

मराठी वाङ्मय कोश  
१७२, बाणगाव, नवी दिल्ली,  
दुबई - १४.

A SURVEY  
OF  
MARATHI DIALECTS

VIII

GĀWDI  
GOA

A. M. GHATAGE

DECCAN COLLEGE, POONA-6

मराठी वाङ्मय कोश  
महाराष्ट्र राज्य साहित्य-संस्कृती मंडळ

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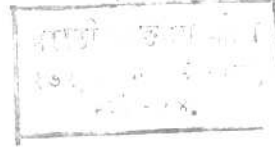
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पु. भा. वि. ११. १२१

A SURVEY OF MARATHI DIALECTS

५१३

VIII



# GĀWḌI

by

A. M. GHATAGE,

*Professor of General Linguistics*

University of Poona

*in collaboration with*

P. P. KARAPURKAR

४१३



1972

The State Board for Literature and Culture

Bombay

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First Edition: 1972

Price: Rs. 6.00

Publisher:

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

Printer:

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

## PREFACE

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

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

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

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

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

LAXMANSHASTRI JOSHI,  
*Chairman,*

Maharashtra State Board for  
Literature and Culture.

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मराठी बडगाव कोण

१७२, नाथानाथ कॉलेज रोड,

मुंबई - १४.

## INTRODUCTION

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

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

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

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

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



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

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

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

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

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

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

ʃilop	gilop	to swallow
ʃələ	gələ	went
ʃid	gid	vulture

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

kor	kər	do
bos	bəs	sit
dūwor	dūwər	smoke

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

consonants which is phonemic and is transcribed here with *y*.

muṇ	having said	muṇy	say
at	hand	raty	night
uṭ	get up	muty	fist

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

lok	~	nok	people
lan	~	nan	small
layṇ	~	nayṇ	line

In the field of grammar, we note, the use of dative in an oblique form (makōsan = from me), a form of future using *ṣ* (oyṣī, will go, koṣṣi will do), continuous forms of present, past and past-perfect with the use of the auxiliary as-, ah- to be, (ṣpaha 'is going', ṣpahlo 'was going', ṣpahloṣ 'had been going'), the gerund with the suffix aga possibly of Dravidian origin (konnaga 'having done', enaka 'having come'), the formation of an adverb with the suffix tri (bostri 'having sat', kotri 'having done') and such syntactic features as the loss of dative -k, the full form and not the oblique in an adjectival position, and constant use of words like kallo, muṇ, muṇṭokot etc.

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



## PHONOLOGY

[I] *Vowels:*

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

i		u
e	ɔ	o
ɛ	a	ɔ

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

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

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

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

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

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

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

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

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

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

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

/ek/	one	[ye̞:k~e:k~ye̞ k~ek]
/ekkis/	twenty-one	[ye̞ kki:s~ekki:s]
/der/	brother-in-law	[de:r~der]
/kanet/	knife	[kane:t]
/cuṭekor/	green	[tsuṭe:kor]
/beṭin/	soon	[beṭzi:n]
/ramaṭer/	at Rama's place	[rama:dzer]

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

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

/ɛt/	may come	[yɛːt~ɛ:t~yɛːt~ɛt]
/ɛklɔ/	alone	[yɛːklɔː~ɛklɔː]
/ʃɛt/	field	[ʃɛ:t~ʃɛt]
/rɛbɛd/	mud	[rɛbɛ:r]
/sanjɛsta/	evening	[saɲdʒɛ:sta]
/jɛ/	take	[dʒɛː~dʒɛ]
/kɔʃɛ/	coals	[kɔʃɛ:]
/dadulɛ/	men	[dadu:ɛˆ]
/kɛdɔna/	when	[kɛdɔːna]

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

/at/	hand	[a:t~at]
/pal/	root	[pa:l~pal]
/da/	ten	[daː~da]
/adar/	help	[ada:r]
/atɔŋgulɛ̃/	round	[atɔːŋgulɛ̃˞]
/atã/	now	[atãː]
/sanjɛsta/	evening	[saɲdʒɛ:sta]

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

/fɔt/	false	[fɔːt~fɔt~fɔːt~fɔt]
/majɔr/	cat	[madzɔːr]
/jaɲɔ/	know	[dzaɲɔː]
/jɔnɛl/	window	[dʒɔnɛ:l]
/barabɔr/	along with	[baraːbɔr]
/sɔwis/	twenty-six	[sɔwiːs~sɔwiːs]

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

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

/ɔt/	sunshine	[wɔ̃:t~ɔ:t~wɔ̃t~ɔt]
/ɔrɔs/	year	[wɔ̃rɔ:s~ɔrɔ:s]
/tɔ/	he	[tɔ̃:~tɔ̃]
/gɑɔ/	cart	[gɑɔ̃:]
/tɔmat/	tomato	[tɔma:t]
/kʊsɔɔ/	rotten	[kʊsɔ:ɔ]
/jɔlmɔɔ/	born	[dzɔlmɔ:ɔ]

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

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

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

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

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

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

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

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

i/ī	/i/	this	/ī/	these
	/šiw/	lion	/šīw/	stich
e/ē	/nes/	handkerchief	/kēs/	hair
	/kanet/	knife	/duwēt/	sick
ɛ/ē̄	/ɛ/	these	/ē̄/	this
	/tɛ/	they	/tē̄/	it
a/ā	/as/	smell	/ās/	laugh
	/bay/	sister	/bāy/	well
ɔ/ō̄	/bɔDi/	stick	/bō̄wrɔ/	whirlpool
ɔ/ō̄̄	/ɔt/	sunshine	/ɔt/	lips



	/fɔt/	spot	/fɔ̃t/	heel
o/õ	/ot/	elephant	/õt/	lip
	/diwop/	to give	/düwõp/	to wash
u/ü	/ut/	get up	/üt/	camel
	/duw/	daughter	/düw/	wash

[2] *Consonants:*

The consonantal phonemes of Gāwḍi can be tabulated as follows:

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

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

The consonants show the following limitations on their distribution.

No retroflex consonant occurs in the initial position.

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

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

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

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

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

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

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

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

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

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

/car/	fibres of jack- fruit	[tsa:r~tsar]
/dõccõ/	to be caught	[dõttõ^:]
/wincarop/	to ask	[wintsa:ro^p]
/fõrc/	expenditure	[fõ:rts~fõrts]

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

/kãtõ/	thorn	[kãtõ^:]
/pottãlõ/	was falling	[pottã:lõ^]
/jãntõ/	elderly	[dzãntõ^:]
/potli/	basket	[potli:]
/tõmat/	tomato	[tõma:t]

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

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

/k/ a voiceless, velar stop.

/kirāti/	small finger	[kirā:ti]
/daku/	grapes	[daku:]
/ekkis/	twenty-one	[yeʃkki:s~ekki:s]
/sarkē/	straight	[sarkē:ˆ]
/sałok/	lotus	[sało:k]

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

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

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

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

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

/joglu/	lightning	[dzoglu:]
/kajullɔ/	glow-worm	[kadzu:llɔ]
/jɔg jɔg/	shining	[dzɔgdzɔ:g]
/kalij/	heart	[kali:dz]

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

has two allophones. The stop allophone [d̠] occurs after homorganic stop or nasal. The flap allophone [ɾ] occurs in other positions.

/pɔ̌d̠dɔ̌/	curtain	[pɔ̌d̠dɔ̌ː]
/d̠ǎn̠d̠ɔ̌y/	leech	[d̠ǎn̠d̠ɔ̌ːɛ]
/kǐd̠/	insect	[kǐr̠ː]
/mɔ̌d̠tɛ̌/	hammer	[mɔ̌r̠tɛ̌ː]
/asud̠/	winnow	[asuːr̠]

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

/uDop/	to throw	[uɔ̌p̠ː]
/boDi/	stick	[bǒdiː]
/ugDas/	memory	[ug̠d̠aːs]
/moDod̠/	washerman	[mǒɔ̌d̠ːr̠]

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

/jardin/	garden	[dʒardiːn]
/kujner/	cook	[kudʒneːr]
/bejin/	soon	[bedʒiːn]
/aj/	to-day	[aːdʒː~adʒ]

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

/gɔ̌gɔ̌/	waterfall	[gɔ̌gɔ̌ː]
/sagwad/	gift	[sagwaːd]
/marog/	costly	[maroːg]
/mog/	love	[moːg~mog]

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

/mɔ̌nɔ̌/	dumb	[mɔ̌nɔ̌ː]
/jom̠in/	earth	[dzomiːn]
/kummar/	potter	[kummaːr]
/ugmǎni/	boring	[ugmaːni]

/mɔləm/	water-melon	[mɔlə:m]
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/n/ an alveolar, voiced nasal. It has a palatal allophone before palatal sounds.

/nibɔr/	hard	[nibɔ:r]
/anɔ/	dwarf	[anɔ̃:]
/tɛnnɔ/	young	[tɛnnɔ̃:]
/tɛdna/	then	[tɛdna:]
/samayn/	luggage	[sama:en]
/pinj/	tear	[pi:ñdʒ~piñdʒ]
/tɔranjy/	lemon	[tɔra:ñdʒy]

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

/goni/	hawk	[goni:]
/kuŋni/	a utensil	[kuŋni:]
/maŋgɛ̃/	crocodile	[maŋgɛ̃:]
/aydɔŋ/	utensil	[aɛdɔ:ŋ]

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

/muŋlar/	Tuesday	[muŋla:r]
/wiŋktɛ̃/	bought	[wiŋktɛ̃:]
/dɔŋgɛ̃/	legs	[dɔŋgɛ̃:]
/muriŋ/	fresh coconut	[muri:ŋ]

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

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

/l/ an alveolar, voiced lateral.

/lugɔd/	cloth	[lugɔ:r]
/milagr/	wonderful	[mila:gr]
/kulli/	crab	[kulli:]

/wiskəl/	school	[wiskɔ:l]
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/l/ a retroflex, voiced lateral. It does not occur initially.

/talɔ/	branch	[talɔ˘:]
/ɔllɔ/	big	[wɔllɔ˘ː~ɔllɔ˘ː]
/alsi/	lazy	[alsi:]
/sākɔl/	pull	[sākɔ:l]

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

/fator/	stone	[fato:r~hato:r]
/foŋop/	to dig	[foŋo:p~hoŋo:p]
/foɖfoɖit/	rough	[foɖfo:rit~hoɖho:rit]
/kafɛ̃kɔt/	brown	[kafɛ̃:kor~kahɛ̃:kor]

/s/ a voiceless, dental fricative.

/sɔpɔn/	dream	[sɔpɔ:n]
/kāsud/	tortoise	[kāsɔ:r]
/missaŋ/	chilly	[missa:ŋ]
/ɔrɔs/	year	[wɔ˘rɔ:s~ɔrɔ:s]

/š/ a voiceless, palatal fricative.

/šɛpay/	grandfather	[šɛpa:e]
/bašɛn/	like	[bašɛ:n]
/maššɛ̃/	a little	[maššɛ̃:]
/burraš/	rubber	[burraš:]

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

/huskɔ/	worry	[huskɔ˘:]
/hamɬul/	a fish	[hamɬu:l]
/hɔkɔl/	bride	[hɔkɔ:l]
/hɔrɔt/	spade	[hɔrɔ:t]
/hašɛ̃/	special	[hašɛ̃:]

/aha/	is	[aha:]
/ahlɔ/	was	[ahlɔ:]

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

/wɑɔ/	village	[wɑɔ:]
/sɔwɔ/	sixth	[sɔwɔ:]
/bawlē/	doll	[bawlē:]
/mɔɔwɔ/	short	[mɔɔwɔ:]
/baw/	brother	[ba:ɔ ~ baɔ]

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

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

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

d/D	/moɔɔp/	to break	/moDɔɔ/	washerman
	/uɔɔp/	to fly	/uDɔɔ/	to throw
	/goɔi/	mare	/boDi/	stick
c/č	/car/	fibre	/čar/	four
	/nac/	dance	/ač/	read
	/pāc/	five	/tɔč/	he [emphatic]
j/ǰ	/tuǰɔ/	your	/tuǰɛ/	your
	/suǰ/	swelling	/suǰ/	dirty
	/waj/	boredom	/aj/	to-day
n/n̄	/tan/	thirst	/taŋ/	stretch
	/ran/	forest	/raŋ/	widow
n/ŋ	/san/	broom	/saŋ/	say

l/ɫ	/fɔɫ/	paper	/fɔɫ/	fruit
	/kɛɫɛ̃/	did	/kɛɫɛ̃/	banana
d/ɫ	/dɔɫɔ/	cinder	/dɔɫɔ/	eye
	/paɫ/	enemy	/paɫ/	root
s/š	/asa/	is	/aša/	hope
	/kas/	roaring	/kaš/	box
p/f	/paɫ/	dam	/faɫ/	back

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

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

### [3] *Diphthongs and Vowel-clusters:*

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

These sounds are treated phonemically as follows:

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

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

A vowel-cluster consists of two vowels following in close



succession.

The rising diphthongs are few:

/myʊni/	sister-in-law	[mʲɪʊni:]
/doryɔ/	sea	[dorʲɔ̃ː]

The following diphthongs are more frequent:

/diwɔ/	to be given	[diʉtsɔ̃ː]
/ʃiw/	lion	[ʃi:u]
/eyɔ/	came	[eiɔ:]
/dew/	god	[deɔ]
/mɛwɔ/	met	[mɛɔɔ:]
/aydɔn/	utensil	[aɛdɔ:n]
/bayɔ/	wife	[baɛl~ba:ɛl]
/awɔ/	lazy	[aɔtɔ̃ː]
/mawli/	spider	[maʉli:]
/bapɔy/	father	[bapɔ:ɛ]
/təwʃɛ/	cucumber	[təʉʃɛ:]
/oyr/	above	[oʲr~o:ʲr]
/apoy/	call	[apɔɛ:]
/gow/	husband	[go:u~gou]
/muy/	ant	[mu:i~muj]
/ʃiw/	stitch	[ʃiʉ~ʃi:u]
/rɛw/	sand	[rɛ:u~rɛu]
/bāy/	will	[bā:ɛ~bāɛ]
/kāwɔ/	crow	[kāɔɔ̃ː]
/kōyti/	sickle	[kōɛti:]
/gōw/	wheat	[gō:u~gōu]
/fūy/	where	[fūi~fū:i]
/āw/	I	[āɔ̃ː~ā:ɔ̃ː]

The following vowel clusters are met with:

/ei/	/dei/	goddess	[dei:]
/eu/	/deul/	temple	[deu:l]
/ɛo/	/ɛop/	to come	[ɛo:p]
/ɛe/	/tɛen/	by her	[tɛe:n]
/ai/	/bais/	twenty-two	[bai:s]

[4] *Consonant Clusters:*

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

*Two Consonant Clusters*

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

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

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

/tr/	/tiyātr/	farce
/ty/	/tɔɔty/	palm of the hand
/ty/	/goty/	strong
/kr/	/cikr/	cup
/ky/	/ayky/	listen
/dr/	/idr/	glass
/dy/	/jidy/	vulture
/dt/	/fɔdt/	brave
/dy/	/pody/	fall
/jy/	/tɔranjy/	lemon
/gr/	/milagr/	wonderful
/mp/	/kamp/	farm
/ny/	/rany/	cook
/ny/	/muny/	say
/ŋg/	/aŋg/	body
/rc/	/fɔrc/	expense
/ry/	/kūwory/	princess

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

Medial consonants are numerous and of diverse types:

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

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PHONOLOGY

	/kn/	/dakŋē/	lid
	/kr/	/sukrar/	Friday
	/kl/	/tokli/	head
	/ky/	/hakyān/	nearby
with /b/	/bb/	/abba/	(exclamation)
	/br/	/tibrad/	thrice
	/by/	/tambyɔ/	a pot
with /d/	/dk/	/udka/	to water
	/dd/	/muddɔm/	purposely
	/dw/	/budwar/	Wednesday
	/dy/	/muddyɔ/	rings
with /d/	/dp/	/modpa/	to break
	/dt/	/mɔdtɛl/	hammer
	/dk/	/kuɔkɔ/	piece
	/db/	/aɔbɔ/	lie
	/dd/	/ɔɔdē/	chest
	/dg/	/gɔdgɔɔ/	thunder
	/df/	/fɔdfɔdit/	rough
	/ds/	/sɔdsɔdit/	smooth
	/dy/	/gadyacer/	on the cart
	/dw/	/mɔɔwɔ/	short
with /j/	/jb/	/bɔbɔji/	a bird
	/jn/	/kujnɛr/	cook
	/jy/	/ɔjyan/	in the apron
with /g/	/gj/	/jɔgjɔg/	brightness
	/gD/	/ugDas/	memory
	/gd/	/pogdi/	turban
	/gm/	/ugmani/	boredom
	/gr/	/baŋgračĕ/	of gold
	/gl/	/soglĕ/	all
	/gw/	/sagwad/	gift
with /m/	/mp/	/kompɔr/	elbow
	/mt/	/šimtor/	graveyard
	/mɔ/	/čimɔ/	tongs

	/mc/	/amcɔ/	our
	/mč/	/amčĕ/	ours
	/mk/	/ɔmkɔ/	some
	/md/	/tamdɔ/	red
	/mj/	/amjĕĕ/	our
	/mm/	/kummar/	potter
	/ml/	/kɔmlɔ/	butterfly
with /n/	/nt/	/osonti/	woman
	/nc/	/wincar/	ask
	/nč/	/pončis/	twenty-five
	/nd/	/undir/	mouse
	/nn/	/šinnā/	hiccup
	/ns/	/sɔnsar/	world
	/ny/	/gunyaw/	fault
with /n/	/np/	/munpa/	to say
	/nt/	/gunter/	nest
	/nd/	/danđoy/	leach
	/nn/	/kunŋi/	a utensil
	/ny/	/sunya/	to the dog
with /ŋ/	/ŋp/	/saŋpa/	to tell
	/ŋt/	/saŋta/	says
	/ŋt/	/aŋtɔ/	thumb
	/ŋk/	/iŋktĕ/	buying
	/ŋg/	/šingā/	horns
	/ŋd/	/baŋdɔ/	a fish
	/ŋl/	/saŋĕ/	said
	/ŋl/	/munjar/	Tuesday
with /r/	/rp/	/sorpol/	necklace
	/rk/	/korkut/	hollow of a tree
	/rj/	/fɔrjota/	scratches
	/rj/	/dorji/	tailor
	/rs/	/tɔrsad/	sword
	/rr/	/kurroy/	post-office
	/ry/	/miryakɔŋ/	pepper seeds
with /l/	/lp/	/hulpɔta/	burns

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

### Three Consonant Clusters

Medially,

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

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

(5) *Syllabic Patterns:*

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

1. Syllable with one phoneme:

V only a vowel can form such a syllable.

/i/ this, /ɔ/ he, /ε/ they

2. Syllables with two phonemes:

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

3. Syllables with three phonemes:

VCC	/idr/ glass,	/aŋg/ body	/išt/ friend
CVC	/ʃib/ tongue,	/mεj/ table	/put/ son

4. Syllables with four phonemes:

VCCC	/uŋky/ vomit	/ayky/ listen
	/iŋky/ sell	
CVCC	/fɔdt/ brake	/pinʃ/ tear
	/fɔnn/ salty	
CCVC	/prɛj/ prison	/drɛs/ dress
	/brɛs:tar/ Thursday.	

## 5. Syllables with five phonemes:

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

(6) *Morphophonemics:*

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

The vocalic changes are the following:

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

/nɔw/ + /i/ = /nowi/	new (F)
/ʃɛl/ + /i/ = /ʃeli/	went (F)
/boslɔl/ + /i/ = /bosloli/	seated (F)
/fɛl/ + /un/ = /felun/	having played

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

/baylek/ — /bayle/	to the wife
/šɛpek/ — /šɛpɛ/	to the tail

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

/toklyã/ + /ni/ = /toklyani/	by the heads
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/ʃelī/ + /nay/ = /ʃelinay/ did not go

The consonantal changes are as follows:

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

/šīŋ/ + /ā/ = /šīŋgā/ horns  
 /saŋ/ + /ū/ = /saŋgū/ to tell

(2) The retroflex consonants /d/ and /l/ change to /t/ before /t/ and to /n/ before /n/:

/mɛl/ + /t-/ = /mɛtt-/ meets  
 /pɔd/ + /t-/ = /pott-/ falls  
 /fɛl/ + /n/ = /fɛnn-/ does not play  
 /pɔd/ + /n/ = /ponn-/ does not fall

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

/pil/ + /t/ = /pitt-/ squeeze  
 /sɔd/ + /l/ = /soll-/ leave  
 /cɔd/ + /l/ = /coll-/ climb  
 /ut/ + /l/ = /utl-/ get up

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

/dor/ + /t-/ = /dott-/ catch  
 /kor/ + /t-/ = /kott-/ do  
 /mar/ + /l-/ = /mall-/ kill  
 /kor/ + /c-/ = /kocc-/ to be done  
 /kor/ + /š-/ = /košš-/ will do

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

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

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

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

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

/muty/ + /yɔ/	=	/mutyɔ/	fists
/kory/ + /ta/	=	/korta/	does
/oļy/ + /ta/	=	/oṭta/	turns

## CHAPTER II

### MORPHOLOGY

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

#### (1) *Substantives:*

A substantive may enter into two types of morphological constructions:

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

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

Nouns of masculine gender end in vowels:

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

## Consonants:

sorop	snake	at	hand
šet	goldsmith	makod	monkey
kan	ear	amig	friend
el	sun	pay	father

## Nouns of feminine gender end in vowels:

/i/ rani	queen	osonti	woman
/u/ u	louse	su	needle

Consonants:

šēp	tail	buk	hunger
dad	news	dæg	bank
gɔm	eyebrow	gay	cow

## Nouns of neuter gender end in vowels:

/ē/ nistē	fish	suṅē	dog
/ū/ cēḍū	girl	gaḍū	donkey

Consonants:

kup	cloud	šit	rice
nak	nose	mɔlob	sky
nakut	nail	kam	work
ran	forest	tɔṅ	grass
dukor	pig	ɔɔs	year

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

*The Plural*

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

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

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

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

	<i>Singular</i>	<i>Plural</i>
Masc.	ɔ	ɛ
Neut.	ẽ	ĩ
Fem.	i	yɔ

The following examples illustrate their use:

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

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

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

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

<i>Gender</i>	<i>Ending</i>	<i>Allomorph</i>
Masc.	i	ϕ
	u	
	a	
	C	
Neut.	ũ	ã
	C	
Fem.	u	ɔ
	C	
	i	yɔ
	C	

A detailed statement of the plural formation is given below:

#### *Masculine Substantives*

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

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

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

kēs	hair	kēs
-----	------	-----

guŋtɛr	nest	guŋtɛr
kor	colour	kɔr
mɔDɔd	washerman	mɔDɔd
dɔŋgor	mountain	dɔŋgɔr

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

### *Neuter Substantives*

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

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

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

čedũ	girl	čɛdɔwã
gadũ	donkey	gadɔwã
dukɔr	pig	dukɔrã
ɔɔs	year	ɔɔsã
majɔr	cat	majɔrã
nakuɟ	nail	naktã

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

korkuɟ	hollow of a tree	korkuɟã
banyan	banian	banyaŋã
peɟam	pajama	peɟamã
aydɔn	utensil	aydɔnã
jɔlɛr	mosquito	jɔlɛrã
burak	hole	burakã
komis	shirt	komisã

Other types of neuter nouns are:

ran	forest	ranã
šet	field	šetã

nak	nose	nakã
pət	belly	pətã
sal	bark	salã

*Feminine Substantives*

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

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

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

raɲi	queen	raɲiyɔ
kaɲi	story	kaɲiyɔ
paɲi	basket	paɲiyɔ
boDi	stick	boDiyɔ

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

ot	elephant	otyɔ
kanet	knife	kanetyɔ
kat	skin	katyɔ
müty	fist	mütyɔ
dady	molar tooth	dadyɔ
jomin	ground	jominyɔ
natin	grand daughter	natinyyɔ
šetin	goldsmith's wife	šetinyɔ
mɛstin	blacksmith's wife	mɛstinyɔ



*The Oblique*

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

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

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

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

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

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

Distribution of the oblique with nouns taking the gender-

number morphemes:

Gender	G. N. Sing.	Obl. Sing.	Obl. Pl.
Masc.	-ɔ	ya	yā~yaŋ~yan
Fem.	-i	e	yā~yaŋ~yan
Neut.	-ĕ	ya	yā~yaŋ~yan

*Oblique Singular*

This morpheme shows six different allomorphs:

{ya~a~φ~i~e~(a/i)}

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

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

dadlo	man	dadlya-
čedɔ	boy	čedyā-
nistĕ	fish	nistyā-
lugdĕ	cloth	lugdyā-

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

kan	car	kana-
ɛl	sun	ɛla-
šĕt	field	šĕta-
mɔn	mind	mɔna-

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

pay	father	pay-
šĕpay	grandfather	šĕpay-
nuy	river	nuy-
gay	cow	gay-

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

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

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

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

tokli	head	tokle-
osonti	woman	osonte-
su	needle	suwe- suye-
u	louse	uwe-~uye-
raṇi	queen	raṇiye-
boDi	stick	boDiye-
ḷib	tongue	ḷibe-
bayl	wife	bayle-
sun	daughter-in-law	sunc-
natin	granddaughter	natine-
jomin	ground	jominc-

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

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

### *Oblique Plural*

The morpheme of the oblique plural shows the following allomorphs:

{yā (yaṅ~yan)~ā (aṅ~an)}

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

čedə	boy	čedyā
		čedyəṅk
		čedyanc-

The distribution of the allomorphs is as follows:

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

dadlo	man	dadlyā-
dolo	eye	dolyā-
tokli	head	toklyā-
bakri	bread	bakryā-
sunḡ	dog	sunyā-
nistḡ	fish	nistyā-
natin	granddaughter	natinyā-
jomin	ground	jominyā-
raty	night	ratyā-
muty	fist	mutyā-
kūwory	princess	kūworyā-
ot	elephant	otyā-
kat	skin	katyā-
kanet	knife	kanetyā-
boṇ	sister	boṇyā-

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

at	hand	atā-
šet	goldsmith	šetā-
nuy	river	nuyā-
dḡg	bank	dḡgā-
pan	leaf	panā-
pṛṭ	belly	pṛṭā-

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

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

doṅgori	shepherd	doṅgorya-	doṅgoryā-
padri	priest	padrya-	padryā-
raju	rope	rajwa-	rajwā-
duḍu	money	duḍwa-	duḍwā-

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

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

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

su	needle	suwe-	suwā-
		suye-	suyā-
u	louse	uwe-	uwā-
		uye-	uyā-
raṇi	queen	raṇiye-	raṇiyā-
goni	hawk	goniye-	goniyā-
paṭi	basket	paṭiye-	paṭiyā-

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

kapus	cotton	kapsa-	
bamɔṇ	Brahmin	bamɔṇa-	bamɔṇā-
marog	way	marga-	margā-
amig	friend	amga-	amgā-
ɔns	pine-apple	ɔnsa-	ɔnsā-
sorop	snake	sɔrpa-	sɔrpā-
dɔŋgor	mountain	dɔŋgra-	dɔŋgrā-
gobor	ashes	gɔbra-	
mɔlɔb	sky	mɔlba-	mɔlbā-
dukɔr	pig	dukra-	dukrā-
kalij	heart	kalja-	kaljā-
rɔgɔt	blood	rɔgta-	
nakɔt	nail	nakta-	naktā-

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

CVCCVC. Such words are listed below:

condrim	moon	condrima-	
ganjil	bee	ganjila-	ganjilā-
səmwar	Monday	səmwara-	
muḡlar	Tuesday	muḡlara-	
budwar	Wednesday	budwara-	
brəstar	Thursday	brəstara-	
sukrar	Friday	sukrara-	
sonwar	Saturday	sonwara-	
sənsar	world	sənsara-	
kummar	potter	kummara-	kummarā-
cammar	shoemaker	cammara-	cammarā-
oḡil	chief	oḡila-	oḡilā-
kuḡner	cook	kuḡnera-	kuḡnerā-
korkuḡ	hollow	korkuta-	korkutā-
komis	shirt	komisa-	komisā-
jəḡer	mosquito	jəḡera-	jəḡerā-
burak	hole	buraka-	burakā-

### Cases

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

### GROUP I

Case	Oblique	Case Suffix	
		Singular	Plural
Inst.	Sg.	-n	-ni
Loc. <sub>1</sub>	Sg.	-n~nt	-ni
Voc.	Sg.	ϕ	-ni

## GROUP II

Case	Oblique		Case Suffix
	Singular	Plural	
Dat.	Sg.	Pl.	-k
Gen. <sub>1</sub>	Sg.	Pl.	-c-~ -č
Gen. <sub>2</sub>	Sg.	Pl.	-l-

The following examples illustrate these formations.

## Instrumental

čəḍyan saŋlɛ̃  
the boy said  
agan faylɛ̃  
the tiger ate

čəḍyani saŋlɛ̃  
the boys said  
agani faylɛ̃  
the tigers ate

Locative<sub>1</sub>

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

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

## Vocative

ha burgya  
O boy  
ha boyɲi  
O sister

ha burgyani  
O boys  
poyat boyɲani  
See O sisters

## Dative

čəḍyak di  
give the boy  
atak lay

čəḍyaŋk di  
give the boys  
ataŋk lay

put on the hand                      put on the hands

Genitive<sub>1</sub>

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

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

Genitive<sub>2</sub>

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

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

There is a third type of a case-formation which can be called Locative<sub>2</sub>. Its case morpheme -r is preceded by the genitive<sub>1</sub> in the oblique. This genitive suffix is optional in the singular but obligatory in the plural.

čedyančer                      on the boys  
čedyāčer~čedyar            on the boy.

Among these cases the genitive<sub>1</sub> and genitive<sub>2</sub> are further followed by the gender-number morphemes and then qualify the following noun.

ramaco baw	Rama's brother
ramači boyn	Rama's sister
ramacē sunē	Rama's dog
burgyalō at	the boy's hand
burgjali tokli	the boy's head
burgyalē gōr	the boy's house

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



(1) The allomorph *e* occurs after genitive<sub>1</sub>, when it is followed by the case suffix *r* of Locative<sub>2</sub> or by feminine singular noun in the oblique.

gəḍyančər bosay	Sit on the horses
nuyeče degekc əs	Go to the bank of the river

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

ramačyan ě jawpačě na	This cannot be done by Rama.
garantlyan liwr aḍy	Bring the book from the house.

#### *Post-positions*

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

čĕḍya mukar	in front of the boy
ĕḍyak lagun	because of the boy
garan san	from inside the house
jaḍaoyr šĕwḥĕ aha	The bird is on the tree.

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

səkəl	below	oyr	above
borer	with	bore	near
fatir	for	pasot	because of
pənda	under	pusun	until
puryan	upto	pĕlĕn	on the side
bašĕn	like	bitory	in
bayry	out	bəgər	without
bəgəl	near	barar	with
barabər	with	oḗir	in front of
oyčan	than	əddan	in the side of
aylyan	nearby	lagun	because of
lagĩ	near	tĕkən	near
fatĩ	at the back	mukar	in front of

muḷan            below            maĵir            after

In addition, the word *san* 'from' occurs after the oblique singular and plural and *Locative*<sub>1</sub> and even after some other post-positions.

garaṣan	from inside the house
garalagīsan	from near the house
garāsan	from the houses

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

sar bomoye                            from Bombay.

The post-positions mostly occur after the oblique forms of nouns or the oblique forms of the genitives. They can also occur after the *Dative* and *Locative*<sub>1</sub> cases. Only two post-positions *lagun* and *oyčēn* occur after the *dative*. Before *oyčēn* the *k* of the *dative* becomes *g*. The post-positions, being independent words, can also take the oblique and some case-suffixes. The following examples illustrate such constructions:

čēdyā lagī	near the boy
čēdyak lagun	because of the boy
čēdyag oyčēn	than the boy
garan san	from inside the house
čēdyāčya mukar	in front of the boy
čēdyāčya muklyan	in front of the boy
čēdyāčya muklyan san	from in front of the boy

(2) *Adjectives:*

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

sobit čēdwak teni incallē	He asked the beautiful girl.
tē kalē kodēl ađy	Bring that black chair.
burgō tēnnō coyta	The young boy sees.

tōtō bawdō apñalya      The poor lame man ties the  
payank bōnrā gutloyta      rags round his legs.

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

tō eyn boryak pollō      It was good that he came.  
kapod sowayk pollē      The cloth was cheap.

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

The unchanging adjectives can be considered as indeclinables.

Such adjectives are:

ūc	'tall'	tō ūc čēdō	He is a tall boy.
		te ūc baylen sajlē	The tall woman said.
suǰ	'dirty'	tē ūc čēdya apoy	Call that tall boy
dat	'thick'	mōwal	kind.

Adjectives derived from the past tense bases are also unchanging.

bēšēlō šit	spoilt rice
bēšēlō bakri	spoilt bread
bēšēlō umōṇ	spoilt curry.

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

Gender	Singular	Plural	Oblique	
			Singular	Plural
Masc.	o	ε	-ya-	
Neut.	ē	ī	-ya-	
Fem.	i	yō	-e-	-ya-

The following paradigm illustrates these forms:

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

Similar adjectives are:

dakḷo	small
tamḍo	red

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

	barik	'small'
M.	barko	barkε
N.	barkē	barkī
F.	barki	barkyo

but, ti bayl barik That woman is small.

	hoḍḍur	'yellow'
M.	hoḍḍuro	hoḍḍurε
N.	hoḍḍurē	hoḍḍurī
F.	hoḍḍuri	hoḍḍuryo

but also hoḍḍur fulā yellow flowers

### (3) *Pronouns:*

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

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

<i>Person</i>	<i>Singular</i>	<i>Plural</i>
I. P.	ãw	ami
II. P.	tũ	tumi

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

<i>Remote</i>	<i>Singular</i>	<i>Plural</i>
M.	tɔ	tɛ
F.	ti	tyɔ
N.	tẽ	tĩ
<i>Proximate</i>		
M.	ɔ	ɛ
F.	i	yɔ
N.	ẽ	ĩ

There is only one reflexive pronoun in Gāwḍi. It is apuṅ. It refers to the subject of the sentence.

tɛni čintlẽ apuṅ ušar.      He thought himself to be clever.

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

tɔ kɔṅ	who is he?	tɔ dadlɔ	he is a man
tẽ kitɛ	what is that!	tẽ jonowr	it is an animal

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

tɔšẽ kãy na      nothing like that.

#### *Declension of Pronouns*

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

<i>Pronoun</i>	<i>Nominative</i>	<i>Instrumental</i>	<i>Dative</i>	<i>Dative Oblique</i>	<i>Genitive<sub>1</sub></i>	<i>Genitive<sub>2</sub></i>	<i>Genitive Oblique</i>	<i>Locative<sub>1</sub></i>	<i>Locative<sub>2</sub></i>
I P. Sg.	āw	āwē āyē	maka	muko mukog	mujp	mujelb	mujya	majyan	majer
I P. Pl.	ami	ami	amka	amko	amco	amēlb	amčya	amčyan	amčer
II P. Sg.	tū	tūwē tūyē	tuka	tuko tukog	tujp	tujelb	tujya	tujyan	tujer
II P. Pl.	tumi	tumi	tumka	tumko	tumco	tumjēlb	tumčya	tumčyan	tumčer
III P. Sg. M.	tɔ	tepi tejyani	teka	teko	teco	tejelb	tejya	tejyan	tejer
III P. Pl. M.	te	teyani tinčyani	tejka	tejko	tenco	tejēlb	tenčya	tenčyan	tenčer
III P. Sg. F.	tī	tiņi teen	tika teek	tiko	tico	tejēlb	tinčya	tinčyan	tijer
III P. Pl. F.	tyɔ	tiyani	tiņka	tiņko	tinco	tiņjēlb	tinčya	tinčyan	tinčer
III P. Sg. N.	tē	tepi	teka	teko	teco	tejelb	tejya	tejyan	tejer
III P. Pl. N.	tī	tiyani	tiņka	tiņko	tinco	tiņjēlb	tinčya	tinčyan	tinčer
Interrogative	koņ	koņe	koņak koņajk		koņaco	koņalb	koņačya	koņčyan	koņačer
Reflexive	apuj	apne	apnak						

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

mukɔ san or.	Take it from me.
mukɔgoyčĕn tɔ ɔd.	He is older than me.
tukɔgoyčĕn tɔ ušar.	He is cleverer than you.
amkɔsan kĕy melučĕn na.	You will get nothing from us.

All other post-positions occur after the genitive oblique:

muĵyapasot biya naka	Do not be afraid of me
tĕĵya mukar dowory	Keep it in front of him.

The forms of genitive<sub>1</sub> and genitive<sub>2</sub> are treated as adjectival and take the gender-number morphemes in agreement with the following noun.

muĵɔ baw aĵ ɛtɔb	My brother will come to-day
tĕĵi may garan ĵeli	His mother went into the house

*Pronominal Adjectives and Adverbs:*

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

<i>Proximate</i>		<i>Remote</i>		<i>Interrogative</i>
ɛdɔna now		tɛdɔna then		kɛdɔna when
ɛdna now		tɛdna then		kɛdna when
ɛsɔ thus		tɛsɔ thus		kɛsɔ how
ɔsɔ thus		tɔsɔ thus		kɔsɔ how
iŋga here		tiŋga there		fŭy where
ɛdɔ this much		tɛdɔ that much		kɛdɔ how big
itɔb this much		titɔb that much		kitɔb how much

(4) *Numerals:*

The cardinal numerals in this dialect are enumerated below:

ek	one	tin	three
don	two	čar	four

pač	five	səttawis	twenty-seven
sə	six	əttawis	twenty-eight
sat	seven	əkəntis	twenty-nine
ač	eight	tis	thirty
nə	nine	tis ani ek	thirty-one
da	ten	čalis	forty
ikra	eleven	čalis ani čar	forty-four
bara	twelve	pənas	fifty
təra	thirteen	sač	sixty
cowda	fourteen	səttory	seventy
ponra	fifteen	əyši	eighty
səla	sixteen	nəε	ninety
səira	seventeen	šombory	hundred
ətra	eighteen	kward	quarter
əkənis	nineteen	ərdə	half
is	twenty	dəd	one and half
ekkis	twenty-one	ədəs	two and half
bais	twenty-two	sadytin	three and half
teis	twenty-three	sadyčar	four and half
čowis	twenty-four	donše	two hundred
pončis	twenty-five	čarše	four hundred
səwis	twenty-six		

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

poylə	first	səwə	sixth
dusro	second	satwə	seventh
tisrə	third	atwə	eighth
cowtə	fourth	nəwə	ninth
pācwə	fifth	dawə	tenth

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

The collective numerals are

səglə	all	dəg	two together
tig	three together	cəg	four together
teŋi	dəgākuy apown allə		He called both of them.



(5) *Verbs:*

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

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

The verbal roots show various syllabic patterns as follows:

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

(viii)	CVCVC	cəmək-	to walk	səməj-	to under-stand
		sudir-	to improve		
(ix)	CVCV	nəjε-	to be shy	biyε-	to be afraid
(x)	CVCCVC	wincar-	to ask	pintar-	to paint

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

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

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

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

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

bōw-	to wander	bōwɖay-	cause to wander
gūw-	to turn	gūwɖay-	cause to turn

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

bos-	to sit	bosoy-	cause to sit
šij̄k-	to learn	šij̄koy-	cause to learn
bold-	to change	boldoy-	cause to change
nid-	to sleep	nidoy-	cause to sleep

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

pheme:

ǰε-	to take	ε-	to come
ɔs-	to go	ɔr-	to carry
dūw-	to wash	coy-	to see
uloy-	to speak	lokoy-	to push
buroy-	to write	čīt-	to think

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

bisɔday-	cause to fear	šimpɔday	cause to scatter
waroy-	cause to pour		

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

bos — to sit

**1. Present**

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

**2. Future**

I P	M.	bostɔɫ̄	bostɔɫ̄
	F.	bostɔɫ̄Ē	bostɔɫ̄Ī
	N.	bostɔɫ̄Ē	bostɔɫ̄Ī
II P	M.	bostɔɫ	bostɔɫ
	F.	bostoli	bostoli
	N.	bostɔɫĒ	bostoli
III P	M.	bostɔɫ	bostɔɫ
	F.	bostoli	bostɔɫyɔ
	N.	bostɔɫĒ	bostoli

**3. Past Habitual**

I P	M.	bostal̄	bostal̄
	F.	bostal̄Ē	bostal̄Ī
	N.	bostal̄Ē	bostal̄Ī

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

## 4. Past

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

## 5. Past Perfect

I P	M.	boslɔɔ	boslɔɛ
	F.	boslɔẽ	boslɔĩ
	N.	boslɔẽ	boslɔĩ
II P	M.	boslɔɔ	boslɔɛ
	F.	bosloli	boslɔĩ
	N.	boslɔẽ	boslɔĩ
III P	M.	boslɔɔ	boslɔɛ
	F.	bosloli	boslɔlyɔ
	N.	boslɔẽ	boslɔĩ

## 6. Present Perfect

I P	M.	boslã	boslyay
	F.	boslã	boslyay
	N.	boslã	boslyay
II P	M.	bosla	boslyay
	F.	boslya	boslyay
	N.	boslã	boslyay

III P	M.	bosla	boslyay
	F.	boslya	boslyay
	N.	boslā	boslyay
<b>7. Present Negative</b>			
I, II, III P.		bosna	bosnay
<b>8. Future Negative</b>			
I, II, III P.		bosčna~boši- čna	bosčnay~bošič- nay
<b>9. Past Negative</b>			
I P	M.	boslona	boslɛnay
	F.	boslɛna	boslinay
	N.	boslɛna	boslinay
II P	M.	boslona	boslɛnay
	F.	boslina	boslinay
	N.	boslɛna	boslinay
III P	M.	boslona	boslɛnay
	F.	boslina	boslyɔnay
	N.	boslɛna	boslinay
<b>10. Prospective Negative</b>			
I, II, III P.		bospana	bospanay
<b>11. Imperative</b>			
II P.		bos	bosay
<b>12. Concessive</b>			
I, II, III P.		bosō	bosō
<b>13. Subjunctive</b>			
I, II, III P.		bosɔt~bošit	bosɔt~bošit
<b>14. Imperative Negative</b>			
II P.		bosnaka	bosnakay

## 15. Concessive Negative

I, II, III P.	bosɔnaka	bosɔnakay
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## 16. Subjunctive Negative

I, II, III P.	bosɔtna~boši- tna	bosɔtnay~boši- tnay
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## Non-finite Forms:

- |                                  |               |                 |
|----------------------------------|---------------|-----------------|
| 17. Infinitive                   | bosop         | to sit          |
| 18. Infinitive of purpose        | bosɔŋk        | in order to sit |
| 19. Gerundive                    | bosɔ~čiči~ččē | should sit      |
| 20. Gerund <sub>1</sub>          | bosɔn~bosun   | having sat      |
| 21. Gerund <sub>2</sub>          | bosnaka       | having sat      |
| 22. Adverb of concomitant action | bostana       | while sitting   |
| 23. Conditional                  | boslyar       | if sat          |

coy — to see

## I. Present

I P.	coytā	coytay~coytat
II, II P.	coyta	coytay~coytat

## 2. Future

I P	M.	coyɔlɔ	coyɔlɛ
	F.	coyɔlɛ	coyɔlī
	N.	coyɔlɛ	coyɔlī
II P	M.	coyɔlɔ	coyɔlɛ
	F.	coyɔlī	coyɔlī
	N.	coyɔlɛ	coyɔlī
III P	M.	coyɔlɔ	coyɔlɛ
	F.	coyɔlī	coyɔlɔ
	N.	coyɔlɛ	coyɔlī

## 3. Past Habitual

I P	M.	coy <sup>tal</sup> ō	coy <sup>tal</sup> ε
	F.	coy <sup>tal</sup> ē	coy <sup>tal</sup> ī
	N.	coy <sup>tal</sup> ē	coy <sup>tal</sup> ī
II P	M.	coy <sup>tal</sup> o	coy <sup>tal</sup> ε
	F.	coy <sup>tal</sup> i	coy <sup>tal</sup> ī
	N.	coy <sup>tal</sup> ē	coy <sup>tal</sup> ī
III P	M.	coy <sup>tal</sup> o	coy <sup>tal</sup> ε
	F.	coy <sup>tal</sup> i	coy <sup>tal</sup> yɔ
	N.	coy <sup>tal</sup> ē	coy <sup>tal</sup> ī

## 4. Past

M.	coy <sup>l</sup> o	coy <sup>l</sup> ε
F.	coy <sup>l</sup> i	coy <sup>l</sup> yɔ
N.	coy <sup>l</sup> ē	coy <sup>l</sup> ī

## 5. Past Perfect

M.	coy <sup>l</sup> o <sup>l</sup> o	coy <sup>l</sup> o <sup>l</sup> ε
F.	coy <sup>l</sup> o <sup>l</sup> i	coy <sup>l</sup> o <sup>l</sup> yɔ
N.	coy <sup>l</sup> o <sup>l</sup> ē	coy <sup>l</sup> o <sup>l</sup> ī

## 6. Present Perfect

M.	coy <sup>l</sup> a	coy <sup>l</sup> yay
F.	coy <sup>l</sup> ya	coy <sup>l</sup> yay
N.	coy <sup>l</sup> ā	coy <sup>l</sup> yay

## 7. Present Negative

I, II, III P.	coy <sup>n</sup> a	coy <sup>n</sup> ay
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## 8. Future Negative

I, II, III P.	coy <sup>č</sup> na	coy <sup>č</sup> nay
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## 9. Past Negative

M.	coy <sup>l</sup> o <sup>n</sup> a	coy <sup>l</sup> ε <sup>n</sup> ay
F.	coy <sup>l</sup> i <sup>n</sup> a	coy <sup>l</sup> yɔ <sup>n</sup> ay
N.	coy <sup>l</sup> ē <sup>n</sup> a	coy <sup>l</sup> ī <sup>n</sup> ay

**10. Prospective Negative**

I, II, III P.	cowpana	cowpanay
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**11. Imperative Mood**

II P.	coy	coyay
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**12. Concessive Mood**

I, II, III P.	cowṽ	
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**13. Subjunctive**

I, II, III P.	coyt	
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**14. Imperative Negative**

II P.	coynaka	coynakay
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**15. Concessive Negative**

I, II, III P.	cowṽnaka	cowṽnakay
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**16. Subjunctive Negative**

I, II, III P.	coytna	coytnay
---------------	--------	---------

**Non-finite Forms:**

- |                                  |             |                 |
|----------------------------------|-------------|-----------------|
| 17. Infinitive                   | cowop       | to see          |
| 18. Infinitive of purpose        | cowṽṅk~cowṽ | in order to see |
| 19. Gerundive                    | coycṽ~čiččṽ |                 |
| 20. Gerund <sub>1</sub>          | coyn        |                 |
| 21. Gerund <sub>2</sub>          | coynaka     |                 |
| 22. Adverb of concomitant action |             | coytaṅa         |
| 23. Conditional                  | coylyar     |                 |



as~ah — 'to be'

**I. Present**

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

**2. Future**

I P	M.	astolō	astolē
	F.	astolē	astolī
	N.	astolē	astolī
II P	M.	astolob	astolē
	F.	astoli	astolī
	N.	astolē	astolī
III P	M.	astolob	astolē
	F.	astoli	astolyob
	N.	astolē	astolī

**3. Past Habitual**

I P	M.	astalō	astalē
	F.	astalē	astalī
	N.	astalē	astalī
II P	M.	astalob	astalē
	F.	astali	astalī
	N.	astalē	astalī
III P	M.	astalob	astalē
	F.	astali	astalyob
	N.	astalē	astalī

**4. Past**

I P	M.	aslō~ahlō	aslē~ahlē
	F.	aslē~ahlē	asli~ahlī
	N.	aslē~ahlē	asli~ahlī

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

### 5. Past Perfect

I P	M.	asloblō ~ ahloblō	aslele ~ ahlele
	F.	asloblē ~ ahloblē	aslofi ~ ahlofi
	N.	asloblē ~ ahloblē	aslofi ~ ahlofi
II P	M.	asloblob ~ ahloblob	aslele ~ ahlele
	F.	aslobli ~ ahlobli	aslofi ~ ahlofi
	N.	asloblē ~ ahloblē	aslofi ~ ahlofi
III P	M.	asloblob ~ ahloblob	aslele ~ ahlele
	F.	aslobli ~ ahlobli	asblyo ~ ahblyo
	N.	asloblē ~ ahloblē	aslofi ~ ahlofi

### 6. Present Negative

I, II, III P.	nasta	nastay ~ nastat
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### 7. Future Negative

I P	M.	nastōlob	nastōle
	F.	nastōlē	nastōfi
	N.	nastōlē	nastōfi
II P	M.	nastōlob	nastōle etc.

### 8. Past Habitual Negative

I P	M.	nastalō	nastale
	F.	nastalē	nastafi
	N.	nastalē	nastafi
II P	M.	nastalob	nastale etc.

### 9. Past Negative

I P	M.	naslō ~ nahlō	nastē ~ nahlē
-----	----	---------------	---------------

	F.	nastē~nahlē	naslī~nahlī
	N.	naslē~nahlē	naslī~nahlī
II P	M.	naslō~nahlō	naslē~nahlē etc.

### 10. Past Perfect Negative

I P	M.	naslōlō~nahlōlō	naslōlē~nahlōlē
	F.	naslōlē~nahlōlē	naslōlī~nahlōlī
	N.	naslōlē~nahlōlē	naslōlī~nahlōlī
II P	M.	naslōlō~nahlōlō	naslōlē~nahlōlē etc.

### Non-finite Forms:

- |     |                               |            |             |
|-----|-------------------------------|------------|-------------|
| 11. | Infinitive                    |            |             |
|     | Positive                      | asop       |             |
|     | Negative                      | nasop      |             |
| 12. | Infinitive of purpose         | asɔŋk      | nasɔŋk      |
| 13. | Gerundive                     | ascō~čī~čē | nasco~či~čē |
| 14. | Gerund                        | asun~ason  | nasun~nasōn |
| 15. | Adverb of concomitant action: |            |             |
|     |                               | astana     | nastana     |
| 16. | Conditional:                  | aslyar     | nalyar      |

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

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

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

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

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

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

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

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

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

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

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

### Tenses

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

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

A more detailed account of these tenses is given below:

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

nip + t + a	nipta	he hides
nip + t + ay	niptay	they hide
ε + t + ā	εtā	I come
ε + t + ay	εtay	we come.

The following allomorphic variations in the stem are observed

in this tense.

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

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

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

cəmək	to walk	cəmkəta	he walks
sudir	to improve	sudrita	he improves
ukor	to burrow	ukrəta	
isor	to forget	isrəta	

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

jəgəɖ	jəgəttə	he fights
dowor	dowotta	he keeps
ubar	ubatta	he lifts

Some roots show both types of forms:

kator	to cut	katrita~katotta
usol	to pain	usləta~usotta

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

nip	to hide	niptələ	he will hide
fa	to eat	fatlə	I shall eat

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

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

ending stems develop a /y/ glide before it.

nip	to hide	nipši	you will hide
fəl	to play	fəlši	you will play
fa	to eat	fajši	
ǰε	to take	ǰejši	

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

nip	to hide	niptalɔ	he used to hide
fa	to eat	fatalɔ	he used to eat
ɔs	to go	oytalɔ	he used to go

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

nip	to hide	niplɔ	I hid
aɖ	to grow	aɖlɔ	he grew
mar	to kill	mallɛ	it was killed
aɖ	to bring	allɪ	she was brought

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

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

mɛl	to meet	mɛwɔ	he met
gat	to wear	gaylɛ	it was worn

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

(a)	cɔmɔk	to walk	cɔmkɔɔ
	ukor	to burrow	ukrɔɔ
(b)	dowor	to keep	dowollɔ
	ukol	to pick	ukollɔ
(c)	kator	to cut	katrib~katollɔ
	usɔl	to pain	usɔlɔ~usollɔ

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

- (a) Root *as* to go changes to *ǰε ǰεlɔ*  
 (b) the vowel /ε/ of the stem is raised to /e/ or /i/ and a /y/ glide may develop: *eylɔ~elɔ~ilɔ* 'came'.  
 (c) The root *mun* to say shows assimilation of its nasal or its loss: *mullǰε~mulǰε* 'said'.  
 (d) The root *fā* to eat and *ǰε* to take develop a y-glide: *faylǰε* 'ate', *ǰeylǰε* 'took'.

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

nip	to hide	nipɔlɔ	I had hidden
ad	to grow	allɔlɔ	we had grown
mar	to kill	mallɔlɔ	had been killed
ad	to bring	allɔlɔ	had been brought

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

nip	to hide	niptā	I have hidden
nid	to sleep	nidlyay	they have slept
mar	to kill	mallya	killed
ǰε	to take	ǰeylā	is taken

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

boslɔna	he did not sit
boslɔnay	they did not sit

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

ɔsna	he does not go
konnay	they do not do.



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

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

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

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

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

oytaha	he is going
kottaha	he is doing
oytahlob	he was going
kottahlob	he was doing
oytahloblob	he has been going
kottahloblob	he has been doing
ɔspaha	he is to go
korpaha	he is to do
ɔspahlob	he was to go
korpahlob	he was to do
ɔspahloblob	he had to go
korpahloblob	he had to do
korpanahlob	he was not to do
kottanahlob	he was not doing

### Moods

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

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

ayk-	to hear	ayky
pod-	to fall	pody
pil-	to squeeze	pily
ǰɛ-	to take	ǰɛ
bos-	to sit	bos
ās-	to laugh	āsay
fɛl-	to play	fɛlay

The following allomorphic changes of the base should be noted:

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

ǰɛyay	di-	diyay
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(ii) The vowel in the second syllable is often dropped:

asud	to winnow	asday
kotor	to cut	kotray

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

ɔs	to go	ɔsõ
saj	to tell	sajgõ
uloy	to speak	ulõ
buroy	to write	burõ

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

ǰɛ	to take	ǰɛt
pi	to drink	pit

jod	to join	jođit
bag	to bend	bagot
ɔs	to go	ɔsot

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

ɔsnaka	do not go
coynaka	do not see
acɔnaka	let him not read
sangɔ̃naka	let him not tell

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

bosotna	may not sit
jođitna	may not earn.

#### *Non-finite Forms*

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

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

bos	to sit	bosop	to sit
kor	to do	korop	to do
nip	to hide	nipop	to hide
dɛ̃w	to get down	dɛ̃wɔp	to get down
pōw	to swim	pōwɔp	to swim
šīw	to stitch	šīwɔp	to stitch

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

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

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

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

<i>gūwdaywp</i>	to cause to turn
<i>bōwdaywp</i>	to cause to wander

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

<i>ɔspa~ɔspak</i>	to go
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The infinitive of purpose is formed only from the primitive root with the addition of a suffix which shows four allomorphs (*ɔ̃~ũ~ɔŋk~uŋk*). These vary freely.

<i>ɔs̃</i>	to go
<i>orũ</i>	to carry
<i>saŋgɔŋk</i>	to tell
<i>iŋkuŋk</i>	to sell

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

<i>mačči</i>	to be dug
<i>koččē</i>	to be done
<i>oyčya</i>	to be gone
<i>facya</i>	to be eaten

Before this suffix a few allomorphs of the roots occur:

- (i) *ɔs* is replaced by *oy*.
- (ii) roots *mɛ!* and *fɛ!* develop an *u* before it.

<i>fɛ!</i>	<i>fɛluči</i>
<i>mɛ!</i>	<i>meluči</i>

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

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

fa	to eat	fayn	having eaten
bi	to be afraid	bin	
ʃɛ	to take	ʃɛn	
coy	to see	coyn	

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

cɔmɔk	to walk	cɔmkɔn
sudɔr	to improve	sudrɔn

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

kor	to do	kon
pil	to press	piɳ
poɖ	to fall	poɳɳ

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

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

An adverb of an immediately completed action is formed

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

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

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

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

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

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

## CHAPTER III

### TEXTS

#### I

ek šiw ahlō / tō nidlō ani tējer ek undir ek aṅgačēr cōllō / ani tō soglō forpīpa laglō / utōlō ani dōllō doni atani ani munpa laglō ki apun tūka fatā / tō bawḍō undir kallō rōḍpa laglō / rōḍpa laglō munṭōkōt teni saṅlē apna faynaka, tūjē edna upkar korōt mulē / tū upkar kottōlō munpa laglō šiw ani āspa laglō munṭōkōt teni tēka sollō / tō kallō undir apnačē gara eylō / ek ran ahlē / tē ranan šiw šikarīk jēlōlō ani tēsōt ek kasador ahlō / tēka jalē gaylē ani dōllō / cō kallō šiw ani mōṭyan rōḍpa laglō / rōṭṭā rōṭṭā undran aykilē / undran čintlō ki eni apnaṅk faylō na ēka atā āw salaw kottōlō ešē mullē ani undir kallō ilō / kalli sogli jali katolli / ani tēka sollō / tō munpa laglō šiw eddō ahlō, apna kitē salaw kottōlōšē dislē //

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

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

## II

ek sōsō ani ek kāsud / sōšyan čintlĕ kitĕ āw̄ itu dawtā / kāsda  
 saḡlĕ aḡ ami dōgani res marya / ā mullĕ apuḡ tō itu dawtōlō /  
 kāsud apḡa faḡi gayt kāymuḡ laḡlō sōsō / dōgoy ek riskečer  
 ubrawlĕ, dāwya muḡ laḡla ani dāwlĕ / sōsō bōrō mukar pawlō /  
 mukar pawlō ani samkĕ munḡa kāsud, sōka ɛta / sōka ɛta muḡtakōt  
 sōsō kallō aḡer nidlō / aḡer nidlō muḡtakōt kāsud oyta oyta pawlĕ /  
 coy muḡ laḡlĕ kāsud / utōlō sōsō ani soglya cowpa laḡlō kāsud  
 kallō pawlō / kāsdaḡ mullĕ kitĕ āw̄ pawlō nimullĕ / tū ullō muḡ  
 laḡlō //

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

## III

ek boyn / tĕ bawan saḡlĕ boynik tū utrā ḡōḡ čīt/boynin saḡlĕ  
 tū saḡḡōḡk koḡ/tĕ boynin tōḡd ākdĕ kĕlĕ anik ki ti boyn ajuḡ  
 pusun rostyan bowōḡk laḡli tōḡd kalĕ korun / puḡ coy bawak  
 boynico kitlō mog tō / anik boynik mogna bawaco / ti waryar  
 apḡaḡk jay teši bowōḡk laḡli / ani tĕ gara kibad kĕlō / koḡ kajar  
 jawḡ, dāsak ani sinemak oḡon teḡi apḡačĕ muy pasan dis sallĕ /  
 puḡ poyay tĕšĕ bawani tumčyo boynyo asat jalyar / tō baw tōḡd  
 jĕwōḡ gawan bowō nakahlō jalō / puḡ ti saḡḡo apuḡ sudron  
 muḡ / puḡ gawḡi ahlolī sudir jawōḡk moḡič kustar / tincō baw  
 coy aḡ akko mōdgawā potarō corun bowlō anikki gowak soḡun  
 dusrĕ kōkḡe laḡī kajar jali / ī čintun poyay boynani anik itlya  
 bawak tumi tōḡd dowrinay ki tumi tōr bōrĕbašĕn rawlyar ani  
 tumka koḡ laḡōna/ani baw ahlōlĕ tĕ rōḡot kĕḡnat seprad jayna  
 kitlō wayḡ ani dusman jalō muḡ / rōktak rōḡot kĕḡnat isrōna /



čĩt boyni, jε utra niyalɔn /  
 ākwarɔn, uɔɔ naka kiɔaɔn //  
 jεlɔɔ abru dit pottɔ kɔn aɔun /  
 pay mayšĩ raw kušal dis sarun //

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

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

## IV

ek bamɔn ahlɔ/tεjɔ ek put ani ek muŋgus ahlē/teka bamɔk  
 fūy ɔspa jayaslē / teni muŋsak kit saŋlē tū apɔa mašše puta coy  
 ā mullē / a muɔpa laglē muŋgus/ani tɔ kallɔ bayr oyčya laglɔ/  
 oyčya laglɔ muɔ muŋgus kallē tεjē bore bosɔn rawlē/bosɔn  
 rawl muɔtɔkɔt ek sorop eylɔ ani tε burgya bore aspa laglɔ/  
 muŋsan teka coylē / muŋsan teka coylē muɔtɔkɔt teni kallē  
 teka mallē / mallē ani tεjya soglya tɔnda rɔgɔt jalē / ani tε bayr  
 eylē / bayr ilɔ tɔ dadlɔ ilɔ ani teni čintlē ki apɔčya čεɔya faylɔ/  
 teni kallē pikear jalɔ ani teka mallē, muŋsa mallē/tɔ bitory eylɔ  
 ani cowpa laglɔ / coylyar tεjɔ čεɔɔ hahakon āspa laglɔ / āspa

laglō ani tēḡe borer sorop aha / tō maḡir apḡa muḡsa beḡṡē mallē  
apḡa čēdō aha tō aha, faḡlyan maḡir čintpa laglō //

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

## V

ek makod / tō nuyče deger ek jamličer jamlā fatalō / fatā fatā,  
gōd jamlā fatalō / nuynt ek mangē ahlē / tē mangē oyr eylē  
ani jamlimulan rawlē / jamlimulan rawn tō jumlā fata muḡ ē  
kelē/mangyan čintlē kitē, ā o itlī jamlā fata eč kalij kitē gōd  
astōlē, eḡē mullē mangyan/mangyan čintlē aḡ apḡako ḡewḡ aha /  
makod muḡ laglō apuḡ et muḡ / eḡi kallō mangyan / makod ani  
mangē doḡani gōḡyačer bosoli ani ḡelī / nuynt moḡegat pawli /  
ā mangē muḡpa laglē makda tuḡē kalij āw fata / makod muḡpa  
laglō tuyē maka saḡpani / āw kalij aḡḡahlō / ayē kalij korkuḡā gan  
dowollā / korkuḡā gan dowollā muḡḡokot ē kallē makod ani  
mangē oyr eylī ani tēka toḡdir, sollō / makod kallō oyr ḡelō ani  
haha-kon āspa laglō / makod muḡpa laglō kalij koḡačēn kaḡuḡk  
eta //

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

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

## VI

ek kummar aslō / tē kummarak ek put aslō / anik tēkōdē ek gaḍū aslē / tē kallē gaḍwak iḅkpak muḅ ᵋrpa laglē / tō bajran oytastana ek dadlō mewōlō anik tēḅka incarpak laglō / arē tumkōdē gaḍū astana kitē cōlōn oytay / tō ḅelō ani cḅi dadlyan kummarān kallē apḅalya čēḍya gaḍwačēr bosoylō / bosoylō muntōkōt oyta oyta ani ek dadlō mewōlō ani tēḅka incarpak laglō / arē tō tuḅḅ bapōy mōrē ani tū gaḍwačēr bosōn oyta / tō katta burgō anik sōkōl dēwta anik bapōy bosta / bapōy bosta ani oyta / oyta oyta anik dadlō mewōta ani tō saḅta / arē tū jaḅtō jayn tē gaḍwačēr bosta / tuḅḅ put cōlōn ēta / putak bosōḅk jayna, muntā / tō katta apḅačē putak biḅ bosoyta anik oyta / oyta oyta bajrak pawt eyle / ani ek dadlō mewōlō ani tō incatta / arē tē jōcōwr jalyar kitē jalē rē / dogoy gaḍwačēr bosōn oytay tē / dogoy dēwta / ani ek saḅta tēḅka / arē gaḍū mōrē jōcōwr tumi fandar uban ᵋrpačē muntā / tō muntōkōt tē kattaḅ dogoy banditay ani oytya lagtay / oyta oyta ek nuy mētta / nuyčēr saklā oylyan oytastana tēnčē gaḍū mōḍ jata / mōḍ jayn sōkōl nuynt poḅta anik uḍōn oyta / kummar muḅpa laglō apuḅ dusryačē aykōn apḅalē gaḍū ḅelē //

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

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

## VII

don majrā ahlī/tī dōgani jōgdō laglī ki tēṅka ek bakri mellī /  
 tī jōgōttastana ek makod eylo / ani incarpa laglo tumi kite jōgō-  
 ttay / tē munpa laglē apnā poylē mellā ani tē munpa laglē apnā  
 poylē mellā mun / makdan kallē don kuḍke kelē ani ek oḷo kelō /  
 to munpa laglo ek oḷo jalo mun / apun gās mattā kuḍko katta /  
 o oḷo jalo eḷo kuḍko katta / o oḷo jalo eḷo kuḍko katta / eṣē kon  
 kon bakri kabur jayt eyli / illōo ullō / makod munpa laglo apna  
 fi na / ani ullō to faylo //

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

## VIII

ek šiw ani ek sōso / to šiw matarō jalō / tējyani kasak ospa jana-  
 slē / jaytē jōnōwr ahlē / teṅi saṅlē apun ekeklyak fatlō mun /

tɛjk borek soglī jəŋəwrā ɛtalī / tɔšɛ sōšya ɔspa jay aslɛ / sōšyan ek tokli kallī sōšyan saŋlɛ ɛtaŋa apŋaŋk ek waɛer tuɟyabašɛ ɔllɔ šiw mɛllɔ / ɔ šiw pikar jalɔ ani apŋagoyɔɛn ɔllɔ šiw aha kāy muŋpa laglɔ / sōšyan saŋlɛ tuɟyagoyɔɛn bɔrɔ ušar muŋ / šiwan saŋlɛ fūy asa tɔ apŋaŋk dakoy muŋ / sōsɔ dakowpak ilo / dakowpak ilo muŋtɔkɔt ek bāy asli / sōšyan saŋlɛ ɛ bayn as muŋ / tɛɟɛ rup tɛka dišti pollɛ / šiwan kās gaylɔ / kās gaylɔ muŋtɔkɔt tɔ awaj gumlɔ / ani šiwan sɔmjɔlɔ kitɛ apuŋ ɔsɔn tɛka mattɔlɔ muŋ / šiwan bitory uɔi malli / šiw mɛlɔ / sōsɔ coyat toklen kitlɔ ušar tɔ //

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

## IX

ek gow ani bayl / tɛnɔɛ sat put aslɛ / tɛ satuy jaŋ jɔgɔttalɛ / tɛ bapayk bɔrɛ disan jalɛ / bapayn apŋaɔɛ baylek saŋlɛ tɛ satuy jaŋ jɔgɔttay muŋ / tɛŋka kitɛ kɛlyar bɔrɛ kāy muŋ / baylen saŋlɛ tɛŋka satuy jaŋaŋk sat boDiyɔ korun banun di / tɛdnat tɛ šiŋktɔlɛ muŋ / bapayn sat boDiyɔ kɛlyo ani tɛŋkɔdɛ dilyɔ moɟyay muŋ / tɛ satuy jaŋ moɟɔŋk laglɛ tɛŋkɔdɛ moɟɔna jalɛ / bapayk tɛ bɔrɛ disna jalɛ / satuy boDiyɔ sollyɔ anik satuy jaŋaŋkɔdɛ ekek dili moɟyay muŋ / tɛ ɬak ɬak kon satuy jaŋani ekek boDi molli / bapayn saŋlɛ satuy jaŋaŋk tumi jɔgɔttat / tɛ tɔr tumi jɔgɔdŋaahlɛ jalyar satuy jaŋaŋk kon lagɔ nahlɔ / tɛyani satuy jaŋani čintlɛ ki apŋaɔɛ bapɔy saŋta tɛ fɔrɛ muŋ //

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

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

## X

ek ran ahlē / tē ranan ek dadlo jēlo jolū marpā / tō ekdām gorib /  
 tō nuyčē degek jolū katottastana tējē kuradē nuynt pollē / anik  
 apuṇ kitē kottolo kāy muṇ tō rōḍō laglo / rōḍō nagnaka tingaco  
 dēwsar eylo ani ε burgya tū kitya rōṭṭa kāy muṇ incarpak laglo /  
 tō saṅpa laglo ki apṇalē kuradē nuynt pollē muṇ / dēwsar kallō  
 nuynt dēwlo ani kuradē kallē baṅgračē / ē tujē / na apṇačē nuy /  
 dusri āykoḍē dēwlo ani rupyacē kallē / ē tujē na teṇi saṅlē apṇačē  
 nuy / apṇačē kuradē lōknačē / āykoḍē dēwsar nuynt ani kuradē  
 lōknačē kallē / ē tujē / oy apṇačē muṇpa laglo / tī tini kuradī dilī  
 tēka ani dallō / tō dallō anik apṇalya gara eylo anik saṅpa laglo /  
 saṅtana jaytō lok eylo anik tēka cowpa laglo / tēsot ani ek ahlo /  
 tēč jēḅlan eylo anik apṇaṅk kitē mettōle muṇ tēč baṅen kam  
 korpa laglo / nuyčē degek boslo anik ruk katottastana kuradē  
 muddām nuynt mallē / ha burgya tū kitya rōṭṭa muṇ dēwsar  
 incarpak laglo / teṇi saṅlē apṇalē kuradē nuynt pollē / dēwsar  
 kallō nuynt dēwlo ani baṅgračē kallē / ē tujē / oy muṇpa laglo /  
 anik kallē rupyacē kallē / ε tujē / oy muṇpa laglo / ani lōknačē  
 kallē / ē na muṇpa laglo / tini kuradī kallī dēwsaran oylī / ani  
 tēka beštōt danoylo //

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

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

## XI

ek raja ani rani / ti dɔgani eka polašint rawtalī / tɔ ek kūwor  
 dusro / tɔ ek ranan cylo anikki bɔd mallɔlo tɔ tɛ kūwran ačlo /  
 ki ɛ bɔdar boroylā ki kūwrečɛ barar koŋ udɔ aɔuŋk oyta tɛka  
 kūwory mɛtta mun / itlyan tɔ kūwor bɔɔ ɔjab jalɔ ki apnakoðē  
 ɛ kam jayna ki ek tɔtɔ ahlɔ/are tɔtɔya mullɛ teni kūwran tū kitɛ  
 kotta / tɔ munpa laglo payaŋk apuŋ kuðke banta mun / kityak  
 ka mun laglo kūwor / tɔ sanɣu laglo ki apuŋ pāc miŋtani pottɔ  
 san bomoy ɛtā mun / intumɔðē kūwor bɔɔ ušar jalɔ / ani ek  
 tɛjɛ mukar dogor feðoytalɔ / tɛ ɛtay mun tɛ rɔstyan doni atani  
 dogor feloylɛ ani tɔ bɔɔ kam kotta mun kūwran čintlɛ / ha  
 munpa laglo kūwor na dogor feloytɔlyā tū ek kam košši munpa  
 laglo / apuŋ munpa laglo kam koččya kottā puŋ apnank tū mɛtta  
 munpa laglo teni oy mullɛ ki ek polaš tujyan ubaruŋk jayt /  
 tɔ munpa laglo oy apnačɛn jata / ani ek ahlɔ tɔ dotrek kan down  
 ayktalɔ ki apnačɛ gawan ɛ ɛšɛ kite / tɛ kūwran tɛka kon down  
 āyktana coylo / coytaŋa kūwran tɛka mullɛ / ɔ kitɛ kotta / teni

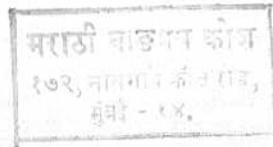
saŋlĕ apnaĉe gawan kite jata tĕ apuŋ āykoṭā/kūwor intumōḍē  
 ɔjab jal ki apnaĉo tistrō munis jal mun / ε kūwran tĕka allō ki  
 apnaĉi magni saŋgun / tō ek apnaĉe sōddā jĕŋlan šiwnī mattalo/  
 tō eta eta kūwor, tĕka mattalo tō dišti pollo/teŋi saŋlĕ apuŋ ε  
 šĕwnyak mattā mun / kūwran incallĕ tū apnaĉe ek kam košši/  
 apuŋ laglo kočĉya kottā tū apnak mełši mullĕ teŋi / yō mullĕ  
 teŋi apnaĉe barbar / ani ek ahlō ek ranan tamḍi topi galun ek  
 samko dūwor ɔsō sottalo / itlyan tĕ ɔg ektāy jalē/etā etā kūwory  
 polašintli bayr šōrōŋk lagli / atin tambyō dōrun ti ɔspak lagli /  
 kūwor tĕŋka incatta arĕ tumi kitĕ kottay / intumōḍē kūwran  
 tōtyak saŋlĕ arĕ tōtya tū ɔsna/tōtō bawḍo apnaĉe payaŋk bōntrā  
 gutloyta / kūwory tambyō bōrōn ɔdde watek pawli / awoys tuka  
 tōtyan saŋna ek dāw marun te kūworiĉē mukar eylo ani ɔgōt  
 nidlo / tintumōḍē kūwory pawt eyli / dusryak kūwor incarpak  
 laglo arĕ tō tōtō fūy pawla kāy mun / kan dowōn ayktōlyō mun  
 laglo tū kitĕ jalā tĕ saŋ / tĕ kan dowōn ayktalo saŋgō laglo ki  
 tōtō ek jaḍamulan kōtter nidla mun / ani kūworin tĕjō tambyō  
 waroyla mun / intumōḍē kūwor pikar jalō / far mattolya mun  
 laglo tĕjĕ samke kōttek far mar muŋpa laglo / teŋi tĕ kōttek  
 far man tōtyak uṭoylo / intumōḍē kūwory ek iskad colli ki  
 kūwor pikar jalō / kūwran ek dāw mallo apnaŋk i kūwory  
 melučina mun / intumōḍē tōtyan uṭōn kūworiĉya samko mukar  
 ɔlō laglo / tōtō jōgdō laglo rajakōḍē tū apnaŋk kūwory dita dina/  
 tō saŋlo raja tuka kūwory jay tū mun laglo tōtō/kūwrakōḍē soglē  
 jōgdō laglē tū kūwory aṭṭa aṇṇa / rajan soylyak bitory gan dowol-  
 lĕ ek ruman / samke tĕŋka ges soḍun fugā korun maruŋk sollĕ/  
 arĕ tamḍe topeĉya muŋpa laglo kūwor ē tū bond kotta konna/  
 kelĕ bond kelĕ/tĕ eyle bayr anikki incallĕ rajak tū kūwory dita  
 dina / teŋi saŋlĕ kūwory apuŋ tōtyak dina mun / ha muŋpa laglo  
 kūwor e dogor feloytolya i polaš ubar / teŋi polaš uballi anik  
 aloyta eši teši / intumōḍē tō kūwory ory muŋpa laglo / tō kūwor  
 kūwory jĕn eylo bōdakōḍē anik tĕ jōgdōŋk laglē / tōtō muŋpa  
 laglo apnaŋk, kan don āyktalo muŋpa laglo apnaŋk, tamḍe  
 topeĉya muŋpa laglo apnaŋk, far mattolya muŋpa laglo apnaŋk/  
 intumōḍē kūwory kōnaŋk fawo //

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



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

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



## CHAPTER IV

### SENTENCES

- |                              |                                 |
|------------------------------|---------------------------------|
| 1. This is a dog.            | ē ek suṇē ahā.                  |
| 2. These are two dogs.       | ī don suṇi ahāy.                |
| 3. There are three dogs.     | tiṅga tin suṇi asāy.            |
| 4. Here is a cat.            | hiṅga ek majōr ahā.             |
| 5. Here are two cats.        | hiṅga don majrā ahāy.           |
| 6. Here is a dog and a cat.  | hiṅga ek suṇē ani ek majōr ahā. |
| 7. The dog barks at the cat. | suṇē majrak buṅkita.            |
| 8. Dogs bark.                | suṇī buṅktay.                   |
| 9. This is a house.          | ē ek gōr ahā.                   |
| 10. These are two houses.    | ī don gōrā ahāy.                |
| 11. The dog barks.           | suṇē buṅkita.                   |
| 12. This is my house.        | ē muḷḷē gōr ahā.                |
| 13. These are my houses.     | ī muḷḷi gōrā asāy.              |
| 14. His house.               | tēḷḷē gōr.                      |
| 15. His houses.              | tēḷḷi gōrā.                     |
| 16. Your houses.             | tuḷḷi gōrā.                     |
| 17. Your house.              | tuḷḷē gōr.                      |
| 18. I am in my house.        | āw muḷḷya gōran ahā.            |
| 19. Go to my house.          | muḷḷa gara os.                  |
| 20. My house is small.       | muḷḷē gōr lan ahā.              |
| 21. These are five houses.   | ī pāc gōrā asāy.                |
| 22. This is a small cart.    | o ek lan gaḍo aha.              |
| 23. These are two carts.     | ε don gaḍε ahay.                |
| 24. This is my book.         | o muḷo liwr aha.                |
| 25. I have two books.        | makōḍē don liwr ahay.           |
| 26. My books are here.       | muḷε liwr iṅga asay.            |
| 27. I am in my cart.         | āw gaḍyan ahā.                  |
| 28. Go to my cart.           | muḷε gaḍekōḍē os.               |
| 29. Bring my book here.      | muḷo liwr iṅga aḍy.             |
| 30. He is my brother.        | tō muḷo baw aha.                |
| 31. He is my son.            | tō muḷo put aha.                |
| 32. I have two sons.         | maka ḍog put ahay.              |

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| 33. I have three sons.                      | maka tin put asay.           |
| 34. My sons are in the house.               | muĵe put garan asay.         |
| 35. I have one son.                         | maka ek put aha.             |
| 36. My son is in the house.                 | muĵo put garan aha.          |
| 37. My son has come.                        | muĵo put eyła.               |
| 38. My sons have come.                      | muĵe put eyley.              |
| 39. His son.                                | teĵo put.                    |
| 40. His sons.                               | teĵe put.                    |
| 41. His sons are here.                      | teĵe put ingga asay.         |
| 42. His son is here.                        | teĵo put ingga asa.          |
| 43. Your sons are here.                     | tujĵe put ingga asay.        |
| 44. Your sons are in the house.             | tujĵe put garan asay.        |
| 45. She is my mother.                       | ti muĵi may aha.             |
| 46. I have one daughter.                    | maka ek duw aha.             |
| 47. I have two daughters.                   | maka don duwo ahay.          |
| 48. I have three daughters.                 | maka tin duwo ahay.          |
| 49. My daughter is in the garden.           | muĵi duw ĵardināt aha.       |
| 50. His daughters are here.                 | teĵyĵo duwo ingga asay.      |
| 51. Call your daughter.                     | tujĵe duwe apoy.             |
| 52. Is she your sister?                     | ti tuĵi boyn asa?            |
| 53. No, she is my daughter.                 | na, ti muĵi duw asa.         |
| 54. My brother and sister are in the house. | muĵo baw ani boyn garan asa. |
| 55. He has three children.                  | teĵka tin burgī asāy.        |
| 56. Where are your children?                | tuĵī burgī fūy asāy?         |
| 57. His children are small.                 | teĵi burgī lan asāy.         |
| 58. My children are in the school.          | muĵī burgī iskolan asāy.     |
| 59. My son has gone to school.              | muĵo put iskolak ĵela.       |
| 60. My brother is young.                    | { muĵo baw lan asa.          |
|   | { muĵo baw tōrnō asa.        |
| 61. My two brothers are young.              | muĵe dōg baw lan asay.       |
| 62. Here is her son.                        | tijō put ingga asa.          |
| 63. Their sons are here.                    | tanĵe put ingga asay.        |
| 64. My hand.                                | muĵo at.                     |
| 65. My hands.                               | muĵe at.                     |
| 66. Your foot.                              | tujō pay.                    |
| 67. Your feet.                              | tujĵe pāy.                   |

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| 68. Our book.                            | amcɔ liwr.            |
| 69. Our books.                           | amčɛ liwr.            |
| 70. His servant.                         | tɛjɔ kamdari.         |
| 71. His servants.                        | tɛjɛ kamdari.         |
| 72. Their house.                         | tɛnčɛ ɣɔr.            |
| 73. We see you.                          | ami tuka coytay.      |
| 74. You (Sg.) see me.                    | tū maka coyta.        |
| 75. You (Pl.) see us.                    | tumi amkã coytay.     |
| 76. He sees me.                          | tɔ maka coyta.        |
| 77. She sees me.                         | ti maka coyta.        |
| 78. The child sees him.                  | burgɛ tɛka coyta.     |
| 79. Her work.                            | tijer kam.            |
| 80. Her eyes.                            | tijer dɔlɛ.           |
| 81. The hand of the child.               | burgyacɔ at.          |
| 82. His field.                           | tɛjɛ šet.             |
| 83. His baskets.                         | tɛjɛ paɬlɛ.           |
| 84. Her basket.                          | tijo paɬlɔ.           |
| 85. I see you.                           | ãw tuka coytã.        |
| 86. Their houses.                        | tenčĩ ɣɔrã.           |
| 87. The child sees her.                  | burgɛ tika coyta.     |
| 88. The child sees me.                   | burgɛ maka coyta.     |
| 89. The hands of the child<br>are small. | burgyacɛ at lan asay. |
| 90. They see you.                        | tɛ tuka coytay.       |
| 91. I see him.                           | ãw tɛka coytã.        |
| 92. I see her.                           | ãw tika coytã.        |
| 93. I see it.                            | ãw ɛ coytã.           |
| 94. I see them.                          | ãw tɛŋka coytã.       |
| 95. You see him.                         | tumi tɛka coytay.     |
| 96. You see her.                         | tumi tika coytay.     |
| 97. I come here.                         | ãw iŋga etã.          |
| 98. We come here.                        | ami iŋga etay.        |
| 99. You come here.                       | tū iŋga eta.          |
| 100. You (Pl.) come here.                | tumi iŋga etay.       |
| 101. He comes to me.                     | tɔ makɔdɛ eta.        |
| 102. She comes to our house.             | ti amčɛ gara eta.     |
| 103. They come to school.                | tɛ iskɔlan etay.      |
| 104. The child comes here.               | burgɛ iŋga eta.       |
| 105. The children come to the<br>garden. | burgĩ jardinãt etay.  |

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| 106. I go there.                    | āw̄ tingga oytā.                       |
| 107. We go there.                   | ami tingga oytay.                      |
| 108. You (Sg.) go there.            | tū tingga oyta.                        |
| 109. You (Pl.) go there.            | tumi tingga oytay.                     |
| 110. He goes there.                 | tə tingga oyta.                        |
| 111. She goes there.                | tī tingga oyta.                        |
| 112. They go to the field.          | tɛ šɛtan oytay.                        |
| 113. I go to the house.             | āw̄ gara oytā.                         |
| 114. We stop here.                  | ami ingga rawtay.                      |
| 115. The leaves fall from the tree. | panā rukoylyan poṭṭay.                 |
| 116. The bird sits on the tree.     | šɛwn̄ɛ rukar bosta.                    |
| 117. He sleeps under the tree.      | tə rukamuḷan nitta.                    |
| 118. He hits the bird.              | { tə šɛwn̄ya matta ~<br>tə pakə marta. |
| 119. The birds fly.                 | šiw̄n̄ī uṭṭay.                         |
| 120. The animals live in the field. | jonəwrā šɛtan rawtay.                  |
| 121. The cows are grazing.          | gayə tən hatay.                        |
| 122. The cows give milk.            | gayə dud ditay.                        |
| 123. We milk the cow.               | ami gaeč̄ɛ dud kaṭṭay.                 |
| 124. We ride the horse.             | ami goḍyaḷer coṭṭay.                   |
| 125. They jump over the fence.      | soyryə oylyan uḍiyə mattay.            |
| 126. The child falls down.          | burḡɛ poṭṭa.                          |
| 127. He stands there.               | tə tingga ubə rawta.                   |
| 128. He goes in the house.          | tə garan oyta.                         |
| 129. The child sits there.          | burḡɛ tingga bosta.                   |
| 130. What do you eat?               | tū kit̄ɛ hata.                         |
| 131. I eat bread.                   | āw̄ pāw hatā.                          |
| 132. How many children have you?    | tuka kitlī burḡɛ asāy.                |
| 133. I have three children.         | maka tin burḡɛ asāy.                  |
| 134. When do you get up?            | tū kədna uṭṭa.                         |
| 135. I get up at six o'clock.       | āw̄ sə orač̄er uṭṭā.                   |
| 136. Where do you live?             | tū fūy rawta.                          |
| 137. I live in the small village.   | āw̄ daklya waḍyan rawtā.               |
| 138. What do you do?                | tū kit̄ɛ kotta.                        |
| 139. I work in the field.           | āw̄ šɛtan kam kottā.                   |
| 140. I work in the other village.   | āw̄ dusrya waḍyan kam kottā.           |
| 141. I am here.                     | āw̄ ingga ahā.                         |

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| 142. | We are here.        | ami ingga ahay.     |
| 143. | You are here.       | tū ingga asa.       |
| 144. | You (Pl.) are here. | tumi ingga asay.    |
| 145. | He is here.         | tō ingga asa.       |
| 146. | She is here.        | tī ingga asa.       |
| 147. | It is here.         | ē ingga asā.        |
| 148. | They are here.      | tē ingga asay.      |
| 149. | I am tall.          | āw lam asā.         |
| 150. | You are tall.       | tū lam aha.         |
| 151. | She is tall.        | tī lam aha.         |
| 152. | He is tall.         | tō lam asa.         |
| 153. | We are tall.        | ami lam asay.       |
| 154. | They are tall.      | tē lam asay.        |
| 155. | It is tall.         | ē lam asā.          |
| 156. | The tree is tall.   | ruk lam aha.        |
| 157. | The hill is tall.   | doṅgor lam asa.     |
| 158. | The man is tall.    | tō munis lam asa.   |
| 159. | The men are tall.   | tē dadule lam asay. |
| 160. | That man is fat.    | tō munis moṭō asa.  |
| 161. | The girl is lean.   | tē čedū barik ahā.  |
| 162. | The man is short.   | tō munis moḍwo aha. |
| 163. | This man is blind.  | o munis kuḍḍo aha.  |
| 164. | The woman is blind. | tī bayl kuḍḍi aha.  |
| 165. | He is lame.         | tō tōṭo aha.        |
| 166. | She is wise.        | tī ušar aha.        |
| 167. | The boy is deaf.    | o čedō boyrō aha.   |
| 168. | The boy is lazy.    | tō čedō awtō.       |
| 169. | The girl is clever. | tē čedū ušar.       |
| 170. | The good boy.       | tō čedō bōrō.       |
| 171. | The good girl.      | tē čedū bōrē.       |
| 172. | The good boys.      | tē čedē bōrē.       |
| 173. | The good girls.     | tī čedwā bōrī.      |
| 174. | The small children. | tī lan burgī.       |
| 175. | The big book.       | oḍ liwr.            |
| 176. | The white horse.    | dow goḍo.           |
| 177. | The white horses.   | doy goḍē.           |
| 178. | The black cloud.    | kalē kup.           |
| 179. | The black clouds.   | kalī kupā.          |
| 180. | The green leaf.     | cuṭekor pan.        |
| 181. | The green leaves.   | cuṭekoračī panā.    |

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| 182. The large houses.            | olli gōrā.           |
| 183. The large house.             | ollē gor.            |
| 184. The beautiful village.       | sobit waḍə.          |
| 185. The beautiful villages.      | sobit waḍe.          |
| 186. This story is good.          | i kaṇi bori.         |
| 187. Good stories.                | boryə kaṇyə.         |
| 188. I like this book.            | maka liwr bəro jawə. |
| 189. Come here.                   | iṅg yə.              |
| 190. Go there.                    | tiṅga əs.            |
| 191. Bring some water.            | təde udək aḍy.       |
| 192. Call him.                    | təka apoy.           |
| 193. Sit down.                    | səkəl bəs.           |
| 194. Stand up.                    | ub raw.              |
| 195. Speak slowly.                | səka ulby.           |
| 196. Tell me a story.             | maka ek kaṇo saṅ.    |
| 197. Break it.                    | ε muḍy.              |
| 198. Take it.                     | ε jē.                |
| 199. Hold it.                     | ε dory.              |
| 200. Keep it down.                | ē səkəl dowory.      |
| 201. Lift it up.                  | ē ubray.             |
| 202. Read the book.               | liwr ač.             |
| 203. Come to school.              | isklak yə.           |
| 204. Go home.                     | gara əs.             |
| 205. Bring back the book.         | liwr pottə aḍy.      |
| 206. Call your brother.           | tuḷya bawa apoy.     |
| 207. Sit down on the ground.      | jomni bəs.           |
| 208. Stand on the bench.          | bākačer ubraw.       |
| 209. The dog is here.             | suṅē iṅga ahā.       |
| 210. The dog is there.            | suṅē tiṅga ahā.      |
| 211. The book is under the table. | liwr meja səkəl aha. |
| 212. The book is on the table.    | liwr mejajer aha.    |
| 213. The sky is above.            | mələb oyr aha.       |
| 214. The earth is below.          | jomin səkəl aha.     |
| 215. The tree is on this side.    | əddan ruk aha.       |
| 216. The tree is on that side.    | təddan ruk aha.      |
| 217. I am near the tree.          | āw̄ ruka bogler ahā. |
| 218. I am close to the tree.      | āw ruka tēkon ahā.   |
| 219. He is away.                  | tə jēb.              |
| 220. We went away.                | ami jēle.            |



221. He went up. to oyr ĵelb.  
 222. He came down. to səkəl dēwlo.  
 223. I fell down. āw pottā.  
 224. Air is everywhere. warē soglyak ahā.  
 225. He is nowhere. to fūy na.  
 226. I looked for it everywhere. āw soglyak sodun coylo.  
 227. I found it nowhere. maka fūy mēllō na.  
 228. Come in. bitor yō.  
 229. Go out. bayr ɔs.  
 230. Step on the stone. fatračer cody.  
 231. Go round. čarioddan bōwɔn yō.  
 232. Jump over the fence. sorye oylyan uđi mar.  
 233. Creep below the cart. gađe ponda ɔs.  
 234. The bird is in the cage. panjryan šewņē ahā.  
 235. The bird is on the tree. šewņē rukar ahā.  
 236. The bird is in the nest. guntran šewņē ahā.  
 237. A big basket. ɔllō pałb.  
 238. The basket is big. pałb ɔđ aha.  
 239. Hard wood. goť lakud.  
 240. The wood is hard. ē lakud goť ahā.  
 241. The large leaf. ɔđ pan.  
 242. The leaf is large. pan ɔđ ahā.  
 243. A green fruit. foł cuťekoračē.  
 244. The fruit is green. foł cuťekoračē ahā.  
 245. A red flower. tamdē ful.  
 246. The flower is red. ē tamdē ful ahā.  
 247. A small room. daklo kud.  
 248. The room is small. ɔ daklo kud aha.  
 249. The dirty hand. at suĵ.  
 250. The hand is dirty. ɔ at suĵ aha.  
 251. I came yesterday. kal āw eylō.  
 252. We came yesterday. kal ami eylī.  
 253. He killed the bird yesterday. tenē kal šewņē mallē.  
 254. I am coming. āw etā.  
 255. He is killing the bird. to šewņē matta.  
 256. I shall come tomorrow. āw falyā etolō.  
 257. I come every day. āw sodā etā.  
 258. He will kill the bird tomorrow. to halyā šewņē mattolo.

259. He always kills the bird. tō soddā šewṇē matta.  
 260. I may come. āw eyt.  
 261. He may kill the bird. tō šewṇē marit.  
 262. I should come. maka ečyak jawo.  
 263. He should kill the bird. tēṇe šewṇē maruṅk jay.  
 264. I ought to come. maka eččya jawo.  
 265. He ought to write the tēṇe liwr borowpak jay.  
       book.  
 266. I want to come. maka ewpa jay.  
 267. He wants some money. tōḍe poyše teka jay.  
 268. I like to come. maka ewpa bōrē dista.  
 269. I came before you. āw tuje poylo eylō.  
 270. Who will come with me? muje barar koṇ eta.  
 271. I shall come. āw etolo.  
 272. My brother will come. mujo baw etolo.  
 273. Where are you going? tū keḍna oytolo.  
 274. When did he come? tō keḍna eylō.  
 275. We shall go tomorrow. ami falyā oytolī.  
 276. He came yesterday. kal eyn tō jēlo.  
 277. It is well that he came. tō eyn borya pollo.  
 278. Go and come back. oson pottō yo.  
 279. I am not going. āw osna.  
 280. I shall not go. āw oyčina.  
 281. Why are you not going? tū kityak osna.  
 282. Why should I go? āw kityak oyčya jawo.  
 283. I shall go after he comes. tō etri āw oytolō.  
 284. If he comes I shall go. tō eylyar āw oytolō.  
 285. You must go. tuwē oyčya jawo.  
 286. What did you say? tuwē kitē mullē.  
 287. I told you to come. awē tuka yo mullē.  
 288. I said nothing. ayē kāy mullona.  
 289. You should say thus. tuwē ešē ulōṅk jay.  
 290. What is this called? eka kitē muṇṭay.  
 291. What is he? tō koṇ.  
 292. Where does he come tō fūyčēn eylo.  
       from?  
 293. What are those who have atā eyley te koṇ.  
       just come?  
 294. They are merchants. te epari.  
 295. Do not say thus. ešē muṇṭaka.

296. What is that? tē kitē.  
 297. That is a house. tē ek gər ahā.  
 298. Whose house is that? tē gər kəṇacē.  
 299. It is mine. tē mujē.  
 300. That house is to be sold. tē gər ikpā jay.  
 301. What will you give for it? tū eka kittē ditlō.  
 302. You stay here, I shall go. tū iṅga raw, āw oytā.  
 303. Look at him. tēkōḍē coy.  
 304. I cannot do this work. makōḍē ē kam koruṅk jayna.  
 305. They will ask me. tē maka wincattōlē.  
 306. They may ask me. tē maka wincarit.  
 307. I have nothing with me. kāy makōḍē na.  
 308. I made it myself. ayē kēlā.  
 309. You may go, I will stay here. tuwē oyčya jata, āw iṅga rawtā.  
 310. I will not leave you alone. āw tuka eklo soḍna.  
 311. Can you do it? tukōḍē koruṅk jata.  
 312. We cannot do it. amkōḍē ē jayna.  
 313. Everyone went there. soglī iṅga gelī.  
 314. Everything is lost. soglē sanḍōlē.  
 315. All those who were called have come. tē soglē apoyōlē eyle.  
 316. I come last of all. āw nimaṇō cūlō.  
 317. Invite them all for meals. soglyā tēṅkā ṅewpa apoy.  
 318. He is the eldest son. tō oḍ put.  
 319. It is done. ē jalē.  
 320. It may happen. ē jawpa jata ~ ē jayt.  
 321. It is night. ī rat.  
 322. Where do you live? tū fūy rawta.  
 323. Where had you been during the night? ratī tū fūy aslō.  
 324. The house I live in is large. āw rawtā tē gər oḍdi aha.  
 325. Are they at home? gara tē ahay.  
 326. Let them all come in. tēṅkā bitory eundi.  
 327. Let it remain so. ē ešet asū.  
 328. You should remain here. tū iṅga rawō jay.  
 329. Do not tell lies. tū fōtyō marinaka.  
 330. Not that one but this. tē nuy, ē.  
 331. This is not good, give me that. ē bōrē ni, tē maka di.

332. I want some more.      maka ani cođ jay.
333. If they do not want it give  
it to me.      ě tanjā naka jalyar maka di.
334. Do not sleep so soon.      eĵya beĵin nido naka.
335. How are you related to  
him?      tō tuĵo soyrō kešo jalb.
336. We are not related.      ami soyrē ni.
337. He is writing a book.      tō ek liwr boroyta.
338. I shall take as much as you  
give.      tū dita titlē aŵ ĵetā.
339. Open the door.      dēr ugōdy ~ dēr utkē kor.
340. Close the door.      dēr bond kor.
341. I have never seen you  
before.      ayē tuka poylb kednat coylb  
na.
342. I used to meet him.      āŵ tēka mētālō.
343. You do not know, nor do  
I.      ě tū neņō ani āwuy neņō.
344. Have you got no house?      tukōdē gōr na.
345. Let some one of you go and  
fetch him.      tumčentlb ek ošn tēka ađy.
346. What kind of work is that?      tē kam kešlē.
347. If it rains, harvest will be  
good.      pawš bōrō pollb jalyar šetā  
bori jatlī.
348. Why have you left your  
work half done?      tuwē kam ođdē kitya kelā.
349. It is of no use.      ě kōtak ena.
350. Come after four o'clock.      čary oṛā jayn yō.
351. Come within an hour.      ek oṛā bit-ry yō.
352. Do whatever you like.      tuka jay tē kor.
353. What is the use of three?  
One is enough.      tig jaņ kityak? ek purō.
354. I came by this road.      āŵ ε margan eylō.
355. We came in the cart.      ami gađyan eylī.
356. We came on foot.      ami payani cōbn eylī.
357. I went there.      āŵ tiĵga ĵelō.
358. He went to school.      tō isklak ĵelb.
359. I had gone to my friend.      āŵ muĵya amge bōrē ĵelō.
360. She has gone to her  
mother.      ti tiĵya awoy bōrē ĵelya.
361. I had done this before.      ayē ě poylē kelā.

362. He has spoken this to me. tō makodε ē uloyla.
363. They had gone before I reached. āw pawčyak poyle tε jεle.
364. I was sleeping all day. āw soglob dis nittōlob.
365. Now I am sleeping. āw atā nidotā.
366. He was sleeping when I went to see him. āw tεka coyčya jεla tēdna tō nidtōlob.
367. He is lying down and reading. tō nidon ačta.
368. He had done this before. tēnī ē kam poyle kelā.
369. He may have gone before I reach. āw pawčyak poyle tō oyčya jawo.
370. He may get married. tō kajar jačya jawo.
371. If horses had wings they would have flown. tε gōčyaḡ pakte asle jalyar utta asle.
372. If he studies he will pass. tēni ačlo jalyar tō pas jatlob.
373. If the train comes late we may catch it. gađi tađdi cylyar mettōli.
374. He came out of the house. tō garansan bayr eylob.
375. He went through the field. tō šetantlyan modēčēn jεlob.
376. The printed book is easy to read. tō šaplōlob liwr acpa neļ etā.
377. He collected the fallen fruits. tēni sōkol pollōlī fōlā ektāy kelī.
378. I shall come as far as your house. āw tujya gara pusun etōlō.
379. Do not go before I come. āw eučya poylī osnaka.
380. He will certainly come. tō ečya fōro.
381. He will come after a week. tō ek sumon jayn etōlob.
382. How tall you have grown! tū kitlob lam jala.
383. He seems still young. tō ojunpusun lan dista.
384. Some are new, some are old. ī tōđī nōī, tōđī ponnī.
385. His brother is not so clever. tεjō baw itlob ušar ni.
386. This is not drinkable. ē piwpačē na.
387. This is not eatable. ē hawpačē na.
388. Is this possible? ešē jačya jata?
389. Who knows? tē kon jaņo?
390. What do you want? tuka kitē jay?

391. Work in the day and sleep at night. disacə kam kory, ratcə nidɛ.
392. A month has thirty days. ek miuynya tis dis.
393. There is a stone in the mango. ambya katə asta.
394. A bull has two horns. boylak don šingā ahāy.
395. This is our usual food. ɛt amčɛ disandis jɛwəŋ.
396. Some fish are big, some are small. nistɛ barik-məŋɛ.
397. The snake moves zig-zag. sorop ākdə oyta.
398. The snail moves slowly. koŋgoy səka oyta.
399. The dog runs fast. suŋɛ fərsan dāwta.
400. Keep the fruit covered. fəl dəpun dowry.
401. Birds have wings. šɛwŋyək paktɛ astay.
402. I was afraid of the tiger. āw agak bilɔ.
403. Those girls missed their way. tī čɛdɔwā marog cukolī.
404. The cat bit the child. majran burgyak gās mallə.
405. That dog forgot its house. tɛ suŋɛ apnalɛ gər isrolɛ.
406. The woman drank water. ti osonti udək pili.
407. He has learnt Marathi. tə mɔrəti šingkolə.
408. He could not read the book. tə liwr ačči na.
409. I shall give you the book after you come. tū etri tuka liwr ditələ.
410. Do not ask for the book till I have read it. mujə liwr wacun jawpasun magə naka.
411. Come as soon as you finish your work. kam kabar jatri yə.
412. Come after finishing your work. kam kabar konn yə.
413. The bird flew over my house. tɛ šɛwŋɛ mujya gara oylyan jɛlɛ.
414. Ram walks very fast. ram fərsan cəmkəta.
415. The bird is singing on the tree. šɛwŋɛ rukačər gayn kotta.
416. The bird is on the tree. šɛwŋɛ rukajer ahā.
417. If you did the work well you will get the fruit. tuwɛ kam bəɛ kɛlyar fəl mɛttələ.
418. What did you see to-day? tuwɛ āj kitkitɛ coylɛ.
419. What are you reading? tū kitɛ ačta.

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

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



## CHAPTER V

## VOCABULARY

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

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

intumodē	Adv	in the middle
illō	Adj	a very little
ilō	M	sickle
iskōl	N	school
istimosāw	Adj	praiseworthy
ispitol	N	hospital
išt	M	friend
u	F	louse
ukḏop	V	to boil
ukrop	V	to burrow
uklop	V	to lift
uksar	Adv	early
ugDas	F	memory
ugowp	V	to comb the hair
uḡkop	V	to vomit
ujar korop	V	to sharpen
ujol	Adj	bright
ujō	M	fire
ujwad	M	light
ūt	N	camel
uṭop	V	to get up
uḏop	V	to fly
uḏiyō marop	V	to jump
uDop	V	to throw
utor	N	answer
utkē	Adj	open
udō	N	water
udōk	N	water
un	Adj	hot
uni	F	brother's wife
undir	M	mouse
ub	F	steam
ubē	Adj	erect
ubarop	V	to lift
ubop	V	to float
umed	F	zeal
umḏop	V	to wash clothes
umti kaḏop	V	to cry
ulowp	V	to speak

ulmarop	V	to call
ūwar	M	flood
uskaro	M	sigh
uslop	V	to pain; to slip away
ušar	Adj	clever
ek	Nu	one
ekonīs	Nu	nineteen
ekonītis	Nu	twenty-nine
ekkiš	Nu	twenty-one
ektoris	M	actor
eop	V	to come
ε	Adv	away
ε	Pro	they
ē	Adj	this (N.)
ektāy	Adv	together
ekdōm	Adv	at once
eklō	Adj	alone
edō	Adj	this much
edna	Adv	by now
ešē	Adv	like this
oktombr		October
ōt	M	lip
ođop	V	to pull
ot	F	elephant
odik	Adj	much
oy		yes
oyr	Adv	above
oļšik	Adj	disgusting
osati	F	high tide
osaro	M	drawing-room
osonti	F	woman
ošir	Adj	narrow
o	Pro	this
okl	N	spectacles
oġot	Adj	quiet
oġon	N	weight
oġē	N	load
ođ	Adj	big

ɔdes	Nu	two and a half
ɔDɔd	Adv	short while ago
ɔddɛ̃	N	chest
ɔɔt	F	wall
ɔt	N	sunlight
ɔddɛ̃	Nu	half
ɔɔs	N	pine-apple
ɔpɛ̃s	M	offence
ɔɔs	N	year
ɔrop	V	to carry
ɔlɛ̃	Adj	wet
ɔlokki	F	acquaintance
ɔlb	Adj	big
ɔllan	M	father's elder brother
ɔllawəy	F	father's elder brother's wife
ɔsop	V	to go
kəlsāw	N	pant
kəlli	F	a fish
kəlsɔ	M	pitcher
kak	F	father's sister
kakən	N	bangle
kacop	V	to be startled
kajar	N	marriage
kajari	M	married person
kajullɔ	M	glow-worm
katandor	N	a root
kātɔ	M	thorn
kaɔop	V	to take out
kani	F	story
kat	F	skin
kato	M	mango stone
katrop	V	to cut
kātop	V	to grate
katli	F	a piece of fresh coconut
kaɔy	N	jail
kan	M	car
kanus	N	file; a tool of carpentry
kanet	F	knife
kantar	N	song

kando	M	onion
kapad	Adj	clever
kapus	M	cotton
kapop	V	to cut
kapoty		raincoat
kabur jawop	V	to finish
kam	N	work; cot
korop	V	to do
kamoli	F	blanket
kamp	N	ground
kāy		something
kayl	F	frying pan
karatē	N	the bitter gourd
kal	Adv	yesterday
kalij	N	heart
kaliŋ	N	water-melon
kalē	N	black
kaŋok	M	darkness
kāwŋ	M	crow
kās galop	V	to roar
kasasop	V	to hunt
kasador	M	hunter
kasar jawop	V	to pant
kāsud	N	tortoise
kafyākor	Adj	brown
ki		that
kiḍowp	V	to tease
kiḍ	M	insect
kitē	Pro	what
kitŋ	Pro	how much
kibaḍop	V	to spoil
kimus	N	flying insect
kir	M	parrot
kirāti	F	little finger
killop	V	to grow
kuŋin	N	kitchen
kujner	M	cook
kuṭop	V	to pound
kuḍ	F	room, body
kuḍkō	M	piece

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

kor	M	colour
korkuṭ	N	hollow of the tree
kolop	V	to know
kəkno	M	person from Konkani
kəṅkəṅ dudi	M	white gourd
kəṅkani	F	Konkani language
kəḍṭel	N	police station
kəṅ	Pro	who
kəṅo	M	rib
kəṅḍg	F	a root
kəḍel	N	chair
kəpal	N	forehead
kəmes-	V	to begin
kəmbə	M	cock
kəmlə	M	butterfly
kəṛəḍ	N	straw
kəḷ	M	fox
kəḷ fūkli	F	whooping cough
kəḷə	M	coal
kristāw	M	Christian
kumparpon	N	naming ceremony
gadi	F	cart
gadikar	M	shopkeeper
ganjil	M	beetle
gam	M	sweat
galop	V	to put; to wear
gay	F	cow
gaw	N	wound; village
gasop	V	to rub
gas marop	V	to bite
giron	F	grinding machine
giron	N	eclipse
gem	F	game
gugum	N	owl
gutlaop	V	to wind
gunṭer	M	nest
gunḍə	M	stone; ball
guntop	V	to string
gunyaw	M	crime



gumop	V	to echo
gurwā	N	cattle
gul	F	piece of game
gūwōp	V	to turn
gūwḍawop	V	to make to go round
goṭ	Adj	strong
goṇi	F	hawk
gobor	M	ash
gom	F	eyebrow; leech
gorib	Adj	poor
gorḗḍo	M	wild bull
gorowp	V	to fish
gol	F	cave
goll	M	goal
golaširyḍ	F	hoof
gow	M	husband
gōw	M	wheat
gōwṭi	F	neck
gowagar	N	husband's house
gosalē	N	a kind of vegetable
gḍgḍ	M	waterfall
gṭṭ	M	stable
gḍ	Adj	sweet
gḍḍgḍ	M	thundering
gḍḍyal	N	clock
gḍṇ	F	a tool
gṭr	N	house
gṭrē	N	fishing rod
gṭrḗm	Adj	hot
gṭrḗs	N	snoring
gḍlas	N	glass
cakop	V	to taste
caḍy saṅgop	V	to complain
cador	F	bed sheet
cabop	V	to bite
cam	F	hide
cammar	M	shoe-maker
cay	F	key
car		fibre of jackfruit

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

jɔnɔwr	N	animal
jɔntɔ	M	a kind of grain
jobɔr	Adj	much
jɔllɔ	M	cockroach
jɔlɛr	N	mosquito
ča	F	tea
čanni	F	squirrel
čary	Nu	four
čalis	Nu	forty
čedū	N	girl
čeddi	F	shorts
čɛpɛ	N	cap
čikr	N	cup
čičɛbɔt	N	tamarind
čity	F	letter
čintop	V	to think
čip	N	a kind of utensil
čimɔ	M	tongs
čiop	V	to cut
čovis	Nu	twenty-four
janer		January
jaridin	N	garden
jiŋkop	V	to win
jid	M	vulture
jib	F	tongue
jirɛ	N	spice
jilop	V	to swallow
jun		June
julɔy		July
jewop	V	to eat
jenɔt		with pomp
jɛmmop	V	to doze
jɛl	N	ice
jɛwop	V	to take
tɔyari	F	preparation
tɔwšɛ	N	cucumber
tak	N	buttermilk
taɖ	N	roof

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

tōt	Adj	lame
tōḏē	Adj	little
tōḥ	N	grass
tōḥd	N	face
tōranjy	N	a kind of lemon
tōrsad	F	sword
tōḷt	F	palm
tras	M	trouble
dawḷ	N	a kind of spoon
dauḷ	M	pearl
daku	M	grape
dakowp	V	to show
daknē	N	lid
daklē	Adj	small
daṭ	Adj	thick
daḏop	V	to send
dāt	M	tooth
datuni	F	comb
dad	F	news
dadḷ	M	man
damop	V	to press
day	F	wrist
dawṵ	Adj	left
dāwōp	V	to run
dās	M	dance
dijṵd	N	building
dimi	F	knee
diwṵ	M	lamp
diwop	V	to give
disop	V	to feel
daḏy	F	molar
duw	F	daughter
duk	N	sorrow
dukā	N	tears
dukor	N	pig
dud	N	milk
duḏu	M	money
dubaw	M	doubt
dūwēt	Adj	sick

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

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

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



peṭowp	V	to burn
peḍwɔ	M	a fish
per	M	guava tree
peḍjam	N	pajama
peḍḍer ḵawop	V	to get spoiled
paynē	N	cradle
pawti	F	turn
pogdi	F	turban
potli	F	bundle
poḍop	V	to fall
pončis	Nu	twenty-five
popay	F	papaya
popot	M	parrot
poj	F	bet
poy	Adv	far
polaš	F	palace
poḷowp	V	to see
pōwōp	V	to swim
posop	V	to tame
poḍḍɔ	M	curtain
pončs	M	jackfruit
pōt	N	end; point
poṭē	N	sack
poḍer	M	baker
poḍk	N	hood of a snake
poṅel	N	boat
ponda	Adv	under
počs		than
pruḥsor	M	teacher
preḵ	N	jail
bōwrɔ	M	whirlpool
bais	Nu	twenty-two
bakri	F	bread
baḅgar	N	gold
baḅḍɔ	M	a fish
bajar	M	market
bagop	V	to bend
bajop	V	to roast
bad		waste

ban	M	rainbow; dam
banyan	N	banian
bapəy	M	father
bamoŋ	M	Brahmin
bāy	F	well
bayry	Adv	out
barabər		with
barar		together with
barber	M	barber
balb	M	spear
bawto	M	flag
bas	F	language
bašen		like
bi	F	seed
bik	N	alms
biop	V	to fear
bitory	Adv	inside
bindul	N	pitcher
biran		frightening
buk	F	hunger
buŋkop	V	to bark
buđop	V	to drown
buđkulb	M	a round utensil
burak	N	hole
boroynar	M	writer
burgē	N	child
burraš	M	rubber
bursə	Adj	dirty
brəstar		Thursday
beiman	Adj	unfaithful
bejin	Adv	soon
beđi	F	chain
bəbə	M	frog
bəbdə	Adj	foolish
boyn	F	sister
bokdi	F	goat
boglek		on the side
boDi	F	stick
botti	F	high tide
bom	M	explosive

bomoy	F	Bombay city
boyrɔ	Adj	deaf
boyl	M	bull
bore	Adv	near
borer		with
borop	V	to fill
bōwōp	V	to stroll
bosop	V	to sit
bōk	N	buttock
bōkē	N	crane
bōgɔr		without
bōgɔl	Adv	near
bōjboji	F	a bird
bōt	N	finger
bōddam	N	almond
bōntrā	N	rags
bōbrɔ	N	fat
bōls	N	pocket
bōlari	F	a water bird
bōldop	V	to change
məwali	M	rogue
maiti	F	knowledge
makod	M	monkey
makɔ	N	machine
magnɔ	F	demand
majer	N	cat
majir	Adv	later
mad	M	coconut tree
maṅgē	N	crocodile
maṅdar	M	weaver
mati	F	soil
matarɔ	M	old man
madri	F	mother
man	M	respect
mama	M	maternal uncle
may	F	mother-in-law
marog	M	way
marop	V	to hit; to kill
malkriyad	Adj	cunning

maļop	V	to adorn hair
maļoy	F	storey
maw	M	father-in-law
mawli	F	eyelash; spider
mas	N	flesh
maskar	M	butcher
mašēl	F	maternal aunt
miṭ	N	salt
miyuni	F	sister-in-law
myuṅ	M	brother-in-law
milagr	Adj	wonderful
missaṅ	F	chilly
miši	F	mustaches
mukar	Adv	in front
mukdōm	M	manager
mungus	N	mongoose
muṅlar		Tuesday
muty	F	fist
muṅop	V	to say
muddi	F	ring
munument	N	grave
munis	M	man
muy	F	ant
muynṅ	M	month
muriṅ	N	grated coconut
mulṅ	M	raddish
mul	N	root; trunk
mejop	V	to count
mey	M	May
mēj	N	table
mēndrṅ	M	sheep
mēļop	V	to get; to meet
mēst	M	blacksmith
mow	N	honey
mow	Adj	soft
moḍop	V	to break
moḍtēl	N	hammer
moḍoḍ	M	washerman
mot	F	thought
mor	M	peacock

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

lan	Adj	small
lap	F	pencil
layt	F	light
lar	F	wave
lawop	V	to hang
lipop	V	to hide
lisāw	N	lesson
lugod	M	cloth
lep	F	a fish
lok	M	people
lokop	V	to push
loni	N	butter
lobyo	F	a flat piece used in games
losun	F	garlic
lōkōn	N	iron
wōlē	Adj	wet
wōdē	N	boat
wōlop	V	to turn
wāḍop	V	to grow
wāḍo	M	village
wayt	Adj	bad
warē	N	wind
wawraḍi	M	servant
wiḅkop	V	to sell
wisas	M	belief
səttawis	Nu	twenty-seven
sakor	F	sugar
sākol	N	bridge
saḅgot	N	a fish
saḅgop	V	to tell
saḅḍop	V	to spill
sat	Nu	seven
san	F	broom
sanjesta	F	evening
sap	M	snake
sapad	N	slipper
sabāw	M	soap
samayn	N	luggage
say	F	cream

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

šombory	Nu	hundred
šikar	F	hunting
šingkop	V	to learn
šigur jawop	V	to gather
šiŋ	N	horn
šijowp	V	to cook
šit	F	seat
šit	N	rice
šinnā	N	hiccup
šiplɔ	M	shell
šim	F	boundary
šiw	M	lion
šiw	N	stitch
šekni	F	lizard
šet	N	field
šen	N	dung
šēp	F	tail
šēpɔt korop	V	to chat
šēmay	F	grandmother
šēlɔ	Adj	cold
šud		only
fakē	N	armpit
faty	F	back
fatlɔ	Adv	of the back
faɖ	N	chin; beard
fator	M	stone
fatkulyɔ	M	a kind of bean
fandɔ	M	shoulder
fambo	M	pillar
far	F	revolver
fali	Adj	empty
falyā	Adv	tomorrow
fals	Adj	false
fawɔɖ	F	eatable
fawop	V	to eat; to have spare time.
fɔtiŋ	M	cheater; liar
fɔtowp	V	to cheat
fi	F	fee
fily	F	latch



fɪɓ	M	ringworm
fükli	F	cough
fugāw	N	chicken-pox
futop	V	to break
fudē	Adv	ahead
fub	Adj	much
fūy	Pro	where
fuskɔ	M	worry
feno	M	bunch of banana
fɛɭop	V	to play
fodop	N	rock
fodop	V	to break
fodfodit	Adj	rough
foɳop	V	to dig
fōpti	F	hut
forpop	V	to scratch
fol	M	sheet of paper
folay	F	depth
fɔkan	Adj	funny
fɔkɔt	Adv	simply
fōt	F	heel
fōdt	N	strength
fōnno udo	N	salty water
fōtmo	M	soul
fɔpɔl	N	betel-nut
fɔrē	N	truth
fɔrkot	N	foam
fɔrč		expenditure
fɔrc	M	force
fɔl	N	fruit
fɔsk	F	match-box
hamtul	N	a fish
hator	N	mat
hašē	Adj	special
hɔkɔl	F	bride
hɔrɔt	N	an agricultural implement
ho		oh!

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१७२, नाथगांव क्रीडा रोड,  
मुंबई - ४४.

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