A SURVEY OF MARATHI DIALECTS

KONKANI OF KANKON

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by

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INTRODUCTION

Among the numerous Marāṭhī dialects which are collectively called Koṅkaṇi spoken along the western coast of India, the dialects spoken in the territory of Goa form an important group. They stand midway between the dialects further to the south in the areas of Karvar and Cochin, which are really pockets of Indo-Aryan speech in a predominantly Dravidian area, and Kuḍāḷi to the north in the district of Ratnagiri which is close to the Koṅkaṇ standard and the standard Marāṭhī of Deśa. These dialects can be considered as the real southernmost tip of a continuous territory of the Indo-Aryan speeches, and hence of great linguistic importance.

The different forms of speech in the Goan territory are not yet carefully surveyed and what is generally called the Goanese Koṅkaṇi appears to be some kind of normalised form of speech, a slightly archaic form due to the influence of the earlier literature, which is being more recently used for literary purposes. The spoken dialects of the area differ from each other both on regional and social grounds, but it is not yet ascertained how big these differences are. The dialect of the present monograph is the one current in the slightly upper stratum of the agricultural community of the southern part of Goa, the area of Kaṅkōṇ, the speakers being Hindus. This speech appears to differ slightly from the speech of the lower stratum of the same community, from the speech of the Christians and the speech of the tribals called the Gāvḍas, all from the same locality.

The speaker of the dialect analysed here comes from a small village called Khalavḍē, about three miles from Kaṅkōṇ and belongs to the agricultural community. He is thirty years old and educated upto the S.S.C. standard. He has travelled very little and habitually uses this speech
at home. He proved a good reliable informant and he was able to keep his own form of speech different from the standard Marāthī which he knows. Even then traces of the standard language could be seen in his speech.

The material collected for the analysis consists of some 1,500 vocabulary items, five hundred detached sentences, a number of nominal and verbal paradigms and 13 texts mostly in the form of popular stories retold. Though this material is found to be quite sufficient to give a detailed picture of the dialect in all essentials, some details of minor importance were found lacking. In particular rare types of nominal declensions were not amply represented and a few forms among the verbs could not be ascertained. The same is true of the gender of a number of words. The most striking features of this dialect can be stated as follows:—

(i) The phoneme /i/ is well attested.

(ii) There is a fair amount of variation in the realisation of the vowel phonemes which are phonetically adjacent. This has given rise to a large number of allomorphic shapes for many words. Distinctions which were clearly drawn in isolated words were not preserved in continuous speech and the only thing that could be done in this regard was to give the differences as they actually occurred even at the cost of inconsistency.

(iii) /c, j/ are kept fairly distinct from /č, ğ/.

(iv) Nasalisation is not only phonemic but quite marked.

(v) Aspiration with voiced and voiceless stops was found to be unstable.

(vi) The Loc. singular has a peculiar morpheme /~k/.

(vii) The forms of perfect are lacking though a few uncertain traces can be found.

(viii) The genitive formation shows a greater variety.
(ix) Post-positions and genitive suffixes are often dropped leading to a form which apparently remains invariable for gender and number.

(x) The loss of final vowels in connected speech has given rise to geminates like —nn, —ŋŋ, —ll, —ll etc. at the end of words.

Shri S. B. Kulkarni, who is working as the field-worker for this dialect survey, helped me in analysing the language. The department of Linguistics at the Deccan College and my colleagues were of great help to me on many occasions and I have, as usual, enjoyed the courtesy of the authorities of the Deccan College, particularly the director. The State Board for Literature and Culture and the Government Press continued their patronage and co-operation throughout. To all these sincere thanks are due.

A. M. Ghatage
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CHAPTER I

PHONOLOGY

1. Vowels

The Kōkani dialect of Kānkor in South Goa, shows the vowel system of nine members of the following pattern:

<table>
<thead>
<tr>
<th>Front</th>
<th>Central</th>
<th>Back</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>i</td>
<td>i</td>
</tr>
<tr>
<td>Mid</td>
<td>e</td>
<td>ø</td>
</tr>
<tr>
<td>Low</td>
<td>e</td>
<td>a</td>
</tr>
</tbody>
</table>

This system shows a perfect pattern of $3 \times 3 \times 3$. It uses a three-fold contrast in height, high, mid and low, and a three-fold contrast in the place of articulation, front, central and back. Phonetically speaking, the three central vowels are lower than the corresponding front and back vowels, being [ɪ], [œ] and [æ]. Lip-rounding is not distinctive because predictable; the front and central vowels are without it, while the back vowels are always accompanied by it.

Length in the vowels is not phonemic. Phonetically, vowels are both short and long, but this feature can be determined with the help of the syllabic pattern of the word in which it occurs. All vowels are comparatively longer in monosyllabic words and in the final syllable of polysyllabic words. In all other syllables the vowels are comparatively shorter. Final vowels show varying length, being either semi-long or fully long. The longer the word the vowels of the non-final syllables go on decreasing in length.

In the normal and rapid speech it is found that there is a good deal of overlap between vowel phonemes which are adjacent to each other in the phonetic space.

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producing in a strict theoretical approach a large number of allomorphs of many words. Phonetically the segment often stands midway between the two alternative phonemes, though there is no regular neutralisation involved. This state of affairs can be indicated in the following manner, where the central phone is a frequent phonetic realisation of the fluctuation between the two phonemes on the two sides:

\[ /i/ \sim [ɪ] \sim /e/ \]
\[ /e/ \sim [ɛ] \sim /ɛ/ \]
\[ /ɛ/ \sim /ya/ \]
\[ /ɑ/ \sim [ɔ] \sim /i/ \]
\[ /ɔ/ \sim [o] \sim /o/ \]
\[ /o/ \sim [u] \sim /u/ \]

This situation is most frequent when the phoneme occurs at the end of a word or when it is nasalised.

Nasalisation of vowels in this dialect is phonemic. It is often linked with definite grammatical categories. All vowels except /ɪ/ are found nasalised. It is frequent in the word-final position. It has to be set up as a suprasegmental phoneme for this dialect. The two semi-vowels /y/ and /v/ also occur nasalised and show contrast with their non-nasalised counterparts. The nasalised vowels are illustrated in the following examples.

\[ /i/ /ʃiv/ \quad \text{lion} \]
\[ /e/ /setəs/ \quad \text{punishment} \]
\[ /ɛ/ /rɛv/ \quad \text{sand} \]
\[ /ɔ/ /gəvəl/ \quad \text{shed} \]
\[ /ɑ/ /pəy/ \quad \text{foot} \]
\[ /u/ /həvər/ \quad \text{flood} \]
\[ /o/ /cəc/ \quad \text{beak} \]
\[ /ɔ/ /tʃək/ \quad \text{point} \]
\[ /v/ /oʃvə/ \quad \text{eighty} \]
\[ /v/ /hevəs/ \quad \text{swan} \]
The contrast between nasalised and non-nasalised vowels can be seen in:

/datāk/ to the tooth /datāk/ to the teeth
/nhāyīk/ to the river /nhāyīk/ in the river
/nīdlo/ he slept /nīdlo/ I slept
/tē/ they (Mas. pl.) /tē/ it (Neu. sg.)

The following are some of the important contrasts between the vowel phonemes.

/e/ contrasts with /ε/
/pēt/ strike /pēt/ box
/yēl/ time /yēl/ strip of bamboo
/šēn/ dung cake /šēn/ dung
/čeđi/ prostitute /čeđo/ boy
/ređi/ young she buffalo /ređo/ he buffalo.
/yerəndel/ castor oil /tēl/ oil

/o/ contrasts with /ɔ/
/pōt/ womb /pōt/ belly
/phođ/ blister /phođ/ hood of the serpent.
/bōt/ ship /bōt/ finger
/kolso/ coal /kolso/ small pitcher
/OTH/ lip /OTH/ lips
/tōd/ remedy for evil /tōd/ log of wood

/ə/ contrasts with [i]
/mən/ death /min/ maund
/mələb/ sky /minis/ man
/vēy/ age /viy/ fence
/səvət/ co-wife /civ/ taste
/bəşi/ saucer /niţi/ actress

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The description of the vowel phonemes with their allophones is given below:

/ɪ/ high, front, unrounded vowel. It has a long allophone which occurs in monosyllabic words and in the final syllable of polysyllabic words [iː]. Its short allophone occurs in all other places.

/ij/ lightning [iːj]
/ʃiŋ/ horn [ʃiːŋ]
/huni/ brother's wife [huniː]
/imarət/ building [imarət]
/giran/ eclipse [giran]

/e/ mid, front, unrounded vowel. It has a [yː] glide before it when it occurs initially. It has a slightly lower quality [e] before retroflex sounds and at the end of a word. It occurs long in monosyllabic words and in the last syllable of polysyllabic words, otherwise it occurs short.

/ekto/ alone [yektɔ]
/ek/ one [ye:k]
/der/ husband's brother [de:ɾ]
/mest/ blacksmith [meːst]
/baŋgone/ low tide [baŋgoneː] 
/kejə/ plantain [kejə]
/ntenɔ/ ignorant [ntenɔ]

/s/ low, front, unrounded vowel, phonetically lower mid. It has a long allophone mostly in monosyllabic words and in the last syllable of polysyllabic words. In all other places it occurs short.

/kes/ hair [kes:s]
/pər/ finger joint [pər]
/palmestr/ cudgel [palmestar]
/bəbo/ frog [bəbo]
/dəhol/ twig [dəhol]
words and in the final syllable of polysyllabic words: [i] occurs in all other places.

/thiŋd/  cold  [θiŋd]
/lɪgn/  marriage  [lɪgnə]
/tikli/  head  [tikli]
/misiʃ/  mixture  [misiʃ]
/si/  six  [si]

/ə/ mid, central, unrounded vowel. It has a long allophone [əː] in monosyllabic words and in the final syllable of polysyllabic words, and a short allophone [ə] in other places.

/əɡəd/  deep  [əɡəd]
/dhəd/  bank  [dhəd]
/ɡʰə/  house  [ɡʰə]
/ʃəɾiɾ/  body  [ʃəɾiɾ]
/səɾət/  co-wife  [səɾət]

/a/ low, central, unrounded vowel. It has the two usual allophones, a long and a short one.

/aʃi/  grand mother  [aʃi]
/ɑːɾk/  bridge  [ɑːɾkə]
/ɑj/  today  [ɑj]
/səuli/  shade  [səuli]
/bhav/  brother  [bhaːv]
/dukə/  tears  [dukə]
/oɾda/  fourteen  [ɔɾda]

/u/ high, back, rounded vowel. Its longer allophone [uː] occurs in monosyllabic words and in the final syllable of polysyllabic words, while its shorter allophone [u] which freely varies with a lower variety [ʊ] occurs elsewhere.

/guŋd/  thunder  [guŋd]
/kapuɾ/  cotton  [kapuɾ]
/ʊi/  louse  [ʊi]
/udar/  generous  [udar]
/kud/  room  [kuɾ]
/hʊvaɾ/  flood  [hʊvaɾ]
/khoɾu/  chalk  [khoɾu]
/o/ mid, back, rounded vowel. It has the following allophones. Initially it shows a [w-] glide freely varying with its absence [wo ～ o]. It has a lower quality at the end of words [o], and medially before retroflex consonants. [oː] occurs in monosyllabic words and the last closed syllable of polysyllabic words. Elsewhere [o] occurs.

\[\begin{array}{ll}
/oː/ & \text{lip} \\
/puṭoːni/ & \text{niece} \\
/doːlo/ & \text{eye} \\
/hɔːlo/ & \text{stream} \\
/kalɔk/ & \text{darkness} \\
/khoṃis/ & \text{shirt} \\
/joːgo/ & \text{cloak} \\
\end{array}\]

\[\begin{array}{l}
[woːt ～ oːt] \\
[puṭoːni:] \\
[doːloː] \\
[hɔːloː] \\
[kaḷoːk] \\
[khoṃiːs] \\
[joːgoː] \\
\end{array}\]

/o/ low, back, rounded vowel, phonetically lower mid in quality. Its allophone [ɔː] occurs in monosyllabic words, while [ɔ] occurs in other places.

\[\begin{array}{ll}
/ɔː/ & \text{lips} \\
/bɔː/ & \text{head} \\
/khɔːrɛ/ & \text{shovel} \\
/thɔːɖɛ/ & \text{little} \\
/jhɔːp/ & \text{herb} \\
\end{array}\]

\[\begin{array}{l}
[ɔːː] \\
[boː] \\
[khɔːrɛː] \\
[thɔːɖɛː] \\
[jhɔːp] \\
\end{array}\]

As regards the distribution of the vowels the following facts may be noted.

All vowels except /ɛ/ /ɔ/ occur in all positions in a word. There is no contrast between /ɛ/ and /e/; /ɔ/ and /o/ in the final position, but it is not necessary to set up archiphonemes in these places. The final phones in these positions are assigned to the higher phonemes /e/ and /o/ which simplifies the morphophonemic statement in the dialect.

The initial occurrence of /ɛ/, /i/ and /ɔ/ is found to be limited. Front vowels do not occur after dental affricates and dental siblants, while back vowels do not occur after palatal affricates and siblants.
Phonetically speaking a large number of diphthongs are met with in this dialect mostly in close syllables or finally. These consist of vowels followed by the two glides /i/ or /u/ forming what can be described as falling diphthongs. The glides are relatively open [e] and [o] after back vowels and the low central vowel /a/. As there is no contrast observed between a diphthong and a sequence of a vowel and one of the semi-vowels /y/ and /v/, these are treated here as such sequences. The following examples illustrate these sequences:

/iv/  /bhivkurepəŋ/  cowardice
      /jɪv/   life
/ey/  /khey/  tuberculosis
/ev/  /ševne/  bird
/ɛv/  /rɛv/  God
/iy/  /piylo/  sand
/i/  /viy/  first (M)
/ɪv/  /givndi/  age
      /civ/  brick layer
/əy/  /a̞yši/  taste
/maydan/  eighty
/javy/  plain
/nəvro/  son-in-law
/punəv/  husband
/əv/  /ləyərtər/  full-moon day
/naykin/  Sunday
/av/  /avsil kəɾəp/  to help
      /kavlo/  prostitute
/uy/  /uəy/  crow
      /muy/  louse
/oəy/  /koyti/  ant
/jəmboy/  sickle
/əv/  /bəvəro/  yawn
/ðəv/  whirlpool
ds/  /boy/  dew
/əv/  /boyl/  bull
/məv/  honey
These sequences show the following distributional peculiarities.

/i/ is never followed by /y/ and /u/ by /v/. Hence sequences like /iy/ and /uv/ are not found in a syllable.

/ev/ has no corresponding sequence /ey/.

The sequences /əy/, /əv/, /əy/, /av/ are far more frequent than the other sequences.

The distribution of these sequences in a word is as follows:

Initial /əy/, /ay/, /av/, /uy/.


2. Vowel clusters

The dialect shows a number of vowel clusters, which are distinguished from the diphthongs by the fact that the two vowels form different syllables and as is to be expected the second vowel shows a longer allophone in these clusters. The following are such vocalic clusters noted in the data:

/ei/ /dei/ small-pox
/yeil/ he will come
eu/ /deul/ temple
/yeun/ having come
/əi/ /bəiŋ/ sister
/sai/ /səi/ loose
/kəiŋ/ somewhere
/əu/ /cəut/ fourth
/ma̱u/ nine
/ai/ /cai/ key
/kaic/ something
/šaititer/ inkpot
/au/ /paun/ three-fourth
/jau/ having gone
/ao/ /bhaoji/ maternal uncle's son
/ou/ /mou/ soft
/uloju/ should speak.

3. Consonants

This dialect shows the following consonantal phonemes which can be conveniently divided into two groups, unaspirated and aspirated. The system shows a clear gap in not having an aspirated phoneme /ch/ which may be accidental.

(a) non-aspirated consonants:

<table>
<thead>
<tr>
<th>Stops including stops</th>
<th>p</th>
<th>t</th>
<th>ʈ</th>
<th>k</th>
</tr>
</thead>
<tbody>
<tr>
<td>Affricates</td>
<td>b</td>
<td>d</td>
<td>ɖ</td>
<td>ʒ</td>
</tr>
<tr>
<td>Nasals</td>
<td>m</td>
<td>n</td>
<td>ŋ</td>
<td>ʁ</td>
</tr>
<tr>
<td>Fricatives</td>
<td>s</td>
<td>ň</td>
<td>h</td>
<td></td>
</tr>
<tr>
<td>Trill</td>
<td>r</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Laterals</td>
<td>l</td>
<td>ɭ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Semi-vowels</td>
<td>ʋ</td>
<td>ɻ</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(b) aspirated consonants:

<table>
<thead>
<tr>
<th>Stops</th>
<th>ph</th>
<th>th</th>
<th>ʈʰ</th>
<th>ʈʰ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nasals</td>
<td>mh</td>
<td>nh</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lateral</td>
<td>lh</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Semi-vowel</td>
<td>ʋh</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The aspiration in this dialect shows a peculiar distribution. It is voiceless after voiceless consonants and voiced after voiced stops and non-stops as well. It is most pronounced in the initial position where it is quite stable, is weak in the medial position, while quite rare in the final position. After the non-stop consonants it is unstable and very week in rapid speech, giving rise to alternate forms like /mhaŋ ~ məŋ/ mhaka ~ maka/ etc.
Many of the consonants occur as long and contrast with their short forms. They are treated here as geminates. They are mostly confined to the medial position and the syllable division divides them into the two adjacent syllables forming a coda and an onset. /n/ is also found long at the end of words as in /kinn/ /mønn/ etc.

All unaspirated consonants except /b, j, g, m, n, r and y/ are found geminated. When aspirated consonants occur long, only the stop element gets lengthened and is treated here as a sequence of unaspirated and aspirated consonant. Only one such example is noted /møcẖərdænɪ/ ‘mosquito-curtain’. The following examples illustrate the geminated consonants.

/pp/ /appar/ nib
/tt/ /hitti/ elephant
/tʃt/ /kitʃi/ leaches
/cc/ /lucco/ rogue
/cč/ /ničče kuʃ/ bed room
/kk/ /ɕikku/ miser
/dd/ /sɔddi/ always
/dd/ /giʃdo/ dwarf
/nn/ /pønnas/ fifty
/nn/ /vønøn/ praise
/l/ /tanhello/ thirsty
/lɛl/ /vhallo/ big
/vv/ /søvva/ one and a quarter

A few important consonantal contrasts are given below:

/n/ /n/ /pan/ leaf /baṇ/ arrow
/d/ /dh/ /dat/ tooth /dha/ ten
/c/ /j/ /cori/ theft /jɔri/ strength
/i/ /j/ /jagɔp/ to live /jɔg/ world
/kalj/ /kari/ heart /ʃɛʃ/ stage
/c/ /č/ /caɕɔp/ to lick /čalʃ/ forty
/s/ /ʃ/ /rakes/ demon /deʃ/ country
/ʃɛŋkæʃ/, /danger /ʃɛŋk/ conch
/l/ /l/ /kolo/ fox /kavlo/ crow
The consonantal phonemes with their allophones are described below:—

/p/ bilabial voiceless stop:
/paŋ/ rain
/kaŋ/ forehead
/kup/ cloud
/kap/ cup
/sorop/ serpent

/b/ bilabial voiced stop, finally it is voiceless but lenis.
/baŋ/ arrow
/bayl/ wife
/bebo/ frog
/jib/ tongue
/mələb/ sky

/t/ dental voiceless stop.
/tatiyē/ eggs
/tikli/ head
/natu/ grand son
/putonyo/ nephew
/put/ son

/d/ dental voiced stop, finally voiceless but lenis.
/dəriyo/ sea
/dukur/ pig
/vadaŋ/ storm
/dud/ milk
/gid/ vulture

/t/ retroflex voiceless stop.
/ṭol/ grasshopper
/ghoṭer/ nest
/kuṭum/ family
/phatoṭ/ dawn
/ūṭ/ camel
/¿/ retroflex voiced stop. Its allophone, a voiced flap [r] occurs between two vowels and finally, and in clusters with consonants; its stop allophone [¿] occurs in gemination and in other places.

/¿avo/  left  [ce<i>¿:]  
/¿edú/  daughter  [¿edú:]  
/¿ho¿d/  horse  [¿ho¿d:]  
/¿am¿d/  thigh  
/¿am¿d¿/  leather  [¿am¿d¿:]  
/¿us¿ ¿i¿/  caterpillar  [¿us¿ ¿i¿:]  

/c/ dental voiceless affricate.
/cirbi/  fat  
/canni/  squirrel  
/ici/  scorpion  
/comco/  spoon  
/vacap/  to read  
/coc/  beak  

/j/ dental voiced affricate.
/jav/  husband's brother's wife  
/jamboy/  yawn  
/año/  grandfather  
/pañor/  cage  
/i¿/  lightning  
/kal¿/  heart  

/¿/ palatal voiceless affricate.
/¿endrim/  moon  
/¿ar/  four  
/¿on¿/  pickles  
/i¿ar¿/  to ask  
/ni¿/  wicked  

/j/ palatal voiced affricate.
/j¿g/  world  
/j¿b/  tongue  
/bhaji/  vegetables  
/ra¿/  king  
/ra¿/  kingdom
/k/ velar voiceless stop.
/kyan/ flame
/kidmûy/ insect
/phakra(to)/ wing
/udãk/ water
/kâk/ armpit
/ãkoňdyo/ thumb

/g/ velar voiced stop, finally voiceless but lenis.
/girâŋ/ eclipse
/giŋ/ vulture
/mangê/ crocodile
/mog/ love
/rogi/ patient
/poṭâŋg/ kite

/m/ bilabial voiced nasal.
/mâlãb/ sky
/may/ mother-in-law
/kombi/ hen
/mamo/ navel
/mam/ maternal uncle

/n/ dental voiced nasal. It has a palatal allophone [ nâ ] before palatal consonants and a dental allophone [ n ] elsewhere.
/natus/ grandson
/huni/ brother's wife
/sun/ daughter-in-law
/yedän/ pain
/khænjir/ dagger [khænjir]
/satranji/ carpet [satranji]

/n/ retroflex voiced nasal. In an intervocalic position it is a nasalised flap.
/thînd/ cold
/panjo/ great grand father
/phêŋ/ foam
/bhêŋ/ sister
/η/ velar voiced nasal.
/paŋ ko/, fan
/potaŋg/, kite
/miraŋi/, chilly
/saŋkaŋ/, danger
/šeŋk/, conch
/baŋgoŋe/, low tide

/s/ dental voiceless fricative.
/saŋtan/, satan
/saŋ kət/, danger
/pavsaŋ/, rainy season
/piso/, mad
/rakesi/, giant
/vas/, smell

/š/ palatal voiceless fricative. It has a retroflexed allophone [ʃ] before retroflexed sounds and [ʂ] elsewhere.
/šetru/, enemy
/šet/, field
/dušman/, enemy
/′aša/, hope
/doš/, fault
/ušnaŋ/, heat [uʂṇaŋ t]
/pošt/, mail [pošt]

/h/ glottal voiced fricative.
/hat/, hand
/hatun/, bed
/hun/, hot
/hiro/, diamond
/ahar/, diet
/δelho/, twig

/r/ dental trill, stronger initially.
/rogat/, blood
/ranpi/, cook
/narak/, hell
/dariyo/, sea
/khur/, hoof
/l/ dental voiced lateral.

/lal/ saliva
/loni/ butter
/kajulo/ glow worm
ekokli/ cough
/pal/ house lizard
/vhal/ bride

/l/ retroflex voiced lateral.

/indulo/ high tide
/lali/ snail
/kavlo/ crow
/holi/ stream
/kokil/ cuckoo

/v/ labiodental semi-vowel. It has a bilabial allophone [w] after back vowels and a labio-dental one [v] elsewhere.

/vas/ smell
/avaj/ sound
/sevne/ bird
/gav/ village [gāːw]
/dev/ God

/y/ palatal semi-vowel.

/yedem/ pain
/yatra/ pilgrimage
/yayam/ exercise
/viy/ fence
/meydan/ plain

/ph/ bilabial voiceless aspirated stop.

/pheno/ foam
/phato/ dawn
/alphayat/ tailor
/phiyas/ bail
/ophisal/ officer
/bh/ bilabial voiced aspirated stop.
/bhaïn/ sister
/bhurğē/ child
/bhaji/ vegetables
/lobhi/ greedy

/th/ dental voiceless aspirated stop.
/thetār/ theatre
/thọt/ lame
/thīnd/ cold
/prarthōna/ prayer

/dh/ dental voiced aspirated stop.
/dhaṭ/ bank
/dhukīt/ mist
/dha/ ten
/raджhānī/ capital
/svadhīn javēp/ to submit

/th/ retroflex voiceless aspirated stop.
/ṭhar marēp/ to kill
/a ṇṭhi/ ring
/kīṭhīn/ hard
/paṭhlyan lagēp/ to pursue
/ṛṭhra/ eighteen
/mīṭh/ salt

/dh/ retroflex voiced aspirated stop.
/undhekār/ barber
/baḍhāy marēp/ to boast
/laḍhāy/ fight

/jh/ dental voiced aspirated affricate. (It has an allophone [z] in intervocalic position.)
/jhēgdēwēp/ to quarrel
/jhōp/ herb
/jhād/ tree
/jhogo/ cloak
/juijh/ judge
/çh/ palatal voiceless aspirated affricate.

/çhapəp/ to print
/çhəppər/ roof
/məççhərdənɪ/ mosquito-curtain

/ʃh/ palatal voiced aspirated affricate. (It has an allophone [ʃ] in intervocalic position).

ʃʃət saŋəp/ to boast
ʃəhel/ ice

/kh/ velar voiceless aspirated stop.

/khandə/ shoulder
/khokəp/ to cough
/khot/ elbow
/əkhənd/ solid

/gh/ velar voiced aspirated stop.

/ghov/ husband
/ghoʃər/ nest
/ghoðo/ horse
/ghaʃ/ bell

/mh/ bilabial voiced aspirated nasal.

/mhɔynə/ month
/mharəŋ/ costly
/mhəv/ honey
/mhəs/ buffalo
/mharəɡ/ leprosy

/nh/ dental voiced aspirated nasal.

/nhesəp/ to wear
/nhəy/ river
/nhowri/ bride
/nhəvəp/ to bathe
/tanhello/ thirsty

/lh/ dental voiced aspirated lateral.

/lhagɨ/ neatness
/lhan/ small
/lhar/ wave
/vh/ labio-dental voiced aspirated semi-vowel.

/vhalo/  
great

/vhadpən/  
greatness

/vhakəl/  
bride

/vhədɪ/  
boat

/mevhnə/  
brother-in-law

As regards the distribution of the consonantal phonemes, we may note that /t Ɂ/ occur rarely in the initial position and /c, ɋ, j/ occur rarely in the final position. /ȵ, ŋ and Ɂ/ do not occur initially, and /h/ is not found in the final position. All voiced stops occur finally, but lose their voice, though they are kept distinct from the voiceless stops by being pronounced lenis, i.e., [moːɡ], [raːɡ].

4. Consonant-clusters

While the vowel sequences are few, the clusters of consonants are quite numerous in this dialect. Clusters of two consonants are fairly frequent, but those of three are few and only a single example of four consonants is found in the data collected. Consonant clusters are few both initially and finally, while most of them are found medially.

The following examples illustrate the consonant clusters according to the position of their occurrence and then according to the number of consonants involved.

Initial clusters:

These are only of two consonants:

/pr/  
/prarthəna/  
prayer

/pret/  
corpse

/tr/  
/trikoŋ/  
triangle

/ty/  
/tya/  
of it

/kəy/  
/kyan/  
flame

/br/  
/brestar/  
Thursday

/dr/  
/drakʃ/  
grape

/dv/  
/dveʃ/  
hatred

/st/  
/stov/  
stoøve
PHONOLOGY

/stʃ/    /stʃɨ/           stage
/sv/     /svaʃ/         breath
/vv/     /vvapari/      merchant
/phr/    /phрешhident/  president
/phrak/  /phрак/         weak

Medial clusters:
Clusters of two consonants:

Clusters with /p/:
/pp/    /ppar/           nib
/pt/    /capta/         bites
/pտ/    /сеpти/         tail
/pd/    /updeʃ/         advice
/pm/    /apman/         insult
/ps/    /phupsak/       to the lung
/pr/    /dhoprak/       to the knee
/pl/    /dhaplolo/      closed
/pl/    /kaplak/        to the forehead
/pv/    /apvəp/         to call
/py/    /rumpak/        to silver

Clusters with /t/:
,tp/    /utpan javəp/    to be born
/тt/    /hitti/         elephant
/тk/    /patkulɨ/       eyelid
/tn/    /atkoɬi/        intestine
/tr/    /petɬɨ/         attempt
/tl/    /kitlɛ/         kerosene oil
/tv/    /nətvək/        how much
/ty/    /phatya par/     to the grandson
dsun

Clusters with /tʃ/:
/tʃ/    /kiʃtʃi/        leaches
/tk/    /pətʃki/        cholera
/tm/    /kətʃmuʃsan/    strength
/tn/    /cəni/          chutney
/ts/    /kətʃmuʃsan/    strength
/tl/    /kitli/         kettle
/ʈb/    /pətʃbhar/      stomachful
Clusters with /c/

/ct/ /nacta/ dances
/cc/ /lucco/ clever
/cl/ /naclo/ danced

Clusters with /č/

/čč/ /ničče kuḍ/ bed room
/čća/ /desire
/ččh/ /məččhərdani/ mosquito-net

Clusters with /k/

/kp/ /nakpuḍi/ nostril
/kt/ /vəktar asəp/ to be under treatment.
/kč/ /ckččkččt/ fog
/kčč/ /cəčcčkčč/ bright
/kkč/ /ččkččkčč/ ōiser
/kdč/ /khakḍi/ chin
/kmč/ /jikmi/ wounded
/knč/ /dukne/ disease
/ksč/ /eksarkičč/ repeatedly
/kšč/ /nəkšətr/ star
/kṛč/ /bhakrč/ bread
/klč/ /khokličč/ cough
/klć/ /pakličč/ petal

Clusters with /b/

/bt/ /ubtɛ/ chicken-pox
/br/ /khɔbrɛ/ copra
/bl/ /cabo/ bit

Clusters with /d/

/dd/ /səddi/ always
/dn/ /yedna/ pain
/dr/ /madri/ mat
/dl/ /dadlo/ male
/dy/ /mədyan rət/ mid-night
clusters with /ḍ/

/ḍp/ /vhaḍpən/ greatness
/ḍt/ /dawədta/ he puts
/ḍc/ /khudči/ chair
/ḍk/ /kɪqkiqṭi/ lean
/ḍd/ /giḍdo/ dwarf
/ḍg/ /gudgud/ thunder
/ḍm/ /kɪqɪmʊy/ insect
/ḍn/ /phodnɪ/ seasoning
/ḍl/ /ghodlə/ happened
/ḍv/ /mədvəl/ washerman
/ḍy/ /ghɔdyaɭ/ clock

Clusters with /j/

/jp/ /lajpi/ shy
/jt/ /mɛjtəlo/ he will count
/jk/ /lajkuɾo/ shy
/js/ /tujsarke/ like you
/jr/ /majrək/ to the cat
/jl/ /mejlo/ measured
/jv/ /ujuvo/ right

Clusters with /j’/

/jʃ/ /rʌʃə kəɾəp/ to rule
/jd/ /rajdərbar/ assembly
/jv/ /rajvəo/ palace
/jdəh/ /rajdhənɪ/ capital

Clusters with /ɡ/

/gp/ /bhik magpi/ beggar
/gt/ /ragtak/ to the blood
/gd/ /tagdi/ balance
/gr/ /sigred/ cigarette
/gl/ /phuglo/ swollen
/gl/ /’yegli kəɾəp/ to separate
/gv/ /sagvan/ teak wood
Clusters with /m/

/mt/ /himto/     stingy
/mṭ/ /humṭivap/  to root out
/mc/ /cəmcə/     spoon
/mk/ /camkīl/    wart
/mb/ /jamboya/    yawn
/md/ /camde/      hide
/mj/ /səmjan/    understanding
/mg/ /amge/      ours

Clusters with /n/

/np/ /ranpi/      cook
/nč/ /ranči kuḍ/  cooking room
/nd/ /khando/     shoulder
/nj/ /panjor/     cage
/ng/ /mangē/      crocodile
/nm/ /jənmak/     to the birth
/nn/ /canne/      moon light
/ns/ /insul/      insult
/nl/ /lanle bɔt/  little finger
/ny/ /gunyan/     foundation

Clusters with /ŋ/

/np/ /məŋpa lagli/ began to speak
/nt/ /neŋto/       ignorant
/nč/ /loŋče/      pickles
/ŋk/ /aŋkundhi/   testicles
/nj/ /panjo/      great grand father
/ng/ /rəŋgit/     vulture
/nn/ /vanan/      praise
/ns/ /pənsa jhaḍ/ jack fruit tree
/ŋv/ /meŋvat/     wax candle
/ŋy/ /putonyo/    nephew
Clusters with /η/:

| /ηt/   | /saŋtā/ | I say               |
| /νt/   | /aŋto/  | toe                 |
| /γk/   | /pəŋko/ | fan                 |
| /γl/   | /bəŋgle/| low tide            |
| /ŋr/   | /bhaŋra/| of gold             |

Clusters with /s/:

| /sp/   | /respekt/ | respect            |
| /st/   | /nustē/   | fish               |
| /sc/   | /bəsco/   | should sit         |
| /sč/   | /bəšče/   | should sit         |
| /sk/   | /biskut/  | biscuit            |
| /sm/   | /əkəsmat/ | suddenly           |
| /sn/   | /bəsna/   | does not sit       |
| /sna/  | /tasni/   | chisel             |
| /σr/   | /vasrā/   | calves             |
| /sλ/   | /nasolo/  | not having         |

Clusters with /s'/:

| /st'/  | /postik/  | nourishing         |
| /sm'/  | /dusman/  | enemy              |
| /sr'/  | /dəsṛəthan/| by Daśaratha      |
| /sv'/  | /isvas/   | faith              |

Clusters with /r/:

| /rp/   | /səṟpak/ | to the serpent     |
| /rt'/  | /turtəri/| smart              |
| /rč'/  | /kərčipəyli/| before doing     |
| /rk'/  | /sarko/  | similar            |
| /rb'/  | /bhīrīrē/| butterfly          |
| /rd'/  | /ardo/   | half               |
| /rg'/  | /bhurgē/ | child              |
| /rm'/  | /dharma/ | of religion        |
| /ṛn'/  | /haturṇar/| on the bed         |
| /rs'/  | /parsid/ | famous             |
| /rš'/  | /phuršē/ | enough             |
| /ṛv'/  | /purvaj/ | ancestor           |
| /ry'/  | /suryə/  | sun                 |
| /ṛth'/ | /prarthənə/| prayer             |
Clusters with /l/

/lp/ /kəlpəna/ idea
/lt/ /vəltər/ easy chair
/lk/ /polko/ blouse
/lad/ /soldad/ police
/lm/ /palmetr/ cudgel
/ll/ /tanhello/ thirsty
/lv/ /talvar/ sword
/ly/ /bapolyo/ paternal uncle
/lph/ /alphayat/ tailor

Clusters with /ɿ/

/ɿt/ /joɿta/ burns
/ɿč/ /joɿči lakda/ fuel
/ɿb/ /məblak/ to the sky
/ɿd/ /həlduvo/ yellow
/ɿj/ /kaɿjı/ care
/ɿm/ /iɿmi/ mushroom
/ɿs/ /koɿso/ coal
/ɿs/ /aɿsi/ lazy
/ɿl/ /vəɿlo/ big
/ɿv/ /poɿvap/ to see
/ɿy/ /dólə ya ghon/ eye brow

Clusters with /v/

/vd/ /cəvda/ fourteen
/vt/ /səvti avəiy/ step-mother
/vt/ /pavto/ lizard
/vc/ /yevcona/ he will not come
/vč/ /jevčekud/ dining room
/vk/ /savkar/ rich man
/vn/ /mevni/ sister-in-law
/vs/ /pavsalο/ rainy season
/vš/ /tavšč/ cucumber
/vr/ /nhovri/ bride
/vl/ /savli/ shade
/vl/ /kavlo/ crow
/vv/ /səvva/ one and quarter
Clusters with /y/

| /yt/ | /koyti/ | sickle |
| /yṭ/ | /vayṭi/ | white ant |
| /yk/ | /naykiṇ/ | prostitute |
| /yb/ | /sayba/ | sir |
| /yd/ | /kaydo/ | law |
| /yj/ | /payjomo/ | trousers |
| /yn/ | /mhaṇyo/ | month |
| /yr/ | /soyro/ | relative |
| /yl/ | /bayl/ | wife |
| /yś/ | /seyśi/ | eighty |

Clusters with aspirates:

| /ṭhr/ | /aṭhra/ | eighteen |
| /ṭhy/ | /moṭhyan/ | loudly |
| /bhś/ | /əbhyaś/ | study |
| /ḍhy/ | /puḍhya/ | before |
| /vḥṇ/ | /mevḥṇo/ | brother-in-law |

Clusters of three consonants:

<p>| /tly/ | /tetutlyan/ | from these |
| /ply/ | /aplya/ | one's own |
| /ṭly/ | /phaṭlyan/ | round, back |
| /ktōp/ | /əsəktōpən/ | weakness |
| /bry/ | /khobryatel/ | coconut oil |
| /mbō/ | /tambōdo/ | red |
| /mbr/ | /membrə/ | member |
| /mbl/ | /jamblo/ | violet |
| /mby/ | /tambyak/ | to the pitcher |
| /ndr/ | /ćendrim/ | moon |
| /ndy/ | /khandyak/ | to the shoulder |
| /nny/ | /kənnya/ | daughter |
| /ṳgṭh/ | /aṅgṭhi/ | ring |
| /sty/ | /nustyak/ | to the fish |
| /śṭm/ | /pośṭmən/ | postman |</p>
<table>
<thead>
<tr>
<th>Cluster</th>
<th>Konkani</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>/rgy/</td>
<td>/bhurya/</td>
<td>children</td>
</tr>
<tr>
<td>/ly/</td>
<td>/vahlyo/</td>
<td>big</td>
</tr>
<tr>
<td>/ivy/</td>
<td>/talvyo/</td>
<td>palm</td>
</tr>
<tr>
<td>/vny/</td>
<td>/shevnyak/</td>
<td>to the bird</td>
</tr>
<tr>
<td>/vnd/</td>
<td>/givindi/</td>
<td>mason</td>
</tr>
<tr>
<td>/ync/</td>
<td>/khonco/</td>
<td>of what place</td>
</tr>
<tr>
<td>/yny/</td>
<td>/mhonya/</td>
<td>of the month</td>
</tr>
</tbody>
</table>

Clusters of four consonants:

<table>
<thead>
<tr>
<th>Cluster</th>
<th>Konkani</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>/njry/</td>
<td>/pinjrya/</td>
<td>of the cage</td>
</tr>
</tbody>
</table>

Final clusters:

Clusters of two consonants:

<table>
<thead>
<tr>
<th>Cluster</th>
<th>Konkani</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ps/</td>
<td>/laps/</td>
<td>pencil</td>
</tr>
<tr>
<td>/tr/</td>
<td>/palmtr/</td>
<td>cudgel</td>
</tr>
<tr>
<td>/kt/</td>
<td>/asakt/</td>
<td>weak</td>
</tr>
<tr>
<td>/ks/</td>
<td>/draks/</td>
<td>grape</td>
</tr>
<tr>
<td>/bt/</td>
<td>/bibt bag/</td>
<td>spotted tiger</td>
</tr>
<tr>
<td>/bd/</td>
<td>/sabd/</td>
<td>word</td>
</tr>
<tr>
<td>/nd/</td>
<td>/sond/</td>
<td>trunk</td>
</tr>
<tr>
<td>/gn/</td>
<td>/ign/</td>
<td>marriage</td>
</tr>
<tr>
<td>/gy/</td>
<td>/argy/</td>
<td>health</td>
</tr>
<tr>
<td>/nt/</td>
<td>/jant/</td>
<td>worm</td>
</tr>
<tr>
<td>/nd/</td>
<td>/rund/</td>
<td>broad</td>
</tr>
<tr>
<td>/nj/</td>
<td>/kurinj/</td>
<td>deer</td>
</tr>
<tr>
<td>/nɔt/</td>
<td>/unot/</td>
<td>camel</td>
</tr>
<tr>
<td>/nɔd/</td>
<td>/thinj/</td>
<td>cold</td>
</tr>
<tr>
<td>/nɔk/</td>
<td>/sank/</td>
<td>conch</td>
</tr>
<tr>
<td>/ŋg/</td>
<td>/shngo/</td>
<td>horn</td>
</tr>
<tr>
<td>/st/</td>
<td>/mest/</td>
<td>blacksmith</td>
</tr>
<tr>
<td>/sn/</td>
<td>/usnghevap/</td>
<td>to borrow</td>
</tr>
<tr>
<td>/st/</td>
<td>/kaest/</td>
<td>labour</td>
</tr>
<tr>
<td>/rt/</td>
<td>/murut/</td>
<td>idol</td>
</tr>
<tr>
<td>/rc/</td>
<td>/khore/</td>
<td>expense</td>
</tr>
<tr>
<td>/rk/</td>
<td>/ark/</td>
<td>bridge</td>
</tr>
</tbody>
</table>
/rd/ /kard/ card
/rj/ /igirj/ church
/r/ /sorg/ heaven
/rm/ /arm/ gun
/rn/ /kadern/ note book
/rš/ /vərš/ year
/rv/ /gər/ pride
/l/ /kakul/ pity
/vn/ /petovn/ having kindled
/vs/ /pav/ rain
/ɾs/ /hrav/ swan
/vs/ /vav/ race
/vt/ /cavt/ fourth
/vn/ /pavn/ three-fourth
/yt/ /asəyt/ it may be
/yt/ /vayt/ bad
/yk/ /avəyk/ to the mother
/yr/ /bhayr/ out
/yl/ /bayl/ wife
/ys/ /pəys/ money

Clusters with three consonants:
/ndr/ /çandr/ moon
/str/ /ministr/ minister

The following general observations on the clustering habits in this dialect can be made:

In clusters of two stops, the first member is mostly unreleased except when a morpheme boundary intervenes.

No cluster with /h/ as the first or second member is given, because all such stops and non-stops are treated here as unit phonemes.

Among non-aspirated consonants /ŋ/ and aspirated stops other than /ph, th, ch, bh, dh/ occur as second members of clusters.
Among aspirated stops only /ṭh, bh, ḍh, mh/ occur as first member of a cluster.

Clusters of stops when one is voiced and the other voiceless do not occur.

Two different fricatives, laterals and affricates do not form clusters in this dialect. Nor do two nasals form a cluster except /nm/.

5. Syllabic structure

The following types of syllables are met with in this dialect. They are classified according to the number of phonemes and then according to their canonical forms.

1. Syllables with a single phoneme. Only a vowel can form such a syllable.

/u-dok/ water, /a-jo/ grand father, /de-i/ small pox.
There are a couple of interjections like /ē/ and /ō/.

2. Syllables with two phonemes. They are naturally a vowel and a consonant.

CV: /ko-lo/ fox, /hu-ni/ brother's wife, /be-bo/ frog,
/nā-u/ nine.
VC: /aṭ/ lips, /oḷ/ line, /uy/ louse, /ye-il/ will come,
/ja-un/ having gone.

3. Syllables with three phonemes:—

CCV: /tri-kon/ triangle, /vya-pa-ri/ merchant.
VCC: /unṭ/ camel, /arm/ gun;

4. Syllables with four phonemes:—

CCVC: /steṭ/ stage, /svas/ breath, /prar-tha-na/ prayer;
CVCC: /bhar/ outside, /bayl/ wife.

5. Syllables with five phonemes:—

CVCCC: /ṭondṛ/ moon, /mi-nistṛ/ minister.
CCVCC: /drakṣ/ grape.
CHAPTER II
MORPHOLOGY

1. Nouns

Like most dialects of Marathi, the dialect of Kankon distinguishes between three types of substantives which can be called by the usual names, Masculine, Feminine and Neuter. While persons and animals of the two sexes are usually included in the corresponding groups of Masculine and Feminine, inanimate objects belong to all the groups and some animate objects are included in the neuter gender when the sex is not specifically taken note of or sometimes even when it is clear from the context. For the purpose of nominal constructions, these three major groups will have to be further subdivided into minor classes mostly according to the ending, either a vowel or a consonant and again according to the specific vowel with which the noun ends. Even the ending of the noun in the sub-group does not uniquely decide its morphological constructions and inflections and hence both phonological and morphological conditionings in these classes are inextricably mixed up.

The groups or classes of the nouns can be best represented in the following form, taking the allomorph of the plural morpheme as the basis of classification.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Ending</th>
<th>Plural allomorph.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>-o</td>
<td>-e</td>
</tr>
<tr>
<td></td>
<td>other vowels like -i, -u</td>
<td>-φ</td>
</tr>
<tr>
<td></td>
<td>-C</td>
<td>-φ</td>
</tr>
<tr>
<td></td>
<td>-CoC</td>
<td>-CφC</td>
</tr>
<tr>
<td>Gender</td>
<td>Ending</td>
<td>Plural allomorph</td>
</tr>
<tr>
<td>----------</td>
<td>--------</td>
<td>-----------------</td>
</tr>
<tr>
<td>Feminine</td>
<td>-i</td>
<td>-o ~ yo ~ iyo</td>
</tr>
<tr>
<td></td>
<td>-C</td>
<td>-o</td>
</tr>
<tr>
<td></td>
<td>-C</td>
<td>-yo</td>
</tr>
<tr>
<td></td>
<td>-C</td>
<td>-i</td>
</tr>
<tr>
<td>Neuter</td>
<td>-ē</td>
<td>-ī</td>
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<tr>
<td></td>
<td>-ē</td>
<td>-yā</td>
</tr>
<tr>
<td></td>
<td>-ū</td>
<td>-ā</td>
</tr>
<tr>
<td></td>
<td>-C</td>
<td>-ā</td>
</tr>
</tbody>
</table>

This scheme covers the formation of the plural of most nouns in the language. There are, however, a few nouns which cannot be accommodated in it and many of the stems show morphophonemic changes before the plural morpheme. A detailed statement about these follows:

**Masculine Nouns**

(a) A large number of these nouns end in the vowel /o/ which is usually replaced by /e/ to form the plural.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Translation</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>čehro</td>
<td>face</td>
<td>čehre</td>
</tr>
<tr>
<td>tašiyo</td>
<td>palm of the hand</td>
<td>tašiye</td>
</tr>
<tr>
<td>mevho</td>
<td>sister's husband</td>
<td>mevhośe</td>
</tr>
<tr>
<td>douriyo</td>
<td>sea</td>
<td>douriye</td>
</tr>
<tr>
<td>varo</td>
<td>wind</td>
<td>vare</td>
</tr>
<tr>
<td>kudko</td>
<td>piece</td>
<td>kudke</td>
</tr>
<tr>
<td>khando</td>
<td>shoulder</td>
<td>khande</td>
</tr>
<tr>
<td>anţo</td>
<td>toe</td>
<td>anţe</td>
</tr>
<tr>
<td>doło</td>
<td>eye</td>
<td>dole</td>
</tr>
<tr>
<td>laňgo</td>
<td>wolf</td>
<td>laňge</td>
</tr>
</tbody>
</table>
kavlo crow kavlé
ghoño horse ghođe
phako wing phake
kajuło glow worm kajuļe
guđo hill guđe

If the stem has the dental affricate or a dental sibitant before the vowel /o/, it is changed to the palatal affricate or the palatal sibitant before the /e/ of the plural suffix:

ajo grand father aje
pənjo great grand father pənje
ghošo throat ghoše
kolo coal kolše
kənso corner konše
ujo fire uje

When the stem has the vowel /e/ or /ə/ in the first syllable it is changed to /e/ or /o/ in the plural:

bobo frog bebe
redo buffalo ređe
kolo fox kole
čedo son čeđe
konso corner konše
kombo cock kombe

In the following word the /y/ before /o/ is elided before the /e/ of plural:

putonyo nephew putone

In the following the /o/ of the first syllable is replaced by /ə/ in the plural form.

bokro sheep bokre
nhovro bridegroom nhavre

If the /o/ of the singular is nasalised, the /e/ of the plural is also nasalised:

payō foot payē
A single Masculine word ending in /a/ is noted which also forms its plural in /e/

raja    king    raJe

All other Masculine nouns show a zero allomorph of the plural.

(b) Masculine nouns ending in other vowels, mostly /i/ and /u/ remain unchanged in the plural.

prani  animal  prani
hitti  elephant  hitti
icu  scorpion  icu
natu  grand son  natu
šētru  enemy  šētru

(c) Most words ending in consonants also remain unchanged in the plural:

marg   road  marg
dis   day  dis
mam  maternal uncle  mam
mest  black smith  mest
mađvaḷ  washerman  mađvaḷ
bhav  brother  bhav
ghov  husband  ghov
gal  cheek  gal
dāt  tooth  dāt
hat  hand  hat
mus  fly  mus
uṇṭ  camel  uṇṭ
vag  tiger  vag
ruk  tree  ruk
ghugum  owl  ghugum
donгар  mountain  donгар
bapuy  father  bapuy

In the following words a morphophonemic change is seen.

kēṣ  hair  kēṣ
ghotēr  nest  ghotēr
(d) In a number of words with the syllabic pattern CVCVC, if the last vowel is /o/ the plural shows the vowel /a/ in its place and the plural allomorph is zero. Thus a kind of vowel variation marks the plural category in these words.

| phator | stone | phatər |
| dukor | pig | dukər |
| makəd | monkey | makəd |
| sərəp | serpent | sərəp |
| popət | parrot | popət |
| kasəv | tortoise | kasəv |
| ət | lip | ət |

Feminine Nouns
Most feminine nouns end in /i/ or a consonant.

(a) Those ending in /i/ show a plural allomorph /o/ which either replaces /o/ or follows it giving the inflection /yo/ or develops into /iyo/.

(i) If the word ends in /j/ or /š/ the plural allomorph is /o/ replacing /i/ of the singular.

| aji | grand mother | ajo |
| pəŋji | great grand mother /pəŋjo/ |
| miši | moustache | mišo |

(ii) If the word ends with other consonants, the /i/ becomes /yo/

| savli | shade | savlyo |
| nhovri | bride | nhovryo |
| septi | tail | septyo |
| mavli | spider | mavryo |
| laši | snail | lalyo |
| canni | squirrel | cannyo |
| kombi | hen | kombyo |
| ti kli | head | ti klyo |
| dolya patkoļi | eyelash | dolya patkoļyo |
| mandi | thigh | mandyo |
| khakdi | chin | khakdyo |
| putoņi | niece | putonyo |
| mevni | wife's sister | mevnyo |
(iii) In the following words the plural suffix is /iye/:

| ghoḍi | mare | ghoḍiyo |
| ḍadi | beard | ḍadiyo |
| khuli | sole | khuliyo |
| bi | seed | biyo |
| čhati | chest | čhatiyo |
| mami | aunt | mamiyo |
| bədi | stick | bədiyo |

The following plurals of feminine words are peculiar:—

| jago | place | jage |
| vayti | white ant | vayti |
| nhayi | river | nhayi |

(b) Most feminine words ending in consonants take /o/ as the allomorph of the plural morpheme.

| dhəd | bank | dhədo |
| sun | daughter-in-law | suno |
| ranḍ | widow | ranḍo |
| bayl | wife | baylo |
| avay | mother | avəyo |
| jib | tongue | jibo |
| uy | louse | uyo |
| šir | vein | širo |
| man | neck | mano |
| ij | lightening | ijo |
| lhar | wave | lharo |

The usual morphophonemic changes are met with:—

| jamboyo | yawn | jambəyo |
| vhəkəl | bride | bhəklo |
| kəmrə | waist | kəmrə |

(c) A number of words ending in a consonant show the allomorph /yo/ ~ /iyo/ in the plural:—

| dhəd | bank | dhədiyo |
| mut | fist | mutiyo |
| šepuṭ | tail | šepṭyo |
sal  bark  salyo
phat  back  phatyo
pal  house lizard  palyo
coc  beak  cocco ~ cocyo

(d) Another class of feminine words ending in a consonant take /i/ as the allomorph of the plural.
rat  night  rati
ghol  cave  gholi
nhay  river  nhayi
bhayn  sister  bhayni
kid  worm  kidi
gay  cow  gayi
pha  back  phati
nat  grand daughter  nati

The following allomorphemic changes should be noted:

kirot  leech  kitti
mhosa  she-buffalo  mhoshi
savat  co-wife  savti
jamin  ground  jami

Neuter Nouns

Most neuter nouns end in the vowels /e/ or /u/ or a consonant.

(a) Neuter nouns ending in /e/ usually take /i/ as the plural suffix which replaces /e/ of the singular.
tele  lake  telii
ghode  horse  ghodi
sevne  bird  sevni
camde  hide  camdi
sun  dog  suni
bhbirde  butterfly  bhbirde
mang  crocodile  mangi
nust  fish  nusi
mede  dead body  medi
hadde  breast  haddi
(b) A few words ending in /ẽ/ take /yā/ in the plural:—
   bhurgẽ child           bhurgyā
   tātẽ egg              tatiyā

(c) Words ending in /-ũ/ add /ā/ in the plural when the /u/ of the ending becomes /v/:—
   čeďu daughter       čeďvā
   but vasru calf       vasrā

(d) All neuter nouns ending in consonants add /ā/ for the plural:—
   ran forest           ranā
   ghār house           ghārā
   phul flower          phulā
   kinn ray             kinnā
   nēkšatr star         nēkšatrā
   lign marriage        lignā
   phak feather         phakā
   šiṅ g horn            šiṅ gā
   pil young one         pilā
   vasel bear            vaselā
   jēler mosquito       jēlerā
   gid vulture           gidā
   had bone              hadā
   duk tear              dukā
   tan grass             tanā
   kup cloud             kupā
   vārs year             vārsā

(1) Words with the syllabic pattern CV/CVC, drop their second vowel before the plural morpheme /ā/.
paduk calf padkā
kəpaḷ forehead kəplā
kəmrə waist kəmrā
nakta nail nakṭā
dhopər knee dhoprā
badkā duck badkā
phupuṣ lung phupsā
udāk water udkā

(ii) The vowel of the stem is raised in the plural
moḷ cloud moḷā
phoḷ hood of a serpent phoḷā
por young one porā
boḷ head boḷā
toṇd mouth toṇḍā
poḷ belly poḷā
boṭ finger boṭā
peḷ finger joint peḷā
khoṭ elbow khoṭā

We should also note the following form
kuṭum family kuṭumbā

All morphological constructions of substantives in this dialects like other forms of Marāṭhi involve an oblique form which differs in the singular and plural and is followed by either the case suffixes or post-positions. If the case suffix is of the genitive which is mostly an adjectival form, it may be further followed by the post-position or other substantives. The most convenient way to handle such a situation would be to set up the two oblique forms as inflectional and to distinguish between bound and free post-positions, the case suffixes belonging to the first.

The morphemes of the oblique can be best stated in relation to the allomorphs of the plural. The following chart
gives a clear picture of this interrelation and the few differences that are found in this dialect.

<table>
<thead>
<tr>
<th>ending</th>
<th>Plural</th>
<th>Oblique sg.</th>
<th>Oblique pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>-o</td>
<td>-e</td>
<td>-ya</td>
</tr>
<tr>
<td>2.</td>
<td>-i</td>
<td>φ</td>
<td>-ya</td>
</tr>
<tr>
<td>3.</td>
<td>-i</td>
<td>φ</td>
<td>-i</td>
</tr>
<tr>
<td>4.</td>
<td>-u</td>
<td>φ</td>
<td>-va</td>
</tr>
<tr>
<td>5.</td>
<td>-u</td>
<td>φ</td>
<td>-u</td>
</tr>
<tr>
<td>6.</td>
<td>-C</td>
<td>φ</td>
<td>-a</td>
</tr>
<tr>
<td>Feminine</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1.</td>
<td>-i</td>
<td>-o</td>
<td>-e</td>
</tr>
<tr>
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<td>-i</td>
<td>-yo</td>
<td>-e</td>
</tr>
<tr>
<td>3.</td>
<td>-i</td>
<td>-yo</td>
<td>-i</td>
</tr>
<tr>
<td>4.</td>
<td>-i</td>
<td>-iyo</td>
<td>-iye</td>
</tr>
<tr>
<td>5.</td>
<td>-i</td>
<td>-yo</td>
<td>-ya</td>
</tr>
<tr>
<td>6.</td>
<td>-a</td>
<td>φ</td>
<td>-e</td>
</tr>
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<td>7.</td>
<td>-o</td>
<td>-e</td>
<td>-ya</td>
</tr>
<tr>
<td>8.</td>
<td>-C</td>
<td>-o</td>
<td>-e</td>
</tr>
<tr>
<td>9.</td>
<td>-C</td>
<td>-yo</td>
<td>-i</td>
</tr>
<tr>
<td>10.</td>
<td>-C</td>
<td>-yo</td>
<td>-e</td>
</tr>
<tr>
<td>11.</td>
<td>-C</td>
<td>-iyo</td>
<td>-iye</td>
</tr>
<tr>
<td>12.</td>
<td>-C</td>
<td>-i</td>
<td>-i</td>
</tr>
<tr>
<td>13.</td>
<td>-C</td>
<td>-i</td>
<td>-yā</td>
</tr>
</tbody>
</table>

Neuter

<table>
<thead>
<tr>
<th>ending</th>
<th>Plural</th>
<th>Oblique sg.</th>
<th>Oblique pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>-ē</td>
<td>-ī</td>
<td>-ya</td>
</tr>
<tr>
<td>2.</td>
<td>-ū</td>
<td>-vā</td>
<td>-va</td>
</tr>
<tr>
<td>3.</td>
<td>-ū</td>
<td>-ā</td>
<td>-ā</td>
</tr>
<tr>
<td>4.</td>
<td>-C</td>
<td>-ā</td>
<td>-a</td>
</tr>
</tbody>
</table>

The data gives only a few examples of each one of these different types. The morphophonemic changes are mostly the same as occur in the formation of the plural. The following examples illustrate the types.
Masculine 1.
gudo
doriyo
ghogoni
varo
phakopy
khandoy
ki.doqad
ghodoboi
bokrobi
landgobi
ku[t]kohub
to.liyo
ujo
ajo
kolsa
Ending in -a
raja
ambo
Masculine 2.
prani
Masculine 3.
hitti
Masculine 4.
natu
Masculine 5.
wetru
Masculine 6.
ot
gal
ghov
phator
bhav
mam
javoy
hill
sea
waterfall
wind
wing
shoulder
horse
ram
wolf
piece
palm of
fire
grand father
coal
king
mango
animal
elephant
grand son
enemy
lip
cheek
husband
stone
brother
uncle
son-in-law
vāya
gho
vā
phak
vā
kidya
vā
bek
vā
landg
vā
ku[k]
vā
to.li
vā
ud
vā
aj
vā
kolš
vā
raja
vā
ambya
prani
vā
hitti
natva
vā
wetru
vā
ota
vā
gala
vā
gho
vā
phatra
vā
bhava
vā
mama
vā
javvā
vā
javvā
KONKAN OF KANKON

Feminine 1.

aţi  grand mother  ājē-  aţi-

Feminine 2.

savli  shadow  savle-  savli-

Feminine 3.

ghoḍi  mare  ghōḍi-  ghōḍi-

Feminine 4.

bāḍi  stick  bāḍiye-  bāḍiye-

Feminine 5.

bi  seed  biya-  biyā-

Feminine 6.

śaḷa  school  śaḷe-  śaḷa-

Feminine 7.

jago  place  jage  jagyā-
<table>
<thead>
<tr>
<th>Gender</th>
<th>Word</th>
<th>Meaning</th>
<th>Gender</th>
<th>Word</th>
<th>Meaning</th>
<th>Gender</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
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<td>dhəd</td>
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<td>sunē-</td>
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<td>dhədā-</td>
<td>sunā-</td>
</tr>
<tr>
<td></td>
<td>sun</td>
<td>daughter-in-law</td>
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<td></td>
</tr>
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<td>widow</td>
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<td>ijā-</td>
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<td>salyā-</td>
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</tr>
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<td>tail</td>
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<td>fist</td>
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<td>muṭhiyā-</td>
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<tr>
<td></td>
<td>tālē</td>
<td>lake</td>
<td>Neuter</td>
<td>tōlya-</td>
<td>bhurgya-</td>
<td>Neuter</td>
<td>tōlyā-</td>
<td>bhurgya-</td>
</tr>
<tr>
<td></td>
<td>bhurgē</td>
<td>child</td>
<td>Neuter</td>
<td>bhurgya-</td>
<td>nustya-</td>
<td>Neuter</td>
<td>bhurgya-</td>
<td>nustya-</td>
</tr>
<tr>
<td></td>
<td>nustē</td>
<td>fish</td>
<td>Neuter</td>
<td>nustya-</td>
<td>suṇya-</td>
<td>Neuter</td>
<td>nustya-</td>
<td>suṇya-</td>
</tr>
<tr>
<td></td>
<td>suŋē</td>
<td>dog</td>
<td>Neuter</td>
<td>suṇya-</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Neuter 2.

daughter - daughter

Neuter 3.
calf - calf

Neuter 4.
elbow - elbow

khoṭā-udka-

mēlba-
dhoprā-

kopa-

badka-

majra-
tolpa-
lakḌā-

vaśelā-

phakā-

phalā-
dāvā-

panā-

phula-

ghera-
rana-

jhadā-

mejā-
The following case suffixes are to be established for this dialect. These normally follow the oblique form in the singular and plural. The suffixes are the same for both the numbers except in the case of the instrumental, where the singular prefix is -n and the plural is -ni. In a few cases two or more case suffixes are combined to produce a more complex form.

The nominative case is left unmarked and the sg. and pl. stems of nouns function as the direct case. The Acc. case of the inanimate things is also left unmarked and only the place of the form or the meaning decides its status in the sentence. Its place in the animate nouns is taken over by the dative case.

The suffixes of the other cases are given below:

**Instrumental:** 'by, with etc' -n in the singular
-ni in the plural

**Dative:** 'for, to' -k

**Locative:** 'in' -k (~k ~t in G)
'on' -r
'on, upon' -čer

**Genitive:** 'of' -c/-č-
-l-

**Vocative:** Oblique for singular
-no for plural.

The Genitive forms ending in c/č or l are followed by the gender suffixes:

| Mas. | o | e |
| Fem. | i | yo |
| Neut. | č | ı |

and the whole complex is treated as an adjective. Very often, however, the oblique form of the noun is used for the genitive which, in this case, shows no distinction of gender or number.

From the other cases the locative and dative also drop their suffix and hence are indistinguishable from each other and the genitive except by the context.
The following examples will illustrate the formation of these cases:—

Inst. Sg.  
vaṭen  by the road  
gadiyen  by the cart
majran  by the cat
bhayn  by the sister
sunyan  by the dog
ratin  by night
disan  by day
aviyn  by the mother
menšan  by the man
doriyen  by the rope
pagyan  by the fisherman

Inst. plural  
payani  on foot
šipayani  by the policemen

Dat.  
majrak  to the cat
čeďvak  to the child
šalē (k)  to the school
ševṇyak  to the bird
menšak  to the man
baylak  to the bull
rajak  to the king
bhuryāk  to the boys
ghodyāk  to the horses.

Loc. in the sense ‘in’
ghorāk  in the house (s)
gadiyāk  in the cart(s)
bagē (k)  in the garden
šalē (k)  in the school
šetā (k)  in the field
savlik  in the shade
pagrāk  in the net(s)
mēnāt  in the mind
sārgāt  in heaven
darat  at the door
Loc. in the sense of 'on'

jhadaccer on the tree
jamniccer on the ground
phatraccer on the stone
ghodyaccer on the horses
matyaccer on the head
jamnir on the grousng
tiklar on the head
vater on the way
kanar on the ear
haturnar on the bed
jagyar on the place
daryar on the sea

Genitive.
gharcvi vat the way to the house.
gharcvo rasto the way to the house.
dhuktaco mod cloud of smoke
bharocvo pavs rain of Bhajis
prumico ra§a king of the earth
ghodiyec§e sepuc the tail of the mare
ghodyal§e sepuc the tail of the horse
poralocan the child's ear
bhurgyalocan the child's hand
sarkarali (pet) the box of the government.
ghodiyali sepuc the tails of the horses

doriye o rope
tonya o stick
mansa o man
sinjor o sir,
putano o sons
ghodyano o horses

Combination of the case suffixes can be seen in the following examples:

šetatlyan from the field
hatitlyan from the hand
pagratlyan from the net
modatlyan from the cloud
gheraçani than the house
The use of the postpositions can be seen from the following illustrations:

- *vaylyan* ‘from’ *jhadavaylyan* from the tree
- *vaylyan* from the fence
- *kadcan* ‘from’ *jhadakadcan* from the tree
- *kadcen* ‘to, towards’ *gadiyekadzen* to the cart
- *rajakadzen* to the king
- *lagi* near, *jhadalagi* near the tree
- *ponda* below, *jhadaponda* below the tree
- *majaponda* below the table
- *gadyponda* below the cart
- *tekkam* close to, *jhadatekkam* close to the tree
- *barobar* with
- *sivay* without
- *senantor* after *sennantor* after a week
- *bhitar* inside
- *bhaer* outside
- *soyt* with *mustakesoyt* with clothes
- *bhiran* full *mhoyanbihir* the whole month

2. **Adjectives**

The adjectives in this dialect differ from the nouns in having a more unified pattern of gender-number suffixes and a single oblique form. The pattern of gender and number of one group of adjectives is identical with that of the masculine nouns ending in *-o*, the feminine nouns ending in *-i* and the neuter nouns ending in *-ē*, which are the most dominant types in the nouns themselves. In fact to the bound stem of the adjectives, the following markers of gender and number are regularly added.

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Pl.</th>
<th>Oblique</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
<td><em>-o</em></td>
<td><em>-e</em></td>
</tr>
<tr>
<td>F.</td>
<td><em>-i</em></td>
<td><em>-yo</em></td>
</tr>
<tr>
<td>N.</td>
<td><em>-ē</em></td>
<td><em>-i</em></td>
</tr>
</tbody>
</table>

The oblique of the adjective is used when the following noun is in a case other than the Nominative or the Accusative which is identical with the Nominative. It remains unchanged with the following noun in the singular or plural.
Besides these adjectives which show a varying form, there are others which remain unchanged throughout and hence can be morphologically considered as indeclinables.

The following paradigms will illustrate the declension of the changeable adjectives.

\[
\begin{align*}
\text{vhollo} & \rightarrow \text{vholle} & \text{vhollyo} & \rightarrow \text{vhollya-} \\
\text{vholli} & \rightarrow \text{vholli} & \text{vholli} & \\
& \rightarrow \text{kal} & \text{kal} & \rightarrow \text{black} \\
\text{kal} & \rightarrow \text{ka} & \text{ka} & \rightarrow \text{ka}-y\text{a-} \\
\text{kal} & \rightarrow \text{kal} & \text{kal} & \rightarrow \text{kal}-y\text{a-} \\
\text{kal} & \rightarrow \text{kal} & \text{kal} & \rightarrow \text{kal}-y\text{a-} \\
\text{bâro} & \rightarrow \text{bàre} & \text{bàre} & \rightarrow \text{bàre-} \\
\text{bàri} & \rightarrow \text{bàr} & \text{bàr} & \rightarrow \text{bàr}-y\text{a-} \\
\text{bàre} & \rightarrow \text{bàr} & \text{bàr} & \rightarrow \text{bàr}-y\text{a-} \\
\text{neño} & \rightarrow \text{neñe} & \text{neñe} & \rightarrow \text{neñe-} \\
\text{neñtî} & \rightarrow \text{neñtyo} & \text{neñtyo} & \rightarrow \text{neñtya-} \\
\text{neñtê} & \rightarrow \text{neñtê} & \text{neñtê} & \rightarrow \text{neñtê-} \\
\text{neñtê} & \rightarrow \text{neñtê} & \text{neñtê} & \rightarrow \text{neñtê-} \\
\text{môtho} & \rightarrow \text{môtho} & \text{môtho} & \rightarrow \text{môtho-} \\
\text{môthi} & \rightarrow \text{môthi} & \text{môthi} & \rightarrow \text{môthi-} \\
\text{môthê} & \rightarrow \text{môthê} & \text{môthê} & \rightarrow \text{môthê-} \\
\end{align*}
\]

The morphophonemic changes in the adjectives are confined to the vowels /e/ and /o/ which become raised to /e/ and /o/ when the suffix has the high vowel /i/ or /i/ or /yo/. The final consonants, c, j and s become č, j and š when the following suffix is /i/ /i/ or /e/, /e/.

piso ‘foolish’ but piši, piši.
To this group belong adjectives of the following nature:—

giḍḍo short   kuḍḍo blind
thoṭo lame    dhāyo white
hirvo green   thoḍo few
tamḍo red     pylo first
jaṇṭo old     nāvo new
ponno old     bhāllo full
rikamo empty  suko dry
olo wet       vakḍo crooked
šaṇo wise     lajkuro shy
himṭo stingy  lucco clever
nilo blue     həḍduvo yellow
siglo all

To the group of unchangeable adjectives belong:—

Ihan small     unc    tall
aḷi lazy       huṣar  clever
sunders beautiful   ghana  dirty
ghaṭṭe hard     gərəm  hot
hun hot        thin    cold
səst cheap     mharəg expensive
barik thin     daṭ    thick
jəḍ heavy      əšakt weak
vhaḍ big       kithiṅ hard
mou soft       lamb  long
rund broad     sərəl  straight
vayt† bad       kurup ugly
gərib poor     raṇti wild
šur brave      gad    sweet
koḍu bitter

3. Pronouns

The pronouns in this dialect show a close similarity to the other Kōṅkāṇi dialects and are given below with the usual classification.

1. Personal Pronouns

   First  hāv  I  ami  we
   Second tū  thou tumi  you
The functions of the third person pronoun is performed by two sets, one indicating a remote object and the other a proximate object. These distinguish between the three genders in the singular and plural.

**Remote 'that'**
- M. to  
- F. ti  
- N. tē

**Proximate 'this'**
- M. ho  
- F. hi  
- N. hē

**Other Pronouns are**

**Interrogative:**
- kon ‘who’, kona (k) ‘whom’ konalo ‘whose’
- kitē ‘what’ kityak ‘why’

**Relative:**
- jo ~ ji ~ jē ‘who’

**Reflexive:**
- apun ‘oneself’, aple, aplya
- kēso, kēši, kēšē ‘how’
The declension of the pronouns is given below:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ḥāv</td>
<td>hayē</td>
<td>ṁ(h)aka</td>
<td>mājani</td>
<td>magel-maj-</td>
<td>majer</td>
<td>maja-</td>
</tr>
<tr>
<td>tū</td>
<td>tuyē</td>
<td>tuka</td>
<td>tujani</td>
<td>tugel-tuj-</td>
<td>tujeř</td>
<td>tuja-</td>
</tr>
<tr>
<td>to</td>
<td>teņi</td>
<td>tēka</td>
<td>teğel-tej-</td>
<td>tej-</td>
<td>tejeř</td>
<td>teja-</td>
</tr>
<tr>
<td>ti</td>
<td>tiyen</td>
<td>tiyek</td>
<td>tiyel-tij-</td>
<td>tičer</td>
<td>tija-</td>
<td></td>
</tr>
<tr>
<td>tē</td>
<td>teņi</td>
<td>tēka</td>
<td>teğel-tej-</td>
<td>tej-</td>
<td>tejeř</td>
<td>teja-</td>
</tr>
<tr>
<td>ami</td>
<td>ami</td>
<td>amka</td>
<td>amčačani</td>
<td>amčačani</td>
<td>amčer</td>
<td>amča-</td>
</tr>
<tr>
<td>tumi</td>
<td>tumi</td>
<td>tumka</td>
<td>tumčani</td>
<td>tumčani</td>
<td>tumčer</td>
<td>tumča-</td>
</tr>
<tr>
<td>te</td>
<td>temi</td>
<td>tyamka</td>
<td>temgel-temc-</td>
<td>temčer</td>
<td>tyamča-</td>
<td></td>
</tr>
<tr>
<td>tyo</td>
<td>temi</td>
<td>tyamka</td>
<td>temgel-temc-</td>
<td>temčer</td>
<td>tyamča-</td>
<td></td>
</tr>
<tr>
<td>tī</td>
<td>temi</td>
<td>tyamka</td>
<td>temgel-temc-</td>
<td>temčer</td>
<td>tyamča-</td>
<td></td>
</tr>
</tbody>
</table>
Other pronouns follow closely the declension of the remote demonstrative to \( \sim \, tì \sim \, tê \).

The genitive base is used to form the required adjectival form with the addition of the makers of gender number and oblique.

\[
\begin{array}{llll}
M. & o & e \\
F. & i & ya & ya- \\
N. & ĝ & ĭ \\
\end{array}
\]

with the usual morphophonemic changes of \( c/č \ j/ǰ \) and \( s/š \). Hence we get forms like

- majo \sim maǰi \sim maė \quad \text{my}
- amco \sim amči \sim amčė \quad \text{our}
- tugelo \sim tugeli \sim tugelė \quad \text{your}

The oblique form often loses its final /a/ before post-positions:

- majkædæn
- hyaǰ-šivay \quad \text{‘without it’}
- amčkædæn

Sometimes the vowel is /i/ in place of /a/:

- majibærobær

The genitive forms in -1- often drop their suffix when a word follows it, with the result that a single form is used for all genders and numbers:

- mage čeďo \quad \text{my son}
- mage aviy \quad \text{my mother}
- mage čeďû \quad \text{my daughter}
- amge pustæk \quad \text{our book}
- amge pustækâ \quad \text{our books}.
The following frequent pronominal adverbs should be noted:

<table>
<thead>
<tr>
<th>hinğa</th>
<th>here</th>
<th>thinga</th>
<th>there</th>
<th>khɔy</th>
<th>where</th>
</tr>
</thead>
<tbody>
<tr>
<td>hikデン</td>
<td>here</td>
<td>tekデン</td>
<td>there</td>
<td>khɔɛŋkɔデン</td>
<td>where</td>
</tr>
<tr>
<td>əso</td>
<td>like this</td>
<td>təso</td>
<td>like that</td>
<td>kəso</td>
<td>like what</td>
</tr>
<tr>
<td>yedo</td>
<td>this much</td>
<td>tedo</td>
<td>that much</td>
<td>kedo</td>
<td>how much</td>
</tr>
<tr>
<td>ɨtlɛ</td>
<td>this much</td>
<td>ɨtlɛ</td>
<td>that much</td>
<td>ɨtlɛ</td>
<td>how much</td>
</tr>
<tr>
<td>ikɗe̱can</td>
<td>from here</td>
<td>tikɗe̱can</td>
<td>from there</td>
<td>khɔŋcdn</td>
<td>from where</td>
</tr>
<tr>
<td>jȅnna</td>
<td>when</td>
<td>tɛnna</td>
<td>then</td>
<td>kanna</td>
<td>when</td>
</tr>
</tbody>
</table>
4. **Numerals**

The common numerals in this dialect are as follows:—

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Romanization</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>ek</td>
<td>1</td>
<td>1/2</td>
</tr>
<tr>
<td>don</td>
<td>2</td>
<td>1/4</td>
</tr>
<tr>
<td>tin</td>
<td>3</td>
<td>1/8</td>
</tr>
<tr>
<td>čar</td>
<td>4</td>
<td>1/16</td>
</tr>
<tr>
<td>pāc</td>
<td>5</td>
<td>1/32</td>
</tr>
<tr>
<td>si</td>
<td>6</td>
<td>1/64</td>
</tr>
<tr>
<td>sat</td>
<td>7</td>
<td>1/128</td>
</tr>
<tr>
<td>aṭ</td>
<td>8</td>
<td>1/256</td>
</tr>
<tr>
<td>nēu</td>
<td>9</td>
<td>1/512</td>
</tr>
<tr>
<td>dha</td>
<td>10</td>
<td>1/1024</td>
</tr>
<tr>
<td>ikra</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>bara</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>tera</td>
<td>13</td>
<td></td>
</tr>
<tr>
<td>cēvda</td>
<td>14</td>
<td></td>
</tr>
<tr>
<td>pendra</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>sołā</td>
<td>16</td>
<td></td>
</tr>
<tr>
<td>sētra</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>oṭhra</td>
<td>18</td>
<td></td>
</tr>
<tr>
<td>ikonis</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>is</td>
<td>20</td>
<td></td>
</tr>
<tr>
<td>tis</td>
<td>30</td>
<td></td>
</tr>
<tr>
<td>čalis</td>
<td>40</td>
<td></td>
</tr>
<tr>
<td>pannas</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>sat</td>
<td>60</td>
<td></td>
</tr>
<tr>
<td>sēttir</td>
<td>70</td>
<td></td>
</tr>
<tr>
<td>əyši</td>
<td>80</td>
<td></td>
</tr>
<tr>
<td>nēvvad</td>
<td>90</td>
<td></td>
</tr>
<tr>
<td>šembir</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td>cēvt vāṭo</td>
<td>1/4</td>
<td></td>
</tr>
</tbody>
</table>

5. **Verbs**

The data collected for this dialect consists of 265 verbal roots of which nearly sixty per cent are disyllabic. Only 6 are found to be trisyllabic and all the remaining are
monosyllabic in form. It is convenient to classify them into two groups.

(i) Those ending in the suffix /-ay/; in a few cases it is found to be /-ay/ or /-iy/.

(ii) Those which lack this suffix or ending.

This classification agrees with the above division based on the syllabic structure of the roots. Roots of group (i) are mostly polysyllabic while those of the second group are generally monosyllabic. There is also some amount of semantic correlation as well. Roots of group (i) are either causatives or transitives while roots of the second group are both intransitives and transitives but not causatives.

The roots can be further classified according to their syllabic patterns

VC. (6 roots).

- utth to get up
- oḍ to pull
- ok to vomit
- uḍ to fly

VCC.

- ayk to hear

CV. (7 roots).

- ja to happen
- di to give
- kha to eat
- pi to drink

CVC. (about 100 roots).

- kər to do
- has to laugh
- thuk to spit
- cab to bite
- gay to sing

CVCC. (4 roots).

- rand to cook
- band to build
- pind to spin
- sang to tell
V-CVC. (12 roots).
  ičar   to ask
  ukal   to lift
  apəy   to call
  uləy   to speak

VC-CVC. (9 roots).
  ukłəy  to boil
  isrəy  to forget
  aynəy  to hear
  ubrəy  to steam

CV-CVC. (36 roots).
  hatar  to spread
  lajəy  to blush
  haley  to move
  buďəy  to sink

CVC-CVC. (38 roots)
  balgiy  to keep
  šipəy  to sprinkle
  khəryəy  to spend
  cəmkəy  to walk

CV-CVC-CVC. (6 roots).
  dhagdəgay  to kindle
  humkałəy  to hang
  pirgələy  to twist
  godgədəy  to thunder

In this dialect it is not possible to distinguish between
the causative and the transitive forms as the suffix /əy/
is freely used in the Imperative II p. Sg. which is taken
as the basic form of the root. Thus we have alternate
forms like:—

  thuk ~ thukəy  spit
  hal ~ haləy  move
  ayn ~ aynəy  hear
  katər ~ katəray  cut
gal ~ gaḷay    filter
mel ~ meḷay    gather
ukol ~ ukḷay    lift
səməj ~ səməjəy    understand
bhi ~ bhiy    fear

The roots shows the following morphophonemic changes before the various suffixes of the tenses or moods. Most of them are of an assimilatory nature, which is either complete or partial. In some cases this assimilation is found to be optional, forms with and without it being used.

(i) When the suffix begins with a voiceless stop the final voiced consonant of the root becomes devoiced.

nid-    to sleep
 cab-    to hit
 sod-    to search
 phug-    to swell

(ii) If the final consonant is a retroflex it changes the following dental into a retroflex:

avaḷ    to like
 padaḷ    to fall
 sod-    to leave
 haḍ-    to bring
 raḍ-    to weep

(iii) When followed by a dental lateral /l/ the dental trill /r/ of the root gets assimilated to the lateral.

mar-    to kill
 dhər-    to hold
 davər-    to place
 isər-    to forget

(iv) If the final consonant of the root is a retroflex sound it changes the following dental lateral into a retroflex and gets assimilated to it:

cəḍ-    to climb
ghəḍ-    to happen
 haḍ-    to bring
 mhan-    to say
 sod-    to leave
(v) When followed by a dental voiceless stop the voiceless or voiced dental affricate becomes a dental stop or the dental fricative:

- vac- to read vattalō
- vac- to read vastā
- nac- to dance nattale
- vāc- to go vāstā
- mej to count mēstā

(vi) When followed by a dental nasal /n/ the dental lateral or trill of the root becomes a nasal:

- kor- to do kōnn
- ičar- to ask ičann
- mar- to kill mann
- ghal- to put ghann

(vii) If the final consonant of the root is a retroflex stop, it changes the following dental nasal into the retroflex nasal and gets assimilated to it:

- kad- to pull kānn
- sod- to leave soñn
- had- to bring hañn
- ped- to fall poñn

(viii) If the root ends with a cluster of a nasal and a homorganic stop following it, the stop is lost before a suffix beginning with a consonant:

- tāreŋ- to float tāreŋtolo
- band- to build bantā
- rand- to cook ranlē
- thamb- to stop thamtay

Paradigms of an intransitive, a transitive and the substantive verb 'to be' are given in full to get a general view of the verbal system of the language.

Intransitive verb
nid- to sleep

Present
I P. nittā nittā nittay
II P. nitta nitta nittay
III P. nitta nitta nittay
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<th>Case</th>
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**Transitive Verb**

**kha—to eat**

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Imperative Negative

| II P. | khaubiṇa | khaubiṇay }

Potential Negative khaynayō

Present Participle khat

Past Participle khayillo

Infinitive khaubi

Infinitive of purpose khaubik

Gerund khaun

Converb of concomitant action khatana

Verbal noun khavep

Substantive verb “to be”

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<td>aslele</td>
<td>aslele</td>
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</tr>
<tr>
<td>II P.</td>
<td>M.</td>
<td>aslelo</td>
<td>aslele</td>
</tr>
<tr>
<td></td>
<td>F.</td>
<td>asleli</td>
<td>aslelyo</td>
</tr>
<tr>
<td></td>
<td>N.</td>
<td>aslelē</td>
<td>aslelī</td>
</tr>
<tr>
<td>II P.</td>
<td>M.</td>
<td>aslelo</td>
<td>aslele</td>
</tr>
<tr>
<td></td>
<td>F.</td>
<td>asleli</td>
<td>aslelyo</td>
</tr>
<tr>
<td></td>
<td>N.</td>
<td>aslelē</td>
<td>aslelī</td>
</tr>
</tbody>
</table>

**Future (i)**

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I P.</td>
<td>asən</td>
<td>asət</td>
<td></td>
</tr>
<tr>
<td>II P.</td>
<td>asət</td>
<td>asət</td>
<td></td>
</tr>
<tr>
<td>III P.</td>
<td>asət</td>
<td>asət</td>
<td></td>
</tr>
</tbody>
</table>

(ii)

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I P.</td>
<td>M.</td>
<td>astolō</td>
<td>astole</td>
</tr>
<tr>
<td></td>
<td>F.</td>
<td>astolē</td>
<td>astoli</td>
</tr>
<tr>
<td></td>
<td>N.</td>
<td>astolē</td>
<td>astoli</td>
</tr>
<tr>
<td>II P.</td>
<td>M.</td>
<td>astolo</td>
<td>astole</td>
</tr>
<tr>
<td></td>
<td>F.</td>
<td>astolī</td>
<td>astolyo</td>
</tr>
<tr>
<td></td>
<td>N.</td>
<td>astolē</td>
<td>astoli</td>
</tr>
<tr>
<td>III P.</td>
<td>M.</td>
<td>astolo</td>
<td>astole</td>
</tr>
<tr>
<td></td>
<td>F.</td>
<td>astolī</td>
<td>astolyo</td>
</tr>
<tr>
<td></td>
<td>N.</td>
<td>astolē</td>
<td>astoli</td>
</tr>
</tbody>
</table>

**Habitual past**

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I P.</td>
<td>M.</td>
<td>astalō</td>
<td>astale</td>
</tr>
<tr>
<td></td>
<td>F.</td>
<td>astalē</td>
<td>astali</td>
</tr>
<tr>
<td></td>
<td>N.</td>
<td>astalē</td>
<td>astali</td>
</tr>
<tr>
<td>II P.</td>
<td>M.</td>
<td>astalo</td>
<td>astale</td>
</tr>
<tr>
<td></td>
<td>F.</td>
<td>astali</td>
<td>astalyo</td>
</tr>
<tr>
<td></td>
<td>N.</td>
<td>astalē</td>
<td>astali</td>
</tr>
<tr>
<td>III P.</td>
<td>M.</td>
<td>astalo</td>
<td>astale</td>
</tr>
<tr>
<td></td>
<td>F.</td>
<td>astali</td>
<td>astalyo</td>
</tr>
<tr>
<td></td>
<td>N.</td>
<td>astalē</td>
<td>astali</td>
</tr>
</tbody>
</table>

**Habitual present**

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I P.</td>
<td>astā</td>
<td>astay</td>
<td></td>
</tr>
<tr>
<td>II P.</td>
<td>asta</td>
<td>astay</td>
<td></td>
</tr>
<tr>
<td>III P.</td>
<td>asta</td>
<td>astay</td>
<td></td>
</tr>
</tbody>
</table>
Present Neg. na
Past Neg. nhū
Conditional nastolō etc.,
aslyar

Verb 'to become'

Past Sg. Pl.
I P. M. jalō FN jalē M jale FN jali
II P. M jalo F jali, N jalē jale F jalyo N jali
III P. M jalo jale
F jali jalyo
N jalē jalī

Future
I P. jain jait
II P. jait jait
III P. jait jait

Conditional jalyār

An analysis of the preceding paradigms shows that the
dialect distinguishes between the tenses, present, simple
past, habitual past, pluperfect and future. It has further
the following moods: imperative, potential, conditional and
subjunctive. There are negative forms of present, past,
future, imperative, and potential. The verb also differen-
tiates between the three persons, first, second and third,
and three genders, masculine, feminine and neuter,
besides the two numbers, singular and plural. There are
also traces of the perfect tense though no full paradigm
could be obtained, the sense being usually expressed by
a verbal phrase.

The complex way in which these various grammatical
categories intersect each other makes it necessary to
divide the forms of the various tenses and moods into
group according to the way in which these are combined
to form a complete paradigm. In addition, the transitive
and intransitive verbs show a difference in the formation
of the two past tenses, there being no such difference in
the other tenses and moods. It is convenient to set up
five groups of these paradigms as follows:

Group 1 is the most complex and distinguishes
between three persons, three genders and two numbers.
It includes in the case of intransitive verbs, the past,
pluperfect, past habitual, future, potential and future negative, in the case of transitive verbs, past habitual, future, potential and future negative. Though theoretically there should be as many as $3 \times 3 \times 2$ forms, actually only 7 forms are formally distinguished and in case of feminine plural there are two alternative forms in the first and second person. The formal distinction is confined to the person-gender-number markers at the end. The scheme for this group is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I P.</td>
<td>M.</td>
<td>o</td>
</tr>
<tr>
<td></td>
<td>F.</td>
<td>é</td>
</tr>
<tr>
<td></td>
<td>N.</td>
<td>é</td>
</tr>
<tr>
<td>II P.</td>
<td>M.</td>
<td>o</td>
</tr>
<tr>
<td></td>
<td>F.</td>
<td>i</td>
</tr>
<tr>
<td></td>
<td>N.</td>
<td>é</td>
</tr>
<tr>
<td>III P.</td>
<td>M.</td>
<td>o</td>
</tr>
<tr>
<td></td>
<td>F.</td>
<td>i</td>
</tr>
<tr>
<td></td>
<td>N.</td>
<td>é</td>
</tr>
</tbody>
</table>

Group 2 makes no distinction between the three persons, but keeps the three genders and two numbers apart, showing six different forms. Here are included the past and the pluperfect forms of transitive verbs. The markers of gender and number are:

<table>
<thead>
<tr>
<th></th>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
<td>o</td>
<td>e</td>
</tr>
<tr>
<td>F.</td>
<td>i</td>
<td>yo</td>
</tr>
<tr>
<td>N.</td>
<td>é</td>
<td>í</td>
</tr>
</tbody>
</table>

which are identical with those of the adjectives.

Group 3 makes a distinction of the three persons and two numbers but no distinction of gender. Actually only three forms are formerly different, all the plural forms being the same and there is a single contrast in the singular between the first person against the second and the third together. The endings naturally mark person and number. The group is confined to the present of both transitive and intransitive verbs.
Group 4 distinguishes only the singular and plural numbers, both the person and gender being unmarked. Here are included the imperative, imperative negative and the negative forms of present and past of both transitive and intransitive verbs.

Group 5 shows only a single form and includes the conditional of transitive and intransitive verbs, as also, the potential negative and the subjunctive of both types of verbs.

A detailed statement of the formation of these paradigms with indication of the allomorphic changes involved is given below:—

**Present**

Both Tr. and Intr. roots follow the same pattern. The tense marker is /t/ which shows the allomorph /ti/ after a retroflex consonant. This is followed by the markers of person and number which are:

- I P. sg.  á
- II P, III P. sg.  a
- I, II, III P. pl.  ay

**Examples:**

<table>
<thead>
<tr>
<th>Root</th>
<th>Meaning</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>di-</td>
<td>to give</td>
<td>ditā</td>
<td>I give</td>
</tr>
<tr>
<td>dis-</td>
<td>to appear</td>
<td>dista</td>
<td>it appears</td>
</tr>
<tr>
<td>avād-</td>
<td>to like</td>
<td>avāṭṭa</td>
<td>he likes</td>
</tr>
<tr>
<td>in-</td>
<td>to weave</td>
<td>inṭa</td>
<td>he weaves</td>
</tr>
<tr>
<td>bhi-</td>
<td>to fear</td>
<td>bhitay</td>
<td>we fear</td>
</tr>
<tr>
<td>kār-</td>
<td>to do</td>
<td>kārtay</td>
<td>you do</td>
</tr>
<tr>
<td>ut-</td>
<td>to get up</td>
<td>utṭā</td>
<td>I get up</td>
</tr>
</tbody>
</table>

The following peculiarity should be noted.

- voc- to go vāyaṭa he goes

**Simple Past**

In this tense the tr. and the Intr. verbs follow different patterns. While in case of the transitive verbs the form agrees with the objects in case of the intransitive verbs if agrees with the subject. The gender-number markers of the transitive verbs are identical with the third person
markers of the intransitive verbs, which, in addition, show markers for the first person, those for the second person being identical with the third. This can be shown by rearranging them in the following manner.

<table>
<thead>
<tr>
<th>I P</th>
<th>M.</th>
<th>Tr.</th>
<th>Intr.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>F.</td>
<td>lō</td>
<td>le</td>
</tr>
<tr>
<td></td>
<td>N.</td>
<td>lē</td>
<td>lyo ~ li</td>
</tr>
<tr>
<td></td>
<td></td>
<td>lē</td>
<td>li</td>
</tr>
</tbody>
</table>

| II, III P. | M. | Tr. | Intr. |
|            | F. |     |       |
|            | N. | lō  | le    |
|            |    | lī  | lyo   |
|            |    | lē  | li    |

The past tense morpheme is /l/ which shows an allomorph /j/ which invariably occurs if the root ends in /l/ and optionally after roots ending in /d/ and /n/.

Examples:—

- bas- to sit
- pad- to fall
- had- to bring
- pələy- to see
- isər- to forget
- uḍəy- to throw
- ut- to get up

- bəslo he sat
- pədlə I fell
- həllə you brought
- pələyli she was seen
- isəllə I forgot
- uḍəylo they were thrown
- utlo you got up

The following peculiarities should be noted:—

- mar- to kill
- ičar- to ask
- ye- to come
- vər- to carry
- ja- to go

- malli she was killed
- ičalla it was asked
- yeylo he came
- vəylo it was carried
- geli she went

II 5952—6a
Pluperfect

This formation resembles the past tense in most respects. The markers at the end are the same as for the simple past and their distribution is identical. The allomorph changes of the roots remain the same. The morpheme of the pluperfect can be stated to be /əll/ which shows an allomorph /ił/ which occurs when the base ends in either a vowel or a semi-vowel. One can also further subdivide it into the two morphemes, /əl/ of perfectivity and /l/ of the past tense, occurring in this order. The suffixes are:

<table>
<thead>
<tr>
<th>I P</th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
<th>Tr.</th>
<th>Intr.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>əllə</td>
<td>əllē</td>
<td>əll</td>
<td>əllō</td>
<td>əlle</td>
</tr>
<tr>
<td></td>
<td>əllē</td>
<td>əllē</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>II, III P</th>
<th>M.</th>
<th>F.</th>
<th>N.</th>
<th>Tr.</th>
<th>Intr.</th>
</tr>
</thead>
<tbody>
<tr>
<td>əllo</td>
<td>əlli</td>
<td>əllē</td>
<td>əllē</td>
<td>əlle</td>
<td></td>
</tr>
<tr>
<td>əllı</td>
<td>əllyo</td>
<td>əllı</td>
<td>əllı</td>
<td>əllı</td>
<td></td>
</tr>
</tbody>
</table>
Examples:—

bas- to sit baselīlo he had sat
ye- to come yeyllī she had come
kăr- to do kelli it has been done
saŋg- to tell saŋgollē it had been told
nes- to wear neselīlo you had worn
melāy- to earn melāyllīlo we (F) had earned
nid- to sleep nidalīlo he had slept
ulāy- to speak ulāyllīlo he had spoken

Habitual Past

The transitive and intransitive verbs follow the same pattern, both distinguishing all the three persons. The markers of person, gender and number are the same as those of the past tense, but the verbal roots do not show the same allomorphs. The morpheme for this tense can be postulated as /tal/ which has an allomorph /ṭal/ after the retroflex consonant of the base.

Examples:—

rav- to remain ravtali she used to stay
kər- to do karīlo he used to do
vəc- to go vəytalē it used to go
ye- to come yeṭalyo they used to come
raḍ- to weep raṭṭalē it used to weep
vac- to read vastalī he used to read
bheṭ- to meet bheṭtalō I used to meet
vəc to go vəytalī she used to go
nha- to bathe nhatvalo he used to bathe
dis- to appear distalē it used to appear
kaḍ- to draw kaṭṭalē they used to draw
pəd- to fall paṭṭalē it used to fall
avaḍ- to like avaṭṭalī they used to like
bhōv- to wander bhōvṭalō I used to wander

Future

Both transitive and intransitive verbs have the same pattern. Moreover the formation is very close to the habitual past. It is distinguished from it by the present
of the vowel /ə/ or /ɔ/ in place of /a/ of the other. In addition the future favours the ending /i/ for feminine plural in the first and second person where the other shows /yo/.

The morpheme of the future can be set up as /təl/ which shows the allomorph /tɔl/ when the following marker has the vowel /o/. As in other cases, the dental gets retroflexed after retroflex sound of the root-ending. Thus we have /tɔl ~ ʈɔl, ~ təl ~ ʈəl/

Examples:—

<table>
<thead>
<tr>
<th>Konkan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>iĉar-</td>
<td>to ask</td>
</tr>
<tr>
<td>ghal-</td>
<td>to put</td>
</tr>
<tr>
<td>mhən-</td>
<td>to say</td>
</tr>
<tr>
<td>kəl-</td>
<td>to know</td>
</tr>
<tr>
<td>vec-</td>
<td>to go</td>
</tr>
<tr>
<td>vac-</td>
<td>to read</td>
</tr>
<tr>
<td>kar-</td>
<td>to do</td>
</tr>
<tr>
<td>di-</td>
<td>to give</td>
</tr>
</tbody>
</table>

It may be useful to compare a few forms of the future and habitual past:—

<table>
<thead>
<tr>
<th>Konkan</th>
<th>Future</th>
<th>Habitual Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>ye-</td>
<td>to come</td>
<td>yetələ</td>
</tr>
<tr>
<td>kər-</td>
<td>to do</td>
<td>kərtəli</td>
</tr>
<tr>
<td>ghe-</td>
<td>to take</td>
<td>ghetələ</td>
</tr>
<tr>
<td>avəd-</td>
<td>to like</td>
<td>avəttəli</td>
</tr>
<tr>
<td>sang-</td>
<td>to tell</td>
<td>saňtəle</td>
</tr>
</tbody>
</table>

Imperative

Both types of verbs show the same pattern. As the imp. II p. sg. is taken as the base of the root, it is naturally identical with it. Only the forms of the 2nd person are admitted and the plural is marked by the addition of the suffix /ay/ to the singular.

Examples:—

<table>
<thead>
<tr>
<th>Konkan</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ayk-</td>
<td>to hear</td>
</tr>
<tr>
<td>sang-</td>
<td>to tell</td>
</tr>
<tr>
<td>ghe-</td>
<td>to take</td>
</tr>
<tr>
<td>nid-</td>
<td>to sleep</td>
</tr>
</tbody>
</table>
There is an alternative form in the plural which ends in -t instead of -y

\[ \text{ght} \sim \text{gy} \]
\[ \text{ayk} \sim \text{ayy} \]

As noted earlier many transitive verbs add -øy in the singular.

Potential

The pattern of the potential is the same for both the Tr. and Intr. verbs. The forms show the same type of distinctions as in the past tense, the construction being like that of the intrasitive as well as transitive verbs.

The suffix of the potential is /c~č/; c occurs before the vowel /o/ of masculine, but /č/ occurs before /o/ of the feminine plural. In all other cases /č/ alone occurs.

The dental stop or sibilant of the root gets assimilated to the suffix /č/ while after a root ending in a vowel, /y/ or /v/ is added before it. The final /øy/ of the root changes into /oy/ before this suffix.

Examples:—

<table>
<thead>
<tr>
<th>Root</th>
<th>Verb</th>
<th>Transitive Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>rav-</td>
<td>to remain</td>
<td>should remain</td>
</tr>
<tr>
<td>mil-</td>
<td>to get</td>
<td>should get</td>
</tr>
<tr>
<td>kær-</td>
<td>to do</td>
<td>should be done</td>
</tr>
<tr>
<td>bős-</td>
<td>to sit</td>
<td>should sit</td>
</tr>
<tr>
<td>nid-</td>
<td>to sleep</td>
<td>should sleep</td>
</tr>
<tr>
<td>kha-</td>
<td>to eat</td>
<td>should be eaten</td>
</tr>
<tr>
<td>ghe-</td>
<td>to take</td>
<td>should be taken</td>
</tr>
<tr>
<td>kha-</td>
<td>to eat</td>
<td>he should eat</td>
</tr>
</tbody>
</table>

Conditional

There is a single form for the conditional which ends in -lyar which changes to -lyar when a retroflex consonant preceds with the usual assimilation.

Examples:—

<table>
<thead>
<tr>
<th>Root</th>
<th>Verb</th>
<th>Transitive Verb</th>
</tr>
</thead>
<tbody>
<tr>
<td>pæd-</td>
<td>to fall</td>
<td>if fallen</td>
</tr>
<tr>
<td>ičar-</td>
<td>to ask</td>
<td>if asked</td>
</tr>
<tr>
<td>rav-</td>
<td>to remain</td>
<td>if remained</td>
</tr>
</tbody>
</table>
kər- to do kelyar if done
mhen- to say mhəlləyar if said
pəḷay- to see pəḷaylyar if seen
ja- to happen jalyar if happened
cəd- to climb cəlləyar if climbed
ur- to remain ullayar if remained
ghal- to put ghayyeyar if put

Subjunctive

It shows a single form which ends in -yet or -it

as- to be asyet it may be
sod- to leave sodyet may leave
pəkəd- to catch pəkdyet may catch
gəd- to happen gədyet may happen
ye- to come yeyt may come
ičar- to ask ičarit may ask
mar- to kill marit may kill

Present negative

The singular adds /na/ and the plural /nay/

vac- to go vəsna vəsnay
vac- to read vacna vacnay
ayk- to hear aynna aynnay
bas- to sit bəsna bəsnay
kər- to do kənna kənnay
dis- to appear disna disnay
di- to give dina dinay
šək- to be able šəkna šəknay

Past negative

The original suffix must have been /na/ and /nay/ added to the past base ending in /l/. But it is assimilated to the preceding /l/ which gets geminated /ll/ or /l/ and the following vowel become nasalised.

mhen- to say mhəllələ mhəllələy
pəḷay- to see pəḷayllə pəḷaylləy
vac- to read vaclə vacləy
ja- to happen jallə jalləy
MORPHOLOGY

ye- to come yeylla yeyllay
soqay- to leave soqaylna soqaylnay
ur- to remain ulla ullay
mel- to get melna melnay
ayk- to hear aykallay aykallay
dis- to appear disellas disellay
ghal- to put ghaylla ghayllay
ped- to fall pedlla pedllay
bhvar- to fill bhellla bhellay

Future Negative

The future negative is formed by simply adding to the forms of the potential the negative suffix /na/ for both singular and plural. This is so because the number is already expressed by the preceding form.

vac- to go vaycona he will not go
ye- to come yevcona he will not come
vac- to read vaccona he will not read
bess- to sit bescona he will not sit

To form the negative imperative, naka and naky are added to the simple infinitive form ending in -u or to the simple root.

mhan- to say mhanaka mhanakay
uley- to speak uleyaka uleyakay
ye- to come yeynaka yeynakay
katam- to cut katanaka katanakay
ghe- to take gheynaka gheynakay
nid- to sleep nidnaka nidnaky

Potential Negative

It has a single form which is formed by adding /nayo/ to the root.

nid- to sleep nidnayo
bess- to sit bessnayo
kha- to eat khaynayo
The verb in this dialect gives rise to a number of non-finite forms which are used to build verbal phrases of greater complexity. These include two participles, present and past, a gerund, a verbal noun, an infinitive, a converb of concomitant action, one of non-concomitant action, and one of immediately proceeding action. A description of these formations is given below.

**Present Participle**

It is formed by adding to the root /at/ which has an allomorph /t/ after roots ending in vowels. It has another allomorph /it/ which occurs after a few roots ending in consonants and those which end in /ay/.

<table>
<thead>
<tr>
<th>Root</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>vac-</td>
<td>to read</td>
<td>vacət</td>
</tr>
<tr>
<td>rak-</td>
<td>to watch</td>
<td>rakət</td>
</tr>
<tr>
<td>ic-</td>
<td>to pick up</td>
<td>icət</td>
</tr>
<tr>
<td>has-</td>
<td>to laugh</td>
<td>hasət</td>
</tr>
<tr>
<td>vad-</td>
<td>to serve food.</td>
<td>vadət</td>
</tr>
<tr>
<td>kha-</td>
<td>to eat</td>
<td>khat</td>
</tr>
<tr>
<td>gay-</td>
<td>to sing</td>
<td>gayt</td>
</tr>
<tr>
<td>mar-</td>
<td>to kill</td>
<td>marit</td>
</tr>
<tr>
<td>ik-</td>
<td>to sell</td>
<td>ikit</td>
</tr>
<tr>
<td>pəloy-</td>
<td>to see</td>
<td>pəlit</td>
</tr>
</tbody>
</table>

**Past Participle**

The forms of either the simple past or of the pluperfect can be used as past participles in which case they agree with the noun in gender and number. They are thus identical with the forms of the third person.

<table>
<thead>
<tr>
<th>Root</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kello</td>
<td>i</td>
<td>é</td>
</tr>
<tr>
<td>dəvəllo</td>
<td>i</td>
<td>é</td>
</tr>
<tr>
<td>sollo</td>
<td>i</td>
<td>é</td>
</tr>
<tr>
<td>ullo</td>
<td>i</td>
<td>é</td>
</tr>
<tr>
<td>dillo</td>
<td>i</td>
<td>é</td>
</tr>
<tr>
<td>khayillo</td>
<td>i</td>
<td>é</td>
</tr>
<tr>
<td>čhaplo</td>
<td>i</td>
<td>é</td>
</tr>
<tr>
<td>pillo</td>
<td>i</td>
<td>é</td>
</tr>
<tr>
<td>nidəllo</td>
<td>i</td>
<td>é</td>
</tr>
</tbody>
</table>
**Gerund** or adverb of completed action.

There are a number of ways in which this form is formed. One way is to add /-un/ to the root:

- rav- → ravun standing
- vat- → vaṭun distributing
- ik- → ikun selling
- vae- → vasun going
- ghe- → gheun taking
- ic- → icun picking up
- cab- → cabun biting
- sod- → sodun searching

In some cases the suffix is /-on/.

- nha- → nhavon bathing
- ye- → yovn coming
- saug- → saŋgon telling
- ghe- → gheon taking
- ut- → uton getting up
- səməj- → səmjon understanding
- ayk- → aykon hearing
- dis- → dison appearing
- mhən- → mhənon saying

Roots ending in /-əy/ change it to /ov/ which is followed by -n

- pələy- → pəlovn seeing
- apəy- → apovn calling
- uləy- → ulovn saying
- bəsəy- → bəsovvn sitting
- uðəy- → uðovn lifting
- kələy- → kəlovn knowing
- petəy- → petovn kindling

The following roots add /n/ with many changes in the roots.

- kər- → konn doing
- bhi- → bhin fearing
- ičar- → ičann asking
mar-    man    beating
di-     din     giving
dkad-   kanna    drawing
pad-    panna    falling
ghal-   ghan    putting
toc-    ton    breaking
bhwar-  bhonn    filling
hadd-   hanna    bringing
ye-     yen     coming
vhar-   vhon    carrying
pakad-  pakonn    catching
dhwar-  dhonn    holding

There are a number of verbal nouns which can be formed from the roots. There is one in /-ne/:

ulavne ‘speaking’, ghurkane ‘threatening’

There is another ending in /-ap/:

khavap    to eat    kha-
mavar    to die    mar-
haadap    to bring    had-

All verbal entries in the vocabulary are given in this form.

Infinitive

This is usually a form of dative in /-k/ of the verbal nouns. Very often the /k/ is lost in use giving rise to two forms as follows:—

ghe-    ghevpak    ghep
vin-     vinpakh    vipa
kad-    kadpakh    kapak
kha-    khavpak    khvp
mar-    marpak    mrap
nac-    nacpak    nacp
sang    sangpak    sap
mahan-  mahnpak    mhpap
Another form of the infinitive is formed by adding k to the form of the root ending in -ū.

- kha-  to eat
- pi-  to drink
- ja-  to happen

A "converb of non-concomitant action" is formed by adding to the root -ū or -ō

- ye-
- tēpas-
- kha-
- kar-
- gil-
- od-
- mhēn-
- saṅg-
- ičar-
- dis-
- mag-
- cēmēk-
- nac-
- hal-
- pēd-
- rēd-
- suk-
- mhēn-

A "converb of concomitant action" is formed by adding /-tā/ or /tēna/

- ye-
- vēc-
- as-

A gerundive or verbal adjective is formed by adding /co ~ či ~ čē/ to the root according to the gender, which further shows an oblique form in /-ca/.

- ye-  yevco ~ či ~ čē
- kha-  khavco ~ či ~ čē
- rav-  ravco ~ či ~ čē
A form formed by adding /-tāric/ to the root expresses that the next action immediately follows the one expressed by it. —

<table>
<thead>
<tr>
<th>Root</th>
<th>Affix</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>kər-</td>
<td>/-kərcətāric/</td>
<td>kərcətāric</td>
</tr>
<tr>
<td>san-</td>
<td>/-sangcətāric/</td>
<td>sangcətāric</td>
</tr>
<tr>
<td>di-</td>
<td>/-divcətāric/</td>
<td>divcətāric</td>
</tr>
<tr>
<td>vhar-</td>
<td>/-vharcətāric/</td>
<td>vharcətāric</td>
</tr>
<tr>
<td>ghe-</td>
<td>/-ghcvcətāric/</td>
<td>ghcvcətāric</td>
</tr>
<tr>
<td>mel-</td>
<td>/-melovcətāric/</td>
<td>melovcətāric</td>
</tr>
<tr>
<td>pav-</td>
<td>/-pavcvətāric/</td>
<td>pavcvətāric</td>
</tr>
</tbody>
</table>
CHAPTER III

TEXTS

I

ek asli mhatari/ tiye aslo ek por/ to aslo misti/ ani ilo piso/ ek dis kit jalé/ tek disle apun lign javcë/ to aviýk ičaru laglo sigle lok lign jatay/ kit konn lign jatay/ aviýn sànglé/ bayle ek phapar maru jay/ ek muţ maru jay/ ani ek thapató maru jay/ ani bayl jau jay/ av yn vogi phakaňan mәñlé/

ek dis raja dhu nәyicher nhavčа yeylli/ tiye pәlәytәric to tiye phudyä gelо/ tiye polyar ek thapató mәllә/ thәd velan tiye tiklar ek muţ mәllи/ ti bođi rađo lagli/magir ek tiye pәţar phapar mәllо/ ani tiye nhiyi uđәyli/

magir to ghәr gelо ani aviýk sәngu laglo/ apun lign jaun yeyl mhәñн/ aviýn ičallә bayl khәyti/ ten teni sәnglә tuyә mak sәnglә aṣәllә/ phapar mann muţ mann thapató mann bayl jatay mhәñн hayә tәšәc kelә/ raja kәnnә nhiyičer yeylli/ tiye thapató mәllә/ muţ mәllи/ ani phapar mann nhiyi uđeyli/

hә ayćtәric mhatari bhili/ aplya čeďačer at sәŋkәt yәtәlә/ hә tiye kәjlә/ tejәr sәŋkәt yeu nәyә mhәņnun tini ek buda kadli/ tiyen aplya čeďya sәŋglә/ puta/ ratorat bәjәra cәl/ ani mәnбhир kхаjebхәjә ghe/ ani thiŋčәn ti üvәt yo/ ani phalъavәyli hи icat cәl/ ani koni ičallәr kхаjebхәjә pavs pәðlo mhәņnun sәŋg/

tenи tәšәc kelә/ phalъovәyli kхаje bhәjі ičtәstana raja šiпayәn teh pәkәdлә ani ičallә/ raja kәnnә koni mәllә/ ten to mhәңčә laglo/ mhак kәbәr na bаba/ rәti kхаjebхәjә pavs pәðlo/ hәv kхаjebхәjі iktә/ hә tege ulовне ayкon to piș astәlo aš sәмjon šipay соǒun gele тәka/

an ek dis әšic ek bayl n❡ntе bhurgyak gheun vәytәli/ te bhurge eksәrke rәtәle/ tya ваtәn ho mhatare por vәytәlo/ teh pәlәytәric phakaňani tya baylen hәk mhәnlә/ аre bаba hеге kәn kәtәr/ тәni puň tә por thamn jalә/ pәrәt ekpәt tya baylen tәšәc mәnlә/ tәrikәy te bhurge rәdčе thamәnә/ kәn kәtәr әсе тин паči mәntәric mhatare pоrә khaɾә dislә/
アニ 健 ana kaple/ utive por bob maru
lagli/ an bob marit rajaka dey geli/ ari rajak tiyen sangle/
hatare poran mage poral kan katello/ tyaboubo ra
shipayn mhatare porak/ dhorn darbarka hadle/ rajan icalle/
are ana ya pora kan kitakatello/ ten mhatare poran
sangle/ hiyen doncar pori mha ellipse/ are ya pora kan kator/
mhak khar disline/ haye kan katello/ rajan tya bayle
icalle/ ke kor ge/ tiyen sangle haye mha ellipse khare/ pen
te phakanan/ rajan mha ellipse/ tu he mha ellipse mage/ magir
tegi kit cu/ tege cu na/ ase mhan/ rajan mhatare
porak sonon dile an/ tek takid dili porat kona kagal gheun
yeynak/ h a mhan to gharaka dee marg gheun yeu laglo/

tager ek peshro laglo/ pesharkar margaka de sakar suko
galn rakat bosello/ mhatare poran pesharkara icalle/ he
kitel/ peshkar mhanpa laglo/ ti pencaut tuk kitel/ vaten
cumkat to nite cumkey/ pun mhatare por to/ vega ravlyar
mhatare por kessel/ doncar pori ekac khabar icartoric
pesharkara yeallo rag/ teni mha ellipse ti mot manson bhava
dati/ ari gaorib manson khat khavco gober/ ase mhanon
mhatare por thing baslo/ ari ti saker khavca laglo/
pesharkara tek pado ellipse an/ raja durbarka vhayele/ ari
sigli khabor raja kanar gayli/ rajan mhatare pora icalle/
tuyel pesharkara sakar kite khayli/ ten teni sangle/ he kitel
mhan pesharkara icallyar to mhanpa laglo hi mot manson
khavpa mati/ ase mantaeric haye to thodi mati khayli/
rajan pesharkara icalle/ tuyel ase mha ellipse khore/ pesharkara
sangle/ haye ase mha ellipse/ pun phakanan/ he uttar aketonic
rajan mhatare porak sonon dile/ ari sangle/ ari
kagalyo hanna m'a/ mhatare por gharre vate laglo/

yeteyet a tek jali tager rat/ gher laglo/ tetuk
ek mhatari ravtali/ tiye he mhatare poran mha ellipse/
mhak san je ghaede ilo jagao dita/ rav pute/ mhak kites
khaye vherpasa/ anendan rav/

to ravlo/ haturnar peetonic mhatari mhanpa laglit/
puta ek beorsi kan eya jalyar sang/ mhatare poran
kani sangoor survat keli/

ek aslo ravvan/ tege asli bhangra la ka/
hanmantan
ujo lan bokac lasum udlyli/ mhatarin icalle/ kai konna uj
laylo/ sang pute/ eksarki tya mhatare pora phatilyan
puhulyan laglo/ s vtag mhatare poran sangle/sangtes/ ek
cul petovn had peleya/ mhataren cul petovn hadli/
ti hati gheun to bhaer yejlo/ ari ghara uj laylo/ ari mhanpa
laglo o konna uj laylo/ ghara uj laylo pejovn mhatari bob
maru lagli/ raja šipayani mhatare porak pēkonē vhaylē ani raja dērbarā ub kēlē/ rajan ičallē/ ore tuyē ya mhatare ghēra uj kītē laylo/ mhatare poran siglē ghēdē khēbar sānglē/ rajan mhatare ičallē/ mhatare ošē ghēdē khārē/

ošē tuyi mhalē gayna/ hiy sayba/ ošē mhalē/ pēn ho ghēra uj layto mhaṅ mhak kānē khēbar/ rajan siglē khēbar aykōn gheyli ani mhatare porak sonṅ dilē/ ani sānglē/ ṭēpēr tujēbāddēl ani kāgālī yeyl tēr tuk kākūdī ghāltolō/

mhatare poran niḏ ghrēco rastō dhēllo/ to ghar pavl pēlovn tege aviṅk khup anēnd jalo/

There was an old woman. She had a son. He was naughty and slightly out of mind. One day what happened? He thought that he should get married. He asked his mother, ‘All people get married. How do they get married?’ The mother told him, ‘one should slap the wife, one should box her and one should kick her. Thus once gets a wife.’ The mother said so out of fun as a mere joke.

One day the king’s daughter came to the river for bathing. Seeing her, he immediately went in front of her. He slapped her on the cheek, after some time he boxed her on the head. The poor girl began to weep. Then he kicked her on the belly and he threw her in the river.

Then he went home and began to tell his mother, that he has got married. The mother asked him ‘where is the wife? Then he told her, ‘you had told me, that by slapping, boxing and kicking, one gets married. I did accordingly. The king’s daughter had come to the river. I slapped her, boxed her, and kicking her, I threw her in the river.’

The moment the old woman heard this, she was afraid. She knew that there would soon be danger for her son. She found out a plan so that no danger should fall on her son. She told her son, ‘My boy, go to the market even at this time of the night. Buy a māund of eatables and come back from there scattering them. Then in the morning go on picking them. And if some one asked you, tell him that there was a shower of eatables.’

He did accordingly. In the morning, while picking up the eatables, the soldiers of the king caught him and asked him, ‘who struck the king’s daughter?’ Then he began
to say, 'I have no knowledge, there was a shower of eatables in the night, I am picking them up.' Hearing these his words, and thinking that he was mad, the soldiers went away, leaving him alone.

Another day, a certain woman was going along taking her young child. The child was continuously weeping. Along the same road was going this son of the old woman. Seeing him, that woman said to him in jest, 'O boy, cut the ear of this child.' Even then the child did not stop weeping. A second time the woman said the same thing. Even then the child did not stop weeping. When she said for the third time 'cut the ear', the son of the old woman thought it to be true. And he actually cut the ear of the child. The woman and her child began to howl, and crying went to the king. She told the king, 'The son of the old woman has cut the ear of my child.' Then the king's servant caught the son of the old woman and brought him into presence of the king. The king asked, 'O boy, why did you cut the ear of this child?' Then the son of the old woman said 'This woman said for a couple of times 'cut the ear of this child'. I felt it to be true. I cut the ear.' The king asked the woman, 'Is it true?' She said 'Yes, I did said so, but it was in mere jest. The king said, 'You did say so. Then how is he wrong? He is not in fault.' Saying so the king released the son of the old woman, and warned him not to bring any more complaints of any person. Saying yes, he began to come to his house along the way. On the way, he came to a shop. The shop-keeper was sitting watching the sugar which he had spread by the side of the road to dry. The son of the old woman asked the shopkeeper, 'What is this?' The shop-keeper said, 'Why do you want to meddle with? If you want to go by the way, go along!' But he was after all the son of the old woman. How can he be the son of the old woman if he remained silent? When the same thing was asked three or four times the shopkeeper got angry. He said 'it is the dust which big people eat', And what should the poor men eat—dung!' Thus saying the son of the old woman sat down there and started eating that sugar. The shop-keeper caught him and took him to the audience-hall of the king. He reported the whole incident to the king. The king asked the old woman's son, 'Why did you eat the sugar of the shop-keeper?' He then said, 'when I asked the shop-keeper what it was, he said that it was the dust to be eaten by big men.' When he
said so, I ate some of that dust.' The king asked the shop-
keeper 'Did you say so?' The shop-keeper said 'I did
say so, but as mere fun.' Hearing this answer the king
allowed the old woman's son to go, and told him, not to
bring any more complaints. The old woman's son went
the way to his house.

While he was coming back, there was nightfall on the
way. On the road he saw a house. There was living an
old woman. The old woman's son said to her, 'will you
give me some place for the night?' 'Stay here my boy.
Can I take this place some where else? Stay with
delight'.

He stayed there. When he slept on the bed the old woman
began to say, 'My boy, if you know, tell me a good story.'
The old woman's son started telling a story.

'There was a demon called Rāvana. He had the town of
Laṅkā made of gold. Hanuman set fire to it and burnt
it down. The old woman asked 'Doing what did he burn
it tell me my boy?' Thus she began to bother him
continuously. Finally the old woman's son told her,
'I shall tell you. Bring a torch enkindling it.' The old
woman kindled the torch and brought it. He took it
in the hand and came out, and set fire to the house. And
he said, 'doing thus he set it on fire.' Seeing that house
set on fire, the old woman began to cry. The king's
servants caught the old woman's son and brought him in
the presence of the king. The king asked him, 'why
did you set fire to the house of this old woman? The old
woman's son told all that had happened. The king asked
the old woman 'O old woman did it happen like this? Did
you say it? 'Yes, sir, I said so. But how could I know
that he will set fire to the house?' The king heard all
things and set the woman's son free. He told him 'If
any more complaints are brought against you, I shall lock
you up in a dark room'.

The son of the old woman took the way to his house
straightway. Seeing him come home, his mother felt
great delight.

II

ek aśāī mhatari/ tiye ek bhurgo asōlo/ teni kelle ek
kamat/ tētu khub bhai j kelli/ temi sadda tetutlyan bhai j
hadi ani khai/ ševtar sigli bhai j salli/ ani ek deț ullo/
mhataren čeđya saŋgle/ puta kamta cal ani jo as to deț
katun haď/
magir ek hil ghevn to bhurgo kamta gelo/ ani to det katora laglo/ pun det ulov laglo/ tek ajap disle/ det mhanjo laglo/ aere baba mhak katannaka/ hav tuk ek midki ditah/ ti gharaqaden vhar/ tu nhav ani tek gandphul kar/ te sh kelyar apunec shit javn potha/

gharaqadchan karmat khup paws asellle/ midki ghevn to gharaqade yeu laglo/ vatek teka ek ghor lagle/ tege potha bhuk lagelli/ ani dusre mhaliyar detyan sangle kharle ga khothe te ppolovay khatir tege jiv talmaltilo/ tya gharaqaden gelo ani nhavlo/ tya ghara ek bayl asselli/ tya baylekedchan ganda kandi gheyli ani gend kann te ni midki puj keli/ tya yejar ti bayl thing asselli/ puj kartaric midyak apopas shit jale/ te palatyaric tya baylek ajap jale/ tya cedyan tiyek bi thode shit dile ani apun pothbir jeylo/ magir tek nid yeyle/ to thignac midki usakaden down nidlo/ tek gaad nid yeyle/

tya bayle mnaa yeyle/ ti midki aplyan down ghevi/ ani tasil aplya midki thing davarei/ tek bari nid yeyle esikinn tiyen ti midki kadli ani aplya midki thing vhonn davelli/ thod velan to cedo jag jalo/ ani aplya midki samjon tiye midki ghevn gelo/ ghara yeutaric mhatarin icallle det khoy to/ te shi ccartaric teni midki aviyk dakayli/ ani sigli khobar sangli/ tose mhantaric mhatarek anand jalo/ magir kharle khothe dakovaekhatir to nhavlo ani midki puj keli/ pun shit jallal/ mhatari mhanu lagli khot tuge te/ at phal caa ani det kann haad/

dusre disan to hilgo gheun gelo/ ani deyta katoru karu laglo/ ten det kalkuti ven mhanjo laglo/ mhak katurnaka/ hav tuk ek bokd ditah/ tek gand phul kar ani kulyar thapet mar/ to magir paysec oktalo/ deytan bokad dilo/ to gheun to gharaqade yeu laglo/ tya bayle gharaqaden puvartaric tek lagli bhuk/ to tya gharaqaden gelo/ ani tya bayle teni mhanle/ aeg mhak khub bhuk lagli/ mhak ile shit vaad/ hav tuk piysh ditah/ piysh dit mhantaric tiye tonda uda sutile/ tiyen tek bare vatibir shit vadile/ to te jeylo/ magir teni bokdyak gind phul kely/ ani tege kulyar thapet mall/ tya borbbar to piysh oklo/ tetutle irod piyse tya bayle dile/ ti mhanjo logli/ bar jav put tujeh/ tya mhatare porak magir nid yeu laal/ to thod vel nidlo/ to nidlo as ppolvn tya baylen tege bahr lipaylo/ ani aplya taslloc bakro hann tya jagyar devello/
to uṭlo ani aplyaloc bokro səmjun bəkrya gheun gelo/ 
aviyn ičallè haļlo dɛto/ teni sənlə dețiyan bokro dilo/ 
gind phul kəlyar to piyə okta/ ëse mənən teni bəkryak 
gind phul kelə/ ani tege kulyar thapəd mallə/ puŋ bokro 
khəy piyə okta/ don çar thapəd martəric to dayə tutun 
gheun pəlo laglo/ to dustə tya bayleger gelo/ ten tek 
səvləy yeylo/ tya baylenəc aplya bokro ani miŋki vəyləli 
miŋn/

magir tis disa to aplya kamta gelo/ ani ghədle sigli 
khəbar  deṭya səngli/ ten dețiyan tek ek dori ani tən 
dilo/ an səngli/ tya bayleger wəc ani miŋn/ band 
dorye mar tonya/ ës kərəric ti tuge miŋki ani bokr 
ditəli/

ti dori ani tən ghyon to tya bayleger gelo/ to yet 
ter połovn ti bəył bhayər hasət darə yeyli/ to tiye pudya 
pəvtəric miŋntə/ band dorye mar tonya/ tya bərober kite 
məjəłə/ doriyen tya bəylek ghatə bandə/ ani tonyan 
bədoük survat keli/ tyabərober ti bəb maru lagli/ ten 
səngli miŋki di ani bokd di/ tərəc soṭta/ ti dət miŋnu 
lagli/ marçə thəmbəy/ təşe miŋntəri teni miŋntələ/ 
soḍ dorye thəm tonya/ tya bərober dori suṭli/ ani tən 
marpa bənd jalo/

magir tiyen miŋki ani bokd dilo təŋk ghyon to gər gelo/ 
anı mhatarek miŋki ani bəkrya partap dəkəylo/ tejnəntər 
ti mhətari ani tiye čədo miŋki ani bokдya kəustar sukhənə 
ravlə/

There was an old woman. She had a son. He cultivated 
a field. He had grown abundant vegetables therein, 
They always brought the vegetables from it and ate it. 
Finally all the vegetables were exhausted. And there 
remained a single stalk. The old woman told the boy 
‘My son, go to the field and bring the stalk by cutting it’.

Then he took a sickle and went to the field. And he 
began to cut the stalk. But the stalk began to speak. 
He was astonished. The stalk said, ‘O boy, do not cut me. 
I shall give you a pot. Take it home. You take your bath 
and worship it with scent and flowers. If you do this, 
there will be automatically boiled rice found in it’.
The field was far away from the house. Taking the pot he began to come to the house. On the way, he was feeling uneasy to see whether what was told by the stalk was true or false. He went to that house and took his bath. In that house was a woman. He borrowed a stick of scent from that woman and by applying the scent he worshipped the pot. At that time the woman was there. The moment the worship was over, there was automatically boiled rice in the pot. Seeing it, the woman was astonished. The boy gave her also a little boiled rice, and he himself ate his full. Then he felt sleepy. He slept there only, by placing the pot near his head. He fell fast asleep.

That woman thought in her mind that she should keep that pot with her; and place in its place a similar pot belonging to her. Knowing that he was in deep sleep, she took away that pot and put in its place her own pot. After some time the boy got up; and thinking it to be his own pot, he took away her pot. When he came home, the old woman asked 'where is the stalk?' When she asked him thus he showed the pot to his mother; and told her the whole story. The moment he told it, the old woman was delighted. Then to show its being true or false, he took bath and worshipped the pot, but no cooked rice was found. The old woman began to say 'What you say is false. Now go in the morning and bring the stalk, cutting it'.

Next day he went taking a sickle, and started cutting the stalk. Then the stalk became apologetic and said 'Do not cut me. I shall give you a ram. Worship it with flowers and scent and slap it on the buttocks. Then he will vomit money.' The stalk gave him the ram. Taking it, he started coming home. When he reached the house of that woman, he felt hungry. He went to that house and he said to that woman 'O woman, I am very hungry. Please give me some rice. I shall give you money'. When he spoke of giving money, she felt eager. She gave him a pot-full of rice. He took his meal. Then he worshipped the ram with scent and flowers and struck it on the back. Immediately after, it vomitted money. Half of the money he gave to the woman. She said 'O boy, let you be happy'. Then the son of the old woman began to feel sleepy. He slept for some time. Seeing him asleep that woman concealed his ram and taking a similar ram of her own, she put it in its place.
He got up and thinking it to be his own ram he took it and went away. His mother asked ‘Did you bring the stalk?’ He said ‘the stalk has given me a ram’. When worshipped with flowers and scent, it vomits money. Thus saying he worshipped the ram with flowers and scent. And he struck it on the buttocks. But how can the ram vomit money? When struck three or four times, he broke the cord and began running away. It went straight to the house of the woman. Then he began to suspect her. That woman alone must have stolen the ram and the pot.

On the third day he went to the field. He told the stalk all that had happened. The stalk gave him a rope and a stick; and said ‘go to the house of the woman and say, ‘O rope, tie her and O stick beat her.’ If you do this she will give you back the pot and the ram.

Taking the rope and the stick he went to the house of that woman. Seeing him coming, the woman smiled and came out at the door. The moment he came in front of her he said, ‘O rope, tie her, O stick, beat her’. Then what a fun was there. The rope tied the woman fast and the stick began to beat her. Then she began to cry. Then he said “Give back the pot and the ram. Thes alone you will be freed.’ She said she would give them ‘Stop beating’. When requested thus, he said ‘O rope, leave her, O stick, stop!’ Immediately the rope freed her, and the stick stopped beating her.

Later she gave back the pot and the ram. Taking them he went home. And he showed the old woman the power of the pot and of the ram. And then that old woman and her son lived in happiness with the help of the pot and the ram.

III

ek pagi asollo/ to khub devbhokt asollo/ phatepara uton to nhavtalo/ deva puji kartalo/ ani magir aplya jai/ ghyon daryar nuste maru veytalo/ tege ek nem asollo/ to phokt tinac pagra martalo/ ani jekite miletal te ikun aplya pot bhartalo/ ani sukhswamedhanan ravtalo/

οςοςος ek dis aplya sədi nemapormane to səkalphud utlo/ devpuji kell/ ani pagir ghyon daryar gelo/ peyle pəti pagir marle/ puŋ pagrā ekəy maso yeillə/ dusra pəti pagir
mallē käic yeillā/ tisre pəți pagir mallē ani tē to odu laglo/ unnə tēk tē jəd lago laglē/ bəro vhəd mas pədlo astəlo hya ičaran tə k anənd jalo/ pun pagir vəyr kənn pələylyar kīte/ tək pəğrək ek jəd pəți disli/ tən ti pagratlyan bhaer kədli ani utki kon pələyli/ pun kīte ajap/ tetutlyan holo holo dhukọt bhayr pədlo laglo/ dhuktuč ek moäd jalē ani tyə moğətlyan ek rakes vhaļlo rakes təyar jalo/

rakesa pələytəríc pagyak bhāy disli/ pun bədo kit kərtəlo/ rakes uloũ laglo/ to pagya mhəنمو laglo/ ore mənšə hāv tuk ṭhar martā/ pun tuyē mak sədəyla mənən tuk ekəc savlat dita/ tuk kənuče bhašen mərpa jay te saug/

pagi bhun thərthəro laglo/ teni ičallē/ pun mhak kīte martā/ hāyē kit tuge pəd kela/ hāyē tər tuk məkoļ kela/ ani vəyr makac mərap mənləyar ajiapic/

rakes mhənpa laglo/ tər magir ayk/ hāv tuk mərpak kīte təyar jalo to/

hāv khub vərsāpəyli sarqā devəbərəbar rəvtəlo/ pun yek pəți devə ani magilē vhaļle jhogę jəlē/ hāv kītey kelyar aykəna/ hayē khup pət tyəŋe pərəbhəv kelo/ șeəta khup pəredən konn mhəjo teni pərəbhəv kelo/ mhəjo dhukọt kelo/ ani ek pețe bhonn ti ghaʃtə dhakli/ ani dɔryə udəyli/

daryə astana aşiċ səmbər vərs geli/ mhak khup kəntaļ yeylo/ hayē mənatłe mənət thərəylē/ mhaka kəni sədəylyar hāv tək prutmicə raj kərtəlo/ pun pəyli səmbər vərså mhak kənič sədəylna/ hāv təsəc ułlo/ məkayəl səmbər vərsə hāyē məna pərtidən keli/ mhak jər kəni sədəyt tər hāv tək khub širmənt kərtəlo/ pun mhak kənič pətəytlyə sədilə/ tisi səmbər vərsə survat jali/ hāv samko kəntaln gəllə/ mhak rəg yeylo/ ani hāyē məna pərtidən keli/ jo kəni mənis hyapuçu mhak sədvitolo tək jıtoc mərap/ pun kəso mərap jay he mat tək ičarəp/ at təy mhak hya pətəytlyən sədoylə/ mage pərtidənpərmənə tuk jıtoc mərap thərəylə/ at tu kəş mərap hə saug/

pagyan thəd yel ičar kelo/ ani to mhənəo laglo/rakes dada/ hi pəți pələy kedi/ an tū kədo/ hya edyak pətiyək tū kəso rəvlə/ mhak hyaʃi ajap dista/ mhage işvasec bəsna hya goştıčer/

rakes mhənpa laglo/ kīte işvas bəsna/ magir pələy/ aşi mhən rakətaʃəco holo holo dhukọt jalo/ ani to pətvə bəsə laglo/ sīgle dhukọt pətyə vəytəríc rakes bhitəlyan
There was a fisherman. He was a great devotee of god. Getting up early he used to take bath, worship the gods and then taking his net he used to go to the sea to kill fish. He observed one rule. He used to throw the net only three times. And whatever he used to get he sold them and maintained himself. Thus he lived in happiness. On a certain day, according to his usual habit, he got up early in the morning. He worshipped the gods, and taking his net, went to the sea. He threw the net for the first time. But not a single fish got into the net. He threw the net a second time, but nothing got in. He threw the net a third time and he started to drag it out. Then he felt it to be heavy. With the idea that a big fish must have been caught, he was greatly delighted. But taking out the net, what did he see? He saw a heavy box in the net. He took it out of the net and looked in by opening it. But what a wonder! Out of it came slowly some smoke. Out of the smoke a cloud was formed. And from that cloud a demon, a big demon, was formed.

Seeing the demon the fisherman was afraid. But what can the poor man do? The demon began to speak. He said to the fisherman. ‘O man, I shall kill you. But because you have rescued me, I grant you a concession. Tell me in what way I should kill you.’

The fisherman began to tremble with fear. He asked, ‘But why do you kill me? What wrong have I done to you? I have on the contrary freed you. And over and above, if you mean to kill me, it is a wonder.’

The demon said, ‘then hear again, why I have become ready to kill you.

Many years ago I used to live in heaven along with the gods. But on one occasion there was a great quarrel between me and the gods. I did not obey them at all. I defeated them many times. Finally making great effort, they defeated me. They turned me into smoke. And filling it in a box they closed it tightly. And they threw it in the sea.
While I was in the ocean hundred years passed by. I was greatly bored I decided in my mind. If some one releases me, I shall make him the king of the earth. But during the first hundred years no one released me. I remained as before.

During the next hundred years I made a resolution in my mind. If any one were to release me I shall make him very rich. But no one freed me from the box. Then began the next hundred years. I was fully tired. I got angry. And I resolved in my mind. If any man were to release me after this I shall kill him. But he shall be asked, how he should be killed. Now you have freed me from this box. According to my resolution, I have decided to kill you. Now tell me, how I should kill you.

The fisherman thought for some time. And he began to say 'My dear demon, look, how big is this box? How did you live in this small box? It appears to me a wonder. I cannot believe it.

The demon began to say; 'Why do you not believe? Look again.' So saying the demon slowly turned into smoke, and he entered the box. When the whole smoke went inside the box, the demon began to say from inside. 'Foolish man, have you not at last faith in me?' But even before he heard it, the fisherman closed the box and threw it in the sea.

IV

ek aslo kulvadi/ to khub hušar asallo/ sakkali uton to saddi šética vaytalo/ ani šética kam warkalo/ tege bayl ili tondali aselli/ khub bajboji/ tiye tonda hadac naselle mhënlya jata/ tiye tonđak kāye unnaselle/

əsoc ek dis sakkaliphude uton bāylā ghyon to kulvadi šética gelo/ ani šeti nagrī laglo/ ekdon vhōri kāslematr tege naŋgrak kitesē ghatṭa laglē/mhēn teni jōt thambaylé/ ani khanon pāleylē/ ṭar bhitor ek pēt/pē ṭēr kāmn ten ti utki kon pāleyli/ ani kiti ajaj/ bhitor muveydā/ ti pēlovn tēk anānd jalo/ tōšic ti peṭi jēmnī purayli/ ani konna jag dinastana ghārakēden yeylō/ bhāṅgrā muveydā pēt pēlovn jalle phurane tage poṭa dhānna jale/ teni apla bayle ul kelō/ āge bhayr yo pāleya māśē/ tuk yek maṭe khēbaṛ sango jay/ bayl bhayer yeylē/ ghov rokđoc šēṭatlyan yeylō pēlovn tiye thōde ajaj jale/ tiyen mhēnle/ hē kitē/ aj sōkaḷic pērāt yeyle mu tār tumī/
təšic mhətvə khəbəɾ ghəlla/ kəsli/ rav saŋtə/ aj amge
bhagya mej na/ səkəni əte kəst astana mhak ek muy də
pə tə SAPəLLI/

hiyi/ khərə saŋtə tumı/ mage backulyo kərtay/ na ge
tuge backul kərpa mhak kitę pišə lagle/ khərə/ devaçan/
tujhan bərə/ tu tuge kama cal pəleya/ magir ti kama
geli/ bəyicər uda haḍula geli/ ədi ko əso raju ghyon/

thod veļan kuḍvalyalə anənda phurane devlə/ anı tyaka
phude citr diso laglə/ to məna mənəo laglo/ oho mage
cuklə/ bayle hi khəbəɾ saŋglı hə khub pad jəle/ at ti hi
khəbər gəvəbər kərtəli/ anı sərkara kəlaytərəc sərkəra
mənətəlo tə dhən tuge nu/ te sərkara dhən asa/ te
sərkara di/

ata hya ghoṭalyantzayan bhayer kaš pədəp/ hyaço vičar
to kərū laglo/ əvətə tege bọda uyədə pədlo/ tyak ek
yukti sucli/ ghərə thode pišə asələ/ te ghyəle anı to
bajara gəlo/ pəlly to nustya bajara gəlo/ anı teni bəre
cocebər bangədə ghetə/ magir to bhajekarager gəlo/ anı
bəri rupəya bəhəji gheyli/ anı təsov rana gəlo/ te bangə
ek jhəda don jhəda bandle/ bəhəji təšic dusre
kay jhəda bandle/ anı thodi hekden tekden uḍəylɨ/ anı
bəro tin verəçer ghərəkəpəden yeylo/

bayl ghova vaṭ pələyət jeynastana bəsun asəlli/ yeiltya-
bərobər kulvadyan jyon gheyli/ anı baylek rokə jeun
gheu saŋlə/ bayl jeytəric ten bayle mhəŋlə/ əge atə
ami rana ya/ kitya khəbəɾ asa/ ranə jhəda bangədə anı
bəhəji lagtay aśe häyə aykolə/ amkay thode bangədə anı
bəhəji meɭtay jalyar pələyya/ təndačer hat dovn ti bayl
mhənəo lagli/ hə kit bay pəsəbəşen/ rana ani bangədə anı
bəhəji meɭtay/ tü häv saŋtə tə ayk/ mhən bərobər yo
mənətəric khərə gay khotə hə kəltələ/ bərə tumge mənə-
sərke jəvn diya/ an magir ti dogəy ranə geli/ ja jagyar kulvadyan jhədak
nuste lan dəvəlle thing pavtaric kulvadyan phaɗa-
sənənən pələyelə na pələyelə əše kelə/ 

pun kulvadya bayl hekden tekden pəlit vəytəli/ tiyen
bangəd pələytəric tiye ajapa mej ullah/ tiyen motyan
mənələ/ tyə pay bangədə/ pəlay/ kitli məte/ ə/ tetu kīte
vəllı ajapa/ əše məhan teni thode bangədə kən bangə
kəden dile/

magir ti thədi anı mukar geli/ thingə ti bəhəji pələytəric
ti nacətəc ghova mhəŋpa lagli/ pəlaya pəlaya kitli bəhəji/
तेतू किते वहल्ले अजापा/ रत हिंग भाजार्स पाव्य पाल्लो/
मगिर तेंडू बहाजी एकों देण केली/ कुलवाड्या बायलें ती हुति
भोन गेटी/ अॅं ती दोघाय गहराकॅडे येव्या लग्ली/

अॅंग्ना पाव्यरी दरात बस्लो सोल्डा कुलवाड्या दिस्लो/ तेनी
मेना महाणी/ एत जालो श्वाता नका देंग जाली/ तोरी बुनी
मेन गाँठा कोन्न तो मुकर गेलो/ अॅं तेनी सोल्डादा नामॅक्कार
केलो/

किटॅ अंगरे अॅं यॅयले/ किट काल्ला/ सोल्डादन महाणी/ वहल्ले कम ना/ तुक मुयेदा पेट सापॅल्ला अॅं तूगे बायल
साग्ले लोक अॅं साॅकाणी सांगटा खो/ ती पेट तूगे नु/ ती
सार्कारली/सार्कारा पेट सार्कारा दी/ हें सांग्पाक महां हाव
अयलो/

किटॅ/ मुयेदा पेट/ कुलवाड्यां अजाप कों महाणी/ मुयेदा पेट मेय्यार हाव अस्लो भिकार्डो किटे उरतालें/ सिन्जूर/ हि बायल अस पेय्ली पिशी/ तोंडा यें ते सांगट सुत्ता/ अं
तीये इंपरे फोल्या/ हें बंग्दे अं ही भाजी किल्यांनॅ
हाड्ली ती/

सोल्डादन तॅश त्या बायल इंसाणी/ ती बायल महाणपा लाग्ली/ हे
बंग्दे अं ही भाजी राणात्यान हाड्ली/ अं ही भाजा पवसां
िशी सांगो लाग्ली/ हें अय्कटारी किटे बायल पिशी अस्तली अॅं
सॅम्जॉन
तो सोल्डा पॅरॅट गेलो/

There was a farmer. He was very clever. Getting up
early, he always went to the field and worked in the field.
His wife was a chatter-box and very talkative. It can be
said that there was no bone in her mouth. Nothing
remained in her mouth.

One day, getting up early in the morning, and taking
his bulls, the farmer went to the field. And he began to
plough the field. When he had ploughed a couple of
pieces a solid thing struck his plough. So he stopped the
plough. He dug and saw. Inside was a box. He pulled
the box out, opened it and saw. And what a wonder!
Inside it were coins. Seeing them he was delighted. He
buried the box in the earth as before. And without giving
any clue to any one he came home. The delight produced
at the sight of the box of the golden coins could not remain
concealed in him. He called his wife 'o wife, come out
and see! I shall give you important news'. His wife came
out. Seeing the husband come back from the field so
soon, she felt some wonder. She said, 'What is this?
How have you come back to day so early?'
'An important thing has happened.'

'What is it?'

'Wait, I tell you. To day, there is no limit to our luck. In the morning, while cultivating the field I found a box of coins.'

'Really are you telling me the truth? or are you simply making fun of me?'

'No, Have I gone mad that I should make fun of you!'

'Is it true! By the name of god',

'I swear by you, Well, you go to your work'. Then she went to her work. She went to the work to fetch water, taking a jar, a pitcher and rope.

Soon the intensity of the delight of the farmer became less. And he began to see a picture of its consequences. He began to think in his mind. 'O, I have made a mistake. It is very bad that I told this news to my wife. Now she will spread this news all over the village. And when the Government comes to know of it, it will say. 'It is not your wealth. It is the property of the Government. Give it to the Government.' 'Now, how can I get out of this muddle?' He began to think of it. Finally some light came to his head. He found out a way. There was some money at home. He took it and went to the market. First he went to the fish-market, and, he bought a basketful of good fish. Then he went to the shop of a vendor of sweetmeats. And he bought sweets for one rupee. Then he went to the forest. He tied the fish to one or two trees. Similarly the sweets were tied to some other trees. A few he scattered here and there. At about three o'clock he came home.

His wife was waiting for his coming back without taking her food. When he came, he took his meals and, asked his wife to take her meals also. When his wife finished her meal, he said to her. 'O wife, we now go to the forest. What a new thing I have heard that there grow fish and sweets on the trees in the forest! Let us see if we can get some fish and sweet for us as well'.

Placing her hand on the mouth his wife began to say, 'What a nonsensical thing is this? Can one get fish and sweets in the forest?'
'You hear what I tell you, come with me, then you will know whether it is true or false.'

'Well, let it be as you think.'

Then both of them went to the forest. When they reached the place where the farmer had tied fish to the trees, he pretended to see or not to see those trees. But the wife of the farmer was going and looking on all sides. When she saw the fish, there was no end to her wonder. She cried loudly: 'Look at those fish! Look how big! O what a great wonder!' So saying he took some fish down and gave them to his wife.

Then they went a little further. There seeing those sweets, she began to dance and said to her husband: 'Look, look, how many sweets.'

'But is there any wonder in all this? In the night there was a shower of sweets.' Then he collected some sweets. The wife of the farmer took them filling her skirt. And both of them started to go to their house.

When they reached the courtyard the farmer saw a soldier sitting at the door. He thought in his mind: 'O the calamity! Finally has happened what should not have happened.' Even then, making up his mind, he went ahead. He greeted the soldier.

'How have you come to us today? What work have you brought?' The soldier said, 'There is no great work. Did not your wife tell all the people today morning that you found a box of coins? The box does not belong to you. It belongs to the Government. Give it to the Government. I have come to tell you this.'

'What! a box of coins!' the farmer said with an air of surprise. 'If I got a box of coins, how should I remain in such a wretched state? Sir, this woman is from the beginning a little mad. She speaks whatever comes to her mind. Now ask her and see.' Wherefrom are brought these fish and sweets?'

The soldier asked accordingly to that woman. The wife began to say, 'These fish and these sweets are brought from the forest.' And she began to tell about a shower of sweets. The moment he heard this, the soldier thought that the woman was mad, and went away.
ek gāvāk ek mhartar minis aśallo/ tege ċaće aśallo/ te khub aśi aśallo/ tēm kam kərū nāk aśallo/ puṇ disatlyan ċar pətī gilū [mat yelächer jay aśallo/ tēŋya asli he vagəp pal.ovn mhartaryā khpʊ vayṭ distalē/ to tēŋk səddi updeś kartalo/ putano tumge mukar kōs jatale/ eše aśipənān kam kōnəntana tumka kon gilō ghaltəlo/ hatpəy dhədayləsavəy ek bhakri melə/ puṇ babapəy aykəvū sarke te ċət nasallo/ temka tōṇ varya din khāvči savəy jallī/ babap əlono temge valəni kəc nasallo

śevtər ċedyā cinten mhartaryān hatun dhəllē/ mərče thəd yel astana teṇi apleya čari putā apyalagī apunn bəson gheylē/ ani sənglē/ aj mənəlyər hāyē səŋgəl təmi aykələ/ at mərtəntana tumge phaydyəčəc thəd tumk səngtā/ kan din aykəyat/

hāyē khub vərəşəphəti amge śetä ekkədən baro ayvəj punn davəlla/ puṇ mhartarponən məji yadəc mellən nikkī khōy pulla hē mak yevənə/ to sodun kan ani bərə kənn vətun ghətat ilec sənglē ani mhartaryān jiv solə/ baru morətəric ċedyam sığlē śet khənən pəlyəlē/ puṇ ba拜n purun davəllo ayvəj tēŋk khəlic mellə/ itə jat mənəlyər pəvə yəylo/ ċedyəni bī śetə rovəlē ani ər cər mənyən piķə/ ani kite əjəp/ vərəśa yeta tyəja dha poṭiṇ pik yəyəlē/ tən temka kələlə ki babapən saŋgəl tē hē dənə/ tyə ċeyək babapəy hətə kələlə ani tya disaləγən temi aśipən sonn dilē/

There was an old man in a village. He had four sons. They were very lazy. They did not like to work. But four times the day, they used to eat regularly. Looking at this type of their behaviour the old man used to feel very bad. He often used to give them advice. ‘My sons, what will happen to you later? If you do not work due to laziness, who will feed you? Without striving hard, you will not get any bread’. But these boys were not of a nature to obey their father. They were used to eat by merely turning their faces towards the wind. They did not care for the words of their father.

Finally due to the worry of his children, the old man was confined to bed. A little time before his death he called his four sons to himself and seated them near him. He told them: ‘Upto this day you have not obeyed me. Now at the time of my death, I shall tell you some thing useful to you. Hear attentively.
Many years ago, I have buried some wealth in one place of the field. But because I have lost my memory due to old age, I do not now know where exactly I have buried it. Find it out and divide it properly." This much he spoke and the old man died. When the father died the boys dug the whole field and saw for it. But they did not get anywhere the wealth which the father had buried. At this moment the rains began. The boys planted seed in the field and it ripened in four months. And what a wonder! The harvest was ten times more than what was got each year. Then they knew that this was the wealth of which the father spoke. They understood the intention of their father and from that day, they gave up their laziness.

VI

ek ranāk ek śiv rāvtalo/ ran vhēlle asēlle/ śivak khub bēl asēlle/ ranatle sigle jitrāp tēk bhinn tharthārtalē/ to gurkou laglyar ranatle khāncec jitrāp lagisara ravnasēlle/

ek dis śiv ek jhaḍaponda nidallo/ gaḍ nidēllo/ kāy indur tēj bōvtane khelṭalē/ pun tenge jagen śiv kāy jāḷā/ tya indrāṭlo jo ekṭo kayastaye asēllo to mhēṇpa laglo/ mhaka dista śiv sap nhidon pēḷḷa/ tege angaćer cāllyar to jag javcona/ ośe mhēṇon to holuholu śivva angaće callo/ phāṭer gelo pēṭar gelo/ maner gelo/ ani śevṭar kāḷa gelo/ kāḷa uḷuḷ jatāric śiv jag jalo/ ani teni ya indrak ghatṭa pēkāḷle/ ten tēk to jītoc martolo/īṭyāk to rēḍēt rēḍēt saṅgo laglo/ sayba mage hatin cuk jali/ mhak khem kēr ani mhak sōṁ dī/ mage jīv ghey naka/

śiv mhēṇo laglo/ hāv hya rana rāja/ mhaka bhīn tumī sēglyani ravo jay/ tumkā mage angar uḍī marpak nacpak kāẏc disēlā/

to indur mhēṇa laglo/ sayba tū śiv mhēṇon mhak kēlyar ośe kēśe kāṛtasellō/ mhaka disēlē/ tū ek vhēllo phāṭor astolo/ at tu mhaka sōṁ dī/ hāv jīt ullyar tuk kēnna upkara pēḍān/

śiv mōṭṭyaṇ haslo ani mhēṇpa laglo/ tū maṭeṛ upkar kāṛtolo/ ājāp/ tuje sēlyā upkarači mhak kāśli gēraṭ/ tū mhallyar majepude kiskut/ hāv kēdo an tū kēdo/ tuśḥan maṭeṛ upkar kēṛū jata/ tuge upkara mhak kāyč gēraṇa/ pun tuṭeṛ day konn tuk hāv sōṁ dīṭē/ ani sē mhēṇon teni tēk indrak sōṁ dīḷē/
A lion lived in a forest. The forest was big. The lion was very strong. All the creatures in the forest trembled, being afraid of him. When he roared no creature in the forest remained near about.

One day the lion was asleep under a tree. He was fast asleep. A few mice were playing about it. But the lion was not awakened by their presence. But one of the mice, who was very bold, began to say, ‘I think that the lion has fallen completely asleep. If I climbed his body, he will not get awakened.’ Thus saying, he slowly climbed the body of the lion. He climbed his back, he climbed his belly. He climbed his neck. And finally he went into the ear. When there was some tickling in the ear, the lion was awakened and he caught the mouse firmly. He was about to kill it. At that moment he began to cry and plead. ‘Sir, I have committed a mistake. Please forgive me and release me. Do not kill me.’

The lion began to say, ‘I am the king of this forest. You must all live here, fearing me. Did you not see anything wrong in jumping on my mody and dancing on it?’

The mouse said: ‘Sir, if I had known that you were the lion, how could I have done like this? It appeared to me
that you were a big stone. Now release me. If I remain alive, I shall be of some use to you some time.

The lion laughed loudly and said; ‘you will help me! what a wonder! what need have I of any kind of help from you? You are of no importance in comparison with me. What a difference between you and me! Can you help me? I have no need of your help. But taking pity on you, I shall let you free’. And so saying he released that mouse.

Thus days after days went by. One day the lion was sleeping in that vast forest. A man was roaming in the forest to catch the lion. He had a net with him. He saw the lion. And putting the net on the lion he went away and waited. After some time the sleep of the lion was over. And he became awakened. But what did he see? He realised that he was caught in a net. He could not get up, nor move, nor make movements. He began to roar loudly. By his roar the whole forest began to move. All creatures ran away somewhere.

The mouse also heard his sound. Then he had some doubt. ‘Is this not the sound of the lion who had released me?’ He went in the direction of the sound. Then he came in front of the lion. He recognised the lion correctly. He said; ‘Sir, do not be afraid. I do remember your help. I shall cut up the net with my sharp teeth. And I shall free you. You need not roar’. Saying so, he began to cut the threads of the net by biting them. And very soon the lion became free.

The pride of the lion was lessened, and he said ‘even an insignificant thing can at some time render help to great ones. I have realised this from your example.’

VII

kərim navaco ek ṭopikar asello/ to ek gavatlyan dusre gavā ani dusre gavatlyan tisre gavā aso ṭopi ikít bhōvtalo/ ek dis to paśälle gavā yēytalo/ vəitvaytā tek dəmpar jali/ yel boḍar yeylo/ ani dhāgan pāy bhajo lagle/ pōta bhuk bi khub lagli/ mhaṇon ek tālįakəden vhađ aśe jhād pəlvən tə nəhađaponda teņi aptya tɔpəyā vēje dəvələlə/ ani jəəvən kele/ jəevən kərtəric tek nhid ye לצə lagli/ mhaṇon to tɔpəyə voja tekon to nhidlo/ puŋ boḍa asli ti ṭopi kodčak isəllo/
There was a vendor of caps called Karim. He used to travel from one village to another and from there to a third village selling caps. One day he was going to a distant town. While he was going, there was noon. The sun came overhead. And his feet began to burn with heat. He was also feeling very hungry. Therefore, seeing a big tree by the shore of the lake, he placed the bundle of this caps at the foot of the tree. He took his meal. After his meal, he began to feel sleepy. So, reclining against the bundle of the caps he slept. But he forgot to take away the cap which was on his head.

On that tree there were a few monkeys. When the vendor of the caps slept, they all came down from the tree. They saw the cap on the head of the cap-vendor. They slowly opened the bundle of the caps, and a monkey put on its head a cap from it. Then another put the second cap. In this way, all the monkeys placed a cap each on the head.
and went and sat on the branches of the tree. They began to jump and chirp.

Hearing their sound the vendor of the cap got up. When he saw on all the sides, he found that there was no cap. He was down cast. He looked up at the tree. There he saw a hundred monkeys, and on the head of each one a cap. Now Karim had a problem. How to get back these caps? He picked up a stone from the ground and threw it at the monkeys. But the monkeys were not afraid, they also picked up the fruit of the tree and began to throw them at Karim.

Then he took a stick. And he threw it at them. They also broke the branches of the tree and threw them at Karim. Finally Karim did not know what to do. He became vexed. With anger, he took away the cap from the head and threw it on the ground. Then all the monkeys also took off the caps from the head and threw them on the ground. He quickly collected all the caps together. He tied them in a bundle and placing it on the head, Karim went to the other town.
CHAPTER IV

SENTENCES

1. This is a dog.
2. These are two dogs.
3. There are three dogs.
4. Here is a cat.
5. Here are two cats.
6. Here is a cat and a dog.
7. The dog barks at the cat.
8. The dog barks.
10. This is a house.
11. These are two houses.
12. This is my house.
13. These are my houses.
14. His house.
15. His houses.
16. Your house.
17. Your houses.
18. I am in my house.
19. Go to my house.
20. My house is small.
21. These are five houses.
22. This is a small cart.
23. These are two big carts.
24. This is my book.
25. I have two books.
26. My books are here.
27. I am in my cart.
28. Go to my cart.
30. He is my son.
31. I have one son.

hē ek suṇē asa.
hī don suṇī asay.
thinga tin suṇī asay.
hinga ek majēr asa.
hinga don majrā asay.
hinga ek majēr ānī ek suṇē asa.
suṇē majrak bhokta.
suṇē bhokta.
suṇī bhoktay.
hē ek ghar asa.
hī don gharā asay.
hē mage ghar asa.
hī mage gharā asay.
tuge ghar/ tegelē ghar.
tuge gharā/ tegelī gharā.
tuge gharā/ tegelī gharā.
hāv mage gharā asā.
mage gharakāden vas.
mage ghar lhan asa.
hī pāc gharā asay.
hi ek lhan gađi asa.
yo don vhațlyo gađiyo asay.
hē mage pustək asa.
majkāden don pustəkā asay.
mage pustəkā hinga asay.
hāv mage gađiyāk asā.
mage gađiyekāden vas.
mage pustək hinga hari.
to mage čeđo asa.
 mhaka ek čeđo asa.
32. I have three sons. mhaka tin ĉeĉe asay.
33. My son is in the house. mage ĉeĉo għarā asa.
34. My sons are in the house. mage ĉeĉe għarā asay.
35. My son has come. mage ĉeĉo yeŷlo.
36. My sons have come. mage ĉeĉe yeyle.
37. His son. tege ĉeĉo.
38. His sons. tege ĉeĉe.
39. His sons have come. tege ĉeĉe yeyle.
40. Your son is here. tuge ĉeĉo hiŋga asa.
41. Your sons are here. tuge ĉeĉe hiŋga asay.
42. Your sons are in the house. tuge ĉeĉe għarā asay.
43. She is my mother. ti mage aviŷ.
44. She is my daughter. te ĉeĉi.
45. I have one daughter. mhaka ek ĉeĉu asa.
46. I have two daughters. mhaka don ĉeĉva asay.
47. I have three daughters. mhaka tin ĉeĉva asay.
48. My daughter is in the garden. mage ĉeĉu bagė asa.
49. My daughters are here. mage ĉeĉva hiŋga asay.
50. Call your daughter. tuge ĉeĉvak apay.
51. Is that your sister? ti tuge bhaŷn.
52. No, she is my daughter. nhu te ĉeĉu.
53. My brothers and sisters are in the house. mage bhaŷ ani bhaŷni għarā asay.
54. He has three children. teka tin bhuṛgya asay.
55. His children are young. tege bhuṛgya nenţi asay.
56. Where are your children? tuge bhuṛgya ġaḥay asay.
57. My children are in the school. mage bhuṛgya šaĉe asay.
58. My son has gone to school. mage ĉeĉo šaĉe gello asa.
59. My brother is young. mage bhaŷ nenţ(o) asa.
60. My two brothers are young. mage don bhaŷ nenţe asay.
61. Here is my son. hiŋga mage ĉeĉo asa.
62. Their sons are here. tenge ĉeĉe hiŋga asay.
63. My hand. mage hat.
64. My hands. mage hat.
65. Your foot. tuge payō.
66. Your feet. tuge payē.
68. Our books. amge pustōkā.
69. His servant. tege manay.
70. His servants. tege manay.
71. Their house. teṅge ghor.
72. We see you. ami tuka pālōytay.
73. You (sg) see me. tū mhaka pālōyta.
74. You (sg) see us. tū amka pālōyta.
75. He sees me. to mhaka pālōyta.
76. She sees me. ti mhaka pālōyta.
77. The child sees him. bhurgē teka pālōyta.
78. Her work. tiye kam.
79. Her eyes. tiye ġoḷe.
80. The hand of the child. bhurgya hat lhan asay.
81. The hands of the child are small. teṅge set.
82. His field. teṅge pāṭi.
83. His basket. tiye pāṭi.
84. Her basket. hāv tuka pālōyta.
85. I see you. teṅge ghorā.
86. Their houses. bhurgē tiye pālōyta.
87. The child sees her. te tuka pālōyta.
88. They see you. te mhaka pālōyta.
89. They see me. hāv tyaka pālōyta.
90. I see him. hāv tiye pālōyta.
91. I see her. hāv tē pālōyta.
92. I see it. hāv tyamk(a) pālōyta.
93. I see them. tumī tyak (a) pālōyta.
94. You (pl) see him. tumī tiye pālōyta.
95. You (pl) see her. hāv hīṅ (a) yetā.
96. I come here. ami hīṅ (a) yetay.
97. We come here. tū hīṅ (a) yetay.
98. You (sg) come here. tumī hīṅ (a) yetay.
99. You (pl) come here.
100. He comes here. to hîng (a) yeta.
101. She comes here. ti hîng (a) yeta.
102. They come to school. te šalek yetay.
103. The child comes here. bhurgé hînga yeta.
104. The children come to bhurgî bagēk yetay.
 the garden.
105. I go there. hâv thiṅga vâytâ.
106. We go there. ami thiṅga vâytay.
107. You (sg) go there. tî thiṅga vâytay.
108. You (pl) go there. tumi thiṅga vâytay.
109. He goes there. to thiṅga vâytay.
110. She goes there. ti thiṅga vâytay.
111. They go to the field. te šetâ vâytay.
112. I go to the field. hâv šetâ vâytâ.
113. We stop here. ami hîng(a) thamtay.
114. The leaves fall from panâ jhâdavâylyan pêtâtay.
 the tree.
115. The bird sits on the ševnē jhâdaĉer basta.
 tree.
116. He sleeps under the to jhâdaponda nitta.
 tree.
117. He hits the bird. to ševnîyak marta.
118. The birds fly. ševnî utûtay.
119. The animals are in the jonavrâ šetâ asay.
 field.
120. The cows are grazing. gayo cêrûyay.
121. The cows give milk. gayo dûd ditay.
122. We milk the cows. ami gai dûd kattay.
123. We ride horses. ami ghodîyâĉer bastaîtay.
124. They jump over the te vëivâylyan uûi martaîtay.
fence.
125. The child falls down. bhurgé sâkêl pêtta.
126. He stands there. to thiṅga ub (o) ravta.
127. He goes to the house. to ghôra vâytay.
128. The child is sitting bhurgé thiṅg (a) bësle asay.
 there.
129. What do you eat? tî kit (ē) khata.
130. I eat bread. hâv bhakri khataî.
131. How many children tuk (a) kitli bhurgî asay.
 have you?
<table>
<thead>
<tr>
<th>Number</th>
<th>English</th>
<th>Assamese</th>
</tr>
</thead>
<tbody>
<tr>
<td>132</td>
<td>I have three children.</td>
<td>mha(k) a tin bhurgi asay.</td>
</tr>
<tr>
<td>133</td>
<td>What is your name?</td>
<td>tuge nav kitē.</td>
</tr>
<tr>
<td>134</td>
<td>My name is........</td>
<td>mage nav ............</td>
</tr>
<tr>
<td>135</td>
<td>How old are you?</td>
<td>tuge vēy kitē.</td>
</tr>
<tr>
<td>136</td>
<td>I am fifty years old.</td>
<td>mage vēy pēnna vārsā asa</td>
</tr>
<tr>
<td>137</td>
<td>When do you get up?</td>
<td>tū kēmm (a) utṭa.</td>
</tr>
<tr>
<td>138</td>
<td>I get up at six O'clock</td>
<td>hāv sa vēra.jar utṭā.</td>
</tr>
<tr>
<td>139</td>
<td>Where do you live?</td>
<td>tū khōy ravṭa.</td>
</tr>
<tr>
<td>140</td>
<td>I live in the village.</td>
<td>hāv ek kheḍegāvā ravṭā.</td>
</tr>
<tr>
<td>141</td>
<td>What do you do?</td>
<td>tū kit(e) kārtā.</td>
</tr>
<tr>
<td>142</td>
<td>I work in the field.</td>
<td>hāv setā kam kārtā.</td>
</tr>
<tr>
<td>143</td>
<td>I work in other village.</td>
<td>hāv dusṛya gavā kam kārtā.</td>
</tr>
<tr>
<td>144</td>
<td>I am here.</td>
<td>hāv hiṅg (a) asā.</td>
</tr>
<tr>
<td>145</td>
<td>We are here.</td>
<td>ami hiṅg (a) asay.</td>
</tr>
<tr>
<td>146</td>
<td>You (sg) are here.</td>
<td>tū hiṅga asa.</td>
</tr>
<tr>
<td>147</td>
<td>You (pl) are here.</td>
<td>tumi hiṅg(a) asay.</td>
</tr>
<tr>
<td>148</td>
<td>He is here.</td>
<td>to hiṅga asa.</td>
</tr>
<tr>
<td>149</td>
<td>She is here.</td>
<td>ti hiṅga asa.</td>
</tr>
<tr>
<td>150</td>
<td>It is here.</td>
<td>tē hiṅga asa.</td>
</tr>
<tr>
<td>151</td>
<td>They are here.</td>
<td>te hiṅga asay.</td>
</tr>
<tr>
<td>152</td>
<td>I am old.</td>
<td>hāv jaṅṭo asa.</td>
</tr>
<tr>
<td>153</td>
<td>You are tall.</td>
<td>tū ubar asa.</td>
</tr>
<tr>
<td>154</td>
<td>She is tall.</td>
<td>ti ubar asa.</td>
</tr>
<tr>
<td>155</td>
<td>He is tall.</td>
<td>to ubar asa.</td>
</tr>
<tr>
<td>156</td>
<td>We are tall.</td>
<td>ami ubar asay.</td>
</tr>
<tr>
<td>157</td>
<td>They are tall.</td>
<td>te ubar asay.</td>
</tr>
<tr>
<td>158</td>
<td>It is tall.</td>
<td>tē ubar asa.</td>
</tr>
<tr>
<td>159</td>
<td>The tree is tall.</td>
<td>jhaḍ unc asa.</td>
</tr>
<tr>
<td>160</td>
<td>The hill is high.</td>
<td>ḍōṅgṛa ghuḍo unc asa.</td>
</tr>
<tr>
<td>161</td>
<td>The man is tall.</td>
<td>minis unc asa.</td>
</tr>
<tr>
<td>162</td>
<td>These men are tall.</td>
<td>he minis unc asay.</td>
</tr>
<tr>
<td>163</td>
<td>That man is fat.</td>
<td>to minis moṭṭh (o) asa.</td>
</tr>
<tr>
<td>164</td>
<td>That girl is here.</td>
<td>tē cēḍū hiṅg (a) asa.</td>
</tr>
<tr>
<td>165</td>
<td>That man is short.</td>
<td>ho minis giḍḍ (o) asa.</td>
</tr>
<tr>
<td>166</td>
<td>This man is short.</td>
<td>to minis kuḍḍ (o) asa.</td>
</tr>
<tr>
<td>167</td>
<td>The woman is blind.</td>
<td>bayl kuḍḍi asa.</td>
</tr>
<tr>
<td>168</td>
<td>He is lame.</td>
<td>to thōṭ (o) asa.</td>
</tr>
<tr>
<td>169</td>
<td>She is lame.</td>
<td>ti thōṭi asa.</td>
</tr>
</tbody>
</table>
170. The boy is deaf.
171. The boy is lazy.
172. The boy is clever.
173. The good boy.
174. The good girl.
175. The good boys.
176. The good girls.
177. The small child.
178. The small children.
179. The big book.
180. The big books.
181. The white horse.
182. The white horses.
183. The dark cloud.
184. The dark clouds.
185. The green leaf.
186. The green leaves.
187. The large house.
188. The large houses.
189. The beautiful village.
190. The beautiful villages.
191. This story is good.
192. These stories are interesting.
193. I like this fine book.
194. Come here.
195. Go there.
196. Bring some water.
197. Call him.
198. Sit down.
199. Stand up.
200. Speak slowly.
201. Tell me a story.
203. Take it.
204. Hold it.
205. Keep it down.
206. Lift it up.
207. Read the book.
208. Write the words.
209. Come to school.
210. Go home.
211. Bring the book back.
212. Call your brother.
213. Sit down on the ground
214. Stand on the bench.
215. Speak a word.
216. The dog is here.
217. The dog is there.
218. The book is below the table.
219. The book is on the table.
220. The sky is above.
221. The earth is below.
222. The tree is on this side.
223. The tree is on that side.
224. The tree is yonder.
225. I am near the tree.
226. I am far from the tree.
227. I am close to the tree.
228. He is away.
229. He went away.
230. He went up.
231. He came down.
232. I fell down.
233. Air is everywhere.
234. He is nowhere.
235. I looked for it everywhere.
236. I found it nowhere.
237. Come in.
238. Go out.
239. Step on the stone.
240. Go round.
241. Jump over the fence.

tē ukāl.
pustēk vac.
šēbd(o) barēy.
śałe yo.
ghōr cal.
pustēk pārāt haḍ.
tuge bhava apēy.
sakāl jāmnīčer bēs.
bakačer ub(o) rāv.
śābḍo uḷāy.
suṇē hīṅga asa.
suṇē thīṅga asa.
pustēk mājāponda asa.
pustēk mājačer asa.
māḷāb vāyr asa.
pṛītim sakāl asa.
jhāḍ ikḍen asa.
jhāḍ tikḍen asa.
jhāḍ pālkoḍen asa.
hāv jhāḍalagī asa.
hāv jhāḍakōḍɛcōn pās asā.
hāv jhāḍatekkoṇ asā.
to pās asa.
to pās gēlo.
to vōir gēlo.
to sakāl yeylo.
to sakāl pāḷlo.
ḥāvo sīglīkōḍen asa.
to kh iō na.
hāy(ē) tya(k) sāglīkaḍen sodlē.
mak tē khōic sapēlā.
bhitār yo.
bhāyār vēs.
phatračer pāy dēvər.
bhōvtāne vēs.
vōivōylyan uḍi mar.
242. Creep below the card.  
243. The bird is in the cage.  
244. The bird is on the tree.  
245. The bird is in the nest.  
246. A big basket.  
247. The basket is big.  
248. Hard wood.  
249. The wood is hard.  
250. A large leaf.  
251. The leaf is large.  
252. The green fruit.  
253. The fruit is green.  
254. A red flower.  
255. The flower is red.  
256. A small room.  
257. The room is small.  
258. The dirty hand.  
259. The hand is dirty.  
260. I came yesterday.  
261. We came yesterday.  
262. He killed the birds yesterday.  
263. I come.  
264. He is killing the bird.  
265. I shall come tomorrow.  
266. He will kill the bird tomorrow.  
267. I come everyday.  
268. He always kills the bird.  
269. I may come.  
270. He may kill the bird.  
271. I should come.  
272. I should kill the bird.  
273. I might come.  
274. He ought to write a book.  
275. I want to come.
276. He wants some money. *tek(a) thode pavySh(e) jay.*
277. I like to come. *mak(a) yevca berve dista.*
278. He likes to eat fruit. *tek(a) phala khavca avatta.*
279. I come before you. *hav tuj payl yeta.*
280. He did the work before you did. *teni tuyek karchipayli kam kelE.*
281. Who will come with me? *mhaJi berober kon yetolo.*
282. I shall come. *hav yetolO.*
283. My brother will come. *mage hav yetolo.*
284. When are you going? *tuJ kenaJa yavgta.*
285. We shall go tomorrow. *ami phalya waytaLe.*
286. When did he come? *to kenaJa yejlo.*
287. He came yesterday and went away. *to kai yejlo ani galo.*
288. It is well that he came. *to yejlo(t) te bar(e) jale.*
289. Go and come back. *vaj ani parat yo.*
290. I am not going. *hav vasaJa.*
291. I shall not go. *hav voycona.*
292. Why are you not going? *tuJ kitya vasaJa.*
293. Why should I go? *hav (e) kitya vasO jay.*
294. I shall go, after he comes. *to yejlyar hav waytolO.*
295. I shall go, if he comes. *tuy (e) vasokuc jay.*
296. You must go. *tuy (e) kit (e) mhaJiJi.*
297. What did you say? *hav (e) tuku (a) yeJi saJglE.*
298. I told you to come. *hav kay (e) uolu.*
299. I said nothing. *tuyek as (e) uolu jay.*
300. How shall I speak? *he kit (e) manJay.*
301. You should say thus. *to kon.*
302. What is this called? *to khajnco.*
303. Who is he? *pavyli yejly te he lok kon.*
304. Where does he come from? *te vyapari asay.*
305. Who are these men who have come first? *as (e) mhaJJnaka.*
306. They are merchants. *he bares sabd nhu.*
307. Do not say thus. *
309. What is that? tē kite. 
310. That is a house. tē ghar asa. 
311. Whose house is that? tē koṇa ghar. 
312. It is mine. tē mage. 
313. That house is to be sold. tē ghar vikpa asa. 
314. What will you give for it? tek (a) tū kitl (ē) divśi. 
315. You stay here, I shall go. tū hing(a) rav hāv vēytā. 
316. Look at him. tejkaden paḷay. 
317. I cannot do this work. majhāni hē kam kṛupa jayna. 

318. They may ask me. or hāv hē kam kāru śēkna. 
319. They will ask me. te mak(a) ičarit. 
320. I have nothing with me te mak(a) ičartale. 
321. I made it myself. majkāden kāycna. 
322. You may go, I shall stay. hāyē sotac hē kelē (kela). 
323. I shall not come alone tū gelyar jata hāv hing ravtā. 
324. Can you do it? hāv yekto yevcona. 

325. We cannot do it. tē tū kṛupa śaktā or 
326. Everyone went there. tujan tē kṛupa jata. 
327. Everything is lost. amčan tē kṛupa jayna. 
328. All those whom you prayekjañ thing(a) gelo. have called have sigle sandle. 
329. I came last of all. jyaṅk(a) tuyē apaylē te sigēle yeyle. 
330. He is the oldest son. hāv siglyaphatī yeylō. 
331. Invite them all for to siglyā vhājlo čedo asa. meals. tyaṅk(a) siglyāṅk jevna apēy. 
332. It is done. tē kelē (kela) 
333. It may happen. tē ghāḍēt. 
334. It has happened. tē ghāḍle asa. 
335. It is impossible. tē əsēkhyə asa. 
336. It is night. rat jali. 
338. Where have you been during night?
339. The house I live in is a large one.
340. Are they at home?
341. Let them all come.
342. You must not remain here.
343. Do not tell lies.
344. Not that one but this.
345. Let some one of you go and fetch him.
346. Who will give money to a man like you?
347. This is good, give me that one.
348. What kind of work is this?
349. Besides this I want something else.
350. I want some more.
351. If you do not want it, give it to me.
352. Do not go to bed so soon.
353. How are you related to him?
354. He is writing a book.
355. I shall take as much as you give.
356. Open this door.
357. Close the door.
358. I have never seen you before.
359. I used to meet him.
360. Have you got no house?
361. If it rains the harvest will be good.
362. Why have you left your work half done?
363. It is of no use.
364. Come after four O'clock.
365. Come within an hour.
366. Do whatever you like.
367. What is the use of these men, one is enough.
368. We came by this road.
369. We came in a cart.
370. We came on foot.
371. I went there.
372. He went to school.
373. I have gone to my friend.
374. She has gone to her mother.
375. I had done this before.
376. He had spoken it to me.
377. He had gone before I came.
378. He was asleep when I went to see him.
379. He was lying down and reading.
380. He was lying on the ground when I saw him.
381. He had done this before I reach him.
382. He may be married.
383. If horses had wings they would have flown.
384. If he has studied he will succeed.
385. If the train is late, we shall catch it.
386. I came out of the house.

tejo kay upegna.
čar vəranəntər yo.
vərabhitər yo.
tuk(a) jay tə kar.
hyə lokə kitə upeg; ekə purə.
amə ya vaṭən yeyle.
amı gədyən yeyle.
amı payəni yeyle.
həv thiŋ(g) a gelə.
to šale gelə.
həv mage məyərəkəden gelə.
ti aplaya avəykəden geli.
he həyə paylıc kellə.
to məhaykədən tə uləyəllo.
həv yevčəpəyl(i) tə gello.
tek bheṭça gello tenna tə nidlo asəllo.
to pəllo asəllo anı vastalo.
jenna həyə tək(a) pələylə
ten(na) tə jəmnir pəllo asəllo.
həv tejpuḍhya pavačepəyli
tenı he kellə.
to lığn jəllə oṣyet.
ghodya phake astale tər te utṭasələ.
tenı abbhyas kelyar tə pas jətolo.
gədi kəlav jalyər anı tı pəkaḍyet.
həv ghərabhaer yeylə.
387. He went through the field.
388. She collected the fallen fruits.
389. Printed books are easy to read.
390. How far will you come?
391. I shall come as far as my house.
392. I never left my native town till now.
393. Do not go before I come.
394. He may still come.
395. It is late he will not come now.
396. He will come after a week.
397. How tall you have grown?
398. He seems still young.
399. Some are new, some are old.
400. His brother is not so clever.
401. Learn one lesson every day.
402. How many words you know?
403. This water is not drinkable.
404. This is not eatable.
405. Is such a thing possible?
406. Who knows?
407. What do you want?
408. Work in the day and sleep at night.
409. A month has thirty days.

H 5952—9
410. There is a stone in the ambyāk ek phator asa. mango.
411. A bull has two horns. bøyłak don śiṅga asay.
412. This is my usual food. hē mage səddi jēvan.
413. Some fish are big some thode nустē vhād asa anī are small. thode lhan asa.
414. The snake moves zig- sorop vakōḍtikā bhōvta. zag.
415. The snail moves slowly. lalyi hōlu bhōvta.
416. The dog runs fast. suṅē joran dhavta.
417. Keep the fruit covered phēl dhakun dawē. ṣēvyāk phaki utray.
418. Birds have wings. mhak(a) vagha bhay dislē.
419. I was afraid of the tiger. ti čēdvā vaṭ cuklī.
420. Those girls missed the way. majran bhuryāk ghas mallo.
421. The cat bit the child. hē suṅē aple ghar visōllē.
422. This dog forgot its home. mage bhanyin ek kavīt mholli.
423. My sister recited a poem. tya baylen udak pilē.
424. That woman drank water. to mōṛati śikta.
425. He learns Marathi. ūjēnna yetolo tēnna háv to tuk(a) pustak dita. háv vacta mhollyar pustak mag naka.
426. I will give you the book kam sopāyl teṣēc yo. when you come.
427. Do not ask for the book kam sopāytāric yo. till I have read.
428. Come as soon as you finished the work. mage ghāravālyan śavne udōlē.
429. Come after finishing the work. tyac jhadaponda lōc śiv nidlo.
430. The bird flew over my house. ram khub joran dhavta.
431. That lion slept under that very tree. jhadavēil śeṁē gayt asa.
432. Rama walks very fast.
433. The bird on the tree is singing.
434. The bird is on the tree. ševñe jhadačer asa.
435. Who works hard gets the fruit. jo khub kam kart te k (a) phal melta.
436. What did he see today? teni aj kit (ē) pojaylē.
437. What are you reading? tū kit (ē) vacta.
438. Do you read? tū vacta.
439. Which boy fell from the tree yesterday? kal khanco bhurgo jhada-vaylyan pedlo.
440. Whose boy sings more sweetly than Rama? ramčakay khanco ēdo cid sunder gayta.
441. Why did they send you here? tem (ī) tuka hing (a) kit e dhadlē.
442. I consider Hari as my brother. harik hāv mage bhav samjatā.
443. Dashratha appointed Rama as King. dāsrathān raman rāj (a) nemlē.
444. Hari decided to go there. hārin thinga vayče theraylē.
445. He is clever in singing. to ganē mhēnpak hūśar asa.
446. I study in the night. hāv ratin ēbhyaš kētā.
447. He earns at home. to ghārakēdenoj meljyta.
448. I decided to go. hayē vayče theraylē.
449. He never sleeps by day. to kēnāc disaco nidna.
450. The elephant is the biggest animal. hitti siglyā mōthe jēnāvēr asa.
451. He sits at home since yesterday. kalcān to ghār bēsta.
452. You should not read much. tuy (ē) cid vacu nojo.
453. Put the cap on the head. topi matyačer ghal.
454. Ten mangoes for a rupee. rupaya dha ambe.
455. I got a letter. mak (a) ek ciṭ yeyli.
456. The dog bit Rama. sunyan rama ghas mallo.
457. The mother gives me a book. aviy mhak (a) ek pustēk dita.
458. He died of fever. to joryan melo.
459. He works with delight. to anāndān kam kārta.
460. Come after one hour. kevak vēran yomad adī. 461. He went away with his mustakesāyṭ gelo. clothes.

462. I cut the mango with the knife. hāv suryen am kaptā. 463. He will remain with the Poona for a month. māṇyabharī sūṇya ravtole.

464. He calls me to mahaka apāyta. 465. He went out, while it was raining. paṇs patti astana to bhayer gelo.

466. Ram is my brother. rām mage bhav asa. 467. Hari reads the letter. hāri ciṭ vasta. 468. The teeth of a black dog. kāle sūṇya datanā māṛaṇa.

469. The mirror fell from my hand. arso mage hatīlyan poṭlo. 470. He came out of my house. to mage ghārabhayer yeṭlo.

471. His house is larger than my house. tege ghār mage ghāračani vhaḍ asa. 472. He brings a hat. yad to čepi haṭṭa. 473. He brings his boy. to tege čeḍya (k) haṭṭa. 474. Ram should try. yad raman poryetna kāṛū jay.

475. Ram got work. rama(k) kam mēḷē. 476. Ram called his friend raman aplya mēṭtra apōyā. 477. Ram brought a cart. raman gāḍi halī. 478. Ram goes to the village. raman gavā voyta.

479. He waters the tree. to jhaḍa udō ghaḷta. 480. I gave him a book. hāv tēk (a) ek pustak dīṭā. 481. He sees Rama. to rama pāyta.

482. He catches the horse. to ghōḍya dhāṛta.
CHAPTER V

VOCABULARY

suddenly.
thumb.
solid.
deep.
wonder.
eighteen.
uncivilized.
two and a half.
insult.
to study.
eighty.
 alas.
half.
weak.
weakness.
mushroom.
maternal uncle’s daughter.
shape.
intellect.
number.
train.
courtyard.
frock.
ringer.
today.
grandfather.
grandmother.
eight.
to prevent.
horizontal.
nut cracker.
to lie down.
testicles.
testicles.
atê F.
atkodi.
atmãhãttya F.
adoaã F.
anând M.
anandi Adj.
apêvap V.
apêivap V.
appar.
âmãt.
amudap V.
ambaç Adj.
ambo M.
ambya jhaã N.
aykêvap V.
aytar M.
aydâna N. (pl.)
arogy N.
arck.
arãm.
arso M.
alphyat M.
avêdap V.
aviy F.
aviyapuy.
avaj M.
avêsil karaã V.
aã F.
aõi karap V.
añirvad M.
asêp V.
âhar M.
alõi Adj.
åkonis Nu.
åkti ghevap V.
ikra Nu.
ikh.
igirj.
paternal aunt.
intestine.
suicide.
lawyer.
delight.
merry.
to call.
to hit.
nib.
curry.
to drive.
sour.
mango.
mango tree.
to hear, to obey
Sunday.
utilisils.
health.
bridge.
gun.
mirror.
tailor.
to like.
mother.
parents.
sound, voice.
to help.
hope.
to hope.
blessing.
to have.
diet.
lazy, idle.
nineteen.
to buy.
eleven.
poison.
church.
| icu M. | scorpion. |
| icun kaḍəp. | to select. |
| iʃ F. | lightning. |
| ičarəp V. | to ask. |
| ičar kərəp V. | to think. |
| ičća F. | wish. |
| ičći kərəp V. | to wish. |
| ith F. | brick. |
| idi oḍəp V. | to smoke. |
| inənti kərəp V. | to request. |
| indur M. | mouse. |
| indulo M. | high tide. |
| insul. | insult. |
| inspektor M. | inspector. |
| iman N. | aeroplane. |
| imaret F. | building. |
| iʃvas dəvəp V. | to believe. |
| is Nu. | twenty. |
| istad. | state. |
| isrəvəp V. | to forget. |
| ukələp V. | to boil. |
| ukələp V. | to lift. |
| üc Adj. | high. |
| ujo M. | fire. |
| ujvəd M. | light. |
| ujvət Adj. | right. |
| ʊt M. | camel. |
| ʊtəp V. | to rise. |
| ʊdəp V. | to fly. |
| ʊdəi ghaləp V. | to pounce. |
| ʊdəi marəp V. | to jump. |
| undəkar M. | barber. |
| utər dəvəp V. | to answer. |
| utke kərəp V. | to open. |
| utko Adj. | open. |
| uttar | North. |
| utpən jəvəp V. | to be born. |
| udək N. | water. |
udar Adj. generous.
upas M. fast.
upas kœrap V. to fast.
upœk kœrap V. to use.
upyegi Adj. useful.
ubi ravœp V. to stand.
ubo Adj. vertical.
ubœ N. V. qœswa lu2i chicken pox.
uœ F. V. qœbo lu2i louse.
uœwæp V. to speak. V. qœswa lu2i
usœ N. pillow.
usn gheœp V. M. uœbi
usn divœp V. heat.
ek Nu. to borrow.
ek—toœœp V. M. nœbi
erœœl N. to lend.
okœp V. M. nœbi
ôœp V. alone.
ôœp V. V. qœwaw nequ castor oil.
op (h) u
oœwæœl M. to vomit.
oœl F. to pull, to stretch.
ol M. to pour.
oœl F. opium.
oœl M. officer.
oœl M. damp, wet.
oœl M. line.
oœl M. lip.
oœl M. to soak.
ôœl M. bodice.
ôœl M. strength.
ôœl M. edge.
ôœl M. barn.
ôœl M. sweet potato.
kœp M. cup.
kœpœl N. forehead.
kœpœl N. cupboard.
kœpœl N. waist.
kœpœl N. to do.
kœpœl N. to dissolve.
kərča l naprawdę to compel.
kərmənuk.
kəlpəna F.
kavita.
kəşt.
kəsep V.
kəlavən Adv.
kəlavən kəsep V.
kəthin Adj.
kədi F.
kəməl N.
kirvet M.
kəkər
kəkuft F.
kəgəd M.
kəc F.
kəju bi F. ñonía ñool to
ekəjuolo M.
kənañ.
kani F.
kənd.
kat F.
katar F.
kətarəp V.
kati roq M.
kadəmbərə F.
kadəy. ñawoləst ɣnone
kadern.
kadyeče setës.
kan M. ñoñ ńid biń ñebi
kanaŋalə F.
kando M.
kəpap V.
kapi F.
kapur M.
kapus M.
kam N.
kaməl.
to compel, 
amusement,
idea,
poetry,
labour,
to plough,
late,
to delay,
difficult,
curry,
lotus,
saw,
cancer,
pity,
paper,
glass,
cashew fruit,
glow-worm,
paste,
story,
trunk,
skin,
scissors,
to cut,
skin disease,
novel,
prison. 
note book,
imprisonment. 
ear.
lobe of ear.
onion.
to saw.
coffee.
camphor.
cotton.
labour.
blanket.
kam kəɾəp V. to work.
kama aʃəlo. busy.
kdəmo Adj. permanent.
kaydo M. law.
karəŋ N. cause.
karəstan N. plot.
kard. card.
kartera M. yesterday.
kal Adv. to yesterday.
kavlo M. crow.
kavala M. tortoise.
kasov M. water melon.
kalinq N. liver.
kalij N. darkness.
kajok M. black.
kalə Adj. dark.
kalo Adj. to look after.
kalki Adj. kettle.
kali ghevəp v. to look after.
kiti F. worm.
kido M. lean.
kiʃkidit M. insect.
kidmy F. ray.
kinn N. price.
kimit F. parrot.
kir M. leach.
kireʃ F. fort.
killo M. envy, jealousy.
kucindrapoŋ N. redicule.
kuçeʃta F. family.
kutum N. hide and seek game.
kuturyā kheʃ. past room.
kuḍ M. blind.
kuḍdo Adj. part.
kuḍko M. spade.
kuḍel F. cloud.
kup N. potter.
kumbar M. axe.
kurad F. deer.
kurup Adj. rengab
kulup N. aerui
kulo M. nobi
kużvađi M. ažo
kusello Adj. daru of
dug as
kusä kid F. idj man
kusti F. mte
kužvađi M. bota bok
keš. noblone dekaid
nembeñ
keži jhañ N. sin as
kenkenna Adv. tamom
käs M. roboboñoq
kokil F. batil
konjuš Adj. seren wañen
kodu Adj. xouñ ot
dön
kopus N.
kopdo M.
kobi.
kobu M.
kombi F.
koyti F. sámt somun
korap V. bok
kožindur M.
kožo M. boka so
kolso M. sályumaid
kood N.
kóndó M.
konso M. digro ok
kombo M.
kölær.
kolo M.
kyan N.
khädjakar F.
khäddó Adj. bu fnan oon
khäddadit Adj. bide
dlá
khærap V.
khät N.
ugly.
lock.
hip.
husbandman.
husbandman.
health
rotten.
caterpillar.
wrestling.
farmer.
law suit
banana.
plaintain tree.
sometimes.
egg.
cuckoo.
miser.
bitter.
lung.
cloth.
cabbage.
cane.
hen.
sickle.
to carve.
rat.
bud.
cool.
coal.
puzzle.
bamboo.
corner.
cock.
coller.
fox.
flame.
sugar candy.
bald.
rough.
to dig.
manure.
khanjir M.  
khore N  
khrpiop N.  
khrayan Adv.  
khir V.  
khako M.  
khadri F.  
kha't F.  
khando M.  
khari M.  
khabat V.  
khin.  
khise kapolo.  
khoji F.  
khujo M.  
khu'tap V.  
khu'ti F.  
khu'di F.  
khu'dyalo Adj  
khuñ F.  
khuni M.  
khub Adv.  
khur M.  
khu'li F.  
khem kharap V.  
khey rog M.  
khe'l M.  
khe'lap V.  
kholap V.  
kholi F.  
khot N.  
kho'du M.  
khop F.  
khoppu't.  
kobrya tel N.  
khomis.  
kholo M.  
khotê N.
khābā N.  bade  wo  coconut copra.
khālē N.  bade  wo
ghēdāit vārēp V.  ṣa'nal  vēnāli
ghādī.  quroll  ṣo  to roll.  M  mān:  man
ghāp bāsep V.  ṣo  to  spread
ghāp rāvēp V.  ṣo  to  spread
ghārēm Adj.  bāsep
ghērīb Adj.  bāsep
ghērī M.  ṣo  to  spread
ghūl.  quroll  ṣo  to  spread
giṅvisē Adj.  bāsep
gīnḍi M.  bāsep
gajēr N.  bāsep
gādēv N.  bāsep
gāni mhaṇēp V.  ṣa'nal  vēnāli
gay F.  bāsep
gayṇḍol M.  bāsep
gāl M.  ṣa'nal  bāsep
gāv N.  ṣo  to  spread
gōv M.  ṣo  to  spread
galēp V.  ṣo  to  spread
gāli marēp V.  ṣa'nal  ṣo  to  spread
gīḍḍo M.  bāsep
gid N.  bāsep
gim.
giṅārā ṣo  to  spread
ghālā ṣo  to  spread
gūltāvēp V.  ṣa'nal  bāsep
gudō M.  ṣa'nal  bāsep
gudgiḍḍ M.  ḍaṇḍō  ḍaṇḍō
guḍḍo Adj.  ḍaṇḍō  ḍaṇḍō
gunēvēp V.  ṣo  to  spread
gūnkulō Adj.  ḍaṇḍō  ḍaṇḍō
gunyān.
gurva mās N.  bāsep
guṁvar Adj.  bāsep
gulabī Adj  ṣo  to  spread
guli F.  ṣo  to  spread
shovel.
to roll.  M  mān:  man
quilt, matress
be silent
be silent
hot.
poor.
pride.
shed.
proud.
mason.
carrot.
ass.
to sing.
cow.
earth-worm.
cheek.
village.
wheat.
to filter.
to abuse.
dwarf.
vulture.
summer.
eclipse.
to swallow.
to wind.
hill.
thunder.
short.
to multiply.
round.
foundation.
beef.
pregnant.
rosy.
bullet.
goṭo M. cow shed  M. गोठानी
gobur. ashes.  M. गोबर
goru vasrā N. Pl. Pl. 1st pl. live-stock. M. गोरुवस्राणा
gornador M. गर्नाड़र gōstā pūḍā V. to go. Governor.  M. गोव्दा
gōḍ Adj. to like.  N. गोद
god M.  M. गोड
gol. heart.  M. गोल
ghāṭ Adj. hole.  म. घाट
ghaṭ kārāp V. to be.  M. घाटकाराप
ghāṭmuṭh Adj. to be firm.  M. घाटंभुध
ghaḍi F. to tighten.  M. घाडी
ghaḍyāł N. strong.  M. घाड़याल
ghaḍī kārāp V. fold.  M. घाडीकाराप
ghaṇ M. fold.  M. घाण
ghār N. hammer.  M. घार
ghār dudi. to fold.  M. घारदूडी
ghāva ghār N. house.  M. घावघार
ghāsṛāvāp V. maternal home.  M. घासरावाप
ghaṭ F. bell.  M. घाट
ghaṭṭā kārāp V. to spend.  M. घाटटाकाराप
ghaṇ Adj. dirty.  M. घाण
ghaṇekar M. oilman.  M. घणेकर
ghamello Adj. to rub.  M. घामेलो
ghalop V. owl.  M. घालोप
ghasāp V. to churn.  M. घासाप
ghaṭugum M. water.  M. घाषुगम
ghaṭuḷāvāp V. to carry.  M. घाटुलावाप
gheun vāsāp V. to take.  M. घेवूनवासाप
ghevāp V. nest.  M. घेवाप
ghogo M. water.  M. घोगो
ghoṭṛ M. to take.  M. घोट्र
ghoḍo M. to take.  M. घोडो
ghol F. water.  M. घोल
ghov M. water.  M. घोव
ghoso M. water.  M. घोसो
caut vato M. quarter.  M. पट्टा
cakcakit Adj. bright.
cēṭṭē N. a skin disease.
cād ~ c d Adv. M more.
cādap V. to climb.
cāne. horse gram.
camēco M. gen. (pol.) spoon.
calap V. to walk.
carēp V. V goa. to graze.
cavkoni Adj. V goa. to square.
cavda Nu. fourteen. V goa. to chutney.
citni F. M goa.
cirbi F. fat.
ciryo M. jar.
civ F. taste.
cai F. key.
cakēp V. V goa. to vati.
catap V. V goa. to vati.
canni F. M vati.
canne N. M vati.
cabēp V. "M vati.
camkij M. cākey.
camdē N. adom.
cambar M. mut.
cuk F. M mut.
curāvēp V. cūnābīcon.
cul F. sod.
cokēp V. lamba up.
cōc F. M lamba.
cor M. it leenj aad aqut.
corēp V. qeeta. M qeeta.
cori F. to steal.
colēp V. V qeeta.
coli F. to rub.
jēkēm F. choli.
jāgāp V. V qeeta.
jēto M. to live.
jād Adj. M qeeta.
jānvra N. matted hair.
jānvra N. heavy.
animals.
| jan ti l. | window. | jata ko l. | window. |
| jant M. | worm. | jang ti l. | worm. |
| jolap V. | to burn. | jolap ti l. | to burn. |
| jalar N. | mosquito. | jalar ti l. | mosquito. |
| jikmi karap V. | to injure. | jikmi karap ti l. | to injure. |
| jimin F. | land, floor. | jimin ti l. | land, floor. |
| jilči lakā. | fuel. | jilči lakā ti l. | fuel. |
| jage javap V. | to wake. | jage javap ti l. | to wake. |
| jago F. | area, placeк | jago ti l. | area, placeк |
| jamboy devap V. | old. | jamboy devap ti l. | old. |
| jamoy devap V. | to yawn. | jamoy devap ti l. | to yawn. |
| jamboy F. | yawn. | jamboy ti l. | yawn. |
| jamblo Adj. | violet. | jamblo ti l. | violet. |
| jay javap V. | to want. | jay javap ti l. | to want. |
| joran Adv. | fast. | joran ti l. | fast. |
| jav F. | husband’s brother’s wife. | jav ti l. | husband’s brother’s wife. |
| javap V. | to become, to be. | javap ti l. | to become, to be. |
| javōy M. | son-in-law. | javōy ti l. | son-in-law. |
| jū | yoke. | jū ti l. | yoke. |
| juijh M. | judge. | juijh ti l. | judge. |
| jūva bandap V | to yoke. | jūva bandap ti l. | to yoke. |
| jogi M. | monk. | jogi ti l. | monk. |
| jogin F. | nun. | jogin ti l. | nun. |
| jodap V. | to join. | jodap ti l. | to join. |
| jor M. | fever. | jor ti l. | fever. |
| jori. | epidemic | jori ti l. | epidemic |
| jote N | shoe. | jote ti l. | shoe. |
| jhadap V. | to quarrel. | jhadap ti l. | to quarrel. |
| jhadap V. | to have sexual intercourse. | jhadap ti l. | to have sexual intercourse. |
| jhogo M. | tree. | jhogo ti l. | tree. |
| jhopalo M. | to sweep. | jhopalo ti l. | to sweep. |
| jhopal ghevap V. | cloak. | jhopal ghevap ti l. | cloak. |
| jhopar. | swing. | jhopar ti l. | swing. |
| ecker N. | to swing. | ecker ti l. | to swing. |
| candr M. | herb. | candr ti l. | herb. |
| candrīm M. | wheel. | candrīm ti l. | wheel. |
| moon. | moon. | moon. | moon.
caku M. pen-knife. pen-drev
cabuk M. whip.
čar Nu. four.
čay. tea.
čals Nu. forty.
čals-patra. spectacles.
čikol M. mud, mash.
čikku Adj. miser.
čiktavap V. to stick.
cic N. tomarind tree.
cic N. parrot.
cit F. letter.
cidavap V. to tease.
cidivap V. to press.
citr N. picture.
cinta F. anxiety.
cibod. melon.
cimto kada V. to pinch.
čedu N. daughter, girl.
čedo M. son.
čeddi F. son.
čendu M. short.
češta F. ball.
češbro M. redicule.
čeppar N. face.
čeppap V. roof.
jeg N. to print.
jem M. world.
jadis M. birth.
jay M. birthday.
jadu F. victory.
jadukar M. magic.
jam jallo Adj. magician.
jito Adj. tired.
jib F. alive.
jillo M. tongue.
jiv M. district.
jiv divap V. life.
jevan N. suicide.
meal.

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jevčē kuḍ M.
jhēral.
jhet sangap V.
jhel.
țopī F.
țol M.
țak N.
țhēravap V.
țabo M.
țavo Adj.
đolyā ghom M.
đolyā patkulī F.
đolya māndulī M.
dolo M
țon N.
tomato M.
tombaku M.
tonno Adj.
tayar Adj.
tayar kărāp V.
telvar F.
tavo M.
tol M.
tol N.
tolāp V.
tišē N.
tišivap V.
tikli F.
tikli dukap
tivšē N.
tak N.
takid kărāp V.
tagdi F.
tajo Adj.
tanāp V.
tambdo Adj.
tatyē N.
tan F.
dining room.
general.
to boast.
ice.
cap.
locust, grasshopper.
dend, point.
to decide.
tin.
left.
eyebrow.
eyelid.
pupil.
eye.
straw, fodder.
tomato.
tobacco.
raw.
ready.
to make.
sword.
pan.
bottom.
rock.
to fry.
lake, tank.
to fry, to roast.
head.
headache.
cucumber.
butter milk.
to admonish.
balance.
fresh.
to stretch.
red.
egg.
thirst.
tanduļ M.
tanhello Adj.
tar F.
tarik F.
tasəp V.
taspi F.
tal.
tika F.
tin Nu.
tiraskar kərap V.
tis Nu.
til M.
tilä tel N.
tup N.
tupa divo M.
turtəri Adj.
tuvalo M.
tultušit Adj.
tera Nu.
telegram M.
tel N.
tond N.
tombu M.
tono M.
trikon M.
tribunal.
thiŋd Adj.
thəŋdi dis M.
thəŋd kay.
thəŋd san.
thar marəp V.
thiki F.
thukəp V
therər N.
thodo Adj.
thojo Adj.
thođe Adj.
dempar F.

rice.
thirsty.
telegram, ferry boat.
date.
to chisel.
chisel.
cymbal.
criticism.
three.
to hate, to smear.
thirty.
sesame, mole.
til oil.
ghee.
ghee lamp.
smart.
towel.
smooth.
thirteen.
telegram.
oil.
mouth.
tent.
cudgel, club.
triangle.
court.
cold.
winter.
coldness.
coldness.
to kill.
nose ring.
to split.
thratre.
little.
lame.
few.
oon.
dāya F.
dāyaļu Adj.
dāy dison.
dāriyo M.
dārodekhōr M.
dārvāṭo M.
dāvrāp V.
dāṇap V.
dīkṣīṇ.
dakāvaṇap V.
dagine M(pl).
daṭ Adj.
daṭī.
daḍi F.
daṭ M.
daṭa mal.
daṭ uṣāṇap N.
daṭoṇī F.
dadlo M.
dar.
daru F.
dāv N.
diya puja F.
divāp V.
divo M.
divē āṣāp V.
dis M.
diṣap V.
disa undevap N.
disā jor M.
disa pāḍap N.
duk N.
duka N. (pl.)
dukor M.
duknē N.
dukkivāp V.
dud N.
dud kādāp V.
pity, mercy.
kind.
kindly.
sea.
robber.
gate.
to keep.
to grind.
south.
show.
ornaments.
thick.
thickness.
beard.
tooth.
gum.
toothache.
comb.
male.
door.
gun powder.
root.
lamp worship.
to give.
lamp.
to owe.
day.
to feel
sunrise.
typhoid.
sunset.
grief.
tears.
pig.
ilness.
to push.
milk.
to milk.
dudvalo M.
duyēt.
duśman M.
dust kārēp V.
dei F.
deuḷ N.
deḍ Nu.
der M.
dev M.
dēvāp V.
deś M.
dahlo M.
don Nu.
dori F.
dōv M.
doš M.
doš lavāp V.
drakṣ N.
dveś M.
dhārīy N.
dhāg M.
dhōd F.
dhādo M.
dhāmki divāp V.
dhānuś N.
dhāṅgār M.
dhōy N.
dhārēp V.
dhārma updeś kārēp V.
dhāvo Adj.
dhirm M.
dha Nu.
dhākān N.
dhādaṭp V.
dhāpāp V.
dhāvāp V.
dhukāṭ M.
milkman.
ill, sick.
enemy.
to repair.
goddess, small pox.
temple.
one and half.
husband's brother.
God.
to climb down.
country.
twig.
two.
rope.
dew.
blame.
to accuse.
grape.
hatred.
courage.
sunshine.
bank.
lesson.
to threaten.
bow.
shepherd.
curds.
to hold.
to preach.
white.
religion.
ten.
lid.
to send.
to cover, to shut.
to run.
smoke, mist.
dhukti F.
dhup M.
dhupē N.
dhurap V.
dhūvap V.
dhotar N.
dhopar N.
dhobi M.
ṇeu Nu.
ṇekaśo M.
ṇekṣetr N.
ṇarak M.
ṇele.
nāvo Adj.
nāvro M.
nāvvid Nu.
nal M.
nit M.
niti F.
nīl M.
nakarap V.
nak N.
nakut N.
nakpuḍi F.
nagado Adj.
nagor M.
nacap V
naṭak N
naṭak bāropi M.
natu M.
namhaṇap V.
naykin F.
nal.
nalla jhad N.
nas karap V.
niĉ Adj.
niĉce kuḍ M.
nit Adj.
fog.
incense.
grave.
to seize.
to wash.
dhoti.
knee.
washerwoman.
nine.
map.
star.
hell.
ring.
ew.
bridegroom.
ninety.
tile.
actor.
actress.
tap.
to refuse.
nose.
nail.
nosrīl.
nacked.
anchor, plough.
to dance.
drama.
dramatist.
grandson.
to refuse, to deny.
prostitute.
coconut.
coconut palm.
to destroy.
wicked.
bear.
bed room.
straight.
nidoŋ V.
nirasa F.
nirmokhaŋ Adu.
niŋəl Adj.
nisin.
nilo Adj.
nuk lavap V.
nuksan.
nuvap V.
nusté N.
neŋto M.
nhay F.
nhavap V.
nhesap V.
nhoŋri F.
nhoro M.
pair.
pais.
pækšpat M.
peŋko M.
pətto M.
pədəp V.
pəndo M.
pənes M.
peno M.
pəŋji F.
pənsa jhada N.
pe N.
pəting M.
pəndra Nu.
pəndra dis M.
pənnas Nu.
pəno Adj.
pəryaya jor.
pəylic.
pəyshi vəsəp V.
pərət.
pərət divəp V.
to sleep.
dispair.
inocent.
clean.
staircase, ladder.
blue.
to accuse.
loss.
to reap.
fish.
young.
river.
to bathe.
to wear.
bride.
bride groom.
day before yesterday.
far.
partiality.
fan.
belt, bracelet.
to fall.
curtain.
jackfruit.
great grand father.
great grand mother.
jackfruit tree.
letter.
kite.
fifteen.
fortnight.
fifty.
old.
malaria.
already.
to go off.
again.
to pay.
patak N.
patał Adj.
pan N.
pana ring M.
panjor M.
papoḍ.
pāy M.
payo aŋgto M
payjomo M.
pāy davarap V.
paro M.
pal F.
palki F.
palmētr.
pavap V.
pavto M
pavs M.
pavalo M.
pavs padap V
pikallo Adj.
pith.
pin.
pindap V.
pipal.
pivap V.
piso.
pistol.
pū M.
pujari M.
puja F.
put M.
putoni F.
putonyo M.
punav F.
purap V.
purkē.
pārāt yevāp V.
pārāb.
pārā.
pārājāy M.
pārīkṣā F.
pārīkṣā ghiypi M.
pārīkṣā divpi M.
pārīparat.
pārīyetna kārap V.
pārsid Adj.
pālāng.
pālli.
pāvirā udak N.
pēvītra kay.
pēvītrāpan.
pēsākar.
pēsāvāp V.
pēlāp V.
pēlēvāp V.
pikāvāp V.
pīcčim.
pītki F.
pīḍi.
pīyli.
pīylo Adj.
pīṣu M.
pauṅ Nu.
pako M.
pakli F.
pagi M.
pāc Nu.
pañ.
pañ F.
pañē N.
pañhīyan lagāp V.
pañdūk N.
pañdepm N.
pañn.
to return.
festival.
day after tomorrow.
defeat.
examination.
examiner.
examinee.	often.
to try.
famous.
canopy.
hearth.
holy water.
holiness.
holiness.
shop keeper.
to spread, to scatter.
to flee.
to see.
to catch.
west.
Cholera.
verandah.
before.
first.
beast.
three fourth.
bat.
petal.
fisherman.
five.
canal.
beam, slate.
basket.
to pursue.
calf.
hatred.
lane.
pur jallo Adj.
pur javep V.
purvij.
pul M.
pulis.
pustak N.
pustak vikpi M.
peṭavap V.
peṇ.
peṇ.
peṭ F.
patrał.
peṣ N.
pokal Adj.
potā dukap.
opōṭ M.
opolkò M.
opōṭ.
opōṣṭik Adj.
opōṣṭman M.
opōṭ N.
opōṭan vēṣap V.
opāvap V.
prārthēna F.
pret N.
phātyamari.
phāḍ N.
phāpyāy.
phāraṇa phraṇ.
phāṣaṇk.
phāṣavap.
phāṭ N.
phak N.
phakṛṇo M.
phāṭ F.
phāṭ dhārap V.
phāṭlyan pēṭavap V.
phāṭlyan vēṣap V.
tired.
to be tired.
ancestors.
bride.
police.
book.
book-seller.
to light.
oil cake.
pen.
box.
kerosene.
finger joint.
hollow.
stomachache.
parrot.
bodice, blouse.
post-office, mail.
nutritious.
postman.
womb, stomach.
to creep.
to swim.
prayer.
corpse.
ship.
cobra’s hood.
papaya.
weak.
match stick.
to cheat.
fruit.
feather.
wing.
back.
to overtake.
to turn round.
to follow.
phatoṭ M.
phator M.
phatyapar M.
pharik kərəp V.
phatya.
phiyās.
phugəp V.
phul N.
phurṣē.
pheto M.
phen M.
pher.
pheri boṭ.
phod M.
phoḍap V.
phoṇi F.
phoppit M.
phoḍ N.
phoṇḍaro N.
phrejhipdent M.
bāṭan.
bāṭate.
bōḍavap V.
bāḍḍivap V.
bāḍhay marap V.
bāḍlivap V.
bānər.
bāniyan.
bānəbər.
bāndar.
bōylā gaḍi F.
bāro vas M.
bēre kərəp V.
bēre gun M.
bēre jəwəp V.
bēre manaco Adj.
bēro Adj.
bēroboθur.
bərovap V.
berkəjā N. (pl).
balay.
bəs F.
bəsap V.
bəši F.
bədi F.
bəofi M.
bāk.
bag F.
bangone N.
baju F.
bān M.
badli F.
bənd M.
bəndap V.
bapuy M.
bapul M.
bapul bav M.
bapul bəhən F.
bapolyo M.
baba ghar N.
bāy F.
bayri.
bayl F.
bara Nu.
barik Adj.
bavgivap V.
bavlē N.
balēk N.
bī F.
bikun.
bibt vag M.
biyər.
birbirē N.
biskuṭ.
to write.
ribs.
danger.
bus.
to sit.
saucer.
stick.
paternal aunt's son, maternal uncle's son; brother-in-law.
bench.
garden.
low-tide.
side.
arrow.
bucket.
dam.
to string; to build.
father.
maternal aunt's husband.
paternal uncle's son.
paternal uncle's daughter.
paternal uncle.
girl's mother's home.
well.
purgative.
wife, woman.
twelve.
lean, thin, narrow.
to bend.
doll.
infant.
seed.
bed-bug.
leopard.
beer.
butterfly.
biscuit.
bud F.
budvar M.
burko M.
bedi F.
berij karap V.
babo M.
bokro M.
bot.
boda kattē N.
bokko Adj.
boh marap V.
bos ghevap V.
bot N.
bod N.
bom M.
boly M.
boles.
bojar F.
brestar M.
bhēṇ F.
bhēy N.
bhayeηkar Adj.
bhayeηro Adj.
bharaap V.
bhēllo Adj.
bhīropi M.
bhajap V.
bhaji F.
bhajipalo.
bhagwaap V.
bhadyan divap V.
bhadyan ghevap V.
bhayr.
bhala M.
bhav M.
bhavik Adj.
bhik magap V.
bhik magpi M.

intellect.
Wednesday.
veil.
hand-cuff.
to add.
frog.
goat
steamer
skull.
bald.
to shout, to cry.
to kiss.
finger.
head.
bomb.
bull.
pocket.
stork.
Thursday.
sister.
fear.
terrible.
deaf.
to fill.
full.
baker.
to bake.
boiled vegetable.
vegetable.
to divide.
to rent.
to hire.
out.
spear.
brother.
theist, pious.
to beg.
beggar.
bhijalæ Adj.
bhitær bhærap V.
bhivæp V.
bhivkurepæn N.
bhivkurolæ Adj.
bhuk F.
bhukelæ Adj.
bhurgepæn N.
bhurgo M.
bhut.
bhændo.
bhongbiræp V.
bhöværo M.
monglar M.
mæççhærdæni F.
majhekuro Adj.
mæçæ N.
mæcad kærap V.
mædi.
mæçæ gæti
mædeçæn.
mædyæ rat F.
mædyan rat F.
mædhæ bhag M.
mæn (d) Adj.
mænn N.
mangæt N.
mænsælæ Adj.
mæydan.
mærap V.
mææm.
mæsalæ M.
mæl.
mælæp V.
mælæb N.
mævælæ M.
mæ M.
drenched.
to enter.
to fear.
cowardice.
timid.
hunger.
hungry.
child.
childhood.
boy.
ghost.
lady's finger.
to hunt.
whirl-pool.
Tuesday.
mosquito curtain.
funny.
corpse.
to help.
middle.
middle.
across.
midnight.
midnight.
centre.
slow.
death.
wrist.
tame.
plain.
to die.
ointment.
spice.
pasture.
to knead
sky.
washerman.
mound.
minis M.
mīyl.
mīṣid.
makoḍ M.
maknə.
magāp V.
magir.
maṭov M.
maḍ M.
maḍāvap V.
maṇḍi F.
mam M.
mami F.
mati F.
mādri.
man.
man F.
manay.
mangē N.
manjər N.
mannyət divəp V.
may F.
mayṭi F.
mārəp V.
marg M.
malki asəp V.
mav M.
mavli F.
mavṣi F.

mavṣi bay M.
mavṣi bhəin F.
mavso M.
mas N.
mastır M.

person.
mile.
mosque.
monkey.
engine.
to request.
afterwards.
pandal.
coconut palm.
to trample.
thigh.
father-in-law,
paternal
aunt's husband, maternal
uncle.
mother-in-law,
maternal
uncle's wife.
clay.
mat.
regard, respect;
neck.
labourer.
crocodile.
cat.
to admit.
mother-in-law.
small bowl.
to beat, to throw.
road.
to own.
father-in-law.
spider.
maternal aunt, maternal
uncle's wife.
maternal aunt's son.
maternal aunt's daughter.
maternal aunt's husband.
meat, flesh.
teacher.
malay.
mitth N.
mitrakay.
ministr M.
miśi F.
misił.
masaŋg.
mukuṭ M.
muṭ F.
mudki F.
muteṣ V.
mudi F.
mūy F.
murk Adj.
murt.
mus M.
mustaki.
meṣeṣ V.
men(ḍ) bokro M.
men vat F.
mendu M.
mensaləp V.
membr M.
mello Adj.
mevni F.
mevno M.

mest M.
meṣeṣ V.
meṣeṣap V.
maṣ N.
mou Adj.
mokli kareṣ V.
mog.
mog kareṣ V.
mothyan Adv.
moydo Adj.
moter.

storey.
salt.
friendliness.
minister.
moustache.
mixture.
chilly.
crown.
fist.
pot.
to urinate.
ing.
ant.
foolish.
idol.
fly.
dress.
to measure, to count.
sheep.
wax candle.
brain.
to tame.
member.
dead.
wife's sister, sister-in-law.
wife's brother, brother-in-

law.
carpenter, black-smith.
to get.
to earn, to get.
table.
soft.
to release.
love, affection.
to love.
loudly.
short.
motor.
momo M.
mat minis M.
məθo Adj.
məhino M.
mərəp V.
məs F.
mərəg Adj.
mərog M.
mhalo M.
mhov mus.
mhov M.
yotta F.
yəš.
yaj.
yatra kərtolo M.
yatra F.
yad F.
yad jəvəp V.
yəpər kərəp V.
yayam M.
yəun pəvəp V.
yəgli kərəp V.
yədən.
yəvəp V.
yəl F.
yəl M.
yəl F.
yəl uδet ti dis.
yəl kərəp V.
yəl pətə ti dis.
yə do M.
yə dna F.
yə lar.
rəg M.
rəgət N.
rəŋət N.
rəsto M.
rəng M.
navel.
rich.
loud.
month.
to say.
bufαlo (she).
costly.
leprosy.
barber.
honey bee.
honey.
standard.
success.
interest.
pilgrim.
pilgrimage.
memory.
to remember.
to trade.
exercise.
to arrive.
to separate.
pain.
to come.
shore.
sun.
time.
East.
to delay.
west.
siege.
pain.
in time.
rug.
blood.
vulture.
road.
colour.
rakep V.  to preserve.
rajes M.  demon.
rag M.  anger.
ragar javep V.  to get angry.
raj N.  kingdom.
raja M.  king.
rajaput M.  prince.
rajkari V.  ruler.
rajja karap V.  to rule.
rajdhani F.  capital.
rajvado M.  palace.
rau F.  widow.
rauci kud M.  kitchen.
rauṭi Adj.  wild.
randep V.  to cook.
ranpi M.  cook.
rama ban M.  rainbow.
rat F.  night.
ravap V.  to dwell, to remain.
rikamo Adj.  empty.
rikśa.  rikshaw.
rin.  debt.
rinkar M.  debtor.
rin divpi M.  creditor.
rund Adj.  broad, wide.
rundi F.  breadth.
respet.  respect.
ra F.  line.
rado M.  buffalo (he).
rog M.  disease.
rogi M.  patient.
rovap V.  to plant, to cultivate.
rokde.  soon.
rapo.  plant.
laks devap V.  to look after.
lakhoṭo M.  envelope.
laj F.  shame.
lat Adj.  fat.
ləčay F. battle.
lədḥay kərap V. to fight.
lovəŋ F. clove.
ləsən M. garlic.
lin N. marriage.
lin jərap V. to marry.
lagi. near.
lagi yərap V. to approach.
lajkuro Adj. shy.
lajpi Adj. shy.
lajərap V. to blush.
lətən. lantern.
landgo M. wolf.
lət marəp V. kick.
lənle boṭ N. little finger.
laps. pencil.
lamb Adj. long.
lambi F. length.
ləl F. saliva.
ləlji F. snail.
lıknə F. pen.
lıpərap V. to hide.
lɪmba jhəd N neam tree.
lɪmbu M. lemon.
lunə. loongi.
lučco Adj. rogue.
lut. booty.
lutərap V. to rob.
ləšin. handkerchief.
ləkər F wool.
ləni N. butter.
lənəč N. pickle.
ləbhi Adj. greedy.
ləkəp. lock up.
lhagə. neatness.
lhan Adj. little, small.
lhar F. wave.
vel vəir kərap. flattery.
vail vaten.
vakat.
vakta gulī F.
vaktar asəp V.
vagi.
vəcəp V.
vəjan.
vəj kərəp V.
vəda jhad N.
vəd kay.
vənən.
vəyjın F.
ver.
vers N.
valter.
veḷḷaṇəp V.
vevś M.
veḷəp V.
veḷvəḷəp V.
viṇət F.
viy.
virtul.
vaiṭ kərəp V.
vaṃdo Adj.
vakor M.
vakdi kərəp V.
vag M.
vaḍəp V.
vaṭ F.
vaṭi F.
vaṭli F.
vaḍəp V.
vaḍovəp V.
vaḍal N.
vap.
vayṭ Adj.
vayṭi F.
vayṭ guṇ M.
upwards.
medicine.
pill.
to be under treatment.
silently.
to go, to depart.
weight.
subtract.
banian tree.
greatness.
praise.
midwife.
hour.
year.
early-chair.
to row.
race.
to turn.
to wring.
wall.
age, fence.
circle.
to spoil.
crooked, curved.
razoor.
to bend.
tiger.
to read.
way.
small bowl.
bowl.
to serve food.
to grow.
storm.
steam.
bad.
white ant.
vice.
vayṭ disəp V.  to regret.

vayṭpən.  sorrow.

var.  yard.

varo M.  wind.

val.  creeper.

vašel N.  bear.

vas M.  scent.

vaso M.  rafter.

vas ghevəp V.  to smell.

vikəp V.  to sell.

vinəp V.  to weave.

vyapəri M.  merchant.

vhəil.  season.

vhəkol F.  bride.

vhəd Adj.  big.

vhədī cašəp.  sailor.

vhədpən N.  greatness.

vhəyni F.  paternal aunt's daughter.

vhələ.  oar.

vhəlla Adj.  great.

vhəvəp V.  to blow.

šənk M.  conch.

šatərəkəy.  enmity.

šətru M.  enemy.

šəbd M.  word.

šəmbir Nu  hundred.

šərir N.  body.

šastr.  weapon.

šai titer.  ink-pot

šano Adj.  wise.

šəntəta F.  peace.

šant səbavəco.  sober.

šap divəp V.  to curse.

šabas.  bravo.

šay F.  ink.

šar N.  city.

šal F.  shawl.
sətri F.
səddi Adv.
səddin
səpən pədəp V.
səpət Adj.
səm kərəp V.
səmjənəp V.
səmjan səngəp V.
səmpit.
səytan M.
səyn.
səyro M.
sərəəp V.
sərəəl Adj.
sərkər.
sərg M.
səvet F.
səvəy F.
səvti aviron F.
səvti čedo M.
səvti bəsinə F.
səvti bəvən M.
səvva Nu.
sevəyəy F.
səst Adj.
și Nu.
sakər F.
sakəli.
sakri kəbə.
sak.
sakšidər M.
sagvan jhaq N.
səngəp V.
sət Nu.
sədə F.
sədə M.
sənə F.
sənədəp V.

umbrella.
always.
daily.
to dream.
flat.
to repair, to correct.
to know, to understand.
to explain.
wealth.
satan.
army.
relative.
to finish.
straight.
government.
heaven.
co-wife.
habit.
step-mother.
step-son.
step-sister.
step-brother.
one and a quarter.
suspicion, doubt.
cheap.
six.
sugar.
chain.
sugan cane.
evidence.
witness.
teak tree.
to tell.
sixty.
sari.
wife’s sister’s husband.
touchstone.
to lose.
sat Nu.  | seven.
sann.  | broom.
sanj F.  | evening.
sanje mayto.  | afternoon.
sando M.  | joint.
sabāv.  | soap.
samaļon divəp V.  | to save.
sambaləp V.  | to save.
say F.  | cream.
sarun ghevəp V.  | to besmear with.
sarē.  | manure.
sarko Adj.  | similar.
sal F.  | bark.
savkar M.  | money lender.
savli F.  | shade, shadow.
sikpi M.  | student.
sigred.  | secret.
sivasən.  | throne.
suk N.  | happiness.
sukaṇu.  | rudder.
suko Adj.  | dry.
sunə N.  | dog.
suṇya por N.  | puppy.
sut.  | thread.
sun F.  | daughter-in-law.
sunder Adj.  | pretty.
sup.  | winnowing basket.
suy F.  | needle.
suri F.  | knife.
surya M.  | sun.
survat kərəp V.  | to begin.
survatpən N.  | readiness.
sekretari M.  | secretary.
śanḍal.  | sandals.
śeman.  | week.
śo.  | much.
śoḍəp V.  | to leave, to release.
śoḍavəp V.  | to solve.
sodəp V.
sorop M.
soro.
soləp F.
soldad M.
sosik Adj.
sosəp V.
somar M.
sola Nu.
ștej N.
stut F.
stotr M.
stor ~ stov M.
svadhin jawəp V.
svas ghevəp V.
hadđe Adj.
həbul Adj.
həvo M.
həvs M.
habdūvo Adj.
hitti M.
hitti dat M.
hitti rog M.
hilu Adj.
hagap V.
haq N.
haqap V.
haqan panjro M.
hanəp V.
hat M.
hata talvyo M.
hatun N.
hat lavəp V.
har M.
haləp V.
havbhav M.
hasəp V.
himtə Adj.
to seek, to find, to hunt.
snake.
wine.
to skin, to peel.
soldier, police.
patient.
to suffer.
Monday.
sixteen.
stage.
praise.
hymn.
stove.
surrender.
to breath.
breast, chest.
light.
air.
swan.
yellow.
elephant.
tusk.
elephant foot.
slow.
to dung.
bone.
to bring.
skeleton.
to hit, to strike.
arm, hand.
palm.
bed.
to touch.
garland.
to shake, to move.
acting
to smile.
stingy.