| 1. This is a dog. | ha kutra hay. |
| 2. These are two dogs. | don kutrə hayt. |
| 3. These are three dogs. | tin kutrə hayt. |
| 4. Here is a cat. | ek manjər hay. |
| 5. Here are two cats. | don manjra hayt. |
| 6. Here is a cat and a dog. | ek kutra hay ni ek manjər hay. |
| 7. The dog barks at the cat. | kutra manjrala bəgun bhuktuy. |
| 8. The dog barks. | kutra bhuktuy. |
| 9. Dogs bark. | kutrə bhuktat. |
| 10. This is a house. | ek ghər hay. |
| 11. These are two houses. | don ghərə hayt. |
| 12. This is my house. | ha maja ghər hay. |
| 13. There are my houses. | maji don ghərə hayt. |
| 14. His house. | tyaca ghər. |
| 15. His houses. | tyači ghərə. |
| 16. Your house | tuja ghər. |
| 17. Your houses. | tuji ghərə. |
| 18. I am in my house. | mi maja ghərat hay. |
| 19. Go to your house. | tuja ghəri ja. |
| 20. Come to my house. | maja ghəri ye. |
| 21. My house is small | maja ghər nhan hay. |
| 22. These are my five houses. | hi maji pac ghərə hayt. |
| 23. I have two small houses. | maji don ghərə nhan hayt. |
| 24. This is a small cart. | nhan gađi hay. |
| 25. There are two big carts. | moťya don gađya hayt. |
| 26. This is my book | ha maja pustək. |
| 27. I have two books | hi maji don pustəka hayt. |
| 28. My books are here. | maji pustəkə hitə hayt. |
| 29. I am in my cart. | mi maja gađit bəsluy. |

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|---|--------------------------------|
| 30. Go to my cart. | maja gađikəde ja. |
| 31. Bring my book here. | maja pustək gheun ye. |
| 32. He is my father. | ha maja bap. |
| 33. He is my son. | ha maja mulga/ ha maja sokra. |
| 34. I have one son. | məna ek sokra hay. |
| 35. I have two sons. | məna don sokre hayt. |
| 36. I have three sons. | məna tin sokre hayt. |
| 37. My son is in the house. | maja mulga ghərat bəslay. |
| 38. My sons are in the house. | maji mula ghərat hayt. |
| 39. My son has come. | maja mulga alay. |
| 40. My sons have come. | maji mula alit. |
| 41. His son. | tyaca mulga ~ sokra. |
| 42. His sons. | tyače mulgə ~ sokre. |
| 43. His sons are in the village. | tyači mula gavat hayt. |
| 44. Your son is here. | tuja mulga hitə hay. |
| 45. Your sons are here. | tuji mula hitə hayt. |
| 46. Your sons are in the house. | tuji mula ghərat hayt. |
| 47. She is my mother. | hi maji ai/hi maji bəy. |
| 48. She is my daughter. | hi maji mulgi ~ sokri. |
| 49. I have one daughter. | məna ek mulgi hay. |
| 50. I have two daughters. | məna don muli hayt. |
| 51. I have three daughters. | məna tin muli hayt. |
| 52. My daughter is in the field. | maji mulgi šetat hay. |
| 53. His daughter is here. | tyači mulgi hitə hay. |
| 54. Call your daughter. | tuja mulila boləv. |
| 55. She is my sister. | hi maji bhəyn hay. |
| 56. My brothers and sisters are in the house. | majhe bhav-bhəyni ghərat hayt. |
| 57. My sisters are here. | maja bhəyni ghərat hayt. |
| 58. He has three children. | tya mansala tin mula hayt. |
| 59. His children are young. | tyači mula nhan hayt. |
| 60. Where are your children? | tuji mula kuṭə hayt. |

61. My children are in the maži mulə salət hayt.
school.
62. My son has gone to maja mulga salət gelay.
school.
63. My brother is young. maja bhav dhakṭa (nhan)
hayt.
64. My two brothers are majə don bhav nhan hayt.
young.
65. Here is my son. maja mulga hitə hayt.
66. Their sons are also here. tyanči mula (mulə) hitə
hayt.
67. My hand. maja hat.
68. My hands. maje hat.
69. Your foot. tuja pay.
70. Your feet. tujə pay.
71. Your book. tumca pustək.
72. Two books of your's. don tumči pustəka.
73. His servant. tyaca nokər (gəḍi).
74. His servants. tyacə nokər.
75. Their house. tyanca ghər.
76. We see you. ami tula bəgtoy.
77. You (sg.) see me. tu mənə bəgtos.
78. You (sg.) see us. tu amala bəgtos.
79. He sees me. to mənə bəgto.
80. She sees me. ti mənə bəgte.
81. The child sees him. mul tyala bəgtəy.
82. The child sees her. mul tila bəgtəy.
83. Her work. tija kam.
84. It is not my work. maja kam nhay ha.
85. The child sees her. mul tila bəgtəy.
86. Her eyes. tijə ḍole.
87. The hand of the child. mulaca hat.
88. The hands of the child mulačə hat nhan hayt.
are small.
89. His field. tyaca šet.
90. His baskets. tyacəya ṭoplya.
91. Her basket. tiči ṭopli.
92. The basket of the tya baiči ṭopli.
woman.

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|---|--------------------------------------|
| 93. I see you. | mi tula bəgto. |
| 94. Their houses. | tyanči ghəra. |
| 95. He is in the house. | to ghəraməndi hay. |
| 96. The child sees you. | mul tula bəgto. |
| 97. Two children see you. | don mula tula bəgtat. |
| 98. The children see me. | mula mənə bəgtat. |
| 99. They see you. | ti mansa tula bəgtat. |
| 100. I see him. | mi tyala bəgto. |
| 101. I see her. | mi tila bəgto. |
| 102. I see the lady. | mi tya baila bəgto. |
| 103. I see the child. | mi tya mulala bəgto. |
| 104. I see them. | mi tyana bəgto. |
| 105. You see them. | tumi tyana bəgta. |
| 106. You see her. | tumi tila bəgta. |
| 107. I come here. | mi hitə yeto. |
| 108. We come here. | ami hitə yeto. |
| 109. You come here. | tu hitə yetos. |
| 110. You (pl.) come here. | tumi hitə yetə. |
| 111. He comes here. | to hitə yeto. |
| 112. She comes here. | ti hitə yete. |
| 113. They come here. | te hitə yetat. |
| 114. The child comes here. | to mul hitə yeto. |
| 115. The children come here. | ti mula hitə yetat. |
| 116. I go there. | mi titə jato. |
| 117. We go there. | ami titə jato. |
| 118. You (sg.) go there. | tu titə jatos. |
| 119. You (pl.) go there. | tumi titə jata. |
| 120. He goes there. | to titə jato. |
| 121. She goes there. | ti titə jati~jate. |
| 122. They go there. | te titə jatat. |
| 123. I go to the field. | mi štavər jato/ šətala jato. |
| 124. We stop here. | ami hitə rhato. |
| 125. The leaves of the tree
fall down. | hi jhaḍavərči panə khəlti
pəḍtat. |
| 126. The birds sit on the
tree. | pakru jhaḍavər bəstəy. |
| 127. The bird sits on the
tree. | pakru jhaḍavər bəstəy. |
| 128. He hits the bird. | to pəkšala marto. |

129. The birds fly. pəkše uđun jatāt.
 130. The animals are in the jənavər šetat hait.
 field.
 131. The cows are grazing. gai cərtat.
 132. The cow is grazing. gay cərtē.
 133. The bull is grazing. bəyl cərtəy~cərtoy.
 133A. The two bulls are don bəyl šetat cərtəyt.
 grazing.
 134. The cows give milk. gai dud detat.
 135. We milk the cows every- ami roj gaicə dud kađto.
 day.
 136. We ride the horses. ami ghod̥yavər bəsto.
 137. They jump over the te kup̥navəynə uđi martat.
 fence.
 138. The child falls down. mul khali pəđto.
 139. He stands there. to titə uba hay.
 140. She stands there. ti (bai) titə ubi hay.
 141. The child stands there. mul titə ubə hay.
 142. He goes to the house. to ghəri jato.
 143. The small child is sitting nhan mul bəstəy.
 there.
 144. What do you eat? tu kay khatos.
 145. What will you eat? tu kay khašil.
 146. What shall I eat? mi kay khain.
 147. I eat bread. mi bhakri khato.
 148. How many children tuna (tula) kiti mulə hayt.
 have you?
 149. What is your name? tuja nav kay.
 150. My name is Narayan. maja nav Narayan.
 151. How old are you? tuja vəy kiti.
 152. I am sixty years old. mājī vərśa sađ.
 153. When do you get up? tu kiti vajtana uttos.
 154. I get up at five o'clock. mi pac vajtana uđto.
 155. Where do you live? tu kuṭə rhatos.
 156. Where do you (pl.) tumi kuṭə rhata.
 live?
 157. I live in the village K. mi Kərənjkholat rhato.
 158. What do you do? tu kay kərtos.

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|-----------------------------------|---------------------------|
| 159. What do you do ? | tumi kay kərtav. |
| 160. I work in the field. | mi šetat kam kərto. |
| 161. I work in the other village. | mi dusryagavat kam kərto. |
| 162. I am here. | mi hitə hay. |
| 163. We are here. | ami hitə hav. |
| 164. You (sg.) are here. | tu hitə hays. |
| 165. You (pl.) are here. | tumi hitə hav. |
| 166. He is here. | to hitə hay. |
| 167. She is here. | ti hitə hay. |
| 168. The child is here. | to mul hitə hay. |
| 169. They are here. | te lok hitə hayt. |
| 170. I am old. | mi mhatarə hay~jhaloy. |
| 171. You (sg.) are tall. | tu uncə hays. |
| 172. She is tall. | ti uncə hay/ uc hay. |
| 173. He is tall. | to uncə hay~uc hay. |
| 174. We are tall. | ami uncə hav. |
| 175. They are tall. | te lok uncə hayt. |
| 176. The child is tall. | to mul uncə hay. |
| 177. The tree is tall. | to jhaḍ uncə hay. |
| 178. The man is tall. | to manus uncə hay. |
| 179. These men are tall. | ti mansa uc hayt. |
| 180. That man is fat. | to manus jaḍ hay. |
| 181. That girl is here. | ti mulgi hitə hay. |
| 182. This man is blind. | to manus andla hay. |
| 183. The woman is blind. | ti bai andli hay. |
| 184. He is lame. | to ləjda~paṅga hay. |
| 185. The boy is deaf. | to mulga bhəyra hay. |
| 186. The girl is deaf. | ti mulgi bhəyri hay. |
| 187. The child is deaf. | to mul bhəyra hay. |
| 188. The boy is lazy. | to mulga alši hay. |
| 189. The girl is lazy. | ti mulgi alši hay. |
| 190. The girl is clever. | ti caṅli kamdarin hay. |
| 191. The boy is clever. | to mulga kamdar hay. |
| 192. The good boy. | to caṅla mulga. |
| 193. The good boys. | ti mula caṅli hayt. |
| 194. The good girls. | tya caṅlya muli. |
| 195. The small child. | nhan mul/ barik mul. |
| 196. The small children. | nhan mula/ barik mula. |

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| 197. The big child. | moṭa mul. |
| 198. The big children. | moṭi mula. |
| 199. The big book. | moṭa pustək. |
| 200. Big books. | moṭi pustəka. |
| 201. The white horse. | pandra ghoḍa. |
| 202. The white horses. | pandre ghoḍe. |
| 203. The dark cloud. | kala ḍhək. |
| 204. Two dark clouds. | don kale ḍhək. |
| 205. There is a cloud. | ḍhək uṭlay. |
| 206. There are clouds. | ḍhəka~ga uṭlet. |
| 207. The green leaf. | hirva pan. |
| 208. The green leaves. | hirvi pana. |
| 209. The large house. | moṭa ghər. |
| 210. Two small houses. | don barki ghəra. |
| 211. Two large houses. | moṭi don ghəra. |
| 212. This is a beautiful village. | ha gav caṅla hay. |
| 213. This is a bad village. | ha gav vayṭ hay. |
| 214. There are two bad villages. | he don gav vayṭ hayt. |
| 215. These are the two good villages. | he don gav caṅle hayt. |
| 216. This story is good. | hi goṭ caṅli hay. |
| 217. These stories are good. | hya goṭi caṅlya hayt. |
| 218. I like this story. | hi goṭ mənə avəḍte. |
| 219. Come here. | hikrə ye. |
| 220. You two come here. | tumi dogə hikrə ya. |
| 221. Go there. | tikḍə ja/ tikrə ja. |
| 222. Bring some water. | pani gheun ye. |
| 223. Call him. | tyala boləv. |
| 224. Sit down. | khal bəs. |
| 225. Stand up. | vərti uṭ. |
| 226. Speak slowly. | (jəra) həlu bol. |
| 227. Do not speak loudly. | moṭyan bolu nəko. |
| 228. Tell me a story. | mənə ek goṭ saṅ. |
| 229. Break it. | ha moḍ. |
| 230. Take it. | ha gheun ja. |
| 231. Hold it. | tyala dhər. |
| 232. Keep it down. | ha khali ṭhev. |

233. Lift it up. ha vërti ucəl.
 234. Read the book. ha pustək vac.
 235. Write the words neatly. ek laynin liv.
 236. Go to school. salet ja.
 237. Come from the school. saletnə ye.
 238. Go home. ghəri ja.
 239. Come home. ghəri ye.
 240. Come to the field. šetavər ye.
 241. Bring back the book. to pustək gheun ye.
 242. Go home and come back. ghəri jaun ye.
 243. Call your brother. tuja bhavala boləv.
 244. Sit down on the ground. jəmnivər bəs.
 245. Stand on the table. təblavər uba rha.
 246. Sit on the table. təblavər bəs.
 247. Speak a word. ek səbəd bol.
 248. The dog is there. kutra titə hay.
 249. The book is below the table. pustək təblakhalti hay.
 250. The book is on the table. pustək təblavər hay.
 251. The sky is above. abal vërti hay.
 252. The earth is below. jəmin khali hay.
 253. The tree is on that side of the road. ha jhaḍ rəstyāča əlikəḍə hay.
 254. The tree is on this side of the road. ha jhaḍ rəstyāča əlikəḍə hay.
 255. The tree is yonder. to jhaḍ bajula hay.
 256. I am near the tree. mi jhaḍajəvəl hay.
 257. I am far from the tree. mi jhaḍapasnə dur hay.
 258. I am close to the tree. mi jhaḍala lagun hay.
 259. He is away from the tree. to manus jaḍapasnə dur hay.
 260. We went away. ami dur gelo.
 261. You went away. tumi dur geləv.
 262. He went up the hill. to ḍongravər gela/ to pəṭaravər gela.
 263. He came down the hill. to dharən khalti utərla/ kirarin utərla.

264. I fell down. mi khalti pəḍlo.
 265. My foot slipped and I fell down. maja pay sərpeṭla təsa mi ləkəḍlo~khalti pəḍlo.
 266. Air is everywhere. vara səglyamədi hay.
 267. Air is light. həva barik əste.
 268. He is nowhere. to kuṭə nay.
 269. I looked for it everywhere. tə bəgitla səglikəda mya.
 270. I found it nowhere. mənə gəvasla nay to.
 271. Come in (sg.). atmədi ye.
 272. Come in (pl.). atmədi ya.
 273. Both of you, please come in. tumi dogə bi ya.
 274. Go out. bhayər ja.
 275. Step on the stone. dəgḍavər ubə rha.
 276. Go round the house. ghəravaṭla phira.
 277. Jump over the fence. hya kupnavərnə bhayər uḍi marun ja.
 278. Creep below the cart. gaḍikhalti (savlila) jaun bəs.
 279. The parrot is in the cage. phopəṭ pinjryat hay.
 280. The parrot is on the tree. phopəṭ jhaḍavər hay.
 281. The bird is in the nest. pəkṣi ghəṛṭyat bəslela hay.
 282. A big basket. moṭi ṭopli.
 283. Big baskets. moṭya ṭoplya.
 284. The basket is big. moṭi ṭopli hay.
 285. This wood is hard. ha lakuḍ kəṭin hay.
 286. This is a large leaf. ha moṭa pan hay.
 287. These are large leaves. hi moṭi panə hayt.
 288. The fruit is green. to hirva phəl hay.
 289. The fruits are green. ti hirvi phəla hayt.
 290. The flower is red. ha tamḍa phul hay.
 291. The flowers are red. hi tamḍi phula hayt.
 292. A small room. lhan kholi.
 293. Two small rooms. don lhan kholya.
 294. The hand is dirty. hatala ghan hay/ hatana ghan hay.

295. I came yesterday. mi kal alo.
296. One should go to find kam hurkit jayaca.
a job.
297. Many workers are to be mhop mansa lavayči
employed. mənjin.
298. This is my field. ha maja šet.
299. These are two fields. don šeta.
300. Call him by name. tyala sad ghal.
301. Call him. tyala hak marun boləv.
302. Remove the grass. gəvət tipun kaða.
303. I worked 16 years at sola vørsə ek tšikani nokri
one place. keli.
304. I had one she-buffalo. maži ek mhəys hoti.
305. I used to take the she-tya mhašila roj soḍayči,
buffalo for grazing panivər nyayči ni colun
everyday, then I used anayči.
to take it to the river
and wash it.
306. What is grown in this hya pəttit kay hoto.
field ?
307. First of all, cowdung is šəa irayca, tyavər sukla ki
spread and when it gəvət təkayca kimli
gets dried, dry leaves təkayči, kəvalkaṭi, gut,
and branches also are patera vərte ghalayca.
to be spread thereon.
308. These two or three ti don tin mula ghəri jatat.
boys go home.
309. Tomorrow I shall go to mi undya disrya gavala
the village. jain.
310. I shall come tomorrow mi undya disrya gava
vərnə yen.
from the village.
311. You both drink water. dogani pani pya.
312. You both work. dogani kam kəra.
313. You both plough the dogani šet naṭra.
field.

314. You two or three together cut the paddy crop. tumi dogatigani bhat kapa.
315. You all together beat him. tumi sǝgle milun tyana mara.
316. Sow the paddy in the field. jǝmnivǝr bhat pera.
317. I had to go but I did not go. mi janar hoto to gelo nay.
318. We had to go, but we did not go. ami janar hoto te gelo nay.
319. You had to go but, why did you, not go? tu janar hotas to gelas ka nay.
320. Those ladies had to go but, they did not go. tya janar hotya pǝr tya gelya nayt.
321. I am not coming today. mi aj yet nay.
322. I shall not come tomorrow. mi undya yenar nay.
323. He should not do the work. tyani kam kǝru nǝye.
324. You should not do the work. tumi kam kǝru nǝye.
325. She should not bake bread. tini bhakri bhaju nǝye.
326. Shall I go there? mi tikdǝ java kay.
327. You should eat two guavas. tu don peru khavavǝ.
328. The crops would have been very good if the rains would have been received in time. paus caᅅla pǝᅅla ǝsta tǝ pik caᅅla ala ǝsta.
329. The paddy crops would have been dried up if the rains would not have been received meanwhile. mǝdi paus pǝᅅla nǝsta tǝr bhata sukun geli ǝsti.
330. The leaves are green and not ripened. pana hirvigar hayt, pikli nayt.

331. The peas grow well thəndi pəḍli tər pavtyala
when we have too jor cəḍto.
much cold.

332. The peas crop is com- čikṭa pəḍla na tər muṇ šap
pletely lost when kərpun jato.
the worms are creat-
ed.

333. Formerly we used to hya šetat don še bhare
get two hundred big milayca pəhilyan, pən
bundles of paddy ata dha mənbi bhat nay
from the field but, milayca.
now a days we don't
get even 10 maunds
of paddy.

CHAPTER V

VOCABULARY

əkra Nu.	eleven.
əkha adj. (M).	whole.
əgə.	a term used to call the wife.
əgodər adv.	first, before.
əgni M.	fire.
əngə N.	body.
əngən N.	court yard.
əygatla M.	shirt (cloth over the body).
əjab N.	wonder.
əttavis Nu.	twenty-eight.
ətra Nu.	eighteen.
ədək V.	to be caught.
ənub(h)əv M.	experience.
əndara M.	darkness.
ənnə N.	food.
ənbəv M.	thought, discussion.
əmka adj.	such and such a man.
əyk V.	to listen to.
əyran N.	forest.
əyši Nu.	eighty.
ərji F.	request.
ərtə M.	implication, meaning.
əlikdə adv.	to this side.
əvkaš M.	leisure, time.
əs V.	to be.
ayn M.	a kind of tree.
aka adj. (M)	whole.
akkad (M)	the month of Āsāḍh.
ag F.	excess of heat, fire (Fig. hunger).
agoṭ.	beginning of rainy season.

agrəh M.	insistence.
aŋol F.	bath.
aŋta M.	thumb.
aŋli F.	finger
aj adv.	today.
ajari adj.	sick.
ajoba M.	grandfather.
ajgər M.	boa.
aṭəv V.	remember.
aṭop. V.	to finish.
aṭvəḍa M.	week.
aṭvən F.	recollection.
aṭ(h) Nu.	eight.
aḍi F.	spoke (of a wheel).
aḍic Nu.	two and half.
aḍva adj.	horizontal.
ata adv.	now.
atla adj. (M)	inner.
atmədə~i adv.	inside.
adar M.	support.
adoli F.	a measure of grain (2 seers).
an V.	to bring.
anərəs M.	pine apple.
ani conj.	and.
anki conj.	and.
aṇḍukli F.	testicles.
andla adj.	blind.
abal N.	sky.
aməvša F.	new-moon day.
amṭi F.	curry.
amba M.	mango.
ay F.	mother.
ai F.	mother.
aytvar M.	sunday.
arəmb M.	beginning, effort.
arti F.	a religious rite (waving the oil lamps).
ardəra F.	name of the sixth asterism.

arda adj. (M)	half.
alši adj.	lazy.
avəḍ V.	to like.
avaj M.	sound, bullet, shot.
avan.	paddy ready for replanting.
avtən.	invitation.
avra M.	a kind of grain.
aša F.	hope.
ašin M.	the month of Ašvin.
asəlka F.	name of the ninth asterism.
asu N.	tear.
ikḍə adv.	here, this side.
ičar V.	to ask.
ičar M.	thought.
ijət F.	prestige.
iṭ F.	brick.
iṭu-daṇḍu M.	name of a game.
itə~ite adv.	here.
it F.	span.
itkyat adv.	meanwhile.
inənti F.	request.
inam.	present.
ir V.	to spread.
irəj V.	to coagulate milk.
ila M.	sickle.
ilekšən.	injection.
išər M.	god.
is Nu.	twenty.
isəm M.	man.
isar M.	bolt.
istəv M.	coal, fire.
istupani.	fire, water etc.,
ukti F.	idea, thought.
ugəḍ V.	to open.
ugəv V.	to rise up.
ugḍa adj (M).	naked.
ujaḍ V.	to have day break.
ujəḍ M.	sunlight.
uc adj.	tall.

ucəl V.	lift up.
ucki F.	hiccough.
ujva adj. (M).	right.
uṭ V.	to get up.
uṭəv V.	to tie up, to bind up.
uṭəv V.	to wake up.
uṭna M.	ointment, yellowish fragrant powder.
uḍ V.	to fly.
uḍid M.	a kind of beans.
uḍvi F.	heap of hay.
unḍa M.	a kind of thick cake.
utər V.	to get down.
utəvbudī F.	low land that gets often flooded.
utana adj. (M).	lying on the back, supine.
uttər N.	reply.
utra F.	name of the twelfth asterism
udgav V.	to arrange, to perform, to take place.
un N.	sunshine.
unala M.	summer.
undya adv.	tomorrow.
upəṭ V.	to pull out, to uproot.
upal F.	pebble etc.,
ubərṭha M.	threshold.
uba adj.	vertical.
ubala M.	headache.
umedvar M.	a young man.
umedvari F.	great effort.
ur M.	chest.
uropoṭ.	chest and belly.
ulṭa adj. (M).	upsidedown.
ulṭi F.	vomitting.
usək V.	to take place.
uṣa.	pillow.
ek Nu.	one.
ekadvel adv.	some times.

ekikədə adv.	aside.
ekkonis Nu.	nineteen.
ekta adj. (M).	alone.
ekdəm adv.	all of a sudden.
eksarki adv.	continuously.
eṭola M.	coiled thing, coil.
ervi adv.	if not, otherwise.
evda adj. M.	of such size.
ok V.	to vomit.
oṭipəṭ N.	lower belly.
oḍ V.	to suck up, to bear.
oḍə M.	lines of the plough.
onḍa M.	log of wood.
orəḍ V.	to cry ; to say loudly.
ohḍə nay.	he did not like.
kəṭin adj.	hard.
kəḍə N.	a golden bracelet.
kəḍənə adv.	by the side, along the edge.
kənṭhala M.	fatigue.
kəṇṇya F. (Pl.).	ribs.
kəta F.	story.
kədi adv.	when.
kəna M.	back bone.
kənga M.	store of grain, corn bin.
kəpar F.	stone in the field.
kəpal N.	forehead.
kəpḍa M.	clothes.
kəbja M.	underware.
kəbra adj.	ash coloured.
kəmi adj.	less, short.
kəmbər F.	waist.
kər V.	to do.
kərevənd N.	a kind of fruit.
kəḍjeltəl N.	a kind of oil.
kərenjkhəl.	name of a village.
kərevli F.	bride's or bridegroom's sister.
kəraṇli F.	little finger.

kəraðu N.	a young goat.
kərivət F.	saw.
kərji F.	a kind of fried cake.
kərdoða M.	waist-band.
kərvət F.	saw.
kəl V.	to know.
kəl F.	acute pain.
kələni F.	little finger.
kəlingan.	water melon
kəlpəna F.	idea.
kəval.	small branch of a tree.
kəvalkaði F.	leaves, branches heaped together.
kəvði F.	skull.
kəvða M.	a kind of bird, partridge.
kəvla N.	tile.
kəvsəl N.	trick.
kəvli F.	bundle.
kəvl.	tile.
kəsətəri adv.	some how.
kəsai M.	a butcher.
kaka M.	uncle.
kakulti F.	pity, meakness.
kakhat M.	full hand.
kak F.	armpit.
kaca F. (Pl.).	glass pieces.
kajano adv.	'who knows'.
kaða M.	thorn.
kaða M.	hook.
kaðeri F.	a small thorny bush.
kað V.	to take out.
kaðla N.	bitter gourd.
kandī F.	a twig, a match stick.
kandēl M.	a kind of serpent.
katkəri M.	a tribal community.
katði F.	skin.
katya M.	name of the third asterism.
kan M.	ear.
kankili F.	pin (of the wheel of a cart).

kanda M.	onion.
kansa M.	minute observation.
kap V.	to cut.
kapnar M.	wood cutter.
kapni F.	reaping.
kam N.	work.
kamin F.	jaundice.
kamdar. M.	a servant.
kamla M.	a kind of snake.
kayəm adv.	surely, permanently.
kartik M.	name of a month.
karbari M.	chief of a household.
kal adv.	yesterday.
kala adj. (M).	black.
kalerica rog. M.	cholera.
kalok M.	darkness.
kalvən N.	curry.
kavilca M.	scraper.
kavla M.	crow.
kaşî F.	part of the piece of the lower garment tucked behind.
kişal M.	spark of the fire.
kişkişit adj.	lean.
kimli~kimbli F.	rotten straw used to cover the roof.
kirar.	bank of a river.
kirtən.	recitation of the devotional songs.
kiv~kiva adv.	or.
kuala M.	pumpkin gourd.
kuj V.	to rot, to putrify.
kuş V.	to thrash.
kuşə adv.	where.
kuşətəri adv.	somewhere.
kuşi F.	powder.
kuşumb~kuşum N.	family.
kuşdu N.	a kind of grass.

kutra M.	dog.
kudla M.	spade.
kunbi M.	farmer.
kupən N.	fence.
kubḍa adj.	a humpbacked man.
kumbar M.	potter.
kurəl V.	to pat.
kuraḍ F.	axe.
kuri F.	a small jack fruit.
kul M.	cultivator.
kula M.	buttock.
kulca M.	single folded hand.
keḍsun F.	broom.
keḷ N.	plantain.
keṣ M.	hair.
kokrə N.	name of a village.
kojagəri F.	the full-moon day of Āśvin.
koṭi F.	crore.
konḍa M.	husk.
kotimbir F.	green coriander.
kona M.	a big tile to be fixed at corner.
kontəri.	somebody.
konvasa M.	supporting beam.
kopər N.	elbow.
kopra M.	name of a village.
komṭa M.	a kind of fish.
komḍa M.	cock.
koyti F.	sickle.
kort.	court.
koli M.	fisherman.
kolimama M.	jackal.
kolmi M.	a kind of fish.
kolha~kola M.	jackal.
khəṭiṭop M.	great effort.
khəṭpəṭ F.	effort.
khəḍa M.	pebble, stone.
khəḍkəvli.	name of a village.

khəḍḍa M.	ditch.
khəḍyapani M.	a kind of game.
khən V.	to dig.
khəp V.	to get exhausted, to toil.
khəra adj.	true
khəraḅa M.	an uncultivated piece of land.
khərbi M.	a kind of fish.
khərbuja N.	melon.
khəlaṭi F.	field, level ground.
khəlti adv.	downward.
kha V.	to eat.
khaṭ F.	cot.
khaṭal limbu N.	citron.
khaṭi F.	a peg in the log of wood.
khaḍik M.	butcher.
khaḍkən adv.	suddenly.
khaṇḍə.	a passage for water to be taken from the higher field.
khana M.	food.
khanda M.	shoulder.
khandi F.	branch.
khapar N.	earthen pot.
khamba M.	pillar.
khayna adv.	from below.
khal adv.	down.
khalu M.	drum beater.
khinḍə F.	pass between two hills.
khila M.	a bullock cart load.
khujli F.	itch.
khuṭ M.	peg.
khuṭi F.	peg.
khun F.	signal.
khuməs V.	to thrust inside.
khurak M.	fodder.
khurči F.	chair.
khula adj. (M).	opened.

khep F.	visit, turn.
khel V.	to play.
khel M.	game.
khokla M.	cough.
khoc V.	to thrust in.
khonđi F.	a part of the neck.
kholi F.	room.
khəʃ F.	heel.
khyal.	act of paying heed.
gəj M.	bar.
gəjkərən M.	a skin disease.
gəđi M.	servant.
gədda M.	ass.
gədra M.	a kind of tub.
gəndə.	sandal paste.
gəndpəʃa M.	a line of sandal paste on the body.
gəmət F.	fun, joke.
gərdəl V.	to have vomiting sensation.
gəla M.	throat.
gəlaʃa M.	all sorts of rubbish things thrust in the waterhole.
gəvər-ganpəti M.	Gauri and Ganapati.
gəvəs V.	to find out.
gəvand.	zigzag road.
gəvat N.	grass.
gəvatkađi.	rubbish.
gəvndi M.	mason.
gađav M.	ass.
gađi F.	cart.
ganđə F.	anus.
gay F.	cow.
gal M.	cheek.
gav V.	to get, find out.
gav N.	village.
gavpənc M.	village leaders.
gavprəja F.	village people

gidaḍ M.	vulture.
gujar M.	merchant.
gunḍi F.	bundle.
gut F.	dust of the bundle of paddy.
gudguli F.	tickling.
gunnya M.	offence.
gurəv M.	priest.
guraḍhora N. (Pl.)	cattle.
guru M.	teacher, preceptor.
guruvar M.	thursday.
gurphəṭ V.	to intertwine.
gulam M.	slave.
goṭ F.	story.
goṭa M.	stone.
goṭi F.	pebble.
goḍatəl N.	sweet oil.
gotambil F.	relatives gathered at the time of a marriage feast.
gopallok N.	cowherds.
gora adj.	fair in complexion.
goli F.	pill.
gov V.	to arrange, to string.
goṣṭ F.	story.
goṭa M.	stone.
gəḍ adj.	sweet.
ghəṭ adj.	fast.
ghəṭ adv.	close.
ghəṭsərup M.	a kind of disease.
ghəḍṣilok M.	N. of a class of people who play on musical instru- ments.
ghəmel N.	basket.
ghər N.	trough.
ghəroghər adv.	at every house.
ghələy F.	pot, basket.
ghəsər V.	to slip.
ghagər F.	pitcher.
ghagra M.	petticoat.

ghaṭ F.
ghan F.
gham M.
ghamola M.
ghar F.
ghal V.
ghaləv V.
ghuṅgur N.
ghuḍipaḍva M.
ghunghuna M.

ghe V.
ghəs M.
ghoṇḍa. M.
ghoṇḍi F.
ghorpəḍ F.
čəkrə N.
čəndrə M.
čəyt M.
čay M.
čar N.
čalis N.
čikar adj.
čikol M.
čiktəv V.
čic F.
čita F.
činta F.
čin.
čibud V.
čimta M.
čiməṭ V.
čimṭi F.
čimni F.
čivḍa M.
čela M.
jīkdətikdə adv.
jib F.

bell.
dust, dirt.
perspiration.
a pimple arising from heat.
a kite.
to put, to offer.
to loose, to spoil.
a small bell.
new year's day.
the fleshy root of the septum
of the nose.
to take.
gas lamp.
woollen blanket.
woollen blanket.
a kind of lizard.
potter's wheel.
moon.
name of the month Caitra.
tea.
four.
forty.
a large number.
mud.
to paste, to stick.
tamarind.
name of 1st asterism.
worry, anxiety.
a variety of cucumber.
to be pressed, to get pressed.
pinching.
to pinch.
pinch.
sparrow.
a preparation of rice.
pupil, disciple.
everywhere.
tongue.

jilbi F.	a kind of sweet dish.
jiv M.	life.
jev V.	to take food, to dine.
jevən~jevan N.	meals.
jevən-bivən.	meals etc.,
jemtəm adv.	just, any how.
ještə M.	name of a month.
jhepola M.	swing.
cəḍ V.	to go up, to appear.
cəḍal M.	a low caste man, wicked.
cəna M.	gram.
cəpli F.	sandals.
cəmək V.	to shine.
cəmək F.	a kind of acute pain.
cər V.	to graze.
cəl V.	to move.
cəvgəjen Nu.	four men.
cəvṅga M.	palm of the hand.
cəvḍa M.	heel, ankle.
cəvt Nu.	one fourth.
cəvti F.	fourth day.
cəvtal V.	to get disturbed.
cəvda Nu.	fourteen.
cəvli F.	cow pea.
cəvvis Nu.	twenty-four.
cak N.	wheel.
caḡla adj.	good.
canni F.	star.
camar M.	shoemaker.
camḍi F.	skin
cal V.	to walk
cav V.	to bite.
cuk V.	to commit a mistake.
cundka M.	a small piece of paddy
	land.
cubkəl V.	to rinse (clothes).
cumka M.	name of the third asterism.
cul F.	oven.

culta M.	uncle.
coc F.	beak.
cotra adj.	one with defective speech.
cond V.	to thrust inside.
conda M.	a small part of field.
copna M.	a log of wood with handle.
cor M.	to steal.
col V.	to rub.
coløv V.	to cause to rub.
jənavər N.	beast.
jəp V.	to take care.
jəbərdest adj.	very strong.
jəm V.	to assemble.
jəmin F.	floor.
jəra advj	a little.
jərasa Adv.	a little.
jər kəndi adv.	if at all.
jəl V.	to burn.
jələm M.	life.
jəvəl adv.	near.
jəva adv.	when.
ja V.	to go.
jaga F.	place.
jaða adj.	fat.
janiv F.	idea.
janist M.	knower.
jamla adj.	purple.
jal V.	to burn.
jal M.	flame.
jali F.	thicket.
jup V.	to yoke.
jupni F.	leather strip.
julab M.	motion.
jokəð V.	to yoke.
jokað N.	yoke.
jogeta M.	boa.
jod V.	to fix, to join.
jodi F.	pair.

jor M.	force.
jhəblə N.	frock.
jhaḍ N.	tree.
jharga M.	a small basket.
jhunjhə V.	to have a close fight.
jhoḍ V.	to beat.
jhop V.	to sleep.
jhop F.	sleep.
jhombi F.	combat.
ṭəkəl N.	baldness.
ṭəpka N.	a star.
ṭəmbuk.	swollen part of the body.
ṭəv V.	to replant.
ṭak V.	to throw.
ṭak V.	to give up.
ṭakla M.	a kind of vegetable.
ṭaṅ V.	to hang
ṭaym~ṭaim M.	time.
ṭala M.	branch of a tree.
ṭali F.	clapping.
ṭalu F.	palate.
ṭaljib F.	uvula.
ṭavli F.	a small branch.
ṭic F.	shorter span.
ṭipən N.	the act of sowing the seed.
ṭebəl N.	table.
ṭembi F.	hill.
ṭoṅga M.	he-buffalo.
ṭop M.	kind of pot.
ṭopla M.	basket.
ṭopli F.	a small basket.
ṭhərev V.	to fix.
ṭhəska M.	difficulty of swallowing.
ṭhikan N.	place.
ṭheyga adj.	dwarf.
ṭheyga adj.	short.
ṭhəs. F.	tripping.
ṭhev V.	to place, to put.
ṭhok V.	to hammer.

dəgara M.	heap.
dag M.	part of a field.
dal V.	to put, to place.
dala M.	collective work.
dali F.	basket.
dalim N.	pomegranate.
dalga M.	basket.
dalgi F.	a small basket.
dav M.	trick.
davra adj.	lefthanded.
dikul N.	clod, clay, earth.
diri F.	sprout.
dukər N.	boar.
doka N.	head.
dəŋər~dəŋgar M.	hill, mountain.
dəŋrol N.	name of a village.
docka N.	head.
doy F.	head.
dorivli F.	name of a village.
dola M.	eye.
dhək M.	cloud.
dhapa M.	lid.
dhigara M.	heap.
dhəkər F.	belch.
dhəŋ N.	pretext.
dhoka M.	a kind of bird
dhopar N.	knee.
dhor M.	cattle.
dhos M.	dose.
təkta M.	wooden plank.
tətya M.	mat.
təḍaka M.	blow.
tənd V.	to quarrel.
tətə adv.	there.
təmka adj.	such and such a person.
təyar adj.	ready.
tərəni adv.	in many ways.
təras M.	trouble.
təri adv.	at least.

tərva N.	a small piece of land prepared for planting.
tərun M.	young.
təlat M.	palm of hand.
təlpā M.	the act of spreading the grass on the ground to be ploughed.
təva M.	hot plate.
təva adv.	then
təvi F.	earthen pot
təvsa M.	cucumber.
tak N.	butter milk.
takəd F.	strength.
taṭ N.	plate.
tan F.	thirst.
tandul M.	rice.
tap M.	fever.
tap V.	to get warm, to be heated.
tambəṭ M.	copper smith.
tambaṭa M.	tomato.
tambya M.	a pot, a small pitcher.
tamḍa adj. tambus adj.	red, reddish.
tarik F.	date.
talvāsa M.	horizontal beam of a roof.
tas M.	a line drawn by a plough.
tikəḍnə adv.	from that side.
tikḍə Adv.	there.
tig jən	a group of three.
tiṭəy V.	to turn.
titə adv.	there.
titnə adv.	from that place.
titvər adv.	up to that place.
tin N.	three.
tinše Nu.	three hundred.
tinsanj F.	evening.
tirip F.	bright sunshine.
til təl N.	til oil.
tis Nu.	thirty.

tisun adv.	from that place, then, afterwards.
tisra adj. (Nu.)	third.
tisryan adv.	a third time.
tup N.	ghee.
tumḍi F.	bag.
tumba M.	the nave of a wheel.
tur F.	pigeon pea.
turi F.	pigeon pea.
turaṭi F.	the stalk of the plant of pigeon pea.
te ~ tə adv.	then.
teth adv.	there.
tetis Nu.	thirty-three.
tera Num.	thirteen.
terva adv.	day before yesterday.
tevis Nu.	twenty-three.
tevḍa ~ tevra adj.	of that size.
toḍ V.	to cut into pieces.
toḍa M.	an ornament.
toḍa M.	a brass chain in the neck of a bull.
tonḍ Nu.	mouth.
toran N.	a kind of fruit.
tras M.	trouble.
thərthər adv.	shaking, trembling.
tham V.	to stop, to stay.
thambəv V.	to stop a while, to detain.
thuk V.	to spit.
thuki F.	spit.
thoṭa adj.	one deprived of arms.
thoḍa adj.	little.
thorla adj.	elder.
dəgəḍ M.	stone.
dəṅgolya adj.	tall.
dəḍəp V.	to press.
dəm V.	to get tired.
dəm M.	breath.

dərvija M.	door.
dəl V.	to grind.
dəva M.	medicine.
dəsra M.	the festival of Dasra.
dagina M.	ornament.
daḍ F.	molar tooth.
dadi F.	beard.
dat M.	tooth.
dar N.	door.
dav N.	to show.
dasgav N.	name of a village.
diḍ Nu.	one and half.
dir M.	husband's brother.
divəs M.	day.
diva M.	lamp.
divali F.	Divali festival.
divalya M.	variety of rice.
dis M.	day.
dis V.	to appear.
disra adj.	second.
dusryan adv.	secondly.
duk V.	to have pain.
dukkə N.	grief, pain.
duknəbanə N.	epidemic.
dud N.	milk.
dudəbhopla.	gourd.
dur adv.	away.
durləkšə N.	negligence.
dusra adj.	second.
dusun adv.	once again.
de V.	to give.
denə M.	debt.
dev M.	god.
devəl N.	temple.
devi F.	goddess.
dogjən.	two persons.
don Nu.	two.
donše Nu.	two hundred.

dopar F.	mid-day.
dos M.	blame, fault.
dəgəð M.	stone.
drišt F.	sight.
dhəni M.	owner.
dhəngər M.	shepherd.
dhəy N.	curds.
dhər V.	to catch.
dhəv V.	to wash.
dha Nu.	ten.
dhakṭa adj.	younger.
dhakni F.	lid, cover.
dhad V.	to call for.
dhadkən adv.	suddenly.
dhanyə N.	corn, grain.
dhamən F.	a kind of snake.
dhar F.	horizon, the edge of a precipice.
dhav F.	iron rim.
dhav V.	to run.
dhavadhav F.	much effort.
dhir M.	courage.
dhukəṭ M.	smoke.
dhudī F.	paternal uncle's daughter.
dhur M.	smoke.
dhurandī F.	chimney.
dhotir N.	dhoti.
dhobi M.	washerman.
nək N.	nail.
nəkki adv.	definitely.
nəkṣi F.	embroidery.
nəjər F.	sight.
nənənd F.	husband's sister.
nəndər F.	eye sight.
nəntər adv.	afterwards.
nəndi F.	river.
nəla M.	hallow bamboo.

nəli F.	the bone from the knee to the foot.
nəv Nu.	nine.
nəvrəd F.	festivity for the period of 9 days.
nəva adj.	new.
nəvvəd Nu.	ninety.
nak N.	nose.
nakadya M.	one with big nose.
nagərmota M.	a kind of fragrant root.
naɣgər V.	to plough.
naɣgərki F.	the act of ploughing
nagərni F.	the act of ploughing.
naɣgor M.	plough.
naɣgəpəncmi F.	a festival in the month of Šrāvaṇa.
načni F.	a kind of grain.
nađi F.	pulse.
nat F.	grand daughter.
natə~nata N.	name of a village.
natu F.	grandson.
nandgav N.	name of a village.
nay F.	justice.
naɣta M.	ring-worm.
naɣ tər adv.	otherwise.
narəl M.	coconut.
naru M.	guinea-worm.
nav N.	name.
nig V.	to start.
niggəđ F.	a kind of small bush.
nij V.	to sleep.
nidov M.	the act of offering dishes to a deity.
nimis N.	pretext.
nirala adj.	different.
ne V.	to take, carry.
nətav M.	supporting pillar.
nem M.	to fix, to appoint.

nes V.	to wear, to put on the clothes.
nesäv V.	to cause to wear.
nokər M.	servant.
nhəvra M.	bridegroom.
nhəvri F.	bride.
nha V.	to bathe.
nhan adj.	small.
nhavi M.	barber.
pəkši M.	bird.
pəṭəv V.	to hand over, to pay off.
pəṭa M.	leather strip.
pəṭa M.	a line of sandal paste.
pəṭar N.	table land.
pəṭkən adv.	immediately.
pəṭṭəvala M.	servant, peon.
pəṭṭi F.	a large field, a ruler.
pəḍ V.	to fall down.
pəḍvəl N.	serpent-gourd.
pəḍvi F.	verandah.
pəḍsa N.	common cold.
pətkər V.	to accept.
pətya M.	information.
pən adv.	but.
pən M.	promise, vow.
pənčvis Nu.	twenty-five.
pənja M.	palm of the hand.
pənti F.	a small earthen saucer-like lamp.
pəndrəvda M.	fortnight.
pəndra Nu.	fifteen
pəndradi.	fortnight.
pənnas Nu.	fifty.
pəyrən F.	shirt.
pəyla adj.	first.
pəṛət adv.	again.
pəṛəntu adv.	but.
pəṛat F.	big metal plate.

pəritnə M.	effort.
pərem N.	love, affection.
pərdan M.	minister.
pərmesər N.	god, almighty.
pərva adv.	day before yesterday.
pərsadi, M.	any sweet dish distributed after the offering.
pəl V.	to run.
pələŋ M.	cot.
pələv V.	to take away.
pəlikəde adv.	yonder.
pəštə adv.	clearly, distinctly.
pəsər V.	to spread.
pəsa M.	folded hands.
pəhari F.	iron rod.
pəhila adj.	first.
pa V.	to see.
pakəḍ F.	persuit.
pakḍi F.	a kind of grass.
pakru N.	bird.
panga adj.	lame.
pac ~ pan Nu.	five.
pacsa Nu.	five or six.
pacše Nu.	five hundred.
paṭ M.	wooden seat.
paṭ F.	early morning.
paṭ F.	back.
paṭəv V.	to send.
paṭan F.	back.
paṭalu M.	ceiling.
paṭil M.	village chief.
paḍ V.	to draw lines.
pandəri F.	name of a deity.
pandra adj.	white.
patəl adj.	thin.
patal N.	sari.
patera M.	dry leaves.
patrə N.	dish.

pad V.	to fart.
pan N.	leaf.
panəvṭa M.	a part of the bank of the river or stream that is used by the people.
pani N.	water.
papḍi F.	a kind of salty dish.
papni F.	eyelash.
pabari F.	ring of a plough.
pay M.	foot, leg.
paytan F.	shoes.
payli F.	a measure (4 seers).
payvaṭ F.	foot-path.
parəd F.	hunting.
parambi F.	the hanging roots of the banyan tree.
parosa adj.	one who has not taken his daily bath.
pal V.	to support.
palət F.	close watch.
palna M.	watching.
pav M.	one fourth.
pavot adv.	upto a particular point.
pavṭa M.	a kind of pea.
pavḍa M.	shovel.
pavna M.	guest.
pavni F.	guest (female).
pavndi F.	narrow road, foot path.
pavun Nu.	three fourth.
pavul N.	footprint, foot step.
paus M.	rain, shower.
pavsala M.	rainy season.
pi V.	to drink.
piṭ N.	flour.
pinḍa M.	lump.
pinjra M.	cage.
pinjlya M.	kind of rice.
pitli F.	plate of brass.
pil M.	a twist.

- pilu N.
 pillæg M.
 pišvi F.
 pisal V.
 pu M.
 puṭkən adv.
 puḍnə adv.
 putni F.
 putnya M.
 punnima F.
 putli F.
 punəv F.
 pur V.
 purunpoli F.
 purus M.
 purba F.
 purvəj M.
 pul M.
 pus M.
 puskəl adj.
 pustək N.
 peṅg M.
 peṭari F.
 peṭəv V.
 peṭi F.
 peḍa M.
 peḍguli F.
 peṇḍ F.
 penḍa M.
 per V.
 pera M.
 peru M.
 per N.
 pok M.
 pocəv V.
 poṭri F.
 popnəs N.
 chicken.
 plague.
 a small bag.
 to become wild.
 puss.
 suddenly.
 at the front part.
 paternal uncle's daughter.
 paternal uncle's son.
 full moon day.
 golden ornament.
 full moon day.
 to bury.
 a kind of sweet dish.
 man.
 name of an asterism.
 ancestor.
 bridge.
 name of a month.
 much, ample.
 book.
 the act of dosing.
 a log of wood with a number of pegs set in.
 to enkindle.
 body of the cart.
 a kind of sweet.
 a kind of bush.
 oil cake.
 a bundle of hay.
 to sow the seed.
 the work of sowing the seed.
 guava.
 a part of the finger.
 hump back.
 to take to, to carry.
 shank.
 a kind of fruit.

porgə.	name of an asterism; Punarvasu.
porga M.	child.
pora bala N.	children.
poli F.	bread (thin).
polpaṭ M.	wooden plank for making bread.
povət adv.	till, up to
pos V.	to support, to maintain.
pəṭ N.	belly.
pər N.	child.
pran M.	life.
phəṭka M.	loss.
phəḍši F.	a type of axe.
phəni F.	comb.
phənus M.	jackfruit.
phərši F.	pavement.
phəl N.	fruit.
phəlki F.	wooden plank of the plough.
phəḷṭi F.	wooden plank.
phəvḍarbaba.	police officer.
phaṭi F.	a peg in the log of wood.
phaṭi N.	fuel, firewood.
phal M.	ploughshare.
phav V.	to feel, experience.
phas V.	to apply to.
phasni F.	rope.
phir V.	to move.
phir V.	to go round.
phirad F.	complaint.
phuk V.	to blow.
phukəṭ adj.	useless.
phukni F.	blow pipe.
phug V.	to swell.
phugəv V.	to cause to swell, to praise.
phunguli F.	a spark of the fire.
phuṭ V.	to break.
phuṭanə M. (Pl.).	fried grams.
phuḍə adv.	in front.

phursa N.	a kind of snake.
phul N.	flower.
phek V.	to throw.
phep̄ta adj.	snubnosed.
phoḍ F.	to break.
phoḍi F.	blister.
phop̄t̄ M.	parrot.
bakra M.	goat.
bakri F.	she-goat.
bak̄sis N.	present.
bæg V.	to see.
bəṭaṭa M.	potato.
bəṭaṭi M.	potatoes.
bətti F.	oil lamp.
bən F.	rope.
bənduk F.	rifle.
bənduraj M.	elder brother.
bəy F.	mother.
bəyl M.	bullock.
bəyla M.	a kind of pole with a board fixed in the middle to support the load.
bəyljoḍi F.	pair of bulls.
bəric̄sə adj.	much.
bərpi F.	a kind of sweet.
bərməčari M.	an unmarried man.
bərsa N.	spear.
bəlsaṭ.	cough, mucus.
bəs V.	to fall down, to sit, to fit in.
bai F.	wife.
bakica adj.	remaining.
baṅgi M.	a drummer.
baj F.	cot.
baju F.	side, end.
baṭli F.	bottle.
badša M.	king.
band V.	to tie.
bap M.	father.
bappa M.	a man.

babel F.	a kind of tree.
baba M.	father.
bamən M.	Brahmin.
baya F.	small pox.
bayko F.	woman.
baykapora N.	wife and children.
baysayba F.	lady.
bar M.	a kind of grass.
balđi F.	bucket.
bara Nu.	twelve.
bari F.	window.
barik adj.	lean, thin.
balya (Pl.) F.	an ear ornament.
bavis N.	twenty-two.
bavči F.	cluster bean.
bavli F.	a doll.
bavsa M.	shoulder.
basiŋ N.	an ornament worn by the bride.
baŋga M.	a small earthen pitcher.
bibul N.	retina.
birđa M. biđđa M.	a bean split into two parts at the sprouting.
bil N.	hole.
bukka M.	blow.
bucəŋđa M.	a big bundle.
bucđa~bucra M.	the hair tied together.
bujəv V.	to fill up.
budvar M.	wednesday.
bunda M.	trunk of a tree.
buraka M.	hole.
buraka N.	nostril.
buruđ M.	one who makes the mats.
buva M.	an ascetic.
begən adv.	soon.
benni F.	the act of removing weeds from the cultivated land.
bəmar adj.	sick.

bēs adv.	good.
bokəd M.	he-goat.
boḍi F.	bodice.
bombəl V.	to cry aloud.
bombil.	a kind of fish.
bor F.	jujube tree.
bora N.	jujube fruit.
bol V.	to speak.
boləv V.	to call.
bohut adv.	many.
bəṭ N.	finger.
bhəyn F.	sister.
bhəjən N.	recitation of the devotional songs.
bhəyəṅkər adj.	terrible.
bhəyra adj.	deaf.
bhər V.	to fill up.
bhərkəṭ V.	to spread fast.
bhəvra M.	tuft of hair.
bhəvra M.	a top.
bhakri F.	bread.
bhag M.	part.
bhag V.	to be enough.
bhagəv V.	to manage.
bhaṅg M.	parting of the hair.
bhaca M.	sister's son.
bhači F.	sister's daughter.
bhaj V.	to burn the surface of the ground.
bhaḍi F.	vegetables.
bhandan N.	quarrel.
bhat M.	boiled rice.
bhat M.	paddy.
bhatoni F.	a kind of grass.
bhatkun M.	unhusked paddy grains.
bhadrapəd M.	name of a month.
bhadva M.	name of a month.

bhanus M.	a raised part of the ground just behind the oven for keeping cooking vessels.
bhangəḍ F.	a troublesome affair.
bhambruṭ F.	a kind of grass.
bhayr adv.	outside.
bhara M.	a big bundle.
bhari adj.	very costly, of enormous size.
bhal M.	the beam of the ceiling.
bhas M.	hallucination.
bhaśa F.	language.
bhi V.	to be afraid.
bhik F.	alms.
bhikṣa F.	alms.
bhikṣuk M.	priest.
bhiḥ V.	to get wet.
bhiḥəv V.	to wet.
bhitra adj.	timid.
bhint F.	wall.
bhivəyi F.	eyebrow.
bhuk F.	hunger.
bhuk V.	to bark.
bhuiṣeṅga F.	ground nut.
bhukela adj.	hungry.
bhunḍki F.	a cart without cover.
bhutavəl F.	large number of ghosts.
bhuri F.	ashes.
bhekər M.	a kind of wild beast.
bheṭ V.	to meet.
bhenḍa M.	lady's finger.
bhok M.	hole.
bhopla M.	gourd, pumpkin.
məḡ adv.	then, afterwards.
məḡ adv.	then, afterwards.
məḡga Adv.	name of an asterism, Magha.
məḡḡəlsutrə N.	necklace.
məḡəlvar M.	tuesday.

məngšir M.	name of the month of Margaširša.
məcul adj.	tasteless.
məja F.	enjoyment.
məḍkə N.	pitcher, earthen pot.
məḍḍəli F.	assembly.
mədət F.	help.
məner F.	a kind of snake.
məngaṭ W.	wrist.
mənḡila M.	storey.
mən M.	mind, heart.
məndarrat F.	midnight.
məni M.	bead.
mənca adj.	middle.
mənbhər adj.	one mound.
mənḡiri ~ manri F.	wages.
məytəri F.	friendship.
məyna M.	month.
məynda M.	log of wood used for leveling the ground.
məyl M.	mile.
mər V.	to die.
məran N.	death.
mərīca rog.	cholera.
mələnḡəri M.	neighbour.
məla M.	fruit garden.
məlṇi F.	the act of thrashing the corn.
məsən N.	cemetery.
məstək N.	head.
məsti F.	pride, arrogance.
məhətvə N.	importance.
məhaḡi(k).	a variety of rice.
mahar M.	a caste.
magnə adv.	afterwards.
məḡ V.	to ask, to demand.
məḡə adv.	behind, afterwards.
məḡnə adv.	from behind.

maṅḡḡa M.	a caste.
macli F.	wooden platform.
maṭ.	a kind of vegetable.
maḍ M.	coconut tree.
maṇḍi F.	thigh.
mata N.	head.
mati F.	earth.
man F.	neck.
manus M.	man.
manjər N.	cat.
mama M.	maternal uncle, wife's father.
mami F.	wife's mother.
mamledar M.	city magistrate.
mamledari F.	city magistrate's office.
maya F.	wealth, estate.
mayti F.	information.
mar V.	to beat.
mar M.	beating, blow
maramari F.	fight.
maroti M.	name of a deity.
margə M.	way, street.
marpəti adv.	through somebody.
mal M.	open ground.
mali M.	gardener.
malta M.	maternal uncle.
mavəl V.	to set.
mavši F.	mother's sister.
mas N.	flesh.
masa M.	fish.
masli F.	small fish.
miṭəv V.	to close, to conclude.
mirug M.	name of an asterism.
mirči F.	chilly.
mal V.	to obtain.
miši F.	mustaches.
misəl F.	a kind of dish.
mukəṭ adv.	silently.

muka adj.	dumb.
muṅg M.	a kind of yellow or green bean.
muṭ F.	handful.
muṭbhər adj.	handful.
muṇḍavli F.	flowers etc. bound around the head of the bridegroom.
mut V.	to pass urine.
mutkhəḍa M.	a disease.
mudət F.	period of time.
mudətšir adv.	in time.
mundyamal M.	the objects produced in the law court.
murkəpəna.	foolishness.
murti F.	image.
mul N.	child.
mula M.	raddish.
muli F.	root of a tree.
mulga M.	boy.
mulgi F.	girl.
muluk M.	region, country.
musum N.	a kind of fruit.
meṇḍa M.	ram.
meṇḍki F.	she goat.
mevna M.	wife's brother.
mevni F.	wife's sister.
mokəla adj.	free.
moklik F.	freedom.
mog M.	sprout.
moṭa adj.	big.
moḍ V.	to break.
morga M.	a kind of grass.
moli F.	a man's burden of firewood.
mhən V.	to say.
mhən F.	so that.
mhəṇna N.	saying thought, view, opi- nion.
mhəyṇa M.	month.

mhəys F.	she buffalo.
mhəvli M.	a kind of tree.
mhəša M.	name of a god.
mhəšabuva M.	name of a god.
mhatari adj. (F.)	old woman.
mhatara M.	name of the 8th asterism.
mharg M.	road, way.
mhun adv.	so that, hence.
mhekaḍ N.	dirt of the ear.
mhop ~ mhap adv.	ample, much.
mhayti adj.	known.
mhay M.	name of the month Magh.
mhar M.	a low caste man.
mhorə adv.	ahead.
yəkonis Nu.	nineteen.
yəkvis Nu.	twenty-one.
yəkəc Nu.	one only.
yakla adj.	alone.
yukti F.	device, trick.
ye V.	to come.
yekjuṭ F.	unanimity.
yetal M.	ghost.
yerḍi F.	castor oil seed plant.
yevəsta F.	arrangement.
rəktalbambus adj.	dark red.
rəgət N.	blood.
rəgdun adv.	much.
rəc V.	to heap up, to pile up.
rətali (Pl.) N.	sweet potatoes.
rəyət F.	subjects.
rəsta M.	way, road.
rəši F.	rope.
rak F.	ashes.
rag M.	wrath.
ragav V.	to get angry.
raḷ N.	kingdom.
raja M.	king.
rajməhal M.	palace.

rat F.	night.
ran N.	forest.
rani F.	queen.
ran gəvət N.	grass, hay.
ranjən N.	big jar.
rap V.	to find, to search for.
rab F.	cowdung, leaves etc. spread on the ground to burn it.
rampəl N.	a kind of fruit.
rip.	beam.
ruj V.	to sprout up.
rupay ~ rupaya M.	rupee.
reḍa M.	he-buffalo.
reḍku N.	calf of a buffalo.
roini F.	name of an asterism.
rokən F.	carpenter's tool.
roj adv.	every day.
rojčaroj adv.	every day.
rha V.	to stay.
ləkaṭ V.	to fall down.
ləgəṭ F.	personal combat.
ləgən ~ ləgin N.	marriage.
ləgi F.	beam.
ləgic adv.	immediately.
ləgoṭi F.	a piece of cloth worn round the lions.
ləcka M.	lump of flesh.
ləṭək V.	to totter.
ləḍai F.	fight.
ləsun F.	garlic.
lakuḍ N.	firewood.
lag V.	to stick.
lagləc adv.	immediately.
laṭni F.	rolling pin.
laḍu M.	a kind of sweet.
lat F.	kick.
ladi F.	pavement.
lani ~ lavni F.	the act of planting.

- lam adv.
 lamnæc adv.
 lambunæc adv.
 layn F.
 lal adj.
 lalbun(d) adj.
 lav V.
 lavni F.

 liv V.
 lugða N.
 lungi F.
 lendi F.
 lenḍuk N.
 læk M. F.
 lok M.
 lokəṇḍ N.
 lokəṇḍi adj.
 loṭaṅgən M.
 loni N.
 lobi adj.
 lomb V.
 lomkæl V.
 lhëvar M.
 vëyrən F.
 vəkari F.
 vëgəyre adv.
 vëṅgəḍni F.

 vëṅgal adj.
 vëjan N.
 vëjə N.
 vëḍ V.
 vëḍa M.
 vëḍil M.
 vët V.
 away, at a distance.
 from a distance.
 from a distance.
 line.
 red.
 dark red.
 to fix up, to attach.
 the act of planting the
 paddy.
 to write.
 sari.
 handle of the plough.
 dung.
 excretion.
 son, daughter.
 people.
 iron.
 made of iron.
 prostration.
 butter.
 greedy.
 to hang.
 to be kept hanging.
 iron smith.
 fodder.
 vomiting.
 so-and-so.
 wooden stick with a piece
 of cloth tied to it and
 used for putting lubrica-
 ting oil.
 dirty.
 weight.
 a big bundle of paddy.
 to draw.
 a kind of fried cake.
 father, elderly man.
 to pour.

vəy N.	age.
vəyşak M.	name of a month.
vəyşi adv.	a little.
vəysa adv.	little.
vəyl F.	a part of oven.
vərađ V.	to cry.
vərat F.	marriage procession.
vəri F.	a kind of grain.
vəris N.	year.
vərişt adj.	superior.
vərca adj.	upper, bigger.
vərti Adv.	above, upwards, up.
vərti adv.	announcement.
vərta adj.	higher, upper.
vəl V.	to manufacture ropes.
vəlan N.	manners.
vəsu.	a pin.
vayt adj.	bad, wicked.
vak V.	to bend.
vag V.	to behave.
vagumama M.	tiger.
vaŋgə N.	brinjal.
vac V.	to read.
vaj V.	to sound.
vajətkəri M.	the players on the musical instrument.
vať F.	way.
vať V.	to think, to serve, to distribute.
vaťeltitə adv.	anywhere.
vaťopa M.	division of the property.
vaťlə adj.	round.
vaťləc adj.	round, circular.
vađa M.	cowshed.
vat F.	wick.
vadal N.	hurricane.
vadvivad M.	discussion, quarrel.

- vam F.
 vara M.
 valvæn N.
 vav F.
 vas M.
 vasru N.
 vah V.
 vičar V.
 vičar M.
 vičarik adj.
 vičča F.
 vir N.
 vilaj M.
 vistav M.
 vistu M.
 vihir F.
 vundeni F.
 veđa adj.
 veli F.
 vevæsta F.
 vel F.
 veļa M.
 voči F.
 vođa M.
 vot M.
 vhədi F.
 vhaykar M.
 vhəli F.
 səkal F.
 səkaṇḍa M.
 səgla adj.
 səṅkrant F.
 span with two hands spread
 on both sides.
 wind.
 the act of spreading the
 grains, etc. in the sun-
 shine.
 chance, occasion.
 smell.
 calf.
 to blow.
 to think, to ask, to consider.
 thought.
 considerate.
 wish.
 name of a village.
 remedy.
 fire.
 fire.
 well.
 a kind of grass.
 encircling.
 creeper.
 arrangement.
 time.
 an ornament.
 a kind of cake.
 a fold on the skin due to
 old age.
 lip.
 boat.
 consent.
 a festival in the month of
 Phalgun.
 morning.
 adam's apple.
 all.
 name of a festival in the
 month of January.

səŋgət V.	along with, together with.
səŋgatin adv.	along with, together with.
səqya adj.	alone.
səttər Nu.	seventy.
səttavis Nu.	twenty-seven.
sətra Nu.	seventeen.
səda adv.	always.
sən M.	festival.
sənvar M.	saturday.
səndyakal F.	evening.
səpən N.	dream.
səbəd M.	word.
səbənd adj.	whole.
səboti adv.	around.
səbovtin ~ səbovti adv.	around.
səməj V.	to understand
səmor adv.	in front.
səmji F.	the act of convincing.
səmpəta F.	wealth.
səmsar M.	the work at the beginning of new year.
səmšəy M.	doubt.
sərek V.	to move.
səran N.	fuel, firewood.
səray.	heavy showers.
səravən M.	name of a month.
sərosər adv.	continuously.
sərpəṭ V.	to creep, to crawl on the belly.
sərvijən M. (Pl.)	all the people.
sərsəkəṭ adv.	to each and everyone without distinction.
səli F.	iron bar.
səvadi kər V.	to hand over.
səvvis Nu.	twenty six.
səsa M.	rabbit.
sagoti F.	a kind of dish of meat.
sang V.	to tell.

saṅgati M.	friend.
saṅna N. F.	advice.
saṅjə F.	evening.
saṭ Nu.	sixty.
saḍi F.	sari.
saḍetin Nu.	three and half.
sandəv V.	to loose, to disappear.
sat Nu.	seven.
sad F.	call, signal.
sadəsudə adj.	simple, ordinary.
sandyakal F.	evening.
sapəḍ V.	to find out, to catch hold of.
sāpla M.	trap.
saman N.	household things.
samni adv.	in front.
sambhal V.	to protect, support.
samsa M.	an instrument of a car-
	penter.
say F.	cream.
sayyə N.	help.
sarka adj.	similar.
sala F.	school.
sali M.	weaver.
saluṅki F.	a kind of bird.
savri F.	a kind of tree.
savəṭ F.	shadow.
savli F.	shadow.
sasu F.	mother-in-law.
sasra M.	father-in-law.
sirkuti F.	a fold (on the skin).
suk N.	happiness.
suk V.	to get dried.
sukva M.	famine.
suj V.	to swell.
suṭ V.	to get free.
sutar M.	carpenter.
sun F.	daughter-in-law.
sup N.	winnowing basket.

supari F.	areca nut.
sumbæ M.	very thick or strong rope.
survat~survati F.	beginning.
survya N.	the sun.
sula M.	canine tooth.
sula M.	big root
sokra M.	son.
sokri F.	daughter.
soḍ V.	to untie.
soḍæv V.	to release.
soḍvæn F.	the act of relieving a person from danger.
sona N.	gold.
sonar M.	goldsmith.
sop V.	to come to an end.
sopæv V.	to finish.
somvar M.	monday.
sola Nu.	sixteen.
sos V.	to endure.
šanti F.	calmness.
šik V.	to learn.
šik F.	ill.
šikæv V.	to teach.
šikar F.	hunting.
šikkurvar M.	friday.
šij V.	to get cooked or boiled.
šijæv V.	to cook.
šit N.	a particle of boiled rice.
šitaphæl N.	custard apple.
šitæḍ V.	to sprinkle.
šipti F.	cane.
šipli F.	small winnowing basket.
šimga M.	the Holi festival.
šimga M.	name of the month Phalgun.
šir V.	to enter.
šir F.	vein.
širala N.	ribbed gourd.
šilgav V.	to enkindle.

šillək F.	remainder.
šiv M.	lion.
šiv V.	to stitch.
šivəy adv.	except, besides.
šival.	pin of the yoke on both the sides of the bull.
šivda M.	a kind of fish.
šəŋg F.	Pods.
šejari M.	neighbour.
šənđi F.	tuft of hair.
šetkəri M.	agriculturist.
šeni F.	dry cowdung cake.
šenki F.	a ditch for the dung and rubbish.
šembər Nu.	hundred
šembur M.	phlegm.
šeli F.	sheep.
ševti ~ ševət ~ sevčala.	finally, at last.
šen N.	cow dung.
šet N.	field.
šer N.	town, city.
šobvan adj. (šobivan:).	beautiful.
həus F.	keen desire.
həgəv V.	to cause to excrete.
həgusarka adj.	like the excrement.
həjamət F.	shaving.
həjiri F.	presentee.
həttə M.	obstinacy.
hənđa M.	a big metal pot.
hətər V.	to spread on ground.
hənvəti F.	weapon.
hənvəti.	chin.
həran N.	deer.
hərkət F.	objection.
həl V.	to move.
hələd F.	turmaric.
hələv V.	to cause to move.
həlu adv.	slowly.
həva F.	air.

həs V.	to laugh.
hā	a particle denoting consent.
haḍ N.	bone.
haḍuk N.	small bone.
hat M.	hand.
hadga M.	name of an asterism.
hara M.	big basket.
has M.	axel.
hikdə~hikrə adv.	here and there.
hiṇḍ V.	to wander.
hitə adv.	here.
himət F.	boldness.
hirḍi F.	gum (of the tooth).
hirva adj.	green.
hivala M.	winter.
hiṣab M.	account.
hisa M.	share.
huki F.	whim.
hukum M.	order.
huḍək V.	to find out, to search for.
hundir M.	mouse.
hurək V.	to find out.
hulləs N.	vigorous act.
huṣar adj.	clever.
ho V.	to be, become.
hopəna M.	consent.
hom M.	sacrifice.
hoy	yes.
holi. F.	a festival.