

A SURVEY
OF
MARATHI DIALECTS



MARATHI OF KASARGOD

A. M. GHATAGE

DECCAN COLLEGE, POONA-6

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VI

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by

A. M. GHATAGE

*Professor of General Linguistics
University of Poona*



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INTRODUCTION

In the extreme north of Kerala and the Southern part of Mysore in the Taluka of Kasargod there is a small community of cultivators, labourers and hunters who call themselves Marāṭas and speak a language called Marāṭi. It is believed that they have come from the north. They are divided into twelve *wargas* or *baḷis* which are exogamous groups. Their caste disputes are settled by the headman who is called *hontagaru*, and they pay homage to the head of the Sringeri Maṭh. They usually worship the goddess called Mahādevī. The Brahmin community of the area, who call themselves Karhāḍās and speak another dialect of Marāṭhī are their official priests and function as such in their religious ceremonies. Their form of marriage is called *dhare* which allows the widows to remarry but they cannot marry again into the family of the deceased husband. In some parts, however, the remarriage of the widows is prohibited. A husband or a wife can divorce each other at will and both parties may marry again. They are mostly engaged in the work of land cultivation, they work as labourers and sometimes as hunters. They eat fish and flesh except of the cattle and animals which are generally considered as unclean in the Hindu society.

They call the language they speak marāṭī bāsā while the caste to which they belong marāṭo. This dialect is distinct from the dialects of other communities like the Karhāḍas, Citpāvans and Gaud Sārasvats in the locality. This dialect is distinctly closer to the dialects of Marāṭhī than to the dialects called Koṅkaṇī which the other communities speak.

The dialect analysed here and represented under the name Marāṭī, is spoken by a young man of twenty years checked up with the speech of another of a neighbouring

place, of fifty years of age. The informant speaks this dialect in his family and with the members of his caste. He has completed his secondary education and knows Kannada, Tulu, Malayalam and English. He comes from a village called Nirchal in the Kasargod Taluka of Kannanur district. He has not travelled much. He has never written his language and finds it difficult to write anything in it. The dialect is thus used in oral conversation only. Though basically an Indo-Aryan language, it has borrowed extensively from Tulu, Kannada and Malayalam, which is quite natural.

The material collected consists of some 1,200 words, a number of detached sentences, twenty-five small stories and an extensive collection of nominal and verbal paradigms. It is found to be sufficient to give a rounded picture of the language, which is peculiar in many ways and hence in need of a detailed exposition of its grammar. Some difficulty was felt in eliciting the texts from the informant who could not narrate stories of popular origin of his own. Hence he was asked to hear and read a few popular stories and retell them in his own dialect. With a little practice he was then able to give a few texts of his own. This explains why most of the texts are very brief stories and lack any kind of elaboration. Their syntax is quite elementary and simple. As usual in this survey, no attempt is made to compare this dialect with any other and the syntax is not treated separately. The material of the sentences and the vocabulary as also the plan of presentation is kept the same for ease of reference and some of the texts are similar to those in the other dialects but not identical in expression.

The most striking features of the dialect may be indicated here. In phonology, we find a vowel system which is far more elaborate than of any other dialect of Marathi known so far. This is due to the presence of a whole series

of central vowels along with length as distinctive for all. Comparatively the consonantal system is simpler, the aspirated sounds being completely absent and the glottal fricative /h/ being confined to very few items. The same is true of the palatal fricative /š/. There is free variation between [l] and [ɭ] and between /n/ and /ɳ/ in the non-initial position. The only affricates used are /č/ and /j/ and the dental affricates are absent even as allophones. In morphology, we have the interesting phenomenon of a distinction between animate and inanimate nouns superimposed on the distinction of the three genders, and most nouns denoting female animate beings are treated as neuter in grammar. The formation of the plural of words denoting relationships is peculiar and allows a different tactical arrangement of the elements with the case suffixes. There is no trace of an instrumental or agentive case and no trace of a genitive in -l-. The dative shows no suffix with -k. The system of adjectives is more complex and the numerals after ninety are borrowed from the Dravidian languages. The first person singular pronoun is *mi* and thus different from the *Koṅkaṇi* dialects. In the verbs the ergative construction is completely absent and all past tenses use the subject in the nominative. The continuous tenses in the past are formed both with the present participle and the gerund and they have also the habitual meaning. In the negative forms only the future has a separate conjugation, and the single forms of potential and optative are peculiar to this dialect alone. In place of the reflexive pronoun, this dialect uses the genitive of the third person to refer to the subject.

Shri S. B. Kulkarni, who is working as field-worker for this survey, helped me in recording and analysing the dialect. The department of Linguistics at the Deccan College and my colleagues in it were of constant help to me, and I have enjoyed the facilities of the linguistic

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CHAPTER I

PHONOLOGY

(a) This dialect of Marāṭhī also called Marāṭī shows a vowel system of eighteen phonemes which is an unusually rich one. These vowels represent a perfect pattern of 3 x 3 x 2, which is as follows:

	Front		Central		Back	
	Short	Long	Short	Long	Short	Long
High	i	i:	ɨ	ɨ:	u	u:
Mid	e	e:	ə	ə:	o	o:
Low	ɛ	ɛ:	a	a:	ɔ	ɔ:

In this system the contrasts pertain to the height of the tongue which is three-fold, high, mid and low, the place of the maximum constriction, again three-fold, front, central and back, and that of duration, short and long. The feature of lip-rounding is not distinctive because all the back vowels are rounded while both the front and central vowels are unrounded.

Phonetically speaking the three central vowels are comparatively lower than the front and the back series, and /i/ is in some positions at least a back unrounded vowel [ɯ] while in others it is a slightly lower central vowel [ɨ]. On the whole the contrast between the high and mid central phonemes is unstable with a frequent interchange between the two.

The length in the vowels is set up as phonemic. There are not many minimal pairs which are distinguished by the length of vowels. But there are numerous words of a sub-minimal nature where length can be easily seen to be contrastive. There are some general restrictions on the length contrast. In the word-final position length is

not distinctive and all vowels in this position can be best considered as belonging to the short series. In a given morpheme, usually a single long vowel is found, but its exact position cannot be decided and its length remains unpredicable either on the basis of syllabic pattern of the morpheme or any other consideration. The vowel is usually long in a monosyllabic word and the vowel preceding the final short vowel /i/ is also long. There is also a difference in the value of length in the word-phonology of the dialect as against the phrase-phonology. Length is more stable in the enunciation of individual words and in slow deliberate speech, while there is a general tendency to shorten long vowels in other than the final and prefinal syllables of /i/ ending words in connected speech and in rapid pronunciation.

The contrast in length can be illustrated with the following examples:—

i/i:	/murigi/	animal	'undi:ri/	mouse
	/siro/	veins	'si:ri/	vein
	/kiḍo/	worm	'si:tə/	cold
	'irdə/	heart	'i:ndi/	palm tree
e/e:	/ḍengiyo/	gourd	'ḍe:mbu/	copper
	'deyri/	bold	'de:vlu/	temple
	/ḍeḍu/	girl	'ye:ḍi/	goat
e/ē:	/yame/	tortoise	'me:ni/	wax
	/teksi/	taxi	'kē:si/	hair
	/peṅka:ḥi/	waiste	'pe:ṅte/	market
i/i:	'nimbi/	to believe	/mi:si/	coal
	'ṭikli/	twig	/gi:ri~	house
			gə:ri/	
	/kṣṭi/	difficult	/i:sti/	elephant
ə/ə:	/tuləsi/	basil	/maṇə:si/	man
	/gəna/	solid	'gə:ni/	thick
	'kəvi/	poet	/kə:ri/	do
	'ḍəḍḍi/	shorts	'ḍə:ṇḍi/	ball

a/a:	/aṭi/	cow shed	/a:ṭi/	eight
	/aṇi/	and	/a:ṇi/	nail
	/anta/	now	/a:nti/	intestines
	/aṭlu/	jack fruit pit.	/a:dlɛ/	a serpent
u/u:	/kuruve/	basket	/ku:rolu/	hornet
	/unču/	tall	/u:mpɪ/	to sow
	/uḍu/	iguana	/u:ṇu/	hot
o/o:	/koḍu/	bitter	/go:ḍu/	sweet
	/koḍɛ/	umbrella	/ko:gi/	who
	/poṇi/	comb	/ko:gi/	mango-pit
ɔ/ɔ:	/kəṇɛ/	room	/kə:ṭɛ/	castle
	/təso/	hare	/jə:lo/	jawar
	/məṭṭɛ/	big	/və:ṇṭi/	lip

All isolated words in this dialect end in a vowel and only in longer phrases we find words ending in consonants due to the loss of the final vowels. On the whole the short vowels have a greater frequency than the long ones. The distributional peculiarities of the vowels can be stated as follows:—

(i) Due to the peculiar phonemization, long vowels cannot occur at the end of a word.

(ii) Mid long vowels /ɛ:/ and /ɔ:/ and /e:/ and /o:/ are initially preceded by the glide sounds [y] and [v] and hence they cannot occur initially if the glides are treated as /y/ and /v/ phonemes.

(iii) Initial occurrence of /i:/ and /u:/ is rare.

(iv) The short vowels /ɛ/ and /ɔ/ do not occur initially either with or without the consonantal glide.

(v) Final /ə/ is rare and is generally replaced by /a/.

(vi) Vowels /ə:/, /:/ are mostly confined to the medial position.

The following pairs illustrate the contrast between vowel qualities. Minimal pairs in this dialect are very few :

e/ɛ	/te/	they	/tɛ/	she, it
	/ye/	these	/yɛ/	this
	/ka:vle/	to eat	/ka:vɛ/	should eat
	/bosole/	to sit	/'bosole/	should sit
o/ɔ	/unto/	I was	/untɔ/	he was
	/illo/	I came	/illɔ/	I came
	/'tɔ/	he (M)	/'to/	they (F)
i/ə	/ʈikli/	branch	/ʈəkli/	roof
	/ka:ɳi/	ear	/ta:nə/	thirst
	/mi:si/	coal	/ma:sə/	meat
i/i	/pa:ɳi/	leaf	/paɳi/	water
	/me:ʃi/	measure	/me:ʃi/	table
	/ba:ʃi/	roast	/'ba:ʃi/	vegetable
	/ka:pi/	reap	/ka:fi/	coffee
	/ʈikli/	branch	/ʈikli/	ear ornament
u/i	/do:nu/	two	/'ma:ni/	neck
	/mu:ʈu/	fist	/mi:ʈi/	salt
	/səropu/	serpent	/'murigi/	animal
	/vasuru/	calf	/undi:ri/	mouse
i:/i:	/i:sti/	elephant	/i:si/	twenty
ə/a	/dəkle/	small	/daklɛ/	child

A description of the vowel phonemes with examples is given below:

/i/ a short, front, high, unrounded vowel :

/irde/	heart	[irde]
/'ittige/	brick	['ittige]
/simma/	lion	[simma]
/'virodi/	enemy	['virodi]
ʈnaski/	nail	[naski]
/ti/	there	[ti:]

/i:/ a long, front, high, unrounded vowel :

/i:ki/	poison	[i:ku]
/i:šči:ri/	easy chair	[i:šči:ru]
/pi:tʃi/	flour	[pi:tʃu]
/ji:bi/	tongue	[ji:bu]

/e/ a short, mid, front, unrounded vowel.

/eklɔ/	alone	[eklɔ]
/eʃʃiri/	loudly	[eʃʃiru]
/udesi/	morning	[udesi]
/dɛŋgiɔ/	gourd	[dɛŋgiɔ]
/te/	they	[te:]

In the final position /e/ has a slightly lowered allophone [ẽ] which often overlaps with final /ɛ/. While a word may end in /ɛ/, it may show the higher vowel /e/ if it forms a close phrase with the following word, thus approaching a medial position. This is mostly found in the verbal phrases like:

/polige kə:ri/	weave
/unə kərayčɛ/	expensive
/puɖə ʃa/	to lead

/e:/ a long, mid, front, unrounded vowel. It has often an initial y glide.

/e:ki~ye:ki/	one	[ye:ku]
/e:ni/	braid of hair	[e:ni ~ ye:ni]
/če:mbu/	copper	[če:mbu]
/ye:ɖi/	goat	[ye:ru]

/ɛ/ a short, low (lower-mid), front, unrounded vowel.

[pəŋka:tʃi]	waiste	[pəŋka:tʃu]
/y ə ʃəmm ɛ/	young	[y ə ʃəmm ɛ]
/y ɛ mɛ/	tortoise	[y ɛ mɛ]
/ru:pɛ/	silver	[ru:pɛ]
/daklɛ/	child	[daklɛ]

/ɛ:/ a long, low (lower-mid) front, unrounded vowel.

/yɛ:pli/	apple	[yɛːplw]
/pɛ:ntɛ/	market	[pɛ:ntɛ]
/kɛ:si/	hair	[kɛ:su]
/mɛ:ni/	wax	[mɛ:nu]

/i/ a short, high, central, unrounded vowel. It has the following allophones:

[i] a short, high, central, unrounded vowel, occurs initially.

/iʔəd/	turmeric	[iʔədʷ]
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[ɪ] a slightly lower variety which occurs medially

/ikkɪli/	pincers	[ikkɪli]
/kiʃɪ/	difficult	[kiʃɪʷ]
/ɪikli/	twig	[ɪikli]

[u] a back, unrounded vowel, occurs finally

/uru:ɪ/	circle	[uru:ɪʷ]
/kavi:li/	pan	[kavi:ɪʷ]
/ki:ri/	parrot	[ki:ru]

/i:/ a long, high, central, unrounded vowel. It has two allophones:

[i:] a long, high, central, unrounded vowel, occurring initially.

/i:sti/	elephant	[i:stʷ]
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[ɪ:] a lower variety, occurring medially:

/mi:si/	coal	[mi:sʷ]
/hi:gi/	to ease	[hi:gu]

/ə/ a short, mid, central, unrounded vowel:

/əɖov/	to press	[əɖov]
/ənni/	boiled rice	[ənnʷ]
/ənikəɖɪ/	dam	[ənikəɖɪʷ]
/tuləsi/	basil	[tuləsʷ]
/lo:hə/	metal	[lo:hə]
/sa:tə/	seven	[sa:tə]

/ə:/ a long, mid, central, unrounded vowel :

/kə:ri/	do	[kə:ru]
/kə:li/	yesterday	[kə:li]
/gə:ni/	thick	[gə:nu]
/də:ri/	catch	[də:ru]
/maɳə:si/	person	[maɳə:su]

/a/ a short, low, central, unrounded vowel: It has a slightly retracted and higher allophone in the final position [ʌ]

/akkuɖu/	short	[akkuɖu]
/aɖə/	memory	[aɖə]
/kaɳə/	food	[kaɳə]
/kəɳaki/	coconut skin	[kəɳaku]
/simma/	lion	[simmə]
/baba/	father	[babə]

/a:/ a long, low, central, unrounded vowel. It has a back allophone in the final position [a:]

/a:čari/	blacksmith	[a:čari]
/a:guɖu/	hoof	[a:guɖu]
/da:nti/	tooth	[da:ntu]
/la:gi/	sharp	[la:gu]

/u/ a short, back, high, rounded vowel. After a vowel it develops a labial glide :

/ba:u/	brother	[ba:wu]
/bandou/	to build	[bandowu]
/murou/	to kill	[murowu]
/uɖu/	iguana	[uɖu]
/uɳvə/	right	[uɳvə]
/kutɾə/	dog	[kutɾə]
/kuruvə/	basket	[kuruvə]
/kaɳu/	cashew nut	[kaɳu]
/koɖu/	bitter	[koɖu]
/su/	needle	[su:]

/u:/ a long, back, high, rounded vowel.

/u:ɳu/	hot	[u:ɳu]
/u:mpɪ/	to save	[u:mpu]
/ku:rolu/	hornet	[ku:rolu]
/ku:lu/	mad	[ku:lu]

/o/ a short, mid, back, rounded vowel.

/oləntɪ/	wall	[oləntu]
/orpoɖɪ/	to attack	[orpoɳu]
/koɖɛ/	umbrella	[koɳɛ]
/kottumbro/	green coriander	[kottumbro]
/bavo/	brother-in-law	[bawo]

/o:/ a long, mid, back, rounded vowel.

/vo:ɖɪ/	to pull	[woɳu]
/ko:gi/	mango-pit	[ko:gi]
/ko:ɳu/	who	[ko:ɳu]
/go:u/	husband	[go:wu]

/ɔ/ a short, lower mid, back, slightly rounded vowel.

/kaɽɳɪ/	building	[kaɽɳu]
/kəɖke/	hut	[kəɳke]
/anɟurɔ/	big	[aɳɟurɔ]
/eklɔ/	alone	[eklɔ]

/ɔ:/ a long, lower-mid, back, rounded vowel :

/kə:ɳku/	cough	[kə:ɳku]
/ɟɔ:lɛ/	saliva	[ɟɔ:lɛ]
/kə:ɽɛ/	castle	[kə:ɽɛ]

Nasalisation in the vowels is distinctly phonemic in this dialect. This can be seen in such minimal pairs as /bi/ 'nut' and /bɪ/ 'seed'.

/ba:u/ 'brother' and /bā:vi/ well.

But like the other dialects of Marāṭhī in the Konkan area, the nasalised vowels in this dialect are not associated with certain morphological categories and hence is not felt

as prominently as in those dialects. Nasalisation occurs in the following vowels:

/i/	/sivovu/	to sew
/i:/	/či:mpi/	to suck
/ē/	/pēu/	to float
/ā/	/jāvəi/	son-in-law
/ā:/	/pā:yī/	foot
/ū:/	/jū:/	yoke
/ō/	/gōnsi/	to find out
/ō:/	/dō:u/	mist
/ɔ/	/pɔu/	parched rice.

(b) Phonetically speaking there are a few diphthongs in this dialect. Most of them occur in closed syllables. These diphthongs consists of mid or low vowels followed by the two high vowels *i* and *u* which are non-syllabic and constitute falling diphthongs. These glides are phonetically slightly lower [ɛ] and [ɔ] after low vowels. As there is no contrast between such diphthongs and a sequence of a vowel and a following consonantal phonemes like /y/ and /v/ it is found both convenient and economical to analyse these falling diphthongs as sequences of vowels and the two phonemes /y/ and /v/, showing semi-vocalic allophones in this contrast. The following examples are noted :

/e:y/	/be:ylɪ/	bull	[be:ɪlɯ]
	/be:yŋɪ/	sister	[be:ɪŋɯ]
/ey/	/bəysiri/	buffalo	[bə:ɪsɪrɯ]
	/dəyttɛ/	many	[dəɪttɛ]
/ay/	/aysi/	ice	[aɪsɯ]
	/vayŋgɛ/	bringal	[vaɛŋgɛ]
	/naysɛkə:ri/	destroy	[naɛsɛkə:rɯ]
/a:y/	/ba:yri/	outside	[ba:ɛrɯ]
	/ba:yli/	wife	[ba:ɛlɯ]
/uy/	/uyyɛɛ/	swing	[uiyɛɛ]

/oy/	/koytɔ/	sickle	[koɐtɔ]
	/soyɔ/	relative	[soɐɔ]
/əv/	/čəvkkɔ/	handkerchief	[čəvkkɔ]
	/čəvkəɕi/	sash	[čəv kəɕu]
/av/	/ubavɳɛ/	sweat	[ubaɳɛ]
	/mavsi/	maternal aunt	[maɳsi]
/a:v/	/pa:vsɪ/	rain	[pa : qsu]
/ov/	/novɔ/	bridegroom	[nouɔ]
	/kovɳɕi/	hen	[kə ɳɕi]

(c) In addition to the diphthongs, the dialect shows a number of vowel clusters. They are mostly found at the end of the words. They are distinguished from the diphthongs by the fact that they form two syllables with distinct peaks, while the diphthongs form a single syllable. Phonetically the second vowel in these clusters is longer than the glide which occurs in the diphthongs and can be regarded as the vowel phoneme. As length in these segments is not distinctive, as it is in the first vowel, it is considered as identical with the short vowel phonemes. A large number of these constitute the imperative forms of verbs in this dialect. In the medial position these vowel sequences may vary freely with the diphthongs as well. The following examples illustrate the vowel clusters :

/ei/	/be:iɳi ~ be:yɳi/	sister
/əi/	/jāvəi/	son-in-law
	/dəittɛ ~ dəyttɛ/	many
	/dəiri ~ dəyri/	bold
/ai/	/maɳai/	man
	/miɕbai/	midwife
	/vaɳgɛ ~ vayɳgɛ/	brinjal
/a:i/	/ha:i/	sail
	/ra:i/	king
	/ba:i/	mother
/eu/	/pāu ~ pē:u/	to float

/əu/	/gra:hisəu/	to think
/au/	/ugau/	to climb
	/ubau/	to sweat
/a:u/	/ča:u/	to chew
/ou/	/vouru ~ vovru/	spring
	/aʃou/	to remember
	/avkou/	to shake
	/urou/	to ve
	/dubou/	to milk
/o:u/	/go:u/	husband
	/to:u/	to put
	/do:u/	to wash
	/dõ:u/	dew
	/bõ:u/	to wander
/ɔ:u/	/mɔ:u/	honey
	/põ:u/	parched rice

(d) The consonantal phonemes of the dialect can be tabulated as follows:—

p	t	t̥	č	k
b	d	d̥	ǰ	g
m	n	n̥		ŋ
(f)	s		š	h
	l			
	r			
v			y	

The system has twenty-one members and if we add the marginal phoneme /f/ found in a few borrowed words, they become 22. The system distinguishes five places of articulation and six modes of articulation with a further distinction between voiced and voiceless phonemes in the stop series.

Phonetically both /č/ and /ʃ/ are palatal affricates but are treated as stops with which they go. It may be noted that there are no dental affricates in the dialect even as allophones of these phonemes. The lateral is either the dental [l] or the retroflex [ɭ] which is in free variation with /l/ in all positions except initially where it does not occur. There are no aspirated sounds in this dialect and the occurrence of the fricative /h/ is also very limited. The long consonants are treated as geminates and only /ŋ, r, ś and h/ do not occur as geminated consonants. The retroflex voiced stop /ɖ/ sometimes contrasts with the flap [ɾ] but as there is no minimal contrast between [ɖɖ], [ɖ] and [ɾ] only two sequences are set up /ɖ/ and /ɖɖ/.

The description and distribution of the individual consonantal phonemes is given below:—

/p/ a bilabial voiceless stop

/pakuru/	bird	[pakuru]
/paŋŋoru/	ploughshare	[paŋŋoru]
/č:ipe/	plantain flower	[či:pe]
/kapri/	tile	[kapri]
/kappɛ/	frog	[kappɛ]

/b/ a bilabial voiced stop

/baččɔ/	sister's son	[baččɔ]
/bappaŋkayi/	papaw	[bappaŋkayi]
/sa:bəŋu/	soap	[sa:bəŋu]
/ubavnɛ/	sweet	[ubaɳnɛ]

/t/ a dental voiceless stop

/tumbi/	black bee	[tumbi]
/tuləsɪ/	basil	[tuləsɪ]
/pa:tɛ/	butterfly	[pa:tɛ]
/ma:trɛ/	pill	[ma:trɛ]

/d/ a dental voiced stop

/daɖɔ/	mollar tooth	[daɖɔ]
/da:ri/	door	[da:ru]
/medulu/	brain	[meduɭu]
/ka:ndi/	branch	[ka:ndi]

/t/ a retroflex voiceless stop

/tɒppi/	cap	[tɒppi]
/tɔ:ŋku/	beak	[tɔ:ŋku]
/mi:tɪ/	salt	[mi:tɪ]
/su:ntu/	ginger	[su:ntu]

/d/ a retroflex voiced stop. It has a flap allophone [ɾ] in the intervocalic position.

/dali/	mat	[dali]
/dɑ:vʊ/	laddle	[dɑ:vʊ]
/dandɔ/	crutch	[dandɔ]
/kiɔ/	worm	[kiɔ]
/koɔ/	bitter	[koɔ]
/pɔ:ɾi/	blister	[pɔ:ɾi]

/ç/ a palatal voiceless affricate

/çə:ndɪ/	ball	[çə:ndɪ]
/çəkrə/	wheel	[çəkrə]
/ka:nçunɔ/	file	[ka:nçunɔ]
/na:çi/	to dance	[na:çi]

/j/ a palatal voiced affricate

/jo:sti/	friend	[jo:sti]
/jilɔ/	boy	[jilɔ]
/mu:ju/	monkey	[mu:ju]
/ni:ji/	to sleep	[ni:ji]

/k/ a velar voiceless stop

/kaɪ/	stick	[kaɪ]
/kəsə/	how	[kəsə]
/naski/	nail	[naski]
/pakə/	roof	[pakə]
/mu:rkɔ/	mad	[mu:rkɔ]

/g/ a velar voiced stop

/gaɪga/	oilman	[gaɪga]
/gi:ɪ/	vulture	[gi:ɪ]
/təŋgi/	younger sister.	[təŋgi]
/baggou/	to bend	[baggou]
/mi:rgoli/	curry	[mi:rgoli]

/m/ a bilabial voiced nasal

/mu:tu/	fist	[mu:tu]
/me:yno/	mouth	[me:yno]
/səmbəri/	hundred	[səmbəru]
/ka:mp i/	to jump	[ka:mpu]
/kirmə/	mucus	[kirmə]

/n/ a dental voiced nasal. It as a palatal allophone [ɲ] before a palatal affricate. Very often it is also in free variation with the phoneme /ɳ/ in no initial position

/na:vu/	name	[na:wu]
/nimbari/	sunshine	[nimbaru]
/tanduli/	rice	[tandulɪ]
/danu/	bow	[danu]
/inʃini/	engine	[iɲʃinu]
/lončə/	pickle	[loɳčə]

/ɳ/ a retroflex voiced nasal. It does not occur initially

/paɳɔɳi/	behind	[paɳɔɳi]
/moɳtə/	grasshopper	[moɳtə]
/mo:ɳi/	to say	[mo:ɳu]

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

/aɳʈa/	thumb	[aɳʈa]
/ba:ɳgoli/	hair-dressing	[ba:ɳgoli]
/saɳkə/	bridge	[saɳkə]

/s/ an alveolar voiceless grooved fricative.

/sirɔɳi/	chameleon	[sɪrɪ]
/sirəɳɔɳi/	small canal	[sirəɳɔɳi]
/ne:si/	to wear	[ne:su]
/masli/	fish	[masli]

/ʃ/ a palatal voiceless fricative. It has an allophone [ʂ] a retroflexed voiceless fricative, which occurs before a retroflex stop and nasal.

/ʃəɳk i/	conch	[ʃəɳkɪ]
/uʃa:ri/	clever	[uʃa:ri]
/uʃɳu/	worm	[uʃɳu]
/kiʃti/	difficult	[kɪʃtɪ]

/h/ a glottal voiced fricative.

/ha:i/	sail	[ha:i]
/huʈtu/	oar	[huʈtu]
/saha:yɪ/	help	[saha:yɪ]
/lo:hə/	metal	[lo:hə]

/f/ a labiodental voiceless fricative.

/fəni /	fan	[fə:nɪ]
/ka:fi/	coffee	[ka:fi]
/a:fimi/	opium	[a:fimɪ]

/l/ a dental voiced lateral. It freely varies with the retroflex lateral [ɭ] in all other positions than at the beginning of a word. Even in the phonemic transcription l and ɭ are written as they actually occur in the pronunciation.

/laŋgɔ/	short	[laŋgɔ]
/le:ŋki /	daughter	[le:ŋkɪ]
/urɭəpɪ/	to roll	[urɭəpɪ]
/eklɔ/	alone	[ekɭɔ]
/ikkɪli/	pincers	[ikkɭli]

/r/ an alveolar trill with more than two taps

/ra:i/	king	[r̥a:i]
/ra:vke /	bodice	[r̥a:vke]
/sɔrɔ/	wine	[sɔr̥ɔ]
/parpɪ/	to creep	[paɾpɪ]

/v/ a bilabial frictionless continuant. It has allophones which range from a pure semi-vowel [ɸ] to a bilabial fricative [w] and a labio-dental fricative [v]. [w] occurs before the back vowels.

/vo:ləntɪ/	wall	[wo:ləntɪ]
/vɔguru/	light of weight	[wɔguru]
/vullanə/	woolen	[wullanə]
/sɪvovu/	to sew	[sɪwovu]

[ɸ] occurs after a vowel in a closed syllable :

/mavsi/	maternal aunt	[maɸsi]
/kovɳɪ/	hen	[koɸɳɪ]

[v] occurs before the front and central vowels:

/valɔ/	a golden ornament	[valɔ]
/virodi/	enemy	[virodi]
/aɖuvɛ/	rafter	[aɖuvɛ]
/have/	air	[have]

/y/ a palatal frictionless continuant. It has a vocalic allophone [i] after vowels in closed syllables:

[i]	/be:yi/	bull	[be:ɪlu]
	/soɪrɔ/	relative	[soɪrɔ]
	/ba:ylɪ/	wife	[ba:ɪlu]
[y]	/ye:ɖɪ/	goat	[ye:ɾu]
	/yɛləmmɛ/	young	[yɛləmmɛ]
	/rayilɪ/	train	[rayilɪ]
	/ča:yi/	tea	[ča:yɪ]

Among the consonantal phonemes, the following contrasts alone need mention:

Voiced and voiceless stops

p/b	/pa:tɪ/	a strip	/ba:tɪ/	cooked rice
t/d	/so:ɖɪ/	to find	/wo:tɪ/	to pour
ʈ/ɖ	/a:tɪ/	eight	/a:ɖɪ/	to bring
	/va:tɪ/	path	/va:ɖɪ/	to grow
č/ǰ	/či:pɪ/	to suck	/ǰi:bɪ/	tongue
k/g	/koɖu/	bitter	/go:ɖu/	sweet.

nasals

ŋ/ɳ	/miŋki/	to shine	/ta:ŋki/	to throw
	/ɖuŋɖi/	smoke	/ga:ŋɖɪ/	joint
ɳ/n	/ruŋku	wood-cutter	/višranti/	rest
	haŋtaɔ/			

fricatives.

s/š	/sa:li/	bark	/ša:li/	shawl
	/de:sɪ/	to give	/de:ši/	country

(e) Consonant clusters.

The clusters of consonant are fairly numerous in this dialect. However, this occurrence is limited to the initial and medial positions of words. All words end in a vowel and in a single consonant in rapid speech but no consonant-cluster occurs in this position.

The clusters in the initial position are few, and occur mostly in words borrowed from Sanskrit or English. They have usually a stop followed by a fricative or a liquid.

Among the medial clusters, those of two consonants are far more numerous than those of three consonants. There are no marked limitations on their formation except that a voiced and a voiceless stop do not come together. All consonants occur as geminates in this position except /ŋ r, š, h/. The consonant /h/ has a very limited occurrence and enters into no cluster. All two consonant-clusters have a syllabic boundary between them.

Three consonant clusters are limited. Most of them contain either a geminated consonant or a homorganic nasal followed by a stop. The third member can be any other consonant.

Consonant clusters of more than three members are not noted in this dialect.

The following examples illustrates the various types of clusters and their positional occurrence.

Initial clusters

/kr/	/kra:yi/	price
	/krušiki/	farmer
/kl/	/kla:rkɪ/	clerk
/kš/	/kšəme/	forgiveness
	/kšəyi/	tuberculosis
/gr/	/grənta/	volume
	/gra:ɳɪ/	eclipse
/gl/	/gla:si/	glass
/tr/	/tra:si/	balance

/dr/	/dra:kša/	grape
/dv/	/dvi:pa/	island
	/dve:ši/	hatred
/pr/	/priṇṭəri/	printer
	/prəyaṇi/	departure
/pl/	/plɛ:gi/	plague
/br/	/brəši/	brush
/bl/	/ble:di/	blade
/vy/	/vyapari/	trade
/šv/	/šva:s i/	breathing
/st/	/st̪u:lu/	stool
	/st̪a:u/	stove

Medial clusters.

Clusters of two consonants including geminates:

/kk/	/akka/	elder sister
	/likku/	louse
/kr/	/ba:kr̪i/	bread
	/ni:t̪ikr̪i/	star
/kl/	/t̪əklɛ/	head
	/d̪əklɛ/	young, small
/kš/	/p̪ərikša/	test
	/šikša/	punishment
/ks/	/t̪ɛksi/	taxi
/gg/	/mag̪g̪o/	weaving mill
	/bag̪g̪ou/	to bend
/gd/	/nag̪d̪o/	naked
/gt/	/mag̪t̪o/	beggar
/gr/	/sigr̪e:t̪i/	cigarette
	/ʃa:gr̪ut̪ɛ/	careful
/gl/	/k̪əḍ̪əglɛ/	bangle
/gv/	/sag̪va:ni/	teak tree
/ŋk/	/bu:ŋka/	earth
	/aŋk̪əl̪i/	to raise
/ŋg/	/si:ŋgi/	horn
	/muŋg̪ulu/	ant

/ɲ t/	/duɲ ti/	smoke
/čč/	/sočče/	clean
	/baččo/	sister's son
/ʃʃ/	/aʃʃimiri/	rainbow
	/eʃʃiri/	loudly
/ʃp/	/koʃpou/	to boil
/tt/	/kuʈʈo/	he-goat
	/ittēni/	ladder
/tn/	/četni/	condiment
/tt/	/putta/	will break
/tr/	/da:ktri/	doctor
/tl/	/aʈlu/	jack fruit pit
/ts/	/bu:ʈsi/	boots
/dk/	/medko/	pillar
	/sudko/	sari
/dg/	/gadgo/	jar
/dd/	/ko:si gaddə/	cabbage
	/muddolu/	washerman
/dp/	/tadpe/	winnowing basket
	/kədpəno/	pitcher
/db/	/midbai/	mid-wife
/dl/	/pədlə/	cradle
	/minnakodli/	king-fisher
/dv/	/advə/	horizontal
/ds/	/kədsou/	to delay
/nk/	/minki/	to shine
/nt/	/kunʈo/	lame
	/unʈou/	to stick
/nd/	/ka:ndə/	to knead
	/munʈə/	widow
/nn/	/pannoru/	ploughshare
	/anna/	elder brother
/nl/	/te nle/	a vegetable
/tk/	/tətkala/	temporary
/tt/	/yettari/	high
	/bittəli/	fence
/tn/	/rətni/	jewel
/tr/	/kutro/	dog

	/a:spətri/	hospital
/dk/	/kudkə/	fox
	/ba:dkoli/	duck
/dd/	/muddi/	ring
	/təddə/	then
/dn/	/a:dne/	order
/dr/	/podri/	vagina
/dl/	/a:dlə/	a kind of serpent
/nč/	/ko:nči/	to pluck
	/minči/	lightning
/nǰ/	/manǰuru/	cat
/nṇ/	/čannə/	moon
/nt/	/da:nti/	tooth
	/a:nti/	gut
/nd/	/undi:rī/	mouse
	/gundəsi/	to kick
/nn/	/panneri/	rose
	/kannəḍəka/	spectacle
/ns/	/pi:nsi/	feather
/pp/	/kuppi/	bottle
	/bappaṅka:yi/	papaw
/pr/	/kapri/	tile
/pl/	/ye:pli/	apple
/bb/	/gubbi/	sparrow
	/kobbu/	sugar cane
/mk/	/ǰəmkana/	rug, carpet
/mč/	/čəməčə/	spoon
/mṭ/	/čimṭi/	tongs
/mḍ/	/komḍə/	cock
/mṇ/	/čimṇi/	sparrow
/md/	/səmdou/	to subtract
/mp/	/se:mpidi/	tail
	/ḍompari/	elbow
/mb/	/talimbū/	pillow
	/bombi/	navel
/mm/	/simma/	lion
	/čimmə/	eyelash

/mr/	/jiledomru/	window
/yk/	/pa:ykanə/	privy
/yʃ/	/payjamu/	pajama
/yn/	/va:yɲi/	mortar
/yt/	/koytə/	sickle
/yy/	/uyyslə/	swing
/yr/	/soyrə/	relative
/yl/	/be:ylɪ/	bull
	/ke:ylɪ/	which
/ys/	/nayse/	vanishing
/rk/	/murkuʈu/	mosquito
	/mu:rkə/	foolish
/rg/	/gərgasi/	big saw
	/tɪrgənə/	screw
/rʃ/	/kərʃurə/	date palm
	/irʃəni/	curds
/rd/	/kurdə/	blind
	/sɪrdi/	chamaleon
/rn/	/oggarnə ga:li/	to pulverise
/rt/	/to:rtu/	towel
	/po:rtɪ/	to turn back
/rn/	/tərnə/	young
	/bəɲni/	jar
/rp/	/karpeti/	carpet
	/parpi/	to creep
/rm/	/kirmə/	mucus
/ry/	/su:rya/	sun
/rl/	/kurli/	crab
	/urləpi/	to roll
/rv/	/gurvari/	pregnant
	/a:ʃɪrvadi/	blessing
/rs/	/nərsi/	nurse
	/se:rsou/	to join
/rʃ/	/kurʃi/	chair
/lk/	/silki/	silk
	/kalkaɳdi/	sugar candy

/lg/	/jilgə/	boy
/lɪ/	/kilgi/	pit
/lɪ/	/bə:lɪi/	belt
/lt/	/bəlɪi/	bolt
/ld/	/čultə/	paternal uncle
/lp/	/ba:ldi/	bucket
/lm/	/gelpaɪi/	cheek
/ll/	/hogalpɪi/	to abuse
/lv/	/almara/	niche
/ls/	/mallə/	attic
/vk/	/pali/	house lizard
/vd/	/valvi/	white ant
/vs/	/təlvə:ri/	sword
/vr/	/kəlsi/	barber
/vl/	/savkari/	money-lender
/vv/	/ra:vke/	bodice
/vvd/	/pavdərɪi/	powder
/vvd/	/de:vdari/	pine tree
/vn/	/ubavanə/	sweat
/vr/	/novri/	bride
/vl/	/de:vlu/	temple
/vv/	/kavlə/	crow
/vs/	/movvu/	soft
/vs/	/tovsə/	cucumber
/šč/	/mavsi/	maternal aunt
/št/	/niščəyə kə:ri/	to decide
/sk/	/dušta/	wicked
/sč/	/naski/	nail
/st/	/kuskə/	bad
/st/	/isčr:si/	easy chair
/sp/	/i:sti/	elephant
/sy/	/postiməni/	postman
/sl/	/a:spətri/	hospital
/sv/	/misyo/	moustache
/ss/	/masli/	fish
	/pusla:ri/	fisherman
	/sāsva/	mustard
	/bəssi/	bus

Clusters of three consonants.

/ŋkr/	/be:ŋkrə/	black buck
/ŋkl/	/saŋkli/	latch
/ŋtl/	/čon̄tli/	penis
/ndk/	/beŋdkayi/	lady's finger
/ndr/	/paŋdro/	white
/ddy/	/pəddyə/	song
/ntr/	/bintro/	timid
/mpl/	/bomplə/	pumpkin
/mbk/	/ʃumbkana/	rug, carpet
/mbr/	/koftumbro/	green coriander
/ysr/	/me:ysri/	she buffalo
/rŋk/	/paŋki/	to scratch
/rnt/	/gərntə/	nest
/rŋd/	/ʃərŋdə/	old
/rpl/	/sərpli/	anklet
/lnd/	/kolndiri/	rat
/lmp/	/pilmpəti/	to wring
/lmb/	/kelmbə/	plantain tree
/vkk/	/čəvkkə/	handkerchief
/vgg/	/avggə/	all
/vŋd/	/kovŋdi/	hen
/str/	/istri pet̄ti/	iron

(f) Like most spoken dialects which have not undergone any normalisation or standardisation, this dialect of Marāṭhī shows a fair amount of free variation between phonemes and phonemic sequences. The following type of variation is the most frequent which is found in the data collected. To some extent this variation is related to the speed of the speech which is used, the longer variation in the slow careful enunciation being replaced by the shorter variation in rapid and connected speech.

Among the vowels we have the following variations which are fairly frequent:

ə:/i:	/gə:ri ~ gi:ri/	house
	/hə:ti ~ hi:ti/	are

ə/ɪ	/sənto:sənti ~ sinto:sinti/	with delight
ɛ/ya	/tənči ~ tyanči/	their
	/gadənti ~ gadyanti/	to the field
	/avgənsi ~ avgyansi/	to all
	/təlle ~ tyalle/	to him
	/kaptəti ~ kaptyati/	they cut
	/gaḍəče ~ gaḍyače/	of the cart
ɛ : /ya :	/tə:sɪ ~ tyā:sɪ/	to him

The following variation in consonantal phonemes should be noted:

Single consonant/geminated consonant :

/so:mori ~ somməri/	in front
/ne:yi ~ neyyi/	river
/goṭṭe ~ go:ṭe/	near
/avgge ~ avge/	all
/dəyttə ~ dəytɛ/	many
/bukku ~ bu:ku/	hunger
/iččarla ~ ičarla/	asked
/movvu ~ mo:vu/	soft
/kudukko ~ kudko/	wolf

(g) Syllabic Pattern.

A syllable in this dialect may consists of one to four phonemes and shows the following patterns :

(i) with one phoneme. It can only be a vowel.

V:	a-ḍu-ve	rafter
	i:-si	twenty

(ii) with two phonemes:

VC:	un-ču	long
	ik-ki-li	pincers
CV:	či-ta-li	deer
	po:-li	scorpion

(iii) with three phonemes:

VCC :	avg-ge	all
CCV :	is-tri	iron
	dve-ši	hatred
CVC :	lik-ku	louse
	mag-to	beggar

(iv) with four phonemes:

CVCC :	koln-di-r+	rat
	pilm-pə-ti	to wring
CCVC :	kla:r-ki	clerk
	grən-ta	volume, book

CHAPTER II

MORPHOLOGY

Like most other dialects of Marāṭhī, this dialect also makes a three-fold distinction between its words. They are nouns, verbs and indeclinables. They can be formally defined as those which take the suffixes of the oblique and case-suffixes (called nouns) those which take the suffixes of tenses and moods followed by the suffixes of person and number (called the verbs) and the remaining morphemes which do not add any suffixes (called indeclinables). The traditional substantives, adjectives, pronouns and numerals are included in the first, the verbs, participles and verbal derivatives are included in the second and words like conjunctions, interjections, particles and some adverbs are included in the third group.

(a) *Substantives* :

To explain the morphological constructions in which nouns enter in this dialect, it is necessary to classify them into three classes. They can be called genders, Masculine, Feminine and Neuter as they generally agree with the semantic classification into males, females and others. Thus from among the animate beings, both men and animals, the males are included in the masculine group, the females in the feminine group. The inanimate objects, however, belong to all the three groups and there is a clearly noted tendency to include female beings into the neuter group, particularly when the sex difference is not emphasised or neglected. In this case there is some discrepancy between the morphological classification and the syntactic usage in this dialect. In the formation of the plural and the use of the oblique and even in the use of a case suffix the distinction between the animate and inanimate also plays some role.

To explain the formation of the plural and to state the distribution of the plural allomorphs, it is further necessary to subdivide these three major groups of substantives into sub-groups according to their endings which are all vowels. The general picture of the plural formation can be stated as follows:—

<i>Gender</i>	<i>Ending</i>	<i>Plural allomorph</i>
Masculine	1. ɔ	-e
	2. -i-u-i	-φ
	3. -a	-e
Feminine	1. -i	-yo
	2. -i	-o
	3. -i	-φ
	4. -u	-o
	5. -u	-φ
	6. -i	-i
	7. -i	-φ
Neuter	1. -i	-φ
	2. -i	-a
	3. -ε	-i
	4. -ε	-φ
	5. -u	-a
	6. -u	-φ
	7. -i, -a	-φ

A detailed statement of the formation of the plural with examples and morphophonemic changes of the stems is given below :

Masculine Nouns

1. The majority of the Masculine nouns end in the vowel -ɔ. In the plural it is replaced by the vowel -e.

dəriyɔ	sea	dəriye
pəriyɔ	stream	pəriye
buʃɔ	shoulder	buʃe
malɔ	attic	male

novrə	bridegroom	novre
soyrə	relative	soyre
kiḍə	worm	kiḍe
gərnṭə	nest	gərnṭe
maŋgə	monkey	maŋge
goḍə	horse	goḍe
kavḷə	crow	kavḷe
doḷə	eye	doḷe
daḍə	moll tooth	daḍe
laŋgə	skirt	laŋge
ḷoiṣə	astrologer	ḷoiṣe
čultə	uncle	čulte
baččə	sister's son	bačče
kullə	dwarf	kulle
či:lə	bag	či:le
sattugə	scraper	sattuge
appalə	papad	appale
mundarə	heel	mundare
suḍkə	sari	suḍke

(a) In the following words the penultimate vowel /ɔ/ is raised to /o/ before this suffix :

dəḍḍə	stone	donḍe
təso	fiare	tose
pəḍə	bead	poḍe

(b) In the following words the penultimate vowel is dropped :

maṇḍuvə	pavilion	maṇḍve
boŋgudə	bud	boŋgḍe

(c) The following stems show some special changes before the plural suffix :

kudkə	fox	kuduke
čəvkkə	handkerchief	čəvke
ča:liyə	spider	čaliye

(d) In the following words, though ending in -o, the plural allomorph is ϕ and not /e/ :

ka:po	phlegm	ka:po
gaɖɖo	beard	gaɖɖo
gəlo	throat	gəlo
soro	wine	soro
jo:lo	jawar	jo:lo

2. Masculine nouns ending in /i/, /u/ or /i/ take the zero allomorph of the plural suffix:

(a) ending in /i/

silpi	artist	silpi
kavi	writer, poet	kavi
kəlsi	barber	kəlsi
dərʃi	tailor	dərʃi
to:ti	sweeper	to:ti
ǰāvoyi	son-in-law	ǰāvoyi

(b) ending in /u/

ɖoŋgoru	hill	ɖoŋgoru
maro:gu	road	maro:gu
du:miketɪ	comet	du:miketɪ
bi:kunɪ	bug	bi:kunɪ
gu:ɖu	cage	gu:ɖu
mu:ʃu	monkey	mu:ʃu
ru:ŋku	tree	ru:ŋku
ba:u	brother	ba:u
pu:tu	son	pu:tu
go:u	husband	go:u

(c) The penultimate vowel of the following stem changes to /a/ before this suffix:

narolu	coconut	naralu
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(d) In the following words, the final /u/ changes into /i/ to form the plural form :

soropu	serpant	sorapi
de:bəru	louse	debari

(e) The following two words show some peculiar morpho-phonemic changes in the stems:

maṇu:su	man	maṇsa
bu:ku	book	buka

(f) ending in /i/

titt̥i	ground	titt̥i
va:gi	tiger	va:gi
be:yl̥i	bull	be:yl̥i
ki:r̥i	parrot	ki:r̥i
undi:r̥i	mouse	undi:r̥i
kē:s̥i	hair	kē:s̥i
ka:nd̥i	shoulder	ka:nd̥i
a:t̥i	arm	a:t̥i
pā:y̥i	foot	pā:y̥i
ka:ṇ̥i	ear	ka:ṇ̥i
sonar̥i	goldsmith	sonar̥i
bō:t̥i	finger	bō:t̥i
di:r̥i	husband's young- er brother	di:r̥i

(g) The plural of the following words is peculiar in that it resembles the neuter pattern:

gi:d̥i	vulture	gida
kumbar̥i	potter	kumbara

(h) The following masculine noun ending in -o, being a kinshp term, adds -na for the plural:—

bavo	aunt's son	bavona
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3. Masculine nouns ending in -a change it to -e to form the plural:

su:rya	sun	su:rye
kōvala	pumpkin	kōvale
kriṣ̥ika	former	kriṣ̥ike
gaṇiga	oilman	gaṇige
ma:d̥iga	cobbler	ma:d̥ige

(a) The penultimate vowel of the following stem is dropped:

umbura	threshold	umbre
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(b) The plural of the following kinship terms ending in /a/ is formed by adding the suffix /na/ which appears to be some kind of honorific suffix :

mama	father-in-law	mamaṇa
aḷḷa	grand father	aḷḷaṇa
baba	father	babana
aṇṇa	elder brother	aṇṇana
tamma	younger brother	tammaṇa

(c) The following words ending in -a remain unchanged in the plural :

dvi:pa	island	dvi:pa
kuṭumba	family	kuṭumba
marakoḍappa	wood-pecker	markakoḍappa
pa:ya	foundation	pa:ya

Feminine Nouns

1. A large number of feminine nouns ends in -i. Among them those which have the penultimate consonant (a single one or a geminate one) or a cluster of a homorganic nasal and a stop, add the plural allomorph -yo :

eṇṇ	braid of hair	eṇiyo
bombi	naval	bombiyo
aṭi	cowshed	aṭiyo
pīḷi	plank	pīḷiyo
peḍi	verandah	peḍiyo
ḍali	mat	ḍaliyo
suri	knife	suriyo
ḍeḇbi	tin	ḍeḇbiyo
peṭṭi	box	peṭṭiyo
aṅgi	frock	aṅgiyo
ḱeḍḍi	shorts	ḱeḍḍiyo
kaṭi	stick	kaṭiyo
ṭoppi	cap	ṭoppiyo
poṇi	comb	poṇiyo
gubbi	button	gubbiyo

(a) The long vowel in the stem of the following words becomes short before this suffix :

vo:ṇṭi	udder	voṇṭiyo
bi:ḍi	bidi	biḍiyo
be:nči	cot	benčiyo
ga:ḍi	cart	gaḍiyo

(b) In the following stems, the final vowel is dropped before the suffix -yo :

ne:yi	river	neyyo
miši	moustache	misyo
moti	nose-ornament	motyo
muddi	ring	muddyo
a:ṇi	nail	a:ṇyo
kuppi	bottle	kuppyo
kandi	branch	kandyo

2. Feminine nouns ending in -i but having a consonant cluster of two different consonants as their penultimate sound add -o as the allomorph of the plural before which the final -i is lost :

savli	shade	savlo
kapri	tile	kapro
kilgi	pit	kilgo
sirḍi	chameleon	sirḍo
kurli	crab	kurlo
ṭikli	sole	ṭiklo
pakli	petal	paklo
naski	nail	nasko
koyti	sickle	koyto
čimṭi	tong	čimṭo
sərp̄li	chain	sərp̄lo
saṇkli	chain	saṇklo

(a) The penultimate vowel of the following stem becomes short :

ga:ḷi	thunder	gaḷio
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(b) The following stems show peculiar morphophonemic changes :

se:mpɪɖi	tail	sempuɖo
ikkili	pincers	iklo
kavi:li	pan	kavlo

3. The following feminine nouns ending in -i take a zero allomorph of the plural suffix :

ʃalli	pebble	ʃalli
masli	fish	masli
valvi	white ant	valvi
uɖki	hiccough	uɖki
se:nɖi	pig tail	se:nɖi
maɖɖi	thigh	maɖɖi
ba:ʃi	vegetable	ba:ʃi
ba:kri	loaf of bread	ba:kri
čínčəɖi	frying pan	čínčəɖi
ʃavli	cloth	ʃavli

(a) The following feminine kinship terms ending in -i form their plural by adding the suffix -na as in other cases :

aʃʃi	grand mother	aʃʃina
čulti	paternal uncle's wife	čultiɳa
oɳi	paternal uncle's daughter	oɳina
ba:i	mother	ba:iɳa
mami	mother-in-law	mamiɳa
mavši	maternal aunt	mavšiɳa

4. Feminine nouns ending in -u change it to -o to form the plural :

muɟgulu	ant	muɟgulo
likku	louse	likko

(a) In the following words the long vowel of the stem is shortened :

a:guɖu	hoof	aguɖo
a:ɖuku	bone	aɖko

(b) In the following words the suffix is -vo:

su	needle	suvo
mo:ɖu	axe	moɖuvo
sa:su	mother-in-law	sasvo

5. Feminine nouns, in the following groups, though ending in -u take a zero allomorph of the plural:

puloŋu	sand	puloŋu
to:ŋku	beak	to:ŋku
ʃuʃtu	tuft of hair	ʃuʃtu
mu:tu	fist	mu:tu
go:ŋu	centipede	go:ŋu

6. Feminine nouns ending in i form their plural by adding /i/ before which the first vowel is lost and the penultimate long vowel becomes short:

sa:li	skin	sali
ye:ɖi	she goat	yeɖi
ba:li	razor	bali
bā:vi	well	bāvi
ye:li	creeper	yeli
ʃa:li	bush	ʃali
ma:li	necklace	mali

If the penultimate vowel is /ə/, it is lost:

olənti	well	olnti
čaləni	sieve	čalni

The plural of the following feminine nouns is peculiar:

si:ri	vein	siro
kambəli	blanket	kambəlo
či:nči	tamarind	činčo
kayiba:li	saw	kayibəli

7. The following feminine nouns also ending in -i add a zero allomorph for the plural :

gelpaṭ	cheek	gelpaṭi
si:ŋki	sneeze	si:ŋki
ji:bi	tongue	ji:bi
ma:ni	neck	ma:ni
pa:ṭi	back	pa:ṭi
a:nti	gut	a:nti
ko:ṭi	coat	ko:ṭi
tuləsi	besil	tuləsi
va:ṭi	way	va:ṭi

There is a single feminine word ending in -a which remains unchanged in the plural :

bu:ŋka	earth	bu:ŋka
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Neuter Nouns.

1. Neuter nouns ending in -i and belonging to the following group, take the zero allomorph of the plural morpheme :

aṇikəṭṭi	dam	aṇikəṭṭi
gra:ni	eclipse	gra:ni
buḍari	rented house	buḍari
navi:li	peacock	navi:li
šeri:ri	body	šeri:ri
tə:ndi	face	tə:ndi
po:ṭi	belly	po:ṭi
kali:di	liver	kali:di
a:spətri	hospital	a:spətri
i:ki	poison	i:ki
va:yni	mortar	va:yni
na:ki	nose	na:ki
vəkadi	medicine	vəkadi
kā:sali	cheek	kā:sali

2. Neuter nouns ending in -i and belonging to the following group change their final vowel into /a/ to form the plural; and the long vowel of the stem becomes short :

da:ri	door	dara
pa:ki	wing	paka
gi:di	vulture	gida
gə:ri	house	gəra
pa:li	root	pala
pu:li	flower	pula
nitikri	star	niṭikra
pi:nsi	feather	pinsa

(a) Before this suffix the vowel of the penultimate open syllable is dropped :

baṇḍeli	cave	baṇḍla
kata:li	rock	katla
kubali	roof	kubla
agari	garden	agra
kapali	forehead	kapla
saṅkaṭi	disease	saṅkṭa
soḍaṇi	green coconut	soḍṇa
čəraḱi	spinning wheel	čərka
kaṇḍali	net	kaṇḍla

(b) In the following forms the morphophonemic changes are worth noting:

je va:ṇi	meal	jevna
peṅkaṭi	waist	peṅṭa
de:ṇṭi	stalk	deṇṭa
kumbari	potter	kumbara

(c) The following three kinship terms indicating female persons form their plural on the pattern of the feminine nouns, though syntactically they are used as neuters :

beyṇi	sister	beyṇiyo
leṅki	daughter	leṅkiyo
ba:ylī	wife	baylo

3. Neuter nouns ending in -ε replace it by the vowel -i in the plural formation.

taḍpε	winnowing basket	taḍpi
maṇḍε	vessel	maṇḍi
ra:vkε	bodice	ra:vki
kəḍəglε	bangle	kəḍəgli
koḍkε	shed	koḍki
pakε	roof	paki
aḍuvε	rafter	aḍuvi
volukkε	bedsheet	volukki
kuruvε	basket	kuruvi
kεlε	plaintain	keli
ka:rətε	bitter gourd	ka:rəti
tovsε	cucumber	tovsī
kore	shovel	kori
ra:tε	pulley	ra:ti
suttigε	hammer	suttigi
daklε	child	dakli
kattε	donkey	katti
modalε	aligator	modali
pa:tε	butterfly	pa:ti

(a) Before this suffix the penultimate ε and ɔ become close e and o:

təṇḍlε	olibanum	təṇḍli
koḍkε	hut	koḍki

4. Neuter nouns ending in -ε but belonging to the following group take zero as the plural allomorph:

karε	shore	karε
da:ḍε	tusk	da:ḍε
be:ŋkr	black buck	be:ŋkrε
vonʈε	camel	vonʈε
ko:gilε	cuckoo	ko:gilε
gu:mε	owl	gu:mε
yemε	tortoise	yemε

moŋɛ	grasshopper	moŋɛ
du:pɛ	grave	du:pɛ
čimɛɛ	eyelash	čimɛɛ
irdɛ	heart	irdɛ
maʃɛ	mole	maʃɛ
lončɛ	pickle	lončɛ
ma:trɛ	pill	ma:trɛ
ga:ɳilɛ	tumour	ga:ɳilɛ

5. Neuter nouns ending in -u form their plural by replacing u by a, and the stem undergoes the usual morphophonemic changes like the loss of the penultimate vowel in open syllable :

pɔ:ru	puppy	pɔra
murkuʈu	mosquito	murkuʈa
du:du	breast	duda
nakuʈu	wood	nakuʈa
muŋʈu	dhotee	muŋʈa
su:tu	thread	suta
pakoru	bird	pakra
va:suru	calf	vasra
manʃuru	cat	manʃra
masuku	fly	maska

(a) In the following words the changes are special:

go:ru	cow	goruva
su:ɳu	daughter-in-law	su:ɳo

6. Neuter nouns ending in -u and included in the following group add the zero allomorph of the plural :

nunnu	lip	nunnu
mɔ:ru	peahen	mɔ:ru
uʈu	iguana	uʈu
ku:ʈolu	hornet	ku:ʈolu
biskuʈu	biscuit	biskuʈu

7. Neuter nouns ending in -i or -a take the zero allomorph of the plural:

(a) ending in -i

marubu:mi	desert	marubu:mi
su:liga:li	storm	su:liga:li
a ʃʃimiri	rainbow	a ʃʃimiri
a:likayi	hail	a:likayi
kuri	sheep	kuri
gubbi	sparrow	gubbi
badkoli	duck	badkoli
muŋgusi	mongoose	muŋgusi
vo:nti	lizard	vo:nti
po:li	scorpion	po:li
tumbi	black bee	tumbi

(b) The following nouns show a feminine pattern in consonance with their meaning:—

kovṇḍi	hen	kovṇḍo
miri	black pepper	miriya
pulli	grand daughter	pulliyo
taṅgi	younger sister	taṅgiyo

(c) ending in -a

palla	lake	palla
bu:kampa	earthquake	bu:kampa
simma	lion	simma

(d) In the following words the ending is -e in the plural

pa:rivala	pigeon	pa:rivale
almara	cupboard	almare

(e) The following neuter word of kinship usage adds -na for the plural:

akka	elder sister	akkaṇa
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The oblique morpheme.

Whenever a noun enters into a longer morphological construction, a morpheme is added to it before either the case suffixes are added or a post-position follows it. This a purely structure morpheme is called oblique because it is absent in the uninflected form of the noun in the singular and plural. The oblique morpheme differs in the singular and plural in case of the animate nouns, while in case of the inanimate nouns it remains the same. Thus one set of suffixes is used for the animate singular and inanimate singular and plural, while another set is used for the animate plural. As a singular and a plural oblique has to be set up it is convenient to have two sets of suffixes for the plural oblique, one for the animate and the other for the inanimate which second is formally identical with the singular oblique. The actual suffix of the obliquus is conditioned by the gender of the noun and its ending and the complex situation can be best represented as a tabulation of the following type. This requires a more detailed classification of the noun stems.

<i>Gender and type.</i>	<i>ending</i>	<i>ob. sg.</i>	<i>ob pl. I</i>	<i>obl. pl. II</i>
Mas. 1	-o	-ε	-ε	-ε:n
Mas. 2	-o	-e	-e	x
Mas. 3	-o	-a	-a	-a:n
Mas. 4	-o	-φ	-φ	-ε:n
Mas. 5	-i	-a	-a	-a:n
Mas. 6	-i	-ə	-ə	x
Mas. 7	-u	-a	-a	-a:n
Mas. 8	-u	-φ	-φ	x
Mas. 9	-u	-va	-va	-va:n
Mas. 10	-a	-φ	-φ	-(a):n
Mas. 11	-a	-ε	x	-ε:n
Mas. 12	-i	-φ	x	-εn~ya:n
Mas. 13	-i	-a	x	-ya:n
Mas. 14	-o	-φ	-φ	-φ

Gender and type	ending	ob. sg.	ob. pl. I	obl. pl. II
Fem. 1	-i	-φ	-φ	-ε:n~ya:n
Fem. 2	-i	-e	-e	x
Fem. 3	-i	-ye	-ye	x
Fem. 4	-i	-ε	-ε	-ε:n
Fem. 5	-i	-i	-i	-iya:n
Fem. 6	-i	-e	-e	x
Fem. 7	-u	-i	-i	x
Fem. 8	-u	-e	-e	x
Fem. 9	-u	-a	-a	-a:n
Fem. 10	-u	-φ	-φ	-a:n
Fem. 11	-u	-ve	x	-va:n
Fem. 12	-a	-e	-e	x
Neut. 1	-i	-a	-a	-a:n
Neut. 2	i	-i	-i	-ε:n~ya:n
Neut. 3	-i	-φ	-φ	-ya:n
Neut. 4	-i	-e	-e	x
Neut. 5	-ε	-φ	-φ	-ε:n~ya:n
Neut. 6	-u	-a	-a	-a:n
Neut. 7	-u	-φ	-φ	-a:n
Neut. 8	-u	-e	x	-a:n
Neut. 9	-u	-va	x	-va:n
Neut. 10	-i	-φ	-φ	-ε:n~ya:n
Neut. 11	-a	-φ	-φ	-a:n
Neut. 12	-a	-ε	-ε	-ε:n

If an animate or an inanimate noun does not occur in a particular group, this is indicated by a cross (x) in the respective column of the oblique plural. These patterns are illustrated with a few examples which follow. The morphophonemic changes in the stem are generally the same as in the plural formation. The following two features may be emphasised in this context (i) If the suffix begins with a vowel, the final vowel of the noun is dropped. (2) If the final vowel of the noun is /i/ or /u/, either it changes into /y/ or /v/ or if retained a /y/ or a/v/ is added before the suffix. The condition for the alternation cannot be precisely stated.

M 1

malə	attic	male	
medkə	pillar	medkə	
novrə	bridegroom	novrə	novrə : n
soyrə	relative	soyrə	soyrə : n
kiḍə	worm	kiḍə	kiḍə : n
ḷilgə	boy	ḷilgə	ḷilgə : n
kudkə	fox	kuduke	kudukə : n
maṇḍvə	mantop	maṇḍvə	
sattugə	scraper	səttəgə	
dəṇḍə	stone	dəṇḍə	
kəḍpəṇə	pitcher	kəḍpəṇə	

M 2

appalə	papad	appale	
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M 3

dəriyə	sea	dəriya	
pəriyə	stream	pəriya	
čə:liyə	spider	čə:liya	čə:liya : n

M 4

buḷə	shoulder	buḷə	
kuṇḍəčə	squirrel	kuṇḍəčə	kuṇḍəčə : n

M 5

kšəyḷi	tuberculosis	kšəya	
sonarḷi	gold-smith	sonara	sonara : n
tṭṭi	ground	tṭṭa	
va:gi	tiger	vaga	vaga : n
gi:di	vulture	gida	gida : n
ki:rḷi	parrot	kira	kira : n
da:nti	tooth	danta	danta : n
a:ti	hand	ata	
bə:ṭi	finger	bəṭa	
be:ylḷi	bull	beila	beila : n
undi:rḷi	mouse	undra	undra : n
mi:rḡoli	curry	mirgla	

M 6

ča:yɪ	tea	ča:yə	
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M 7

soropu	serpent	soropa	soropa:n
doŋgoru	hill	doŋgra	
maro:gu	way	marga	
bi:kunɔ	bug	bikɲa	bikɲa:n
maɲusu	man	maɲsa	maɲsa:n
gu:ɖu	cage	guɖa	
ɖe:bəru	louse	ɖebra	ɖebra:n
pu:tu	son	puta	puta:n

M 8

uʃʃoɖu	light	uʃʃoɖu	
mulamu	ointment	mulamu	

M 9

do:u	mist	dōva	
mu:ʃu	monkey	muʃva	muʃva:n
pu	pus	puva	
gu	stools	guva	
ba:u	brother	bava	bava:n
go:u	husband	gova	gova(le)na

M 10

dvi:pa	island	dvi:pa	
su:rya	sun	su:rya	su:rya:n
kuʈumba	family	kuʈumba	
mama	father-in-law	mama	mama(le)na
aɲa	elder brother	aɲa	aɲa(le)na
tamma	younger brother	tamma	tamma(le)na

M 11

marakoɖappa	wood-pecker	marakoɖəppe	marakoɖəppe:n
gaɲiga	oilman	gaɲige	gaɲige:n
ma:diɡa	cobbler	ma:diɡe	ma:diɡe:n

M 12

a:čari	smith	ačari	ačare:n
dərji	tailor	dərji	dərje:n

M 13

maṇai	man	maṇaya	maṇaya:n
jāvoyi	son-in-law	jāvəya	jāvəya:n

M 14

bavo	paternal aunt's son	bavo	bavo(le)na
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F 1

oṇi	paternal uncle's daughter	oṇi	oṇi(le)na ~ oṇiya:n }
čulti	paternal uncle's wife	čulti	čulte:n
valvi	white ant	valvi	valve:n
jalli	pebble	jalli	
ba:ŋgoli	hair dressing	ba:ŋgoli	
bombi	navel	bombi	bombiya:n bombiye:n }
ga:ji	thunder	ga:ji	
ba:ji	vegetable	ba:ji ba:jiye }	
ba:i	mother	ba:i	ba:i(le)na

F 2

naski	nail	naske
ṭi kli	sole	ṭikle
ki lgi	pit	ki lge
savli	shade	savle
rəkki	ash	rəkke
kapri	tile	kapre

F 3

maṇḍi	thigh	maṇḍiye
aṭi	cow shed	aṭiye
pili	plank	pəliye
ḍali	mat	ḍaliye
vo:ṇṭi	udder	voṇṭiye
ḍəbbi	tin	ḍəbbye
peḍi	verandah	peḍye
neyi	river	neyye
misi	mustache	misye
se:ṇḍi	pig tail	se:ṇḍye

F 4

sirḍi	chameleon	sirḍɛ	sirḍɛ:n
masli	fish	masɛ	
kurli	crab	kurlɛ	kurlɛ:n

F 5

gelpaṭi	cheek	gelpaṭi	
pa:t	back	paṭi	
ye:ḍi	goat	yedi	veḍiya:n
sa:li	hide	sali	
a:gi	fire	agi	
čikəli	mud	čikli ~ čikle	
olənti	wall	olnti	

F 6

si:r	vein	si:re
ta:n	thirst	taṇe
ji:bi	tongue	jiḇe
ma:n	neck	maṇe
biyer	earth	biye

F 7

puloṇu	sand	pulṇi
mu:ṭu	fist	muṭi
bā:vu	well	bā:vi
ḍa:vu	ladle	ḍavi

F 8

to:ŋku	beak	toŋke
ko:ŋku	cough	koŋke

F 9

a:guḍu	hoof	a:guḍa	
muŋgulu	ant	muŋgla	muŋgla:n
juṭṭu	pig tail	juṭṭa	
a:ḍuku	bone	aḍka	

F 10

go:ṇu	centipede	go:ṇu	
likku	louse	likku	likka:n

F 11

sa:su	wife's mother	sasve	sasva:n
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F 12

bu:ŋka	earth	bu:ŋke
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N 1

aṇikəṭṭi	dam	aṇikəṭṭa	
gra:ṇi	eclipse	gra:ṇa	
navi:li	peacock	navila	
šəri:ri	body	šəri:ra	šəri:ra:n
to:ṇḍi	mouth	toṇḍa	
na:ki	nose	naka	
ra:ṇi	forest	raṇa	
pi:nsi	feather	pinsa	
kata:li	rock	katla	
kāsal i	cheek	kansla	
po:ṭi	stomach	poṭa	
pa:ki	wing	paka	
malab i	sky	malba	
niṭikri	star	niṭikra	
čita:li	back buck	čitla	čitla:n
me:ysri	buffalo	meisra	meisra:n
peŋkaṭ i	waist	peŋkṭa	
gi:di	vulture	gida	gidan
jeva:ṇi	meal	jevṇa	

N 2

minči	lightning	minči	
i:st i	elephant	i sti	i st e :n
bein i	sister	beyni	bein ya:n
le : ŋ ki	daughter	le ŋ ki	le ŋ ke:n

N 3

b e :lt i	girdle zone	b e :lt i	
budari	rented house	budari	
kombančei	a kind of insect	kombančei	
ba:veli	bat	bavel	bavelya:n
a:is i	ice	ais	
ke:k i	cake	ke:k	

N 4

ba:yl i	wife	bayle	
ja:ŋgi	thigh	jaŋge	
va:səni	smile	va:səne	
gelpaŋ i	cheek	gelpaŋ e	

N 5

kar e	shore	kar e	
ser e	wave	sere	
čanŋ e	moon	čanŋ e	čanŋ e:n
koŋk e	hut	koŋk e	
ka:l e	court yard	kal e	
dakl e	child	dakl e	dakl e:n
katt e	donkey	katt e	katt e:n
gu:me	tortoise	gu: me	gu: m e:n
lonč e	pickle	lonč e	
ma je	mole	ma je	

N 6

pakoru	bird	pakra	pakra:n
va:suru	calf	vasra	vasra:n
du:du	milk	duda	
manjuru	cat	manjra	man jr a:n
masuku	fly	masuka	masuka:n
mə:ru	peahen	məra	

N 7

nunnu	lip	nunnu	
uḍu	iguana	uḍu	uḍva:n
ku:dolu	hornet	ku:dolu	ku:dola:n
medulu	brain	medulu	
biskuṭu	biscuit	biskuṭu	

N 8

su:nu	daughter-in-law	su:ne	su:na:n
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N 9

go:ru	cow	gorva	gorva:n
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N 10

pa:maʃi	moss	pa:maʃi	
su:liga:li	storm	su:liga:li	
a ʃʃimiri	rainbow	a ʃʃimiri	
kuri	kid	kuri	
karadi	bear	karadi	karadiya:n
kovṇḍi	hen	kovṇḍi	kovṇḍiya:n
mu ṅgusi	mongose	mu ṅgusi	muṅ gus e:n
vo:nṭi	lizard	vo:nṭi	voṇṭya:n
tumbi	black bee	tumbi	tumbe :n
taṅgi	younger sister	taṅgi	taṅgiya:n

N 11

palla	lake	palla	
bu:kampa	earthquake	bu:kampa	
simma	lion	simma	simma:n
akka	elder sister	akka	akka(le)na

N 12

ko:lera	cholera	kolere	
pa:rivala	pigeon	parivale	parivale:n

The kinship terms in this dialect show a constructional peculiarity which needs emphasis. Though these terms belong to all the three genders and form their oblique sg.

and plural according to the patterns listed above, their plural suffix, which is uniformly -na in all cases comes after the oblique and the case-suffix. In the following examples the dative is given to illustrate this:

		Dat. sg.	pl.	Dat.	pl.
čulto	paternal uncle	čulte	čulte	čulte	čultelena
go:u	husband	govale	go:u	govale	govale
mama	father-in law	mamale	mama	mama	mamale
aĵja	grand father	aĵjale	aĵja	aĵja	aĵjale
baba	father	babale	baba	baba	babale
aṇṇa	elder broth- er	aṇṇale	aṇṇa	aṇṇa	aṇṇale
tamma	younger brother	tammale	tamma	tamma	tammale
bavo	paternal aunt's son	bavole	bavo	bavo	bavole
aĵji	grand mother	aĵjile	aĵji	aĵji	aĵjile
oṇi	paternal aunt's daughter	oṇile	oṇi	oṇi	oṇile
ba:i	mother	baile	bai	bai	baile
mami	mother- in-law	mamile	mami	mami	mamile
mavši	maternal aunt	mavšile	mavši	mavši	mavšile
akka	elder sister	akkale	akka	akka	akkale

Cases

The oblique form is followed by the various case-suffixes, which are all bound forms. The post-positions which can follow the oblique mostly after the addition of the genitive suffix are free forms and can occur as independent words

The following cases are found in this dialect.

Dative	-le~st	'to, for'
Comparative	-ni~nt~ne	'as compared to than'
Ablative	-su	'from'
Locative 1	-nti	'in'
Locative 2	-ri	'on'
Genitive	-č-	'of'

The dative suffix -st occurs only after the oblique plural of the animate nouns. The comparative case is used only when one thing is compared to another as being superior or inferior in some quality. The genitive suffix -č- occurs after both the singular and plural oblique and is itself followed by the following gender number markers. It thus virtually behaves like an adjective. These markers are:

	Singular	Plural
Mas	-o	-e
Fem.	-i	-o
Neut.	-ε	-i

When the genitive is followed by a post-position or a case suffix, it takes the oblique suffix -ε in place of all these gender-number markers.

The following post-positions are noted in this dialect.

oṭe	near
goṭṭe	near
səṅgati	with
du:ri	away
bitturu	inside
munda	below at the root
və:ri~və:ri	on, above
mundle	from below
paṭloṇi	behind
ədikṭ	more
addi	before
bayerṭ	outside
miṅge	them, after
ka:li	below, down

The various constructions in which the nouns enter can be stated as follows:—

(i) N + obl + case suffix.

kirale	to the parrot
kaprele	to the tile
pəliyele	to the plank
gida:nsi	to the vultures
dərʒe:nsi	to the tailors
bā:vičə	of the well
muŋla:nčə	of the ants
muŋgusiči	of the mongoose
parivale:nčə	of the pigeons
gərant	in the house
bā:vinti	in the well
gaḍiyenti	in the cart
ruŋkar	on the tree
paṭiri	on the back

(ii) N + obl + č + obl + case suffix.

maŋsančeni	by the men
murgančeni	than the animals
maŋjračeni	than the cat
koḍkečeni	than the hut

(iii) N + obl + case suffix + case suffix.

ruŋkarsu	from above the tree
ṭəklərsu	from above the head
atarsu	from above the hand
ruŋkarle	from the tree
margarne	by the road
vaṭe:rne	along the way

(iv) N + obl + č + obl. + postposition.

gaḍečebitturu	in the cart
ruŋkače munda	below the tree
gəračegotṭe	near the house
doṇḍečəvəri	on the stone
malbače ka:li	under the sky
govače soṅgati	along the husband

- (v) N + obl. + č + obl. + post-position + case suffix
 neyyečə olesu from near the river.
 koṭəčə vɔ:rne from over the fence.
- (vi) N + obl. + č + obl. + case suffix + post-position.
 ruṅkačəni du:ri away from the tree
 avge :nčəni paṭloṇi behind all
 akkačəni addi before the elder sister
- (vii) N + obl. + č + obl. + case suffix + post-position.
 + case suffix.
 gəračə ni du:rsu far off from the house.

(b) *Adjectives.*

Only a small number of words can be called real adjectives in this dialect, if we define them as used attributively or predicatively with an agreement in gender and number with the noun they qualify. But there are also a number of words which can qualify nouns in the attributive or predicative capacity without any agreement or with a derivative form with the genitive suffix -č- or with the help of an auxiliary participle with untolə added to it. In the last two cases they generally function as attributes while the basic indeclinable forms are mostly predicative in use. As many of these words use one or more of these methods of qualification we can classify them primarily on the basis of being declinable or not and then the various combinations which are possible with the other modes. The following groups can be conveniently distinguished :

(i) Adjectives which are declinable and are followed by the gender-number morphemes. Such are :

nov-	new	jun-	old
pik-	ripe	vɔ:l-	raw
suk-	dry	dɪkl-	small
bintr-	timid	kuṇṭ-	lame
yekl-	alone	mu:rk-	mad

(ii) Adjectives which can be declined but can also be used with the use of the participle in an attributive capacity.

Such are :

ub-	vertical	adv-	horizontal
kusk-	bad, dirty	paṇḍr-	white
tərł-	big		

(iii) Adjectives which are declinable but as an attribute use both the genitive form and the participle construction. Only one such is noted :

mott	big, fat
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(iv) Adjectives which cannot be declined. They are mostly used as predicates. Such as :

gəna	solid	tombə	little, few
uda:rl	generous	ša:nti	patient
təyarı	ready	lottə	false

(v) Adjectives which are indeclinable but have a genitive form used as attributes. Such are :

sopuru	their	kištə	difficult
ka:yammu	permanent	tətkala	temporary
pa:pu	poor	so:mmu	similar, equal
bəyaŋkərı	terrible	dušta	wicked

(vi) Adjectives which are indeclinable, but have only a participle phrase as attribute. Such are :

bəddı	blunt	u:nu	hot
tıñdı	cold	vorsəru	full
ka:li	empty	neyə	smooth
čəvkka	square	vərə	curved
ča:rə	oblique	dəitte	much
kilgi	deep		

(vii) Adjectives which are indeclinables, but have both the genitive form and the participle phrase when used as attributes. Such are :

la:gi	sharp	bəndi	shut
gə:ni	thick	voguru	light
giṭṭi	strong	po:rlu	fine
dorogi	rough	unču	high
akkuḍu	short	sirtu	straight
rundu	broad	yettari	high, tall
tiggi	low	uruṭu	round
tiṭṭi	flat	eḷḷiri	loud, big
sa:du	kind	uṣa:ri	clever
ja:gruṭe	careful	dairi	bold
a:sa	greed	sočče	clean
səḍili	loose	jo:ru	brave

The markers of gender and number used with the declinable adjectives are the same as the most usual noun endings and those which come after the genitive suffix -č-

	Singular	Plural
Mas.	-o	-e
Fem.	-i	-o
Neut.	-e	-i

When the following noun is used in some case or has a post-position after it, the attributive adjective is put in an oblique form, which is formed by adding the suffix /e/ for all genders and numbers. The following are a few sample paradigms :

	Jun— old		
	Sg.	Pl.	obl.
M.	junə	june	
F.	juni	juno	june
N.	june	juni	

kuṇṭ— lame

	Sg.	Pl.	obl.
M.	kuṇṭɔ	kuṇṭe	
F.	kuṇṭi	kuṇṭo	kuṇṭe
N	kuṇṭɛ	kuṇṭi	
	ub - standing upright		
M.	ubɔ	ube	
F.	ubi	ubo	ubɛ
N	ubɛ	ubi	

When an adjective forms an attributive form with the genitivesuffix -č- it is put in an oblique form before this suffix. The oblique ends in either -ɛ, -a or -ϕ.

The following examples illustrate this formation :—

unču	long	unča-
sopuru	narrow	sopura-
la:g i	sharp	laga-
pattəli	small	pattəla-
rundu	broad	runda-
po:rlu	nice	porlu:porla-
voguru	light	vogura-
yettari	tall	yettara-
mo:u	soft	mo:u-
pa:pu	poor	pa:pa-
giṭṭi	strong	giṭṭa-
doraggi	curved	doraggi-
tiṭṭi	flat	tiṭṭa-
deiri	bold	deira-
ambəṭi	sour	ambəṭa-
məṭṭi	big	məṭṭe-

The genitive suffix -č- is further followed by the gender-number markers in agreement with the following noun.

Some adjectives use as an attribute a particle phrase in which the adjective is followed by the participle untolo^३३३, according to the gender and number of the following nouns. Such constructions are used only with the indeclinable adjectives.

The forms of the participle are :

	Sg.	Pl.	obl.
M.	untolo	untele	
F.	unteli	untelo	untele
N.	untele	unteli	

A few examples are

gitti untolo	manusu	a strong man
porlu untale	cedu	a beautiful girl
porlu untolo	puntu	a beautiful boy
titti unteli	bu:ŋka	flat earth.

(c) Pronouns

Personal pronouns

	Singular	Plural
First person	mi 'I'	ami 'we'
Second person	tu 'thou'	tumi 'you'
Third person		
remote	'that'	'those'
M.	to	te
F.	ti	to
N.	tē	tī
proximate	this'	'these'
M.	yo	ye
F.	yī	yo
N.	yē	yī

Interrogative pronouns

kɔ:ŋi	'who'
ka:yte	'what'
ka:yi	'why'

Pronominals

itte	'here'	ti	'there'	ki	'where'
ase	'thus'	tase	'like that'	kase	'how'
ine	'here'	tine	'there'	kine	'where'
inese	'this way'	tinese	'that way'	kinese	'what way'
		taddo	'then'	koddɔ	'when'
				keili	'which'

Pronominal declensions

Pronoun	Dative	Genitive	Ablative	1, 2, 3	Comparative	Associative	Locative
mi	male	maj-	majjensu majjeotesu majjegotjesu	majjeni	majsangate	majegotte	
ami	amale	amc-	amcensu amcēotesu amčegotjesu	amčeni	amčesangate	amčegotte	
tu	tulle	tuj-	tujjensu tujjeotesu tujjegotjesu	tujjeni	tujjesangate	tujjegotte	
tumi	tumale	tumč-	tumčensu tumčēotesu tumčegotjesu	tumčeni	tumčesangate	tumčegotte	

$\left. \begin{matrix} t\phi \\ ti \\ te \end{matrix} \right\}$	telle	teč-	teččnsu tečče otesu teččegottesu	teččeni	teččesangate	teččegotte
$\left. \begin{matrix} te \\ to \\ ti \end{matrix} \right\}$	te:nsi	tenč-	tenčnsu tenčče otesu tenččegottesu	tenčeni	tenčesangate	tenčegotte
$\left. \begin{matrix} ye \\ yi \\ ye \end{matrix} \right\}$	yelle	yeč-	yeččnsu yečče otesu yeččegottesu	yeččeni	yeččesangate	yeččegotte
$\left. \begin{matrix} ye \\ yo \\ yi \end{matrix} \right\}$	ye:nsi	yenč-	yenčnsu yenčče otesu yenččegottesu	yenčeni	yenčesangate	yenčegotte
$\left. \begin{matrix} ko:n \\ \end{matrix} \right\}$	konale	konāč-	konāčnsu konāčče otesu konāččegottesu	konāčeni	konāčesangate	konāčegotte

(d) Numerals

The numerals in this dialect can be enumerated as follows.

ye:ki	1	ti:sna ye:ki	31
do:nu	2	ti:sna do:nu	32
ti:ni	3	ti:sna sa:ti	37
ča:rə	4	ti:sna nəvvu	39
pa:nči	5	čali:si	40
sa	6	čalisna ye:ki	41
sa:ti	7	čalisna do:nu	42
a:ti	8	čalisna nəvvu	49
novu	9	pənnasi	50
da	10	sa:ti	60
əkra	11	səttəri	70
bara	12	əttəri	80
təra	13	səppə	90
čəvda	14	sənpət onji	91
pəndra	15	sənpət rəddi	92
soḷa	16	sənpət mu:ji	93
sətra	17	sənpət na:li	94
ətra	18	sənpət əini	95
ikni:s	19	sənpət a:ji	96
i:si	20	sənpət ye:li	97
i:sna ye:ki	21	sənpət enmi	98
i:sna do:nu	22	sənpət orumbi	99
i:sna ti:ni	23	səmbəri	100
i:sna ča:rə	24	səmbərna ye:ki	101
i:sna pa:nči	25	səmbərna do:nu	102
i:sna sa	26	don səmbəri	200
i:sna sa:ti	27	sa:si	1000
i:sna a:ti	28	ərde	half
i:sna nə:u	29	ka:li	one fourth
ti:sə	30	mukkaḷi	three fourth
eknərđi		one and half	
eknaka:li		one and one fourth	
ekna mukkaḷi		one and three fourth	
do:nərđə		two and a half	

The use of the numerals with rational beings can be seen in the following examples:—

ye:ki pu:tu	one son
doggi pu:tu	two sons
dogga leŋkiyo	two daughters
tiggi pu:tu	three sons
tigga leŋkiyo	three daughters
čauggi pu:tu	four sons
čaugga leŋkiyo	four daughters
panč loŋki pu:tu	five sons
da loŋka leŋkiyo	ten daughters

Some other numeral expressions are :

ye:kikuḷi	one by one
dogga dogga	two by two
tigga tigga	three by three
ekda	once
donda	twice
eukučči	one at a time
ekəkuḷənɪ	one at a time (animate)
euku	one (inanimate)

(e) Verbs

The material collected for the study contains 169 verbs of which 5 are monosyllabic, 94 are disyllabic, 69 trisyllabic and one is found to have as many as four syllables. By the usual convention the verb root is identified with the form of the imperative mood in the second person singular because this form shows no suffix whatsoever. Excluding the five monosyllabic roots which end in the vowels a, i and e, all other roots in this dialect end in either u or i. When the verb root ends in u, it is invariably preceded by some other vowel; while those which end in i are preceded by a consonant. Most roots which end in u are either causatives or transitives, while those in i are both transitives and intransitives. The syllabic patterns of these roots show a wide variety and the following 18 types are distinguished and illustrated :

1. CV pattern (5 roots) :

gi	to take
na	to bathe
ye	to come
ja	to go
ka	to eat, to drink

2. VCV pattern (5 roots) :

ā:si	to smile
u:ʈi	to rise
a:ɖi	to bring
i:ki	to sell
i:ʃi	to be extinguished.

3. CVV pattern (6 roots) :

ro:u	to stay
vo:u	to become
to:u	to keep
bō:u	to wander
pē u	to swim
do:u	to wash

4. VCCV pattern (2 roots) :

u:mpɪ	to sow
ayki	to hear

5. CVCV pattern (57 roots) :

bo:gi	to see
rə:ɖi	to weep
če:li	to walk
ča:ʈi	to lick
gi:li	to swallow
če:ri	to graze
pu:ri	to bury
də:ri	to hold
lo:ʈi	to push
ma:gi	to beg, to ask for
bu:ɖi	to sink
či:ri	to split, to tear

6 CVCCV pattern (23 roots) :

narkí	to groan
ko:nčt	to pluck
parpt	to creep
nĩmbt	to believe
bu:ŋkt	to bark
la:mbt	to hang
čĩ:mpť	to suck
po:nčt	to pinch

7 CVCCCV pattern (1 root) :

par ŋt	to scratch
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8 VCVV pattern (4 roots) :

ađou	to press
ugau	to climb
urou	to save
ađou	to remember

9. VCVCV pattern (6 roots) :

uda:rt	to vomit
apađt	to touch
i:sart	to forget
uta:rt	to climb down
akert	to call
avəłt	to tighten

10. VCCVV pattern (3 roots) :

uslou	to be rash
uŋtəu	to stick
aŋkou	to drive

11. VCCVCV pattern (11 roots) :

iskert	to scrape
ambəđt	to plough
umbəłt	to root out
aŋkəłt	to lift
irgəłt	to bloom
antert	to spread

12. CVCVV pattern (13 roots):

čalou	to move
dubou	to milk
biʃou	to soak
peʃou	to enkindle
puʃou	to break
berou	to write
doʃou	to hide

13. CVCVCV pattern (15 roots):

mu:səpʰ	to smell
čoləʈʰ	to rub
səʈilʰ	to loosen
sivərʰ	to sprinkle
nisa:rʰ	to slip
kəʈapʰ	to cross
pəsərʰ	to spread

14. CVCVCCV pattern (2 roots):

hogalpʰ	to abuse
yerʰggʰ	to lean back

15. CVCCVV pattern (9 roots):

kergou	to melt
kəʃsou	to delay
koʃpou	to boil
səmdou	to subtract
se:rsou	to join
baggou	to bend

16. CVCCVCV pattern (5 roots):

tʰɪŋkəʈʰ	to spit
səmbəlʰ	to pay
gundəʈʰ	to kick
kombəʈʰ	to prick
poggəlʰ	to scatter

17. CVCCCVCV pattern (1 root):
pilmpeṭi to wring

18. CVCVCCVV pattern (1 root):
badalpou to change

The verbal paradigms of an intransitive, a transitive and the auxiliary verbs are given below for ready reference.

Intransitive—bo:si to sit'

Present

I P.	bosto	bosto
II P.	boste	bosteu
III P.	bosta	bostet†

Future

I P.	bosa:ni	bo:su
II P.	bossi	bossiu
III P.	bosad†	bosti

Past

I P.	boslo	boslo
II P.	boslesi	bosleu
III P. M	boslo	bosle
F	bosli	boslo
N	bosle	bosli

Perfect

I P.	boslau	boslau
II P.	boslest ~ bosle	bosleunsu ~ bosleu
III P. M	bosla	boslet†
F	bosya ~ bosliy a	boslot†
N	bosle	boslyet† ~ bosliyet†

Pluperfect

I P.	boslonto	boslonto
II P.	boslente	boslenteu
III P. M	boslonto	boslente
F	boslinti	boslonto
N	boslente	boslinti

Conditional

I P.	bosto	bosto
II P.	boste	boste untev ~ boste un
III P. M	bosta	boste
F	bosti	bosto
N	boste	bosti

Imperative

II P.	bo:st	bosa
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Potential

boso:vti

Optative

bosole

Permissive

I P.	bosoya ~ bosoyaga
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Participle

Present	bosə:ti
Past	bosləlo ~ bosleli ~ boslele

Adverb of concomitant action

bostana

Infinitive

bosole

Gerund

bosonu

Verbal noun

bosonče

Casual base

bosou

Negative

Present	boso:t na:yi
---------	--------------

Future

I P.	bosana	bosana
II P.	bosane:s†	bosaneunsu
III P.	bosana	bosane:t†

Past

bosont na:yi

Imperative

II P.	bosonko
-------	---------

Transitive—ka:pt 'to cut'

Present

I P.	kapto	kapto
II P.	kapte ~ kapte†	kapteu
III P.	kapta	kapte†

Future

I P.	kapi:nt	kapi:nt
II P.	kapsi	kapsiu
III P.	kapi:d†	kapti

Past

I P.	kaplo	kaplo ~ kaplau
II P.	kaplest	kapleu
III P.	kapla	kaplani

Perfect

I P.	kaplau	kaplau
II P.	kaplest	kapleunsu
III P.	kapla	kaplani

Pluperfect

I P.	kaplonto	kaplonto
II P.	kaplente	kaplenteu
III P.	kaplante	kaplaninte

Conditional

I P.	kapto	kapto
II P.	kapte	kapte untev ~ kapte un
III P. M	kapto	kapte
F	kapti	kapto
N	kapte	kapti

Imperative

II P.	ka:pi	kapa
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Potential

kapo:ti

Operative

kapul e

Permissive

I P.	kapiya ~ kapiyaga
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Participle

Present	kapi:ti
Past	kaplolo ~ kapleli ~ kaplele

Adverb of concomitant action

kaptana

Infinitive

kapule

Gerund

kapunu

Verbal noun

kapunč e

Causal base

kapou

Negative

Present	kapi:t na:yi
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Future

I P.	kapi:na	kapi:na
II P.	kapi:nesi	kapi:neunsu
III P.	kapi:na	kapine:ti
Past	kapunna:yi	

Imperative

II P.	kapuŋko
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The Substantive verb—*a:si* 'to be'.

Present

I P.	ha:u	ha:u
II P.	hə:si	hə:səu ~ hə:suu
III P	ha	hə:ti

Future

I P.	asani	asuu
II P.	assɪ	assiu
III P.	asad,	asti

Past

I P.	unto	unto
II P.	unte	unteu
III P. M	unto	unte
F	unti	unto
N	unte	unti

Pluperfect

I P.	astonto	astonto
II P.	astente	astenteu
III P. M	astontɔ	astente
F	astinti	astonto
N	astente	astinti

The verb—vo:u 'to become'

Present

I P.	voto	-voto
II P.	vote	'voteu
III P.	vota	votsti

Future

I P.	vo:yni	vo:u
II P.	vosi	vosiu
III P.	vo:ydi	voti

Past

I P.	ǰalo	ǰalo
II P.	ǰalesi	ǰaleunsu
III P. M	ǰalo	ǰale
F	ǰali	ǰalo
N	ǰale	ǰali

Perfect

I P.	ǰalau	ǰalau
II P.	ǰalesi ~ ǰale	ǰaleunsu ~ ǰaleu
III P. M	ǰala	ǰaleti
F	ǰaliya	ǰaloti
N	ǰale	ǰaliyet

Pluperfect

I P.	ǰalonto	ǰalonto
II P.	ǰalente	ǰalenteu
III P. M	ǰalonto	ǰalente
F	ǰalinti	ǰalonto
N	ǰalente	ǰalinti

Conditional

I P.	voto	voto
II P.	vote	vote untev ~ vote un
III P. M	voto	vote
F	voti	voto
N	vote	voti

<i>Imperative.</i>		
II P.	vo: u	vova
<i>Optative</i>	vovle	
<i>Participle</i>		
Present	vo: tə	
<i>Adverb of concomitant action</i>	votana	
<i>Infinitive</i>	vo: vle	
<i>Gerund</i>	vo: vnu	
<i>Verbal noun</i>	vo: vunčə	
<i>Causal base</i>	vovou	
<i>Negative</i>		
Present	vo: t na: yi	
Future		
I P.	vo: yna	vo: yna
II P.	voyne: si	voyneunsu
III P.	vo: yna	voyne: ti
Past	vovn† na: yi	
<i>Imperative</i>		
II P.	vo: uŋ ko	

An analysis of the preceding paradigms reveals a number of interesting facts. These verbal forms can be looked at from different points of view and classified in a number of ways so as to bring out their structural features. We may divide them into two major groups as finite and non-finite forms based on the syntactic freedom they enjoy, the

finite forms being phrase-free while the non-finite being phrase-bound. Among the non-finite are included the two participles of present and past, the adverb of concomitant action, the infinitive, the gerund and the verbal noun. All others are finite forms. These finite forms can be further classified into three groups, simple forms, forms which are made up of a syntactic phrase but of great cohesion and forms which to-day are a simple word but show traces of a phrasal origin. The negative forms of the present and past are of the second type, the imperative negative and the forms of the pluperfect are of the third type while all others belong to the first type. Another way to classify the verbal paradigms would be to put them into two groups according as they show an identical pattern both in the intransitive and transitive verbs, or have some difference. Only the three past tenses, simple past, perfect and pluperfect, show a difference in the pattern with intransitive and transitive verbs. All other forms have no structural difference in both types of verbs. A more elaborate but useful classification would be between sets of forms which show formal distinctions as regards the categories of person, gender and number. Four such groups can be easily distinguished.

GROUP I.—Here a single form constitutes the whole paradigm. Here are included the potential (Tr. Int.), the optative (Tr. Int.), the present and past negative (Tr. Int.), the negative imperative (Tr. Int.) and the permissive (Tr. Int.).

GROUP II.—Here only a two-fold distinction between a singular and a plural is made. These are the forms of the imperative of both Tr. and Int. verbs.

GROUP III.—Here six forms are distinguished with three persons and two numbers. This group includes the present (Tr. Int.), future (Tr. Int.), the future negative (Tr. Int.) and the past, perfect and pluperfect of Transitive verbs only.

GROUP IV.—Here as many as ten forms are distinguished, with three persons and two numbers and further the three genders in the third person. Here are included the past, perfect and pluperfect of Intransitive verbs and the conditional (Tr. Int.)

A detailed exposition of the formation of the different forms is given below :—

Present

The morpheme of present tense is /t/ which is followed by the person and number markers. These are :

I. P.	-o	-o
II P.	-e	-eu
III P.	-a	-e ti

In the second person singular and third plural the vowels e and ε vary freely.

The present tense morpheme /t/ has an allomorph /tt/ which occurs after the following roots :

ye	to come	yetta	
to:u	to keep	tovtta	
vo:vu	to string	vovtt-	
do:vu	to wash	dovtt-	
bo:ri	to fill	bortt-	
ba:ji	to bake	baitt-	ba ji
na:či	to dance	naitt-	nači-

The following examples illustrate the present formation:

ka	to eat	kato	I eat	kateti	they eat
na	to bathe	nata	he bathes		
me:ji	to measure	mejta		he measures	
ja	to go	jat ε ja tes		you go	
da:mpi	to cover	dampito		we cover	
dubou	to milk	dubovto		we milk	
bo:gi	to see	bogta		he sees	

Before the present morpheme the roots undergo the following morphophonemic changes :

(i) The final vowel *i* is dropped :

va:ḍi	to grow	vaḍt-
iččari	to ask	iččart-
kə:ṇi	to dig	kənt-
ča:ṭi	to lick	čatt-
sa:ṅgi	to tell	saṅgt-
la:mbi	to hang	lambt-
də:ri	to hold	dərt-

(ii) In the follownig roots all of which show a cluster before the final *i*, the vowel is kept :

nark i	to groan	narkit-
koŋki	to cough	koŋkit-
paŋki	to scratch	paŋkit-
u:mp i	to sow	u:mpit-
ko:nči	to pluck	konči t-
parpi	to creep	parpi t-
yeri gg i	to lean back	yergit-
la:mbi	to hang	lambit-
yerpi	to filter	yerpi t-

(iii) In the following roots the final *i* changes to *ə* :

mu:səpi	to smell	mu:səpət-
ayki	to hear	aykət-
nimb i	to believe	nimbət-
bodiki	to live	bodikət-
vo:dupi	to read	vo:dupət-
miṇki	to shine	miṇkət-
po:rti	to turn	portət-
urləpi	to roll	urləpət-
hogalpi	to abuse	hogalpət

(iv) The final u of the following roots changes to v :

ro:u	to stay	rovť
čalou	to move	čalovť-
kərgou	to melt	kərgovť-
ča:u	to chew	čavť-
dubou	to milk	dubovť-
aťou	to remember	aťovť-
tapou	to heat	tapovť-
berou	to write	berovť-
urou	to save	urovť-
sarou	to smear	sarovť-

(v) In the following roots the u is loss :

vo:u	to become	vo:t-
do:vu	to wash	dovťt-
vo:vu	to string	vovťt-
ro:vu	to stand	rovť-
to:vu	to keep	tovťt-

(vi) The following roots add an u before which the final u becomes v :

bi ĵ ou	to soak	bi ĵ ovut-
si ĵ ou	to cook	si ĵ ovut-
ko ĵ pou	to boil	ko ĵ povut
baggōu	to bend	baggovut-
solpou	to cheat	solpovut

(vii) The long penultimate vowel becomes short :

ro:vu	to stand	rovť-
ča:u	to chew	čavť-
ā:si	to smile	āst-
uda:ri	to vomit	udart-
gi:li	to swallow	gilt-
kə:ŋ i	to dig	kənt-
če:ri	to graze	čert-
ka:pi	to cut	kapt-
pu:ri	to bury	purt-

ka:ṇḍi	to husk	kaṇḍt-
ka:mpṭi	to jump	kampt-
ku:si	to rot	kust-

(viii) In the following few roots the long vowel remains :

ra:pṭi	to fly	ra:pt-
u:mpṭi	to sow	u:mpṭi-
ba:ḍpṭi	to fade	ba:ḍpṭ-

(ix) The final d of the root gets assimilated to the present morpheme /t/ :

pa:di	to fart	patta
so:di	to search	sotto

(x) The following changes in the base should be noted :

gi	to take	ge-
de:si	to give	de-de-
ne:si	to wear	ne-s-
ke:li	to play	ke-l-
oḍi	to pull	oḍ-
lo:ṭi	to push	loṭ-
čo:ri	to steal	čoṛ-
jo:ḍi	to flutter	joḍ-
bo:li	to speak	bo-l-
če:li	to walk	čəl-
vo:ti	to pour	vot-
ka:ṇḍi	to husk	kaṇ-
pinji	to card	pin-
ba:ndi	to tie	ban-
tā:ki	to throw	taṇ k-
čoḷeṭi	to rub	čoḷeḍ-
pilmpṭi	to wring	pilmpṭeḍ-
yeraggi	to lean	yergi-
ba:ji	to bake	baḷ-~bai-
na:či	to dance	nač-~nai-

Future

There is no separate identifiable morpheme for the future tense. The person-number markers themselves indicate the future when added to the root. These differ not only from the other markers but also differ after the intransitive and transitive verbs. There are :

		Intransitive.		Transitive.
I	-a:nɪ	-u	-i:nɪ	-i:nɪ
II	-si	-siu	-si	-siu
III	-adɪ	-ti	-i:dɪ	-ti

The markers after the intransitive show the vowel a : or a where those after the transitive show i : or i. There is no difference in the second person and the I. P. sg. and Pl. are not distinguished in the transitive verbs.

The following examples illustrate the formation :

bo:sɪ	to sit	bossɪ	you will sit
ka:pɪ	to cut	kapi:nɪ	I shall cut
ʃa	to go	ʃaydɪ	he will go
kə:ri	to do	kərti	they will do
ka	to eat	ka:ynɪ	I shall eat
u:ɪ	to rise	uʔa:nɪ	I shall rise
ga:lɪ	to put	galsi	you will put

The following morphophonemic changes in the roots should be noted :

(i) The final u of the root is dropped before the suffixes beginning with i, otherwise it is replaced by v :

čalou	to move	čaloidɪ	čalovtɪ
kərgou	to dissolve	kərgoidɪ	kərgovtɪ
kədsou	to delay	kədsoidɪ	kədsovtɪ
aʔou	to remember	aʔoidɪ	aʔovtɪ
morou	to kill	moroidɪ	morovtɪ
bō:u	to wander	bēvadi	bōvtɪ
pēu	to swim	pēvadi	pēvtɪ

(ii) The following forms are peculiar :

ugau	to climb	uggad i	ugavti
əṇṭou	to stick	əṇṭəidi	əṇṭovti
vo:u	to become	vo:idi	voti

(iii) The final *i* of the root is dropped :

kə:r i	to do	kərid i
bo:g i	to see	bogid i
u:ṭ i	to rise	uṭad i
n i mb i	to believe	nəmbad i
apaḍ i	to touch	apaḍad i
də:r i	to hold	dərid i
ra:p i	to fly	ra:pad i
da:ḍ i	to send	dadid i

(iv) If the root has the syllabic pattern V-CV-CV, VC-CV-CV, or CV-CV-CV, the penultimate vowel is lost before these markers :

pəsəri	to spread	pəsrid i
uta:r i	to come down	utrad i
aṅkəli	to lift	aṅklid i
tuŋ kəri	to spit	tuŋkrid i
uda:r i	to vomit	udrad i
iskəri	to scrape	iskrid i
ambəd i	to plough	ambḍid i
mu:səp i	to smell	mu:spad i
umpəl i	to root out	umplid i
pərat i	to turn	pərtad i
apaḍ i	to touch	apḍad i
i:sari	to forget	israd i
bodiki	to live	bodkad i

(v) In the following cases the vowel is not lost :

iččari	to ask	iččarid i
vo:dup i	to read	vo:dupid i
urləpi	to roll	urləpid i

(vi) The penultimate long vowels of the following roots are shortened :

ča:u	to bite	čavad†
to:vu	to place	tovid†
kə:r†	to do	kərid†
bo:g†	to see	bogid†
u:t†	to rise	uṭad†
ča:l†	to walk	čelad†
kə:n†	to dig	kənad†
ma:l†	to adorn	malid†
ka:n†	to husk	kaṇdid†
bu:ŋk†	to bark	buṅkad†
či:r†	to split	čirid†
so:d†	to seek	sodid†
me:j†	to measure	mejp†

(vii) This shortening is not found in the following roots:

vo:u	to become	vo:y†
se:rsou	to join	se:rsoid†
si:ŋkou	to teach	si:ŋkoid†
mu:səp†	to smell	mu:spad†
vo:dup†	to read	vo:dupid†
ra:p†	to fly	ra:pad†
vo:t†	to poor	vo:tid†
bo:ri	to fill	bo:rid†
si:mp†	to sprinkle	si:mpid†

(viii) After the monosyllabic bases ending in a, the i of the suffix becomes y and the vowel gets lengthened :

na	to bathe	na:y†
ka	to eat	ka:y†
ja	to go	ja:y†

(ix) The following roots have special allomorphic shapes in the future tense :

gī	to take	ge-
ro:u	to stay	rov-
bō:u	to wander	bāv-
ugau	to climb	ugga-

əṇṭou	to stick	əṇṭə-
de:si	to give	de:-
če:ri	to graze	čər-
nĩmbĩ	to believe	nəmb-
gundəsĩ	to kick	gund-
poggəli	to scatter	pogl-
yer iḡḡĩ	to lean	yerg-

Past and Perfect :

The simple past is expressed by the morpheme /l/ which is followed by a set of person-number and gender morphemes. The formation in the intransitive differs from that in the transitive verbs by the fact that in the third person there is a gender distinction which is absent in the other. Because of the closeness of meaning between the simple past and the perfect, the responses of the informant were often uncertain about the exact tense used and as a result the data shows alternative forms in both the tenses as can be seen from the paradigms. Considering the fact that the perfect is originally a compound tense and its person markers contain some forms of the substantive verb and the random way in which the alternative forms occur in case of the transitive and intransitive verbs, it is possible to guess that the real distribution of these suffixes is in case of these two tenses. The following chart shows it :

		<i>Past.</i>	<i>Perfect.</i>		
		Intransitive			
I P		-o	-o	-au	-au
II P		-e	-eu	-es i	-eunsu
III F	M	-o	-e	a-	-et i
	F	-i	-o	-(i)ya	-ot i
	N	-e	-i	-e	-(i)yet i
		Transitive			
I P.		-o	-o	-au	-au
II P.		-e	-eu	-es i	-eunsu
III P.		-a	-ani	-a	-ani

All these forms are used with the subject in the Nom. and there is no ergative construction in this dialect.

The following examples illustrate the tense forms :

(a)	jirovu	to carve	jirovla	he carved
	ā:sɪ	to laugh	ā:sli	she laughed
	ko:ŋkɪ	to cough	koŋklo	I coughed
	de:sɪ	to give	dəlo	we gave
	ʒa:ʈi	to grind	gaʈlani	they ground
	čo:ri	to steal	čo:rla	he stole
	ra:pɪ	to fly	raplo	it flew
	vo:u	to become	ʒalo	he became
	morou	to kill	morovle	you killed
	berou	to write	berovleu	you wrote
(b)	gi	to take	getla	
	kərgou	to melt	kərgovla	
	berou	to write	berovla	
	dakou	to show	dakovla	
(c)	ye	to come	illa	illiya
	ʒa	to go	gela	geliya
	ro:u	to stay	rovla	rovliya
	bō:u	to wander	bōvla	bōvliya
	ugau	to climb	ugavla	ugavliya
	na	to bathe	nala	nalya
	u:ʈi	to rise	uʈla	uʈliya
	i:sari	to forget	isarla	isarlya

The morphophonemic changes the roots undergo before the /l/ of these two tenses are common and are given below :

(i) The final u of the root becomes v before the past suffix.

tapou	to heat	tapov-
sijou	to cook	sijov-
petou	to burn	petov-
kusou	to rot	kušov-
do:u	to wash	do:v-

(ii) The final *t* of the roots is dropped :

u:t̥t̥	to rise	uṭ-
o:d̥t̥	to pull	oḍ-
tuŋkəɾi	to spit	tuŋkəɾ-
uda:ri	to vomit	udar-
ča:t̥t̥	to lick	čaṭ-
so:d̥t̥	to leave	soḍ-

(iii) The following roots retain their final *t* :

ko:nčt̥	to pluck	ko:nčt̥-
po:rt̥t̥	to return	po:rt̥t̥-

(iv) The final *t* of the following roots becomes *ə* :

pinj̥t̥	to tear	pinjə-
so:d̥t̥	to seek	so:də-
me:j̥t̥	to measure	mejə-
ha:n̥t̥	to strike	hantə-

(v) The medial *t* of the following roots changes to *ə* :

hi:gt̥	to excrete	həg-
n̥imb̥t̥	to believe	nəmb-
ri:d̥t̥	to cry	rəd-

(vi) The /o:/ in the following roots is lowered to /ɔ/ :

ro:vu	to stand	rɔv-
bo:l̥t̥	to speak	bɔl-
čor:t̥	to steel	čɔr-

(vii) In the following roots the long vowel is shortened :

ča:u	to bite	čav
to:vu	to place	toṽ-
bō:u	to wander	bōṽ-
u:t̥t̥	to rise	uṭ-
o:d̥t̥	to pull	oḍ-
če:l̥t̥	to walk	čel-
gil:t̥	to swallow	gil-
pu:r̥t̥	to bury	pur-

(viii) In the following roots the long vowel is retained :

se:rsou	to join	se:rsov-
si:ŋkou	to teach	si:ŋkov-
de:si	to give	de-
vo:ti	to pour	vo:t-

(ix) The following allomorphs of the roots in the past and perfect tenses should be noted :

gi	to take	get-
ka	to eat	kid-
ye	to come	il-
ja	to go	ge-
vo:u	to become	ja-
kə:ri	to do	kə~ke-
de:si	to give	de-
bo:gi	to see	bogət-
kə:ni	to dig	kənt-~kən-
ga:li	to put	gət-
ma:gi	to ask	magət-
ha:ni	to strike	hantə-
mo:ni	to say	mont-
sa:ŋgi	to tell	saŋgət-
ke:li	to play	kəl-
mo:ri	to die	me-

(x) The following roots take both the intransitive and transitive suffixes in these tenses :

gi:li	to swallow	gilla	gillə
ayki	to hear	aykla	ayklə
i:sari	to forget	isarla	isarlə
nɪmbɪ	to believe	nəmbla	nəmblə
ne:si	to wear	nesla	neslə
bodɪki	to live	bodikla	bodɪklə
pa:vi	to reach	pavla	pavlə
uta:ri	to get down	utarla	utarlə
gōnsi	to find	gōnsla	gōnslə
si:ŋki	to study	siŋkla	siŋklə
na:či	to dance	načla	načlə
urləpi	to roll	urləpla	urləplə

Pluperfect

The pluperfect is obviously a closely-knit compound tense with the form of the main verb and the auxiliary merged into each other. As such it shows the person-number gender markers at two places, once after the main verb and again after the auxiliary. Thus it consists of the forms of the simple past followed by the past tense of the substantive verb with its initial vowel lost. As the substantive verb has only the forms of the intransitive type the pluperfect of the transitive verbs makes use of the form of the 3rd person singular neuter both for the singular and plural formation of the third person transitive. The relationship between these forms can best be seen by placing them side by side :

Intransitive—*nisa:rt* 'to slip'

	Pluperfect	Past of the main verb	past of the substantive verb.
I P. Sg.	nisarlonto	nisarlo	unto
Pl.	nisarlonto	nisarlo	unto
II P. Sg.	nisarlente	nisarle	unte
Pl.	nisarlenteu	nisarleu	unteu
III P. M. Sg.	nisarlonto	nisarlo	unto
Pl.	nisarlente	nisarle	unte
F. Sg.	nisarlinti	nisarli	unti
Pl.	nisarlonto	nisarlo	unto
N. Sg.	nisarlente	nisarle	unte

Transitive—*ka:pt* 'to cut'

I P. Sg.	kaplonto	kaplo	unto
Pl.	kaplonto	kaplo	unto
II P. Sg.	kaplente	kaple	unte
Pl.	kaplenteu	kapleu	unteu
III P. Sg.	kaplante	kapla	unte
Pl.	kaplaninte	kaplani	unti

The morphophonemic changes of the roots are mostly the same as in the past tense as is obvious. But there are a few minor differences in the case of the following roots:

	root	allomorph in the past.	allomorph in the pluperfect.
ka	to eat	kɪd	kəd-
ro:vu	to stand	rɔv-	rov-
vo:vu	to string	vo:v-	vo:vu-
si:ŋkou	to teach	si:ŋkov-	siŋkov-
bo:gi	to see	bo:gət-	bogət-
ko:ŋki	to cough	koŋk-	kəŋk-
ko:nči	to pluck	kənči	kənč-
parpɪ	to creep	parp-	parpə-
de:sɪ	to give	dɛ:-	de-
nɪmbɪ	to believe	nəmb-	nɪmb-
yerɪpɪ	to filter	yerɪp-	yerəp-
lo:ti	to push	lɔt-	loɪ-
ba:dpɪ	to fade	badp-	badəp
po:rtɪ	to turn	portɪ-	port-
po:di	to attack	pɔd	pod-
umpɛlɪ	to root out	umpɛl-	uməl-

Conditional.

The conditional mood is formed in two ways in this dialect, which differ from each other in formation and in meaning as well. The first type can be called present conditional and the second perfect conditional. Both these types take the present base of the root ending in /t/ and add to it a set of markers. The present conditional has only two forms with a number distinction and no indication of either the person or gender. The number markers are:

sg.	pl.
-a	-e

followed by the word *tər* meaning 'in case', 'if':

gi	to take	geta tə:ri	if I take
ro:u	you stay	rovta tə:ri	if we stay
kərgou	to melt	kərgovta tə:ri	if it melts
ne:si	to wear	nesta tə:ri	if she wears
də:ri	to hold	dərtə tə:ri	if they hold

The perfect conditional distinguishes the three persons, two numbers, and the three genders in the third person. The markers are:

I P.		-o		-o
II P.		-e-e		-eun -euntev
III P.	M	-o		-e
	F	-i		-o
	N	-e		-j

na	to bath	natə tə:ri	if he has bathed
ye	to come	yetti tə:ri	if she has come
i:sar	to forget	isartaun tə:ri	if you have forgotten
so:di	to leave	soḍto tə:ri	if I have left
ka:pi	to cut	kapte tə:ri	if they have cut

The allomorphic and morphophonemic changes in this mood are the same as those in the formation of the present.

Potential.

The potential mood, which expresses the ability of the subject to do the action and which can be generally translated by 'can', 'is able to' has a single form used for all persons and numbers, with the subject in the dative case. The morpheme of this mood is /o:ti/ added to the root. The long vowel of the root is shortened and the final is lost before this suffix.

ka	to eat	kavo:ti	can eat
ja	to go	javoti	can go
ni:ji	to sleep	nijo:ti	can sleep
berou	to write	berovti	can write

bo:gi	to see	bogo:ti	can see
ka:mp†	to jump	kampo:ti	can jump
ā:s†	to laugh	āso:ti	can laugh
rə:d†	to weep	rədo:ti	can weep
bo:li	to speak	bolə:ti	can speak

Optative.

The optative, expressing the possibility of an action, has also a single form and its morpheme has a number of allomorphs as follows:

- /vle/ after monosyllabic roots.
- /le/ after roots ending in u, mostly causatives.
- /ole/ after intransitive roots.
- /ule/ after transitive roots.

The subject in this mood is in the nominative.

(i) with the suffix -vle :

gi	to take	gevre
na	to bathe	navle
ka	to eat	kavle
ye	to come	yevle
ja	to go	javle

(ii) with the suffix le before which final u becomes v :

ča:u-	to bite	ča:vle
dubou	to milk	dubovle
peṭou	to burn	peṭovle
siṭou	to cook	siṭovle

(iii) with the suffix -ole

narki	to groan	narkole
ne:s†	to wear	nesole
bu:ŋ k†	to bark	buŋkole
rə:d†	to weep	rədole
ko:ŋ k†	to cough	koŋkole
ā:s†	to laugh	ā:sole
ra:p†	to fly	ra:pole

(iv) with the suffix *-ul* :

kə:ɾɪ	to do	kəɾule
o:ɖɪ	to pull	oɖule
ka:pɪ	to cut	kapule
so:ɖɪ	to leave	soɖule
ko:nɪ	to pluck	končule

The roots undergo the usual morphophonemic changes before this suffix like the loss of final *t*, the shortening of the long vowel, the change of final *u* to *v*, and the loss of the penultimate vowel.

(i) pu:ŋkɪ	to blow	puŋkole
kə:ɾɪ	to do	kəɾule
(ii) to:vu	to keep	toɪle
i:sari	to forget	isɾole
bu:ɖɪ	to sink	buɖole
mu:səpɪ	to smell	muspəle
(iii) ča:u	to bite	čavle
se:rsou	to join	se:rsovle
si:ŋkou	to teach	si:ŋkovle
(iv) uda:ɾɪ	to vomit	udɾole
pəɾaɪ	to return	pəɾtole
apaɖɪ	to touch	apɖole
uta:ɾɪ	to come down	utɾole
nisa:ɾɪ	to slip	nisɾole
kəɖapɪ	to cross	kəɖpəle
čoleɪ	to rub	čolɕule
avəɪ	to tighten	avɪle
sivəɪ	to sprinkle	sivɾule

In addition, in a number of roots, a metathetic feature of the interchange of the vowel of the suffix and the consonant of the root occurs in this formation.

pəsəri	to spread	pəsɪle
tɪŋkəri	to spite	tɪŋkɪle
iskəri	to scrape	iskɪle

ambəḍt	to plough	ambuḍle
akərit	to call	akurle
aŋkəlt	to lift	aŋkulle
poggəlt	to scatter	poggulle
undəlt	to swing	undulle

The following forms are peculiar in some way or the other :

kombəst	to prick	komsule
de:sit	to give	de:vle
gundəst	to kick	gundule
umpəlt	to root out	umulle
antərit	to spread	ənturle

Concessive—

A concessive form is available only for the first person plural which is formed by the adding of *ya~iya~uya* to which the particle *ga* is added for further emphasis.

bo:sit	to sit	bosaya	bosayaga
ka	to eat	kaya	kayaga
berou	to write	berouya	berouyaga
ni:jt	to sleep	ni:jaya	ni:jayaga
ka:pit	to cut	kapiya	kapiyaga
puʃou	to break	puʃouya	puʃouyaga
ka:mpit	to jump	kampiya	kampiyaga
bu:dit	to sink	bu:diya	bu:diyaga
bo:git	to see	bo:guya	boguyaga

Imperative—

The imperative 2 person singular is considered as the root itself and hence functions as such without any suffix. The plural form is formed by adding *-a*.

gi	to take	giva
kə:rit	to do	kəra
ka:pit	to cut	kapa

bo:sɪ	to sit	bosa
bo:gɪ	to see	boga
ye	to come	yeva
ja	to go	java

Present Participle—

A participle of the present tense or incomplete action is formed from the verbs, which is used to form progressive tenses with the use of the auxiliary verbs as can be seen from the following examples :

bəsətɪ ha:u	I am sitting
kərit unti	they were doing
iki:tɪ	he was selling
ʃa:tɪ asan untɔ	I shall be going
kapi:tɪ astɔntɔ	he had been cutting.

The morpheme to form this participle has the following allomorphs :

- tɪ occurring after the monosyllabic roots.
- i:tɪ occurring after the other transitive roots.
- atɪ occurring after the other intransitive roots.

In rapid utterances the final i of the participle is lost which then ends in -t.

(i)	gi	to take	ge:tɪ
	na	to bathe	na:tɪ
	ka	to eat	ka:tɪ
(ii)	o:ɖɪ	to pull	oɖi:t
	pəsəɾɪ	to spread	pəsɾi:tɪ
	ča:tɪ	to lick	čaɪ:tɪ
(iii)	ro:u	to stay	ro:vətɪ
	bō:u	to wander	bōvətɪ
	u:tɪ	to rise	uɾətɪ
	uda:rɪ	to vomit	udrətɪ

The allomorph *i:t* shortens the initial vowel *i:* when it occurs after roots or bases ending in *ou*, *vu* or *u*.

čalou	to shake	čaloit
bijou	to soak	biĵoit
kəḍsou	to delay	kəḍsoit
morou	to kill	moroit
berou	to write	beroit
əḍəu	to press	əḍəit
to:vu	to keep	tovit

In the following verbs both the forms occur side by side :

kə:r	to do	kəri:t	kərit
bo:g	to see	bogi:t	bogit
iččar	to ask	iččari:t	iččarit
porot	to fall	porti:t	portit
vo:dup	to read	vodupi:t	vodupit
a:d	to bring	aḍi:t	aḍit
da:d	to send	daḍi:t	daḍit
hogalp	to abuse	hogalpi:t	hogalpit

The verbal roots undergo before this suffix the same morphonemic changes as before the /t/ of the present.

(a) the final *i* of the root is lost :

kə:r	to do	kəri:t
ga:l	to put	gali:t
u:ṭ	to rise	uṭet
i:sar	to forget	isrət

(b) the final *u* becomes *v* :

ro:u	to stay	ro:vət
pəu	to swim	pəvət
bō:u	to wander	bōvət

(c) the long vowel becomes short :

ča:u	to chew	čavət
do:vu	to wash	dovit
si:ŋkou	to teach	siŋkoit
ča:ṭ	to lick	čaṭi:t

(d) the penultimate vowel is lost :

pəsərɪ	to spread	pəsri:tɪ
iskərɪ	to scrape	iskritɪ
pərətɪ	to turn	pərtətɪ
akərɪ	to call	akri:tɪ
irgəlɪ	to bloom	irgli:tɪ
avəlɪ	to tighten	avli:tɪ

In addition, the following changes should be noted :

(i) The monosyllabic roots lengthen their final vowel.

na	to bathe	na:tɪ
ka	to eat	ka:tɪ
ja	to go	ja:tɪ

(ii) The following changes also need attention :

uggəɪ	to open	ugdi:tɪ
gundəɪ	to kick	gundi:tɪ
kombəɪ	to prick	komsɪ:tɪ
poggəlɪ	to scatter	pogli:tɪ
gi	to take	ge:tɪ
pəu	to swim	pəvətɪ
de:sɪ	to give	de:tɪ
bo:gi	to see	bəgi:tɪ

Past Participle—

The participle is used as an adjective and shows the adjectival gender-number morpheme at the end. The base with the past tense /l/ is followed by əl~el~əl for the three genders.

bo:sɪ	to sit	bosləɭ ~ bosleli ~ bosl ələ
di:sɪ	to appear	disləɭ ~ disleli ~ disl ələ
a:sɪ	to be	untəɭ ~ unteli ~ unt ələ

The adverb of concomitant action is formed from the base of the present tense with the suffix /ana/ which with the /t/ becomes /tana/.

ye	to come	yettana	while coming
bo:gi	to see	bogtana	while seeing
ja	to go	jatana	while going

tu:ki	to weigh	tuktana	while weighing
morou	to kill	morovtana	while killing
mə:ŋi	to say	məntana	while saying

The infinitive of purpose is very similar to the formation of the optative but differs from it in having the close vowel *e* at the end in place of the open *ə*.

ha:nt	to cut	hanole	to cut
mo:q̣ṭ	to break	moq̣ule	
ka	to eat	kavle	
ja	to go	javle	
ke:li	to play	kelole	
baisari	to come out	baisrole	
bo:ṣi	to sit	bosole	

The gerund is formed from the root to express the performance of an action earlier to that of the main verb, with the addition of the morpheme which has the following allomorphs :

unu ~ onu ~ anu

bo:gi	to see	bogunu
ča:u	to chew	čavənnu
ka	to eat	kavnu
ra:pi	to fly	rapunu
ye	to come	yevnu
ge	to take	gevnu
a:di	to bring	aḍunu
ma:gi	to ask	magonu
ayki	to hear	aykonu
kə:ri	to do	kərunu
ga:li	to put	galunu
uta:ri	to come down	utranu
ra:pi	to fly	rapanu

A verbal noun is produced from the root which expresses that some action should be done. The form is a neuter singular and ends in -čə and sometimes its plural in -či is also used.

kə:ɾɪ	to do	kərunčə
a:sɪ	to be	asančə
rə:ɖɪ	to weep	rədončə
ye	to come	yeunčə
ni: ʃɪ	to sleep	ni ʃjončə
ka	to eat	kaunčə
bo:sɪ	to sit	bosončə

CHAPTER III

TEXTS

I

ye:ki gava:nti ye:ki kutro unto/ ye:k di talle
jo:ru bukku lageli/ to va:re:rneja:t unto/ taddo telle
ye:ki a:duku go:nsli/ to ti a:duku čavənu yettana ye:ki
neyyeče saŋkačəvornu illo/ to ka:lə paŋya:nti bogtana
telle tēča tičči untolo ye:ki kutro paŋya:nti disəlo/
telle te kutryači toŋda:nti unteli a:duku gevlənnu jale/
tya:sito paŋya:nti boguŋu buŋklo/ taddo tēče toŋda:nti
unteli a:duku paŋya:nti poḍli/taddo/ paŋya:nti untəle
kutreče toŋda:nti a:duku na:yši jali/ ənta telle
paŋya:nti disleli savlinnu go:ntu jale/ to be:jarəntuvu
na:či ge ntuvu gelo/

There was a dog in a village. One day it became very hungry. It was going along the way. It got a bone. While it was coming, chewing the bone, it came over a bridge on a river. While it was looking down into the water, it saw a dog in water which was exactly like itself. It wanted to take away the bone which was in the mouth of that dog. Seeing it in the water, it barked at it. Then the bone, which was in its mouth, fell into water. And the bone which was in the mouth of the dog in the water also disappeared. Finally it came to know that what it saw in water was a mere reflection. Feeling sad and ashamed, it went away.

II

ye:ki gava:nti ye:ki kavlo unto/ telle ye:k di
ta:nə lagli/ telle ki pa:ni gonsle na:yi/ to ra:pəti paŋi
soditi gelo/ tse jatana telle ye:ki gərače səmoru ye:ki
maṇḍyanti paŋi disle/ to ka:lə utarlo/ maṇḍyače vo:ru
beəlo/ telle paŋi pavle nayi/ to aŋi ka:yə karuñənnu

ti rovlɔ/ tɔmbɔ kədpənu tin ɛ untel ɛ dɪkle donde no : tɪnu
maɳdyantɪ gətla/ təddɔ paɳi vo:ru ill ɛ / kavɔ paɳi
ka:vnu sənto:sənt ra:pənu gelɔ/

In a village there was a crow. One day he felt thirsty. He did not find water anywhere. He flew about searching for water. While he was doing so, he saw some water in a jar in front of a house. He came down. He sat on the jar. But he could not reach the water. He remained there thinking what he should do. Waiting a little he picked up small stones found there and put them into the jar. Then the water rose up. The crow drank the water and went away flying with satisfaction.

III

ye:kɪ gava:ntɪ ye:kɪ ru:ŋkuhaɳtalɔ untɔ/ ye:k di
tɔ ru:ŋku haɳole jatana tɛčči moɖu nisroɳu paɳya:ntɪ
poɖli/ tɔ aɳi ka:y kərunč ɛ:nu devale akri:tɪ rəɖlɔ/
te səmayantɪ de:vu tɛčče səmoru illɔ/ ye:vnu ka:y
jaleɳnu ičarla/ təddɔ tɔ majji moɖu paɳyantɪ poɖli/
ti maɭe kaɖonu devlennu muntla/ de:vu paɳya:ntɪ
buɖoɳu vo:ru yettana ye:kɪ ba:ɳgarači moɖu ge:vnu
illɔ/ aɖuɳu i tuɟji moɖu ga nu ičarla/ təddɔ tɔ i majji
moɖu ni:nnu muntla/ təddɔ de:vu magri buɖoɳu ye:kɪ
rupyači moɖu ge:vnu i tuɟji ga də:rɪ nu muntla/
ru:ŋkuhaɳtalɔ i majji ni: majji lo:ŋkɖači/ ye
do:nu moɖuvu. kəɳače tə:rɪ ra:yančə vo:vunu
asti:nu muntla/ de:vu magri buɖoɳu ye:kɪ loɳkɖači
moɖu ge:vnu illɔ/ aɖonu ru:ŋkuhantale dela/ ru:ŋ ku-
hantale sənto:səntɪ ti moɖu magonu getla/ təddɔ de:vu
sənto:səntɪ tu sittɪ saɳgetleɳa do:nu moɖuva gevunu ja
moɳonu tɔ do:ɳu moɖuvu telle dela/ tɔ do:ɳu moɖuvu
ge:vnu gelɔ/ ru:ŋkuhantale ja:vnu gara əvganče goɭe
saɳgetla/

ye ayko:ɳu ye:kɪ maɳusu ye:kɪ loɳkɖači moɖu ge:vnu
gelɔ/ ja:vnu paɳyače goɭe rovonu haɳose kərunu
paɳyantɪ getla/ paɳyantɪ galunu davalə akri:tɪ rəɖlɔ/
təddɔ de:vu illɔ/ ye:vnu ka:y jale:ɳu ičarla/ təddɔ

to majji moḍu paṇyati poḍlinu muntla/ to mals kaḍu:nu
 de:vḷenu muntla/ taddo de:vu paṇya;nti buḍoṇu yettana
 ye: ki baṅgarači moḍu ge:vnu illa/ aḍuṇu i tuḷḷi moḍu
 ga:nnu iččarla/ taddo to vo:inu moṇonu be:gini magolē
 gelō/ taddo de:vu i tuḷḷi ni tuḷḷi loḷkḍači moḍu, tu loṭṭē
 saṅgēlē i tuḷḷē de:yna, tu ḷa:nu muntla/ de:vu na:yse
 ḷalo/ te maṇsālē aṇta kayyū na:yse ḷalē/

There was a wood-cutter in a village. One day, while he was cutting wood, his axe slipped and fell in water. Then thinking what he should do, he called the name of god and wept. At that moment God came before him. Coming there he asked him what had happened. Then he said, 'My axe fell into the water, give it back, taking it out.' The God dived into the water and while coming out, he came with an axe of gold. Taking it, he asked him; 'is it your axe?' Then he said, 'This is not my axe'. Then the God again dived into water and came with an axe of silver and said, 'Is this your axe? Take it', The woodcutter said, 'This is not, mine; my axe was of iron, these two axes may belong to some king or other'. Again the God dived and came back, taking an axe of iron, taking it he gave it to the wood-cutter. The wood-cutter took it from him with delight. Then the God, being pleased, said, 'you have told me the truth, take away both these axes', and gave him both the axes. He took both the axes and went away. The wood-cutter went to the house and told it to all.

Hearing this, another person took an axe of iron and went there. Going there, and standing close to the water and pretending to cut wood, he threw it in water. Throwing it in water and calling the name of God, he wept. Then the God came. Coming there he asked, 'What happened?' Then he said; 'My axe fell in water. Give it to me by taking it out'. Then the God dived in the water, and while coming out, came with an axe of gold. Having brought it, he asked, 'Is this your axe?' Then he said 'yes', and hurriedly went to ask for it. Then

the God said, 'This is not your axe. Your axe was of iron. You have told a lie. I shall not give it to you. You go away'. The God disappeared. Finally the man lost all things.

IV

ye:ki raṇanti ye:ki simma unte/ tekoddau te raṇantle
murga:si doronu ka:ti unte/ tase te raṇantli murga
avgi kuḍuvaṇu di:sale ye:ki ku:li javnčaṇu nisčayi kelani/
ase ja:t untele murgansi ka:vuṇu te simma unte/ yekdi
ye:ki jarṇḍe tasele tase ja:vle jale/ to taso be: jaranti
jatana telle ye:ki ba:vū boguḷe gō:sli/ to taso ba:vinti
bogtana telle ba:vinti untele paṇyanti tečče to:ṇḍu
bogṭla/ tase to taso jatana kiḍsāle /te simma bukku
laguṇu ra:gi yevnu ti rovoṇu unte/ taso yettana tu ka:yi
koḍsoṇu illalennu jo:r kela/ taddo to taso yettana vaṭe:ri
tufje tečči untele ye:ki simma male jo:ru kela nu muntlo/
jo:ru keronu male ka:vle bogṭla/ ye aykoṇu te simmaḷ
ra:gi illa/ te ko:ṇu telle male dake:vu, telle mi moro:-
iṇṇu muntla/ tase moṇonu te tasele ako:rnu ge:vnu
simma gele/ baviče goṭte pavtana tu Ja:vunu bo:gi te
bavinti ha, mi ille tē:ri male ka:yḍṇu muntla/moṇonu
du:ru roṇḷo/simma Ja:vṇu nilkavṇu bogṭla/bogtana telle
tečče to:ṇḍu disle/ tase sa:vli distana simma kampṇu
bavinti poḍle/ tase poḍonu paṇyanti moroṇu gele/ to
taso sēto:sēti mēgriči gelā/ ja:vṇu avgyanče goṭte
saṇḡṭla/avgyansi sēto:su jale / sēto:sivo:vṇu te
raṇače ra:yṇu kelani/

In a forest, there was a lion. It always caught the animals in that forest and ate them. Then all the animals in that forest came together, and decided to go (to the lion) one by one per day. The lion was thus eating the animals which were going to it. One day it was necessary for an old hare thus to go (to the lion). While the hare was going in distress, he found a well to look into. While the hare was looking into the well, it saw its own face in

the water found in that well. Thus it was late for the hare to go there. The lion was feeling hungry and getting angry it was waiting there. When the hare came, it shouted at it 'Why have you come so late?' Then the hare said, 'while I was coming, on the way a lion who was exactly like you halted me. Halting me, it tried to eat me'. Hearing this, the lion became angry. It said, 'Who is it? Show it to me. I shall kill it'. Thus saying and calling the hare and taking it with, the lion went. When they reached the vicinity of the well, the hare said, 'you go and see; it is in the well. If I go, it shall eat me. Saying so it stood at a distance. The lion went and peeped inside. While looking in, it saw its own face. Seeing its own reflection, the lion jumped and fell into the well. And falling into the water, it died. The hare went back in delight. And going back it told all others. All were delighted. Being delighted, they made that hare the king of that forest.

V

ye:ki gava:nti ye:ki manust untō/telle a:t ləŋka dakli
 unti/ ti koddau lədayi k əri:tī unti/ tē maṇsale pra:yi ʃali/
 tēččə daklyans buddu saṅgəṭla/ ti aykli na:yi/ yekdi tō
 ʃəṇḍə məɾəle votana tēččə putale ago:rnu ye:ki kaṭyačə
 pəṇḍə tēccə gotte dē:la/de:vunu tō pəṇḍə mo:dule
 saṅgəṭla/ tēččə pu:tale tə mo:ḍle ʃale nayi/ tēsəčči
 avgyansī akornu tō pəṇḍə de:vunu moḍle saṅgəṭla/ kəṇaleu
 tō pəṇḍə moḍle ʃale nayi/ ʃəṇḍə tō pəṇḍə soḍo:vnu
 yevkučči kaṭiyo avgyansī dē:la/ de:vunu mo:ḍle
 saṅgəṭla/avgi moḍlani/ tēse ʃəṇḍə moṇonu tumi avgi
 asəčči saṅgate ro:vle tē:ri tumale kō:nu ka:yi kərine:tī/
 asəčči lədayi kəri:t roṽleuntē:ri tumale avgi ha:ʃi
 kərti:nu moṇonu me:lō/ tē bogunu tēčči dakli avgi
 saṅgate oggaṭənti roṽli/

There was a man in a village. He had eight children. They were always fighting. The man became aged. He gave advice to the children; but they did not hear him. One day, that old man, at the time of his death, called his son and gave him a bundle of sticks. Giving it, he asked

him to break it. But his son was not able to break it. In the same manner, calling of all of them, and giving them that bundle he asked them to break it. None of them was able to break that bundle. The old man untied the bundle and gave them all one stick each. Giving them he asked them to break. All broke them. Thus the old man said, 'If you all remain united, then no one will do you any harm; if you remain fighting like this, all will be destroying you.' Thus saying he died. Seeing this, all his children remained together united.

VI

ye:ki gava:nti ye:ki vya:pari unto/ telle ye:ki godo
unto/ to koddau mi:ti karunu godace pate:r tovunu ikiti
unto/ ase tace ji:vanti ja:ti unte/ ase jatana telle ye:ki
ne:yi samo:ru gosat unti/ ye:kdi tase jatana godo neyyece
sankece vor:si panya:rti podlo/tase pod:nu uttana
tace pati:ri untel mi:ti panya:nti karganu gele/
magri yettana telle mi:ti naysa voguri jale/ tace ni minge
to godo koddau panya:nti pod:ti unto/ ase vya:parile
koddau nesti voti unte/ ye:kdi to vya:pari ye:si buddu
sirkovlennu tase to te:yi mitace pagari kapo:su go:nyanti
boronu tace pati:ri to:vnu gele/ jatana koddau podasacci
godo panya:nti podlo/ podonu magri uttana koddau voisacci
voguru jalegari telle jaddi jale/ koddau mi:ti ge:vnu
jatana voisacci voguru jale nayi/vya:pari sommo jodonu
telle ge:cunu gele/ jatana godele calole jalyagari kasti
jale/ tace nnu minge panya:nti podlegari godo sommo ja:t
unto/

There was a merchant in a village. He had a horse. He always prepared salt and putting it on the back of the horse, he used to sell it. Thus he used to live. While he was going, he used to meet a river in front. One day, while he was going, the horse fell into the water from the bridge of the river. While it got up after the fall, the salt on its back was dissolved. When it came after it, with the loss of the salt, it was feeling light. After that, the horse was always falling into the water. Thus the

merchant was always suffering loss. One day, the merchant decided to teach it a lesson, filled cotton in the bags in place of salt, placed them on its back and proceeded. While going, the horse fell into the water, as it always used to fall. While getting up after the fall, without feeling light as it was usually happening, it felt heavy. It did not feel light, as it usually happened, when the horse was carrying salt. The merchant beat it well, and taking it with, he proceeded. The horse felt pain while going, not being able to walk. After this, the horse used to go properly, without falling into the water.

VII

ye:ki ru:ŋkarɪ ye:ki kavlo ye:ki hamsɪ pakəru va:sɪ
kəritɪ unti/ yekdi ye:ki maɲsɪ va:terne jat untolo
ye:vɲu tɛ ru: ŋkaɕe munda niʃʃalɔ tɛ boguɲu hamsɪ pakuru
telle savli kela/ tɛ maɲsale yeʃʃiri ni:ʃi illi/tɛ səmayanti
kavlo yeuɲu tɛɕɕe tonɔari kuske ko:rnu ra:pəɲu gelɔ/ taddɔ
tɛ maɲsale ʒage ʒalɛ/ ʒage vo:vɲu vo:ri bogtana hamsɪ
pakuru bosonɪ disle/ tɔ ra:gi yeuɲu tɛ pakrale morovla/

On a tree were living a crow and a swan. One day, a man, while going along the road, came there and slept at the root of the tree. Seeing, it, the swan made a shadow for him. The man was fast asleep. At that moment, the crow came there, eased itself in his mouth and flew away. Then the man became awakened. Becoming awakened and looking up, he saw the swan sitting there. He became angry and killed that bird.

VIII

ye:ka gotte dogga manʒra unti/ ti ye:kdi ʒa:vɲu loɲi
ge:vɲu illi/ ye:vɲu malɛ tumbɔ ʒalɛ malɛ tumbɔ ʒalennu
ləɔayi kelaɲi/ taddɔ ye:ki mango tɛ:sɪ boguɲu ye:ki
tra:sɪ ge:vɲu illɔ manʒra doggau loɲi ge:vɲu tɛɕɕe gotte
ge:li/ ʒa:vɲu votana mango tu:kule suru kela/ taddɔ tuktana
ədkɪ untalɛnsɪ mango ka:vɲu ka:vɲu loɲi vottu muɲta
kela/ manʒransɪ kayyu na:yse ʒalɛ / manglele manʒranɕe
ləɔayiɕe də:rau pɔ:tu bərlɛ/

In one place there were two cats. One day they went out and came taking with them some butter. And coming there, they fought with each other saying 'I got less, I got less'. Then a monkey, observing them, came to that place, taking a balance. Both the cats went to him, taking the butter with them. When they came, the monkey began to weigh it. Then while weighing it, the monkey finished all the butter by eating repeatedly whenever it was more (on one side or the other). The cats got nothing. Due to the quarrel of the cats the monkey filled his belly.

IX

ye:ki raṇa:nti ye:ki ru:ṅkaṇe munda ye:ki simma
niḷṇu untē/ tēlle ni:ji illinti/ tē sēmayanti dēytte
undi:ri tinesē ye:vṇu tē simmaṇe a:ṅgarnē kelole suru
kelāni/ ye:ki undi:ri simmaṇe naka:nti rigṇle bogṇtla/
tēddṇ simmale ḷage ḷale/ ḷage vo:vṇu simma tē undrale
dorunu tulle ka:yṇṇu muntla/ tēddṇ undi:ri māle
dakli hē:ti māle soḍule:nu muntla/ tulle mi ye:kdi
upga:ri kēri:nṇu muntla/ tēddṇ simma tu yevḍe dēkle
murigi māle ka:yte upgari kērunṇu muntla/ tēse
undrale soḍla/ ye:kdi tē raṇa:nti tē simma ye:ki kaṇḍanti
poḍle/ tēlle baisrole ḷale nayi/ tē sēmayanti tṇ undi:ri
ye:vṇu tē kaṇḍali tuṇḍi kela/ tēse simmale bēṇav kela/
tēseti doggavu sēto:sēnti unti/

In a forest, a lion was sleeping at the root of a tree. He was fast asleep. At that time, many rats came there, and began to play on the body of that lion. One rat saw peeping into the nose of the lion. Then the lion was awakened. Being awakened, the lion caught hold of the rat and said, 'I shall eat you'. Then the rat said, 'I have children, please let me go free'. It said, 'I shall help you some day'. Then the lion said, 'You are such a small animal. What kind of help can you render me?' It freed the rat. One day that lion got caught in a net in that forest. It was unable to come out. At that moment, the rat came there, and cut to pieces that net. Thus it saved the lion. Thus both of them became happy.

X

ye:ki gava:nti dogga Jo:sti unte/ yekdi te va:te :rne
 Ja:ti unte/ taddo ye:ki karađi ille/ tē:nti ye:ki ušari
 untolo be:giñi ru:ñkari ugavlo/ miñgeklo tēmbō pukko-
 dučo/ tō bi:yañu melle mañti ti biyeri niñolo/ taddo
 karađi ille/ ye:vnu talle mu:sponu bogunu tō melañnu
 sođunu gele/ tē Ja:vnu tumbō votana ru:ñkari untolo
 utarlo/ utronu niñō:ñu unte Jote karađi tuñjote ka:yte
 muntlāñnu iččarla/ taddo tō biyeri niñjololo tuñje tēsele
 mansanče Jo:sti kəruñko/ tē:si nēmbōñkonu moñonu gele
 tēse muntla/

In a village, there were two friends. One day, they were going along the way. Then there came a bear. The one among them who was clever quickly climbed a tree. But the other one was useless. Becoming afraid, he slept there on the ground as if dead. Then came the bear. Coming there, smelling him, it left him as being dead. Some time after it left, the one on the tree came down. He asked the one who was lying down, 'What did the bear speak to you?' Then the one who was lying on the ground said, 'Do not keep company of a man like you. Do not believe in him. Thus saying it went away'.

XI

ye:ki gava:nti ye:ki mañusu unto/ talle ča:rlenka
 dakli unti/ tēčči ti dakli ka:yi va:varu kele:ge:ri tō va:varu
 kelle ka:vnu ro:vti unti/ va:varu kərulē muntle tē:ri
 va:varu kəri:ti nayinti/ tēsečči suma:ri sēmaya gele/
 sēmaya Ja:vnu votana tē mañsale pra:yi Jali/ ye:kdi tō
 tēče putansi akornu mi ye:ki nidi purunu tovlau,
 amēēči Jager ha, male ti ha:ñnu gont nayi, tumi tē
 sođunu avgi giva:nu muntla/ tēse moñonu tō mōrun gele/
 tēče daklē:si tē nidi kađule avge goñen kəntlani tē:si nidi
 gonsle nayi /tē:si nidi gōvsañase votana tēčči sēmayantu
 Jo:ru pausu illo/ paust ye:vnu votana tē:si be: Jari Jale/
 tē:si nidi gōvsañase votana tēnčo mattaro tēsi va:varule
 kelele upayinu tēsi gontu Jale / tē kəntlele Jagerne

pausu yettana beṇṇi kelaṇi/ beṇṇi kəronu sommu vava:ru
kelaṇi/təse tənṣi yeḷḷiri səmpadəne ʃale/ te səmpadəne
kəronu huṣari ʃale/

In a village, there was a man. He had four children. Those children of his, without doing any work, used to live feeding on whatever work he did. Even when told to do work, they did not do it. Thus some time elapsed. When time went on, the man became old. One day he called his sons and said, 'I have buried some treasure. It is in our place, but I do not know now the place. You search for it and take it.' Thus telling them, he died. His children dug in all places in order to find out that treasure. But they did not find it. While they were not able to find the treasure, at that very moment a heavy rain fell. While it rained they were troubled. When they did not find the treasure, they came to know that their old man had found out this way to make them work. When the rain came, they did sowing on the place dug. Sowing, they did hard work. Thereby they got profit. Thus getting profit they became wise.

XII

ye:ki ra:ʃo təcčə simmasənačə vo:ru gammatinti
bosə:nuntə/ telle avgi ra:ʃo ba:ri buddivəntannu toran-
čannu munəti unti/ tə səmayanti ti ye:ki ra:ṇi ille/tə
ye:katili mansa kelle ye:ki atili de:vu kelle do:ṇu pulačo
malliu ge:vṇu illəntə/ tə ye:vṇu ra:ʃačə goṭṭe, tu ba:ri
buddivəntənnu avgi muntəti/ ye pulačə malənti de:vukelle
pulačima:li mansa kelle pulači ma:li keiləṇṇu saṅgi/na:yi
tə:ri tu male so:ḷple tulle untəle ye hogalikke pukkoṭunnu
muntla/ təddo ra:ʃo ti rovoṇu untə/ mənṣa avgi bogi:ti
unti/ təddo ye:ki mo:vačə ma:suku ye:vṇu de:vu kelle
pulačə malčə vo:ru boslə/ təddo ra:ʃo tə pulačə maličə
guṭṭu saṅgəṭla/ tə ra:ṇi tə malitəcčə maṇənti gəṭla/

A king was sitting at ease on his throne. All the people used to say that the king was very clever and rich. At that moment there came one of his queens. She had come taking in one of her hands a garland of flowers made

by man and in the other made by god (natural flowers). Coming there she said to the king, 'All men say that you are very clever. Tell me, which of these garlands is the one made of flowers manufactured by men and which one is of flowers made by god? Otherwise you have deceived me. This praise given to you is useless.' Then the king remained there for some time. All the people were looking at him. At that time a honey-bee came there and settled on the garland made of the flowers made by god (natural flowers). Then the king told of the secret of the garlands of flowers. The queen then placed the garland on the neck of the king

XIII

ye:ki gavanti ye:ki vya:pari unto/ telle ye:ki katta
unte/ te koddau sa:manī oḍunu bagou gelante / telle ušari
kərule na:yse telle sa:manī sumbale kammanīṇṇu ale/
ye:kdi to vya:pari te kattačē a:ṇḡari ye:ki va:gači sa:li
kambrovnu ti untale beilanti čarule soḍla/ te katta tine
ja:vṇu kriši: puṛa ka:vle suru kela/ telle boguṇu
krišike avge va:gaṇṇu da:vun gele/ əsečči te čukkoṭu
jale/ ye:kdi ye:ki krišika ye:ki kattačē sa:li kambroṇu
te vagale ṭokulenu be:ḍi ge:vnu rakoṇu rovlō/ telle
boguṇu te katta yejjiṛi ambrəti ti dāvəti gele / taddo
to te kattaḷe sula:bəni paḍčē kela/

In a town, there lived a merchant. He had a donkey. It had become tired by carrying goods for all time. Being unable to make it active, it became useless for the work of carrying goods. One day, the merchant placed on the body of that donkey, the hide of a tiger and let it loose to graze in the field. That donkey went there and started to eat all the crops. Seeing it all the farmers ran away thinking it to be a tiger. Thus it grew strong. One day a farmer, covering himself with the skin of a donkey, kept watch to shoot the tiger with a gun. Seeing it, that donkey braying loudly, went running towards him. Then he killed the donkey easily.

XIV

ye:ki goṭṭe ye:ki kutrāna ye:ki komḍāna unti/ ye:kdi
 tō kutrō ami rapantiḥallaganṇu komḍeḥe goṭṭe muntla/
 tase ko:mḍō ṇa kutrō ṇa rapanti geli/ jā:vnu votana
 kalukku jālo/ ti ye:ki ruḡkaḥe munda ro:viyeṇṇu
 muntlani/ tase ko:mḍō ruḡka:ri rovlō/ ruḡkaḥe munda
 niḡjalo/ doggau niḡjali/ uḡḷoḍu vouḷe votana komḍō teḥḥe
 kaddaḥe miṭṭiḥḥi aro:vlō/ ye du:rsi ye:ki kudkō ayklō/
 tō ki ga ye:ki komḍō ha, male kavotiṇṇu sānto:santi
 sodi:ti te ruḡkaḥe munda illo/ bogtana komḍō ruṇkari
 untō/ talle ka:li utroḷṇṇu kudkō ye:ki upayi kērule
 o komḍe tuḡi sa:di ba:ri eḡḡiri ha, tu ka:li ye, ami
 ye:ki paddyō moṇaya nu muntla/ tadda komḍeleu sonto:si
 jāle/ te ti untōḷō kutrō aykati untō/ kudkō tase komḍyaḥe
 goṭṭe moṇunu votana kutrō kudkēḥe a:ḡgari kamplo/
 talle moro:vla/ komḍō na kutrō na talle ka:vṇu magriḥḥi
 illi/

In one place there was a dog and a cock. One day the dog said to the cock, 'let us go to the forest,' Thus the dog and the cock went to the forest. While going, darkness fell. They said that they should remain at the root of a tree. Thus the cock stayed on the tree. The dog slept at the root of the tree. While it became light, the cock crowed as was the habit with it. This a fox heard from a distance. 'Somewhere there is a cock, I may eat it' with this idea, with delight, the fox came to the root of the tree. While it saw, the cock was on the tree. To make it come down the fox thought of a means and said, 'O cock, your voice is very beautiful, you come down, let us sing a song'. Then the cock was pleased. The dog which was there was hearing it. When the fox was going near the cock, the dog jumped on the body of the fox. It killed it. The cock and the dog ate it up and went back.

XV

ye:ka goṭṭe ye:ki voṇṭe untə / ti ye:ki kudkə ũntə/
 ti:nese ye:ki ne:yi unti/ neyyečəṇə tə goṭe dəytte
 kobbu ɳa to:vi ɳa unti/ kudkele to:vi ka:vlənnu ʒale/
 tə:si tə voṇṭečə goṭṭe ami tə:goṭe callaga, ti dəytte kobbu
 hə:ti/ tulle kavotinnu muntla/ mi tuʃʃe paṭi:ri bosto
 tulle neyyentlə ʒavo:tinnu muntla/ tase kudkə voṇṭečə
 paṭi:ri boslə/, ne:yi kəpəṇu illi/ voṇṭe kobbu ka:vlə
 ge:lə/ kudkə to:vi ka:vle gelə/ to:vi ka:vṇu kudkele
 po:tu bərlə/ talle voṇṭele kriške ʒoḍunde:ṇu ʒale/
 tə:si tə eʃʃri arḍəṇu tisi neyyečə goṭṭe ye:vṇu rovlə/
 kriške ye:vṇu voṇṭele sommu ʒoḍləṇi/ voṇṭe tisi neyyečə
 goṭṭe illə/ təddə ti kudkə untə/ voṇṭe kudkečə goṭṭe tu
 kittele arḍlənnu iččarla/ təddə kudkə to:vi ka:vṇu po:t
 bərlə/ pəṭi bortana arḍəṇə maʃʃe kraməṇu muntla/
 tase kudkə voṇṭečə paṭi:ri bosoṇu neyyi kəpəṇu illi/
 mədi neyyinti pavtana voṇṭe kudkečə goṭṭe to:vi ka:vṇu
 po:ti bortana tu arḍlə tasečči kobbu ka:vṇu po:ti bərlə mi
 kusali kərtənu moṇənu neyyenti niʒale / kudkə neyyenti
 buḍənu mərun gelə/

In one place there was a camel. There was also a fox. There was a river. On the other side of the river there were many sugarcanes and cucumbers. The fox wanted to eat cucumbers. Therefore he said to the camel, 'let us go to that place, there are many sugarcanes, you may eat them.' He said, 'I shall sit on your back, you may go across the river.' Thus the fox sat on the back of the camel. The river was crossed. The camel went to eat the sugarcanes. The fox went to eat the cucumbers. Eating the cucumbers, the belly of the fox was filled. He wanted that the farmers should beat the camel. Therefore, he cried loudly and stood close to the river. The farmers came and beat the camel thoroughly. The camel came to the river. There was the fox. The camel asked it, 'Why did you cry?' Then the fox said, 'Eating the cucumbers my belly was full. It is my usual habit to cry when the belly is full'. Thus the fox sat on the

back of the camel and the river was to be crossed. When they came in the middle of the river, the camel told the fox, 'Just as you cried when your belly was full by eating cucumbers, so also my belly is full by eating sugarcanes, I shall rest a while' and rolled in the river. The fox was drowned in the river and died.

XVI

ye:ki gava:nti ye:ki kavḷo untō/ talle ye:ki gə:ri
 untē/ ti ye:ki gubbi pakoru untē/ talle ye:ki meṇaḥ
 gə:ri untē/ tē sāmāyanti jō:ru pa:vsu illō/ kavḷeḥ
 gə:ri vo:rəsi gele/ tō gubbiḥ gəra ja:vunu maḷe ro:vḷe
 jagō de:vḷennu muntla/ tāsē gubbi tēḥḥe paḷḷe goṭṭe jagō
 dela/ rati kavḷo gubbiḥ ye:k dēḷḷe poraḷe kē:dla/ tēddō
 gubbi tu ka:yte ka:vnēṇṇu iḥḥarla/ tēsi kavḷo maḷe
 ye:ki aḷḷi tōmbō sakkare delantē/ tē kōdlēṇṇu muntla/
 magri tōmbō votana magri kavḷo ye:ki poraḷe kē:dla/
 magri gubbi iḥḥarla/ tē:si kavḷo ka:yi na:yi mi ta:ṇḍuḷu
 unte tē kēdlele mu muntla/ tēsēḥḥi sa:t loṅka poraṇsi
 kē:dla/ udeṣi gubbi uṭaṇu ja:tana paḷḷenti/ pora nayinti/
 kavḷo gēmmēnti pō:t boronu ni: jaḷōntō/ gubbi ye:ki
 loṅkḍaḥi kaṭi ḥuḷinti to:vnu eḷḷi tapo:vnu ge:vunu
 yevnu kavḷeḥ pōṭari gere voḍla/ tēdda ye:ki bi:ḷi
 vo:vnu pora ba:yəri illi/ kavḷo ra:pōṇu gele/

In a village there was a crow. He had a house. There was also a sparrow bird. She had a house of wax. At that time there came a heavy rain. The house of the crow was washed off. He came to the house of the sparrow and said, 'give me some place to remain'. Then the sparrow gave him some space near the cradle. In the night the crow ate up a young one of the sparrow. Then the sparrow asked him, 'What are you eating?' To her the crow said, 'my grand-mother has given me some sugar candy, I ate it. Then after some time, the crow ate another young one. Then the sparrow asked. To her the crow said, 'nothing at all, I had some rice grains, those I ate.' Thus he ate the seven children. In the

morning, getting up, the sparrow found that there were no children in the cradle. The crow was sleeping at ease with his belly full. The sparrow placed an iron bar in the oven and heating it well, came with it and drew lines on the belly of the crow. Then there was a hole made and the young ones came out. The crow flew away.

XVII

ye:ka goṭṭe ye:ki ye:ḍi unte / telle jo:ru bukku lagḷi/
 ti ye:ki voṇṭe niḷoṇu unte / ti ye:ḍi vo:ru bogtana telle eḷḷiri
 pana disli / telle ti ka:vlennu ḷale / taddo te ye:ḍi voṇṭe
 goṭṭe maḷe tumbō pana ka:vle saka:yi kərinnu muntla/
 taddo voṇṭe tu ḷa maḷe ni:ḷi yetta nu muntla / taddo
 ye:ḍi tu yettari hē:sitarle murigəṇṇu iččarloṇṇu muntla/
 taddo voṇṭele ha:ḡkari vo:ṇu te mi ye:ki gə:rače tigte
 yettari ha:vunṇu muntla / taddo ye:ḍi tigte yettari na:yi ti
 pana tulḷe paveti na:yi muntla / te:sī voṇṭe pana maḷe
 pa:vte:ti maḷe tigte yettari ti na:yi, bogonnu moṇonu
 ye:ki kandi moṇonu ka:ḷi gətla / tadda ye:ḍi tu eḷḷiri
 yettari hē:sī nu moṇonu pana kəḍla /

In one place there was a goat. It became very hungry. There was a camel which was sleeping. There, when the goat saw above, it observed many leaves. It wanted to eat those leaves'. Then the camel said, 'go away, I am feeling sleepy'. Then the goat said, you are a tall and a big animal, therefore, I asked you.' Then the camel became proud and said, 'I am as tall as that house.' The goat said, 'no, you are not so tall, you cannot reach those leaves. Then the camel said, 'I can reach those leaves, they are not as tall as I am. Let me see. So saying he broke a branch and took it down. Then the goat said, 'You are very tall', and ate the leaves.

XVIII

paṇḍave vāṇava:sī mutṭa kārūṇa adnya:tāva:sī
 kārī:tī ye:kī bamṇanṇe gēra unte/ tē sāmāyanti tī
 bakasuraṇṇu māntalō ye:kī rako:su untō/ talle tē gavācī
 māṇsa avgi kuḍovaṇu tēṇṇe uppadri tēḍvle kammanise
 di:sale yevuku gē:rsī ye:kī ga:ḍi aṇṇī ye:kī jōte beillī
 ye:kī māṇusu igte de:t unti/ tē sāmāyanti paṇḍave
 untele gēṇṇe bavnānsī tē sērdi pavle/ tē gēra yekācī
 bamōṇu untō/ tāsē tī rēḍitī unti/ tēddō kunti devī tī
 ye:vṇu ka:y tēsī tumi rēḍoncī ka:y sēṇḡetānu iṇṇarā/
 tēddō tī bavnā sēṇḡe:tī sēṇḡetlyāṇi/ tēddō kuntile
 sēnto:sī jāle/ tē tumi ye:sī kittile rēḍoncī, mī māle
 pā:ṇī lōṅka pu:tu hē:tī, tē:nsī yeklēle ḍāḍi:nī, tumi
 rēḍuṅko nu muntlā/ tāsē kunti bimēle a:kornu ye gavanti
 ye:kī rako:su ha:gitelle ye:k ga:ḍi aṇṇī detyatī tē
 tu ge:vṇu jā:vṇu de:vle nu muntlā/ tēddō bi:mēle
 ā:nṇāṇe āsāle be:giṇi opoṇṇu bi:mō ā:nṇī tēyārī votana
 ga:ḍanti bosoṇu gāḍi ge:vṇu bēisarlō/ jā:tana ga:ḍyanti
 vorsoru ā:nṇī bogoṇu bi:mō ga:ḍyanti portōṇu bosoṇu
 ā:nṇīṇa mergolūṇa ka:vle suru kela/ ga:ḍi soka:sī jā:tī
 unti/ ga:ḍi raksāṇe gōṭṭe pavtana ye:kī ā:nṇipū:ra mutṭa
 jāle/ rako:su bukku lagoṇu ra:gī ye:vṇu ga:ḍi bogtana ye:kī
 tērlō ru:ṅku umpulṇu ge:vṇu bi:mēle jōḍule suru kela/
 bi:mō talle guntuṇī nayisele mēṭṭī ā:nṇī ka:tācī untō/ ā:nṇī
 mutṭa votana ga:ḍyā:sī utrōṇu bogtana tī rako:su tērlō ru:ṅku
 gevūṇu talle jōḍle rovōṇu untō/ bi:mēle kēḍsovnu illelesi
 ā:nṇī pura mutṭa kēḍlesi jō:ru kela/ bi:mōu talle jō:ru
 kela/ tāsē doggau lēḍayī kelāṇi/ tērlē tērlē ru:ṅku
 tērlī ka:tēla pura vōḍaṅklū suru kelāṇi/ tāsē jō:ri
 lēḍayī jāli/ tēmbō votana bi:mō tērlē tē raksale tēṇṇe
 pā:yi dō:rnu biye:sī jōḍlā/ talle tēṇṇe āṅgarī bosoṇu
 jōḍlā/ magri uṭōṇu tē raksāṇe yekī pā:yi gunduṇu
 dō:rnu geuṇu ye:kī pā:yi āṅkolṇu talle cī:rnu dō:ṇu baga
 kela/ tāsē tō rako:su mēlō/ tē dō:ṇu bagau bi:mō tēṇṇe
 ga:ḍile tornō bandonu magriṇcī ga:ḍi āṅkoyitī gēra illō/
 bi:mō yeunṇe bogtana avgyā:sī, sēnto:sī jāle/ talle

te gava:ntāle maṇsa urovlēṇṇu moṇonu avgi vāgēlplāṇi/
 tēse bi:mṇo sēnto:sēnti tēce gēra jā:vṇu ba:yēce goṭeu
 annatēmmaṇcē na goṭe u saṅgoṇu untō/ avgyānti tē
 gava:tlyā ma:ri gelēṇṇu sēnto:sī jāle/

The Paṇḍavas, having completed their residence in the forest, and living in cognito, were in the house of a Brahmin. At that time there was a demon called Bakāsura. There, all the men of the village, being unable to ward off the trouble, coming together, were giving him per day from each house food filling a cart, a pair of bulls and a man. At that time the turn came to the Brahmin in whose house the Paṇḍavas were living. In that house there was only one Brahmin himself. Thus they were weeping there. Then queen Kuntī came and asked 'Why are you weeping, what is the difficulty?' Then the members of the Brahmin family told her the facts. Then Kuntī felt pleased. She said, 'Why do you weep for this? I have five sons, I shall send one of them. You do not weep'. Then Kuntī called Bhīma and said, 'There is a demon in this village. They give him a cartful of food. You take it and give it to him.' Then with the hope of getting food, Bhīma agreed quickly, and when the food was ready, he sat in the cart, and went taking the cart. While going, observing abundant food in the cart, Bhīma sat in the cart looking backwards, and began to eat the food and curry. When the cart came near the demon, the whole food was finished. The demon felt hungry, became angry, and seeing the cart, he pulled up a big tree, and began to beat Bhīma. Bhīma was eating the food as if he knew nothing of it. When the food was over, he came down the cart, and saw that there the demon has taken a big tree and stood beating him. He shouted at Bhīma for coming late and for having eaten the food. Bhīma also shouted at him. Thus both fought with each other. They began to throw big trees and big stones. Thus a big fight followed. When some time elapsed, Bhīma took hold of the leg of that big demon and threw him on the ground. Then sitting on his body he beat him. Then getting up, and pressing down one of his

legs, lifting the other leg, and tearing him, he split him into two parts. Thus the demon died. Tying both these parts as an arch to the cart, and carrying the cart behind him he came to the house. Seeing Bhīma coming back, all were delighted. All praised him for saving the men of the village. Thus, Bhīma, being happy, went to his house, and told his mother and his brothers. All the people of the village were delighted because the trouble was over.

XIX

ye:ka goṭṭe ye:k ruṇ karī ye:kī pa:kuru bosonī untē/
te sāmāyanti te ruṇkaṇe ka:lne ye:kī ne:yi unti/ ye:kī
muṅguḷu te paṇya:ntī poḍoṇu voura:sī ja:tī unti/ te
pa:kuru ruḷka:rsī ye:kī pa:ṇikāḍoṇu paṇyanti gēṭla/
tēddo ti muḷguḷu paṇyari uggoṇu rovli/ tēse paṇyā:sī
vo:rī illi/ te sāmāyanti ye:kī maṇusu te pa:krale
ṭokuleṇṇu nō:ṭo tovi:tī untō/ tēddo ti muḷguḷu te
maṇsaṇe payā:sī ṇavli/ tō maṇu:su pakka ka:lī bogoṇu
biyo:ṇu ṭoklō/ te nō:ṭo ṇukavḷē/ tēse pakuru ṇa
muṅguḷuṇa doggau saha:yi kēruṇu bodīkḷi/

At one place, a bird was sitting on a tree. At that time, there was a river flowing below that tree. An ant had fallen into the water and was swept away. The bird took a leaf from the tree and dropped it in the water. Then the ant climbed the leaf and stood there. Thus it came out of the water. At that moment, a man was taking aim in order to shoot that bird. Then the ant bit the man in his leg. The man quickly saw down and shot with fear. The aim went wrong. Thus both the bird and the ant helped each other and lived.

XX

ye:ka goṭṭe ye:kī maṇusu raṇanti ja:vṇu ye:kī
ra:ṇīḍukrale ṭo:kḷa/ tō ḍukoru te peṭṭale te maṇsale
paḍḇa kērule tēṇṇe aḷgari poḍlō/ poḍoṇu lēḍayi jali/ tēddo
ti untōlō ye:kī soropu paḍḇe jalo/ tēse tō maṇusu tō soropu
tō ḍukoru avgi paḍḇa jali/te sāmāyanti ye:kī kudkō te
vaṭerne yettana yi maḍi bogoṇu māle sumar sāmāyale

ka:vle kaṇe gonsle ṇṇu sēto:st̃jale / yeukučči maḍe yeuku
meiṇo kavotiṇṇu andaḍi kela / a:ḍi yekdile ye billiḥe
bandeli si:r̃i katoṇṇu ba:ki avge uddyaçen miṇge ka:iṇṇu
niščaỹi kəruṇu billiḥi do:r̃i čavla / tēddo ti billiḥi do:r̃i
suṭoṇu votana uslə:ṇu te kudkeçe maṇesi lagonu to
kudko moroṇu gelo /

In one place, a man went in the forest and shot a wild boar. The boar, at that stroke, fell on the body of the man in order to kill him. When attacked, there followed a fight. At that moment, a serpent, which was there, was also killed. Thus the man, the serpent and the boar, all were killed. At that time a fox was coming along that way, saw these dead bodies and became pleased with the idea that he had found food for himself for a long time. He decided that he would eat one dead body for a month. He made up his mind that he would eat for that day only the gut which was tied to the bow while all other things he would eat the next day, and bit at the gut of the bow. Then the string of the bow got loose and snapping struck the neck of the fox, and the fox died.

XXI

ye:ki gavanti ye:ki kurdo maṇai rati ye:ki paṇi
untolo gaḍgo ṭakleri to:vnu ye:ki ču:ḍu dərūṇu ye:ti
untō / telle somoru ye:ki maṇusu ye:ti untō / to te
kurdele boguṇu yo kurdo ni:se ku:ḷu ha:gəṇṇu dista /
təse aṭovṇu tečče goṭṭe tulle dōle disə:t na:yi ra:ti
u di:su u do:ṇu u yekəčči, ta:təru tu ču:ḍu doronu getles i
kittələṇṇu iččarla / tulle ye:nti ka:yte prəyo:jəṇṇu
iččarla / te:st̃ to kurdo ye kittələṇṇu iccarlələ tigte
məndabudduṇu maḷe gontu jāle / tēdərnu mi munto /
mi rati i ču:ḍu dornu getle nayi tə:r̃i maḷe vaṭe:rne
yetteli maṇsa saṅkaṭṭi / te:ni:se gorvau saṅkaṭṭi / tēddo
maḷḷo paṇi dello gaḍgo puṭṭa / maḷe lagta / te:ni:se təse
mi i ču:ḍu do:rnu getlo / ye ma:ntəri ni:se vaṭe:rne
unteli ikaçe jəntu pu:ra a:giçe uḷḷoḍu bogtana čəlaptyati /
ye aykoṇu te kurdeçe buddile meččikoṇu to maṇusu
na:čigenti gelo /

In a village, a blind man was coming in the night, placing a jar full of water on the head and holding a torch. Another man was coming facing him. He saw the blind man, thought that that blind man was mad. Thus thinking, he asked him, 'You do not see with the eyes, both day and night are the same to you; even then you are holding a torch; why is it so?' Then the blind man knew that he considered him a very dull person due to his question 'why for' and so said 'I say, if I do not hold this torch in the night, men coming along the way will hit me. So also animals may hit me. Then this jar of mine, for which money is paid, will break, I shall suffer injury. Therefore, I have taken hold of this torch. Because of this means, the poisonous animals on the road run away at the sight of the light of the fire.' Hearing all this, admitting the wisdom of that blind man, the man went away ashamed.

XXII

addi ye:ki tərlo səttečəṇṇu birudu ge:vṇu šibi:ṇu
 maṇtəlo čakrəvərti ye:ki gavanti untə/ təddo indro ṇa
 agni ṇa dogga de:vu talle pərikṣe kəruləṇṇu alo:čəna
 kəruṇu əgni de:vu ye:ki pa:rivaḷə ḷalo, indro ye:ki
 ga:ri ḷalo/ tase dogga andajī kərunu pa:rivaḷele
 ka:vləṇṇu ga:ri gidoiti yeunčəmətti dāvəti illi/ ye:ṇu
 pa:rivaḷə ra:ječe goṭe ga:ri maḷe ka:vḷe yetta, maḷe
 rəksəṇe de:vləṇṇu muntla/ təddo ra:ḷo vo:yduṇṇu opḷo/
 təddo ga:ri ye:vṇu maḷe kaṇe tu voḍṣuṇu rovoḷe, te
 maḷe di:ṇu muntla/ təddo ra:ḷo tulle bodolī ma:sī deto,
 yelle so:diṇu muntla/ te:sī ti ga:ri vopḷegəri maḷe təcč
 de:vḷe, te maḷe deu kalle kaṇəṇu muntla/ təddo ra:ḷo
 tu bəliṣṭa vo:vṇu ye:ki papače pakrale morovtana ye:ki
 ra:ḷo vovuṇu untele majje goṭe maḷe rakṣisou ṇu maṇtana
 mi talle rakṣəṇe dile nayi təri maḷe apki:rti yetta/ te:sī
 tulle keilī təri ri:ti eḷḷiri ma:sī deto, te ka:vṇu səukkeṇi
 ḷa:ṇu muntla/ te:sī ga:ri tulje bo:ḷi satti, maḷe de:u delle
 kaṇečəṇi eḷḷiri ma:sī desi, ta təri te maḷe nukko/ tulje

tigte mənnt ha tərī ejjiri kaṇe ka:vnu boduklele tujje
 šəri:rače ma:sī kaḍuṇu ye pa:rivaḷače tigtačī sommu
 tu:kūṇu di:ṇu muntla/ tēddo ra:jo santon:senti tesačči
 vovundenṇu moṇoṇu tra:si aḍoṇu ye:ki tēttentī pa:ri-
 vaḷele rovovṇu miṅge yekī tēttentī tēčče ma:sī haṇonu
 gətla/ tēse kētti haṇonu gətla tərī daḍe sommu voṇase
 votana kasetarī maḷe satti rovovlēṇu šerirāči de:vḷēṇu
 ba:lt maṇeče voru haṇole kērtana tēčče te de:u ti pakra-
 tiṣī ja:vṇu de:vu somoru ro:uḷe/ tēčče a:tī dērunu
 ge:vṇu ra:jo tujje sēttāle ami meččipuḷo/ tulle pērikṣe
 kērule ami ye ru:pu vovuṇu illo/ tulle sommu pērikṣe
 kelo/ tujje ye sēttāle meččipuḷo/ tu soukkenī ro:u, aṣe
 talle a:širvadi de:vṇu te tēnē lo:kanti gele/

Formerly, there lived in a city a sovereign king by name Šibi, who possessed the title of being very truthful. Then the two gods Agni and Indra, thought that they should test him and so God Agni became a pigeon and Indra became a hawk. Then both made an agreement and the hawk came running as if persuing the pigeon to eat it. The pigeon came near the king and said, 'the hawk is coming to eat me, give me protection.' Then the king agreed to it by saying yes. Then the hawk came and said, 'You have kept my food preventing me. Give that to me'. The king said, 'I shall give you flesh in its place, leave him'. Then the hawk did not agree to it and said, 'You should give me that only, because it is my natural food'. Then the king said, 'Even when you are powerful and you are killing a poor bird, I, who am a great king, when it comes to me and says 'protect me', if I do not offer him protection, I shall get disgrace. Therefore, somehow I shall give you good flesh. Eating it go happily'. Then the hawk said, 'What you say is true, I do not want even if you give flesh better than what is naturally my food. If you have so much pride, then give me the flesh of your body which is nourished on eating good food, as much as this pigeon weighs'. Then the king was delighted and saying that let it be so, brought a balance, placed the pigeon

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in one pan and then took, cutting his own flesh, in the other pan. Thus however much he put the flesh by cutting, the balance bar did not become level. Then the King, thinking that his truthfulness should somehow be preserved, was ready to give his body and was intent on striking the sword on his own neck, when the God-birds disappeared and Gods stood before him. They held his hand, saying 'O King, we are pleased with your truthfulness; we came here in these forms to test you; we tested you well; we are pleased with your honesty; you live in happiness'. Thus blessing him, they went to their own region.

XXIII

ye:ki paṭṭananti ye.ki ḡamindarī i:si goḡe posunu
ge:vnu untō/ tē:si ye:ki goḡe čorulenṇu ye:ki čorṭo
rakā:ti untō/ tase ye:kdi ye:ki goḡe čorunu ḡatana
elle tečči vavrači dərlyani/ taddo tō ḡamindaro tu male
čo:rule siṅkoḷe tərī tulḷe soḡto/ nayitā:ri tulḷe ḡaili
kərto:ṇu məntla/ tē:si tō čorṭo tulḷe udde udesi čorule
siṅkovtonṇu muntla/ ḡamindarele sənto:si ḡale/ tase te
rati telle ḡeva:n de:vṇu rakōṇu rovlennu udesi uḡḡoḡ
vo:tana telle a:kornu aḡlennu moṇonu muntla/ tasečči
kelani/ udesi aḡoṇu votana boggya male čorule siṅkovuṇṇu
muntla/ taddo čorṭo tē:nsi untale eḡḡiri ye:ki goḡe
aḡovnu šriṅgarsovuṇu muntla/ tase šriṅgarsovuṇu votana
tō tečče vo:ru bəsoṇu əsəčči čorunčēṇu moṇonu goḡe
gevuṇu da:vun geḷo/ ḡamindaro kətti loṅkāsi ḡiḡovle
tā:ri telle dorule ḡale nayi/

In a town there was a landlord who maintained twenty horses. A thief was keeping watch on it to steal one horse out of them. Thus, while he was going away, stealing a horse, his servants caught him. Then the landlord said, 'If you teach me how to steal, I shall let you free. Otherwise I shall put you in prison. Then the thief said, 'I shall teach you to steal tomorrow morning'. The landlord was pleased. Thus he gave him food that

night and keeping watch, when it was dawn and light, he called him and ordered him to be brought. They did accordingly. In the morning, while he was brought, he said, 'Let us see, teach me to steal.' Then the thief said, 'Bring one of the good horses and decorate it.' While it was decorated, he sat on it and telling him that one should steal like this, took the horse and ran away. Though the landlord sent many people after him, he could not be caught

XXIV

ye:ki rananti ye:ki kudko unto/ yekdi telle jo:ru
bukku lagli/ to tase kane sodi:ti bo:vati ja:tana telle
ye:ki dra:ksece mandvo dislo/ tacegotte javnu ye:ki
dra:ksece gonce bogetla/ telle te pavle nayi/ ti vo:ru
bogtana telle pavlegari to te ka:vle kampla/ tase sumarsarti
kamponu telle ka:vle gonsle nayi/ toddo te bogule
to te ambeti nu mononu male nukkonnu mononu gelo/

There was a fox in a forest. One day he felt very hungry. While he was wandering in search of his food, he saw a bower of grapes. He went near it and saw a bunch of grapes. But he did not reach it. Looking up there, being unable to reach it, he jumped to eat it. Thus jumping many times, he could not succeed in eating them. Then being tired, and saying that they were sour and he did not want them, he went away.

XXV

ye:ki rananti ye:ki kudko unto/ yekdi to kane sodi:ti
sancari kari:ti sancari ye:ki nili kartelence gara gelo/
garanti ja:vnu nili karte le mandanti podlo/ magari
ude:si to sa:veka:ri yettana telle bogunu kudko melannu
atovnu telle du:ru ge:n ja:vnu getlani/ ti:sikudko utonu
tece angti ni:li jalle bogunu rananti gelo/ rananti
ja:vnu avge murgance gotte a:ji male ye rana:ce de:u
ese kerunu ye rana:ce ra:yi nu muntla/ tase avgi murga
vo:inu atovlyani/ telle te rana:ce ra:yinnu kelani/ avgi

murga talle kaṇe adoṇu de:ti unti/ taddo t₃ kudk₃ te
 boguṇu tečče ya:tičēnsi du:ri kela/ tase te kudke avge
 yekdi čandṇe ujjodu boguṇu bobbe gatlani/ te samayanti
 to ni:li rēgač₃ kudk₃ bobbe gatlā/ taddo ti untol₃ ye:ki
 va:giyo ra:yini kudk₃ṇu gontu vovuṇu talle morovla/
 ba:ki kudke sēto:sēti amale du:ri kellyasi to mel₃ṇu
 moṇoti gele/

In a forest, there was a fox. One day, while in search of food, and wandering, he went in the evening to the house of a person preparing blue colour. Going inside the house he fell into vessel for preparing blue colour. Then in the morning, the owner came there, saw it and thinking that the fox was dead, he took it away and threw it. From there the fox got up, observed that his body was blue, and went to the forest. Going to the forest he told all the animals, "To-day, the god has made me thus and has made me the king of this forest". Then all the animals thought it to be so. They made him the king of the forest. All the animals brought and gave him food. Then the fox saw this and kept away from himself the members of his own class. Then all the foxes, one day saw the moon light, and began to howl. At that moment, the fox of the blue colour also howled. Then a tiger, which was there, knew that he was a fox, and killed it. All the other foxes went away, in delight, saying that he was dead because he had driven them away.

CHAPTER IV

SENTENCES

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|---------------------------------|---|
| 1. This is a dog. | ye ye:k kutrɔ. |
| 2. These are two dogs | ye do:n kutre. |
| 3. There are three dogs. | ti ti:n kutre hæ:ti. |
| 4. Here is a cat. | itte ye:k manjru ha. |
| 5. Here are two cats. | itte do:n manjra hæ:ti. |
| 6. Here is a cat and a dog | itte ye:k manjru na ye:k
kutrɔ na hæ:ti. |
| 7. The dog barks at the
cat. | kutrɔ manjrale buŋta. |
| 8. The dog barks. | kutrɔ buŋta. |
| 9. Dogs bark. | kutre buŋtyatt. |
| 10. This is a house. | ye ye:k gæ:ri. |
| 11. Those are two houses. | ti do:n gæ:ra hæ:ti. |
| 12. This is my house. | ye majɛ gæ:ri. |
| 13. These are my houses. | i maji gæra. |
| 14. His house. | tæççæ gæ:ri. |
| 15. His houses. | tæççi gæra. |
| 16. Your house. | tujjæ gæ:ri. |
| 17. Your houses. | tujji gæra |
| 18. I am in my house. | mi majjæ gærantɪ ha:vu. |
| 19. Go to my house. | majjæ gæra ja. |
| 20. My house is small. | majjæ gæ:ri dækɫɛ. |
| 21. These are five houses. | i pā:ç gæra. |
| 22. This is a small cart. | i yek dækɫi ga:di. |
| 23. Those are two big
carts. | to do:nɪ tɔrlɔ ga:diɔ. |
| 24. This is my book. | yɔ majɛ bu:ku. |
| 25. I have two books. | maɫe do:nɪ buka hæ:ti. |
| 26. My books are here. | maji buka itte hæ:ti. |
| 27. I am in my cart. | mi majɛ ga:ɖyaçæ bitturu
ha:vu. |
| 28. Go to my cart. | majɛ ga:ɖæçæ ti ja. |
| 29. Bring my books here. | majɛ bu:ku itte a:ɖi. |
| 30. He is my son. | tɔ majɔ pu:tu. |
| 31. I have one son. | maɫe ye:k pu:tu ha. |
| 32. I have three sons. | maɫe tiggɪ pu:tu hæ:ti. |

33. My son is in the house maḷe pu:tu maḷe gəra ha.
 34. My sons are in the house. maḷe pu:tu maḷe gəra hə:ti.
 35. My son will come. maḷe pu:tu ye:idi.
 36. My sons will come. maḷe pu:tu yetti.
 37. His son. tečče pu:tu.
 38. His sons. tečče pu:tu.
 39. His sons have come. tečče pu:tu ille.
 40. Your son is here. tuḷḷo pu:tu itte ha.
 41. Your sons are here. tuḷḷe pu:tu itte hə:ti.
 42. Your sons are in the house. tuḷḷe pu:tu gərače bitturu hə:ti.
 43. She is my mother. ti maḷi ba:i.
 44. She is my daughter. te maḷe le:ṅki.
 45. I have one daughter. maḷe ye:ki le:ṅki ha.
 46. I have two daughters. maḷe dogga le:ṅki hə:ti.
 47. I have three daughters. maḷe tigga le:ṅki hə:ti.
 48. My daughter is in the garden. maḷe le:ṅki agranti ha.
 49. My daughters are here. maḷe le:ṅki itte hə:ti.
 50. Call your daughter. tuḷḷe le:ṅkile akə:ri.
 51. Is that your sister? te tuḷḷe beinṇi ga.
 52. No, she is my daughter. ni, te maḷe le:ṅki.
 53. My brothers and sisters are in the house. maḷe ba:u na beinṇi na garanti hə:ti.
 54. He has three children. telle tigga dakḷi hə:ti.
 55. His children are young. tečči dakḷi dəkḷi.
 56. Where are your children? tuḷi dakḷi ki hə:ti.
 57. My children are in the school. maḷi dakḷi ša:lenti hə:ti.
 58. My son has gone to school. maḷo pu:tu ša:lenti gela.
 59. My brother is young. maḷo ba:u dəkḷo.
 60. My two brothers are young. maḷe dogga ba:u dəkḷe.
 61. Here is my son. maḷo pu:tu itte ha.
 62. Their sons are here. tenče pu:tu itte hə:ti.

- | | |
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| 63. My hand. | maĵo a:tĭ. |
| 64. My hands. | maĵe a:tĭ. |
| 65. Your foot. | tuĵo pā:i. |
| 66. Your feet. | tuĵe pā:i. |
| 67. Our book. | amče bu:ku. |
| 68. Our books. | amči buka. |
| 69. His servant. | teččo vavračo. |
| 70. His servants. | teče vavrače. |
| 71. Their house. | tenče gə:ri. |
| 72. We see you. | ami tulĵe bogto. |
| 73. You (sg.) see me. | tu maĵe bo:gi. |
| 74. You (sg.) see us. | tu amaĵe bo:gi. |
| 75. He sees me. | to maĵe bogta. |
| 76. She sees me. | te maĵe bogta. |
| 77. The child sees him. | te dakle telle bogta. |
| 78. Her work. | teče vavəru. |
| 79. Her eyes. | teče do:le. |
| 80. The hands of the child. | te dakleče a:tĭ. |
| 81. The hands of the child
are small. | te dakleče a:tĭ dəkĵe. |
| 82. His field. | teččo gadə. |
| 83. His basket. | teče kurvə. |
| 84. Her basket. | teče kurvə. |
| 85. I see you. | mi tulĵe bogto. |
| 86. Their houses. | tenči gəra. |
| 87. The child sees her. | te dakle telle bogta. |
| 88. They see you. | te tulĵe bogtyatĭ. |
| 89. They see me. | te maĵe bogtyatĭ. |
| 90. I see him. | mi telle bogto. |
| 91. I see her. | mi telle bogto. |
| 92. I see it. | mi telle bogto. |
| 93. I see them. | mi tē:s:ĭ bogto. |
| 94. You (pl.) see him. | tumi telle boga. |
| 95. You (pl.) see her. | tumi telle boga. |
| 96. I come here. | mi itte yetto. |
| 97. We come here. | ami itte yetto. |
| 98. You (sg.) come here. | tu itte yē. |
| 99. You (pl.) come here. | tumi itte yəva. |

100. He comes here. to itte yetta.
 101. She comes here. tē itte yetta.
 102. They come to school te śaṇantī yettyatī.
 103. The child comes here. tē dakṣe itte yetta.
 104. The children come to ti dakli śaṇantī yettyatī.
 the school.
 105. The children come to ti dakli agrantu yettyatī.
 garden.
 106. I go there. mi ti jāto.
 107. We go there. ami ti jāto.
 108. You (sg.) go there. tu ti jā.
 109. You (pl.) go there. tumi ti jāva.
 110. He goes there. to ti jāta.
 111. She goes there. tē ti jāta.
 112. They go to the field. te gadantu jatati.
 113. I go to the field. mi gadanti jāto.
 114. We stop here. ami itte rovtō.
 115. The leaves fall from the ti paṇa ruṅkars+ poḍtyatī
 tree.
 116. The bird sits on the tree. tē paḥkru ruṅkar bosle
 117. He sleeps under the to ruṅkaḥe munda nijala.
 118. He hits the bird. to tē pakrale saṅkaṭḷo.
 119. The birds fly. ti pakra ra:btyatī.
 120. The animals are in the ti murga gadanti hēti
 field.
 121. The cows are grazing. ti gorva ḥa:rtiyatī.
 122. The cow gives milk. tē goru du:d deta.
 123. We milk the cows. ami tē govvanśi dubo:vto.
 124. We ride horses. ami kuḍraḥe aṅko:vto.
 125. They jumped over the te koṭṭaḥe vo:rne ka:mple.
 fence.
 126. The child falls down. tē dakṣe ka:li poḍta.
 127. He stands there. to ti ro:vta.
 128. He goes to the house. to gēra jāta.
 129. The child is sitting. tē dakṣe ti bosta.
 130. What do you eat? tu ka:ytē kate.
 131. I eat bread. mi breḍḍī kato.

132. How many children tulle kətti loŋka dakli
have you? hə:ti.
133. I have three children. mələ tigga dakli hə:ti.
134. What is your name? tujje na:v kəsə.
135. My name is İswer Naik. məjje na:v i:şvər na:yka.
136. How old are you? tulle kətti pra:y jali.
137. I am fifty years old? mələ pənnəs vərka jali.
138. When do you get up? tu kədda utte.
139. I get up at six o'clock. mi sa gəntele utto.
140. Where do you live? tu ki asance.
141. I live in the village. me ye:k gavanti asanče.
142. What do you do? tu ka:y kərte.
143. I work in the field. mi gadənti vavaru karto.
144. I work in the village. mi y:ki gramanti vavaru
karto.
145. I am here. mi itte ha:vu.
146. We are here. ami itte ha:vu.
147. You (sg.) are here. tu itte hə:si.
148. You (pl.) are here. tumi itte hə:suvu.
149. He is here. tə itte ha.
150. She is here. tē itte ha.
151. It is here. tē itte ha.
152. They are here. tē itte hə:ti.
153. I am old. mi jernədo.
154. You are tall. tu tərlo.
155. She is tall. tē tərle.
156. He is tall. tə tərlo.
157. We are tall. ami tərle.
158. They are tall. tē tərle.
159. It is tall. yē tərle.
160. The tree is tall. tə ruŋku tərlo.
161. The hill is high. tə doŋgəru yettarı ha.
162. The man is tall. tə maŋu:su yettarı ha.
163. These men are tall. i maŋsa tərli hə:ti.
164. That man is fat. tə maŋusu mətto ha.
165. That girl is here. tē çeđu itte ha.
166. That man is short. tə maŋusu akkuđu.
167. This man is blind. yə maŋusu kurdo.

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| 168. That woman is blind. | tə bayaku gurđi. |
| 169. He is lame. | tə kunṭə. |
| 170. She is lame. | tə kunṭə ~ kunṭi. |
| 171. The boy is big. | tə jilgə mətṭə. |
| 172. The boy is lazy. | tə jilgə daḍḍə. |
| 173. The boy is clever. | tə jilgə. uśaričə. |
| 174. The good boy. | tə eḷḷiri jilgə. |
| 175. The good girl. | tə eḷḷiri čedu. |
| 176. The good boys. | te yeḷḷiri jilge. |
| 177. The good girls. | ti yeḷḷiri čedva. |
| 178. The small child. | tə daklə dəkḷə. |
| 179. The small children. | ti dəkḷi dəkḷi. |
| 180. The big book. | tə tərḷə bu: ku. |
| 181. The big books. | ti tərli buka. |
| 182. The white horse. | tə paṇḍrə goḍə. |
| 183. The white horses. | te paṇḍre goḍe. |
| 184. The dark cloud. | tə kaḷə maḷabu. |
| 185. The dark clouds. | ti kaḷi maḷba. |
| 186. The green leaf. | tə paččə pa:ni |
| 187. The green leaves. | ti pačči paṇa. |
| 188. The large house. | tə tərḷə gə:ri |
| 189. The large houses. | ti tərli gəra.. |
| 190. The beautiful village. | tə porlučə gā:vu. |
| 191. The beautiful villages. | ti porluči gāva. |
| 192. This is good story. | ye eḷḷiri kate. |
| 193. This story is interesting. | ye kate eḷḷiri ha. |
| 194. I want this book. | maḷə ye bu:ku avo. |
| 195. Come here. | itte ye. |
| 196. Go there. | ti ja. |
| 197. Bring some water. | təmbə pa:ni a:ḍṭ. |
| 198. Call him. | təlle akəri. |
| 199. Sit down. | ka:ḷi bo:sṭ. |
| 200. Stand up. | uḷə ro:vu. |
| 201. Speak slowly. | uḷu:či bo:ḷṭ. |
| 202. Tell me a story. | maḷə ye:ki kate sa:ngṭ |
| 203. Break it. | ye puṭəvu. |
| 204. Take it. | ye gi. |
| 205. Hold it. | ye aṇ kə:ḷṭ. |

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| 206. Keep it down. | ye ka:l to:vu. |
| 207. Lift it up. | ye vo:ri aŋkəɫt. |
| 208. Read the book. | tə bu:ku o:dupɪ. |
| 209. Write the words. | tə šəbdə berəvu. |
| 210. Come to school. | šalenti ye. |
| 211. Go home. | gəra ja. |
| 212. Bring the book. | tə bu:ku magri a:ɫt. |
| 213. Call your brother. | tuɫʃə bavaɫe akə:ri. |
| 214. Sit down on the ground. | biye:ri bo:si. |
| 215. Stand on the bench. | bənçer ro:vu. |
| 216. Speak a word. | yek šəbdə bo:li. |
| 217. The dog is here. | tə kutrə itte ha. |
| 218. The dog is there. | to kutrə ti ha. |
| 219. The book is below the table. | tə bu:ku me:jiçə ka:li ha. |
| 220. The book is on the table. | tə bu:ku me:jiçə vo:ri ha. |
| 221. The sky is above. | maɫabu vo:ri ha. |
| 222. The earth is below. | buŋka ka:li ha. |
| 223. The tree is on this side. | tə ruŋku ye kares ha. |
| 224. The tree is on that side. | tə ruŋku tə kares ha. |
| 225. The tree is yonder. | tə ruŋku dəitte du:r ha. |
| 226. I am near the tree. | mi tə ruŋkaçə goṭṭe ha:vu |
| 227. I am far from the tree. | mi tə ruŋkaçəni du:r
ha:vu. |
| 228. I am close to the tree. | mi tə ruŋkaçə goṭṭe ha:vu. |
| 229. He is away. | tə du:r ha. |
| 230. He went away. | tə geɫə. |
| 231. He went up. | tə vo:ri geɫə. |
| 232. He went down. | tə ka:li illo. |
| 233. He fell down. | tə ka:li poɫɫə. |
| 234. Air is everywhere. | varə avge goṭene ha. |
| 235. He is nowhere. | tə ki:yi na:yi. |
| 236. I looked for it everywhere. | mi ye:si avge goṭene
bogtəlo. |
| 237. I found it no where. | maɫə ye ki gonsɫə na:yi. |
| 238. Come in. | bittur ye. |
| 239. Go out. | bayer ja. |

240. Step on the stone. donḍaḥ vo:ru ugavu.
 241. Go round. suttaḥ ja.
 242. Jump over the fence. kaṭeḥ vo:rne ka:mpī.
 243. Creep below the cart. gaḍiḥ mundle parppi.
 244. The bird is on the tree. tē pakuru ruṅkaḥ vo:ru ha.
 246. The bird is in the nest. pakuru guḍant ha.
 247. A big basket. tē tēḥ kurve.
 248. The basket is big. tē kurve tēḥ.
 249. Hard wood. gəṭṭaḥ ru:ṅku.
 250. The wood is hard. tō ru:ṅku gəṭṭī ha.
 251. A large leaf. tēḥ pa:ṇī.
 252. The leaf is large. tē pa:ṇī tēḥ.
 255. A red flower. tambe pu:ḷu.
 256. The flower is red. ye pu:ḷu tambe.
 257. A small room. ye dākḥ ko:ṇe.
 258. The room is small. ko:ṇe dākḥ.
 259. The dirty hand. tō kuskō aṭī.
 260. The hand is dirty. tō aṭī kuskō vo:ruṇu ha.
 261. I came yesterday. mi kəḷ illo.
 262. We came yesterday. ami kəḷ illo.
 263. I come. mi yetto.
 264. He killed the birds yesterday. tō tē pakransī kəḷ morovla.
 265. He is killing the bird. tō tē pakrale morovta.
 266. I shall come tomorrow. mi uddya yei:nī.
 267. He will kill the bird tomorrow. tō tē pakrale uddya moroidə.
 268. I come every day. mi koddavu yetto.
 269. He always kills the bird. tō koddavu tē pakrale morovta.
 270. I may come. mi ille tēru: jāle.
 271. He may kill the bird. tō tē pakrale morovla tēru: jāle.
 272. I should come. mi yei:nə.
 273. I should kill the bird. mi tē pakrale moroi:nə.
 274. I might come. mi yei:nə.
 275. He ought to write a book. tō ye:ki bu:ku berōi:di.

276. I want to come. mi ye:vlənni grahisovullau.
 277. He wants some money. tɔ tɔmbɔ pəisi avennu grahisovuta.
 278. I like to come. maɛ ye:ule.
 280. I came before you mi tuɟʒanə addi ye:iɲə.
 came.
 281. He will do the work tɔ tɔ vavaru tuɟʒanə addi
 before you did. kəridə.
 282. Who will come with maɛ saŋgati kɔ:n yetti.
 me?
 283. I shall come. mi ye:iɲə.
 284. My brother will come. maɟɔ ba:u yeidə.
 285. When are you going? tumi kodda ʒale u.
 286. We shall go tomorrow. ami uddya ʒato.
 287. When did he come? tɔ kodda illɔ.
 288. He came yesterday and tɔ kəli yeu:n gela.
 went away.
 289. It is well that he came. tɔ illyale eɟʒir ʒale.
 290. Go and come back. ʒavnu magri ye.
 291. I am not going. mi ʒat na:yi.
 292. I shall not go. mi ʒa:iɲa.
 293. Why are you not tu ka:y ʒat nayi.
 going?
 294. Why should I go? mi ka:y tə:si ʒaunɕə.
 295. I shall go after he tɔ illeɛɕəne miŋge mi
 comes. ʒai:nə
 296. I shall go if he comes. tɔ yetta tər mi ʒai:nə.
 297. You go. tu ʒa.
 298. What do you say? tu kay tɛ mɔntɛ.
 299. I told you to come. mi tu ye:nni muntɔ.
 300. I said nothing. mi ka:yi mɔnəɲna:yi.
 301. Why shall I speak? mi kittəsə bolanɕə.
 302. You should say thus. tu təsə mɔ:nɪ.
 303. What is this called? yelle ka:y tɛ nnu mɔnəɕə.
 304. Who is he? tɔ ko:nu.
 305. Where does he come tɔ kis yetta.
 from?
 306. Who are these men i maɲsa kɔŋkɔŋ addi illi.
 „who have come first?

307. They are merchants. te vyapari.
 308. Do not say so. tɔsɛ mɔnɔŋko.
 309. These are not good words. ye yeʃʃir šəbdə ni.
 310. What is that? tɛ ka:y tɛ.
 311. That is a house. tɛ yek gə:ri.
 312. Whose house is that? tɛ kɔnɔɕɛ gə:ri.
 313. It is mine. tɛ mɔʃʃɛ gə:ri.
 314. That house is to be sold. tɛ gə:ri dellɛla.
 315. What will you give for it? tu tɛlle ka:yɛ dele.
 316. You stay here, I shall go. tu ittɛ ro:vu, mi ʃato.
 317. Look at him. tellɛ bo:gi.
 318. I cannot do this work. mi yɔ vavaru kəri:na.
 319. They may ask me. tɛ mɔʃɛ iɕɕarti.
 320. They will ask me. tɛ mɔʃɛ iccarti.
 321. I have nothing with me. mɔʃɛ tɛɕɕɛ saŋgati ka:y.
 nayi.
 322. I made it myself. yɛ mi:ɕɕi kelo.
 323. You may go, I shall stay. tu ʃatɛ tə:ri mi ittɛ ro:vto.
 324. I shall not come alone. mi yeklaɕi yei:na.
 325. Can you do it? tu yɛ kə:rsi ga.
 326. We cannot do it. ami yɛ kəri:na.
 327. Every one went there. prati yeklɔ ti gele.
 328. Everything is lost. prati yek vɛstu taŋko:nu
 gele.
 329. All those whom you have called have come. tu kɔnɔʃɛ avge a:kərlega ti
 avgi illi.
 330. I came last of all. mi avgenɕɛnə paŋloni illo.
 331. He is the oldest son. tɔ tərɔ pu:tu.
 332. Invite them all for meals. tɛnsi avge ʃe:vʃɛ akə:ri.
 333. It is done. yɛ ʃalɛ.
 334. It may happen. yɛ vo:ydi.
 335. It has happened. yɛ ʃalɛ.

336. It is impossible. yə vo:yna.
 337. It is night. yə ra:ti
 338. Where do you live? tu ki asənce.
 339. Where have you been kəɖaplelə rati tu ki unte.
 during night.
 340. The house I live in is mi ro:vlyalə gə:ri unte lentu
 a large one. tərle.
 341. Are they at home? te gəra hə:ti ga.
 342. Let them all come. tənɪ avgənsi i ye:vle mo:n
 343. You must not remain tu ti ro:vle kammanɪ.
 there.
 344. Do not tell lies. ləttə məɳɔko.
 345. Not that one but this tə ye:k ni ye ye:k.
 one.
 345a. Let some one of you tumi konɔəri jaunu talle
 go and fetch him. soda.
 346. Who will give money tujje məttɪ yek maɳsale
 to a man like you? ko:ni pəise deydɪ.
 347. This is good, give me yə yejjeriɔɔə tē ye:k
 that one. malə di.
 348. What kind of work is kəsələ papaɔə vavaru ye.
 this?
 349. Besides this I want əslə ni:sə bodəli tɔmbə
 something else. və:stu malə avə.
 350. I want some more. malə tɔmbə dəitte avə.
 351. If you do not want tullə nukku tərɪ tə malə di.
 give it to me.
 352. Do not go to bəd so be:giɳi niʃolə jaunəko.
 soon.
 353. How are you related tu talle kə:sə saʊgatlə.
 to him.
 354. He is writing a book. tə yek bu:ku berovta.
 355. I shall take so much mi tu gə:tleləɔə ədikə
 as you give. gei:nə.
 356. Open this door. yə da:rə ka:di.
 357. Close the door. tə da:rə ga:li.
 358. I have never seen you mi tullə yeɔɔə addi
 before. bogunə na:yi.

359. I used to meet him. mi tellē koddau bogto.
 360. Have you got no house? tulle gærə nā:yi ga.
 361. If it rains the harvest will be good. pavst ille tərī beṇṇi yejṛi o:ydu.
 362. Why have you left your work half-done? tujṣe vavaru ərdə vovuṇu votana tu kittelē gelē.
 363. It is of no use. ye kitte suvṇu nukko.
 364. Come after four o'clock. čar gəṇṭe čanə miḷge ye.
 365. Come within an hour. yek gəṇṭvə vətana ye.
 366. Do whatever you like. tulle kā:y tē avega tē kərī.
 367. What is the use of these men? one is enough. tē mansancənə kā:ytē upəyo:gi ha, yeklə ave titte ha.
 368. We came by this road. ami ye margē illo.
 369. We came in a cart. ami ye:kī ga:dinti illo.
 370. We came on foot. ami čeləṇu illo.
 371. I went there. ami ti gelo.
 372. He went to school. tō ša:lenti gelō.
 373. I have gone to my friend. mi majē jo:stičē ti gelo.
 374. She has gone to her mother. tē tēččē bā:ičē goṭṭe gelē.
 375. I had done this before. mi ye addi kelau.
 376. He had spoken this to be before. tō ye majṇaṇu addi muntəla.
 377. He had gone before I came. mi yeuṇčəṇə addi tō ti gelō.
 378. He was asleep when I went to see him. mi tellē boguḷē yettana tō niḷalantō.
 379. He was lying down and reading. tō kā:li niḷoṇu o:dupta.
 380. He was lying on the ground when I saw him. mi tellē bogtana tō biye:ri niḷalantō.
 381. He had done this before I reached him. mi tēččē goṭṭe pavančəṇə addi tō ye kelantē.
 382. He may be married. tō vərādi oidī
 383. If horses had wings they would have flown. goḍensī paka asti tərī tē rā:bətentē.

384. If he has studied he *tə siŋkolə əstə tət yeʃʃirt*
will succeed. *vətontə.*
385. If the train is late we *tə rayli kədsolə əstətər*
shall catch it. *amaʃə gostəntə.*
386. I came out of the *mi gəraŋst baye:ri illo,*
house.
387. He came through the *tə tə gadyantlə illo,*
field.
388. She collected the fallen *tə podlele ambe kuʈovla.*
mangoes.
389. Printed book is easy *ačči keleʃə bu:ku o:dupuʃə*
to read. *sulabu.*
390. How far will you *tu kətti du:rsu illə,*
come?
391. I shall come as far as *mi tuʃʃə gəračani du:rsi*
your house. *illo.*
392. I never left my native *mi maʃʃə upəʃlə gā:u*
town till now. *soʃi:na.*
393. Do't go before I come. *mi yeunčanə addi ja:u*
nəko.
394. He may still come. *tə be:gini ye:idu.*
395. It is late. He will not *anta keʈuslə tə ye:ina.*
come now.
396. He will come after *tə ye:ki vərkačanə miŋge*
a week. *yeidi.*
397. How tall you have *tu kətti yettarī vadləst.*
grown!
398. He seems still young. *tə dəklaŋu dista.*
399. Some are new, some *təmbə nəvəʃ təmbə unə.*
are old.
400. His brother is not so *təččə ba:u dəitte uʃari*
clever. *na:yi.*
401. Learn one lesson every *prati di:sɪ yeuku pa:ʈa*
day. *siŋkt.*
402. How many words you *tulle kətti šəbdɪ gənta.*
know?
403. This water is not drink- *ye paŋi ka:vʃə untaləni.*
able.
404. This is not eatable. *ye ka:vʃə untaləni.*
405. Is such a thing *əssələ vostu oidga.*
possible?

406. Who knows ? koṇaḷe gānta.
 407. What do you want ? tulle ka:yte ave.
 408. Work in the day and sleep at night. di:sa vavaru kəruṇu rati ni:ḷi.
 409. A month has thirty days. ye:k mēinele ti:si di:si.
 410. There is a stone in the mango. a:mbyaḷe bitturn ye:k donda ha.
 411. A bull has two horns. ye:k bēilale do:ṇu siḡga ha:ti.
 412. This is my usual food. ye mi koddavu katele kaṇe
 413. Some fish are big, some are small. toḍi masli tə:rli toḍi dākli.
 414. The snake moves zig-zag. səropu vərəvərə jata.
 415. The snail moves slowly. lalki ulu:ci jata.
 416. The dog runs fast. kutro jo:ru dā:uta.
 417. Keep the fruit covered. ambə dampunu to:vu.
 418. Birds have wings. pakransi paka ha:ti.
 419. I was afraid of the tiger. mi vagaḷe boguṇu biyaḷo.
 420. Those girls missed the way. ti čedva va:t čukovḷaṇi.
 421. The cat bit the child. maṇjuru daklyale jodla.
 422. Then the dog got the way. kutrale magri va:t go:nsli.
 423. My sister recited the poem. maḷe bēiṇi ye:ki pəddyə muntla.
 424. That woman drank water. tē baya:ku paṇi kədlati.
 425. He learns Marathi. tō mərəṭi siḡta.
 426. I shall give you the book when you come. tu yettana tō bu:ku mi tulle dei:nə.
 427. Do not ask for the book which I have not read. male o:dupuṇu o:isəru bu:ku iččaruṅko.
 428. Come as soon as you have finished the work. tu vavaru muṭṭa votana ye.
 429. Come after finishing the work. tu vavaru muṭṭa jalle miṅge ye.

430. The bird flew over tɛ pa:kəru gəraʃɛ vo:rne
my house. ra:bɛ.
431. That very lion slept tɛ simma tɛʃʃi ruŋkaʃɛ
under that very tree. munda niʃale.
432. Rama walks very fast. ra:ma ʃo:ru ʃalta.
433. The bird on the tree is ruŋkaʃɛ vo:ru untele
singing. pakəru pəddyɔ saŋta.
434. The bird is on the tree. tɛ pakəru ruŋkaʃɛ vo:ru
ha.
435. Who works hard gets ko:nu ʃo:ru vavare karta
the fruit. ga talle tɔ a:mbɔ gōvsta.
436. What did he see tɔ a:ʃi ka:ytɛ bogtla.
to-day?
437. What are you reading? tu ka:ytɛ o:dupte.
438. Do you read? tu o:dupte ga.
439. Which boy fell from kə:lɪ tɛ ruŋ kasu keillɪ
the tree yesterday? ʃilgɔ poɖlɔ.
440. Whose boy sings more ramaʃɛnə yeʃʃiri kənaʃɔ
sweetly than Rama? ʃilgɔ pəddyɔ saŋgadi.
441. Why did they send you tɛ tulle itte kittele daɖlaɪ.
here?
442. I consider Hari as my həri maʃʃa ba:uɪu mi
brother. grahis:o:llavu.
443. Dasharatha appointed ra:ma ra:ʃaɪu dəʃəɾət
Rama king. niʃʃəyə kela.
444. Hari decided to go həri ti ʃa:vləɪnu grahis:o:-
there. vɭa.
445. He is clever in singing. tɔ pəddyɔ saɪtalɛnti
uʃari.
446. I study in the night. mi rati siŋto.
447. He learns at home. tɔ tɛʃɛ garaʃɪ siŋta.
448. I decided to go. mi ʃa:vlɛ grahisovɭau.
449. He never sleeps by tɔ di:sa koddau niʃət nayi.
day.
450. The elephant is the ɛsti avgɛ murganʃɛnu
biggest animal. tərɛ.
451. He sits at home since tɔ kəɭiʃʃani miŋgɛ gəra
yesterday. bosla.

452. You should not read tu daitte o:dupunjo.
much.
453. Put the cap on the ti topi taklari to:vu.
head.
454. Ten mangoes for a yek ru:pəyle da ambe.
rupee.
455. I got a letter. mi ye:ki ka:gadi adlo.
456. The dog bit Rama. to kutro ra:mele čavlo.
457. The mother gave me ba:i ma:le ye:ki bu:ku
a book. delaṇi.
458. He died of fever. to a:ṅgi tapanu melo.
459. He works with delight to sonto:senti vavaru
karta.
460. Come after one hour. ye:ki gəṇṭečana miṅge ye.
461. He went away with his to tečče javli ge:un gelo.
clothes.
462. I cut the mango with mi te su:riyenta to amba
the knife. kaplo.
463. He will remain in to ye:k maino pu:na rovt.
Poona for a month.
464. He calls me. to ma:le a:karta.
465. He went out while it pa:vs yettana to bayeri
was raining. gelo.
466. Ram is my brother. ramə maṛjo ba:u.
467. Hari reads the letter. həri te ka:gadi o:dupa.
468. The teeth of a black te ka:le kutreče da:nti.
dog.
469. The mirror fell from ti kanneti ma:le a:tilsu
my hand. poḍli.
470. He came out of my to ma:le ko:nesu bayeri
room. illo.
471. His house is larger tečče gə:ri maṛje gəračenti
than my house. tarle.
472. He brings a hat. to ye:ki topi getlati
473. He brings his boy. to jilgo a:lta.
474. Ram should try. ra:mə prəyətṇ kə:rə.
475. Ram got work. ra:mele vavaru gonsolo.
476. Ram called his friend. ra:mə tečče jostile a:kərta.

477. Ram brought a cart. ra:mə ye:k ga:di aḍla.
478. Ram goes to the village. ra:mə tɛ gavanti Jata.
479. He waters the tree. tɔ tɛ ruḡkale paṇi votta.
480. I gave him a book. mi tɛlle ye:ki bu:ku delo.
481. He sees Rama. tɔ ra:meɭ bogta.
482. He catches the horse. tɔ tɛ go:ḍɛle dɔ:rta.

CHAPTER V

VOCABULARY

əḍou V.	to press.
ənni N.	boiled rice.
ədki Adj.	more.
ilədi N.	turmeric.
ilədi Adj.	yellow.
i : sti N.	elephant.
akəri V.	to call.
akka N.	elder sister.
akkuḍu Adj.	short.
aga:ri N.	garden.
agiçi peṭṭi F.	match box.
aṅkəḷi V.	to raise, to lift.
aṅko:u V.	to ride, to drive.
aṅgi E.	frock, shirt.
aṅṭa bo:ṭi M.	thumb.
ačči kə:ri V.	to print.
aṅṅa M.	grand father.
aṅṅi F.	grand mother.
aṅṅimiri N.	rainbow.
aṅṅurɔ M.	fig.
aṅi F.	cow shed.
aṅou V.	to remember, to think.
aṅɔ	memory.
aṅlu F.	jack fruit pit.
aḍige kə:ri V.	to cook.
aḍige kərtəɔ M.	cook.
aḍuku F.N.	bone.
aḍuve N.	rafter.
aḍve Adj.	horizontal.
aṅikəṭṭi M.N.	dam.
aṅi	and
aṅṅa M.	elder brother.
atačɛ ga:ṅṅi N.	elbow.

addi Adv.	before.
antəri V.	to spread.
anta Adv.	now.
andaĵi N.	idea, thought, guess.
apađi V.	to touch.
apki rti F.	blame, infamy.
appal ₃ M.	papad.
ami Pro.	we
ambəti Adj.	sour.
ambəđi V.	to plough.
ambari V.	to low.
amb ₃ M.	mango.
ayki V.	to hear.
aytva:ri M.	Sunday.
aysi N.	ice.
araməne N.	palace.
arde Nu.	half.
arveča da:ri N.	creek, bay.
avgge Adj.	all.
alo:čəna F.	consideration.
almara N.	niche.
avəli V.	to tighten, to tie.
ave Indi.	to need, want.
avkou V.	to shake.
alet: kə:ri V.	to measure.
a:kari	form.
a:gi F.	fire, flame.
a:guđu F.	hoof.
a:čari M.	black-smith.
a:ĵi Adv.	today.
a:t: Nu.	eight.
a:đi V.	to bring, to earn.
a:đuku M. F.	bone.
a:ni F.	nail (of iron).
a:ndi N.	testicles.
a:t: M.	hand.
a:dne de:st V.	to order.
a:dle N.	a kind of serpent.

a:nti F. N.	intestine.
a:fimti N.	opium.
a:širvadi N.	blessing.
a:širvadi de:sti.	to bless.
a:še kə:ri V.	to hope.
ā:sti V.	to smile, laugh.
a:sa Adj.	greedy.
a:spəti N.	hospital.
a:likayi N.	hail.
ikkāli F.	pincers.
iččari V.	to ask.
iṭṭige N.	brick.
iṭṭeni F.	ladder.
itte Adv.	here.
inḡini N.	engine.
irgəli V.	to bloom.
irḡəti N.	curds.
irde N.	heart, chest.
irdeče gu:ḡu N.	rib.
ivače ka:li N.	winter.
iskəri V.	to furrow, to scrape.
istri pəṭṭi F.	the iron.
i:ki N.	poison.
i:ki V.	to sell.
i:ḡi V.	to go off, to be extinguished.
i:ndi M.	a kind of palm tree.
i:si Nu.	twenty.
i:sari V.	to forget.
i:ščeri N.	easy chair.
ugau V.	to climb.
uggədi V.	to open.
uḡḡəḡu Adj.	bright
uḡḡoḡu M.	light.
uḡve Adj.	right (hand).
uḡu N.	iguana.
uḡki F.	hiccough.
uṇṭou V.	to stick.
uta:ri V.	to climb down.

uttərī de:sī V.	to answer.
uda:rī V.	to vomit.
uda:ri Adj.	generous.
udesi N.	morning.
udde Adv.	tomorrow.
unču Adj.	long.
undəlt V.	to swing.
undi:rī M.N.	mouse.
upəde:šī de:sī V.	to preach, to advise.
upəyogī kə:rī V.	to use.
upaḥī F.	birth.
upasī kə:rī V.	to fast.
ubau V.	to sweat.
ubavne N.	sweat.
ube Adj.	vertical.
ūbero:vu V.	to stand.
umbəlt V.	to root out.
umbura M.	threshold.
uyyele N.	swing.
uru:tī N.	circle.
urou V.	to save.
urləpt V.	to roll.
ulučī Adv.	slowly.
uša:ri Adj.	clever, brave.
uṣṇu Adj.	warm.
uslou V.	to be rash.
u:tī V.	to rise.
u:ṇu Adj.	hot.
u:mpī V.	to sow.
eklōt Adj.	alone.
eḥḥirī Adv.	loudly.
e:kī Nu.	one.
e:kīkuḥī	one by one.
e:ṇī F.	braid of hair.
ε:plī N.	apple.
oggattī	together.
oggarṇe ga:lī V.	to pulverise.
orpoḍī V.	to attack.

olənti F.	wall.
o:i	yes.
kəṭṭamalkari N.	a kind of serpent.
kəḍap̄i V.	to cross.
kəḍsou V.	to delay.
kəṇək̄i F.	bamboo.
kəppi N.	cup.
kəppali ~ kəpali N.	forehead.
kərgəli N.	marble, ball.
kərgəle N.	bangle.
kərgou V.	to dissolve, to melt.
kərc̄i kə:ri V.	to spend.
kəṛjuro M.	date palm.
kəvi M.	poet, author.
kəse Adv.	how.
kə:ṇ̄i V.	to dig.
kə:ri V.	to do.
kə:li Adv.	yesterday.
kilgi F.	pit.
kilgi Adj.	deep.
kiṣṭi Adj.	difficult.
kakeci mundu N.	armpit.
kajaki N.	coconut skin.
kaja:li N.	collyrium.
kaju M.	cashew nut.
kaṭi F.	stick.
kaṭṭoṇi M.	building.
kaḍlela Adj.	open (door etc.)
kaṇe N.	food.
kaṇḍali N.	net.
kaṇḍou V.	to itch, to scratch.
kata:li N.	rock.
kate N.	story.
katteri F.	scissors.
katte N.	donkey.
kandi F.	branch.
kannəḍəka N.	spectacles.
kannaḍi F.	mirror.

kansalt N.
 kapasu N.
 kapalt N.
 kappə N.
 kapri F.
 kamant N.
 kampi V.
 kambəlt F.
 kayiba:lt F.
 karađi N.
 karə N.
 kargəlt N.
 karpeđi N.
 kali Adj.
 kali:đi N.
 kałukku M.
 kale N.
 kale Adj.
 kalkađi N.
 kavađi N.
 kavi:lt F.
 kavlo M.
 ka V.
 ka:čo M.
 ka:nt M.
 ka:ndi V.
 ka:nčunə M.
 ka:ndi M.
 ka:ndi F.
 ka:pi V.
 ka:po M.
 ka:fi N.
 ka:mpi V.
 ka:yammu Adj.
 ka:yte
 ka:rəte N.
 ka:ri N.
 ka:lə Adv.

cheek.
 cotton.
 forehead.
 frog.
 tile.
 arch.
 to jump.
 blanket.
 saw.
 bear.
 shore, edge.
 marble (ball).
 carpet.
 empty.
 liver.
 darkness.
 courtyard.
 black.
 sugar candy.
 cup-board.
 pan.
 crow.
 to eat, to drink.
 loin-cloth.
 ear.
 to thrash the corn.
 file.
 shoulder.
 branch.
 to reap, to cut.
 phlegm.
 coffee.
 to jump.
 permanent.
 what.
 bitter gourd.
 car.
 low, down.

ka:laŋgi F.	sock.
kā:sali N.	cheek.
kikli kə:rī V.	to titilate.
kiḍḍ M.	worm.
kirme N.	mucus, phlegm.
kise N.	pocket.
ki	where.
ki:rī M.	parrot.
kuṭumba M.	family.
kuṭou V.	to gather.
kuṭṭḍ M.	he-goat.
kuṇṭḍ Adj.	lame.
kunḍeḥḍ M.	squirrel.
kutṛḍ M.	dog.
kudkḍ M.	fox.
kuppi F.	glass, bottle.
kubali N.	top of the roof.
kumbarī M.	potter.
kuri N.	sheep.
kuruve N.	basket.
kuroḍi F.	coconut kernel.
kurḍḍ Adj.	blind.
kurli F.	crab.
kurši N.	chair.
kullḍ Adj.	dwarf.
kusaktī Adj.	rotten.
kusali	rest.
kusou V.	to cause to rot.
kuske Adj.	dirty, bad.
ku:rolu N.	hornet.
ku:li M.	labourer.
ku:lu Adj.	mad.
ku:sī V.	to rot.
kele N.	plantain..
kelmbḍ M.	plaintain tree.
ke:ki N.	cake.
ke:li V.	to play.
ke:səri M.	mane.

keṇḍlī N.
 kēlsī M.
 kē:sī M.
 koṣṭpou V.
 koḍu Adj.
 koḍe N.
 koḍke ~ koḍkē N.
 kottumbro M.
 kobbu M.
 kobbuḇe a:lē N.
 komḍo M.
 kombāstī V.
 kombanḇe:lī M.
 koytō M.
 korē N.
 kolndirī N.
 kovā:tī N.
 kovṇḍī N.
 ko:gi F.
 ko:gile N.
 ko:ṅkī V.
 ko:tī F.
 ko:ṇu Pro.
 ko:nḇī V.
 ko:lera N.
 ko:sigadḍe N.
 koḍke N.
 koḍpeṇḍo M.
 kōṇe N.
 koḍḍa Adv.
 kōlar
 kōvaḷa M.
 ko:ṅku F.
 ko:ṭe N.
 kramo M.
 kra:yī F.
 krjṣhika M.
 kla:rki M.

candle.
 barber.
 hair.
 to boil.
 bitter.
 umbrella.
 shed, hut.
 coriander.
 sugarcane.
 sugarcane crusher.
 cock.
 to prick, to stab.
 a kind of worm.
 sickle.
 shovel.
 rat.
 egg.
 hen.
 mango pit.
 cuckoo.
 to cough.
 coat.
 who.
 to pluck.
 cholera.
 cabbage.
 hut.
 pitcher.
 room.
 when.
 collar.
 pumpkin guord.
 cough.
 castle.
 habit.
 price.
 farmer.
 clerk.

kṣāme de:sī V.	to forgive, to pardon.
kṣāyī M.	tuberculosis.
gəṭṭī Adj.	strong, hard.
gəḍiyara N.	clock.
gəṇṭe N.	bell.
gətlela Adj.	closed (door, etc.)
gəna Adj.	solid.
gəruṭa M.	nest.
gərgasī N.	saw.
gəṇṭo M.	nest.
gəlo M.	throat.
gə:ṇī Adj	thick.
gīndī M.	sandle wood tree.
gī:ri N	house.
gaḍgo M.	jar, pitcher.
gaḍḍo M.	beard, chin.
gaṇiga M.	oilman.
gaṇḍiḥe mulō M	buttock.
gaḍo M.	field.
garuḍo M.	eagle.
gavaṇī M.	wheat.
gā:u N.	village.
ga:ji F.	thunder.
ga:ṭī V.	to grind
ga:ḍī F.	cart.
ga:ṇile N.	tumour.
ga:ri N.	kite, hawk.
ga:li V.	to put.
giḍou V.	to send after.
gilitu:mbu N.	window.
gi V.	to take.
gi:di M.	vulture.
gi:mu M	summer.
gi:li V.	to swallow.
guṭṭu N.	secret.
guntə kə:ri V.	to remember.
gundəsī V.	to kick.
gubbi F.	button, sparrow.

gurvari Adj.
 gurvar ro:u V.
 gurati N.
 gu M.
 gu:mæ N.
 gu:du M.
 gere o:d+V.
 gelpati F.
 ge:t+ N.
 gotte ~ gotte
 gotte ~ gotte
 godani N.
 godo M.
 gonče N.
 gönsi V.
 go:u M.
 go:du Adj.
 go:nu F.
 go:di N.
 go:ru N.
 go:la M.
 go:li N.
 go:li kayi N.
 go:vati N.
 go:du N.
 go:t+ N.
 granta N.
 gra:nt N.
 gra:mi M.
 grahisau V.
 gla:st N.
 čakræ M.
 čakrævarti M.
 čadqi F.
 čeraki N.
 čevkati N.
 čevkka Adj.
 čevkko M.

pregnant.
 to conceive.
 sign.
 excrement.
 owl.
 cage.
 to draw a line.
 cheek.
 gate.
 at.
 nearer.
 godown.
 horse.
 bunch.
 to find out.
 husband.
 sweet.
 centipede.
 wheat
 cow.
 sphere.
 a kind of tree.
 marble (ball), pebble.
 straw.
 gur.
 hay, straw.
 volume.
 eclipse.
 village.
 to think.
 glass.
 wheel.
 sovereign king.
 short pant.
 spinning wheel.
 sash.
 square.
 handkerchief.

čə:ndi M.	ball.
ča:ti.	whip.
čanpə ~ čandə N.	moon-light.
čamčə M.	spoon.
čalpi F.	sieve.
čalou V.	to move, to shake.
ča:u V.	to chew, to bite.
ča:ti V.	to lick.
ča:netə N.	baldness.
ča:netə yə M.	bald.
ča:yə M.	tea.
ča:ri F.	gram.
ča:ri Nu.	four.
ča:re Adj.	oblique.
ča:li V.	to churn.
čikkəli F.	mud.
čikku N.	a kind of fruit.
čita:li N.	deer.
čitra N.	picture.
čimti F.	tongs.
čimničə gu:du M.	lamp (of oil).
čimmə tə:li N.	kerosene oil.
čimmə N.	eye-brow.
či:nči F.	tamarind.
či:nčaṭi F.	frying pan.
či:pu N.	bolt, latch.
či:pə N.	plantain flower.
čimpi ~ či:pi V.	to suck.
či:ri V.	to saw, to split.
či:lo M.	bag.
čukkoṭu Adj.	good, strong.
čulto M.	paternal uncle.
čulti F.	paternal aunt.
ču:du F.	torch.
ču:lu F.	oven.
četpi F.	condiment.
čeḍu N.	girl.
čeppu N.	green coconut.

černbuŭi M.	copper smith.
če:mbu N.	copper.
če:ri V.	to graze.
če:li V.	to walk.
čottɛ N.	lame person.
čonŭli F.	penis.
čolotŭ V.	to rub.
čo:ri V.	to steal.
čoli V.	to rub.
čortɔ M.	thief.
Ĵəŭŭt Adj.	heavy.
Ĵəbku.	whip.
Ĵəmkana N.	carpet, rug.
Ĵəgəkə:ri V.	to wake up.
Ĵəgəro:u V.	to remain awake.
Ĵəgɔ M.	place.
Ĵəmindari M.	landlord.
Ĵəyliko:ri V.	to imprison.
Ĵalli F.	pebble.
Ĵəvəi M.	son-in-law.
Ĵavli F.	cloth.
Ĵa V.	to go.
Ĵəgrutɛ Adj.	careful.
Ĵa:ŭgi N.	thigh, hip
Ĵa:ŭt V.	to swell.
Ĵa:ti F.	caste.
Ĵa:du F.	magic.
Ĵa:li F.	plant.
Ĵirou V.	to carve.
Ĵiledomru N.	window.
Ĵilgɔ M.	boy.
Ĵi:ŭɛ N.	hood of a cobra.
Ĵi:bi F.	tongue.
Ĵi:re N.	cumin seed.
Ĵivəni N.	life.
Ĵi:vəni Adj.	alive.
Ĵuŭtu F.	tuft of hair.
Ĵune ~ Ĵune Adj.	old.

ĵū M.	yoke.
ĵe:vu V..	to eat.
ĵerṇḍo Adj.	old.
ĵeva:ṇi N.	meals.
ĵoiṣo M.	astrologer.
ĵote	pair.
ĵo:ḍi V.	to thrash, to beat.
ĵo:ri Adj.	brave.
ĵo:ru Adv.	fast.
ĵo:sti M.F.N.	friend.
ĵo:le N.	saliva.
ĵo:lo M.	jawar.
ṭakli F.	roof.
ṭakle N.	head.
ṭikli F.	branch, twig.
ṭikli F.	ear ornament.
ṭe:lari M.	tailor.
ṭeksi M.	taxi.
ṭe:pi N.	tap.
ṭoki V.	to shoot.
ṭoppi F.	cap.
ṭo:ki V.	to shoot.
ṭo:ṅku F.	beak.
ṭo:meṭo N.	tomato.
ḍakeri ka:ḍi V.	to belch.
ḍebbi F.	tin.
ḍali F.	mat.
ḍave Adj.	left (hand).
ḍa:mpi V.	to shut.
ḍa:vu F.	ladle.
ḍukoru M.	pig.
ḍəṅgiyo M.	guord.
ḍebəru M.	louse.
ḍere N.	tent.
ḍəṅgoru-ḍəṅgari M.	hill.
ḍompari M.	elbow, knee.
təṅgi N.	younger sister.
tamma M.	younger brother.

tətkala Adj.
 tərki kə:ri V.
 terno Adj.
 tərli ba:i F.

tərle Adj.
 tərle kə:ri V.
 təla:ti M.
 təlvəri N.
 tičči
 tičči Adj.
 tiŋdi Adj.
 tiŋgi Adj.
 takali N.
 taŋte ~ tətŋte N.
 taŋpe N.
 tandalu M.
 tapou V.
 tambe Adj.
 tamma M.
 tayari
 talati M.
 talimbu N.
 ta:ki N.
 tā:ŋki V.
 ta:di F.
 ta:nə F.
 ta:mare N.
 ta:le N.
 ta:lo M.
 tiggatigga.
 tirŋgovu V.
 tirgəne N.
 tilače te:li N.
 ti Adv.
 ti:nī Nu
 ti:li N.
 tə Pro.

temporary.
 to guess.
 young.
 maternal aunt, elderly woman.
 big, great.
 to swell, to stretch.
 palm of the hand.
 sword.
 like.
 flat.
 cool, cold.
 low.
 spindle.
 lid, pan.
 winnowing basket.
 rice.
 to heat, fry.
 red.
 younger brother.
 ready.
 palm of the hand.
 pillow.
 butter milk.
 to throw.
 palm tree.
 thirst.
 lotus.
 lake.
 cymbal.
 three by three.
 to steer.
 screw.
 til oil.
 there.
 three.
 sesamum.
 thou, you.

tun̄kari V.	to spit.
tun̄du kə:ri V.	to break.
tumi Pro.	you.
tumbi N.	black bee.
tuləsi F.	basil.
tu:ki V.	to hang.
tu:pu N.	ghee.
te Pro. M.	they.
tə Pro. M. F.	that.
teṇle N.	a kind of fruit.
tədərnu.	because of.
tə:li N.	oil.
to Pro. F.	they.
torā:čə Adj.	rich.
tovse N.	cucumber.
to:(v)u V.	to keep, to put
to:fi M.	sweeper.
to:rtu N.	towel.
tə Pro.	he.
təmbə Adj.	few, some, little.
tərlə Adj.	big.
təso M.	hare.
tə:ndi N.	face.
tə:ndi pəsəri V.	to yawn.
tra:si N.	balance.
dəytte Adj.	many much.
dəyri~deyri Adj.	bold.
dəkle Adj.	small, young.
dəkleṁiri N.	black pepper.
dəriyo M.	sea.
dərji M.	tailor.
dəskati N.	signature.
də:ri V.	to hold, to catch.
də:rnu.	because of, due to.
da Nu.	ten.
dakou. V.	to show.
dakle N.	child.
daḍe N.	bar.

dađo M.	mollar tooth.
daņđo M.	crutch.
danu M.	bow.
dali F	mat.
dāvu ~ dā.vu V.	to run.
da:kətri M.	doctor.
da:đi V.	to send.
da:de N.	tusk.
da:nti M.	tooth.
da:ri N.	door.
da:li N.	dal.
da:ličini.	cinamon.
dā:vu V.	to run.
dā:vu M.	fog.
divo M.	lamp.
di:ri M.	husband's younger brother.
di:sī M.	day.
duņko:tu M.	tobacco.
duņti F.	smoke.
dudačo M.	milkman.
dubou V.	to milk.
dušta Adj.	wicked.
du:du N.	breast, milk.
du:pe N.	grave.
du:mikə:tu M.	comet.
du:rə de:sī V.	to complain.
du:ri ~ du:ru.	far.
du:lu M.	dust.
deyri Adj.	bold.
de:vi N.	goddess.
de:vu M.	god.
de:vdari M	pine tree.
de:vlu N.	temple.
de:sī V.	to give.
de:nti N.	stalk.
doggadogga.	two by two.
đođou V.	to hide.
doņđo M.	stone.

dorəggī Adj.	crooked, rough.
do:(v) V.	to wash.
dō:u M.	mist, dew.
do:nu Nu.	two.
do:ru M.	rope.
dəṇḍə M.	stone.
dəḷə M.	eye.
dra:kṣā N.	grape.
dvi:pa. M.	island.
dve:ṣī kə:rī V.	to hate
nərsī N.	nurse.
nīmḃī V.	to believe
nakaṇḇe ḍəḷə M.	nostril.
nakuḍu N.	fuel, wood
nagḍə Adj.	naked.
naṅgoru M.	plough.
maṇḇe kə:rī V.	to blush.
nattər ro:u V.	to remain silent.
nayṣe kə:rī V.	to destroy.
narkī V.	to groan.
narolu M.	coconut.
narlaṇḇe tē:lī N.	coconut oil.
nalige N.	tube.
navi:lī N.	pacock.
naskī F.	nail, claw.
na V.	to bathe.
na	not.
na:i~na:y.	not.
na:ki N.	nose.
na:ṇī V.	to dance.
na:ṇige N.	shame
na:mi M.	a mark on the forehead.
na:yṣe.	without
na:vu N.	name.
niṭikrī N.	star.
nidi N.	gum of the tooth.
nidi M.	treasure.
nibarī N.	sunshine.

nimbu N.
 niščəyə kə:rɪ V.
 nisa:rɪ V.
 ni:rikoʈlə N.
 ni:ruli N.
 ni:li Adj.
 nunnu N.
 ne:yi F.
 neyi pərtənče.
 neyə ~ nəyə Adj.
 ne:sɪ V.
 novə ~ nəvə Adj.
 novri N.
 novrə M.
 novvu Nu
 no:tɪ V.
 nə:to.
 nə:ʈə to:vu V.
 nəre N.
 pəʈɪ F.
 pəɖlə N.
 pəddyə sa:ɪ ʈi V.
 pəratɪ V.
 pərikša kə:ri V.
 pəriyə M.
 pəsərit V.
 pili F.
 pakuru ~ pakoru N.
 pakē N.
 pakka Adv.
 pakli F.
 paččē Adj.
 paṭṭaṇə N.
 paṭloni.
 paṭloni ʃa V.
 paḍi N.
 paḍə M.
 paṇi N.

lemon.
 to decide.
 to slip.
 chicken pox.
 onion.
 blue.
 lip
 river.
 flood.
 smooth.
 to wear.
 new.
 bride
 bridegroom.
 nine.
 to pick up.
 aim.
 to take aim.
 foam.
 girdle.
 cradle.
 to sing.
 to turn.
 to test, to examine.
 stream.
 to spread.
 plank
 bird.
 roof.
 quickly.
 petal.
 green, raw.
 town, city.
 behind.
 to follow.
 female calf.
 calf.
 water.

paṇḍrṇ Adj.	white.
paṇṇoru M.	plough share.
panneri N.	rose.
papaḥ Adj.	poor.
pāyāci ṭikli F.	sole.
pāyāci:li M.	ankle.
pāyācē mundarṇ M.	heel.
pāyācē bō:ṭi M.	toe.
pāyācē mu:ndu N.	foot.
payilva:nt M.	wrestler.
payṇamu F.	pajama.
parode N.	screen.
parṇki V.	to scratch.
parpi V.	to creep, to flow.
palaha:nt N.	breakfast.
palla N.	lake.
palli N.	house lizard.
paḷḷe N.	cradle.
pavḍeri N.	powder.
pa:ki N.	wing.
pa:ki jo:ḍi V.	to flutter.
pa:ṭi F.	back.
pa:nt N.	leaf.
pa:te N.	butterfly.
pa:di V.	fart.
pa:nḥi Nu.	five.
pa:pi ~ pa:pu Adj.	poor.
pa:maji N.	moss.
pā:yī ~ pā:i M.	leg.
pa:ya M.	foundation.
pa:ykane N.	privy.
pa:rivala N.	pigeon.
pa:li N.	root.
pa:laki N.	palanquin.
pa:vi V.	to reach.
pa:vsī ~ pa:vsu M.	rain.
pikast N.	pick axe.
pikē ~ pi:kē Adj.	ripe.

pingani F.
 pittale N.
 pittt N.
 pinjt V.
 pinni N.
 pimpelu F.
 pilmpet V.
 pi:ti N.
 pinsi N.
 pugou V.
 pukkoṭu Adj.
 puja kə:ri V.
 puṭou V.
 pude ja V.
 pursa N.
 puḷači ma:li F.
 puḷoṇu F.
 pulli M. N.
 pusla:ri M.
 pu M.
 pu:ṅki V.
 pu:tu M.
 pu:ri V.
 pu:ra.
 pu:li N.
 pū:si V.
 peṭou V.
 peṭṭi F.
 peḍiṃpe:ḍi F.
 pe:ndi F.
 pe:rulu M.
 pēu V.
 paṅka:ti N.
 pe:nti N.
 pa:nta N.
 poggali V.
 poṭṭo Adj.
 poṇi F.

small bowl.
 brass.
 bile.
 to tear.
 pin.
 pihal tree.
 to wring.
 flour.
 feather.
 to swell.
 useless, lazy.
 to worship.
 to break.
 to lead.
 a kind of reptile.
 garland.
 sand.
 grand chind.
 fisherman.
 pus.
 to blow.
 son, nephew.
 to bury.
 all, full.
 flower.
 to wipe.
 to burn, to light.
 box.
 verandah.
 oil cake.
 guava.
 to float, to swim.
 waist.
 pant.
 bazar.
 to scatter.
 deaf.
 comb.

poṇosu M.	jackfruit.
podri F.	vagina.
poroti V.	to fall.
porlu Adj.	fine, pretty.
polige kə:ri V.	to weave.
po:ḍi V.	to fall.
po:nči V.	to pinch.
po:palī N.	areca nut.
po:rti ᳚pəratī V.	to turn.
po:li N.	scorpion.
po:stiməni M.	postman.
pəḍə M.	bread.
pā:u.	parched rice.
po:ti ᳚pə:tu N.	belly.
pə:ḍi M.	blister.
po:li.	fruit.
prəkruti F.	nature.
prəyaṇi kəri V.	to depart.
prəyətnə kə:ri V.	to try.
prəyo:ḷəṇə N.	purpose.
prartəni kə:ri V.	to pray.
pravasi kə:ri V.	to travel.
priti kə:ri V.	to love.
prinṭəri M.	printer.
plə:gi N.	plague.
fə:ni N.	fan.
bəilī N.	field.
bəjji F.	a preparation.
bəṭaṭə N.	potato.
bəṭani N.	pea.
bəniyaṇi N.	underwear.
bəndəri.	harbour.
bəndi Adj.	shut.
bəyaṅkəri Adj.	terrible.
bərni F.	jar.
bəliṣṭa Adj.	powerful, strong.
bəssi N.	bus.
bīḍḍi Adj.	blunt.

bagle Adj.	tired.
baggou V.	to bend.
baɣgarɪ N.	gold.
bačav kərɪ V.	to heal.
bačči N.	sister's daughter.
baččo M.	sister's son.
baɣdɛlɪ N.	cave.
badalpou V.	to cause to change.
bandou V.	to build.
bappaɣkayi M.	papaw.
baba M.	father.
baysarɪ V.	to come out.
baya:ku N.	woman.
bāvu ~ bā:vi F.	well.
bavo M.	material uncle's son.
bašantərɪ kərɪ V.	to translate.
ba:i F.	mother.
ba:u M.	brother.
ba:ki.	remaining.
ba:kri F.	broad.
ba:gi V.	to fire.
ba:ɣgolɪ F.	parting of the hari.
ba:jɪ V.	to roast, to bake.
ba:jɪ F.	vegetable.
ba:ɖpi V.	to fade.
ba:tɪ V.	paddy, rice.
ba:dkoɭi N.	duck.
ba:nti F.	hay.
ba:ndɪ V.	to tie, to build.
ba:ndɪ M.	rope.
ba:muɣu M.	Brahmin.
bayri Adv.	outside.
ba:ylɪ N.	wife.
ba:rli N.	barley.
ba:li F.	razor, sword.
ba:ldi F.	bucket.
*ba:velɪ N.	bat.
ba:ve N.	cream.

bigēč s a:t t M.	key.
biḡou V.	to soak.
biḡi'o:ḡi V.	to smoke.
bittēlī N.	fence.
bitturu.	in, inside.
bida:ri N.	hut.
bintrō Adj.	timid.
biyeri F.	floor.
biyōnče M.	fear.
birudu.	title.
billi M.	bow.
biskutū N.	biscuit.
bi F.	nut.
bī F.N.	seed.
bi V.	to fear.
bi:kupū M.	bug.
bi:gō M.	lock.
bi:n s N.	roots of banyan tree.
bi:lī N.	hole.
bukku M.	hunger.
buḡka ~ bu:ḡka F.	land.
buḡō M.	shoulder.
budari N.	rented house.
budvari M.	Wednesday.
bu:kampa N.	earth-quake.
bu:ku M.N.	book.
bu:ḡki V.	to bark.
bu:ḡka F.	land, earth.
butsi M.	boot.
bu:ḡi V.	to sink.
beḡi be:yḡi N.	sister.
bēḡkayi N.	a vegetable.
bēḡni F.	sowing.
bēḡi F.	cot, bench.
berou V.	to write.
berks ~ berks.	mixture.
berks kē:ri V.	to mix.
bestvari M.	Thursday.

be:gini.	quickly.
be:ŋkrɛ N.	black-buck.
be:dɪ F.	gun.
be:yɪɪ N.	sister.
be:ylɪ M.	bull.
bellantottɪ .	belt, girdle.
bɛ:lɪɪ N.	cinamon.
boŋgudɔ M.	bud.
boɪtu N.	scent.
bodkɪ V.	to live.
bodəlɪ .	in place of.
bobbɛ N.	howling, cry.
bomplɔ M.	pumpkin.
bombi F.	navel.
bō:u V.	to wander.
bo:gi V.	to look, to see.
bo:tɪ N.	boat.
bo:ri V.	to fill.
bo:li V.	to speak.
bo:li N.	word.
bo:st~bo:sɪ N.	to sit.
bo:tɪ M.	finger.
bo:lɪɪ N.	bolt.
brəʃɪ N.	brush.
ble:dɪ N.	blade.
məɪti.	like.
məɪtičči N.	like.
məɪpɪ V.	to fold.
məɪɛ N.	skull.
mədi.	middle.
məddɛ N.	drum.
məndabuddu Adj.	dull.
məysiri N.	buffalo.
mi:sɪ F.	coal.
maggɔ M.	weaving machine.
maŋgɔ M.	monkey.
*magɔ M.	beggar.
maɪɛ N.	mole.

maṭiyə M.	Churning rod.
maḍalt.	coconut frond.
maḍi.	storey.
maḍḍə N.	dead body.
maṇai M.	man.
maṇigīṇṇṭṭi F. N.	wrist, ankle.
maṇu:su M.	person, man.
maṇḍi F.	thigh.
maṇḍuvə M.	bower.
maṇḍə N.	vessel.
mama M.	father-in-law.
mami F.	mother-in-law.
matti F.	mud.
manJuru N.	cat.
marakoḍappa M.	woodpecker.
marubu:mi N.	desert.
marogu M.	road.
malabī N.	sky.
mali F.	storey.
malə~mallə M.	attic.
mavši F.	maternal aunt.
masalə N.	spice.
masuku N.	bee, fly.
masli F.	fish.
ma:gi V.	to beg.
ma:ḍə N.	dead body.
ma:ṇi F.	neck.
ma:tre N.	pill.
ma:ḍiga M.	shoemaker.
ma:ri F.	trouble, plague.
ma:li F.	necklace.
ma:li V.	to wreath (flowers).
ma:si N.	flesh, meat.
mi Pro.	I.
miḷge~miḷge	afterwards, then.
minči N.	lighting.
miṭa:yi N.	sweetmeat.
miḍbai N.	midwife.

miŋki V.	to shine.
minnakodli N.	King fisher.
miri N.	chilly.
misyo M. F. Pl.	mustache.
mi:ti N.	salt.
mi:rgoli M.	surry.
muŋgulu F.	ant.
muŋla:ri M.	Tuesday.
muŋgusi N.	mongoose.
muṭṭa kə:ri V.	to finish.
muḍḍolu ~ muḍḍolu M.	washerman.
muṇḍačekke N.	pine apple.
muṇḍu N.	dhoti.
muṇḍe N.	widow.
mutti de:si V.	to kiss.
muddale N.	crocodile.
muddə V.	to breeze.
muddi F.	ring.
munda.	below.
murigi N.	animal.
murou V.	to kill.
murkuṭu N.	mosquito.
mula:mi M.	ointment.
mulə M.	corner.
mulla:ŋgi N.	radish.
musa:li N.	pestle.
mu:gu M.	green gram.
mu:ju M.	a species of monkey.
mu:ṭu F.	fist.
mu:tu N.	urine.
mu:ti V.	to urinate.
mu:rkə Adj.	mad, foolish.
mu:rti N.	statue.
mu:səpi V.	to smell.
meččipi V.	to be pleased.
meḍkə M.	pillar.
medulu N.	brain.
me:jī V.	to measure.

me:ji N.	table.
me:ni N.	wax.
me:yno M.	month.
me:ysri N.	she-buffalo.
me:llə Adj.	dead.
me:ni N.	wax.
monṭe N.	grasshopper.
modḍolu M.	washerman.
moti F.	nose ornament.
modle.	through.
morou V.	to kill.
movvu~ mo:u Adj.	soft.
mo:du~ mḍu F.	axe.
mo:ḍo~ mo:ḍo M.	cloud.
mo:ni V.	to say.
mo:ri V.	to die.
moṭṭe Adj.	thick, big.
mḍəpi V.	to fold.
mḍaṣe masuku M.	honey bee.
mo:u M.	honey.
mo:ru N.	peahen.
yettari Adj.	high, tall.
yeriggi V.	to lean back.
yeripi V.	to filter.
ye V	to come.
ye:ḍi F.N.	goat.
ye:li F.	creeper.
ye Pro.	this.
yeṃe N.	tortoise.
yerṇḍeṣe te:li N.	caster oil.
yeḷemme Adj.	young.
rəkki F.	ash.
rəkṣṇe N.	protection.
rətni N.	jewel.
rə:ḍi V.	to cry.
ringi N.	paint.
ringi de:si V.	to paint.
rakati N.	blood.

rako:su M.	demon.
raṇāntla Adj.	wild.
raṇḍukoru M.	boar.
rayili N.	train.
ra:i M.	king.
ra:ki V.	to wait.
ra:gi kəri V.	to be angry.
ra:tə N.	pulley.
ra:ṇi N.	forest.
ra:ti F.	night.
ra:pi V.	to fly.
ra:mpəli N.	a kind of fruit.
ra:vke N.	bodice.
ri:gi V.	to enter.
ruḷəti ga:li V.	to plant.
ruṣi M.	sage.
ru:ṇku M.	tree.
ru:pu M.	form.
ru:pə N.	silver.
ru:ndu Adj.	wide.
reḍə M.	buffalo.
ro:u V.	to dwell, to remain.
ro:vu V.	to stand.
ləḍayi F.	fight.
ləḍayi kə:ri V.	to quarrel.
laṇḡə M.	loin-cloth.
la:gi Adj.	sharp.
la:mbi V.	to hang.
likku F.	louse.
le:ṇki N.	daughter.
lə:mpi N.	lamp.
lončə N.	pickle.
lo:ṭi V.	to push.
lo:ṇi F.	butter.
lo:sunu N.	garlic.
lo:hə N.	metal.
ləṇkaḍi N.	iron.
ləṭṭə Adj.	false.

lvvaṅgi M.	clove.
vəkadi N.	medicine.
vəgaḷippi V.	to praise.
vəraḍi N.	marriage.
vəraḍi kə:ri V.	to marry.
vəjri N.	diamond.
vaiṅgə N.	brinjal.
vaḍou V.	to grow.
vaḍuvonu F.	broom.
vaṇṭo M.	part, share.
vaṇṭo kəri V.	to divide.
varə N.	air, wind.
varə gi V.	to breathe.
varə ye V.	to blow.
valo M.	golden armlet.
valvi F.	white ant.
vavraçə N.	servant, worker.
va:vəru kiri V.	to work.
va:gi M.	tiger.
va:ti F.	way.
va:ḍi V.	to grow, to serve food.
va:ṇo M.	leather sandals.
va:yṇi N.	mortar.
va:sənti N.	smile.
va:suru N.	calf.
vima:ni N.	aeroplane.
virodi M.	enemy.
višranti gi V.	to rest.
vullanə.	woollen.
vovru M.	spring.
voguru-vəguru Adj.	light.
voṭṭu.	all.
voṭṭi kə:ri V.	to gather
voṇi F.N.	sister-in-law.
voṇṭə N.	camel.
voppudu V.	to agree.
vorsəru Adj.	full.
volukkə N.	bed-sheet.

vo:i.	yes.
vo:u V.	to become.
vo:uru M.	flood.
vo:đi V.	to drag, to pull.
vo:đe N.	boat.
vo:ni F.	udder.
vo:ti V.	to pour.
vo:dupi ~ vɔđəpi V.	to read.
vo:nti N.	lizard.
vo:lənti F.	wall.
vəguru Adj.	light.
vəŋtə N.	camel.
vəreki N.	year.
vəre Adj.	curved.
vɔvɔ M.	ajowan.
vɔ:ŋti N.	lip.
vɔ:ru Adv.	above, over.
vɔ:lə Adj.	raw, wet
vyapari N.	trade.
vyapari M.	trader.
šəŋki M.	conch.
šəri:ri ~ səri:ri N.	body.
ša:li F.	shawl.
ša:i F.	ink.
šikša de:si V.	to punish.
šilpi M.	artist, sculptor.
ši:ŋki V.	to study.
šva:si gi V.	to breathe.
šva:si so:đi V.	to sigh.
səkkərə ~ sakkərə N.	sugar.
səŋkəti V.	to hit.
səŋkaŋti.	disease.
səŋgəti.	thought.
səḍili Adj.	loose.
səŋvari.	Saturday.
sənčari kə:ri V.	to wander.
səntosənti.	with delight.
sənto:si N.	joy, delight.

səpani bo:gi V.	to dream.
səmoru.	in front.
səmdou V.	to subtract
səmpətti F.	wealth.
səmpadəṇ N.	profit, gain.
səmbəri Nu.	hundred.
səmbəli V.	to pay.
səraḍi F.	turn.
səri:ri N.	body.
sərti.	times, turns.
sərpli F.	anklet, chain.
səvkkə kə:ri V.	to cure.
səvkkəṇayse.	illness.
sitti.	truth
sirḍi F.	chameleon.
sirli Adj.	straight.
sirti kəri V.	to straighten.
sakayt.	help.
sagva:ni M.	teak tree.
saṅkə M.	bridge.
saṅgate.	with.
saṅkli F.	latch, chain.
saṇčari.	in the evening.
saṭṭugə M.	scraper.
sandə M.	joint.
samayə N.	time.
sarou V.	to smear.
savkarī M.	money lender.
savli F.	shade, shadow.
sāsva N. Pl.	mustard.
saha:yī kə:ri V.	to help.
sa Nu.	six.
sa:ṅgi V.	to tell.
sa:tə Nu.	seven.
sa:du Adj.	kind, tame.
sa:nji M.	evening.
sa:nti Adj.	patient.
sa:bəṇu M.	soap.

sabaki N.
 sa:li F.
 sa:su F.
 sigre:ti N.
 sijou V.
 simma N.
 siranđi F.
 silki N.
 siveri V.
 sīvovu V.
 sī:ŋki V.
 si:ŋki F.
 si:ŋki V.
 si:ŋkou V.
 si:ŋgi M.
 si:tapəli N.
 si:to.
 simpī V.
 si:ri F.
 si:lə Adj.
 suke Adj.
 suke N.
 sukurvari M.
 suḍkə M.
 suttəla Adj.
 suttige N.
 sumar.
 suri F.
 sula:bəni Adv.
 suru kəri V.
 su F.
 su:nu N.
 su:ntu F.
 su:tu N.
 su:mbi V.
 su:rya~su:ryo M.
 suryakanti M.
 su:li N.

sago.
 hide, bark.
 mother-in-law.
 cigarette.
 to cook.
 lion.
 small canal.
 silk.
 to sprinkle.
 to sew.
 to learn.
 sneeze.
 to sneeze.
 to teach.
 horn.
 a kind of fruit.
 cold.
 to sprinkle.
 vein.
 stale.
 dry.
 boiled vegetable.
 Friday.
 sari.
 round.
 hammer.
 enough, many.
 knife.
 easily.
 to begin.
 needle.
 daughter-in-law.
 ginger.
 thread.
 to carry.
 Sun.
 sun flower.
 whirlpool.

su:li ga:li N.	storm.
su:lɛ N.	prostitute.
serɛ N.	wave.
se:ndi F.	tuft of hair.
se:ri M.	seer.
se:rsou V.	to join.
sɛkɛ de V.	to foment.
soka:si Adv.	slowly.
sočɛɛ Adj.	clean.
sodan̄i N.	green coconut.
sodramama M.	maternal uncle.
sonari M.	goldsmith.
sopuru Adj.	lean.
soyrɔ M.	relative.
soropu M.	serpent.
solpou V.	to cheat.
so:di V.	to leave.
so:di V.	to seek, to find.
so:mar̄i M.	Monday.
so:moru.	opposite.
so:mar̄i Adj.	lazy.
so:mmu-sommu Adj.	similar, equal, proper.
so:mmu kə:ri V.	to correct.
so:li V.	to skin.
sɔrɔ M.	wine.
st̄a:u N.	stove.
hi:gi V.	to void extrement.
haɖagi.	ship.
havɛ N.	weather.
ha:i N.	sail.
ha:n̄i V.	to strike.
ha:li kə:ri V.	to spoil.
ha:sigɛ N.	bed, mattress.
huṭṭu N.	oar.
hogaḷike N.	praise.
hogaḷpi V.	to abuse.
ho:li N.	hall.