

**A SURVEY
OF
MARATHI DIALECTS**

VII

**WĀRLĪ
OF THANA**

A. M. GHATAGE

DECCAN COLLEGE, POONA-6.

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By

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PREFACE

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

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

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

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

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

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

INTRODUCTION

The Warlis are an aboriginal tribe with their concentration in the northern parts of the Thana district. They are also spread rather thinly, in the other adjoining districts of Surat, Nasik and Dhulia. From their physical features, it is obvious that they belong to the local population of the area, which is also represented by the other tribes neighbouring them. At present they are a completely settled community and there are no traces of a nomadic life with them. They live close to the villages and in the outskirts of the forests according to their occupations which are agriculture, dealing in forest produce and other manual labours. The significance of their community name *Varli* is not known. Their settlements consist mostly of a group of huts or thatched houses and are generally scattered over the area. Their food consists of the produce of the land like rice, *nagli*, jawar and they also partake of fish and flesh of such animals as are usually considered clean in the Hindu society. Some of the more secluded groups also eat such animals as dead monkeys, bats and field rats. The family is primarily patrilocal though the custom of taking a *gharorya* is also current, according to which the prospective husband of a daughter comes to live and work in the family. The terms of relationship show nothing particular and are of the usual type found in other Hindu communities. Their common life is mostly ruled by the system of the *panchayat*, and the chief person among them called *jātelā* decides all matters of tribal customs and other petty disputes. Their religion is also of the popular type. They worship animal gods like the *Vāghyā*, *Vāghobā*, trees like pipal and some other tribal gods like *Nāran dev*, *Hirvā* and *Himāi*. The Bhagat is their priest, medicine man and the charmer. The stories which they tell about their gods are undeveloped and simple and

appear to be some garbled versions of the myths current in the Hindu society. They engage in tribal dances and recitations of songs on ceremonial occasions. Their marriage ceremony is fairly simple and the Brahmin priest has no part to play in it. The woman called *dhavaleri* sings songs on the occasion of the marriage. Polygyny is allowed though not common. Divorce is permitted and the widow can remarry usually the brother of the deceased husband. Their funeral customs show some special features.

The tribal divisions of the Warlis are not fully explored. The major endogamous groups go by the names of *Murdes* and *Davar* to the north and *Nihirs* and *Shud Warlis* to the south. Some of them are also known as *Pathars* as they live in the plains. These bigger groups are subdivided into smaller clans of exogamous nature called *Varganes* or *Kuls*. As regards the language they speak, it is possible to group them into two major dialects, one to the north to which the speech of the Davars belong and one to the south which includes the speech of the Nihirs and Shud Warlis. While the northern form of speech is greatly influenced by Gujarati which they know as their contact language, the southern speech is certainly a dialect of Marathi, very close to the speech of the Kunabis of the locality. But a more extensive and detailed survey of the area is needed to be able to fix up the dialects and areas of Warli speech.

The dialect described in this monograph belongs to the southern type. It represents the speech of an older and a younger Warli who live at Bordi and work at Kosbad. They say that they are not Davars, nor Nihirs but Shud Warlis. The older informant is uneducated while the younger one has completed his vernacular final examination. They know and understand Marathi. Though the language of these informants is the same, there are a few features which distinguish the speech of

the older generation from the younger one. These are of some interest and can be summarised as follows :

While the older informant has an open back vowel /ɔ/ in a number of words the younger informant shows the higher vowel /o/.

/bōt/	finger	/bōt/
/ɔd̪h/	to pull	/od̪h/
/ɔk/	to vomit	/ok/
/khɔk/	to cough	/khok/

Vowel-nasalisation in the speech of the older informant is more prominent and wide spread than in the speech of the younger man.

/bī/	seed	/bi/
/pākhrū/	bird	/pakhrū/
/pāk̪h/	wing	/pak̪h/
/ūt̪/	camel	/uṯh/
/vāsrū/	calf	/vasrū/
/kōp̪ər/	elbow	/kop̪ər/
/hōt̪/	lip	/hoṯh/
/təlvā/	palm	/təlva/

The older man uses only the palatal affricates /č/ and /j/ and no dental affricates, while the speech of the younger man shows both of them.

/vičar/	thought	/vicar/
/hučəl/	to lift	/hucəl/
/javāy/	son-in-law	/javāy/
/jug/	sky	/jug/
/jəŋgəl/	forest	/jəŋgəl/
/gajə/	thunder	/gajə/
/ja/	to go	/ja/
/jhaḍ/	tree	/jhaḍ/

In the word final position, the speech of the younger informant shows aspirated stops where the older one has only unaspirated stops.

/nək/	finger nail	/nəkh/
/vag/	tiger	/vagh/
/ūt/	camel	/uṭh/
/h3t/	lip	/hoṭh/
/mut/	fist	/muṭh/
/at/	eight	/aṭh/

While the older speaker uniformly uses /ch/ the younger one freely varies it with /s/.

A few differences in the vocabulary may be noted.

/moṭay/	grandmother	/vaḷghin aya/
/lekhus/	nephew	/putna/
/lekhis/	niece	/putni/
/le/	to take	/ghe/

The material collected consists of about 1200 words, some 400 detached sentences, extensive paradigms of nominal and verbal forms and some fifteen texts in the form of stories and descriptions, of which nine are given in this monograph. As usual with this survey, the vocabulary, the sentences and some of the texts are kept the same and the treatment of the grammar is as full as the material allowed.

The unusual or special features of this dialect are not many. In the phonology, we have a phonemic /ε/ but no phonemically distinct /ɔ/, though the older people have it. The retroflex nasal ŋ and the lateral ɭ are absent both as phonemes and allophones. On the other hand the aspirated stops and lateral are more frequently used in this dialect than in the other forms of speech. We thus come across əsgəhə 'all', kaṭhi 'stick', khokhla 'cough' cukh 'to suck', saṅghlā 'told', duphar 'noon' poṭh 'belly', savkhar 'moneylender', sikhar 'hunt', dilha 'gave', adhnyā 'order', etc. In morphology, we have a few peculiar forms of the instrumental in the pronouns like tyahan 'by him', tehen 'by her', tyāhi 'by them' and also some nouns like lokahī 'by the people', poyrahī 'by the boys'. The ablative suffix is -sī or sin meaning

'from' and the vocative plural has an ending -hū, porahū 'o boys'. A few peculiar post-positions are, khal 'by means of, with' raṅgə 'near', hari~har 'with'. The future 3rd plural ending is -thi (kərthi, kaḍthi) and the polite imperative -jos, -jas are peculiar. The perfect tense has the ending -el as in bandhel, marel, hodhel. The auxiliary verb has a few peculiar forms like hova, hovi. Among the vocabulary we come across words like vaḍgho 'old man', vaḍghin 'old woman', uphli 'lotus', ajhun 'back', bolki 'jar', ḍikra 'boy', and verbs like naṅg 'to see', vahar 'to call', luṅgh 'to be tired', ḍev 'to get down', khij 'to be angry'.

Shri S. B. Kulkarni, the field-worker for this survey of Marathi Dialects, has helped me in collecting, recording and analysing the material of this dialect. As usual I have received all the help from the Department of Linguistics at the Deccan College and the authorities of the College and the University. The State Board for Literature and Culture and its Chairman and the Central Press have continued their patronage and co-operation all along. The author offers his sincere thanks to all of them.

A. M. GHATAGE

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CHAPTER ONE

PHONOLOGY

[A] The vowel system of the Warli dialect can be represented as follows :

i		u
e	ə	o
ɛ	a	

These seven vowels show the following contrasts—the position of the tongue as front, central and back and the height of the tongue as high, mid and low. There is an obvious gap in the pattern in the back vowels and in the central vowels which is rare in Marathi dialects. Lip-rounding is not a distinctive feature because all back vowels are rounded and all front and central vowels are unrounded.

Vocalic length is not phonemic. Phonetically vowels are either long, half-long or short; but this feature can be determined with the help of the syllabic pattern of the words in which it occurs.

Vowels in the monosyllabic words are uniformly long whether the syllable is open or close. In the dissyllabic words, the final vowel in the open syllable is half-long. If the syllable is closed the length is greater except when the syllable ends with a nasal and a stop forming a cluster, in which case it is only half-long. In words of more than two syllables, the final vowel is half-long. All other vowels are short. In rapid speech the length of the vowel shows a decrease.

All vowels except /ɛ/ occur in all positions in the word. /ɛ/ is found either in the initial or the final position of the word but not in the medial position. The vowels /i, e, o/ are less frequent in the initial position,

while /ə, o/ are rare in the final position. Vowels /a, u/ are the most frequent.

The description of the vowel phonemes with their usual allophones of length are given below :

/i/ a high, front, unrounded vowel. Allophones with all three lengths occur.

/čimṭa/	tongs	[čimṭaː]
/tirsā/	squint	[tirsāː]
/hīrvā/	green	[hīrvāː]
/it/	span	[iːt]
/jib/	tongue	[jiːb]
/bail/	bull	[bāiːl]
/ḍoki/	head	[ḍokiː]
/pis/	feather	[piːs]
/cārbi/	fat	[cārbiː]
/bi/	seed	[biː]

/e/ a higher-mid, front, unrounded vowel. It has the usual allophones of length.

/ekadəs/	eleventh day	[ekadəːs]
/peṇḍha/	straw	[peṇḍhaː]
/deul/	temple	[deuːl]
/kes/	hair	[keːs]
/šen/	dung	[šeːn]
/kuhel/	rotten	[kuheːl]
/ye/	come	[yeː]

/ɛ/ a lower-mid, front, unrounded vowel. It has a restricted occurrence.

/tē/	it	[tēː]
/dərhe/	sea	[dərheː]
/nilhe/	a kind of crane	[nilheː]
/miše/	moustache	[mišeː]
/yē/	this	[yēː]
/ēyši/	eighty	[ēyšiː]
/es/	mother	[ɛːs]

/ə/ a mid, central, unrounded vowel. It has the usual allophones of length.

/əthə/	here	[əthəː]
/jənavər/	animal	[jənavəːr]
/nəɖgi/	bear	[nəɖgiː]
/siŋgə/	horn	[siŋgəː]
/bədək/	duck	[bədəːk]
/phəl/	fruit	[phəːl]
/pitəl/	brass	[pitəːl]
/tarə/	he saves	[tarəː]
/gajə/	it thunders	[gajəː]

/a/ a low, central, unrounded vowel with the usual allophones of length.

/aʃi/	grand-mother	[aʃiː]
/andhla/	blind	[andhlaː]
/makəd/	monkey	[makəːr]
/pakhrū/	bird	[pakhrūː]
/kutra/	dog	[kutraː]
/rat/	night	[raːt]
/joɖidar/	friend	[joɖidaːr]
/aŋg/	body	[aːŋg]
/pan/	leaf	[paːn]

/u/ a high, back, rounded vowel. The length-allophones are the usual ones.

/unhala/	summer	[unhalaː]
/sunhəs/	daughter-in-law	[sunhəːs]
/tū/	you	[tūː]
/us/	sugarcane	[uːs]
/undir/	mouse	[undiːr]
/bhuk/	hunger	[bhuːk]
/viču/	scorpion	[vičuː]

/o/ a higher-mid, back, rounded vowel with the expected allophones :

/okhəd/	medicine	[okhəːd]
/ohət/	low tide	[ohəːt]
/bhovəl/	giddiness	[bhovəːl]
/ɖola/	eye	[ɖolaː]
/ok/	vomit	[oːk]

/ḍhor/	cattle	[ḍho:r]
/vaḍgho/	old man	[vaṛghoː]

Nasalisation of vowels in this dialect is phonemic. All the vowel phonemes occur with nasalisation. It is frequent at the end of words and is often linked up with definite grammatical categories. Hence nasalisation has to be set up as a supra-segmental phoneme occurring in conjunction with vowels. The following examples illustrate such nasal vowels.

/ī/	/kahī/	some
	/təli/	lakes
	/nahi/	not
/ē/	/bhēkər/	black buck
	/bhēs/	buffalo
/e~/	/carhē/	grass
	/tē/	it
	/yē/	this
/ǝ/	/jǝy/	where
	/hǝs/	to laugh
	/sihǝ/	lion
/ā/	/maslā/	fish
	/javāy/	son-in-law
	/pāy/	foot
/ū/	/pakhrū/	bird
	/tū/	you
	/buhū/	much
/ō/	/bōt/	finger
	/kōpər/	elbow
	/ṭhōca/	blow

A number of phonetic diphthongs are found in this dialect, mostly in closed syllables or at the end of words. They consist of vowels followed by the two glides [i] and [u] forming what can be called falling diphthongs. The glides are lower after the low vowels. As the dialect shows no contrast between such falling diphthongs and a sequence of a vowel and one of the two consonantal phonemes v and y, it is found convenient to consider them

as such sequences. The following examples illustrate these sequences.

/ey/	/pey/	drink
	/yey/	come
/ey/	/ēysi/	eighty
/əy/	/vəyri/	enemy
	/pədhəy/	a kind of fish
/ay/	/pāy/	foot
	/vadhay/	mother's elder sister
/u _y /	/bhūy/	earth
	/suy/	needle
/oy/	/bhoynduḍ/	a kind of sparrow
	/koyta/	sickle
/iv/	/pivla/	yellow
	/šiv/	lion
/ev/	/jev/	eat
	/kevḍa/	a kind of plant
/əv/	/kəvṭi/	skull
	/nəv/	nine
/av/	/avlā/	myrobalan
	/bhav/	brother
/ov/	/novra/	bridegroom
	/kasov/	tortoise

We may note the following features of these sequences. The high vowels /i/ and /u/ are not followed by the similar glides and hence there are no sequences like /iy/ and /uv/. /ey/ has no corresponding sequence /ev/. The sequences /əy, ay, əv, av/ are far more frequent than the others.

In addition the dialect has a few real clusters of vowels which are distinguished from the above phonetic diphthongs by the fact that their second segment is fully long and constitutes a separate syllable. In this way they contrast with the earlier sequences and are treated here as vocalic clusters. The following clusters are noted in the data of this dialect.

/eu/	/deul/	temple
/əi/	/bəil/	bull
	/čəit/	the first month
/əu/	/čəut/	a quarter
	/həūs/	swan
/ai/	/gai/	cows
	/bai/	elder sister
	/vait/	bad
	/ṭaim/	time
/au/	/paus/	rain
	/caul/	rice
/ui/	/suin/	midwife

[B] The consonantal phonemes of Warli can be divided into two major groups according as they are unaspirated or aspirated. Aspiration of all kinds of consonants is one of the striking features of this dialect.

(a) the unaspirated consonants

stops including	p	t	ṭ	c	č	k	
affricates	b	d	ḍ	j	ḷ	g	
nasals	m	n				ŋ	
fricatives		s		š			h
trill		r					
lateral		l					
semi-vowels	v					y	

(b) the aspirated consonants

stops including	ph	th	ṭh	ch		kh
affricates	bh	dh	ḍh	jh	ḷh	gh
nasals	mh	nh				
trill		rh				
lateral		lh				
semi-vowel	vh					

Both the dental and palatal affricates are distributed like other stops and hence are included among them. The contrast between the dental and palatal affricates is limited, being confined to the central vowels and at the end of the words. Similar is the situation between

s and š though the contrast has greater load. Among the aspirated series, there are lacking the palatal affricate in the voiceless series and a single case of the voiceless aspirated dental affricate where it freely varies with s; the fricatives and the semi-vowel y which can be easily explained on phonetic grounds. Except the dental n other consonantal phonemes have no striking allophones.

A description of the consonants with examples to illustrate their distribution and allophones is given below :

/p/ a bilabial voiceless stop

/paθan/	back
/patluŋga/	slim
/səpən/	dream
/kəpal/	forehead
/sap/	serpent
/bəreṭp/	ice

/b/ a bilabial voiced stop

/bəgəḍ/	neck
/bəkri/	she-goat
/sambəṛ/	elk
/ḍəba/	tin-box
/jib/	tongue
/gərib/	poor

/t/ a dental voiceless stop

/tirsə/	squint
/tumbak/	tobacco
/kəputər/	pigeon
/pateri/	swallow
/hat/	hand
/šet/	field

/d/ a dental voiced stop

/dəvni/	north
/dəgəḍ/	stone
/dadu/	child
/bhadər/	to shave (cattle)

- | | | |
|---------|----------|--|
| /məd/ | honey | |
| /khand/ | shoulder | |
- /t/ a retroflex voiceless stop
- | | | |
|------------|----------------|--|
| /t̪irgha/ | a kind of bird | |
| /t̪ök/ | beak, point | |
| /ul̪ti/ | vomitting | |
| /bət̪arya/ | rabbit | |
| /pət̪/ | stomach | |
| /sukət̪/ | a dried fish | |
- /ɖ/ a retroflex voiced stop. It has an allophone [r] a voiced flap which occurs between vowels and in clusters with heterorganic consonants and word-finally. In other places it is a stop [ɖ].
- | | | |
|----------|----------------|-----------|
| /ɖukər/ | boar | [ɖukə:r] |
| /ɖava/ | left | [ɖavaː] |
| /muɖup/ | elbow | [muɖu:p] |
| /vaɖgho/ | grand-father | [vaɖghoː] |
| /maɖdi/ | thigh | [maɖdiː] |
| /kiheɖ/ | a kind of fish | [kihe:r] |
- /c/ a dental or post-dental voiceless affricate
- | | | |
|---------|----------------|--|
| /candi/ | silver | |
| /cul/ | hearth, oven | |
| /ucā/ | tall | |
| /kācli/ | a kind of fish | |
| /čic/ | tamarind | |
| /nac/ | dance | |
- /j/ a dental or post-dental voiced affricate
- | | | |
|----------|------------|--|
| /ju/ | louse | |
| /javāy/ | son-in-law | |
| /majər/ | cat | |
| /pəjari/ | roof | |
| /upəj/ | birth | |
| /aj/ | to-day | |
- /č/ a palatal voiceless affricate
- | | | |
|----------|------|--|
| /čikhəl/ | mud | |
| /čar/ | four | |

- | | |
|----------|-----------|
| /vičar/ | thought |
| /phulči/ | thatch |
| /tič/ | a measure |
| /theč/ | tripping |
- /j/ a palatal voiced affricate
- | | |
|--------|-----------------------------|
| /jug/ | sky |
| /jeva/ | right (hand) |
| /aji/ | grand-father |
| /uʃeɖ/ | light |
| /bij/ | second day of the fortnight |
| /tij/ | third day |
- /k/ a velar voiceless stop
- | | |
|----------|----------|
| /kərhaɖ/ | backbone |
| /kəl/ | pain |
| /thuka/ | spit |
| /cəkən/ | knee |
| /barik/ | small |
| /khāk/ | armpit |
- /g/ a velar voiced stop
- | | |
|-----------|--------------|
| /gədheda/ | donkey |
| /gəla/ | throat |
| /ɽonga/ | he-buffalo |
| /bhəgət/ | devotee |
| /rog/ | disease |
| /bəg/ | cattle egret |
- /m/ a bilabial voiced nasal
- | | |
|---------|----------------|
| /muka/ | dumb |
| /maslā/ | fish |
| /camɖā/ | leather |
| /amasa/ | a new-moon day |
| /gham/ | sweat |
| /mələm/ | ointment |
- /n/ a dental voiced nasal. It has a retroflex allophone [ɳ] before retroflex consonants, a palatal allophone [ɲ] before palatal consonants and an alveolar allophone [n] between vowels.

/nak/	nose	[na:k]
/naru/	guinea-worm	[naru]
/papni/	eyelid	[papni]
/čimni/	sparrow	[čimni]
/hərən/	deer	[hərə:n]
/ghəṇṭa/	bell	[ghəṇṭa]
/arndel/	castor oil	[arṇḍe:l]
/pəñčvis/	twenty-five	[pəñčvi:s]

/v/ velar voiced nasal

/aṇgoli/	bath
/theṇna/	dwarf
/muṇgus/	moongoose
/uṇgvət/	East
/šiṇg/	horn
/šiṇḍa/	the sting of a crab.

/s/ a dental or post-dental voiceless grooved fricative. It has a slightly retracted allophone [ś] before the front vowels.

/saloṭa/	black-headed oriole	
/sahal/	porcupine	
/sosvir/	crocodile	
/onsā/	elder brother's wife	
/sunəs/	daughter-in-law	
/kes/	hair	
/seṭṭi/	tail	[śeṭṭi]
/sivay/	moreover, also	[śiva:y]

/š/ a palatal voiceless fricative with the tongue-tip down. It has a retroflex allophone [ṣ] before retroflex consonants.

/šing/	horn	
/šikari/	hunter	
/ədši/	headache	
/miši/	moustache	
/puruš/	male person	
/duštayi/	wickedness	[duštayi]
/ištov/	stove	[ištov]

/h/ a gottal voiced fricative [h]

/həθi/	elephant
/hōt/	lip
/hajamət/	shaving
/behra/	deaf
/kiheð/	a kind of bird
/guheri/	piles

/r/ a dental or post-dental trill

/rəgət/	blood
/rəs/	juice
/gora/	fair
/jəra/	fever
/kōpər/	elbow
/majər/	cat

/l/ an alveolar voiced lateral

/lat/	kick
/lilā/	butterfly
/dola/	eye
/goli/	pill
/til/	mole
/d̪il/	heart

/v/ a labial voiced frictionless continuant. It has a vocalic allophone [u̯] after vowel and a labio-dental fricative allophone [v] elsewhere.

/vit/	span	
/vəlin/	little civet	
/devi/	smallpox	
/gəvət/	grass	
/dəvni/	north	[də̯niː]
/kəv̪ti/	skull	[kə̯tiː]
/cəv̪tha/	fourth	[cə̯θaː]

/y/ a palatal voiced frictionless continuant. It has a vocalic allophone [i̯] after vowels in close syllables.

/ye/	come
/koyəl/	cuckoo

/gəɫpɥa/	a cattle-disease	
/ghay/	wound	[gha:i]
/vəyri/	enemy	[vəi:ri]
/bhūy/	earth	[bhū:i]

/ph/ a bilabial aspirated voiceless stop

/phuyi/	aunt
/phulçi/	thatch
/bopɥaɾa/	whirlpool
/šitaphəl/	a kind of fruit

/bh/ a bilabial aspirated voiced stop

/bhəgət/	devotee
/bhuk/	hunger
/bhalu/	bear
/ubha/	standing
/səmbhər/	hundred
/hərbhəra/	gram

/th/ a dental voiceless aspirated stop

/thuka/	spit
/thəndi/	cold
/thapɖi/	slap
/pathər/	field-mouse
/həthi/	elephant
/matha/	summit

/dh/ a dental voiced aspirated stop

/dhumuk/	blow with a fist
/dhənu/	bow
/dhakli/	mother's younger sister
/gədhəɖa/	donkey
/udhan/	high tide
/udhna/	knot

/ṭh/ a retroflex voiceless aspirated stop

/ṭhōca/	blow
/ṭheṇna/	dwarf
/aṭṭha/	thumb
/səṭhi/	a ceremony on the sixth day after birth

- /riṭhā/ a disease of the foot
 /uṭhəv/ cause to rise
- /ḍh/ a retroflex voiced aspirated stop
 /ḍhor/ cattle
 /ḍhol/ drum
 /ḍhəg/ cloud
 /menḍha/ ram
 /daḍha/ a kind of fish
- /ch/ a dental voiceless aspirated affricate. Only a few examples are noted wherein /ch/ varies with /s/.
 /chathi~sathi/ chest
 /chətri~sətri/ umbrella
- /jh/ a dental voiced aspirated affricate
 /jhaḍ/ tree
 /sijhəv/ cause to cook
 /majha/ my
 /tujha/ your
 /jhuj/ fight
 /vanjhḍi/ barren (cattle)
- /jh/ a palatal voiced aspirated affricate
 /jhotir/ dhotee
 /jhombəṭ/ a close fight
 /jhit/ a small branch
 /jhul/ a cloth put on the bull
- /kh/ a velar voiceless aspirated stop
 /khokhla/ cough
 /khəyrog/ tuberculosis
 /khulga/ he-buffalo
 /pəkhāl/ a leather bag for water
 /pakha/ a big bird
- /gh/ a velar voiced aspirated stop
 /gham/ sweat
 /ghay/ wound
 /ghoḍa/ horse
 /vaḍgho/ grandfather

/t̪irgha/	a kind of bird
/pəghəl/	broad
/mh/ a bilabial voiced aspirated nasal	
/bamhən/	priest
/mhorə/	in front
/mamhasa/	father-in-law
/tumhī/	you (pl.)
/nh/ a dental voiced aspirated nasal	
/sunhəs/	daughter-in-law
/unhala/	summer
/nhavi/	barber
/kinhi/	maccac
/rh/ an alveolar voiced aspirated trill	
/carhē/	grass
/gorha/	male calf
/dərhe/	sea
/kurhaɖ/	axe
/bharhī/	much
/girhan/	eclipse
/lh/ an alveolar voiced aspirated lateral	
/khəlhu/	heel
/salhis/	sister-in-law
/təlhat/	palm of the hand
/kolha/	jackal
/palholi/	house-lizard
/vh/ a labio-dental voiced aspirated fricative	
/gəvhani/	manger
/movhət/	yellow throated marten
/vhər/	wave
/kalvhəd/	calf
/məvhər/	blossom

[C] Consonant Clusters :

This dialect shows a large number of consonant clusters from two to four phonemes but most of them are confined to the medial position. There are very few

word-final clusters and none at the word-initial position. One or two cases of word-initial clusters are doubtful. Such are words like *pyeru* (guava) and *dyev-dhanu* (rainbow) where a *y* before a front vowel like *e* is not distinct enough. The only cluster which is quite assured is *ty-* in the pronominal forms like *tyaca* 'his' and a few others.

The final clusters consist of only two consonants and all of them show the pattern, a nasal followed by a stop. Such cases are:

/mb/	/gumb/	boil
/nj/	/kərənʃ/	a kind of tree
/nd/	/arənd/	a castor oil plant
/nd/	/kənd/	itch
/nt/	/jorhant/	with force
/ŋg/	/bhaŋg/	parting of the hair
/ŋgh/	/jaŋgh/	thigh

All other clusters occur only medially. They consist of two, three or even four consonants and are tabulated below with examples.

Clusters with two consonants

with /p/

pt	/septi/	tail
pɖ	/kəpɖa/	cloth
pʰh	/capʰha/	slap
pč	/čəpčəp/	munching sound
ps	/phopsa/	lungs
pr	/əpra/	incomplete
pl	/sapla/	cage, trap
pʋ	/hāpvə/	panting

with /ph/

phl	/uphli/	lotus
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with /b/

bɖ	/bobɖa/	stutterer
bk	/tibka/	drop

br	/bhobra/	fertile land
bl	/nəblā/	weak
with /t/		
tt	/səttər/	seventy
td	/atdi/	intestines
tk	/katkəri/	a tribe
tkh	/hatkhaṇḍya/	one without arms
tr	/kutra/	dog
tl	/patla/	slim, lean
tn	/putna/	nephew
tv	/natva/	grand-son
ty	/vihitya/	dwarf
with /th/		
thr	/pathri/	field mouse
thv	/sathva/	seventh
thy	/methya/	kind of vegetable
with /d/		
dk	/hələdkuḍa/	golden oriole
dm	/mədmakhi/	honey bee
dv	/bhadva/	a month
with /dh/		
dhn	/vədhna/	tumour
dhv	/budhvar/	Wednesday
with /ṭ/		
ṭp	/khəṭpəṭ/	effort
ṭt	/khuṭṭi/	cry of the owl
ṭth	/əṭṭhavis/	twenty-eight
ṭk	/kuṭka/	bit
ṭg	/ṭhetgar/	wood sandpiper
ṭr	/poṭri/	calf
ṭl	/khaṭlā/	cot
ṭv	/ṭiṭvi/	lapwing
with /ṭh/		
ṭhr	/əṭhra/	eighteen

ṭhl	/garəṭhlā/	was affected with cold
ṭhv	/aṭhva/	eighth
ṭhy	/ṭhiṭhya/	the stomach of the bird
with /ḍ/		
ḍb	/həḍbi/	chin
ḍd	/pəḍḍya/	leopard
ḍk	/meḍkā/	earthen pot
ḍkh	/khəḍkhəḍit/	rough
ḍg	/nəḍgi/	bear
ḍgh	/vaḍgho/	old man
ḍs	/pəḍsā/	cold
ḍl	/ghəḍlā/	happened
ḍv	/aḍvi/	cross
ḍy	/gaḍya/	carts
with /ḍh/		
ḍhl	/cəḍhlā/	climbed
ḍhy	/koḍhya/	leper
with /c/		
cḍ	/goḍḍi/	a worm
cc	/acca/	to-day's
ck	/buckəl/	to dip
cl	/kācli/	a kind of fish
with /j/		
jb	/məjbut/	strong
jm	/rajmiri/	a kind of pepper
jr	/bəjri/	a kind of corn
jl	/sujlā/	swollen
jv	/ujva/	right (hand)
with /č/		
čk	/mečkuḍ/	mucus
čv	/vičvən/	a kind of scorpion

with /j/		
jk	/gejkərən/	a kind of itch
jn	/gujna/	bleeding of the nose
with /k/		
kṭ	/nakṭa/	naked
kḍ	/kakḍa/	greenish colour
kc	/cəkcəkṭit/	bright
kk	/pəkkā/	firm
kš	/rakšī/	south
kr	/kokrus/	chestnut pittern
kl	/əṭukli/	hiccough
kv	/ekvis/	twenty-one
with /kh/		
khṛ	/pakhrū/	bird
khl	/ləkhləkh/	shining
khv	/ləkhva/	paralysis
khy	/gəruḍpakhya/	eagle
with /g/		
gt	/rəgtə/	blood
gd	/ḍagḍər/	doctor
gṭ	/nagṭa/	naked
gḍ	/bəgḍi/	necks
gn	/vagni/	tigress
gš	/məgšir/	a month
gr	/šegret/	cigarette
gl	/nagli/	a kind of corn
with /m/		
mp	/ṭempa/	log
mb	/kəmbər/	waist
mph	/ramphəl/	a kind of fruit
mbh	/jambhəy/	yawn
md	/səmdir/	ocean
mṭ	/čimṭa/	tongs
mḍ	/camḍā/	leather
mḍh	/nimḍhi/	shallow

mc	/tumca/	your
mjh	/səmjhut/	understanding
mkh	/camkhil/	a pimple
mgh	/šimgha/	a festival
mm	/himmətvān/	courageous
mmh	/səmmhor/	in front of
mn	/čimni/	sparrow
ml	/domla/	nipple
mv	/somvar/	Monday
with /n/		
nb	/kunbi/	agriculturist
nt	/səntəra/	orange
nd	/undir/	rat
ndh	/khandhi/	branch
nṭ	/ranṭi/	wild
nḍ	/tonḍā/	faces
nḍh	/penḍha/	straw
nc	/uncə/	tall
nč	/pənčvis/	twenty-five
nj	/punja/	worship
nṣ	/anjul/	folded hands
nk	/pankombḍa/	water fowl
nkh	/cunkhəḍi/	lime stone
ng	/ṭonga/	he-buffalo
ngh	/panghosa/	king crow
nn	/pənnas/	fifty
ns	/onsā/	husband's sister
nv	/vinva/	forest fire
ny	/gənya/	king-fisher
with /ŋ/		
ŋg	/aŋgoli/	bath
ŋgh	/jaŋgha/	thighs
ŋṭh	/aŋṭhi/	ring
with /s/		
sp	/kilispondya/	a kind of fish
sb	/kəsbəy/	a variety of rice

st	/səstā/	cheap
sḍ	/rasḍi/	rope
sk	/maski/	fly
sg	/əsgə/	all
sm	/dusman/	enemy
ss	/hissa/	share
sr	/vasrū/	calf
sl	/maslā/	fish
sv	/sosvir/	crocodile
with /š/		
št	/duštayi/	wickedness
šr	/tišra/	third
šv	/višva/	twentieth
with /h/		
hḍ	/behḍa	a kind of tree
hn	/mehna/	month
hr	/mohrə/	in front
hl	/ohli/	streamlet
hv	/mohvər/	blossom
hy	/rahya/	a kind of corn
with /r/		
rp	/tirpi/	oblique
rph	/sərpḥəṭ/	to crawl
rb	/tərbus/	a kind of fruit
rbh	/hərbhəra/	gram
rt	/vərtə/	above
rd	/arda/	half
rdh	/pardhilə/	for hunting
rṭ	/bhurṭi/	stealing cattle
rḍ	/sapsərḍi/	a kind of lizard
rḍh	/birdhā/	a kind of nut
rc	/bərcodla/	scratching of nails
rč	/mirči/	chilly
rk	/murkuṭ/	flea
rkh	/arkhodla/	scratch

rg	/čirguṭi/	a kind of rice
rgħ	/ṭirgha/	a kind of bird
rm	/gərmi/	heat
rs	/tirsā/	squint
rš	/barsi/	ceremony on the 12th day of birth
rl	/gurla/	puff of water
rv	/hirvā/	green
ry	/bəṭarya/	rabbit
with /rh/		
rhy	/dərhya/	sea
with /l/		
lph	/sagəlphani/	a kind of bird
lb	/jilbi/	a sweet dish
lṭ	/ulṭi/	vomit
lḍ	/balḍi/	bucket
lč	/phulči/	thatch
lk	/həlkā/	light
lkh	/belkhəḍ/	crab
lg	/gulgulit/	smooth
ln	/məlni/	harvest
ls	/kolsa/	coal
ll	/milli/	got
lv	/kolvā/	field mouse
ly	/munḍulya/	a kind of serpent
with /lh/		
lhy	/nilhya/	black stork
with /v/		
vt	/nəvtər/	new
vth	/cəvtha/	fourth
vd	/cəvda/	fourteen
vṭ	/kəvṭi/	skull
vṭh	/jivṭhar mar/	kill
vḍ	/pavḍa/	shovel
vj	/bhavjəs/	brother's wife

vk	/savkhar/	wealthy man
vn	/dævni/	North
vs	/pavsala/	rainy season
vr	/nævra/	husband
vl	/kavla/	crow
vv	/nævved/	ninety
with /vh/		
vhn	/mevhna/	wife's brother
vhl	/gəvhla/	wheat colour
with /y/		
yt	/koyti/	sickle
yth	/paytha/	base
yj	/payjə/	want
yk	/bayku/	wife
yś	/ēysi/	eighty
yr	/poyra/	boy

Clusters with three consonants

pty	/septya/	tails
pry	/khaprya cor/	robin
try	/titrya/	testicles
tny	/natnya/	grand daughters
tly	/pitlya/	dishes
try	/poṭrya/	calves
kny	/cəknya/	squint
ksy	/bhiksya/	alms
gly	/muglya/	ants
mbd	/cāmbdā/	leather
mby	/tambya/	water pot
rnd	/kərndā/	wild berries
ndhr	/dhundhrā/	dawn
ndhl	/andhla/	blind
ndhy	/khandhya/	branches
ndy	/undyā/	tomorrow
ndg	/landga/	wolf
ndk	/randki/	widow

njhɔ	/vanjhɔi/	barren
ndy	/mandya/	thighs
ndv	/mandvi/	ground nut
ndl	/tonɔla/	a kind of fruit
ɲgɔ	/kəlaŋgɔi/	little finger
ɲgʈh	/aŋgʈha ~ aŋʈha/	thumb
ɲgɔ	/ləŋgɔa/	lame
ɲgn	/ʈheŋna	
	~ ʈheŋna/	dwarf
ɲgv	/uŋgvət/	East
rɲg	/səŋga/	a kind of fish
rnj	/kərnjel/	a kind of oil
rnɔ	/arɔɔel/	caster oil
rnd	/kərndā/	wild berries
lnj	/kalnɔi/	liver
lphy	/gəlpɔya/	a disease
lmb	/kolmbi/	a fish
lby	/jilbya/	sweet dishes
vndh	/gəvndhi/	mason
vɽy	/kəvɽya/	skulls
ynd	/bhoyndud/	a kind of sparrow
phly	/upɽya/	lotuses

Clusters with four consonants

mbly	/kamblyā/	a kind of serpent
ndvy	/candvya/	silvery colour
ɲgny	/kaŋgnya/	a disease
lambhy	/kalmbhyaci	
	maski/	honey bee
lmby	/kolmbya/	a kind of fish

[D] The syllabic patterns found in this dialect can be tabulated as follows :

- (i) Syllables with one phoneme. This can be lnoy a vowel :

v :	u-cā	'tall'	u-bha	'standing'
	ə-thə	'here'	a-ji	'grand-mother'
	a-kas	'sky'		

- (ii) Syllables with two phonemes. These can be only a vowel and a consonant :

cv :	bi	'seed'	ka-pus	'cotton'
	ma-kəḍ	'monkey'	ju	'louse'
vc :	uph-li	'lotus'	əs-ge	'all'
	ər-dha	'half'	aḍ-va	'cross'
	aj	'to-day'		

- (iii) Syllables with three phonemes :

cvc :	phul	'flower'	pan	'leaf'
	ma-jər	'cat'	sal	'bark'
	khan-dhi	'branch'		
ccv :	tya-ca	'his'	bhik-sya	'alms'
	nat-nya	'grand-daughters'		
vcc :	aṅg	'body'	andh-la	'blind'
	arn-ḍel	'caster oil'	uṅg-vət	'east'

- (iv) Syllables with four phonemes :

ccvc :	byem	'navel'		
	hə-tyar	'weapon'		
cvcc :	kə-rənd	'berry'	kənd	'root'
	bhaṅg	'parting of the hair'		
	tonḍ	'mouth'	khand	'shoulder'

CHAPTER TWO

MORPHOLOGY

The inflectional forms in this dialect can be conveniently divided into nominal and verbal forms, which markedly differ from each other. In addition there remains a small group of words which shows no inflectional changes and hence can be properly called indeclinables. The noun morphology and the nominal constructions are much simpler than those of the verbs. The nominals include the substantives or nouns proper, the adjectives, the pronouns and the numerals of various types. To a different extent, all these distinguish between the categories of gender, number, case and oblique, by which they can be separated from each other.

[A] NOUNS

The nouns distinguish between the three genders which are generally called masculine, feminine and neuter on account of some rough agreement with the distinction of natural sex but not always. All the inanimate objects are distributed among all three genders. A large number of them distinguishes between the singular and plural, while a few, mainly due to their semantic contents, are found used only in the singular. All, however, use the oblique form. To explain the formation of the plural and the oblique, it is necessary to classify nouns, not only according to the gender but also according to their endings. While the first classification is basic and operative in all the formations, the other differs from one formation to another. It is also useful to distinguish between the major groups which are productive types and the minor groups which include a few items each.

Plural

The plural morpheme shows a large number of allomorphs which are distributed according to the gender and ending of the nouns after which it comes. The major types can be indicated as follows :

Gender	Ending	Plural allomorph
Masculine	-a	-ə
	Other vowels and consonants.	-φ
Feminine	-i	-(y) a
	-u	-(v) a
	-C	-a
	-C	-i
	-C	-a ~ -i
Neuter	-ā	-ī
	-u, -ū	-(v) ā
	-C	-ā

This scheme covers the formation of the plural of the majority of the nouns of this dialect. There are, however, a few nouns which cannot be accommodated in this scheme, and many noun-stems show some morphophonemic changes before the plural morpheme.

A more detailed statement of the formation of plural is given below :—

Masculine Nouns

1. Masculine nouns ending in /-a/ form their plural by replacing it with /-ə/. This is the most common type of plural.

penḍha	a bundle of straw	penḍhə
kutra	dog	kutrə
kiḍa	worm	kiḍə
ghoḍa	horse	ghoḍə
menḍha	ram	menḍhə
kavla	crow	kavlə

kolsa	coal	kolsə
ḍola	eye	ḍolə
aṭṭha	thumb	aṭṭhə
gəla	throat	gələ
bapa	father	bapə
nəvra	husband	nəvrə
poyra	son	poyrə
natva	grand-son	natvə
vara	wind	varə

2. All other masculine nouns show a zero allomorph of the plural :

pakh	wing	pakh
həthi	elephant	həthi
bəil	bull	bəil
bokuḍ	goat	bokuḍ
undir	mouse	undir
dhonḍ	stone	dhonḍ
kan	ear	kan
pāy	foot	pāy
kes	hair	kes
dat	tooth	dat
joḍidar	companion	joḍidar
dhobi	washerman	dhobi
lohar	black smith	lohar
ajo	grand-father	ajo
vəyri	enemy	vəyri

3. A few words show some peculiar changes :

dərhe	sea	dərhe
ajholas	grandson	ajholəs

Feminine Nouns

The majority of the feminine nouns end in -i or a consonant. Only a couple of them end in -u.

1. Feminine nouns ending in -i form their plural with the addition of -a before which /i/ is changed to /y/ :

uphli	lotus	uphlya
khandhi	branch	khandhya
seṭṭi	tail	seṭṭya
makhi	fly	makhya
cərbi	fat	cərbya
sathi	chest	sathya
camḍi	skin	camḍya
aṅgṭhi	ring	aṅgṭhya
həḍbi	chin	həḍbya
daḍhi	beard	daḍhya
poyri	daughter	poyrya
natni	grand-daughter	natnya
aji	grand-mother	aja
canni	star	cannya
ḍholki	drum	ḍholkya

2. Feminine nouns ending in -u take -va as the allomorph of the plural :

ju	louse	juva
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In the following words the suffix is only -a before which /u/ changes to /v/ or is lost :

khəlhu	heel	khəlvha
bayku	wife	bayka

3. Feminine nouns ending in a consonant fall into three sub-groups according to the nature of the plural suffix. The first group takes the suffix -a, the second the suffix -i, while the third takes either -a or -i. This is mostly due to their historical origins.

(a) with the plural allomorph -a :

gay	cow	gaya
məṅgət	wrist	məṅgəṭa
jaṅgh	thigh	jaṅgha
vaṭ	way	vaṭa
sanj	evening	sanja
suy	needle	suya

The following stems show same morphophonemic changes :

səḍək	road	səḍka
bhuk	hunger	bhukha

(b) with the plural allomorph -i :

sal	bark	sali
car	grass	cari
muṭh	fist	muṭhi
dhul	dust	dhuli
ag	fire	agi
rat	night	rati
həd.	boundary	hədi
kurhaḍ	axe	kurhaḍi
lokər	wool	lokri

In the following stems some morphophonemic changes are observed :

bəgəd	neck	bəgḍi
bhəys	buffalo	bhəši

(c) with the allomorphs -a or -i :

paṭh	back	paṭha	paṭhi
jibh	tongue	jibha	jibhi
dər	pit	dəra	dəri
səmjhut	understanding	səmjhuta	səmjhuti

The following stems show same changes before this morpheme :

kəmbər	waist	kəmra	kəmri
bhūy	ground	bhuya	bhuyi

4. In the following group of feminine nouns we find a few irregularities :

sunhəs	daughter-in-law	sunhəs	sunhəsa
mamhisā	mother-in-law	mamhisā	
bəhniś	sister	bəhnyas	
ajholis	grand-daughter	ajholyas	
salhis	sister-in-law	salhyas	

ghənti	bell	ghənta	
səkal	morning	səkal,	səkali
devi	goddess	devni	
aya	mother	aya	
jaga	place	jaga	

Neuter nouns

1. Neuter nouns ending in -ā change it to -ī to form the plural :

maslā	fish	maslī
camḍā	leather	camḍī
katḍā	skin	katḍī
atḍā	intestine	atḍī
ḍokā	head	ḍokī
poyrā	boy	poyrī
tālā	lake	tālī
dhundhrā	dawn	dhundhrī
nalā	stream	nalī
keltā	monkey	keltī

2. If the neuter noun ends in -u or -ū, it adds ā and changes the final vowel to v :

dhənu	bow	dhənvā
taru	boat	tarvā
təlū	palm	təlvā

In the following stems the plural -ā replaces the final vowel :

pakhrū	bird	pakhrā
vasrū	calf	vasrā

3. Neuter nouns ending in a consonant take the plural allomorph -ā :

phul	flower	phulā
pan	leaf	panā
mul	root	mulā
jhaḍ	tree	jhaḍā
phəl	fruit	phəlā

pis	feather	pisā
sing	horn	singā
pil	kid	pilā
poṭ	stomach	poṭā
haḍ	bone	haḍā
gol	circle	golā
ran	forest	ranā

In the following noun-stems their last vowel is dropped before the plural allomorph :

kərənd	berry	kərndā
jənavər	animal	jənvārā
majər	cat	majrā
bədək	duck	bədkā ~ bətkā
rəgət	blood	rəgtā ~ rəktā
kalij	liver	kaljā
kəvət	egg	kəvṭā
dhukət	fog	dhukṭā
vadəl	storm	vadlā
cəkən	knee	cəknā

The following irregular forms should be noted :

lokhin	iron	lokhindā
deul	temple	devlā

4. The following neuter nouns show some amount of irregularity :

bi	seed	biyā
asol	tear	asolī

The Oblique

The nouns show a special form before they enter into any larger nominal construction like the addition of the case suffix or the use of a post-position. This form is called the oblique to distinguish it from the direct form of the noun both in the singular and plural when it stands alone. It is necessary to distinguish between a singular and a plural in the oblique because most often the distinction of number is revealed by the form of the

oblique and not by the stem or the case suffix. If we compare the forms of the oblique in the singular with those in the plural in this dialect, it is clear that the latter differs from the former by the presence of nasalisation and in some cases by the presence of the vowel *ā* or *ī*. But it is not always possible to separate the two elements in the oblique plural, particularly in the case of the feminine nouns and hence it is more convenient to set up two oblique morphemes, one for the singular and another for the plural.

The allomorphs of the oblique are distributed according to the genders of the nouns and further according to the sub-groups in each gender which are different from that of the plural formation. These groups are due to the different historical origins of the forms and hence are not phonologically conditioned. We have to set up as many as 11 groups for the masculine, 16 for the feminine and 6 for the neuter to take note of the variations in the oblique singular and plural.

Before the oblique morphemes the noun stems show some morphophoemic changes. The most important of these is the loss of a vowel among nouns, with a particular syllabic pattern. Four such types can be distinguished.

(i) Nouns of the syllabic pattern CVCVC become CVCC-V

kapus	cotton	kapsa-
bokud	goat	kokda-
dukər	pig	dukra-
čikhəl	mud	čikhla-
səḍək	road	səḍkə-
rəgət	blood	rəkta-

(ii) Nouns of the syllabic pattern VCCVC become VCCC-V

undir	mouse	undra-
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(iii) Nouns of the syllabic pattern CVCCVC become CVCCC-V

manjər	cat	manjra-
bamhən	priest	bamhna-
ḍoŋgər	hill	ḍoŋgra-
vandər	monkey	vandra-
nimbər	heat	nimbra-

(iv) Nouns of the pattern CVCVCC become CVCCC-V

kərənd	berry	kərnda-
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The various types of oblique formation in the singular and plural are given below :

Masculine Nouns

M.1.	a-		-ya	-yā
	pendha	straw	pendhya-	pendhyā-
	kutra	dog	kutrya-	kutryā-
	kiḍa	worm	kiḍya-	kiḍyā-
	ghoḍa	horse	ghoḍya-	ghoḍyā-
	menḍha	ram	menḍhya-	menḍhyā-
	kavla	crow	kavlya-	kavlyā-
	gəla	throat	galya-	gəlyā-
	nəvra	husband	nəvrya-	nəvryā-
	poyra	boy	porya-	poyryā-
	kolsa	coal	kolśa-	kolśā-
	raja	king	raja-	rajā-
	hisa	share	hiśa-	hiśā-
	tara	star	tarya-	taryā-
	ḍola	eye	ḍolya-	ḍolyā-
	aṇṭha	thumb	aṇṭhya-	aṇṭhyā-
M.2	-a		-ø	-hā
	bapa	father	bapa-	bapahā-
M.3	-a		-ø	-ā
	natva	grandson	natva-	natvā-
	mamhasa	father-in-law	mamhasa	mamhasā-
	dərhya	sea	dərhya	dərhyā-

M. 4	-i		-ø	-(y) ā-
	hæthi	elephant	hæthi-	hæthyā-
M. 5	-i		-ya	-yā
	dhobi	washerman	dhobyā-	dhobyā-
	vəyri	enemy	vəyryā-	vəyryā
	pani	water	panya-	
M. 6	-u		-va	-vā-
	ju	louse	juva-	juvā-
	gəhū	wheat	gəhva-	gəhvā-
M. 7	-u		-ø	-vā-
	dhatu	metal	dhatu-	dhatvā-
M. 8	-o		-ø	-vā-
	ajo	grand-father	ajo-	ajvā-
	bhavo	brother-		
		in-law	bhavo-	bhavhā-
M. 9	-as		-yas	-yās
	ajholas	grand-son	ajholyas-	ajholyās-
M. 10	-C		-a-	-ā-
	pakh	wing	pakha-	pakhā-
	vagh	tiger	vagha-	vaghā-
	uṭ	camel	uṭa-	uṭā-
	pasan	stone	pasana-	pasanā-
	haḍ	bone	haḍa-	haḍā-
	kan	ear	kana-	kanā-
	kes	hair	kesa-	kesā-
	jiv	life	jiva-	jivā-
	dat	tooth	data-	datā-
	bəil	bull	bəyla-	bəylā-
	undir	mouse	undra-	undrā-
	nəḍəg	bear	nəḍga-	nəḍgā-
	gəruḍ	eagle	gəruḍa-	gəruḍā-
	ḍukər	pig	ḍukra-	ḍukrā-
	pāy	foot	paha-	pahā-
	hat	hand	hatha-	hathā-
	kopər	elbow	kopra-	koprā-
	bhas	brother	bhavasa-	bhavasā-

čikhəl-	mud	čikhla-	
akas	sky	akasa	
ohəl	stream	ohla-	ohlā-
doŋgər	hill	doŋgra-	doŋgrā-
M. 11 -C		-ya	-yā
bokuḍ	goat	bokḍya-	-bokḍyā-
bophaṭ	heat	bophaṭya-	

Feminine Nouns

F. 1 -i		-e	-yā
uphli	lotus	uphle-	uphlyā-
khandhi	branch	khandhe-	khandhyā-
seṭṭi	tail	seṭṭe-	seṭṭyā-
camḍi	skin	camḍe-	camḍyā-
həḍbi	chin	həḍbe-	həḍbyā-
pasli	rib	pasle-	paslyā-
dadhi	beard	dadhe-	dadhyā-
poyri	girl	poyre-	poyryā-
natni	grand-	natne-	natnyā-
	daughter		
randki	widow	randke-	randkyā-
putni	niece	putne-	putnyā-
kelni	jar	kelne-	kelnyā-
phəni	comb	phəne-	phənyā-
F. 2 -i		-φ	-yā
makhi	fly	makhi-	makhyā-
aṇṭhi	ring	aṇṭhi-	aṇṭhyā-
canni	star	canni-	cannyā-
kaṭhi	stick	kaṭhi-	kaṭhyā-
dəri	valley	dəri-	dəryā-
khiḍki	window	khiḍki-	khiḍkyā-
suri	sickle	suri-	suryā-
koyti	knife	koyti-	koytyā-
vaḍi	hamlet	vaḍi-	vaḍyā-
pəjari	roof	pəjari-	pəjaryā-
ḍholki	drum	ḍholki-	ḍholkyā-
suyi	needle	suyi-	suyā-

F. 3	-i devi	goddess	-φ devi-	-nī -devnī
F. 4	-i aji	grand- mother	-φ ājī -ajhis-	-sā -hā ajhisā -ajihā-
F. 5	-is ajholis	grand- daughter	-es ajholes-	-yās ajholyās-
F. 6	-is/əs bəhniś salhis sunhəs	sister sister- in-law daughter in-law	es/φ bəhnes- salhis- sunhəs	esā -ehā bəhnesā- salhisāhā- sunhəsā- sunhəsāhā-
F. 7	-a mamhisa	mother- in-law	-φ mamhisa-	-āha- mamhisāha-
F. 8	-u ju	louse	-ve juve-	-vā juvā-
F. 9	-u khəlhu	heel	vhə- khəlvhə-	vhā- khəlvhā-
F. 10	-u bayku valu	wife sound	-ø bayku- valu-	-ā baykā-
F. 11	-C sal dhul ag rat kurhaḍ ḍal məd lokər bhāys	bark dust fire night axe dal honey wool buffalo	-i sali- dhuli- agi- rati- kurhaḍi- ḍali- mədhi- lokri- bhəši	-ī salī- agī- ratī- kurhaḍī- dalī lokrī- bhəšī-

F. 12	-C		-i	-yā
	gay	cow	gayi-	gayā-
	paṭh	back	paṭhi-	paṭhyā-
	bəgəḍ	neck	bəgdi~bəgde-	paṭhā- bəgdyā-
F. 13	-C		-i	-ā
	həd	border	hədi	hədā-
	səmjhut	under- standing	səmjhuti-	səmjhutā-
F. 14	-C		-e	-ā
	jibh	tongue	jibhe-	jibhā-
	bag	garden	bage-	bagā-
	bhuk	hunger	bhukhe-	bhukhā-
F. 15	-C		-ə	-ā
	jaŋgh	thigh	jaŋghə-	jaŋghā-
	kəmbər	waist	kəmrə-	kəmrā-
	vaṭ	way	vaṭə-	vaṭā-
	səḍək	road	səḍkə-	səḍkā-
	sanj	evening	sanjə-	sanjā-
	tan	thirst	tanhə-	
	ghaṭ	bell	ghəntə-	
F. 16	-C/-a		-ə	-yā
	muṭh	fist	muṭhə-	muṭhyā-
	jaga	place	jagə-	jagyā-

Neuter Nouns

N. 1	-i		-ya	-yā
	bi	seed	biya-	biyā-
	pani	water	panya-	
N. 2	-C		-a	-yā
	asol	tear	asola-	asolyā-
N. 3	-ā		-ya	-yā
	maslā	fish	maslya-	maslyā-
	camḍā	leather	camḍya-	camḍyā-
	katḍa	hide	katḍya-	katḍyā-

	sonā	gold	sonya-	
	atḍa	intestine	atḍya-	atḍyā-
	ḍokā	head	ḍokya-	ḍokyā-
	poyrā	child	poyrya-	poyryā-
	ṭelā	lake	ṭelya-	ṭelyā-
	dhundhra	dawn	dhundhrya-	
	nalā	canal	nalya-	nalyā-
	kelṭā	monkey	kelṭya-	kelṭyā-
N. 4	-ū		-a	-ā
	pakhrū	bird	pakhra-	pakhrā-
	vasrū	calf	vasra-	vasrā-
N. 5	-u		-va	-vā
	dhənu	bow	dhənva-	dhənvā-
	taru	boat	tarva-	tarvā-
N. 6	-C		-a	-ā
	phul	flower	phula-	phulā-
	pan	leaf	pana-	panā-
	mul	root	mula-	mulā-
	jhaḍ	tree	jhaḍa-	jhaḍā-
	phəl	fruit	phəla-	phəlā-
	pis	feather	pisa-	pisā-
	siṅg	horn	siṅga-	siṅgā-
	kərənd	berry	kərnda-	kərndā-
	majər	cat	majra-	majrā-
	bədək	duck	bədka-	bədkā-
	kəpal	forehead	kəpala-	kəpalā-
	vadəl	storm	vadla-	vadlā-
	nimbər	sun-shine	nimbra-	
	mərən	death	mərna-	mərñā-
	kəvəṭ	egg	kəvṭa-	kəvṭā-
	dud	milk	dudha-	
	deul	temple	devla-	devlā-

Cases

A number of case suffixes have to be set up in this dialect as occurring after the oblique forms of the nouns. There is no distinction between the singular and plural

as far as the case suffixes are concerned, the difference in the number being indicated by the oblique itself.

Besides the nominative which is unmarked both in the singular and plural and the accusative of the inanimate objects which also is not marked and is identical with the noun itself, the following cases can be set up with their own markers. They usually come after the oblique but sometimes after the oblique of the genitive as well. In a few cases two of them combine to form a complex with a distinct meaning of its own.

Instrumental	-ni	-n
Dative	-lə	-s
Ablative	-ši	-šin
Genitive	-č-	
Locative	—	-~t ~nt ~n

The following examples illustrate their formation and use.

Instrumental

raĵani	by the king
baphasni	by the father
prædhanani	by the minister
hærnani	by the deer
gævndyani	by the mason
poyryan	by the boy
soyryan	by the relative
kaþhin	by the stick
disān	by the days.

Dative

poyrilə	to the girl
bhavaslə	to the brother
pahālə	to the feet
mansalə	to the man
šipayalə	to the soldier
baphaslə	to the father

ghoḍyālə
hərnas

to the horses
to the deer

Ablative

jhaḍaṣī

from the tree

Genitive

The genitive suffix -c ~ ċ is followed by the markers of the gender and number and the whole is an adjectival form agreeing with the following noun. It also forms its oblique which is used when followed by other case suffixes or post-positions. The full forms are :

	sg.	pl.	oblique
M	-ca	-cə	
F	-či	-čā	-ča ~ ċe
N	-cā	-čī	

panaca	ḍesa	stem of the leaf
panācə	ḍesə	stems of the leaves
poyryaca	kes	the hair of the boy
poyryacə	kes	the hair of the boy
ghərači	khidki	the window of the house
ghərača	khidkya	the windows of the house
ghəracā	dar	the door of the house
ghərači	darā	the doors of the house
velhiče	panavər	on the leaf of the creeper
ghoḍyača	paṭhivər	on the back of the horse
kutryanča	septya	the tails of the dogs
hərnača	mās	the flesh of the deer
ṣikhariče	jevnači	the liking for the food
	avəḍ	of hunted animal

Locative

gaḍīt	in the cart
ghərāt	in the house
pinjryāt	in the cage
bajarant	in the market
dukanant	in the shop

rajan	in the kingdom
baṭhlēt	in the bottle

The following combinations of the case suffixes are met with

-āt + šī	
dərantšī	in the hole
-n + šī	
doṅgranšī	through the mountain
-vər + šī	
jhaḍavəršī	from the tree
olyavəršī	from the varandah

A number of independent words are used as postpositions which come after the oblique of the noun or of the genitive form. Such are

khal ~ khalti	below
kərta	than
pāy	with
pāyši	from
saṭhi	for
hun	from
səmor	in front
raṅgə	near
mhorə	in front
hari ~ har	along with
maṅgə ~ maghari	after
šivay	without
pəyki	from among
vər	above

Examples :

jhaḍakhal	below the tree
gaḍyekhalti	under the cart
siṅgakhal	with the horn
gaḍiḥe raṅgə	near the cart
mənapāši	from the mind
majpāy	with me
šimmakərta	than the lion

[B] ADJECTIVES

The words which qualify the nouns fall into two distinct groups, according as they show the markers of gender and number and an oblique form and those which remain unchanged. All can be called adjectives on their syntactic function. Phonologically those which end in in a vowel like -i or -u or a consonant remain indeclinable while others which show the ending -a in their masculine form show the usual agreement with the following noun in gender and number and also an oblique form.

The gender number markers of the declinable adjectives are—

M.	-a	-ə	
F.	-i	-ya	-ya -e
N.	-ā	-ī	

Thus from a stem like *moṭ-a* 'big' we have

<i>moṭa</i>	<i>moṭə</i>	
<i>moṭi</i>	<i>moṭya</i>	<i>moṭe - moṭya-</i>
<i>moṭā</i>	<i>moṭī</i>	

bəra 'good'

<i>bəra</i>	<i>bərə</i>	
<i>bəri</i>	<i>bərya</i>	<i>bəre - bərya</i>
<i>bērā</i>	<i>bērī</i>	

To this type belong adjectives of the following list—

<i>kala</i>	black	<i>thənḍa</i>	cold
<i>thoḍa</i>	few	<i>əsga</i>	all
<i>sukha</i>	dry	<i>bəra</i>	good
<i>hirva</i>	green	<i>ḍava</i>	left
<i>lamba</i>	long	<i>nəva</i>	new
<i>juna</i>	old	<i>tamḍa</i>	red
<i>jaḍa</i>	thick	<i>ola</i>	wet
<i>dhəvla</i>	white	<i>pivla</i>	yellow
<i>nila</i>	blue	<i>həlka</i>	light
<i>uca</i>	tall	<i>ṭheṇna</i>	short
<i>ondha</i>	deep	<i>nəbla</i>	weak

dhila	loose	pækka	firm
andhla	blind		

The indeclinable adjectives include

vaiṭ	bad	gar	cold
khərab	dirty	bothəṭ	blunt
bes	good	bharhi	heavy
phar	much	sakuḍ	narrow
nəvin	new	kuhel	rotten
akhuḍ	short	barik	small
patəl	thin	gəram	hot
pəghəl	wide	phikəṭ	brown
goḍ	sweet	kədu	bitter
bhərel	full	gərib	poor
məjbūt	strong	juvan	young
kəṭhən	hard	ranṭi	wild
həlu	slow	səpaṭ	plain

[C] PRONOUNS

There are two personal pronouns which do not make any distinction of gender but only of number. These are—

I Person	mi	I	amhi ~ hami	we
II Person	tū	you	tumhi	you

There is no third person pronoun as such. Its function is performed by the two demonstrative pronouns which distinguish both the genders and numbers.

1. Remote

M.	to	te
F.	ti	tya
N.	tē	tī

2. Proximate

M.	yo	ye
F.	yi	ya
N.	yē	yī

The reflexive pronouns are two. They always refer to the subject of the sentence.

pote	oneself
apni	oneself

The interrogative distinguishes between an animate and an inanimate form.

Animate	kon	'who'
Inanimate	kay, kya	'what'

The declension of the pronouns differs from that of the nouns in having a set of different allomorphs of the base and a few additional allomorphs of the inflections. Besides the oblique of the genitive, a special oblique form is also found to be used with the positions. The following paradigms illustrate the formations.

Pro.	Inst.	Dat.	Abl.	Gen.	Loc.
mi	mihin	malə	majšī	majh-	majhat
amhi	amhi	amhalə	hamšī	hamac-	hamcat
tū	tuhū	tulə	tujšī	tujh-	tujhāt
tumhi	tumhi	tumhalə	tumšī	tumc-	tumcāt
to	tyahan	tyalə	tyašī	tyac-	tyāt
te	tyahī	tyālə	tyāšī	tyanc-	tyāt
ti	tehen	telə	tešī	tec-	tēt
tya	tyāhe	tyālə	tyāšī	tyanc-	tyāt
tē	tyahan	tyalə	tyašī	tyac-	tyāt
tī	tyahī	tyālə	tyāšī	tyanc	tyāt

The forms of the other pronouns like yo, yi, yē, kon, kay, kya are similar to those of to, ti, tē.

Besides the forms of the genitive which are formed by the addition of the gender-number morphemes of the adjectival type and its oblique, there is an additional oblique form of the pronouns which is followed by the post-position pāy which is the same as the base before šī of the ablative.

The following pronominal derivatives may be noted.

əthə	jəthə	təthə	koṭ
əthəšī		təthəšī	koṭšī
oḍa(k)		toḍa(k)	koḍa(k)
	jəī	təī	kəī

[D] NUMERALS

ek~ekh	1	čalis	40
don	2	pənnas	50
tin	3	sath	60
čar	4	səttər	70
pāc	5	Ėyši	80
sə	6	nəvvəd	90
sat	7	šəmbhər	100
aṭ	8	həjar	1000
nəv	9	pav	1/4
daha	10	ərdha	1/2
əkra	11	paun	3/4
bara	12	səvvatin	3 1/4
tera	13	sadətīn	3 1/2
cəvda	14	pavnetīn	2 3/4
pəndhra	15	səvva	1 1/4
sola	16	diḍ	1 1/2
sətra	17	əḍic	2 1/4
əṭhra	18		
ekonis	19		
vis	20		
ekvis	21		
bavis	22		
tevis	23		
čovis	24		
pəncvis	25		
səvvis	26		
səttavis	27		
əṭhavis	28		
ekontis	29		
tis	30		

The dialect uses also a method of counting the decades with the help of twenties.

ek vis	20
don visa	40
pāc visa	100

The ordinals are irregular upto 5 and after it they are formed by adding -va

pəhla ~ pəhyla	first
dusra ~ bija	second
tisra	third
cəvtha	fourth
pāsva	fifth
sathva	seventh
nəvva	ninth

The multiplications are formed by adding -da

ekhda	once
donda	twice
tinda	thrice

A collective noun is formed by adding -jən as ekjən, doghəjən, čarjən.

[E] VERBS

The verb-root in Warli can be taken as identical with the form which it has in the second person singular of the imperative mood which is considered as having no suffix of its own. These roots can be divided into two major groups called intransitive and transitive. This distinction is formally indicated by the difference in the paradigms which they show in the two past tenses and the potential mood. While the verbal forms of the intransitive roots show a distinction of person gender and number and show an agreement with the subject which is found in the direct case, the forms of the transitive roots show only a distinction of gender and number and an agreement with the object, while the subject is in the agentive or instrumental case. In a few cases the relation between the intransitive and transitive roots is that of the basic and the derived form as can be seen from the pairs of roots of the following type.

Intr.		Trans.	
pe-	to drink	paj-	to cause to drink
pəḍ-	to fall	paḍ	to fell
mər-	to die	mar-	to kill
vəl-	to turn	val-	to steer
tər-	to float	tar-	to save

A new verbal base is derived from the root which can be called its causative form with the addition of the suffix -əv and in some cases -aḍ.

uṭh-	to get up	uṭhəv-	to cause to rise
cuk-	to miss	cukəv-	to cause to miss
khəp	to spend	khəpəv-	to cause to spend
hil-	to shake	hiləv-	to cause to shake
dəp-	to hide	dəpəv-	to cause to hide
mil-	to get	miləv-	to earn
phug-	to swell	phugəv-	to cause to swell
pohəc-	to reach	pohcəv-	to cause to reach
bəj-	to sound	bəjaḍ-	to cause to sound
jev-	to eat	jevaḍ-	to feed

The verbal roots can be also classified according to their syllabic patterns. The roots show one or two syllables. Roots ending in vowels are all monosyllabic and of an uniform pattern CV. The most common syllabic pattern is CVC. While both transitive and intransitive roots show all patterns, the intransitive roots are absent in the pattern V-CVC. The following examples illustrate these patterns :

VC	ok-	to vomit
	ot-	to pour
	an-	to bring
	uḍ-	to fly
	uṭh-	to get up
CV	ghe-	to take
	pe-	to drink
	de-	to give
	ne-	to carry

	kha-	to eat
	ga-	to sing
	ye-	to come
	ja-	to go
	ho-	to become
CVC	cav-	to bite
	ghal-	to put
	gən-	to count
	kap-	to cut
	khən-	to dig
	kər-	to do
	kuṭ-	to pound
	khel-	to play
	bhər-	to fill
	mər-	to die
	pəḍ-	to fall
	cal-	to walk
	bəs-	to sit
	phug-	to swell
CVCC	khaṇḍ-	to cut
	naṅg-	to see
	saṅg-	to tell
	rand-	to cook
	band-	to tie
	ṭaṅg-	to hang
	thamb-	to stop
VCVC	aloṭ-	to throw
	ayək-	to hear
	uṭhəv	to wake up
	aṭhəv-	to remember
	athər-	to spread
CVCVC	cukəv-	to miss
	vičar-	to ask
	khajəv-	to scratch
	pəsər-	to spread
	miləv-	to obtain
	vahar-	to call

CVCCVC

nivəḍ-	to select
sijhəv-	to cook
šilhoṭ-	to whistle
garəth-	to freeze
pohəc-	to reach
niməs-	to rest
buckət-	to dip
gəndhav-	to smell
gundəl-	to wind
hindol-	to swing
thambəv-	to stop
pohcəv-	to reach
sərpəṭ-	to crawl
ləkhləkh-	to shine

The general idea of the verbal morphology of this dialect can be best got by observing the following paradigms of an intransitive, a transitive and two auxiliary verbs.

Transitive verb
kap- to cut

Present

I P.	kapə	kapū
II P.	kapəs	kapa
III P.	kapə	kapət

Past

I, III P.		
Mas.	kapla	kaplə
Fem.	kapli	kaplya
Neut.	kaplā	kaplī
II P.		
Mas.	kaplas	kapləs
Fem.	kaplis	kaplyas
Neut.	kaplās	kaplīs

Future

I P.	kapin	kapū
II P.	kapši	kapal
III P.	kapəl	kapthi

Perfect

kapel

Imperative

II P.

kap

kapa

Polite Imperative

I P.

kapjo

kapjo

II P.

kapjos

kapjas

III P.

kapjo

kapjo

Potential

Mas.

kapava

kapavə

Fem.

kapavi

kapavya

Neut.

kapavā

kapavi

Conditional

I, III P.

Mas.

kapta

kaptə

Fem.

kapti

kaptya

Neut.

kaptā

kapti

II P.

Mas.

kaptas

kaptəs

Fem.

kaptis

kptyas

Neut.

kaptās

kaptis

Past Habitual

I, III P.

Mas.

kapayca

kapaycə

Fem.

kapayçi

kapayča

Neut.

kapaycā

kapayçi

II P.

Mas.

kapapcas

kapaycəs

Fem.

kapayçis

kapayčas

Neut.

kapaycās

kapayçis

Present participle

kapət

Gerundive

kapay

Adverb of concomitant action

kaptana

Verbal Noun

kapna

Infinitive of purpose
Gerund
Infinitive

kapaya
kapun
kapu

Intransitive Verb
pəḍ- to fall

Present

I	P.	pəḍṣ	pəḍū
II	P.	pəḍəs	pəḍa
III	P.	pəḍə	pəḍət

Past

I,	III P.		
	Mas.	pəḍla	pəḍlə
	Fem.	pəḍla	pəḍlya
	Neut.	pəḍlā	pəḍli
II	P.		
	Mas.	pəḍlas	pəḍləs
	Fem.	pəḍlis	pəḍlyas
	Neut.	pəḍlās	pəḍlīs

Future

I	P.	pəḍin	pəḍū
II	P.	pəḍsi	pəḍal
III	P.	pəḍəl	pəḍthi

Perfect

pəḍel

Imperative

II	P.	pəḍ	pəḍa
----	----	-----	------

Polite Imperative

I	P.	pəḍjo	pəḍjo
II	P.	pəḍjos	pəḍjas
III	P.	pəḍjo	pəḍjo

Potential

I, III	P.		
	Mas.	pəḍava	pəḍavə
	Fem.	pəḍavi	pəḍavya
	Neut.	pəḍavā	pəḍavi

II P.

Mas.	pəḍavas	pəḍavəs
Fem.	pəḍavis	pəḍavyas
Neut.	pəḍavās	pəḍavīs

Conditional

I, III P.

Mas.	pəḍtā	pəḍtə
Fem.	pəḍti	pəḍtya
Neut.	pəḍtā	pəḍtī

Past Habitual

I, III P.

Mas.	pəḍayca	pəḍaycə
Fem.	pəḍayči	pəḍayča
Neut.	pəḍaycā	pəḍayčī

II P.

Mas.	pəḍaycas	pəḍaycəs
Fem.	pəḍayčis	pəḍayčas
Neut.	pəḍaycās	pəḍayčīs

Present Participle

pəḍət

Gerundive

pəḍay

Adverb of concomitant action

pəḍtana

Verbal noun

pəḍna

Infinitive of purpose

pəḍaya

Gerund

pəḍun

Infinitive

pəḍu

Auxiliary Verbs

əs- to be,

ho- to become

Present

I P	ahī ~ ahē	ahā
II P	ahes ~ ahe	ahā ~ ahās
III P	ahe	ahā

Past

I, III P.

Mas.	hoto	hote
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	Fem.	hoti	hotya
	Neut.	hotā	hoti
II	P.		
	Mas.	hotas	hotəs
	Fem.	hotis	hotyas
	Neut.	hotās	hotīs
I, III	P.		
	Mas.	jhala	jhalə
	Fem.	jhali	jhalya
	Neut.	jhalā	jhalī
II	P.		
	Mas.	jhalas	jhaləs
	Fem.	jhalis	jhalyas
	Neut.	jhalās	jhalīs
Future			
	I P	hoyn	hōv
	II P	hoši	vhal
	III P	hoyl	hothi
Perfect			
		hodhel	
Imperative			
	II P	ho	vha
Polite Imperative			
	I P	hoyjo	hoyjo
	II P	hoyjos	hoyjas
	III P	hoyjo	hoyjo
Potential			
	I, III P.		
	Mas.	hova	hovə
	Fem.	hovi	hovya
	Neut.	hovā	hovī
	II P.		
	Mas.	hovas	hovəs
	Fem.	hovis	hovyas
	Neut.	hovās	hovīs

Conditional

I, III P.

Mas.	əsta	əstə
Fem.	əsti	əstyā
Neut.	əstā	əstī

II P.

Mas.	əstas	əstəs
Fem.	əstis	əstyās
Neut.	əstās	əstīs

I, III P.

Mas.	hota	hotə
Fem.	hoti	hotyā
Neut.	hotā	hotī

II P.

Mas.	hotas	hotəs
Fem.	hotis	hotyās
Neut.	hotās	hotīs

Past Habitual

I, III P.

Mas.	əsayca	əsaycə
Fem.	əsayči	əsayča
Neut.	əsaycā	əsayčī

II P.

Mas.	əsaycas	əsaycəs
Fem.	əsayčis	əsayčas
Neut.	əsaycās	əsayčīs

I, III P.

Mas.	vhoyaca	vhoyacə
Fem.	vhoyači	vhoyača
Neut.	vhoyacā	vhoyačī

II P.

Masc.	vhoyacas	vhoyacəs
Fem.	vhoyačis	vhoyačas
Neut.	vhoyacās	vhoyačīs

Present Participle	hot
Gerundive	hoy
Adverb of concomitant action	əstana, hotana
Verbal Noun	hona
Infinitive of purpose	vhoya
Gerund	əsun, hon
Infinitive	hōu.

The verbal roots undergo a number of morphophonemic changes in the formation of the different verbal forms, which can be briefly summarized here.

I. If the root has the syllabic pattern V-CVC, or CV-CVC and the final vowel is ə, it is lost when a vowel suffix is added to it.

pəsər	to spread	pəsra	you spread
niməs	to rest	nimsū	we rest
peṭəv	to kindle	peṭvə	he kindles
nipəl	to squeeze	niplū	we will squeeze
pohəc	to reach	pohčin	I shall reach
cukəv	to miss	cukvel	missed
ayək	to hear	ayka	hear
nivəḍ	to choose	nivḍun	having chosen.

II. The final syllable CVC of the following roots optionally becomes VCC.

pohcəv	to reach	pohəcṽṽ-pohcəṽṽ	I reach
buckəl	to dip	bucəklū-buckəlū	We dip.

III. The final l of the following roots becomes lh when a vowel-suffix follows :

vəl	to turn	vəlhə	I turn
pəl	to run away	pəlhəs	you run away
dəl	to grind	dəlhə	she grinds

IV. The final unaspirated stop of the following roots becomes an aspirated stop :

saŋg	to tell	saŋghū	we tell
rand	to cook	randhə	she cooks

vaḍ	to serve	vaḍhla	he served
khok	to cough	khokhel	coughed
cəḍ	to climb	cəḍhū	we shall climb
band	to tie	bandhlā	built

V. The final s of the root becomes š if i follows :

vəṛəs	to shower	vəṛšin	I shall shower
bəs	to sit	bəšin	I shall sit
pus	to wipe	pušin	I shall wipe

VI. The following roots show a different form before suffixes :

rəy	to remain	rəh-
həs	to laugh	həs-

An analysis of the verbal paradigms given above is likely to bring out the salient features of the system. There is no basic difference between the conjugations of the intransitive and transitive verbs, except for the nature of agreement with the subject and the object. The actual suffixes of the various forms, however, show a difference in their phonemic shapes depending upon whether the verb root ends in a vowel or a consonant and this difference can well be called a two-fold conjugation, consonantal and vocalic. But clearly it is sub-morphemic and in no way affects the basic verbal system.

The categories distinguished in the verbal morphology of this dialect are

1. Tenses — Present, Past, Future, Perfect and Habitual past.
2. Moods — Imperative of two types, Potential and Conditional.
3. Three persons — First, Second and Third.
4. Three genders — Masculine, Feminine and Neuter.
5. Two numbers — Singular and Plural.
6. Non-finite forms — Participles, Adverbs, Gerundive, Infinitives and Verbal nouns.

The markers of these different categories combine them differently and the distinctions among them also vary from case to case. Hence in a given paradigm the distinct forms range from a single invariable one to as many as twelve distinct forms. The various tenses and moods and the non-finite forms can be grouped according to the number of distinct forms they show. Thus we have

Group 1. A single form. Here are included all the non-finite forms and the perfect tense of both Transitive and Intransitive verbs.

Group 2. Two forms, with only a number distinction. Such are forms of the simple imperative of Transitive and Intransitive verbs.

Group 3. Three forms with distinction of person and number. Such are the forms of the polite imperative both Transitive and Intransitive.

Group 4. Six distinct forms with distinction of person and number and gender and number. Here are included the present and future of Transitive and Intransitive verbs and the potential of Transitive verbs.

Group 5. Twelve distinct forms, with distinction of gender, number, and person. Here are included the past, the habitual past and conditional of Transitive and Intransitive verbs and the potential of Intransitive verbs.

The tactical arrangements of these forms can be seen from the following analysis based on the number of suffixes used after the verbal stem.

A single suffix is found in all the non-finite forms. The perfect also has a single suffix and so also the simple imperative in the plural which marks the mood and number. The single suffixes of the present and the future mark the tense, person and number, while those of the potential transitive gender and number.

There are two suffixes in the polite imperative which mark the mood and the person-number.

In the remaining cases, there are three suffixes which mark the tense or mood, the gender-number and finally the person. This can be shown as follows :

1 R+S₁ (perfect/Imp/TPN/G.N)

2 R+S₁+S₂ (M; PN)

3 R+S₁+S₂+S₃. (T/M; GN; P.)

The different formations are treated in greater detail below.

Present Tense

The present tense is formed by adding a set of suffixes to the root. These suffixes express the distinctions of the three persons and two numbers and as a set the present tense. The suffixes differ according as the root ends in a consonant or a vowel.

Conjugation I				Conjugation II	
I	P	-ṣ	-ū	≈y	≈v
II	P	-əs	-a	-s	-a
III	P	-ə	-ət	-y	-t

The relation between the two sets is obvious. The fuller forms are represented in the first conjugation which are reduced to the second set after the vowel of the root. The vowel ṣ and ū are represented by the semivowels y and v and the nasalisation is thrown back while in the case of -əs and -ət the vowel is simply lost. Before -a the vowel of the root changes into the semi-vowel y, if it is other than a.

The following paradigms illustrate the formation.

ghe - to take					
I	P	ghēy	ghēv		
II	P	ghes	ghya		
III	P	ghey	ghet		

kha - to eat

I	P	khāy	khāv
II	P	khas	kha
III	P	khay	khat

The morphophonemic changes of the roots are illustrated in the following examples :

garəθh	to freeze	garθhə	it freezes
khajəv	to scratch	khajvə	I scratch
dəvəd-	to send	dəvdəs	you send
niməs-	to rest	nimsū	we rest
hucəl-	to raise	huclət	they raise
pəsər-	to spread	pəsra	you spread
pohcəv	to reach	pohəcvə	I reach
		pohcəvə	
vəl	to turn	vəlhə	he turns
vahar-	to call	vahra	you call
saŋg-	to tell	saŋghū	we tell
rand-	to cook	randhə	she cooks
cəḍ-	to climb	cəḍhə	he climbs
həs-	to laugh	həsət	they laugh
sijhəv-	to cook	sijhəvə	she cooks.

Past Tense

The morpheme of the past tense is /l/ which is followed by the set of gender-number markers which are the usual ones used in the declension of adjectives. These in turn are followed by the person marker -s in the second person. The resulting forms are :

I, III	P.	M	la	lə
		E	li	lya
		N	lā	lī
II	P.	M	las	ləs
		F	lis	lyas
		N	lās	līs

The formation is the same for both the intransitive and transitive verbs. However the transitive verbs

maintain the concord with the object while the intransitive verbs maintain it with the subject. In the case of the second person forms the concord is maintained with both the subject and object in the transitive verbs.

Examples—

loṭ	to push	loṭla	pushed him
uḍ	to fly	uḍla	it flew
dhav	to run	dhavli	she ran
vičar	to ask	vičarli	asked them
rəḍ	to weep	rəḍlā	it wept

The following roots show some allomorphic changes of the base before the past-tense suffix :

ghal-	to put	ghat-	ghatli	put them
kər-	to do	ke-	kelas	you did it
ayək-	to hear	ayk-	aykli	heard her
ghe-	to take	ghet-	ghetlā	took them
mər-	to die	me-	mela	he died
ye-	to come	a-	alas	you came
ja-	to go	ge-	gelya	they went
bih-	to fear	biha-	bihali	I was afraid
rəy-	to stay	rəh-	rehla	he remained

The two roots *pe-* to drink and *de-* to give show a base ending in *-i* and the past morpheme /l/ shows a form with aspiration as /lh/ after them.

pe-	to drink	pilha	he drank
de-	to give	dilhi	gave her

Future Tense

The formation of the future is similar to that of the present. There is no separate tense morpheme and the set of person and number markers express the tense as well. There are two such sets for roots ending in consonants and monosyllabic vowel roots :

Conjugation I

I	P.	-in	-ū ~ un
II	P.	-ši	-al
III	P.	-əl	-thi

Conjugation II

-n	≈ v, -n
-ši	-al
-l	-thi

The relation between the two sets is also similar to that of the present. The vowels of -in and -əl are lost after the vowel stems and the vowel ū becomes v and throws its nasalisation on the preceding vowel. Before -at the vowel of the stem other than -a becomes y and before -l the vowel -a of the stem becomes -ya. The following paradigms illustrate these changes :

ghe - to take			
I	P.	ghen	ghēv ~ ghen
II	P.	gheši	ghyal
III	P.	ghel	ghethi
kha - to eat			
I	P.	khan	khāv ~ khan
II	P.	khaši	khal
III	P.	khyal	khathi

Examples of future forms :

cav-	to bite	cavin	I shall bite
moj-	to count	mojəl	he will count
loṭ-	to push	loṭši	you will push
ḍhigol-	to gather	ḍhigoləl	he will collect
čep-	to press	čepthi	they will press.

The morphophonemic changes of the roots can be seen from the following examples :

nipəl-	to squeeze	niplin	I shall squeeze
vahar-	to call	vahrū	we shall call
sang-	to tell	sanghəl	he will tell
moj-	to count	moḍši	you will count
bəs-	to sit	bəšin	I shall sit
nac-	to dance	natši	you will.

Perfect Tense

This tense has a single form ending in -el used for all persons and numbers. The subject is in the instrumental or agentive case. The suffix has another allomorph -dhel after roots ending in vowels.

Examples :

vac	to read .	vačel	he has read
mər	to die	mərel	is dead
vəh	to blow	vəhel	has blown
dhər	to hold	dhərel	has held
khən	to dig	khənel	has dug.

The following examples illustrate some of the allomorphic changes of the roots :

səməjh	to know	səmjhel	knew
cukəv	to miss	cukvel	missed
gəvəs	to find	gəvsel	found
khok	to cough	khokhel	coughed
rand	to cook	randhel	cooked
rəy	to stay	rəhel	stayed

Roots ending in vowels take the allomorph -dhel before which the final -e of the root becomes -i with some other consequent changes :

ye-	to come	idhel	came
ja-	to go	jadhel	went
ghe-	to take	ghidhel	took
pe-	to drink	pidhel	drank
de-	to give	didhel	gave
ne-	to carry	nidhel	carried

Imperative

Only the forms of the second person are available in the simple imperative mood. As the form of the singular is here conventionally considered as the form of the root, the singular naturally remains unmarked. The plural suffix is /a/.

Examples :

dhov	to wash	dhova
mər	to die	məra
uḍ	to fly	uḍa
beḍ	to mix	beḍa

The usual allomorphic changes of the roots can be seen in the following examples :

cukəv	to miss	cukva
ayək	to hear	ayka
vaḍ	to serve	vaḍha
niməs	to rest	nimsa
rəy	to remain	rəha

If the root ends in a vowel e, it is changed to y before a :

ghe-	to take	ghya
pe-	to drink	pya
de-	to give	dya
ne-	to lead	nya
ye-	to come	ya
ho-	to become	vha

Polite Imperative

The polite imperative has the morpheme /j/ added to the root. This is followed by a set of suffixes which are /o/ for the I and III person and -os and -as for the singular and plural of the second person.

The set of terminations will be

I	P.	-ja	-jo
II	P.	-jos	-jas ~ jhas
III	P.	-jo	-jo

Examples :

ghal	to put	ghaljos
bəs	to sit	bəsjo
khel	to play	kheljos, kheljas

Before the suffix j the last consonant of the following verbs gets assimilated to it.

nac	to dance	najjos
vac	to read	vajjos, vajjas
khēc	to pull	khejjos
səmējh	to know	səmējjos

The final e of the root becomes i :

ye	to come	ijos
ghe	to take	ghijos
pe	to drink	pijos
de	to give	dijos

The following forms are peculiar :

ho	to become	hoyjəs
ja	to go	jayjos
vaɖ	to serve	vaɖjhos
band	to bind	banjhos
saŋg	to tell	saŋjos

Potential

The potential morpheme is /av/ which follows the root. This is in turn followed by the set of six gender-number markers in case of the transitive verbs and by the further addition of the II P. marker -s in case of the intransitive verbs. The suffix /av/ has an allomorph /v/ after roots ending in vowels.

The following examples will illustrate the formation :

ot-	to pour	otavā	it should be poured
uθ-	to get up	uθhava	he should get up
cav-	to bite	cavavi	should bite
kər-	to do	kəravya	should be done
mər-	to die	məravi	should die

The usual allomorphic changes of the roots can be seen from the following examples :

cukəv	to miss	cukvava
vaɖ	to serve	vaɖhava
rəy	to remain	rəhava
ho	to become	vhava

If the verb ends in the vowel -e, the suffix is either v or av in which case the preceding vowel becomes y :

ghe-	to take	gheva ~ ghyava
pe-	to drink	peva ~ pyava

de-	to give	deva ~ dyava
ye-	to come	yeva ~ yava
ja-	to go	java
kha-	to eat	khava

Conditonal

This mood is formed the same way in case of both the transitive and intransitive roots. The modal morpheme is /t/ added to the root followed by the Gender-number markers, in turn, followed by the marker of the second person.

Examples :

cav	to bite	cavta (tər)	if he bites
cukəv	to miss	cukəvta	
ayək	to hear	ayəkta	
ghe-	to take	gheta	
pe-	to drink	peta	
ne-	to carry	neta	
ho-	to become	hota	
mər-	to die	mərtā	
ja-	to go	jata	
niməs	to rest	niməsta	

The following changes in the roots should be noted:

vaḍ	to grow	vaḍhta
band	to tie	banta
rəy	to stay	rəhta

Habitual Past

The morpheme of the habitual past is /ayc-/ which is followed by the gender-number markers, in turn, followed by -s the marker of the second person.

The suffix ayc has an allomorph yac when the root ends in a vowel. The final -e of the root becomes i before this suffix.

(i) roots ending in consonants :

dəl	to grind	dəlayca
ṭhev	to place	ṭhevayca
nac	to dance	nacayca
dəp	to hide	dəpayca
ayək	to hear	aykayca
rəy	to stay	rəhayca
band	to tie	bandhayca

(ii) roots ending in vowels :

pe-	to drink	piyaca
de-	to drink	diyaca
ne-	to carry	niyaca
ja-	to go	jayaca
ho-	to become	hoyaca
ghe-	to take	ghiyaca

Non-finite Forms

From the verbal root a number of non-finite forms are produced by suffixation. The following are of frequent use.

1. Present Participle. It is used to form continuous tenses with the use of the auxiliary verbal forms. The morpheme has two allomorphs; /ət/ after roots ending in consonants and /t/ after roots ending in vowels.

- | | | | |
|-----|-------|-----------|---------|
| (a) | mər | to die | mərət |
| | vərəs | to rain | vərsət |
| | khok | to cough | khokhət |
| | ayək | to hear | aykət |
| | vahar | to call | vahrət |
| | kər | to do | kərət |
| (b) | ho | to become | hot |
| | ye | to come | yet |
| | ja | to go | jat |
| | ghe | to take | ghet |
| | pe | to drink | pet |

2. Gerundive. The form is produced by adding *ay* to roots ending in consonants and *y* to those ending in vowels. It is used as a passive participle usually followed by the negative form of the auxiliary.

majhen kapay	nay	I cannot cut.
tumčen ʔhakay	nay	you are unable to sleep.

(a)	vak	to bend	vakay
	rəḍ	to weep	rəḍay
	dəp	to hide	dəpay
	pəl	to run	pəlay
	jev	to eat	jevay
	hil	to move	hilay

(b)	pe-	to drink	pey
	ja-	to go	jay
	kha	to eat	khay
	ye	to come	yey

2. An adverb of concomitant action is formed by adding to the root the suffix *-tana*.

cav	to bite	cavtana	while biting
ayək	to hear	ayəktana	while hearing
dhov	to wash	dhovtana	while washing
ghe	to take	ghetana	while taking
de	to give	detana	while giving
vaḍ	to grow	vaḍhtana	while growing
ja	to go	jatana	while going
band	to bind	bantana	while binding
ho	to become	hotana	while becoming
niməs	to rest	niməstana	while becoming

4. A verbal noun is formed from the root by the addition of the suffix */na/*. Before this suffix the consonant clusters at the end of roots get simplified.

(a)	ot	to pour	otna
	an	to bring	anna
	uḍ	to fly	uḍna
	de	to give	dena

	ghe	to take	ghena
	ghal	to put	ghalna
	ye	to come	yena
	mər	to die	mərna
(b)	saŋg	to tell	saŋna
	rand	to cook	ranna
	band	to bind	banna
	naŋg	to see	naŋna
	thamb	to stop	thamna

5. An infinitive of purpose is formed from the roots with the addition of -aya after roots ending in consonants and -ya after roots ending in vowels. The roots show the usual allomorphic changes.

(a)	loṭ	to push	loṭaya	in order to push
	an	to bring	anaya	
	her	to observe	heraya	
	mər	to die	məraya	
(b)	ho	to become	hoya	
	ye	to come	yeya	
	ja	to go	jaya	
	ghe	to take	gheya	
(c)	vacəv	to save	vacvaya	
	gəvəs	to find	gəvsaya	
	vəɾəs	to rain	vərsaya	
	rəy	to remain	rəhaya	
	ayək	to hear	aykaya	
	rand	to cook	randhaya	

6. A gerund is formed from the root by adding the suffix -un to roots ending in consonants and -n to those ending in vowels.

(a)	nivəḍ	to choose	nivḍun
	phug	to swell	phugun
	dhav	to run	dhavun
	mər	to die	mərən
	khec	to pull	khecun

	rand	to cook	randhun
	rəy	to remain	rəhun
(b)	ho	to become	hon
	ye	to come	yen
	ja	to go	jan
	ghe	to take	ghen

7. A form of a simple infinitive is formed from the roots by adding -u. If the root ends in a vowel the suffix becomes -v. It is used with the negative particle *nəko* or some other verbs to form modal verbal phrases.

(a)	cav	to bite	cavu (nəko)	do not bite
	cukəv	to miss	cukvu	
	dhov	to wash	dhovu	
	vaɖ	to serve	vaɖhu	
	band	to bind	bandhu	
	mər	to die	məru	
	bih	to fear	bihu	
	rəy	to remain	rəhu	
(b)	ghe	to take	ghev	
	de	to give	dev ~ dyev	
	ne	to carry	nev ~ nyev	
	ho	to become	hov	
	ja	to go	jav	

CHAPTER THREE

TEXTS

I

ek hota raja/ tyalə tin poyrə hotə/ rajani phar versā
rajvaḍa calvayca kam kelā/ ševṭi to vadgho jhala/ tōy
tyalə kay vaṭlā kī mi tē atha vadgho jhala/ majhen raj-
vaḍa calvaycā kam hot nahi/ tərhi rajvaḍa calvayca tē
tighapəyki konhalə təri calvay dilha payjə/ əsa raja roj
vičar kərə/

rajani vičar kərtā tyaci ḍokyāt əsā alā kī mi raj tē
tighapəyki konhaləhu deyn/ pən hušar tighanca kon ahe
to naṅglyašivay bhəlyaləc diyaca nahi/ əsa tyahan vičar
kela/ rajalə əsā vaṭlā kī yači tighanci mi pərikṣa ghen/
yančīn jo hušar ḍokebaj hova tyaləc raj calvaya den/
tyahan vičar kela/

ekdi tighalə rajanə vaharlə/ na əsgi goṭ tyālə saṅghli/
tyāhi tighani pən ti baphašši goṭ kəbul keli/ bapa tū saṅši
tē amhalə kəbul ahe/ rajani saṅghlā/ naṅga ho, saṅghə/
ekmekale ekmekaca rag nay ala payje/ nahi tē tighə
pən kəja kərun məral na raj calvayca jagyavərəe rəhəl/
tighanihi kəbul kelā/

bija divəs ujeḍla/ na rajani tighālə tyančə kholit
vaharla/ pəhla moṭyalə vaharla na saṅghlā/ naṅjos, ayk
mi saṅghə tē/ yi kholi minṭalə bhərayči na minṭalə khali
kərayči/ ləgec moṭyani pani anun otun kholi bhəraya
lagla/ baphasni ləgec saṅghlā kī/ yē tujhen nay calvay/
təsa moṭa ugac rəhla/

məṅga mədhilkyalə vaharla/ tyalə pən əsa ek prəsne
vičarla/ aykəjos, mi saṅghə tē/ yi ji kholi ahe ti minṭalə
bhərayči na minṭalə khali kərayči/ ləgic to manla na car
kapun kholi bhəraya lagla/ ja tujhen pən raj nay calvay/

raja tē vičar kəraya lagla/ atha raj kon calvəl/ ševtca kay kərə to tē naŋgə/

ləgec rajani bariklya lekhaslə vaharla/ na saŋghlā/ naŋg mi saŋghə tē ayək/ saŋg bapa, mi aykət ahē/ rajani prəsne vičarla/ naŋg, yi kholi minṭalə bhərayči na minṭalə khali kərayči/ bariklya poyryani ləgec agpeṭi ghetli na lavla diva, ləgec ujeḍ paḍla, tabəḍtop vijhovla/ rajalə pən khərā pəṭlā/ kī yo barik poyra apli kamgiri bəjavəl na raj calvəl/ yaləc rajkarbhar sopla payjə/ yaləc gadivər bəsovla payjə/ yo aple rajaca ujeḍ paḍəl əsi rajalə khatri pəṭli/ mənğa tighālə vaharlə na saŋghlā/ ekmek jhəgḍa kəru nəko, bəre ritin rəha/ əsa saŋghlā na raja mela/

I

There was a king. He had three sons. The king did the work of ruling his kingdom for many years. Finally he became old. Then he felt thus. 'I have grown old. I cannot now do the work of ruling the kingdom. Therefore, if the kingdom is to be ruled, the work of ruling it must be given to one of the three.' Thus the king thought every day.

While the king was thinking, the following thought came to his mind. 'I shall give the kingdom to any one of the three. But I shall not give it to anyone without observing who among them is clever.' Thus he thought. The king felt that he should hold a test of all three. The one who is clever and intelligent among them should alone be given the work of ruling the kingdom. Thus he thought.

One day the king called all three, and told them the whole affair. All the three also agreed to the proposal of their father. 'Father, we agree to what you say.' The king said, 'Take note, I tell you. You should not get angry towards each other. Otherwise all three will perish fighting with each other and the ruling of the kingdom will remain where it is.' All three agreed.

The next day dawned. The king called the three in his room. First he called the eldest one and said, 'Take note, hear what I tell you. This room is to be filled in a minute and to be emptied in a minute.' Immediately, the elder one brought water and started filling the room. The father told him immediately 'This you cannot do.' The eldest one remained silent.

Then he called the middle one. He asked him also the same question. 'Hear, what I tell you. This room here you should fill in a minute and empty it in a minute.' He immediately agreed and cutting grass, began to fill the room. 'Go, you also cannot do this work.' Then the king thought 'who will rule the kingdom? Let me see what the youngest does.'

Immediately the king called his youngest son, and said, 'See, hear what I tell you.' 'Father, tell me, I am hearing.' The king asked the question, 'See, this room is to be filled in a minute and is to be emptied in a minute.' The youngest son immediately took a match box and lighted a lamp. There was light. He extinguished it immediately. The king was convinced of it, that this youngest son would do his work well and rule the kingdom. The duty of governing must be placed on him. He must be placed on the throne. He will glorify the kingdom. Thus the king was convinced. Then he called all three and said, 'Do not quarrel with each other. Live in peace.' Thus telling them, the king died.

II

ek hota raja/ raḷe lokālē śikhariḷe ḷevnaḷi phar avēḷ
rāhē/ ekdā tyaca mēn ḷhalā hērnaca mās khayaca/
prēḷḷhanalē saṅghlā/ śipayalē saṅg kay/ pardhyalē vahrun
an/ śipay gela na pardhyalē ghin ala/ raja saṅghaya lagla/
pardhya, malē ek hērnaḷe śikharica mās khayaca ahe/
pardhyani kēbul kēlā/ na bardaḷe ḷoḷḷralē hiṇḷvun hiṇḷ-
vun ḷemtem hērēn gēvēsla/ lagla tyāḷe māḷhari/ dhavun
dhavun hērēn luṅghlā/ tēsā dhērla pardhyani/ bes veli-

khal bandhun raǰače dərbarāt anla/ mənǰa prədhanani dori ghen pəkka bandhlā/ ratbhər hərnani suṭun pəlayçi khəṭpəṭ keli/ pən kāhi tyalə jəm̄la nahi/ səkalče raǰače rajputrani te hərnas dhəḍpəḍta naṅglā/ tyaci tyalə dəya ali/ yē tē jənlaca savəj ahe/ tyahan soḍun dilha/ hərən nəjər aḍ jhala /raja jaga jhala/ naṅglā, hərən bandhel tya jagyavər naṅgay nahī/ raja ekdəm khijla/ hərnalə konha soḍla/ rajputrani saṅghlā/ baba, mihin soḍlā hərən/ raja ragani pisalla/ tuhū soḍlas/ thamb dikra tulə śikṣa kərō/ ti śikṣa mən̄jə bara vərsaca vənvas tulə bhogava lagəl/ rajaca poyra kəbul jhala/ poyra tyacə eṣī gela/ eṣlə saṅghaya lagla/ aye malə bhuklaḍu na tanlaḍu kərunde/ eṣni bhuklaḍu na tanlaḍu kərən dilhə/ rajputrə ghodyavər bəsun kahī saman ghin vənvasalə nighala/ jatā jatā tyalə pəkka jəṅgəl laglā/ na tē hərən tec ranat cərat hota/ te hərnani raǰače poryalə oləkhlā/ majhekərtāc rajputrə vənvasalə ya lagla/ hərən lolli ghollī/ məstə bayku jhali/ rajputraca ghoḍa raṅgə ala/ ti saṅghaya lagli/ rajesəri rajesəri ubha rəy/ raja saṅghaya lagla/ yi kay əvdəsa ali/ mi tē bara vərsacə vənvasalə calla ahī/ tujha koni nat got yel, majha bara vərsaca vənvas əthəc kaḍthi/ hərnalə vəca phuṭli/ ti saṅghə/ eṣ nahi baphus nahi, malə abhalanši ṭakel ahe/ tē dhərtinə jhelli/ mi bara vərsāca vənvas bhogayasat̄hi yen/ raǰače rajputrani telə ghodyavər bəsvun ghetli/

dər kosavər doghājən vəsti rəhət rəhət calli/ jatā jatā ek ranat vaṭəci bajulə bav naṅgli/ təthə phəral kəraya utərli/ rajani hathat bolki ghetli na panyalə bavivər gela/ təthə ek sap deḍkače məghari lagla hota/ to tyalə khaya naṅgət hota/ rajani poteči hathaci kəlanḍi aṅthi kapun sapače mhore ṭakli/ sapani khalhi/ na tyacə poṭaci bhuk məṭhovli/

raja panyači bolki bhərən ghen vətə ala/ hərnəvətinə tyacə aṅthilə pəṭṭi bandhli/ mən̄ga ti mhore calaya lagli/ t̄s̄y deḍuk na sap yālə vəca phuṭli/ ti saṅghaya laglī/ ki rajesəri amhi pən doghājənə tujhehari yeyaci/ rajani saṅghlā/ cəla, calli čarhiḵəna/ jatā jatā ek

nəgri hoti/ tyāt tyalə ghen pohocla/ təthə ek dhərəmsāla hoti/ tyāt ghen utərļa ithə/ rajputralə nokri payjət hoti/ to te rājāśi gela/ rajdərbarāt jan to saṅghaya lagla/ rajesəri mi ek musaphir ahē/ malə nokri payjət hoti/ rajani tyalə nokri dilhi/ pac visā rupəyə tyalə pəgar kəbul kela/ rajputrə dhərəmsalit ajhun ala/ biḡedi to kamalə jaya lagla/ rajesaybani saṅghel kam to kəraya lagla/

ek dis tyalə kamavər jaya thoḡa ṡaim jhala/ prədhan vahraya dhərəmasalit ala/ hərnəvənti tyalə disli/ ticā rup phar bərā disət hota/ prədhan rājācə dərbarāt gelā/ rajalə saṅghlā/ rajesəri rajesəri, aple əthə kamavər nəvin manus yey tyāci bayko phar bəri dekhneku ahe/ ti tumhalə rani sobhəl/ bərā mēṅga/ prədhanani kahihu yukti kərun ti malə milvun dilhi payjəl əsi jəbərdəsti adhnya keli/

raja ek moṡa babla təlā hota te təlyavər gela/ na tyācə hathācə mədhle aṅṡhet aṅṡhi hoti ti kaḡhun təlyant ṡakun dilhi/ prədhanalə rajani vaharlā na saṅghlā/ ki nokraçə ghērā ja/ rājāci viṡi təlyāt pədli ahe ti kaḡhun an/ əsā saṅghlā ahe/ nahi aṅṡhi kaḡhun anli tə tuḡhi śir kapun udvun ṡakin əsā tyalə nirop des/ prədhan te nokraçə gherā gela na rājāci adhnya tyalə saṅghli/ te biçarə rajputraca çehra komla/ to bihala/ viçar kəraya lagla/ oḡha ondhā təlā na oḡi barik viṡi/ kəši kərun kaḡhin/ toḡyāt mansacā rup ghen deḡuk saṅghaya lagla/ rajesəri rajesəri, tumhi oḡi di nahi na aj kyaca viçar kərət bəsla/ kyaca dhoka lagla/ rajputrə saṅghə kay saṅghə mi atha tumhalə mitra/ rājāci aṅṡhi təlyant pədli/ deḡkanə saṅghlā/ oho tyalə bihəs/ malə ghen cəl/ rajputrə deḡkalə ghen təlyācə palivər gela/ deḡkani dərāv dərāv kelā/ təsə ekdəm təlyācə deḡuk palivər alə/ kay gəmmət jhali/ ti viṡi ek deḡkaçə pahāt ali/ tyahan te deḡkalə dhərļa, ti viṡi kaḡhli/ ti viṡi kaḡhun rajputralə dilhi/ mēṅga rajputrə viṡi ghen rājācə dərbarāt gela/ na rajalə dilhi/

raja na prədhan mənəṡun saṅghaya lagla/ jāərṡhi oḡe

moṭe tēlyanši tyahan viṭi kaḍhli tyaerthi to phar huṣar
 əsla payje/ prədhanan vičar kela/ kī atha apli nəgrant
 bhojən kərū/ tyačehari tyalə nəvrabaykolə vahrū/ tyahi
 bije di nəgər bhojən dilha/ je jəvnalə rajputrə na
 hərnəvənti hari hotic tyanče doghasaṭhi višaca jəvən
 tayar kela hotā/ əsgī jəna jəvən kəraya bəsli/ hərnəvən-
 tinə rajputraca patrə sota ghetla na rajputralə bərā patrə
 dilha/ raja vičar kərət hota/ kī rajputrə mərəl mənḡā
 tyači bayko hərnəvənti yi apnalə miləl/ pən rajputralə
 kaḥī pən jhalā nahi/ nanḡa, don səṅkəṭanši rajputrə vacła/
 pən tisre səṅkəṭant vacayca nahī əsa hərnəvəntilə vaṭlā/
 hərnəvənti saṅghaya lagli/ rajesəri rajesəri, apni raččeča
 račče ghərā jaya nighala payje/ nahī tē jumče jivalə phar
 dhoka ahe/

tyahan əsgā samansumanāci avraavər kərun ghərači
 vaṭ nighali/ jatā jatā ti bavivər ali/ tətḥə deduk na sap
 doghājəna ghodyavərši utərli/ rajputrə na hərnəvənti
 mhore gelī/ mhore te ranāt ali/ je jagyavər hərnəvənti
 tyalhə milli hoti te ranat hərnəvənti devli/ lolun gholun
 hərən jhalā/ na ranant pəlun gelā/ rajputrə aple
 rajvadyāt ghərā gela/

tyače əsni tyalə naṅlyabərobər sathi urāsi dhərun
 tyalə goḍya ghetlya/ tyaca bara vərsaca vənvas khəpla/
 raja vadgho jhala hota/ mənḡa rajputralə gadivər
 bəsovlā/ rəhitelə sukhi kelā na kəyik vərsā sukhani raj
 caləvlā/ tyahyan jəsā raj caləvlā təsā tumhi pən raj
 calva yi əsgyālə vinənti ahe/

II

There was a king. The kings like very much the food got by hunting. Once he felt like eating the flesh of a deer. He told the minister, 'order a servant to call in a hunter.' The servant went out and brought in a hunter. The king began to tell, 'O hunter, I want to eat the flesh of a hunted deer.' The hunter agreed to it. Then he wandered in the forest of Barda and somehow got a deer. He went after it. The deer became tired

after running a good deal. Then the hunter caught it. Tying it firmly with a creeper he brought it to the palace of the king. Then the minister tied it firmly with a rope. All the night the deer attempted to escape. But it did not succeed. In the morning, the prince saw the deer struggling hard. He felt pity for it. It is an animal of the forest. He let it loose. The deer disappeared. The king was awakened. When he saw, he could not see the deer on the place where it was tied. Suddenly the king got angry. 'Who loosened the deer?' The prince said, 'Father, I let loose the deer.' The king was mad with anger. 'You released it. Wait a little, my boy. I will punish you. The punishment means that you will have to undergo residence in the forest for a period of twelve years.' The son of the king agreed to it. He told his mother, 'Mother, give me sweet balls to appease my hunger and my thirst.' The mother gave him sweet balls to appease his hunger and thirst. The prince mounted a horse, took some material with him and started to go for residence in the forest. On his way he came to a big forest. And that deer was grazing in that very forest. The deer recognised the son of the king. It thought, 'because of me the prince has to come to the residence in the forest.' The deer rolled on the ground, and became a beautiful woman. The horse of the prince came close to her. She spoke to him. 'O prince, stop a little.' The prince said, 'what a calamity you are? I am going for exile in the forest for twelve years. If any relative of yours comes, he will put to an end my exile of twelve years only here.' The deer spoke in a human voice. She said, 'I have no mother, no father. I am dropped down from the sky. The earth then caught hold of me. I shall also come with you to undergo the exile in forest for twelve years.' The prince allowed her to ride the horse.

Resting at the end of two leagues, they went on. While going, they saw a well by the side of the road in the forest. They got down there to take some refreshments. The prince took a jar in his hand and went to

the well for water. There a serpent was pursuing a frog. It was trying to swallow it. The prince cut the little finger of his own hand and threw it before the serpent. The serpent ate it and thus appeased its hunger.

The prince filled his jar with water and came out of the well. Haranāvanti tied a piece of cloth to his finger. Then they started to go ahead. Then the frog and the serpent got human speech. They said, 'O prince, we both also want to come along with you.' The prince said, 'come on.' All four started on their journey. On the way they came across a town. Taking them all he reached it. There was a resthouse. He got down there taking them. The prince wanted some service. He went to the king's hall and said, 'O king, I am a traveller. I wanted some service.' The king offered him some service. He agreed to pay him hundred rupees. The prince returned to the rest-house. From the next day he started to go on his work. He did all the work the king ordered him to do.

One day he was a little late to go to his work. The minister came to call him to the rest-house. He saw Haranāvanti. Her beauty was very attractive. The minister went to the hall of the king, and told the king. 'O king, the wife of the man who has recently come to service here is very beautiful to look at. She deserves to become your queen.' 'Well then, the minister ought to get her for me by doing some clever trick.' He thus gave him forceful order.

The king went to the large lake called Babla. And he took out the ring from his middle finger and threw it in the lake. The king called the minister and told him, 'Go to the house of the servant. He should be told that the ring of the king has fallen in the lake. Bring it back. If you do not get it back, your head would be cut off and thrown away. Tell him this report.' The minister went to the house of that servant and told him the order of the king. Then the face of the prince became dark.

He was afraid. He began to think. 'So deep is the lake and so small is the ring. How can I take it out?' At that very moment the frog which had taken the form of a man said, 'O king, after so many days, what are you thinking of? What is the danger?' The prince said, 'What can I tell you now, O friend? The ring of the king has fallen in the lake.' The frog said, 'O are you afraid of this? Take me there'. The prince took the frog and went to the bank of the lake. The frog croaked again and again. As a result of it, all the frogs of the lake came on the bank. What a wonder there was! The ring was found in the leg of a frog. He caught that frog and took off the ring. He took it and handed it to the prince. Then the prince took the ring and went to the hall of the king, and gave it to the king.

Both the king and the minister thought in their minds. 'Because he has taken out the ring from such a big lake, he must be very clever.' The minister thought, 'Let us give a dinner in our town. For it we will invite both the husband and wife.' They gave a dinner to the whole town, the next day. The food for the prince, and Harināvanti was of course with him, the food for those two was prepared with poison. All the people sat down for meals. Harināvanti took herself the plate meant for the prince and gave the prince a harmless plate. The king was imagining that the prince would die and he would get his wife, Harināvanti. But no harm came to the prince. Now Harināvanti thought, 'Look, the prince was saved from two dangers but he may not escape the third danger'. Harināvanti said, 'O king, we must start to go home in this very night, otherwise your life is in great danger.'

They all collected their things and started to go to their home. On the way they came to the well. There the frog and the serpent both got down from the horse. The prince and Harināvanti went ahead. Later they came into the forest. Harināvanti got down in the forest in

which the prince had met her. She rolled on the ground and became a deer, and disappeared in the forest. The prince went home to his palace.

When his mother saw him, she embraced him to her breast and kissed him. His exile of twelve years was over. The king had grown old. Then he placed the prince on the throne. He made his subjects happy and ruled the kingdom happily for many years. My request to all is that you should also rule the kingdom as they did.

III

ek hota raja/ tyāce raṣvaḍyāt doghə poyrə hotə/ te bhovolic hotə/ tyāci ejbapsā barik tōyc mərel/ tyancā ghərdar hotā pən šeti nay hoti/ tyamule tyālə kāy khaya nəvhta/ tə roj kay kərət yača corya kər tyāci cori kər əsa tyāca poṭaca gujren calla hotā/ tēsā kərun kərun tə nəv dha vərsācə jhalə/ te jəsə vaḍhət callə tēsə te lokālə jastic təras diya laglə/ ševṭi lokahī rājaši təkrrar neli/ rajan prədhanalə hukum soḍla/ prədhanalə saṅghlā aple rajan doghə poyrə ahā/ tyāci ejbapsā mərel ahā/ te lokanče corya parya kərun poṭ bhərət ahā/ te barik tōyšic corya kərət ahā tōy moṭəho jhalyavər moṭya corya kərthi/ ja tyālə vahrun an/ prədhanalə saṅghlā/

prədhan gela vahara/ rājače raṅgə anlə tyālə vahrun/ rajalə saṅghlā/ kay rajesəri/ rajan saṅghlā/ tumhi doghə ajcə aj majhe rajant payjet nahi/ nahitər tumča doghāča šira toḍun rəgət pən əsā saṅghlā/ poyrə bičarə bihalə/ tyāhi saṅghlā/ rajesəri rajesəri hamhi tujhe rajan nay rəhū payje tə pən hamhalə maru nəko/ poyrə tə niṅghalə/ yē raj ṭak tē raj ṭak, yē ran ṭak tē ran ṭak, yo ohol oland ti khaḍi oland tēsā kərun kərun ek khaḍiče dərilə jhophḍi hoti/ təthə ye tə geḷə na daraši ubhə rəhlə/

te jhopḍet ek sadhu rəhət hota/ to eklac hota/ dari niṅghala/ poyryālə vičarə/ hā kay poyryāhu/ koṭhši alə/ tə poyrə ləgec sadhučə pāy dhərun rəḍət rəḍət payā

pəḍlə/ sadhuni aširvad dilha/ mi ahī tāv bihu nəko
 porahū majhe ranḡə alə tə bəre ritin kha kəməvun əsā
 saṅghlā/ mənḡā sadhuni jēvən dilhā/ te jevlə na sadhuni
 əsgā vičarlā/ te poyryahī əsgi goṭ barik t̥y̥ši kay kay
 hodhel, hamhi kəsək vaḍhlə, hamhalə əsa əsa dhak dilha,
 tə hamhi bihalə, t̥y̥ te baher pəḍlə/ pən hamče nəsbān
 dharmaca tū bap millas/ bes jhalā/

sadhuni saṅghlā/ kahī bihu nəko/ yi jagā ahe tyāt
 apni šetā kaḍhū na tyāt aplā poṭ bhərel oḍak an pikəl/
 tyāhi kəbul kelā/ panyacə hənḡam ala/ bhat poyərlā/
 avlā/ kaplā/ na jhoḍlā /tyālə devači kurpen bhərpur bhat
 piklā/ tighəjən sukhan khaya laglə/

III

There was a king. There were two children in his palace. They were brothers. Their parents had died when they were young. They had a house but no fields. So they had nothing to eat. What did they do every day? They maintained themselves by stealing from this man or that person. Behaving in this manner they became nine or ten years old. As they grew old they began to trouble the people more. At last people complained to the king about them. The king ordered his minister. He told the minister that there were two children in his kingdom. Their parents were dead. They were maintaining themselves by robbing other people. As they are committing theft even when they are small, they will certainly commit great thefts when they grow old. Go and call them. Thus he told the minister.

The minister went to call them. He brought them before the king. He told the king, 'O king, what is the matter?' The king said: 'Both of you should live no more in my kingdom from this very day. Otherwise, I shall cut the heads of both of you and drink your blood'. Thus he said. The boys were frightened. They said, 'O king, we shall not live in your kingdom. But do not kill us'. The boys then went away. They crossed this and

that forest, went beyond this or that kingdom, crossed this or that stream, and went to a hut which was on the bank of a creek and stood at its door.

A sage was living in that hut. He was alone. He came out of the door. He asked the boys. 'What are you doing, boys? Whence have you come?' Then the boys immediately touched the feet of the sage and bowed to him weeping. The sage blessed them. Boys, do not be afraid as long as I am here. If you come to me, earn and feed yourselves well. Thus he told them. Then the sage gave them food. They ate. And the sage asked them about all. The boys told him all the details—what happened, how they grew up, how they were threatened, how they were afraid and went out. But due to our luck, we have found in you our adopted father. This is fine.

The sage said, 'Do not be afraid. We will cultivate the field in this our place. And there will grow food sufficient to feed us.' They agreed. The rainy season came. They sowed paddy. It grew and they reaped it. They thrashed it. With the grace of god abundant paddy was harvested. All three ate it happily.

IV

ek hota vadgho/ tyalə tin poyrə na ek poyri əsī čar
jəna poyrī hoti/ moṭyaca nav devya, biḥaca nav rama,
tijaca nav cəytya na porica nav kasi əsā hotā/ te tighanči
bəhnis laḍki tə teči əjbapsā na te poyrə telə baic saṅghət/
tighə poyrə vaḍolače kamavər jat hotə/ bapus bhəgət
hota/ bhəgtayvər hindət hota/ na əs dhəvleri ti ləgnalə
gaya hindət hoti/ təšic suyarpən pən kərət hoti/ tyaci
khəndači thoḍi šeti hoti/ tyacā ghər ek vaḍolače jagyant
hotā/ vaḍolače mənje jəthə kam kərə tyacə jagyāt hota/

don tin vəršan tyāhi pəysə jəməvlə na ekače məghari
ek əsī ləgna tighāči keli/ bəhnesvər ghərātuc ghərore
anla/ tyaca nav halya hota/ ləgna jhalī/ te vəktā daha
visa aṅgavər baki kaḍli hoti/ təsā kərun əsgic čarhi jənāči

aṭh mansā jhalī/ aṭhijēnahū te savkharaṇe kamavēr jaya lagli/ əsgī jēna kamavēr jan jan əsgē pəysə vallə na biḷe pāc visa rupē ulēt tyācē nighalē/ tyant tyahī to bəhnisvēr ghērorya anel tyacā ləgin kelā/

vaḍgho na vaḍghin saṅghē arē porahū atha tumči lagna tē kelī əsgyači/ pən apni savkharaṇec koḍək khəpayjē/ jopəryənt savkharaṇe jagyant aplā ghēr ahe tāvvārhi to tumhalē kamavēr vahraycac/ tyācē kərtā majpāy thoḍə pəysə ahā na thoḍə pācek visa tumhi oḍi jēna kamavēr mansā ahā tē tumče aṅgavēr kaḍha/ tumhi vapral/ tumče poyryalē kam lagəl/ apni ghēr bandhaya jaga vikət gheū/

poyryāhi tē kəbul kelā/ savkharaṇe gelē na pāc visa rupəyē maṅglē/ savkharalē saṅghlā tumhi jaga vikət ghiyaca ahā əsā nəko saṅgjəs/ nahī tē to pəysə nahi del apnalē/ hyāhi tē pāc visa rupē maṅglē/ ghəra ghen alē/ na baphaslē dilē/ baphas pāy na əs pāy doḡha milun aṭh visa rupəyē hotē/ bhəgtay kərun kərun tē ṭhevīl tyancē/ ek ṭhikani jageca tēpas lagla/ tēsā ləgec yahī pəysə dilhē/ kagəṭpətrē kərun ghetlā/ lekhənpətrē kərun ghetlā/ na jaga tabyāt ghetli/ tabəḍtop biḷi diši savkharaṇe jāgyansī ghēr moḍun tyaje potechācē jāgyāt ghēr bandhaya survat keli/ moṭā solā meḍhica ghēr bandhlā na ekek lekhāslē ekek kholi dilhi/ čarhi jēnalē čar kholya vaṭun dilhya /əṭhā porahō kha nahi tē bhukē rəha/ hamhi aṭhā tumhalē jəlmaca dhəḍa kərun dilha ahe/ konhaši kəjabhombaṭ kəru nəko/ amhi tumhalē koḍək purayči/ ek məhna jhala na vaḍgho mela/ thoḍə disan vaḍghin meli/ tyācē dispani tyāhi kelē na bərə ritin khaya laglē/

IV

There was an old man. He had four children of which three were sons and one was a daughter. The eldest was called Devya, the second was called Rama, the third was called Caytya and the daughter was called Kashi. The sister was very dear to all three and so her

parents and all three were calling her 'bai'. The three sons were doing the work of Vādval. The father was a priest. He was doing the work of priest. The mother was *dhavaleri* and went to the marriages for singing. So also she was doing the work of a midwife. They had some land taken on rent. Their house was situated in the place belonging to the Vādval. It was in the place of the man with whom they were working.

In the course of two or three years, they collected some money, and they celebrated the marriages of all three, one after another. They brought a man to be married to their sister in the house. He was called Halya. The marriages were over. At that time they had borrowed hundred rupees on personal credit. In this way in place of the original four, there were now eight persons. All eight did the work of the money-lender. When all the persons worked they paid back all the borrowed money and in addition they got credit for hundred rupees more. In that amount they performed the marriage of the person whom they had brought home as the prospective husband of their sister.

The old man and the old woman used to say, 'O boys, all of you are now married. But how long are we going to labour for our money-lender? As long as our house is in the place of the employer he is bound to call you for work. Therefore, as I have some money with me, you should borrow on personal credit about hundred rupees because so many of you are working. You can use them. Your children will get work. Let us buy some place to build our own house.'

The sons agreed to this. They went to the money-lender and asked for hundred rupees. 'Do not tell the money-lender that you want to buy some land. For then he will not give us money.' They asked for hundred rupees. They brought them home; and gave them to their father. With the father and the mother together

there were hundred and sixty rupees. They had collected it by doing the work of a priest. They found out some place. They immediately paid the money. All the written documents were made ready; and they took possession of the land. Immediately the next day, they dismantled the house in the place of their employer and started to build the house in their own place. They built a large house of sixteen pillars and gave a room to each one of the sons. Four rooms were given to all four of them. 'Now, my sons, you feed yourselves or die of hunger. Now we have given you a lesson for your whole life. Do not fight or quarrel with any one. How long can we suffice for you?' After a month the old man died. After some days, the old woman also died. They performed their funeral ceremonies and lived in a comfortable manner.

V

ek hota kavla/ to roj ranat cəraya jay/ cərun alyavər
 ek bhəle moṭa vədaca jhaḍ hota/ to jhaḍavər roj bəse/
 tēsā kərtā kərtā tyacə viyacə dis alə/ əthəsī kaḍi an
 təthəsī kaḍi an tēsā kərun kərun te jhaḍavər ghərundā
 kelā/ ghərundā təyar kelyavər ek kəvəṭ ghatlā/ tyacə
 ranḡec ek kakəḍkumbharya hota/ to phar alsī tēsac
 aytolya hota/ tyalə ghəraḍi kalji kaḥī nahi/ phəktə
 poṭaḍi kalji hoti/ kaḥī disan tyacə pən viyacə dis alə/
 yo tə konhaca ayta ghərundā milə kay nay tyaca tēpas
 kəraya lagla/ aṭə hiṇḍə taṭə hiṇḍə tēsā kərun kavlyaca
 ghərundā gəvəsla/ tēsā yo tə kay kərə/ kavla vidhel
 tyaca kəvəṭ kaḍhun na kavlyacə cores tyacā kəvəṭ ghalə/
 tēsā kərtā kərtā doghaḍi kəvṭā ekmekaḍe corec ghalun
 puri jhali/ pən kakəḍkumbharyan te ghərundyāt kavlyaca
 kəvəṭ ekpən ṭhevla nahi/ əsgī tyaci poteḍic ṭhevli/

kavla uboni kəraya bəsla/ na kakəḍkumbharya aṭə
 hiṇḍun taṭə hiṇḍun poṭə bhəraya lagla/ nisur məja kərə/
 bičara kavla bhukə tanhə kəvṭa ubvaya bəsla/ tyacə
 muttiḍe disa pərman ubvun pilī kaḍhlī/ kavlyalə vaṭlā

atha əsgī pīlī tē kaḍhli ahā/ athā yalə posayčic kalji ahe/
aṭsi khayaca an taṭsi khayaca an tēsī kərun pīlī moṭi hot
geli/ kakəḍkumbharya kavlyāci mājja naṅgə/

ek dis kakəḍkumbharya kavlyācē naṅgə ala/ na
saṅghay lagla/ kavledada kavledada yī pīlī tē majhi ahā/
tujhi nahi rə kumbhardya/ kavla saṅghə/ kyavhərsī yī
pīlī tujhi ahā/ naṅg/ ghərundā mihi kela/ kəvṭa majhī/
ubovli mihin/ pīlī kaḍhli mihin/ tyālə tēras kərun
vaḍhəvli mihin/ oḍi mihi tēras keli na tū saṅghəs ki yī
pīlī majhī/

kumbharya kavlyalə saṅghə/ ayək kavledada/ malə
majha ghərundā kəraya phar alsī yey/ hamcē vaḍvəḍlā-
payśī hamalə səvəyuc əśi ahe/ lokančē ayte ghərāt viyaca
na tyāci kəvṭā kaḍhun ṭakayčī/ na hamci kəvṭā ṭhevayčī/
səvəyuc hamhalə ahe/ kavla bičara bhola/ gərib, to
bajirav kakəḍkumbharya, tyāci mhorə kay bolayca/ ogac
to tē/ kakəḍkumbharya pəkka nəkli/ tyahan kavlyalə
saṅghlā/ mi saṅghə tē kəbul kərəs kay kavledada/ saṅg
kumbhardya/ kavla khijla/ ərə kavledada oḍa ragavu
nəko/

kakəḍkumbharya kavlyalə saṅghə/ mi saṅghə tē ayək/
apni əsā kərū/ ekunek pakhrālə vahrūn pakhranči səbha
bhərvū/ tyan gidhaḍalə puḍhari kərū/ to jəsā nyay del
kayḍə kərəl təsā apni kəbul kərū/ kavla bičara bhola/ to
saṅghə/ bəṛā tēsā tē tēsā/

kakəḍkumbharya əsge pakhrālə vahray gela/ kavla
bičara aṭhov kərət bəsla/ əsge pakhrālə vahrūn anli/
əsgī cəralə bəslī/ gidhaḍalə puḍharyaca man dilha/ tyalə
əsgyačē mhorə bəsovla/ kakəḍkumbharya an bičara kavla
ye gidhaḍačē hari bəslə/

gidhaḍ saṅghə/ hā kay kavledada təkrrar ahe/ kavla
saṅghə/ ayka, mihi ghərundā kela/ kəvṭā ghatli/ pīlī
kaḍhli/ tyālə khavun khavun bariklyāci moṭi keli/ tšy yo
kakəḍkumbharya saṅghə ki majhi pīlī/ tšy mi kəsak yalə
den/ kavlyaca nyay gidhaḍalə na əsge pakhrālə pəṭla/ ki
yo kavla saṅghə tē khərā ahē/ əsgī bəgḍi hilvaya lagli/

məŋga kakəḍkumbharyalə gidhaḍan vičarlā/ hā tujha kay ahe rə/ kakəḍkumbharya gidhaḍalə saŋghə/ ayək dada/ rajaca raj əvṭāla təšic amci piḍhiča piḍhic avṭali/ na bija raj bəḍlalā tərhi amhi ghərundə nahi kərət/ gidhaḍ kakəḍkumbharalə vičarə/ məŋga yī pili tujhī kyavərsi/ ayək dada/ kavla hu vet hota na mihu vet hota/ tə gəmmət əši jhali kī/ kavla ven gela məŋga mi kavlyacə coret jai na kavlyaca kəvəṭ kaḍhun dur nen ṭakə/ məŋga mi tyāt vey/ kavlyacā kəvəṭ na majhā kəvəṭ doghāca rəŋgalə ekuc/ tyamulə kavlyalə vate majhāc kəvəṭ ahe/

gidhaḍ kavlyalə na kakəḍkumbharyalə saŋghə/ bəṛā yī pili jači hovi tyāci mhorə jathi/ kavlyalə saŋghlā/ kavlya arəḍ bəṛā/ bičara kavla arḍaya lagla/ kav kav kav/ pili jagyavərši hillic nahī/ kakəḍkumbharyalə saŋghlā/ bəṛā, tū arəḍ/ koho, koho, koho/ təši pili ekdəm tyācə mhorə dhavun gelī/ əsgī pakhrā naŋgəṭuc rəhli/ kavla bičara ogac/

kakəḍkumbharyalə əsgī pakhrā khijvaya laglī/ kakəḍkumbharya alši, kakəḍkumbharya alši/ kakəḍkumbharya aytola/ kavlyaci pili ghetli/ bhurken əsgī pakhrā uḍun gelī/ kavla pən khijvaya lagla/ kakəḍkumbharya alši, aytola, majhi pili kaḍhel tī ghetli/ bhurkən uḍun gela/ kakəḍkumbharya pilālə ghen jatā jatā saŋghə ayte bilavər nagoba to majhe sarkha/ pilālə ghen bhurkən uḍun gela//

V

There was a crow. Every day it went to the forest in search of food. After getting it usually sat on a large Banyan tree which was there. In this way, the time for its breeding came. Bringing sticks from this or that place it prepared its nest on that tree. When the nest was ready it laid an egg. Close to it lived a kakəḍkumbharya. It was very lazy and a parasite. It had no worry about its nest. It only cared for its belly. After some days the time of breeding for it also came. Now

it began to search for somebody's ready-made nest for itself. Wandering here and there, finally it found out the nest of the crow. Then what did it do? It threw away the egg which was laid by the crow and without the knowledge of the crow placed its own egg there. In this way both of them finished laying their eggs without the knowledge of each other. But the kakaḍakumbharya did not keep a single egg of the crow in that nest. Only all his own eggs were kept there.

The crow sat to brood on the eggs. And the kakaḍakumbharya fed itself by wandering in various places. It enjoyed itself in comfort. The poor crow suffered hunger and thirst and yet continued to brood over the eggs. Having brooded over the eggs according to the time needed it hatched them. The crow thought, 'Now I have hatched all the young ones. Now I have to worry about feeding them.' He brought food from this and that place and the young ones grew up. The kakaḍakumbharya was observing the fun of the crow.

One day the kakaḍakumbharya came to the crow, and told him, 'O friend crow, all these young ones belong to me.' 'These are not yours, you wretched kumbharya', said the crow. 'How can these young ones be yours? See. I prepared the nest. The eggs belong to me. I hatched the young ones. Taking trouble, I reared them up. I have taken so much trouble and you say that these young ones belong to you.'

Kakaḍakumbharya told the crow, 'Hear me, O crow. I was very much averse to prepare my own nest. Right from our ancestors, this is our habit. We lay eggs in the house prepared by others and throw away its eggs. And we replace them with our eggs. This is our habit itself.' The crow was a simpleton and poor, the kakaḍakumbharya was an important bird. What can it speak to it? It remained silent. The kakaḍakumbharya was deceptive. It told the crow, 'O crow, will you

agree to what I tell you?' 'Tell me, O kakaḍakumbharya.' The crow was angry. 'O crow, do not get so angry.'

Kakaḍakumbharya told the crow, 'Hear what I tell you. Let us do like this. We invite all the birds and hold a meeting of the birds. We will make the vulture the leader. And we will agree to what decisions he gives and rules he makes.' The crow was a simpleton. He said, 'well, let it be so.'

Kakaḍakumbharya went to invite all the birds. The poor crow sat there thinking. All birds were brought. All sat there. When the vulture came, he was given the honour of the leader. He was seated before all. Kakaḍakumbharya and the poor crow sat close to the vulture.

The vulture said, 'Well, what is your complaint, O crow?' The crow said, 'Hear, I prepared the nest. I laid the eggs. I hatched the young ones. I made them grow from small to big by feeding them. But this kakaḍakumbharya says that these are his young ones. But how can I give them to him?' The argument of the crow appealed to the vulture and all the birds, that what the crow said was true. All began to shake their necks.

Then the vulture asked kakaḍakumbharya, 'Well, what have you to say?' Kakaḍakumbharya told the vulture, 'Hear my brother. The kingdom of the king comes to an end and so also whole generation comes to an end. Even when another rule is changed, we do not prepare nest.' The vulture asked the kakaḍakumbharya 'See, how are these young ones yours?' 'Hear my friend. The crow was laying eggs and I was also laying eggs. And the fun is that when the crow laid the egg and went away I went there without his knowledge, took the egg of the crow and threw it away. Then I laid my egg there. The egg of the crow and my egg are the same in colour. So the crow felt that it was its egg.'

The vulture told the crow and kakaḍakumbharya, 'Well, these young ones will go to it to whom they belong'. It told the crow, 'O crow, cry a little'. The poor crow began to crow. 'Kav, kav, kav'. The young ones did not move from their place. It told the kakaḍakumbharya, 'Now, you cry'. It cried 'Koho, koho'. Then the young ones immediately rushed to it. All the birds were simply seeing it. The crow remained silent.

All the birds began to tease kakaḍakumbharya. 'The kakaḍakumbharya is lazy, very lazy. Kakaḍakumbharya is a parasite, a parasite. He has taken the young ones of the crow'. All the birds flew away. The crow also started to tease it. 'Kakaḍakumbharya is lazy, is a parasite; it has taken my young ones'. It flew away quickly. While taking away the young ones kakaḍakumbharya said, 'A person like me is the one who makes use of others' labour'. It took the young ones and flew away.

VI

ek hota raja/ tyalə eklac ek poyra hota/ to tyaca phar laḍka hota/ tyalə kusti khelayci phar avəḍ hoti/ to kaimca bes bes pəkavan khan veyam kərayca/ aṅgant pəkki takət kəmvayci əsā tyaca mən hota/ təsa kərun to moṭa jhala/ rajalə vaṭlā ki poyra atha moṭa jhala/ tyacā ləgin kəravā/ pən poyra kahī ləgin kəray təyar hoi nay/ to rajale saṅghayca/ malə ajhun aṅgāt takət kəmvayci ahe/ mi ləgin nahi kərayca/ yi goṭ əsgi rajalə pəsərli/ kahī lok tyaci ninda kəraya laglə/ kahi lok tyalə nava t̥hevaya laglə/ pən rajalə poyryaca vagna pəsənt pəḍla nahi/ raja tyavər rəgavla/ əsa poyra əsun nəsun sərkhaç/ t̥ōy tyahan kay kelā/ te rajputraçi na ek jaḍjuḍ hətthiçi jhombi lavayci t̥hərovli/ poyra mela tə bərāç hol/ kustica dis ujeḍla/ doghançi kusti naṅgayasaṭhi lokançi phar gərđi jhali/ əsgə lok rajputralə aširvad diya laglə/ kusti calu jhali/ hətthi loṭət loṭət məghari ney/ rajputrə jor kərət hətthilə məghari ney/ təsa kərtā

kərtā rajputran ekdəm te həthiçi sonḍ dhərli na jorhat
vəl ghatla/ həthi paltha pəḍla/ məydanatši pəlun gela/
əsgə lokkahī rajputralə səbaski dilhi/ lok tyalə khandha-
vər huclun nacvaya laglə/ rajputrə rajā soḍun nighun
gela/ rājani tyāçi phar səmjhut keli pən tyahan tya
manla nahi/ to gela to gelac/

jatā jatā tyalə ek pəkkā jəngəl laglā/ te ranat ek
suthar jhaḍ kapət hota/ tē jhaḍ phar moṭā hotā/ tē
naṅgun rajputrə vičarə/ suthar dada koḍi tumči səkti/
tyavhər to suthar saṅghə/ ərə yē tē kahīc nahī/ kal mihi
ayklā hotā kī ek rajputrani hathilə huclun bhūyvər
asḍun dilha/ tšy tyapāy koḍi səkti hovi/ tyavər rajputrə
saṅghə/ ərə suthar dada, mic to rajputrə/

tē aykun sutharalə phar məja vaṭli/ te ekmekacə
joḍidar jhalə/ te doghəpən pərvasalə nighalə/ caltā caltā
tyālə ek gəvli milla/ to tyāca bhəši ghen jat hota/ to ek
kilyācə rangə bhəši ghen ala/ kilhayaca dar phar barik
hotā/ suthar na rajputrə te naṅgət hotə/ te mənət kərət
oḍya moṭya bhəši oḍə barik darāši kəsa kərən nel te
naṅgtuc rəhlə/ toḍyāt donhi bhəši don khakšt ghen
təṭavərši killyavər uḍhi marun ghen gela/ tyāçi takət
naṅgun sutharalə na rajputralə nəvəl vaṭlā/ te doghə
gəvlyāçi rangə gelə/ tyalə tyahī apla joḍidar bənəvla/ te
tighəjən təthəši niṅghun ek gavāt alə/ te ṭhikanavər ek
bamhən hota/ to bamhən mərəl mansalə jivta kərə/
rajputrə suthar gəvli na to bamhən čarjənači joḍi jəmli/
čarijən hiṇḍaya nighalə/ hiṇḍtā hiṇḍtā tī čarhijən ek
gavāt alə/ tē gavāt ek moṭa vaḍa hota/ to osaḍuc hota/
tyāt bhutaṭki hoti/ təsi ṭhikan te čarhijən rahaya laglə/
tyāca əsā ṭhərlā ki pərtekan ekek dis jəvən kəraycā/ na
bakiče tighahī aṅghola khaḍivər jayaca/ pəhle dis jəvanači
pali sutharan ghetli/ tyahan bəra jəvən kelā/ na bhəji
təlaya survat keli/ toḍyat səmhərčə kholeca ṭalā apoap
niṣṭun khali pəḍlā/ dərvaḷa ekdəm ughḍa jhala/ tyāši ek
moṭa rakšəs baher ala/ tyahan təyar kərəl jəvən əsgā
khallā/ rakšəs niṅgun gela/ na kholi apoap band jhali/
məṅgā sutharan maktin dhan piṭhalā təyar kelā/ čarhijə-

nahī khalhā/ sutharan hodhel prēkar khonhalac saṅghla anhi/

bijedi gāvlyači pali ali/ tedi pēn toc pēkar ghēḍla/ tyahan pēn tēsac saṅghla nahi/ tisre di bamhnači pali ali/ tēyhū toc pēkar ghēḍla/ pēn konhala saṅghla nahi/ cāvthe dis rajputrači pali ali/ jēvēn tēyar jhalyavēr bhaji bēnvaya bēsla/ toḍyāt nehmipēman rakṣēs baher ala/ tēy rajputrani tyāši jhombēḍ ghetli/ rakṣēsālē marla/ bakicē mitrē alyavēr ēsgi ghēṭna saṅghli/ tēthē tighāni saṅghlā/ amhi jēvēn kērū tē khan jay/ tēsa rajputrē tighāvēr khijla/ malē kēyc hē nay saṅghla tumhi/ toḍyāt te kholet ek poyri rēḍēt tica avaj ala/ raṅgē jan naṅgēt tāv tē poyri rajkēnya ahe/ ti nistic ye rakṣēsan pēlvun anel ēśa tyāhi goṭhi kelya/ ševṭi rajputraca lēgin te rajkēnyēcē hari lavun diyacā ṭhērovla/ na jēy hamhalē jērur pēḍēl tēy hamhi tumcē mēttis yen ēśa tighāhi rajputralē saṅghlā/ apaple gāvalē nighun gelē/ tī doghā sēvsar kēraya lagli/

ek dis te rājācē rājālē ti rajkēnya nējrē pēḍli/ te rājaca tevher mēn bēslā/ rajani telē pēlvun anayči ek hušar ḍokri aulē sopli/ ti ḍokri au te rajkēnyēcē ghēra jan besbes bolun tēthēc rēhli/ ekdis tihen rajputralē vis ghalun marlā/ na sok kērayca ḍhoṅ kela/ kahī disan rājācē ghērā niyaca hēṭ kela/ rajkēnyeni aple nēvryaca muḍda limbuēcē palyakhal jhapun ṭhevla/ ti ḍokri auēcē hari rājācē geli/ aple nēvryalē kēsa jivta kērava yaca vičar ti kērēt hoti/ raja tica mēn vēlvaya phar khēṭpēṭ kērēt hota/ tehen rājālē saṅghlā/ kī ek ratit lakḍi viman bēnvun te vimanat phēktē čar jēnālē bēstā yel oḍic jaga payjē/ te vimanat apni majhe ghēra jaū/ dogha tēthēc rēhū/ raja kēbul jhala/ tyahan ēsge gavogavēcē sutharālē vērḍi dilhi/ suthar kamalē laglē/ tyan tiēcē olkhica suthar pēn ala hota/ to kam kērēt ēstana tyācē āngavēr panyači saṭ pēḍli/ to vērte naṅgaya lagla/ khiḍkit rajkēnya ubhi hoti/ doghāči olēkh pēṭli/ ten čīṭhi lihum tyāši ṭakli/ tyahan vacli/ tyalē ēsgā sēmējhlā/ te sutharan viman tēyar kelā/ na rājālē saṅghlā kī yē viman majhešivay

konalə caləvta yiyaca nahi/ sevṭi to suthar, raja,
 rajkənya na ti dōkri au čarijəna vimanāt niṅghali/
 mhorə gelyavər khalte dərhe lagla/ rajkənen sutharalə
 həluc khun keli/ čithi lihəlya pərmane dōkri aulə loṭun
 dilhi/ raja bihala pən ilaj kay/ jē hol tē hol/ vičar kərət
 kərət gəpčup bəsla/

te vimanat məṅgā rajkənyeče ghərā jan utərlā/
 sutharani aple əsge joḍidarālə varhun anlə/ tyant to
 bamhən pən ala/ limbače palyašī te rajputraca muḍḍā
 kaḍhlā/ bamhənani rajputralə jivta kela/ rajputralə
 əsgi batmi saṅghli/ rajalə marayasat̪hi tyāče əṅgavər
 dhavun gela/ pən rajkənya aḍvi jhali/ raja ala təsa
 ajhun gela/ rajputrə joḍidar maktin apaple ghəra
 nighun gelə/ to rajputrə pən rajkənyeḷə ghen tyāče
 bapače rajāt ghen nīghala/ to raja pən athā phar həṭṭla
 hota/ tyahan tyāče poyryalə gadivər bəsovla/ tī rajarani
 sukhāt rajvaḍa calvaya lagli//

VI

There was a king. He had only one son. He was very dear to him. He was fond of wrestling. He always ate good food and did physical exercise. He had an intention of acquiring good physical strength. Thus he became big. The king thought that his son was old enough and should be married. But the son was not willing to get married. He used to tell the king, 'I have yet to get more physical strength. I shall not get married'. This fact became known throughout the kingdom. Some people began to blame him. Some people called him names. Even the king did not like the behaviour of his son. The king became angry at him. What is the good of a son of this nature? Then what did he do? He arranged for a fight between the prince and a large elephant. If the son were to die, it was what was expected. The day of the fight dawned. There was a big crowd of people to witness their fight. All the people started to bless the prince. The fight began. The elephant pushed the

prince back. The prince also used his strength and pushed the elephant back. While doing this, suddenly the prince caught hold of the trunk of the elephant and strongly twisted it. The elephant fell down and ran away from the arena. All the people praised the prince. People lifted him on their shoulders and started dancing. The prince left the kingdom and went away. The king tried to appease him very much but he did not accept it. He finally went away.

While going, he came across a dense forest. In that forest, a carpenter was cutting a tree. That tree was very big. Seeing it, the prince asked, 'O carpenter, how great is your strength?' Then the carpenter said, 'O man, this is nothing. Yesterday I heard that a prince lifted an elephant and dashed it to the ground. How much more strength he must have?' On this the prince said, 'O carpenter, I am that very prince'.

Hearing it, the carpenter was very much amused. They became friends of each other. Both of them started on their journey. While going they came across a milkman. He was driving his buffaloes. He came with his buffaloes close to a castle. The door of the castle was very small. The carpenter and the prince were observing it. They thought, 'the buffaloes are so big; how will he carry them through such a small door?' They remained looking at it. In the meantime he took both the buffaloes under his armpits and jumped over the rampart of the fort and went in. Seeing his strength, the carpenter and the prince were astonished. Both of them went near the milkman. They made him their companion. All three started from there and came to a town. In that place there lived a Brahmin. He was able to bring back to life a dead man. The prince, the carpenter, the milkman and the Brahmin all four became friends. All four went out. While wandering all four came to a town. In that town, there was a big house. It was deserted. There was, they said, a ghost

in it. In that place all four began to live. They decided that each one should prepare food for one day. And the other three should go to the creek for bath. On the first day, the turn of preparing food was accepted by the carpenter. He prepared some good food, and began to fry some vegetables. At that very moment the lock of the room in front automatically slipped and fell down. He ate all the food that was prepared. The door suddenly got opened. Out of it came a big demon. He ate all the food that was prepared. The demon went away. The room closed by itself. Then the carpenter afterwards prepared simple rice and dal. All four ate it. The carpenter did not tell any one what had happened.

The next day it was the turn of the milkman. That day also, the same thing happened. He also did not disclose it. The third day, it was the turn of the Brahmin. Then also the same thing happened. But no one was told of it. On the fourth day, it was the turn of the prince. While the food was ready, he started to prepare the vegetables. At that moment, as was usual, the demon came out. But the prince fought with him. He killed the demon. When the other friends came back, he told them the whole story. Then all said, 'when we prepared food, he ate it and went.' Then the prince got angry on them. 'Why did you not tell this to me?' At that moment a weeping was heard of a girl in that room. When they went near and saw they found that the girl was a princess. She was abducted by the demon only recently. Thus they thought. Finally they decided to marry the prince with the princess. All three also told the prince that they would come to his help, if he was in need of it. They went to their own places. The other two lived as man and wife.

One day, the king of that kingdom chanced to see the princess. He fell in love with her. The king entrusted the work of abducting her to a clever old woman. That old woman went to the house of the princess and

speaking sweet words remained with her. One day she killed the prince by giving him poison, and pretended to weep for him. After some days she insisted on carrying her to the palace of the king. The princess carefully concealed the dead body of her husband under the leaves of neem. She went to the king along with the old woman. She was thinking how to revive her husband. The king was trying hard to change her mind. She told the king, 'Prepare in one night a wooden aerial car and only four men should be able to sit in it. In that plane we shall go to my house. We two shall live there.' The king was willing. He called all the carpenters from all the villages and the carpenters began to work. Among them had come the carpenter whom she knew. While he was working a drop of water fell on his body. He saw upwards. The princess was standing in the window. Both recognised each other. She wrote a note and threw it to him. He read it. He came to know all. That carpenter prepared the aeroplane. He told the king that no one else would be able to steer the aerial car. At last that carpenter, the king, the princess and that old woman, all four started in the aerial car. When they went ahead, there was the sea below. The princess secretly gave a sign to the carpenter. As told in the note, he threw down the old woman. The king got frightened. But what could he do? He remained silent thinking that whatever was to happen, might happen.

In that aerial car, they then went to the house of the princess and got down. The carpenter called there all his other companions. Among them came the Brahmin also. They took out the dead body of the prince from below the leaves of neem. The Brahmin brought the prince back to life. The prince came to know the whole story. He rushed at the king to kill him. But the princess came in the way. The king went back as he had come. The companions of the prince then went back to their places. The prince took the princess

and went to the kingdom of his father. The king had by this time become very old. He placed his son on the throne. The new king and the queen happily ruled the kingdom.

VII

ek hota raja/ to phar ədani təsac hətti hota/ ekhadi kamgiri kaḍhli ti jhalic payjə/ əmuk vəstu kərayci ti jhalic payjə/ əthə əsa əsa ritin bəngla bandhayca to bandh-lac payjə/ əsa to ulṭe ḍokyaca hota/ tyace rajvadyāt ek gəṅgaram gəvḍi hota/ to phar ḍokebaj buddhivan təsac huşar pən gərib hota/ rajalə mahit pəḍli kī aple rajan gəṅgaram navaca gəvḍi ahe to phar ḍokebaj buddhivan huşar ahe/ to koḍak ḍokyaca na buddhica ahe to mi naṅgət ahe/ rajan plan kəy goṭhvun ṭhevel/ pəhla kələs bandhayca na məṅgā paya bandhayca əsa bəngla malə bandhayca ahe/ rajan prədhanalə vaharla na saṅghlā/ ja aple rajan gəṅgaram gəvandi ahe tyalə vahrun an/ mənje tyalə yi kamgiri sophun to kam yē kərəl/ bijaçen yē kam hoyacā nahi/ prədhan gəṅgaram gəvandyalə vahrun ghen ala/ na rajaçe mhorə nela/ rajalə nəməskar kela/ rajesəri rajesəri tumhi malə kyale vaharla/ hā tujhac kam ahe/ gəṅgaram gəvdyalə saṅghla/ kay rajesəri/ ayək mi saṅghə tē/ malə bəngla bandhayca ahe/ to əsa kī pəhla kələs na məṅgā paya/ yē kam kərşil tē tulə rajaca cəvtha hissa bəksis den/ yē kam kəsā kərun tərhi jhalac payjə/ nahī tē tujhə çar tukḍə kərun çar bajulə vagorin/

təsa gəṅgaram gəvandi viçar kəraya lagla/ atha kay kəravā/ viçar kərun kərun rajalə saṅghlā/ rajesəri rajesəri mi saṅghə tē ayka kay/ hā, kay gəṅgaram sang/ malə tin disançi mudət dya/ mənje mi kay to viçar ṭhərvun ṭhevin/ bərā təsā kər/ tin disāhun cəvtha dis nahi milayca/ ji rajesəri/ əsā saṅgun gəṅgaram gəvḍi tyace ghəra gela/ rajan tē ləgec çira, iṭa, reti, cuna anun əsgā ṭhayṭhik kərun ṭhevlā/

gəŋgaram gəvndi ghērā gela/ ghērā gelyavər baykoni
 vičarlā/ to to nay bolə nay calə nay hində, kahī kərət
 nahi/ bayku bolun hətli tərhi boləc nay/ jəvən dilhā tēhu
 jəvə nay/ bayku saŋghə/ mihin tumhālə kahī saŋgha
 nahi na mansi kya nahi tumhi bola/ kya ragavlə/ tyači
 bayku hət ghen bəsli/ saŋg nahi tə mihū jəvayči nay/ əši
 hət ghen bəsli/ gəŋgaramni vičar kela mi tə atha mərəyca
 to mərəyca pən majhahari baykolə kyalə marə/ təsa
 vičar kərun baykoca hət tyahan pura kela/ na əsgī rajan
 saŋghitli goṭ baykolə saŋghli/ pən budhilə dokyālə tihu
 pəkki hoti/ hušar pən hoti/ gəŋgaram gəvndya sarkhic
 hoti/ gəŋgaram gəvndyani əsgī goṭ phodun saŋghli/ ayek
 rajan malə kay saŋghlā tē/ majhā dokā nay calə tə tujhā
 kay calaycā/ bərobər aykjos/ raja malə saŋghə/ pəhla
 kələs bandhayaca na məŋgā paya bandhayca/ əse ritica
 malə bəŋgla bandhayca ahe/ tōy mi vičarat ahe/ nay jə
 kam jhalā tə tujhe nəjrəsəmor mi tulə soḍun mərun jan/

tyači bayku pəki budhiči hoti/ tehen budhi calvun
 saŋghlā/ oho, tumhi tyalə biha/ tōy tyaca jiv tḥoḍa
 thəṇḍa jhala/ mi saŋghə tē ayka/ aple ghəraši ardhi gon
 bhat apli payli ya vəstu rājačə ghen ja/ na rājālə saŋg/
 kī tumca kam mi kərun den/ pən majhā pəhla kam kəra
 həva/ kay bəra gəŋgaram gəvndya, kay kam tē saŋg/
 ayka rajesəri, yē bhat mihin ardhi gon anla ahe/ təcic
 hari payli anli ahe/ tə tumhi əsā kəra/ yi payli ulṭi
 kərun yi ərdhi gon bhat akhi gon payli khal bħərli payjə/
 əsā gəŋgaram gəvndyani rājālə saŋghlā/ raja saŋghə/
 ərə gəŋgaram gəvndya tū veda tə nahi jhalas/ kay rajesəri
 na tumhi kay šehenə aha/ pəhla kələs məŋgā paya əsa
 koṭ tumhi naŋglel hota/ raja tə gəp na cup rəhla/ tyaca
 malməsala anel to jagyavərəc rəhla/ gəŋgaram gəvan-
 dyalə rajan saŋghlā/ rajaca cəvṭha hissa aple vəcna
 pərman tulə mi diyaca ahē/ kya tə mihin phar moṭi cuk
 keli/ tya bədəl malə phar vyaṭ vaṭla/ tū pəkka hušar
 ahes/ cəvṭha hissa tulə bəkšis den/ ja atha/

ləgec gəŋgaram həsət nacət ghērā gela na baykoči
 paṭ thaṭəṭli/ tyahan baykolə sabaski dilhi/ tū hotis pəkki

budhiči t̥s̥y b̥arā jhala/ nahi t̥ə aj mi tujhe d̥olyas̥əmor̥ši
 j̥əlmacac jayaca hotā/ t̥ū phar jh̥əṭṭ̥ə n̥əkk̥əl dakhovlis/
 mi oḍa buddhica əsun majha p̥ən ḍokā nahi callā/ k̥əmal
 jhali/ apnale r̥ajan c̥əvtha hissa k̥əbul kela ahe/ ə̃si doghā
 goṭhi k̥ər̥ət t̥oḍyāt r̥ajaca hukum alac/ k̥ī c̥əvtha hissa tul̥ə
 dilha ahe/ l̥əgic tyahan baykoṇe naves kela na doghāj̥əna
 khanpen c̥evthe hiṣṣaca karbhar calvaya laglī/ r̥aja-
 sarkhac r̥aj millā//

VII

There was a king. He was very wayward and obstinate. Whenever he thought of doing some work, he insisted on doing it. If some thing has to be done, it must be done. If a bungalow was to be built in a particular manner, it must be built in that way. Thus he was of perverse thoughts. In his kingdom there lived a mason called Gangarama. He was clever, intelligent, resourceful but poor. It came to the knowledge of the king that in his kingdom lived a mason who was clever, intelligent and resourceful. 'Let me see how far clever and resourceful he is.' The king had kept ready a plan. 'I want to build a bungalow but first the top has to be built and then the foundation is to be laid.' The king called the minister and told him. 'Go and call the mason Gangaram who lives in our kingdom. Then this work will be assigned to him and he will do it. No one else can do this work.' The minister called the mason Gangaram and came there. He brought him before the king. He saluted the king. 'O king, why have you called me?' 'Yes, I have some work for you.' He told the mason Gangaram. 'What is it, O king?' 'Hear what I tell you. I want to build a bungalow. But it is in such a manner that first should be the top and then the foundation. If you do this work I shall give you a fourth of the kingdom as a present. Somehow this work must be carried out. Otherwise, I shall cut you into four pieces and throw them in the four directions.'

Then the mason Gangaram began to think. What can now be done? Thinking hard, he told the king, 'O king, will you hear what I tell you?' 'Well, what is it Gangaram? Tell it.' 'Give me a period of three days. So I shall think and decide the matter.' 'Well, do like that. More than three days you will not get a fourth day.' 'Yes, O king.' So saying, the mason Gangaram went to his house. The king immediately made all the preparations by bringing together stones, bricks, sand and mortar.

The mason Gangaram went home. When he went home, his wife asked him. But he did not speak, move or do anything. His wife got tired by repeatedly speaking to him, but he did not speak. When food was served, he did not eat. His wife said, 'I have said nothing to you and yet why do you not speak to me? Why are you angry?' His wife remained insistent. 'If you do not tell me, I shall also not eat.' Thus she persisted. Gangaram thought, 'If I have to die somehow, why should I also kill my wife along with me?' Thus thinking he satisfied the demand of his wife and told the whole story which was told by the king. But she also was very clever and intelligent. She was also resourceful. She was like the mason Gangarama. The mason Gangarama told her clearly the whole situation. 'Hear what the king has told me. If my mind cannot work, how can your brain work? Hear well. The king tells me first the top must be built and then the foundation built. I want to build a bungalow in this manner. Hence I am thinking. If the work is not done, before your eyes, I will have to go and die.'

His wife was very intelligent. She used her brains and said, 'O, you were afraid of this.' Then he felt relieved a little. 'Hear what I tell you. Take from the house half a bag of paddy, the measure of a payli and go to the king and tell the king, I shall do your work. But you must first do my work.' 'What is your work,

O mason Gangarama? What is that work? Tell me.' 'Hear O king. I have brought half a bag of paddy. So also I have brought the payli measure along with me. Now you do as follows. Putting the measure upside down, should fill the bag with the half bag of paddy by this measure.' Thus the mason Gangarama told the king. The king said, 'O mason Gangarama, have you become mad?' 'What is this, O king? And are you any better? Have you anywhere seen a fact like, first the top and then the foundation?' The king remained perfectly silent. All the material he had brought remained where it was. The king told the mason Gangarama, 'I have given you the fourth part of my kingdom, according to my promise. I have done a great mistake. I feel very sorry for it. You are really clever. I shall give you the fourth part as a present. Now go.'

Immediately Gangarama went home, smiling and dancing. He praised his wife. He gave her credit. 'Because you were so intelligent, thing proved good. Otherwise I would have lost my life in your presence. You showed me a very good trick quickly. Though I am so clever, my brain did not work. You were excellent. The king has promised us the fourth part'. While they were speaking in this manner, the order of the king arrived, that the fourth part is given to them. He immediately put up it on the name of his wife and both ruled over the fourth part of the kingdom enjoying life. They got a kingdom like a king.

VIII

ek hote gāv/ te gavače rangēc ek marvaḍyaca carhyaca vəṭhan hota/ te vəṭhanat tyahan vəsti rahayca bəṅgla bandhel/ tyatuc to baykaporan ghen vəsti rəhət hota/ ek dis gəmmət əši jhali kī marvaḍi palgəṭ valun oṭyavər bəsla hota/ tyācə daranšic gaḍica marəg hota/ marvaḍi tyā oṭyavər kāhi vičar kərət ənayās aple mišāvər hat phirvət bəsla hota/ tec velī te margalə ek rajput

vənjari gađi ghen jat hota/ tyahan mişalə pil det əstā
 marvađyalə naŋglā/ mişa pilət hota tē naŋgun te
 vənjarahə phar rag ala/ to tabəđtop marvađyače raŋgə
 jan tyalə saŋghə/ ərə marvađya tū malə kay səmjhəs/
 tū otyavərşī khalte utər mənje mi kon ahē to dakhvō tulə/
 marvađyalə kahīc səməjhlā nahi/ to ghabrun saŋghaya
 lagla/ ərə vənjarahə vənjarahada, kay babət ahe/ kay tulə
 mihin saŋghlā/ tū majhahari kya lədhəs/ rajput vənjarahə
 saŋghaya lagla/ kī tu majhe hathat ye/ kay səvad to tulə
 mi dakhvō/ cəl khalte đev/ maramarit jē hoyca tē hoyl/
 ek tē tū mərşī kay tē mi mərin/ marvađi dəya kərun
 saŋghaya lagla/ apni lədhait mərū yi got khəri pən aple
 baykaporālə kon posəl/ marvađi saŋghō kī tujhi bayko
 poyrī marun ʔak/ mi majhi baykapoyrī marun ʔakō/
 mhənje apni doghə melə tərhi caləl/ vənjarahə kəbul
 kelā/

bijedi səkalče yiyacā ʔərovlā/ vənjarahə ghəra gela/
 na təlvar ghetli/ bayko poyrī marun ʔaklī/ mənğa
 marvađyače səkalic ghəra ala/ pən marvađyan tyaci
 bayko poyrī marel nahi hoti/ marvađi tyalə naŋgun
 ʔərtəra kapaya lagla/ apnalə lədhaycā tē ahēc/ pən
 lədhayca kərən kay tē malə saŋg na/ kyaŋəhi lədhayca
 ahe/ tyant saŋghsi kay nahi/ vənjarahə saŋghay lagla/ mi
 jē vəkhet tujhe ghəra səmorşin gađi ghen jat hota te
 vəkhet tū tujhe mişivər pil ghen dakhvət hotas/ tyamulə
 majha əpman jhala/ mi-to səhən kəsa kərayca/ tōy aple
 ekmekapəyki jo jikəl toc vir/ apnapəyki şur kon yaca
 nikal athac pətvun ʔakū/ marvađi hōsaya lagla/ to saŋghə/
 mihin mişa vərtə kelya ođac na/ ərə dada/ ghe mi ya
 mişa khalte kərō/ mənğā tulə kāhi tərhi saŋghayca
 ahe kay/

vənjarahə saŋghay lagla/ hā yē bərobər ahe/ malə
 atha kahīc tulə bolaycā nahi/ ođa saŋghun rəjput
 vənjarahə tyacə ghəra niğhun gela//

VIII

There was a village. Close to the village there was a store of grass of a merchant. In that place he had built a bungalow to live in. In it he lived along with his wife and children. One day it so happened that the merchant was seated on the verandah, folding his legs. Close to his door went the road for carts. The merchant was thinking of something on that verandah and was seated running his hand on his moustaches easily. At that very time, a Rajput nomad was going along with his cart. He saw the merchant twisting his moustache. Seeing him twist his moustache, the nomad became very angry. Immediately he went close to the merchant and said to him, 'O merchant, what do you consider me to be? Get down from your verandah, and I shall show you who I am'. The merchant understood nothing of it. Being afraid he said, 'O nomad, what is the matter? What did I say to you? Why are you fighting with me?' The Rajput nomad said, 'You come near my hand. I shall show you what wisdom you have. Well come down. Let any thing happen in our fight. Either you will die or I will die'. The merchant showing pity said, 'We shall die in a fight is true. But who will maintain our wives and children?' The merchant said, 'Kill your wife and children. I shall kill my wife and children. Then even if both of us die, it will not matter'. The nomad agreed to it.

They decided to come in the morning the very next day. The nomad went home. He took a sword. He killed his wife and children. And he came to the house of the merchant early in the morning. But the merchant had not killed his wife and children. The merchant saw him and began to tremble. 'We will have to fight. But tell me what is the reason of the fight? What for are we to fight? Will you tell me or not?' The nomad said, 'At the time when I was going along with my cart in front of your house, at that time you showed me how you

were twirling your moustache. Thereby I was insulted. How can I bear it? So whoever among us will be victorious will be the real hero. Let us now decide who among us is brave.' The merchant started laughing. He said, 'The matter is only that I lifted up my moustache. O friend, see, I now put down my moustache. Then have you anything more to say?'

The nomad said, 'Yes, this is quite correct. I have nothing to say to you.' Thus saying, the Rajput nomad went back to his house.

IX

ek gavāt ek pathərvəṭaca kuṭumb rəhət hota/ te pathərvəṭalə ek poyra hota/ to moṭa jhala/ na əsgā kam kəraya lagla/ baphaslə vaṭlā ki atha apla poyra hušar jhala ahe/ yači pərikṣa tē naṅgavi/ tyahan poyryalə raṅgə vahrūn saṅglā/ ki undya yo apla bokuḍ ahe yo bajarant ghen ja na bəkryalə vikun je kahī pəysə yethi te pəyśacə saman ghen ijos/ tē hu kəsa anši/ te saman ghen bəkryavər bandhun ghen ye/ baphas saṅgəvərši poyryan bəkrā soḍlā na te gavače bajarant ghen gela/ bəkrā moṭā gulgulit hota/ tyavhər girhayikača uḍhyavər uḍhya pəḍaya laglya/ ševṭi sovda pəṭovla/ pən poyryacə mhore pəresnə pəḍlā ki bəkara viklyavər girhaik tyalə ghen jayacə/ mēnga baphasni saṅghel pərman bajar kərun to bəkryavər bandhun kəsa niyaca/

sanj hot ali/ bajar khəpət ala/ mhorca pəresnə kāhi suṭə nahi/ ševṭi bəkra nē viktac to ghəra ghen jaya nighala/ to thoḍa ṭaymaləc nighala hota/ andher pəḍaya lagla/ vaṭele kāhic naṅgay nahi/ jatā jatā mhore ek gāv lagla/ tēthə hota tyacə soyraçā ghər/ poyryan te soyraçə vəsti ṭhokli/ bəkrā ahē to ghəraçə pəḍvit bandhla/ poyryalə hatpay dhovay pani dilhā/ pāy dhovlə/ jəvayci vel jhali/ poyren jəvnaçi taṭā vaḍhlī/ əsgi mənḍəli jəvay bəšli/ pən poyryaca dhen kāhi jəvnaver lagə nahi/ yi goṭ tyāçə dhyanat ali/

te soyryan poyryalə vičarlā/ ođi kyači kalji kərət
 bəslas/ jəvnavər tujha dhen naŋgay nahi/ poyra saŋghay
 lagla/ jhalā ahe khērā əsā/ athā mi thođa kaljin pəđla
 ahe/ bapani malə bəkra vikaya bajara ghen dəvdel hota/
 na saŋghel hota kī bəkra vikun bajar khəredi kərun
 bəkryavər bandhun saman anjos/ malə kāhi yē kođā
 sođvay nahi/ mənġā anla təsac bəkra ġhəra ghen jāy/

soyryači poyri moči cəlak hoti/ tehen yē bolna ayklā/
 ti baphaslə saŋghay lagli/ yē kođā mi sođvə/ tumhi
 kyačic pən kalji kəru nəko/ tē aykun poyryalə dhir ala/
 to poṭbhər jəvla na nisur ṭhakla/

bija dis ujeđla/ poyri əsgyače mhorə uṭhun bhərvad-
 vadyat geli/ na lokər katrayči katər ghen ek bhərvadalə
 haric ghen ali/ bhərvadan ti bəkryači lokər katərli/ ti
 lokər poyren tec bhərvadalə bajar bhavan vikli/ te
 pəysə poyryale tehen dilhə/ na bajar kərun yiya saŋghlā/
 poyra pəysə ghen dukanant gela/ bajar khəredi kelā/
 miṭh məsala ghetla/ hələd ghetli/ bhaṭipala ghetla/ nə
 mənġā dhotrāt bandhlā/ na to bəkryavər bandhun anən-
 dan gela/ jatana poyrice mənəpayši tyahan abhar manlə/

mihin saŋghel te pərman poyra bajar kərun ala/
 tyalə bes atha vevhar kəlaya lagla/ yē naŋgun baphaslə
 phar anənd jhala/ tyahan poyryalə sabaski dilhi/

əsə bərəc dis gelə/ poyra atha moṭa jhala/ tyaca
 ləġin kəravā əsa baphaslə vaṭay lagla/ to poyri naŋgaya-
 saṭhi ġhərače baher pəđla/ yogayogan to ek vadət ala/
 poyra je ṭhikanalə vəsti rəhel hota te ṭhikani gela/ təṭhə
 ġhəra phəktə poyric hoti/ tehen pahneryači bəri ševaca-
 kri keli/ pahneryalə poyreca moṭa kəvtuk vaṭla/ tyahan
 poyrelə vičarlā/ bebi tujha baphus koṭ gela/ poyren
 uttər dilhā/ majha baphus kaṭyalə kaṭya lavay jadhel
 ahe/ pahneryan bija pərəsnə vičarlā/ na tujhi əs koṭ
 geli/ poyri saŋghay lagli/ ti pərgāvi ekači don kəray geli
 ahe/ pahneryan vičarlā/ ti kōy yel/ əsā ajhun prəsne
 vičarlyavər poyri bolli/ ki yiyači hovi tə yel/ ali tə
 yači nahi/

poyrecā yē uttēr aykun pahnera vičar kēraya lagla/
 tyalē kāhi yē jēbabaca uttēr deta ala nahi/ to nisur
 bēsun rēhla/ poyri pēkki hušar ahe yē tyalē pētlā/ sanj
 jhali/ na kalok pēdēt ala/ poyriči es bapsa ghērā ali/
 tyahī pahneryači vičarpus keli/ pahneryalē bērā vaṭlā/
 əsgyāči jēvna jhali/ pahneryan pan supari khali/ na
 čimuṭbhēr tēmbak ḍavya hathavēr ghen telē cuna lavla/
 na ujvyahathača aṇṭhyakhal mēlēt mēlēt hēluc goṭ
 kaḍhli/ mi tumče poyrelē majhe poyryasaṭhi maṇgni
 kēraya ala ahē/ pahneryača jēbab aykun poyreče
 esbapsālē anēnd jhālā/ tyahan apli sēlha dilhi/ bēra
 muhurtē naṅgun thaṭan lēgin lavun dilhā//

IX

In a village, there lived a family of a stone-cutter. The stone-cutter had a son. He became grown-up. He began to do all kinds of work. His father thought that his son had become wise. 'Let me examine him'. He called his son to himself and said, 'Take this goat, which we have, to the market tomorrow and selling the goat, come buying some things from the money you will get. But how will you bring it? Take the goods, put them on the goat and come back'. When the father had told him, the boy untied the goat and took it to the market of the town. The goat was very fat. Naturally there was a keen competition of the buyers about it. Finally he fixed the bargain. But the boy thought, 'When the goat is sold, the buyer is going to take it away. Then as told by my father, how can I take the things which I buy in the market, by putting them on the goat?'

It became evening. The market was closing. The question before him did not get resolved. Finally without selling the goat he started going home taking it with him. When he started there was little time left. Darkness began to fall. There was nothing which could be seen on the way. While going, he came across a village. In it there was the house of his relative. The boy remained

overnight at the house of his relative. He tied the goat in the verandah of the house. Water was given to the boy to wash his hands and feet. He washed his feet. The time of meals was there. The girl arranged the dishes for meals. All the people sat down for meals. But the attention of the boy was not at his meals. This was noted by the people.

The relative asked the boy, 'What are you so much worrying about? You are not at all attending to your food'. The boy said, 'Yes, this is true. I am in a bit of a worry. My father had sent me to the market to sell the goat. He had further told me that I should sell the goat, buy some things in the market, put them on the goat and come back. I cannot solve this problem. I have brought back the goat to take it home'.

The daughter of the relative was very clever. She heard this speech. She said to her father, 'I will resolve this problem. You need not worry about it at all'. Hearing this the youth became bold. He ate his fill and remained silent.

The next day dawned. The girl got up earlier than all and went to the settlement of shepherds. She took the scissors to cut wool and calling a shepherd with her she came back. The shepherd cut the wool of the goat. She sold that wool to the shepherd at the current price. She gave that money to the boy, and told him to buy the things. The boy took the money and went to the shop. He bought things. He took salt and spices, turmeric, vegetables and tied them in his dhoti. He tied it on the goat and went in happiness. While departing he thanked the girl heartily.

'The boy did the marketing as I told him. He knows now the worldly affairs well.' Seeing this his father was greatly pleased. He praised the boy.

Thus some days elapsed. The boy now became a youth. His father thought that he should marry him.

He went out of his house to seek a suitable girl. By chance he came to the village. He went to the place where the boy had lived overnight. In the house only the girl was present. She received well the guest. The guest admired the girl very much. He asked the girl, 'My child, where has your father gone?' The girl answered, 'My father has gone to add thorns to thorns.' The guest asked her a second question, 'And where has your mother gone?' The girl said, 'She has gone to the other village to turn one into two.' The guest asked, 'When will she come?' When the question was again asked to her, the girl said, 'If it has to come, she will come. If it came, she will not come.'

Hearing this answer of the girl, the guest began to think. He could not give any answer to this retort. He remained silent. He realised that the girl was very clever. It became evening. Darkness began to fall. The parents of the girl came home. They made enquiries of the health of the guest. The guest felt at ease. All finished their meals. The guest partook of arecanut and chewing leaves. He took a pinch of tobacco on his left hand and added chunam to it. He rubbed it with the thumb of his right hand and slowly opened the topic. 'I have come here to ask your daughter in marriage for my son.' Hearing the words of the guest, the parents of the girl were pleased. They gave their consent. Seeing a good occasion, they married the two with pomp.

CHAPTER FOUR

SENTENCES

- | | |
|-----------------------------|-----------------------------------|
| 1 This is a dog. | yo ek kutra ahe/ |
| 2 These are two dogs. | ye don kutrə ahā/ |
| 3 There are three dogs. | əthə tin kutrə ahā/ |
| 4 Here is a cat. | əthə ek manjər ahe/ |
| 5 Here are two cats. | əthə don manjrā ahā/ |
| 6 Here is a dog and a cat. | əthə ek majər na ek kutra
ahe/ |
| 7 The dog barks at the cat. | kutra majravər bhukə/ |
| 8 The dog barks. | kutra bhukə/ |
| 9 Dogs bark. | kutrə bhukət/ |
| 10 This is a house. | yē ek ghər ahe/ |
| 11 These are two houses. | yī don ghērā ahā/ |
| 12 This is my house. | majhā ghər ahe/ |
| 13 These are my houses. | yī majhi ghērā ahā/ |
| 14 His house. | tyacā ghər/ |
| 15 His houses. | tyacī ghērā/ |
| 16 Your house. | tujhā ghər/ |
| 17 Your house. | tumcā ghər/ |
| 18 Your houses. | tumcī ghērā/ |
| 19 I am in my house. | mi aple ghērā ahē/ |
| 20 Go to my house. | amcē ghēra ja/ |
| 21 My house is small. | majha ghər barik ahe/ |
| 22 These are five houses. | yī pāc ghērā ahā/ |
| 23 This is a small cart. | yi barik gaḍi ahe/ |
| 24 These are big carts. | ya don moṭya gaḍya ahā/ |
| 25 This is my book. | yi majhi copḍi ahe/ |
| 26 I have two books. | majpay don copḍya ahā/ |
| 27 My books are here. | manjha copḍya əthə ahā/ |
| 28 I am in my cart. | mi aple gaḍīt ahē/ |
| 29 Go to my cart. | majhe gaḍiḇe raṅgə ja/ |
| 30 Bring my books here. | manjha copḍya əthə an/ |

- 31 He is my father. to majha bapa ahe/
 32 He is my son. to majha poyra ahe/
 33 I have one son. malə ek por ahe/
 34 I have two sons. majhə don poyrə ahā/
 35 I have three sons. malə tin poyrə ahā/
 36 My son is in the house. majha poyra ghērā ahe/
 37 My sons are in the house. manjhə poyrə ghērā ahā/
 38 My son has come. majha poyra ala ahe/
 39 My sons have come. manjhə poyrə alə ahā/
 40 His son. tyaca poyra/
 41 His sons. tyacə poyrə/
 42 His sons are here. tyacə poyrə əthə ahā/
 43 Your son is here. tujha poyra əthə ahe/
 44 Your sons are in the house. tujhə poyrə ghērā ahā/
 45 Your sons are here. tujhə poyrə əthə ahā/
 46 She is my mother. ti majhi əs ahe/
 47 She is my daughter. ti majhi poyri ahe/
 48 I have one daughter. malə ek poyri ahe/
 49 I have two daughters. malə don poyrya ahā/
 50 I have three daughters. malə tin poyrya ahā/
 51 My daughter is in the garden. majhi poyri vaḍit ahe/
 52 His daughters are here. tyacə poyrya əthə ahā/
 53 Call your daughter. tujhe poyrilə vāhar/
 54 Is she your sister? ti tujhi bəhnis kay/
 55 No, she is my daughter. nahi/ ti majhi poyri ahe/
 56 My brothers and sisters are in the house. majhə bhas na majhā bəhnyas ghērāt ahā/
 57 He has three children. tyalə tin poyri ahā/
 58 His children are young. tyacī poyri barik ahā/
 59 Where are your children? tujhi poyri koṭ ahā/
 60 My children are in the school. majhi poyri salit ahā/
 61 My son has gone to school. majha poyra salit gela ahe/
 62 My brother is young. majha bhas barik ahe/

- | | |
|---|---------------------------|
| 63 My two brothers are
young. | majhə don bhas barik ahā/ |
| 64 Here is my son. | əthə majha poyra ahe/ |
| 65 His sons are also here. | tyacə poyrə əthe ahā/ |
| 66 My hand. | majha hat/ |
| 67 My hands. | majhə hat/ |
| 68 Your foot. | tujha pāy/ |
| 69 Your feet. | tujhə pāy/ |
| 70 Our book. | hamči copdi/ |
| 71 Our books. | hamča copdya/ |
| 72 His servant. | tyaca cakər/ |
| 73 His servants. | tyacə cakər/ |
| 74 Their house. | tyāca ghər/ |
| 75 Their houses. | tyači ghārā/ |
| 76 We see you. | hamhi tumalə naṅgū |
| 77 You see me. | tu malə naṅgəs/ |
| 78 You see us. | tu amhalə naṅgəs/ |
| 79 He sees me. | to malə naṅgə/ |
| 80 She sees me. | ti malə naṅgə/ |
| 81 The child sees him. | poyra tyalə naṅgə/ |
| 82 His work. | tyacə kam/ |
| 83 Her eyes. | təcə dölə/ |
| 84 The hand of the child. | poyryaca hat/ |
| 85 The hands of the child
are small. | poyryacə hat barik ahā/ |
| 86 His field. | tyaca set/ |
| 87 His baskets. | tyača ʈoplya/ |
| 88 Her two baskets. | teča don ʈoplya/ |
| 89 I see you. | mi tulə naṅgə/ |
| 90 His houses. | tyači ghārā/ |
| 91 The child sees her. | poyra telə naṅgə/ |
| 92 They see me. | te malə naṅgət/ |
| 93 They see you. | te tulə naṅgət/ |
| 94 I see him. | mi tyalə naṅgə/ |
| 95 I see her. | mi telə naṅgə/ |
| 96 I see them. | mi tyālə naṅgə/ |
| 97 You see him. | tū tyalə naṅgəs/ |
| 98 You see her. | tū telə naṅgəs/ |

- | | |
|---|--|
| 99 I come here. | mi əthə yeyn/ |
| 100 We come here. | amhi əthə yet ahā/ |
| 101 You come here. | tū əthə ye/ |
| 102 You come here. | tumhi əthə ya/ |
| 103 He comes here. | to əthə yeyl/ |
| 104 She comes here. | ti əthə yel/ |
| 105 They come to school. | te šalit yet ahā/ |
| 106 The child comes here. | poyra əthə yeyl/ |
| 107 The children come to
the garden. | poyri vaḍit yet ahā/ |
| 108 I go there. | mi təthə jat ahē/ |
| 109 We go there. | amhi təthə jat ahā/ |
| 110 You go there. | tū təthə jas/ |
| 111 You go there. | tumhi təthə jal/ |
| 112 He goes there. | to təthə jay/ |
| 113 She goes there. | ti təthə jay/ |
| 114 She goes to the field. | ti šetavər jay/ |
| 115 I go to the field. | mi šetavər jāy/ |
| 116 We stop here. | amhi əthə thambət ahā/
ubi rəhət ahā/ |
| 117 The leaves fall from
the tree. | jhaḍavərši panā pəḍət/ |
| 118 The bird sits on the tree. | pakhrū jhaḍavər bəse/ |
| 119 He sleeps under the tree. | to jhaḍakhal ṭhakə/ |
| 120 He hits the bird. | to pakhrələ marə/ |
| 121 The birds fly. | pakhrā uḍət/ |
| 122 The animals are in the
field. | ḍobī šetat ahā/ |
| 123 The cows are grazing. | gaya cərət ahā/ |
| 124 The cow gives milk. | gay dud dey/ |
| 125 I milk the cow. | mi gaycā dud kaḍhā/ |
| 126 We ride the horse. | hamhi ghoḍyavər bəsū |
| 127 They jump over the
fence. | te vəivər uḍhya marət/ |
| 128 The child falls down. | poyra khali pəḍət ahe/ |
| 129 He stands there. | to təthə ubha rəhə/ |
| 130 He goes to the house. | to ghəra jay/ |
| 131 The child is sitting there. | poyra təthə bəsət ahe/ |

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| 132 What do you eat ? | tū kay khas/ |
| 133 I eat bread. | mi bhakər khāy/ |
| 134 How many children
have you ? | tulə koḍə poyrə ahā/ |
| 135 I have three children. | malə tin poyrə ahā/ |
| 136 What is your name ? | tujha nav kay/ |
| 137 My name is Viśram. | majha nav visram ahe/ |
| 138 How old are you ? | tujhā vəy kay/ |
| 139 I am eighteen years old. | majhī vərsā aṭhra ahā/ |
| 140 When do you get up ? | tū kōy uṭhəs/ |
| 141 I get up at 6 o'clock. | mi səkalci sa vasta uṭhə/ |
| 142 Where do you live ? | tū koṭ rəhəs/ |
| 143 I live in the village. | mi gavāt rəhə/ |
| 144 What do you do ? | tū kay kərəs/ |
| 145 I work in the field. | mi šetāt kam kərə/ |
| 146 I work in the other
village. | mi biḷe gavāt kam kərə/ |
| 147 I am here. | mi əthe ahī/ |
| 148 We are here. | amhi əthə ahā/ |
| 149 You are here. | tū əthə ahes/ |
| 150 You are here. | tumhi əthə ahāt/ |
| 151 He is here. | to əthə ahe/ |
| 152 They are here. | te əthə ahā/ |
| 153 I am tall. | mi vaḍgho ahē/ |
| 154 You are tall. | tū uči ahes/ |
| 155 He is tall. | to uči ahe/ |
| 156 We are tall. | amhi uči ahā/ |
| 157 It is tall. | te uči ahā/ |
| 158 The tree is tall. | jhaḍ ūca ahe/ |
| 159 The hill is high. | ṭek uca ahe/ |
| 160 The man is tall. | manus uca ahe/ |
| 161 That man is fat. | to manus jaḍa ahe/ |
| 162 Those men are tall. | tī mansā uči ahā/ |
| 163 That girl is here. | tī poyri əthə ahe/ |
| 164 That man is short. | to manus ṭheṇa ahe/ |
| 165 This man is blind. | yo manus andhla ahe/ |
| 166 This woman is blind. | yi bai andhli ahe/ |
| 167 He is lame. | to ləṇḍa ahe/ |

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|------------------------------------|----------------------------|
| 168 She is lame. | ti leŋđi ahe/ |
| 169 The boy is deaf. | yo poyra bohra ahe/ |
| 170 This boy is lazy. | yo mulga alsı ahe/ |
| 171 The girl is clever. | hi poyri huşar ahe/ |
| 172 The good boy. | bəra poyra/ |
| 173 The good girl. | bəri poyri/ |
| 174 The good boys. | bərə poyrə/ |
| 175 The good girls. | bərya poyrya/ |
| 176 The big book. | moŋi čopđi/ |
| 177 The big books. | moŋya čopđya/ |
| 178 The white horse. | dhəvla ghođa/ |
| 179 The white horses. | dhəvlə ghođə/ |
| 180 The dark cloud. | kala dhəg/ dambər/ |
| 181 The dark clouds. | kalə dhəg/ |
| 182 The green leaf. | hirvā pan/ |
| 183 The green leaves. | hirvi pana/ |
| 184 The large house. | moŋā ghər/ |
| 185 The large houses. | moŋi ghərā/ |
| 186 The beautiful village. | bes gāv/ |
| 187 The beautiful villages. | bes gavā/ |
| 188 This story is good. | yi goŋ bəri ahe/ |
| 189 These stories are good. | ya goŋhi bərya ahā/ |
| 190 I liked this good book. | malə yi bəri copđi avəđli/ |
| 191 Come here. | əthə ye/ |
| 192 Go there. | təthə ja/ |
| 193 Bring some water. | thođa pani an/ |
| 194 Call him. | tyalə vahar/ |
| 195 Sit down. | khalti bəs/ |
| 196 Stand up. | ubha rəy/ |
| 197 Speak slowly. | həlu bol/ |
| 198 Tell me a story. | malə ek goŋ saŋg/ |
| 199 This leaf is green. | hē ek pan hirvā ahē/ |
| 200 These two leaves are
green. | tī don panā hirvi ahā/ |
| 201 This boy is good. | yo ek poyra bes ahe/ |
| 202 Those two boys are good. | ti don poyrə bes ahā/ |
| 203 The girl is good. | poyri bəri ahe/ |
| 204 The two girls are good. | don poyrya bərya ahā/ |

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| 205 Read the book. | copḍi vac/ |
| 206 Write two words. | don jab likh/ |
| 207 Go to school. | šalit ja/ |
| 208 Go home. | ghērā ja/ |
| 209 Bring back the book. | copḍi adhun an/ |
| 210 Call your brother. | tujhe bhavasla vahar/ |
| 211 Sit down on the ground. | bhuivēr khali bās/ |
| 212 Stand on the chair. | khurēivēr ubha rēh/ |
| 213 speak a word. | ek jab bol/ |
| 214 The dog is there. | kutra tathā ahe/ |
| 215 The dog is here. | kutra āthā ahe/ |
| 216 The book is below the
table. | copḍi ṭeblakhal ahe/ |
| 217 The book is on the table. | copḍi ṭeblavēr ahe/ |
| 218 The sky is above. | jhun vērta ahe/ |
| 219 The earth is below. | jāmin khali ahe/ |
| 220 The tree is on this side. | jhaḍ ye bajula ahe/ |
| 221 The tree is on that side. | jhaḍ takṣin ahe/ |
| 222 I am close to the tree. | mi jhaḍāce rangē ahē/ |
| 223 I am far from the tree. | mi jhaḍapaṣī dur ahē/ |
| 224 He is away. | to dur ahe/ |
| 225 He went away. | to dur gela/ |
| 226 He went up. | to vērta gela/ |
| 227 He came down. | to khalti ala/ |
| 228 I fell down. | mi khali pēḍlā/ |
| 229 Air is everywhere. | hēva ajget ahe/ |
| 230 He is nowhere. | to koṭ pēn nahī/ |
| 231 I found him nowhere. | to malē koṭ gēvēsla nahī/ |
| 232 Come in. | at ye/ |
| 233 Go out. | baher ja/ |
| 234 Step on the stone. | dhondavēr cēḍ/ |
| 235 Go round. | gol phir/ |
| 236 Jump over the fence. | vaḍivērsi uḍi mar/ |
| 237 Creep below the cart. | gaḍyekhalti sārphētēt ja/ |
| 238 The bird is in the cage. | pakhrū pinjryat ahe/ |
| 239 The bird is in the tree. | pakhrū jhaḍāce ḍholit ahe/ |
| 240 A big basket. | ek moṭā ṭoplā/ |
| 241 The basket is big. | yē ṭoplā moṭā ahe/ |

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| 242 Hard wood. | kəṭhən lakud/ |
| 243 The wood is hard. | lakuḍ kəṭhən ahe/ |
| 244 Large leaf. | moṭā pan/ |
| 245 The leaf is large. | pan moṭā ahe/ |
| 246 A green fruit. | hirvā phəl/ |
| 247 The fruit is green. | phəl hirvā ahe/ |
| 248 A red flower. | tambḍa phul/ |
| 249 The flower is red. | phul tambḍa ahe/ |
| 250 A small room. | barik kholi/ |
| 251 The room is small. | kholi barik ahe/ |
| 252 The dirty hand. | khərab hat/ |
| 253 The hand is dirty. | hat khərab ahe/ |
| 254 I came yesterday. | mi kal alā/ |
| 255 We came yesterday. | amhi kal alā/ |
| 256 He killed the bird
yesterday. | tyahani kal pakhrū marlā/ |
| 257 The bread is soft. | bhakər nərəm ahe/ |
| 258 I am coming. | mi yet ahe/ |
| 259 He is killing the bird. | to pakhrū marət ahe/ |
| 260 I shall come tomorrow. | mi undya yeyn/ |
| 261 He will kill the bird
tomorrow. | to undya pakhrū marəl/ |
| 262 I come every day. | mi roj yeyn/ |
| 263 He kills the bird. | to pakhrū marə/ |
| 264 I may come. | mi yen səkin/ |
| 265 I may kill the bird. | mi pakhrū maru səkin/ |
| 266 He should come. | təhan yavā/ |
| 267 He should kill the bird. | təhan pakhrələ maravā/ |
| 268 He ought to write a book. | təhan copḍi lihavi/ |
| 269 I want to come. | malə yiyaca ahe/ |
| 270 He wants some money. | tyalə thoḍə pəysə payjet/ |
| 271 I like to come. | malə yeya avḍel/ |
| 272 He likes to eat fruit. | tyalə phəlā khaya avḍət/ |
| 273 I come before you. | mi tujhi mhorə yet ahe/ |
| 274 I shall come to the office
everyday before you. | mi tujhi mhorə roj hapisla
yeyn/ |
| 275 He did the work before
you. | tyan tujhi mhorə kam kelā/ |

- 276 Who will come with me ? majhi hari kon yel/
 277 I shall come. mi yen/
 278 My brother will come. majha bhas yel/
 279 When are you going ? tū kāy jayaca ahes/
 280 We will go tomorrow. amhi undya jāu/
 281 When did he come ? to kāy ala/
 282 He came yesterday and went. to kal ala nā gela/
 283 It is well that he came. to ala yē bārā jhala/
 284 Go and come back. ja na pərət ye/
 285 I am not going. mi jat nahi/
 286 Why are you not going ? tū kya jas nahi/
 287 I shall not go. mi jayaca nahi/
 288 Why should I go ? mi kya jāy/
 289 I shall go after he comes. to alyavər mi jən/
 290 I shall go if he comes. to yel tēy mi jən/
 291 You must go. tulə gelac payjə/
 292 What did you say ? tū kay saṅgət hotas/
 293 I told you to come. mi tulə yeya saṅgel/
 294 I said nothing. mihī kahīc saṅgla nahi/
 295 How shall I speak ? mihī kēsā bolavā/
 296 You should say thus. tuhū əsā bolavā/
 297 What is this called ? yalə kay saṅghət/
 298 Who is he ? to kon ahe/
 299 Where does he come from ? to koṭṣi yēy/
 300 Who are those men who have just come ? ye agodər alə te lok kon ahā/
 301 They are merchants. te vepari ahā/
 302 Do not say thus. əsā saṅghut nəko/
 303 These are not good words. ye jab bārə nahi/
 304 What is that ? tē kay ahe/
 305 That is a house. tē ghər ahe/
 306 Whose house is that ? tē konaca ghər ahe/
 307 It is mine. tē majhā ahe/
 308 That house is to be sold. tē ghər vikaycā ahe/

- 309 What will you give for it ? *tyači kay kimmət deši/*
- 310 You stay here, I shall go. *tū əthə rəy mi jan//*
- 311 Look at me. *manjhahar naŋg/*
- 312 They will ask me. *te malə vičarthi/*
- 313 I have nothing with me. *majpāy kahi nahi/*
- 314 They can ask me. *te malə vičaru səkhti/*
- 315 I made it myself. *mi tē svətan kelā/*
- 316 You may go. I shall stay. *tū ja, mi rəhin/*
- 317 I shall not leave you alone. *mi tulə ekhlyalə soḍayca nahi/*
- 318 Can you do it ? *tulə yī kərta yeil kay/*
- 319 We cannot do it. *hamhalə yē kərta yiyaca nahi/*
- 320 Everyone went there. *pərtekjən təthə gela/*
- 321 All those who were called have come. *jalə jalə vahrel te alə/*
- 322 I came last of all. *mi əsgyāce məghari alā/*
- 323 Everything is lost. *əsgya goṭhi ghaləvlyā/*
- 324 He is the eldest son. *to əsgyan moṭa poyra/*
- 325 Invite them all for meals. *tyālə əsgyālə jəvaya vahar/*
- 326 It is done. *tē kam hodhel ahe/*
- 327 It may happen. *əsā hon səkəl/*
- 328 It has happened. *əsā jhalā/*
- 329 It is impossible. *əsā hiyaca nahi/*
- 330 It is night. *raṭ jhali/*
- 331 Where do you live ? *tū koṭ rəhəs/*
- 332 Where have you been during the night ? *tū rati koṭ hotas/*
- 333 The house I live in is a large one. *mi je ghərāt rəhət ahē tē ghər moṭā ahe/*
- 334 Are they at home ? *te ghəra ahā kay/*
- 335 Let them all come. *tyalə səsgyalə yeundya/*
- 336 Let it remain. *tē rəhunde/*

- 337 You must not remain here. tū əthə rəhjos nəko/
 338 Do not tell lies. khoṭa bolu nəko/
 saṅghu nəko/
 339 He may not have read the book. tyahan copḍi vacli nəsti/
 340 I am not in the habit of reading books. malə copḍi vacayči səvəy
 nahi/
 341 I had the habit of reading books. malə copḍi vacayči səvəy
 hoti/
 342 I have to read the book. mi copḍi vačel hovi/
 343 I have read the book. mi copḍi vačel/
 344 He is yet to be married. to pərnayca ahe/
 345 They are in their houses. te lok aple ghərāt ahā/
 346 The crow sat on the house. kavla ghəravər bəsla/
 347 This bull strikes with the horn. yo bəyl siṅgakhāl marə/
 348 Pour some water in the bottle. tū ye baṭhlet pani ot/
 349 This road goes to the mountain. yo rəsta doṅgranši jay/
 350 Go with the cattle. tū dobyāčehari ja/
 351 Come after me. tū majhe mənṅa ye/
 352 Shod the horse on all four legs. ghodyāce čarhi pahalə nalā
 mar/
 353 Tie all these horses. ye əsghe ghodyālə bandhun
 thev/
 354 Paint this wall. ye bhitilə rəṅg des/
 355 This boy is to be married to that girl. ye poyryacā ləgin te poyreče
 hari lavun diyaca/
 356 Water spread everywhere. pani əsghet pəsərlā/
 357 The stalks of big leaves are big. moṭe panācə česə moṭə
 rəhət/
 358 Give pay to the man who does the work. kam kərel mansalə majuri
 des/

- 359 I was going to school in childhood. mi bariktəyī salit jat hotā/
 360 I shall not speak with you. mi tujši bolayca nahi/
 361 I go myself. mi pote jāy/
 362 That woman goes herself. ti bai pote jay/
 363 Thread the needle. suiče dərantši dora ghal/
 364 I do not feel well without him. tyāče šivay malə gəmət nay/
 365 Do not leave the work half done. yē ərdhə kam kərel soḍū nəko/
 366 The colour of this bark is black. ye salica rəng kala ahe/
 367 The bark of this tree is hard. ye jhaḍāci sal kəṭhən rəhə/
 368 Birds have wings. pakhralə pak rəhət/
 369 The elephant has a trunk. həthilə sonḍ rəhə/
 370 The coconut tree is tall. narlicā jhaḍ ucā rəhə/
 371 The Banyan tree is large. vəḍacā jhaḍ moṭa rəhə/
 372 The leaves of plantain are large. keliči panā moṭi rəhət/
 373 The ear of the donkey is long. gədhəḍyaca kan lamba rəhə/
 374 This road is broad. yo rəsta pəghəl ahe/
 375 The tiger is stronger than the lion. vagh simha kəṛta bəlkəṭ rəhə/
 376 This man is without work. yo manus pərvarta ahe/
 377 Tell him to give the money. tyalə pəysə diya saṅg/
 378 I feel like eating this fruit. yē phəl malə khaya hervə/
 379 I shall like to do this work. malə yi nokri kərayajəši vaṭəl/

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| 380 If it rains well, the
harvest will be good. | pani bes vørsəl tə pik bes
yel/ |
| 381 If he passes, he will
get good service. | to pas hoel tə tyalə nokri
bes miləl/ |
| 382 You will be all right
in four days. | čar disan bəra hoši/ |
| 383 He became tired with
work. | to kam kərun kərun lunghla/ |
| 384 Who lives in that
house ? | te ghərāt kon rəhə/ |
| 385 Go to the market and
bring rice. | bajaran jan cokhə ghen ye/ |
| 386 Why should I learn ? | malə šikhun kay kərayca/ |
| 387 He always plays. | to kaim khelət rəhə/ |
| 388 He sleeps even in the
day time. | to disače pən ʔhakə/ |
| 389 I do not know where
he went. | to koʔgela malə mahit nahi/ |
| 390 He has much work. | tyalə ghəna kam rəhə/ |

CHAPTER FIVE

VOCABULARY

əgər	M	python
ətukli	F	hiccough, sigh
ədəl	F	common teal
əthə	Adv	here
ədši	F	headache
ərdha	Nu	half
əli	F	maggot
əsgə	Adj	all
əkədsasus	F	wife's elder sister
akas	M	sky
akhaḍ	M	month of Āṣāḍha
akhuḍ	Adj	short
ag	F	fire
agoṭhi	F	period before the rains
aṅg	N	body
aṅgər	N	peg, stake
aṅgoli	F	bath
aṅgṭha ~ aṅṭha	M	thumb, toe
aṅgṭhi ~ aṅṭhi	F	ring
aj	Adv	to-day
ajo	M	grand-father
aji	F	grand-mother
aṭh	Nu	eight
aṭhəv	V	to remember
aṭhəv	M	memory
aṭhi	F	bump
aḍva	Adj	horizontal
aḍva ṭhak	V	to lie down
at ~ āt		inside
atḍā	N	intestine, gut
athəm	F	the eighth lunar day

athər	V	to spread
athā	Adv	now
an	V	to bring
anjul	F	folded hands
andher	M	darkness
andhla	Adj	blind
apṭha	M	a kind of tree
abhatrı	F	red munia
amasa	F	new-moon day
amba	M	mango
ambaḍı	F	a vegetable plant
ambe vərən	Adj	of light complexion
ayək	V	to hear
aya	F	mother
arənd	M	castor seed tree
arkhoḍla	M	nail-scratch
arndel tel	N	castor oil
aloṭ	V	to throw
av	F	disease
avla	M	myrobalan
avhaḍ	M	udder
avhaḍı	F	udder
asul ~ asol	N	tear
aheḍā	N	musk deer
i ~ yi	Pro. f.	this one
iḍı	F	a kind of cigarette
in	M	a kind of tree
iṣṭov	M	stove
uklus kər	V	to be qualmish
uṅgəvət	F	East
ucā	Adj	tall, high
ujva	Adj	right (hand)
ujed	M	light
ūṭ ~ uṭh	M	camel
uṭhov	V	to awaken
uḍ	V	to fly
uḍı	F	jump
uḍı ṭak	V	to jump

uḍid	M	a kind of pulse
utara	M	a remedy against poison
utrən	F	slope
ud	M	fishing cat
udhəy	F	white ant
udhan	M	spring tide
unc	Adj	tall
undir	M	mouse
undyā	Adv	tomorrow
undri	F	a disease of hair
unhala	M	summer
upəj	M	birth
uphli	F	lotus
ubha	Adj	vertical, standing
ubha rəy	V	to stand
umbər	M	a kind of tree, big tree
ulṭi	F	vomiting
us	M	sugar cane
usas	M	sigh, breathing
usas ghe	V	to breathe
ekadas	F	the eleventh lunar day
ekekḥ	Nu	one by one
ekhla	Adj	alone
ok	V	to vomit
okhəd	M	medicine
ōṭ	M	lip
oḍ~oḍh	V	to stretch
ot	V	to pour
ondha	Adj	deep
onsa	F	elder brother's wife
olā	Adj	wet
ohəṭ	F	low tide
ohəl	M	stream
ohli	F	rivulet
kəṇva	M	comb
kəṭhən	Adj	hard
kəḍək	Adj	hard, stiff
kəḍa	M	cliff

kənis	N	ear of corn
kənd	F	itch
kəpal	N	forehead
kəpi	F	pulley
kəputər	M	pigeon
kəpḍa	M	cloth
kəmbər	F	waist
kāy	Adj	where
kər	V	to do
kərən̄j	M	a kind of tree
kərənd	M, N	berry
kərən̄jel tel	N	a kind of oil
kərhaṭ	M	back bone
kəl	F	pain
kəl bhər	V	to have pain
kəlan̄ḍi-kəlan̄ṭhi	F	little finger
kəvəṭ	N	egg
kəvəl	N	tile
kəvṭi	F	skull
kəsā		how
kəsbəycā bhat	N	a kind of rice
kakəḍ kumbharya	M	a kind of bird
kaka	M	paternal uncle
kaṅgnya	F. pl.	chicken pox
kācli	F	slough of the serpent
kaṭh	M	bank
kaṭhi	F	stick
katḍā	N	hide
kan	M	ear
kanda	M	onion
kap	V	to cut
kapəḍ	N	cloth
kapus	M	cotton
kāpri	F	tremor
kabul pakhru	N	curlew
kam kər	V	to work
kamblya	M	a kind of serpent
kay		what

karən	N	reason
karelā	N	a kind of vegetable
kartik	M	name of a month
kal	Adv	yesterday
kalčidhi	F	a bird, myna
kala	Adj	black, dark
kalij	N	liver
kalokh	M	darkness
kalokhi pak	M	dark fortnight
kalnja rog	M	a cattle disease
kalvəḍ ~ kalvhəḍ	F	heifer
kalheri	F	a kind of fish
kavla	M	crow
kavli	F	bile, jaundice
kasov	N	tortoise
kahī		some
kickuli	F	tickling
kiḍa	M	worm
kinhi	F	indian maccac
kirən	N	ray
kilispondya	F	a kind of fish
kiheḍ	F	a kind of bird
kuṭ	V	to hit, to pound
kuṭka	M	part, piece
kuḍeycā bhat	N	a kind of rice
kutra	M	dog
kutri	F	bitch
kurhaḍ	F	axe
kula	M	heap
kuva	N	cormorant
kusa	M	plough share
kuhel	Adj	rotten
kelā	N	plantain
kelṭā	N	baboon
kelni	F	jar
kevḍa	M	a flowering plant
kes	M	hair
kokəm	M	mangosteen tree

kokotrā	N	a kind of fowl
kokrus	M	chestnut pittern
koṭ	Adv	where
koṭ	M	coat
koḍa	M	a medicinal plant.
koḍhya	M	leopard
kon	Pro.	who
kopər-kōpər	M	elbow
kobi	F	cabbage
kobrā	N	copra
kombḍa	M	cock
kombḍā	N	fowl
kombḍi	F	hen
koy	F	mango-pit
koyəl	F	cuckoo
koyti	F	sickle
kolbyacā bhat	N	a kind of rice
kolmbi	F	shrimp fish
kolvā	N	field mouse
kolsa	M	coal
kolsuna	M	a kind of wolf
kolha	M	jackal
kōs	N	a blade of grass
khəkara	M	phlegm
khəṭən	M	monkey-bone
khəṭpəṭ	F	attempt, endeavour
khəḍa	M	a small stone
khəḍik	M	rock
khəḍkhəḍit	Adj	rough
khəṭ	N	manure
khən	V	to dig
khəpəv	V	to finish, use up
khəpli majər	F	a kind of cat
khəmis	M	shirt
khəy rog	M	tuberculosis
khərəj	F	itch
khərā	Adj	true
khərab	Adj	dirty

khərc kər	V	to spend
khəlhu	F	heel
khəvəl	V	to spread
kha	V	to eat
khak bilaḍi	F	a kind of cat
khakəl	F	armpit
khajen	M	land along a creek
khajəv	V	to scratch
khaṭā	Adj	sour
khaṭli	F	cot
khaḍa	M	pit, ditch
khaḍi	F	creek
khaṇḍ-	V	to cut
khand	M	shoulder
khandā	M	branch
khandhi	F	branch
khapəṭ	M	rock sparrow
khaprya cor	M	robin
khara	Adj	salty
khari	F	squirrel
khali		under
khaltə		down
khidki	F	window
khuja	Adj	dwarf
khuna	N	corner
khulga	M	male buffalo
khēc	V	to pull
khēcər	N, M	mule
khel	V	to play
khok	V	to cough
khokhla	M	cough
khogir	M	saddle
khoṭa	Adj	false
khod	M	trunk of a tree
khobrel tel	N	coconut oil
gəjkərən	N	ringworm
gədhəḍa	M	donkey
gədhedā	N	donkey

gədheḍi	F	she-ass
gən	V	to count
gənji	F	stack of hay
gənya	M	king fisher
gərəj	F	need
gərəm	Adj	warm
gəraḍ	V	to thunder
gərib	Adj	poor
gəruḍ	M	eagle
gərmi	F	heat
gəla	M	neck, throat
gəlas	M	glass
gəlpħya rog	M	a cattle disease
gəlvəḍha	M	a disease of the neck
gəvət	N	grass
gəvəs	V	to find
gəvsun kaḍ	V	to find out
gəvhani	F	manger
gəvhani	Adj	of the colour of wheat
gəhu~gəhū	M	wheat
ga	V	to sing
gaḷ	V	to thunder
gaṭhən mar	V	to tie
gaḍi	F	cart
gay	F	cow
gar	F	hail
gar	Adj	cold
garəṭh	V	to freeze
gal	M	cheek
galin	N	gadfly
gāv	M, N	village
gid	M	vulture
gil	V	to swallow
girhan	N	eclipse
gujna phuṭ	V	to bleed through the nose
gunḍal	V	to tie up, roll up
gunḍi	F	bundle of grass
gumb	M	boil

guruḍ pakhya	M	a kind of bird
gurla	M	puff of water
gurvar	M	Thursday
gulgulit	Adj	smooth
guheri	F	piles
geṇḍa	M	hippopotamus
gocḍi	F	cattle louse
goṭa	M	round stone
goṭha	M	cow-shed
goḍ	M	raw sugar
goḍ	Adj	sweet
goḍa tel	N	groundnut oil
gonḍa	M	tassel
gora	Adj	fair
gorha	M	male calf
gol	Adj	circular
goli	F	pill, bullet
goli ghal	V	to shoot
gōvra	M	the peg of a plough
govrā	N	measles
gōvri	F	dung cake
ghaḍ	V	to happen
ghəna	Adj	much
ghəṇṭa	F, M	bell
gəṇṭi	F	small bell
ghər	N	house
ghərunḍa	M	nest
ghṣs	V	to rub
ghan	F	dirt
ghana	M	oil-mill
gham	M	sweat
gham ye	V	to sweat
ghamol	N	pimple
ghay	F	scar
ghar	F	kite
ghaləv	V	to lose
ghaslyeṭ	N	kerosene
ghugra	M	a small bell

ghugri	F	a small bell
ghubḍa	Adj	hump-backed
ghubḍya	M	hump-backed person
ghus	F	rat
ghe	V	to take
ghen jay	V	to take away
ghoḍa	M	horse
ghoḍi	F	mare
ghon	F	centipede
ghop	V	to stab
ghol	F	a kind of fish
ghoṣa	M	king crow
ghosala	M	a kind of vegetable
čait	M	name of the first month
čaut	F	the fourth lunar day
čəkər	F	giddiness
čəḍhavən	F	a steep slope
čərvi	F	a kind of pot
čəl	V	to start
čəvli	F	a bean
čadəs		fourteenth day of the lunar month
čanna	N	moonlight
čanna pak	M	bright fortnight
čapəd		wooden bell
čapṭha	M	chewed grass
čamḍi~camḍi	F	skin
čar	Nu	four
čalis	Nu	forty
čav~cav	V	to bite
čik	M	gum, sap
čiklā	N	a small bird
čikhol	M	mud
čic	F	tamarind
čičavən	F	a kind of fish
čiḍhi	F	sparrow
čitəl	M	spotted deer
čitur	M	partridge

čimta	M	pinch
čimni	F	sparrow
čimbhorya belkəḍ	M	a kind of crab
čirguṭicā bhat	N	a kind of rice
čuḍ	F	a kind of serpent
čubka	M	sting
čulh	F	breast
čep	V	to press
čeru	M	ladle
čoṭi	F	penis
čōtha ~ cōtha	M	straw
čorṭi		thievish
čol ~ col	V	to rub
čovisva	Nu	twenty-fourth
čovis	Nu	twenty-four
cəkən	N	knee
cəkcəkit	Adj	bright
cəknya	Adj	squint
cəkrəm		mad
cəḍ	V	to climb
cəna	M	gram
cərbi	F	fat
cəvtha	Nu	fourth
cəvda	Nu	fourteen
cəvdava	Nu	fourteenth
cak	Nu	wheel
caṭ	V	to lick
cand	M	moon
cācəḍ		flea
candəni ~ canni	F	star
candi	F	silver
camkhil	M	wart
camḍā	N	hide, leather
car	F	grass
carhē	N	hay, fodder
cal	V	to walk
cukh	V	to suck
cul	F	hearth

cor	M	thief
cor	V	to steal
ǰəŋgəl	N	forest
ǰəɖ ~ ǰəɖ	Adj	heavy
ǰət ~ ǰənt	M	intestinal worm
ǰənəvə ~ ǰənəvər	N	animal, snake
ǰəmin	F	land
ǰəra	M	fever
ǰələm	M	birth
ǰəvar	F	a kind of corn
ǰa ~ ǰa	V	to go
ǰəŋgh(a) ~ ǰəŋgh(a)	F	thing
ǰaɖa ~ ǰaɖa	Adj	fat, thick
ǰamb	F	rose apple
ǰəvāy ~ ǰəvāy	M	son-in-law
ǰib ~ ǰibh	F	tongue
ǰilbi	F	a sweetmeat
ǰiv	M	life, heart
ǰivan ~ ǰuvan	Adj	young, strong
ǰivṭhar mar	V	to kill
ǰivta mar	V	to kill
ǰiher	N	poison
ǰug	M	sky
ǰev	V	to dine
ǰevən kha	V	to take meal
ǰeva	Adj	right (hand)
ǰevar	F	a grain
ǰoɖi ~ ǰoɖi	F	pair
ǰəbab de	V	to answer
ǰəlu	F	leech
ǰaga	F	place
ǰambhəy ye	V	to yawn
ǰu	M, F	louse
ǰuna	Adj	old
ǰoɖidar	M	companion
ǰorhant	Adv	loudly
chathi ~ sathi	F	chest
ǰhaɖa ~ ǰhaɖa	M	dung

jhul	F	a cover on the back of the bull
jhotir		dhottee
jhombəṭ	M, F	fight
jhəpaṭen	Adv	quickly, fast
jhaḍ	N	tree
jhap	V	to cover
ṭaṅg	V	to hang
ṭaim	M	time
ṭal	M	loppings of a tree
ṭalu	F	hard palate
ṭaṣē pakhrū	N	a small bird
ṭic	F	a span
ṭiṭva	M	lapwing
ṭiṭvi	F	lapwing
ṭibka	M	drop, spot
ṭirgha	M	woodpecker
ṭuval	M	towel
ṭempa	M	log of wood
ṭonga	M	he-buffalo
ṭōp	N	bowl
ṭol	M	grasshopper
ṭhak	V	to sleep, to lie
ṭhiṭhe	M	the stomach of a bird
ṭheṅga	Adj	short, dwarf
ṭhec	F	tripping
ṭhetṭarya	M	a kind of bird
ṭhev	V	to place
ṭhōca	M	a blow
ḍəṇḍavən	N	a kind of fish
ḍəba	M	a tin box
ḍagḍər	M	doctor
ḍaṅgecā bhat	N	a kind of rice
ḍal	F	split pulse
ḍav	M	malice
ḍava	Adj	left (hand)
ḍās	M	mosquito
ḍahal	F	branch, twig

ḍil	M	heart
ḍukər	M	pig
ḍukri	F	pig
ḍeguṭa	M	a kind of fish
ḍeṇḍva	M	the sting of the scorpion
ḍerhanis	F	husband's brother's wife
ḍev	V	to climb down
ḍokā	N	head
ḍoki	F	head
ḍogər	M	hill, mountain
ḍogri	F	small hill
ḍola	M	eye
ḍomla	M	nipple
ḍhəg	M	cloud
ḍhathu	M	metal
ḍhig	M	heap
ḍhigol	V	to gather
ḍhinḍhla	M	owl
ḍhilā	Adj	loose
ḍhuba	M	ankle
ḍhes	F	cough
ḍhōk	M	flamingo
ḍhond	M	stone
ḍhondyaca məhna	M	intercalary month
ḍhondhera	M	a kind of fish
ḍhor	N	cattle
ḍhol	M	drum
ḍholki	F	small drum
təkrar	F	complaint
təkle pakhrū	N	a kind of bird
təthə	Adv	there
təbela	M	stable
təmkhil	F	snuff
təy		therefore
tər	V	to float
tərša	M	hyena
təlā	N	lake
təlva	M	palm of the hand

təlvā	N	palm of the hand
təlvu	F	sole of the foot
təlhaṭ	M	palm of the hand
taḍ	M	palm tree
tan	F	thirst
tamḍa	Adj	red
tambā	N	copper
tamboṭā	N	tomato
tambya	M	a copper pot
tara	M	star
tarū	N	ship, boat
targhoṣa	M	owl
tas	M	hour
tahan	F	thirst
ti	F. Pro.	she
tij	F	third lunar day
tiḍik	F	sunshine
titur		partridge
titri	F	testicles
tin	Nu	three
tirpi	Adj	oblique
tirsa	Adj	squint
til	M	mole
tū	Pro.	thou
tup	N	ghee
tumbak	F	tobacco
tumhi	Pro.	you
tur	F	a kind of pulse
tuləs	F	Basil plant
tē	N. Pro.	it, that
te	Pro.M.Pl.	they
terəs	F	thirteenth lunar day
tel	N	oil
telya sap	M	a kind of serpent
to	Pro.M.Sg.	he
tōk	F	beak
tonḍ	N	mouth
tonḍlā	N	a kind of vegetable

tobra	M	bag for the horse to eat
thəṇḍa	Adj	cold
thəṇḍi	F	cold
thəṇḍi bhər	V	to shiver
thap	F	paw
thapṭi	F	slap
thambəv	V	to hinder, to stop
thar	M	dew
thuka	M	spit
thoḍā	Adj	few, little
dəgəḍ	M	stone
dəp	V	to hide
dəpəv	V	to cause to hide
dəm	M	asthma
dəmha	M	asthma
dər	F	valley, bank
dərakh	N	grape fruit
dərhe	M	sea
dəl	V	to grind
dəv	M	dew
dəvəḍ	V	to send
dəvni	F	North
dəsəm	F	tenth lunar day
dəha	Nu	ten
dakhəv	V	to show
daḍha	M	a kind of fish
daḍhi	F	beard
dat	M	tooth
dada	M	elder brother
dadu	M	grand-son
dār	N	door
davā	N	rope to tie cattle
diva	M	lamp
divali	F	a festival
dis	M	day
dukh	N	pain
duḍa	M	owl
dud	N	milk

dunya	F	world
duphar	F	noon
dur	Adj	far
duštayi kər	V	to hate
dusər	N	yoke
dusman	M	enemy
de	V	to give
deul	N	temple
deḍuk	M	frog
dev	M	god
devi	F	goddess, smallpox
doḍkā	N	a kind of vegetable
don	Nu	two
dor	M	rope
dora	M	thread
dori	F	small rope
dev dhənu	M	rainbow
dhənu	M	bow
dhər	V	to hold
dhəvla	Adj	white
dhəs	M	steep slope
dhakli	F	step-mother
dhatu	M	metal
dhan	N	grain, food
dhabəl	F	dewlap
dhamən	F	a kind of reptile
dhar	F	edge
dharvali	Adj	sharp
dhav	V	to run
dhukəṭ	M	fog
dhundhra	N	dawn
dhumuk	M	blow, first
dhuri ~ dhori	F	smoking, fumigation
dhul	F	dust
dhobi	M	washerman
dhor	M	smoke
dhov	V	to wash
nək ~ nəkh	N	nail

nəkhəṭər	N	star
nəkhri	F	nail scratch
nəḍəg	M	bear
nəḍgi	F	bear
nəṇḍorā	N	a kind of fox
nəblā	Adj	weak
nəm	F	ninth lunar day
nəy	F	river
nərəm	Adj	soft
nəroṭi	F	coconut shell
nəl	M	tap, intestine
nəli	F	pipe
nəv	Nu	nine
nəva	Adj	new
nəvtər	Adj	new
nəvra	M	husband
na		and
nak	N	nose
nakṭa ~ nagṭa	Adj	naked
nakṭukya	M	snub-nosed
nag	M	cobra
nagər ~ naṅgər	M	plough
nagin	F	female serpent
naṅgolā	N	mongoose
nagli	F	a kind of grain
naṅg	V	to see
nac	V	to dance
naḍ	F	pulse
natəni	F	grand-daughter
natva	M	grand-son
narəl	M	coconut
naru	M	guinea worm
nal	F	horse-shoe
nalā ~ nala	N.M	bridge
nav	N	name
nahī		not
nikrāc		truly
nikhəv	V	to wipe

nij	F	sleep
nij	V	to sleep
nit		straight
nipəl	V	to squeeze
niməs	V	to rest
nimḍhi	Adj	shallow
nimbər	N	heat
nimbara	M	a kind of tree
nirta		now
nila	Adj	blue
nilgay	F	a kind of animal
nilhe	M	black crane
nivəḍ	V	to choose
ne	V	to lead, to carry
pəkkā	Adj	firm
pəkhāl	F	water skin
pəghəl	Adj	wide
pəngara	M	a kind of tree
pəcəm	F	fifth lunar day
pəjari	F	roof
pəḍ	V	to fall
pəḍḍya	M	leopard
pəḍsā	N	cold
pərvarta	Adj	empty
pəl	V	to flee
pələs	M	a kind of tree
pəli	F	ladle
pəsər	V	to spread
pəsa	M	hollowed palms
pəh	V	to dawn
paus	M	rain
pakh ~ pākh	M	wing
pakha	M	a large bird
pakhurḍa	M	scale of a fish
pakhrū ~ pākhrū	N	bird
pagoti	F	turban
pāc	Nu	five
pac visa	Nu	hundred

pajhur	M	oozing
paṭluṅg	F	pant
paṭh	F	back
paṭhan	F	back
paḍa	M	calf
paḍi	F	female calf
paḍcā	N	plough share
paḍva	M	New Year's day
patəl	Adj	thin
pateri	F	swallow
pateli	F	a bowl
patla	Adj	thin, lean
patliṅga	Adj	slim
pather	F	field mouse
pan	N	leaf
pan kavli	F	a kind of fish
pan kombḍi	F	a kind of fowl
pan ghoṣa	M	king crow
pani	N	rain, water
pani pəḍ	V	to rain
papən~papni	F	eyelid
pāy	M	foot
payje		wanted
paytha	M	base
pardhilə ja	V	to hunt
pal	F	diet
palholki	F	house lizard
pavəl	N	foot-step
pavṭa	M	kind of pulse
pavḍa	N	hoof
pavasala	M	rainy season
pasa	M	clasp
pasan	M	stone, marble
pasli	F	rib
pikel	Adj	ripe
pičkuḍ	N	butter-fly
piṭh	F	flour
pitrog	M	bile

pitəl	N	brass
pipəl	M	a kind of tree
pil	N	lamb
pivla	Adj	yellow
pis	N	feather
pu	M	pus
puđi	F	packet
putna	M	nephew
putni	F	niece
punəm	F	full moon day
puniv	F	full moon day
punja kər	V	to worship
pur	M	flood
purus	M	man's height
pus	M	name of a month
pus	V	to wipe
pe	V	to drink
peṭ	V	to burn
pend	F	oil cake
pendha	M	straw-bundle
per	N	finger joint
peru	M	guava
pelhe	M	lizard
počedi		bandage
poṭ~poṭh	N	belly
poṭ cəḍh	V	to suffer from indigestion
poṭri	F	calf of the leg
pondya	M	kind of fish
popəṭ	M	parrot
popəyi	F	a kind of fruit
poyra	M	boy, son
poyrā	N	child
poyri	F	girl, daughter
por	M	son
polā	N	honey-comb
pov	V	to swim
pohočəv	V	to reach
pohrya	M	wooden pail

phəni	F	comb
phəl	N	fruit
phar		much, many
phikət	Adj	brown, faded
phit	F	epilepsy
phuyi	F	father's sister
phuyi bhav	M	father's sister's son
phurəl	V	to snore, to flutter
phul	N	flower
phul	M	bridge
phulkobi	F	a kind of vegetable
phuli	F	albugo
phulči	F	thatch
pheca	M	bulbul
phen	M	foam
phoḍ	V	to split
phoḍi	F	boil
phopis~phophis	M, N	lung
phopša rog	M	a cattle disease
phorša	N	a kind of reptile
bəil	M	ox
bəkrā	N	goat
bəkri	F	she-goat
bəg	M	cattle egret
bəgəḍ	F	neck
bəṭarya	M	rabbit
bədək	N	duck
bədəl	V	to change
bənduk	F	gun
bəyin	F	sister
bərəp	M	ice
bəra	Adj	good
bərobər		right, correct
bərčedla	M	scratch
bəs	V	to sit
bəhəra	Adj	deaf
bəhnis	F	sister
ba	M	father

bai	F	(address to elder woman)
bag	M.F.	garden
baŋga		with a bent hand
bajri	F	a kind of corn
baṭli	F	bottle
band	M	dam
band	V	to bind, build
bapa	M	father
babəl	F	a kind of tree
baba	M	father
bamhən	M	Brahmin, priest
bay	F	elder sister
bayku~bayko	F	wife
bar	M	gun-fire
barəs	F	the twelfth lunar day
barvā	N	a twelfth day ceremony
barik	Adj	small
barsa~barši	N.F.	birth ceremony
baldi	F	bucket
bavəl	M	wild cat
bavli	F	doll
bašing	N	an ornament
baher		outside
bahercə		outsider
bahra	M	broom
bahva	M	a kind of plant
bi~bī	F	seed
bij	F	the second lunar day
bimar	Adj	ill
birdhā	N	knot
bih	V	to fear
buḍ	V	to sink
budhvar	M	Wednesday
buhū	Adv	much
boka		kidney
bokuḍ	M	goat
boṭ	N	finger
boḍka	Adj	bald, bare-headed

bothəḍ	Adj	dull
bophaṭ	M	heat
bophaṭa	M	storm
bobḍa	Adj	stammerer
bombil	M	a kind of fish
bol	V	to speak
beckā	N	fork of a tree
beḍ	V	to mix
bembi	F	navel
bel	M	a kind of tree
belkəḍ	M	crab
bes	Adj	good
bes kər	V	to heal
behḍa	M	a kind of nut
behra	Adj	deaf
bhəgət	M	devotee
bhāys ~ bhās	F	buffalo
bhər	V	to fill
bhərel	Adj	full
bhərtā	N	high tide
bhərvəḍ	M	shepherd
bhaṅg	M	parting of hair
bhacas	M	sister's son
bhačīs	F	sister's daughter
bhaṭha	M	sand, desert
bhat	M	rice
bhadər	V	to shave
bhadva	M	name of a month
bhara	M	bundle of grass
bharhī	Adj	heavy
bhal	F	arrow
bhalu	F	bear
bhav	M	brother
bhavo	M	brother-in-law
bhavjəs	F	brother's wife
bhas	M	brother
bhikṣa	F	alms
bhiḍ	F	need

bhuk	F	hunger
bhuk	V	to bark
bhundī		bad
bhūy	F	earth
bhura	Adj	white, gray
bhurṭi	Adj	stealing cattle
bhēkār	F	black buck
bhekun	M	bug
bhel kār	V	to mix
bhēs	F	buffalo
bhok	M	hole
bhoka	M	male cat
bhoynḍuḍ	M	a kind of sparrow
bhovəl	F	giddiness
bhōvra	M	whirlpool
mēka	M	Indian corn, maize
mægšir	M	name of a month
məghari		behind
məghari ja	V	to chase
məghari ye	V	to follow
məngəlvar	M	Tuesday
məygā		after, then
məjət kār	V	to help
məjbut	Adj	strong
məḍkā	N	earthen pot
məd	F	honey
mədmakhi	F	bee
mədhəm	Adj	middle
mədhavli	F	midnight
mədhi		middle
mədhiši		through
məni	M	piece of the back bone
məngəṭ	F	wrist
mər	V	to die
mərən	N	death
məl	M	dirt
mələm	N	ointment
mələni	F	harvest

məvhər	M	blossom
məhag	Adj	costly, expensive
məhna	M	month
makeḍ	N	monkey
makh	F	fly
makhi	F	fly
mači	F	frame of stick
majər	M, N	cat
majri	F	cat
maṭi	F	dust, earth
maḍ	M	palm tree
matha	M	summit
manus	N	man
maṇḍi	F	thigh
maṇḍvi	F	ground nut
mandi	F	a female bird
mandelā	N	a kind of fish
mansalel	Adj	tame
map ghe	V	to measure
mama	M	maternal uncle
mamhasa	M	father-in-law
mamhisa	F	mother-in-law
mar	M	beating
maramari	F	fight
mal	M	plain
mavlət	F	west
mas	N	meat
maski	F	fly
maslā	N	fish
mahaḍicā bhat	N	a kind of rice
maho	M	name of a month
mi	Pro	I
miṭh	N	salt
mirā	N	black pepper
mirig	F	name of a constellation
mirči	F	chilly
miḷ	V	to get
milit	M	minute

miši	F	moustache
muka	Adj	dumb
mug	M	a kind of grain
mugla	M	ant
mugli	F	ant
muṅḡus	M	mongoose
mučəl	Adj	vapid
muṭ ~ muṭh	F	fist
muḍup	M	elbow
mut	M	urine
muṇḍulya	M	a serpent
mura	M	ankle
murum	M	rubble
murkuṭ	M	mosquito
mul	N	root
mus	F	moustache
musā	N	a kind of fish
mekuḍ	N	mucus
methi	F	a kind of vegetable
men	M	wax
mendḥa	M	ram
mendḥi	F	sheep
meləv	V	to earn
mevhna	M	wife's brother
mevhni	F	wife's sister
moja	M	sock, wave
moj	V	to count
moṭa	Adj	big, large
moṭay	F	father's mother
moṭeba	M	father's elder brother
moḍ	V	to break
motibindu	M	eye-disease
mor	M	peacock
morga~morgħa	M	a kind of fowl
mola	M	itch
movi	Adj	smooth, soft
movhəṭ	M	a kind of bird
mosumbi	F	orange

mhorə		in front
movhər	M	honey-comb
ye	V	to come
yē	Pro. N	it
yel	M	creeper
yo	Pro. M	this
rəyvar	M	Sunday
rəgət	N	blood
rəŋg	M	colour
rəḍ	V	to cry
rəy	V	to remain, stay
rəs	M	juice
rəsa	M	extract
rakši	F	south
raŋgə		near
raja	M	king
rajmiri	F	a mark on the eyelid
rat	F	night
ratandhlā	N	night-blind
ran	N	forest
rankombḍa	M	wild fowl
rankombḍi	F	wild fowl
raṇṭi	Adj	wild
raṇḍki	F	widow
rand	V	to cook
ramphəl	M	a kind of fruit
rasḍi	F	rope
rahaṭ	M	water wheel
rahi	F	mustard
rikama	Adj	free, not engaged
riṭha	M	soap-nut
riṭhā	N	crack on the foot
rukheṭa	M	a kind of serpent
rup	N	face
rumal	M	loin cloth
regħ akh	V	to draw a line
reti	F	sand
revəḍ	M	babbler

rohən	F	a kind of wild animal
rohani	F	a lunar mansion
lækhađi	F	ashes
lækhləkh	V	to shine
ləkhva	M	paralysis
ləŋgođi	F	loin cloth
ləŋđa	Adj	lame
ləsən	F	garlic
lakuđ	M	wood
lækhađi	F	ashes
lat	F	kick
lanđur mor	M	peahen
lanđga	M	wolf
lamba	Adj	long
lavrū	N	quail
lahar	N	lines on the neck of the serpent
lahā lahā		fast
li	V	to write
likh	V	to write
lilā	N	butterfly
lula	Adj	crippled
lekhis	F	daughter
lekhus	M	son
lok	M	people
lokər	F	wool
lokhin	N	iron
loť	V	to push
lohar	M	blacksmith
vəjən	Adj	heavy
vətana	M	pea
vəđ	M	Banyan tree
vədhna	M	tumor
vəyrən	F	fodder
vəyri	M	enemy
vəysak	M	name of a month
vəl	V	to turn
vəl	M	mark of a lash

vər		above
vəri	F	a kind of grain
vəris	N	year
vərtə		up
vəh	V	to flow
vəhra	M	well
vaiṭ	Adj	bad
vakəv	V	to bend
vakḍā	Adj	crooked
vag ~ vagh	M	tiger
vagur	M	net
vagol	M	chewing
vagni	F	tigress
vaglū	N	bat
vaṅgā	N	brinjal
vac	V	to read
vacəv	V	to save
vaṭ	F	road, path
vaṭ her	V	to wait for
vaḍi	F	garden
vaḍghin aya	F	grand-mother
vaḍgho	Adj	old
vaḍghoba	M	grand-father
vaḍgho bapa	M	grand-father
vaḍ	V	to grow, to serve
vaḍhay	F	mother's elder sister
vat	M	rheumatism
vadəl	N	cloud
vanjhḍi	F	barren
vandər	N	monkey
vara	M	wind
vara ghal	V	to fan
vara vəh	V	to blow
varṅgul bhat	N	a kind of rice
val	M	pulse
val	V	to steer
valu	F	sand
valuk	N	cucumber

vav	F	span
vāv	F	a kind of fish
vavēl	N	pig
vasrū	N	calf
vahar	V	to call
vik	V	to sell
vikēt an	V	to buy
vicu	M	scorpion
vicvən	F	a kind of scorpion
vičar	V	to ask
vičar kər	V	to think
vij	F	lightning
viṭi	F	ring
vit	F	span
vin	V	to weave
vinva	M	forest fire
vis	Nu	Twenty
vihnis	F	mother-in-law
vihitya		dwarf
ve	V	to give birth (in case of cattle)
veḍa	Adj	foolish
veḍi	F	storm
vel	F	time
velu	M	bamboo
vesən	F	nose-ring for cattle
šəŋk	M	conch
šik pəḍ	V	to fall sick
šikar	F	hunt
šikari	M	hunter
šing	Nes	horn
šingalā	N	a kind of fish
šingḍā	M	the claw of a crab
šitaphəl	M	a kind of fruit
šitola	M	tremor
šipi	F	mother of pearl
šipoṭa	Mot	shell
šimgha	M	name of a month

šir	F	vein
šilhot	V	to whistle
šiv	M	lion
šivli	F	yoke pin
šisva	M	trembling
šisvir	F	crocodile
šek ghe	V	to foment
šekur	M	flow from the nose
šegəṭ	M	a kind of tree
šegreṭ	F	cigarette
šet	N	field
šen	N	dung
šenbod	M	a worm in the dung
šeput	F	tail
šeri rog	M	a disease of the cattle
sə	Nu	six
səkal	F	morning
səṭh	F	sixth lunar day
səṭhi	F	a ceremony on the sixth day
səḍ	M	cattle dung
səḍək	F	road
sətana	M	a kind of bird
səniyar	M	Saturday
səntəra	M	orange
səpən	N	dream
səpən pəḍ	V	to dream
səpaṭ	Adj	flat
səməjh	V	to know
səmjhut	F	understanding
səmdhir	M	sea
səmhōr		in front of
sər	F	shower (of rain)
səravən	M	name of a month
səryga	M	a kind of fish
sərdha	M	chamelion
sərpheṭ	V	to crawl
səstā	Adj	cheap

sakhər	F	sugar
sakuḍ	Adj	narrow
sākuḍ	N	wooden bridge
sag	M	teak tree
saŋg	V	to tell
saŋgol	V	to gather
sat	Nu	seven
satəm	F	seventh lunar day
sathi~chathi	F	chest
satholi	F	embryo
sanj	F	evening
sap	M	serpent
sapsərḍi	F	a kind of lizard
sapla	M	trap
sambər	M	elk
sal	F	bark
saloṭa	M	a kind of bird
salhis	F	sister-in-law
savəd	F	game (for hunting)
savər	F	silk cotton tree
savkhar	M	rich man
sahal	N	porcupine
sahali	F	porcupine
sahi	F	shadow
sik	Adj	ill
sikh	V	to learn
sikhəv	V	to teach
siygə	N	horn
sijhəv	V	to cook
siḍki	F	window
siv	V	to sew
sivay		without
sihə	M	lion
suin	F	midwife
sukhəṭ	F	dried fish
sukhərvar	M	Friday
sukhā	Adj	dry
suḵ	F	swelling

suĵ	V	to swell
sut	N	thread
sutək	N	impurity
sutheda	M	spider
sud	F	the dark fortnight
sunhəs	F	daughter-in-law
supari	F	betel nut
suru kər	V	to begin
suy	F	needle
suri	F	knife
suskar	M	sigh
seŋg	F	pod
set	N	field
seṭṭi	F	tail
sembhər	Nu	hundred
soḍ	V	to leave
sonā	N	gold
sonar	M	goldsmith
sonḍhā	N	a kind of fish
somvar	M	Monday
həūs	M	swan
həḍ	F	moss
həḍbi	F	chin
hərən	M	deer
hərolā	Adj	green
hərbhəra	M	gram
hələḍ	F	turmeric
həlis	F	plank of the plough
həlu	Adj	slow
həlkā	Adj	light
hēs	V	to laugh
hakəl	V	to drive
hakar	V	to cry out, to call
hajamət	F	shaving
haḍ	N	bone
hat	M	hand
hathi	M	elephant
hami	Pro	we

hari		with
harḍā	N	a kind of fruit
hindol	V	to swing
himməṭvan		courageous
hirvā	Adj	green
hil	V	to move
hiləv	V	to shake
hīv	N	cold
hivala	M	cold season
hisəb		a kind of skin disease
hissa	M	part, share
hīha	V	to neigh
hūcəl	V	to raise, lift
ho	V	to become
hoṭ	M	lip
hoḍā	N	ship
hola	M	dove