A SURVEY OF MARATHI DIALECTS

III

Kuṇabī of Mahāḍ

by

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INTRODUCTION

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

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

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

A. M. GHATAGE.
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CHAPTER I

PHONOLOGY

1. Vowels

The Kunabi dialect has the following system of vowels:

\[
\begin{array}{c}
\text{i} \\
\text{e} \\
\text{u} \\
\text{e} \\
\text{o} \\
\text{a}
\end{array}
\]

These vowels can be grouped into two classes:

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

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

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

At the end of words /i/ and /a/ are most common, /e/ and /o/ occur in a less number of words while /u/ and /e/ are found only in a limited number of words.
The description of these vowel phonemes with relevant examples follows:

\[ /i/ \] high front unrounded vowel.
\[ /\text{inænti}/ \quad \text{request} \quad [\text{inænti:}] \]
\[ /\text{kitæ}/ \quad \text{spark} \quad [\text{kitæ:l}] \]

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

\[ /goli/ \quad \text{pill} \quad [\text{goli:}] \]
\[ /\text{garæ:t}/ \quad \text{in the cart} \quad [\text{garæ:t}] \]
\[ /\text{či:}/ \quad \text{tamarind} \quad [\text{či:c}] \]
\[ /i:/ \quad \text{span} \quad [\text{i:}] \]

\[ /e/ \] higher mid front unrounded vowel.
\[ /\text{etola}/ \quad \text{coiled object} \quad [\text{etola:}] \]
\[ /\text{denæ}/ \quad \text{loan} \quad [\text{denæ:}] \]
\[ /\text{peru}/ \quad \text{guava} \quad [\text{peru:}] \]

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

\[ /\text{tækte}/ \quad \text{wooden planks} \quad [\text{tækte:}] \]
\[ /\text{dælge}/ \quad \text{big baskets} \quad [\text{dælge:}] \]
\[ /\text{dev}/ \quad \text{God} \quad [\text{de:v}] \]
\[ /\text{vel}/ \quad \text{time} \quad [\text{vel}] \]

\[ /æ/ \] mid central unrounded vowel.
\[ /\text{anæ}/ \quad \text{food} \quad [\text{anæ:}] \]
\[ /\text{kætæ}/ \quad \text{story} \quad [\text{kætæ:}] \]
\[ /\text{ghærat}/ \quad \text{in the house} \quad [\text{ghærat:}] \]

It has an allophone \[ /æ:\] in the environment stated above:

\[ /\text{ghær}/ \quad \text{house} \quad [\text{ghæ:r}] \]
\[ /\text{kokræ}/ \quad \text{name of a village} \quad [\text{kokræ:}] \]
\[ /\text{boræ}/ \quad \text{jujube fruit} \quad [\text{boræ:}] \]
\[ /\text{bagæt}/ \quad \text{in the garden} \quad [\text{bagæ:t}] \]

\[ /a/ \] low central unrounded vowel.
\[ /\text{khalæ}/ \quad \text{one playing on} \quad [\text{khalæ:}] \]
\quad \text{a musical instrument.}
WORD PHONOLOGY

/gaḍi/  cart      [gaɾiː]
/gotambil/  a kind of drink  [gotambiːl]

It has an allophone [aː], in the environment stated above:
/kha/  eat      [khaː]
/ag/  fire      [aːɡ]
/ghar/  kite     [ɡhaːɾ]
/kurač/  hatchet [kuraːɾ]

/u/ high back rounded vowel.
/kutra/  dog      [kutraː]
/guru/  teacher [ɡuruː]
/ucki/  belch    [uckiː]
/gulama/  O dear one [ɡulamaː]

It has an allophone [uː] in the environment stated above:
/gut/  thread    [ɡuːt]
/pu/  pus       [puː]
/pul/  bridge    [puːl]
/peru/  guava    [peruː]

/o/ higher mid back rounded vowel.
/onça/  log of wood [onçaː]
/kardota/  a waist-band [kardotaː]
/kokila/  female cuckoo [kokilaː]

It has an allophone [oː] in the environment stated above:
/ot/  pour      [oːt]
/goṭ/  story     [goːt]
/jato/  (I) go    [jatoː]
/čikol/  mud      [čikoːl]

/e/ lower mid front unrounded vowel. Phonetically it is always long [ɛː]
/šet/  field     [ʃeːt]
/pér/  joint of finger [pɛɾ]
/tel/  oil       [teːl]
/thès/  tripping [θeːs]
1. **Vowels**

The /kɛs/ and /kɛl/ are pronounced as [kɛ:s] and [kɛ:l] respectively. The /ɛ/ lower mid back rounded vowel is always long [ɛ:].

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

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

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

2. **Consonants**

The consonantal system of Kunabi can be represented as follows:

(i) **Unaspirated Consonants**

<table>
<thead>
<tr>
<th>p</th>
<th>t</th>
<th>ʈ</th>
<th>c</th>
<th>č</th>
<th>k</th>
</tr>
</thead>
<tbody>
<tr>
<td>b</td>
<td>d</td>
<td>ḍ</td>
<td>j</td>
<td>ĵ</td>
<td>g</td>
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<td>m</td>
<td>n</td>
<td>ň</td>
<td>s</td>
<td>ŝ</td>
<td>l</td>
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<tr>
<td>r</td>
<td>y</td>
<td>h</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(ii) **Aspirated Consonants**

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

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

(i) The aspirated consonants are less frequent.
(ii) They occur mostly in the initial position and very rarely in the medial position. They are absent in the final position.
(iii) They do not occur as geminates.

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

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

A description of the individual consonantal phonemes with examples follows:

/p/ bilabial unaspirated voiceless stop.
/pavna/ guest [pəvnaː]  
/poli/ sweet cake [poliː]
/dopar/ midaay [dopa:r]
/bhopla/ gourd [bhopla:]
/jhop/ sleep [jho:p]

/t/ post-dental unaspirated voiceless stop.
/ta:t/ dish [ta:t]
/tora:s/ trouble [tora:s]
/pata:l/ sari [pata:l]
/mati:/ earth [mati:]
/bha:t/ paddy [bha:t]
/la:t/ kick [la:t]

/t/ a retroflex unaspirated voiceless stop.
/ta:li/ clapping [ta:li:]
/topli:/ basket [topli:]
/peta:/ line [peta:]
/va:la:/ ways [va:la:]
/pa:t/ wooden seat [pa:t]
/ma:t/ a kind of vegetable.

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

/č/ palatal unaspirated voiceless affricate. Its contrast with /č/ can be illustrated as follows:
/čar/ 'four' /car/ 'graze'
/čay/ 'tea' /cak/ 'wheel'
/čalis/ 'forty' /cal/ 'to walk'.

It does not occur finally or before a consonant:
/čic/ tamarind [či:c]
/čela/ pupil [čela:]
/bhači/ sister's daughter [bhači:]
/coči/ beaks [coči:]
/k/ velar unaspirated voiceless stop.
/kapni/ reaping [kapniː]
/mendki/ she goat [mendkiː]
/cak/ wheel [caːk]
/tak/ butter milk [taːk]

/b/ bilabial unaspirated voiced stop.
/bil/ hole [biːl]
/bor/ jujube fruit [boːr]
/səbəd/ word [səbəd]
/jib/ tongue [jiːb]
/rab/ manure [raːb]

/d/ post-dental unaspirated voiced stop.
/dev/ god [deːv]
/dud/ milk [duːd]
/budvar/ wednesday [budvaːr]
/bhadva/ name of a month [bhadvaː]
/hələd/ turmaric [hələd]

/d̪/ retroflex unaspirated voiced stop.
/dala/ big basket [dalaː]
/dukər/ pig [dukər]
/dadi/ beard [dadiː]
/gadda/ ass [gadəː]
/dəgədə/ stone [dəgədə]
/haːd/ bone [haːd]

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

/j/ dental unaspirated voiced affricate.
/jəmin/ ground [jəmiːn]
/jokaːr/ yoke [jokaːr]
/gujar/ merchant [gujaːr]
/gaj/ a measure [gaːj]
/'aj/ to-day [aːj]

/j/ palatal unaspirated voiced affricate.
/jib/ tongue [jiːb]
/bhajī/ vegetables [bhajīː]
/majī/ my (f.) [majīː]
It does not occur finally. It contrasts with /i/ only before /ə/ and /a/ and that also in a few loan words from Sanskrit, Persian, etc.,

/ajab/ wonder  
/kabja/ underwear  
/koʃagiri/ a festival  
/bhəʃen/ religious preaching

/g/ velar unaspirated voiced stop.

/gal/ cheek [gaːl]  
/goši/ pebble [goʃiː]  
/ɖogəɾ/ mountain [ɖogəɾ]  
/ɖag/ stain [daːɡ]  
/rag/ anger [raːɡ]

/m/ bilabial voiced nasal.

/mata/ head [mataː]  
/man/ neck [maːn]  
/saman/ luggage [samaːn]  
/bamən/ Brahmin [bamən]  
/kam/ work [kaːm]

/n/ alveolar voiced nasal.

/nak/ nose [naːk]  
/naŋgor/ plough [naŋgor]  
/loni/ butter [loniː]  
/pani/ water [paniː]  
/man/ neck [maːn]  
/ran/ forest [raːn]

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

/undə/ a ball of flour [undəː]  
/lendi/ dung of sheep [lendiː]  
/kəənthala/ feeling of boring [kəənthalaː]

/ŋ/ velar voiced nasal.

/əŋta/ thumb [əŋtaː]  
/əŋli/ finger [əŋliː]  
/əŋ/ body [əŋ]  
/pəəŋ/ cot [pəəŋ]
/s/ alveolar voiceless fricative.
/səkrət/ festival on 14th of Jan. [səkrəːt]
/səl/ bark [saːl]
/səsə/ rabbit [səsəː]
/məs/ flesh [maːs]
/manuːs/ man [manuːs]
/loʊsun/ garlic [loʊsuːn]

/ʃ/ palatal voiceless fricative.
/miʃi/ moustache [miʃiː]
/məvʃi/ maternal aunt [mauvʃiː]
/ʃipli/ winnowing basket [ʃipliː]
/ʃanti/ peace [ʃantiː]
/əvkaʃ/ time, leisure [əukaːʃ]

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

/l/ dental voiced lateral.
/lət/ kick [laːt]
/lal/ red [laːl]
/veli/ creeper [veliː]
/khalı/ down [khalıː]

/r/ post-dental or alveolar voiced trill.
/rat/ night [raːt]
/mar/ beating [maːr]
/phærʃi/ pavement [phærʃiː]
/dhər/ edge [dhəːr]

/v/ labio-dental voiced fricative.
/varə/ wind [varaː]
/vilaʃ/ remedy [vilaːʃ]
/mevnı/ wife's sister [mevnıː]
/hoʊva/ air [hoʊvaː]
/gav/ village [gaːv]

/y/ palatal frictionless continuant voiced.
/yetäl/ ghost [yetəl]
/yenı/ braid of hair [yenıː]
<table>
<thead>
<tr>
<th>phoneme</th>
<th>example</th>
<th>transcription</th>
</tr>
</thead>
<tbody>
<tr>
<td>/rəyət/</td>
<td>subjects</td>
<td>[rəyə:t]</td>
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<td>/məyti/</td>
<td>information</td>
<td>[məyti:]</td>
</tr>
<tr>
<td>/bəy/</td>
<td>mother</td>
<td>[bə:y]</td>
</tr>
<tr>
<td>/h/ voiced</td>
<td>glottal fricative</td>
<td>[ɦ]</td>
</tr>
<tr>
<td>/həvə/</td>
<td>air</td>
<td>[ɦəvə:]</td>
</tr>
<tr>
<td>/hat/</td>
<td>hand</td>
<td>[t]</td>
</tr>
<tr>
<td>/məhədi/</td>
<td>a variety of rice</td>
<td>[məhə:ri]</td>
</tr>
<tr>
<td>/pəhəri/</td>
<td>crow bar</td>
<td>[pəhəri:]</td>
</tr>
<tr>
<td>/ph/ bilabial</td>
<td>voiceless aspi</td>
<td>[ɸ]</td>
</tr>
<tr>
<td>/phəl/</td>
<td>fruit</td>
<td>[phə:l]</td>
</tr>
<tr>
<td>/phul/</td>
<td>flower</td>
<td>[phu:l]</td>
</tr>
<tr>
<td>/sitaphəl/</td>
<td>kind of fruit</td>
<td>[sitaphə:l]</td>
</tr>
<tr>
<td>/th/ dental</td>
<td>voiceless aspi</td>
<td>[θ]</td>
</tr>
<tr>
<td>/thuki/</td>
<td>spitting</td>
<td>[θuki:]</td>
</tr>
<tr>
<td>/thoːda/</td>
<td>little</td>
<td>[θoːda:]</td>
</tr>
<tr>
<td>/th/ retroflex</td>
<td>voiceless aspi</td>
<td>[θ]</td>
</tr>
<tr>
<td>/θəska/</td>
<td>difficulty in swallow</td>
<td>[θəska:]</td>
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<tr>
<td>/θəs/</td>
<td>tripping</td>
<td>[θəs]</td>
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<tr>
<td>/kənθhala/</td>
<td>feeling of boring</td>
<td>[kənθhala:]</td>
</tr>
<tr>
<td>/čh/ palatal</td>
<td>voiceless aspi</td>
<td>[ʧ]</td>
</tr>
<tr>
<td>/vičcha/</td>
<td>desire, will</td>
<td>[vičcha:]</td>
</tr>
<tr>
<td>/kh/ velar</td>
<td>voiceless aspi</td>
<td>[x]</td>
</tr>
<tr>
<td>/khanda/</td>
<td>shoulder</td>
<td>[khandə:]</td>
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<td>/kheːl/</td>
<td>game</td>
<td>[kheːl]</td>
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<tr>
<td>/bh/ bilabial</td>
<td>voiced aspi</td>
<td>[b]</td>
</tr>
<tr>
<td>/bhopla/</td>
<td>gourd</td>
<td>[bhopla:]</td>
</tr>
<tr>
<td>/bhat/</td>
<td>paddy</td>
<td>[bhaː:t]</td>
</tr>
<tr>
<td>/dh/ dental</td>
<td>voiced aspi</td>
<td>[d]</td>
</tr>
<tr>
<td>/dhar/</td>
<td>edge</td>
<td>[dhaː:r]</td>
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<tr>
<td>/dhotir/</td>
<td>lower garment</td>
<td>[dhotiː:r]</td>
</tr>
<tr>
<td>/dh/ retroflex</td>
<td>voiced aspi</td>
<td>[d]</td>
</tr>
<tr>
<td>/dəhek/</td>
<td>cloud</td>
<td>[dəhek]</td>
</tr>
<tr>
<td>/dəhapa/</td>
<td>branch</td>
<td>[dəhapa:]</td>
</tr>
</tbody>
</table>
/jh/ dental voiced aspirated affricate.
/jhad/ tree [jhaːɻ]
/jhop/ sleep [jhoːp]

/jh/ palatal voiced aspirated affricate.
/jhepola/ swing [jhepolaː]

/gh/ velar voiced aspirated stop.
/ghat/ bell [ɡhaːt]
/ghar/ kite [ɡhaːɻ]
/ghagər/ water pot [ɡhaɡəɻ]

/mh/ bilabial voiced aspirated nasal.
/mhay/ a month [mhaːy]
/mhonna/ saying [mhoːnaː]

/nh/ dental voiced aspirated nasal.
/nhəvra/ husband [nhoːvraː]
/nhavi/ barber [nhoːviː]
/nhan/ small [nhaːn]

/lh/ alveolar aspirated voiced lateral.
/kolha/ jackal [kɔlhəː]
/lhan/ small [lhaːn]
/lhəvər/ blacksmith [lhəvər]

/vh/ labiodental voiced aspirated fricative.
/vhɔdi/ boat [vhoːdiː]
/vhəli/ a festival (Holi) [vhoːliː]

/rh/ voiced alveolar aspirated trill.
/rhayla/ remained [rhoːylaː]

3. Vowel clusters

There are comparatively fewer clusters of vowels. The diphthongs are treated as sequences of vowels and consonants as there is no contrast between a semi-vowel and a short vowel after a vowel. But a long vowel after another vowel contrasts with it and hence a sequence of vowels has to be set up. An alternative would be to set up
a short and a long vowel in this position. But length is not phonemic in this dialect and hence the present solution is preferred. The following clusters are noted—

/ai/  /ai/  ‘mother’, /bai/  a woman, /kaic/  anything.
/au/  /paus/  ‘rain’.
/ae/  /baisaeb/  ‘lady, mistress’.
/eu/  /jeen/  ‘having eaten’, /gheun/  ‘having taken’.
/nae/  /neu naka/  ‘do not take’.
/ua/  /bua/  ‘mendicant’, /kuala/  ‘pumpkin’.

4. Consonant Clusters

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

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

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

(a) The following initial clusters are noted:

(i)

khy  /khyal/  need, care
ty  /tya/  that
hy  /hya/  this
dy  /dya/  give
ly  /lyakala/  to the son
(ii)  
tr  /tras/  trouble, also /təras/  
pr  /prem/  love, also /pərem/  
dr  /drišt/  sight  

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

with /p/

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

with /t/

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

with /t̚/

t̚t  /pət̚t/i/  a ruler  
t̚k  /phət̚ka/  blow  
t̚j  /bhaṭṭi/  priest  
tn  /utnə/  fragrant powder  
tr  /poṭri/  calf of the leg  
tv  /ətvən/  remembrance  
ts  /ghət̚sər̚up/  diphtheria  
ty  /gaḷaṭyani/  due to noise  
tb  /muṭbər/  handful  
tl  /bheṭla/  met
with /c/
ck /ucki/ belch
cr /bucra/ braid of hair made into a knot
cl /macli/ wooden platform

with /k/
kk /akkač/ name of a month
kt /uktı/ advice
kd /pakdi/ a variety of rice
kt /dhuk坦/ by the mist
kd /ekdem/ at once
kn /daṇki/ lid
kr /kokraı/ name of a village
kl /khokla/ cough
kš /pəkşı/ bird
kh /kakhat/ a full hand (as a measure)

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

with /b/
bj /kəbja/ underwear
bd /čibdači/ of the cucumber
bl /țeblavər/ on the table

with /d/
dg /hədga/ name of a constellation
dr /gədra/ kind of a tube
dl /kudla/ spade
dv /budvar/ wednesday
dš /badša/ king
dđ /gədda/ ass
with /d/

ḍḍ /kudḍu/  kind of grass
ḍk /redku/  young buffalo
ḍy /khəḍya/ tiger
ḍl /kaḍla/  bitter gourd
ḍv /udvi/  heap of hay
ḍs /keḍsuni/ broom
ḍʒ /ghəḍʃi/ iron smith
ḍn /puṇṇa/  from the front

with /j/

jl /khu>jli/ itch

with /ʃ/

jk /gəʃkərən/ kind of itch
ʃg /aʃɡər/ boa

with /m/

mk /cumka/ bunch
mj /səmjət/ knowing
mt /amti/ curry
md /komda/ cock
mn /jəmni/ lands
ml /kimli/ rotten straw
mv /somvar/ monday
ms /khumsət/ prickling
mt /gəmtiti/ in jest
mg /kamgar/ worker
mč /tumča/ your

with /n/

nn /ənna/ food
nk /kankili/ the pin of a cart-wheel
ng /kəŋga/ big basket for grain
ɲɛ /tyaŋči/ their
ɲh /jhu>ɲh/ to have a close fight
nd /kanda/ onion
ndi /ənduŋki/ testicle
nth /kənthala/ feeling of boredom
| nb   | /ənbəv/ | experience |
| nbh  | /mənbər/ | one mound  |
| nv   | /konvasa/ | corner beam |
| ny   | /kənya/ | broken beam |
| np   | /gənpəti/ | the deity Ganesha |
| nś   | /yeunšan/ | having come |
| ngh  | /ghunghuna/ | an insect |
| nv    | /janvar/ | animal |
| nl    | /mənla/ | said |

with /ŋ/

| ng   | /ŋgatla/ | shirt |
| ngh  | /ghunghur/ | small bell |
| nd   | /ləndi/ | lame (f.) |
| nṭ   | /aŋṭa/ | thumb |
| nṇ   | /lunjgi/ | part of a plough |
| nṛ   | /naṇṛun/ | having ploughed |
| nḷ   | /aḷli/ | finger |
| nś   | /mənśir/ | name of a month |

with /s/

| sk   | /ṭhəska/ | difficulty in swallowing |
| st   | /kasti/ | tucked part of the dhoti |
| st   | /pustak/ | book |
| sr   | /vasru/ | calf |
| sl   | /masli/ | fish |
| sn   | /phasni/ | hook |
| sv   | /sisvi/ | kind of wood |

with /ʃ/

| šṭ   | /gošṭi/ | stories |
| šv   | /pišvi/ | bag |

with /l/

<p>| lk   | /asəlka/ | name of a constellation |
| lc   | /kavilca/ | a kind of utensil |
| lg   | /dalgə/ | a big basket |
| lt   | /ulṭi/ | vomiting |
| lt  | /culta/  | uncle                  |
| ll  | /gopallok/ | cowherds               |
| ln  | /mælni/  | ate                    |
| lp  | /tɑlpa/  | harvesting             |
| lb  | /jilbi/  | spreading of grass.    |
| lj  | /taljib/ | a sweet preparation    |
| ly  | /gudgulya/ | uvula                 |
| lv  | /kalvən/ | tickling               |
| lt  | /khalṭi/ | curry                  |
|     | with /v/ | down, below            |
| vk  | /əvkaš/  | leisure                |
| vč  | /bavči/  | cluster bean           |
| vt  | /kəvți/  | skull                  |
| vd  | /ciyda/  | a preparation of rice   |
| vt  | /səbəvti/ | all round              |
| vn  | /pavna/  | guest                  |
| vr  | /avra/   | kind of grain          |
| vl  | /kəvli/  | row (of teeth)         |
| vs  | /təvsa/  | kind of cucumber       |
| vš  | /mavši/  | maternal aunt          |
|     | with /r/ | fold of the skin       |
| rk  | /sirkuti/ | like                   |
|    | /sarkə/  | kind of sweet          |
| rg  | /gharga/ | chilly                 |
| rč | /mirči/  | request                |
| rj  | /ərji/   | name of a month        |
| rt  | /kartik/ | waist-band             |
| rd  | /kərdOTA/ | a kind of nut         |
|   | /hirda/  | kind of plant          |
| rm  | /nagərmota/ | of the field   |
| rn  | /kurnaca/ | kind of snake          |
| rs  | /phursa/ | slab of stone          |
| rš  | /phərši/ | young sprouts          |
| ry  | /dɪrya/  | water melon            |
| rb  | /khərBuja/ | kind of berry         |
| rv  | /kərvəndi/ | one in front          |
| rl  | /səmorla/ |                        |</p>
<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>yc</td>
<td>/dyayca/</td>
<td>to be given</td>
</tr>
<tr>
<td>yt</td>
<td>/mɔtɛɾi/</td>
<td>friendship</td>
</tr>
<tr>
<td>yn</td>
<td>/mɔyna/</td>
<td>month</td>
</tr>
<tr>
<td>yi</td>
<td>/payje/</td>
<td>wanted</td>
</tr>
<tr>
<td>yt</td>
<td>/nayta/</td>
<td>ring-worm</td>
</tr>
<tr>
<td>yr</td>
<td>/ayran/</td>
<td>forest</td>
</tr>
<tr>
<td>yl</td>
<td>/payli/</td>
<td>a measure of corn</td>
</tr>
<tr>
<td>yk</td>
<td>/bayka/</td>
<td>women</td>
</tr>
<tr>
<td>ybh</td>
<td>/gʰalɔybhɔɾ/</td>
<td>full of basket</td>
</tr>
<tr>
<td>ys</td>
<td>/kapaysatnɔ/</td>
<td>for cutting</td>
</tr>
<tr>
<td></td>
<td>/ɡʰetlays/</td>
<td>'you have taken'</td>
</tr>
<tr>
<td>yʃ</td>
<td>/vəyʃi/ (f)</td>
<td>little</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Word</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>tny</td>
<td>/putnya/</td>
<td>nieces</td>
</tr>
<tr>
<td>sny</td>
<td>/phasnya/</td>
<td>wounds</td>
</tr>
<tr>
<td>ply</td>
<td>/caplya/</td>
<td>sandals</td>
</tr>
<tr>
<td>ndy</td>
<td>/bhendya/</td>
<td>lady's fingers</td>
</tr>
<tr>
<td>rvy</td>
<td>/survyą/</td>
<td>sun</td>
</tr>
<tr>
<td>tky</td>
<td>/itkyat/</td>
<td>just then</td>
</tr>
<tr>
<td>sry</td>
<td>/tisryan/</td>
<td>for the third time</td>
</tr>
<tr>
<td>kty</td>
<td>/uktyat/</td>
<td>in speech</td>
</tr>
<tr>
<td>ngy</td>
<td>/kɔŋgyat/</td>
<td>in the corn bin</td>
</tr>
<tr>
<td>pdy</td>
<td>/kapdyaca/</td>
<td>of the cloth</td>
</tr>
<tr>
<td>mbr</td>
<td>/kɔmbɾat/</td>
<td>in the waist</td>
</tr>
<tr>
<td>ʃny</td>
<td>/kəɾajnya/</td>
<td>little fingers</td>
</tr>
<tr>
<td>tdy</td>
<td>/katɗya/</td>
<td>skins</td>
</tr>
<tr>
<td>mly</td>
<td>/kamlyavəɾ/</td>
<td>on the blanket</td>
</tr>
<tr>
<td>mty</td>
<td>/caimtyat/</td>
<td>in the tongs</td>
</tr>
<tr>
<td>mky</td>
<td>/cumkyani/</td>
<td>in groups</td>
</tr>
<tr>
<td>mny</td>
<td>/caimnya/</td>
<td>sparrow</td>
</tr>
<tr>
<td>sky</td>
<td>/tʰeskyan/</td>
<td>with a belch</td>
</tr>
<tr>
<td>lgy</td>
<td>/dalgya/</td>
<td>big baskets</td>
</tr>
<tr>
<td>mby</td>
<td>/tambya/</td>
<td>water pot (of copper)</td>
</tr>
<tr>
<td>ndl</td>
<td>/tandlaca/</td>
<td>of rice</td>
</tr>
</tbody>
</table>
mbt  /tambtaca/  of the coppersmith
kdý  /pakdrya/  kind of grass
pdy  /papdrya/  kind of preparation
njr  /pinjra/  cage
sny  /phasnya/  wounds
kñy  /phuknya/  blowing tubes
ndy  /bundyaตร/  on the trunk
ndhy /sândhyakal/  evening
ďky /mďkya/  in the jar
ťty  /pťtya/  rulers
cky /uckya/  belches
biy /kbiy/  in possession
dly /kudlyan/  by the pick axe
tly /ghetlyaca/  taken
vďy /evďyat/  at that time
țly /bheťlya/  having met
yly /rhaylya/  remaining
ytv /aytvar/  sunday
Medial clusters with four consonants:
mbđy /tambđya/  red
njry /pinjryat/  in the cage
(c) Final consonant clusters are few:
st  /janist/  one who knows
št  /gošt/  story
  /drišt/  sight
nt  /bhint/  wall
mb  /aręb/  beginning
nc  /pąc/  village tribunal
nj  /tinisanj/  evening
ys  /ghetlays/  you have taken

5. Syllabic structure

The following types of syllables are found in this dialect. It should be noted that a cluster of consonants in the medial position, of the nature, nasal+consonant+consonant+consonant, is divided into two syllables as nasal+consonant and consonant+consonant. This has reduced the types of syllables.
(i) Syllable with one phoneme: only a single vowel can form a syllable: V, i-nən-ti ‘request’ e-to-la ‘coil of a serpent’.

(ii) Syllables with two phonemes:
CV: go-li ‘pill’, kha ‘eat’
VC: it ‘span’ on-nə ‘food’, ag ‘fire’

(iii) Syllables with three phonemes:
VCC: ayt-var ‘sunday’
CCV: lhə-var ‘iron smith’, ko-lha ‘jackal’, nha-vi ‘barber’

(iv) Syllables with four phonemes:
CVCC: mend-ki ‘she goat’, pənc ‘village tribunal’
CCVC: nhan ‘small’, nhəv-ra ‘husband’
Khyał ‘care’, prem ‘love’

(v) Syllables with five phonemes:
CCVCC: drišt ‘sight’
CHAPTER II

MORPHOLOGY

1. Nouns:

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

1. Simple noun /gher/ house.
2. Compound noun /payvat/ a track.
4. Noun+oblique+case suffix /abalat/ in the sky.
5. Noun+oblique+case (Gen)+post-position /kokryača pät/upto Kokre.

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

This classification is reflected in the structure of the language in a number of features. The most important of these is the syntactical agreement which it entails. Thus adjectives, pronouns and verbal forms show some kind of agreement with the nouns as regards their gender
The Neuter nouns in Kunabi show no formal difference from the Masculine nouns in the singular but keep a difference in the plural. This classification is also valid for the use of specific allomorphs of the plural morpheme and the morpheme of the oblique form. But these allomorphs require further subgroups of the nouns under each one of these three major groups.

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

<table>
<thead>
<tr>
<th>Gender Class.</th>
<th>Endings.</th>
<th>Allomorph of the plural morpheme.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>a</td>
<td>e ~ ə</td>
</tr>
<tr>
<td></td>
<td>i, u, consonant</td>
<td>φ</td>
</tr>
<tr>
<td>Feminine</td>
<td>Consonants</td>
<td>i</td>
</tr>
<tr>
<td></td>
<td>r, n, t, d, y, e</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Other consonants</td>
<td>a</td>
</tr>
<tr>
<td></td>
<td>i, u</td>
<td>a</td>
</tr>
<tr>
<td></td>
<td>a</td>
<td>φ</td>
</tr>
<tr>
<td>Neuter</td>
<td>Consonant</td>
<td>a</td>
</tr>
<tr>
<td></td>
<td>a</td>
<td>i</td>
</tr>
</tbody>
</table>
A more detailed statement of the formation of the plural of Kuñabi nouns is given below.

**Masculine Nouns:**

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

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ila</td>
<td>ile~ila</td>
</tr>
<tr>
<td>goṭa</td>
<td>goṭe~goṭo</td>
</tr>
<tr>
<td>đola</td>
<td>đole~đola</td>
</tr>
<tr>
<td>kəna</td>
<td>kəne~kəna</td>
</tr>
<tr>
<td>cəna</td>
<td>cəne~cəna</td>
</tr>
<tr>
<td>pinda</td>
<td>pindle~pinda</td>
</tr>
</tbody>
</table>

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

**Group 2**—The plural allomorph is zero.

(i)

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>aḻger</td>
<td>aḻger</td>
</tr>
<tr>
<td>ənbəv</td>
<td>ənbəv</td>
</tr>
<tr>
<td>ənəras</td>
<td>ənəras</td>
</tr>
<tr>
<td>həran</td>
<td>həran</td>
</tr>
<tr>
<td>yetal</td>
<td>yetal</td>
</tr>
<tr>
<td>kapnar</td>
<td>kapnar</td>
</tr>
</tbody>
</table>

(ii) ending in /i/

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>kunbi</td>
<td>kunbi</td>
</tr>
<tr>
<td>gəvəndi</td>
<td>gəvəndi</td>
</tr>
<tr>
<td>dhobi</td>
<td>dhobi</td>
</tr>
<tr>
<td>nhavi</td>
<td>nhavi</td>
</tr>
<tr>
<td>pəkši</td>
<td>pəkši</td>
</tr>
<tr>
<td>katkari</td>
<td>katkari</td>
</tr>
</tbody>
</table>

(iii) ending in /u/:

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>istu</td>
<td>istu</td>
</tr>
<tr>
<td>natu</td>
<td>natu</td>
</tr>
<tr>
<td>peru</td>
<td>peru</td>
</tr>
<tr>
<td>laḍu</td>
<td>laḍu</td>
</tr>
</tbody>
</table>
Feminine Nouns:

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

(i)  
sg.  
kəpar  
ghagər  
tur  
dhar  
bər  

<table>
<thead>
<tr>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
</table>
kəpar | kəpari |  
ghagər | ghagəri |  
tur | turı |  
dhar | dhari |  
bər | bori |  

(ii)  
aṭvən  
keḍsun  
jəmın  
pəyṛən  

<table>
<thead>
<tr>
<th>(ii)</th>
</tr>
</thead>
</table>
aṭvən | aṭvənì |  
keḍsun | keḍsunì |  
jəmın | jəmınì |  
pəyṛən | pəyṛənì |  

(iii)  
ghaṭ  
muṭ  
gośṭ  
goṭ  

<table>
<thead>
<tr>
<th>(iii)</th>
</tr>
</thead>
</table>
ghaṭ | ghaṭì |  
muṭ | muṭì |  
gośṭ | gośṭì |  
goṭ | goṭì |  

(iv)  
kuraḍ  
ghorpaḍ  
phod  

<table>
<thead>
<tr>
<th>(iv)</th>
</tr>
</thead>
</table>
kuraḍ | kurpaḍì |  
ghorpaḍ | ghorpaḍì |  
phod | phodì |  

(v)  
gay  

| (v) |  
gay | gayì |  

(vi)  
cul  
gotambil  

| (vi) |  
cul | culi |  
gotambil | gotambili |  

|
(vii)  
**sg.**
gamat  fun  
kavat  saw  
it  span  
nat  grand daughter  
palat  watch  
parat  a big dish  

**pl.**
gømti  
kørvøti  
iti  
nati  
palti  
pørati  

(viii)  
**coč**  beak  
**coči**  

**Group 2—Nouns ending in other consonants take the allomorph /a/**.

**sg.**
ič  brick  
jič  sleep  
jč  tamarind  
jib  tongue  
baj  cot  
khaf  cot  
man  neck  
kak  armpit  
khoč  heel  

**pl.**
iča  
jiča  
jča  
jiba  
baja  
khača  
mana  
kaka  
khoča  

**Group 3—Nouns ending in /i/ or /u/ take the plural allomorph /a/**.

**sg.**
ukti  saying  
ucki  belch  
kapni  reaping  
kolmi  kind of fish  
khondi  part of neck  
kholi  room  
komdi  hen  
kavti  skull  
gadi  cart  
pitli  brass dish  
jelu  leech  
sasu  mother-in-law  

**pl.**
uktya  
uckya  
kapnya  
kolmya  
khondya  
kholya  
komdya  
kavtya  
gadya  
pitlya  
jelva  
sasva
Group 4—Nouns ending in /a/ take zero allomorph of the plural.

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>așa</td>
<td>așa</td>
</tr>
<tr>
<td>kəta</td>
<td>kəta</td>
</tr>
<tr>
<td>jaga</td>
<td>jaga</td>
</tr>
<tr>
<td>čita</td>
<td>čita</td>
</tr>
<tr>
<td>punnima</td>
<td>punnima</td>
</tr>
</tbody>
</table>

Neuter Nouns:

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

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>kițal</td>
<td>kițala</td>
</tr>
<tr>
<td>kəpal</td>
<td>kəpala</td>
</tr>
<tr>
<td>kopar</td>
<td>kopra</td>
</tr>
<tr>
<td>gəvat</td>
<td>gəvta</td>
</tr>
<tr>
<td>gidaq</td>
<td>gidaq</td>
</tr>
<tr>
<td>pər</td>
<td>pera</td>
</tr>
<tr>
<td>pan</td>
<td>pana</td>
</tr>
<tr>
<td>dhotir</td>
<td>dhotra</td>
</tr>
<tr>
<td>toran</td>
<td>torna</td>
</tr>
<tr>
<td>jenavər</td>
<td>jenavra</td>
</tr>
<tr>
<td>phul</td>
<td>phula</td>
</tr>
<tr>
<td>boț</td>
<td>boța</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>kʰərbuja</td>
<td>kʰərbuji</td>
</tr>
<tr>
<td>ghoṇḍa</td>
<td>ghoṇḍi</td>
</tr>
<tr>
<td>doka</td>
<td>doki</td>
</tr>
<tr>
<td>docka</td>
<td>docki</td>
</tr>
<tr>
<td>təvsa</td>
<td>təvsi</td>
</tr>
<tr>
<td>mata</td>
<td>mati</td>
</tr>
<tr>
<td>lugda</td>
<td>lugdi</td>
</tr>
<tr>
<td>śirala</td>
<td>śirali</td>
</tr>
</tbody>
</table>
In the nominal forms of Kunabi, we find a morpheme between the stem of the noun and the case suffixes. This morpheme is usually given the name oblique and a distinction is made between a singular and a plural suffix. The different allomorphs of this morpheme are selected by the group and the sub-group of the noun as formulated for the plural formation and also by the type of case suffix which follows it. The situation can be exemplified in a tabular form as follows:

<table>
<thead>
<tr>
<th>Noun Class</th>
<th>Oblique Sg.</th>
<th>Oblique pl. before Loc. Dat. and Ins.</th>
<th>before Gen. and Abl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mas. I</td>
<td>ya</td>
<td>ya</td>
<td>yan</td>
</tr>
<tr>
<td>Mas. II</td>
<td>a</td>
<td>a</td>
<td>an</td>
</tr>
<tr>
<td>Fem. I</td>
<td>i</td>
<td>i</td>
<td>in</td>
</tr>
<tr>
<td>Fem. II</td>
<td>e~ə</td>
<td>a</td>
<td>an</td>
</tr>
<tr>
<td>Fem. III</td>
<td>φ</td>
<td>a</td>
<td>an</td>
</tr>
<tr>
<td>Fem. IV</td>
<td>e~ə</td>
<td>φ</td>
<td>n</td>
</tr>
<tr>
<td>Neut. I</td>
<td>a</td>
<td>a</td>
<td>an</td>
</tr>
<tr>
<td>Neut. II</td>
<td>ya</td>
<td>ya</td>
<td>yan</td>
</tr>
</tbody>
</table>
It is tempting to postulate a single oblique morpheme and then have a plural morpheme in the form of /n/ alternating with zero. But such an analysis will complicate the suffixes of the cases and it is thought more convenient to postulate two oblique morphemes in spite of the obvious similarity of the allomorphic shapes of the singular and the plural.

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

**Masculine—Group I**

<table>
<thead>
<tr>
<th>aŋtā</th>
<th>thumb</th>
<th>aŋtyā-aŋtya(n-)</th>
</tr>
</thead>
<tbody>
<tr>
<td>aṭāvda</td>
<td>week</td>
<td>aṭāvdyā-aṭāvdyā(n-)</td>
</tr>
<tr>
<td>amba</td>
<td>mango</td>
<td>ambya-ambya(n-)</td>
</tr>
<tr>
<td>unala</td>
<td>summer</td>
<td>unalya-unalya(n-)</td>
</tr>
<tr>
<td>oḍa</td>
<td>stream</td>
<td>oḍya-oḍya(n-)</td>
</tr>
<tr>
<td>koṇa</td>
<td>axle</td>
<td>koṇya-koṇya(n-)</td>
</tr>
<tr>
<td>kavla</td>
<td>crow</td>
<td>kavlya-kavlya(n-)</td>
</tr>
<tr>
<td>komḍa</td>
<td>cock</td>
<td>komḍya-komḍya(n-)</td>
</tr>
<tr>
<td>kola</td>
<td>fox</td>
<td>kolya-kolya(n-)</td>
</tr>
<tr>
<td>khāḍa</td>
<td>pebble</td>
<td>khāḍya-khāḍya(n-)</td>
</tr>
<tr>
<td>culta</td>
<td>uncle</td>
<td>cultya-cultya(n-)</td>
</tr>
<tr>
<td>pinjra</td>
<td>cage</td>
<td>pinjrya-pinjrya(n-)</td>
</tr>
<tr>
<td>mulga</td>
<td>son</td>
<td>mulgya-mulgya(n-)</td>
</tr>
<tr>
<td>sapla</td>
<td>trap</td>
<td>saplya-saplya(n-)</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>ajoba</th>
<th>grand-father</th>
<th>ajoba-ajoba(n-)</th>
</tr>
</thead>
<tbody>
<tr>
<td>kaka</td>
<td>uncle</td>
<td>kaka-kaka(n-)</td>
</tr>
<tr>
<td>mama</td>
<td>maternal uncle</td>
<td>mama-mama(n-)</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>tambya</th>
<th>water pot</th>
<th>tambya-tambya(n-)</th>
</tr>
</thead>
<tbody>
<tr>
<td>putnya</td>
<td>nephew</td>
<td>putnya-putnya(n-)</td>
</tr>
</tbody>
</table>
Morphology

Masculine—Group II:

- kunbi (farmer)
- pokši (bird)
- natu (grandson)
- kan (ear)
- kes (hair)
- gav (village)
- dukor (pig)
- dōngar (mountain)
- dis (day)
- pay (foot)
- pot (belley)
- bokēd (goat)
- vag (tiger)

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

- istu (fire)
- ladu (sweet ball)
- kudru (kind of grass)
- asu (tear)
- guru (teacher)
- natu (grandson)

Feminine—Group I:

(i)

- kapar (stone)
- ghagor (water pot)
- tur (a cereal)
- bor (jujube tree)

Exception

- dhar (edge)

(ii)

- atvān (remembrance)
- keōs (broom)
- jēmin (land)
- payran (shirt)

V 4873—3α
(iii)
ghaṭ bell ghati-
muṭ fist muti-
goṣṭ story gosti-
(iv)
kuraḍ axe kuradi-
ghorpaḍ a kind of ghorpad̠i-
lizard
(v)
gay cow gai-
ay mother ai-
(vi)
cul oven culi-
(vii)
gom̠at fun gom̠ti-
it span iti-
nat grand nati-
daughter
bhutavəl a group of bhutavli-
ghosts
(viii)
coč beak coči-

Feminine—GROUP II:
īt brick īt̠a-īta-
jhop sleep jhopa-jhopa-
jib tongue jibe-jiba-
kəl pain kala-kala-
khat cot khatə-khatə-
kak armpit kaka-
man neck mana-mana-
kaṭ heel khotə-khotə-

Feminine—GROUP III:
ukti plan ukti-uktya-
ucki belch ucki-uckya-
kapni reaping kapni-kapnya-
<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>kolmi</td>
<td>kolmi-kolmya-</td>
</tr>
<tr>
<td>khonqi</td>
<td>khonqi-khonqya-</td>
</tr>
<tr>
<td>jelu</td>
<td>jelu-jelva-</td>
</tr>
<tr>
<td>sasu</td>
<td>sasu-sasva-</td>
</tr>
</tbody>
</table>

**Feminine—Group IV:**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>aša</td>
<td>desire</td>
<td>aše-</td>
</tr>
<tr>
<td>keta</td>
<td>story</td>
<td>kete-keta-</td>
</tr>
<tr>
<td>čita</td>
<td>pyre</td>
<td>čite-čita-</td>
</tr>
<tr>
<td>punnima</td>
<td>full-moon-day</td>
<td>punnime-punnima-</td>
</tr>
</tbody>
</table>

**Neuter—Group I:**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>kitāl</td>
<td>spark</td>
<td>kitāla-</td>
</tr>
<tr>
<td>kopal</td>
<td>forehead</td>
<td>kopal-a-</td>
</tr>
<tr>
<td>kopal</td>
<td>elbow</td>
<td>kopal-a-</td>
</tr>
<tr>
<td>gavat</td>
<td>grass</td>
<td>gavta-</td>
</tr>
<tr>
<td>gidač</td>
<td>vulture</td>
<td>gidača-</td>
</tr>
<tr>
<td>pēr</td>
<td>joint of finger</td>
<td>pēra-</td>
</tr>
<tr>
<td>pana</td>
<td>leaf</td>
<td>pana-</td>
</tr>
<tr>
<td>dhotir</td>
<td>lower garment</td>
<td>dhotra-</td>
</tr>
<tr>
<td>bot</td>
<td>finger</td>
<td>bo-ta-</td>
</tr>
</tbody>
</table>

**Neuter—Group II:**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>kherbuja</td>
<td>a kind of fruit</td>
<td>kherbuja-</td>
</tr>
<tr>
<td>ghonḍa</td>
<td>blanket</td>
<td>ghonḍya-</td>
</tr>
<tr>
<td>doka</td>
<td>head</td>
<td>dokya-</td>
</tr>
<tr>
<td>lugḍa</td>
<td>sari</td>
<td>lugḍya-</td>
</tr>
<tr>
<td>širala</td>
<td>ribbed gourd</td>
<td>širala-</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Unmarked</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Subj. and Obj.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>n ~ni</td>
<td>la ~na</td>
<td>tun ~tna</td>
<td>č ~ č</td>
<td>t ~ i</td>
<td>φ ~ no</td>
<td></td>
</tr>
<tr>
<td></td>
<td>agent, means</td>
<td>indirect object</td>
<td>‘from’</td>
<td>‘of’</td>
<td>‘in, on’</td>
<td>address.</td>
<td></td>
</tr>
</tbody>
</table>
From these the Genitive morpheme is again followed by a suffix of gender: Mas-a, Fem-i, Neu-a, which agrees with the noun following it. Thus the forms are ca ~ či ~ ca with a morphophonemic change of /c/ to /č/ before /i/. The two allomorphs of the Ablative are in free variation and both can occur in all situations. In the Locative the allomorph /i/ is confined to a few words of frequent occurrence and is in free variation with /t/ in those cases, e.g. ghāri, 'in the house', divāši 'on the day'. They have developed some idiomatic meaning and hence can be set up as a separate case, on the basis of a contrast like ghārat 'in the house', ghāri 'in or to the house', divāšat 'in the day time' divāši 'on a particular day'.

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

The following examples will illustrate the use of these allomorphs:

Instrumental:

- kanda  onion  kandyan
- kunbi  farmer  kunbyan, kunbyani
- goti  pebble  gotin, gotini
- dis  day  disan, disani
- tond  mouth  tonđan, tonđani
- čimța  tongs  čimțyan, čimțyani
- rag  anger  ragani
- kıl  pain  kılêni, kılani
- dhakni  lid  dhaknin, dhaknini

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

- ağa  thumb  ağațyala  ağațyana
- ai  mother  aila  ayana
- əğər  boa  əğərala  əğərana
<table>
<thead>
<tr>
<th>Noun</th>
<th>Gender</th>
<th>Case</th>
<th>Noun</th>
<th>Gender</th>
<th>Case</th>
<th>Noun</th>
<th>Gender</th>
<th>Case</th>
</tr>
</thead>
<tbody>
<tr>
<td>kəvṭi</td>
<td>skull</td>
<td>kəvṭila</td>
<td>kəvṭina</td>
<td>ičar</td>
<td>thought</td>
<td>ičarala</td>
<td>ičarana</td>
<td>khut</td>
</tr>
</tbody>
</table>

**Ablative:**
- gav | village | gavatun ~ gavatне
du | beans | mungatun ~ mungatне
r | forest | ranatun ~ ranatне

**Genitive:**
- kan | ear | kanaca | kananca
goli | bullet | golica | golinca
čič | tamarind | čicaca | čicanca
čela | pupil | čelyaca | čelyanca
bokra | ram | bokryaca | bokryanca
kumblr | potter | kumbaraca |
kurađi | axe | kuradica |
agot | start of rains | agoṭca |

**Locative:**
- atəvda | week | atəvdyat
akkad | a month | akkađat
abal | sky | abalat
amṭi | soup | amṭit
ašin | a month | ašinat
ujed | light | ujedat
cul | oven | culit

**Post-positions:**
The following post-positions occur after the Oblique or after the Genitive case:
- at | in
- atun | from inside
- kədə ~ kəde | towards
- kerta | for
- kali | below
- jəvel | near
- nənter | after
pāt  upto, till
pasnē  from
māde mādi māndi  in
bhar  full of
magnē  after

vār vārtī vārnē vāynē above, from above.

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

(i) Oblique followed by more than one suffix
mul  child  mulāñcān  Gen. + Inst.
ghagar  water pot  ghagričat  Gen. + Loc.
jhad  tree  jhadačatnē  Gen. + Abl.
lek  boy  lekačano  Gen. + Voc.

(ii) Oblique followed by a post-position
aŋg  body  aŋgavēr
ayran  open ground  aŋrānamēndī
kupan  fence  kupanavēynē
kokra  name of a village  kokračapavēt
gadi  cart  gadičēa
gav  village  gavēmi
gav  village  gavajēval
dis  day  disanēntēr
pay  foot  payakhali

(iii) Oblique followed by a case-marker and a post-position
kokra  name of a village  kokračapet
doka  head  dokyačakhali

Morphophonemics:

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

(i) The final /a/ of the noun stems disappears before the allomorphs of the plural or the oblique morpheme beginning with a vowel or y.
ila  sickle  ile  ilya-
gala  neck  gālā  gōlyā-
ghoda  horse  ghode  ghodya-
<table>
<thead>
<tr>
<th>Suffix</th>
<th>Meaning</th>
<th>Suffix</th>
<th>Meaning</th>
<th>Suffix</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍoka</td>
<td>head</td>
<td>ḍoki</td>
<td>head</td>
<td>ḍokya-</td>
<td></td>
</tr>
<tr>
<td>ṛeda</td>
<td>buffalo</td>
<td>ṛede</td>
<td></td>
<td>ṛedya-</td>
<td></td>
</tr>
<tr>
<td>mata</td>
<td>head</td>
<td>mati</td>
<td></td>
<td>matya-</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Meaning</th>
<th>Suffix</th>
<th>Meaning</th>
<th>Suffix</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nādi</td>
<td>river</td>
<td>nādyā</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kāvti</td>
<td>skull</td>
<td>kāvtya</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sāli</td>
<td>bar</td>
<td>sālya</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>śetkāri</td>
<td>farmer</td>
<td>śetkārya</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nhāvi</td>
<td>barber</td>
<td>nhāvya-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>śipli</td>
<td>small basket</td>
<td>śiplya</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dīri</td>
<td>sprout</td>
<td>dīrya</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>natu</td>
<td>grandson</td>
<td>natva-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kaju</td>
<td>cashew nut</td>
<td>kajva-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>peru</td>
<td>guava</td>
<td>perva-</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Exception:* baju side bajuva-

(iii) If the nominal stem has the syllabic pattern C₁V₁C₂V₃C₄ it loses its V₂ before a suffix beginning with a vowel.

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Meaning</th>
<th>Suffix</th>
<th>Meaning</th>
<th>Suffix</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>jāmin</td>
<td>land</td>
<td>jāmini-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dīkul</td>
<td>clod of earth</td>
<td>dīkla-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>pāvus</td>
<td>rain</td>
<td>pāvsa-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>manus</td>
<td>man</td>
<td>mansa-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dhotir</td>
<td>lower garment</td>
<td>dhotra-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ḍhopar</td>
<td>knee</td>
<td>ḍhopra-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>khapar</td>
<td>potsherds</td>
<td>khapra-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>gāvat</td>
<td>grass</td>
<td>gāvta-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>gāmēt</td>
<td>fun</td>
<td>gāmti-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ghagār</td>
<td>water pot</td>
<td>ghagri-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ċikol</td>
<td>mud</td>
<td>ċikla-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dōgār</td>
<td>mountain</td>
<td>dōgra-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>toran</td>
<td>a kind of fruit</td>
<td>torna-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>tarik</td>
<td>date</td>
<td>tarka-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dēgād</td>
<td>stone</td>
<td>dēgāda-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>devul</td>
<td>temple</td>
<td>devla-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kunabi</td>
<td>English</td>
<td>Kunabi</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------</td>
<td>-------------</td>
<td>----------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dhukat</td>
<td>smoke</td>
<td>dhukta-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nokar</td>
<td>servant</td>
<td>nokra-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>parəd</td>
<td>prey</td>
<td>pardi-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>punəv</td>
<td>fullmoon day</td>
<td>punve-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>pursus</td>
<td>man</td>
<td>pursa-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bedək</td>
<td>frog</td>
<td>bedka-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>babal</td>
<td>a kind of tree</td>
<td>babli-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>rəgat</td>
<td>blood</td>
<td>rəgta-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ləgən</td>
<td>marriage</td>
<td>ləgna-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ləsun</td>
<td>garlic</td>
<td>ləsna-</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The following exceptions may be noted:

<table>
<thead>
<tr>
<th>Kunabi</th>
<th>English</th>
<th>Kunabi</th>
</tr>
</thead>
<tbody>
<tr>
<td>mirug</td>
<td>rainy season</td>
<td>miruga-</td>
</tr>
<tr>
<td>bokəd</td>
<td>goat</td>
<td>bokəda-</td>
</tr>
<tr>
<td>divas</td>
<td>day</td>
<td>divasa-</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Kunabi</th>
<th>English</th>
<th>Kunabi</th>
</tr>
</thead>
<tbody>
<tr>
<td>pot</td>
<td>belley</td>
<td>potala</td>
</tr>
<tr>
<td>por</td>
<td>child</td>
<td>porana</td>
</tr>
<tr>
<td>khot</td>
<td>heel</td>
<td>khotela</td>
</tr>
<tr>
<td>pər</td>
<td>joint of finger</td>
<td>perani</td>
</tr>
<tr>
<td>təl</td>
<td>oil</td>
<td>telat</td>
</tr>
<tr>
<td>kəl</td>
<td>plantain</td>
<td>keli</td>
</tr>
<tr>
<td>boṭ</td>
<td>finger</td>
<td>boṭan</td>
</tr>
<tr>
<td>šət</td>
<td>field</td>
<td>šetat</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Kunabi</th>
<th>English</th>
<th>Kunabi</th>
</tr>
</thead>
<tbody>
<tr>
<td>coc</td>
<td>beak</td>
<td>coči</td>
</tr>
<tr>
<td>mhays</td>
<td>buffalo</td>
<td>mheši</td>
</tr>
<tr>
<td>masa</td>
<td>fish</td>
<td>maše</td>
</tr>
<tr>
<td>təsva</td>
<td>cucumber</td>
<td>təsvi</td>
</tr>
<tr>
<td>usa</td>
<td>pillow</td>
<td>ušala</td>
</tr>
<tr>
<td>paysa</td>
<td>money</td>
<td>payšači</td>
</tr>
<tr>
<td>bhaca</td>
<td>nephew</td>
<td>bhačala</td>
</tr>
<tr>
<td>phursa</td>
<td>a kind of snake</td>
<td>phurša-</td>
</tr>
<tr>
<td>səsa</td>
<td>hare</td>
<td>səšaca</td>
</tr>
<tr>
<td>kulca</td>
<td>folded hand</td>
<td>kulča-</td>
</tr>
<tr>
<td>vasa</td>
<td>beam</td>
<td>vašaca</td>
</tr>
</tbody>
</table>
(vi) When a vowel is elided in a nominal stem and as a result of it a voiceless and a voiced consonant come into contact, an assimilation takes place.

- khaḍik
- taked
- ragat

butcher
strength
blood
khaṭka-
taktin
raktaca

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

- sərəvən
- šejarin
- jənəvər

a month
neighbour
animal
sərəvnat
šejarin
jənəvrat

2. Adjectives:

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

An example of a declinable adjective is:

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
<td>andla</td>
</tr>
<tr>
<td>F.</td>
<td>andli</td>
</tr>
<tr>
<td>N.</td>
<td>andla</td>
</tr>
</tbody>
</table>

'blind'

The markers are the usual gender-number suffixes.

The following contains a few adjectives of this group:

- οkha
- uğa
- utana
- ulṭa
- khara
- caṇla
- jamla
- thota

entire
open
supine
topsy turvy
true
good
purple
lame
aḏva
ujva
uba
ekta
gora
jada
davra
thoda
cross
right
upright
alone
fair
thick
left handed
little
thorla  big  dhakta  small
nirala  separate  payla  first
pandra  white  parosa  stale
bhaya  deaf  muka  dumb
mokla  free  vahtula  round
hirva  green  poka  humpbacked.

To the indeclinable type belong adjectives of the following group:
uc  tall  katin  hard
god  sweet  gheta  firm
tarun  young  nhan  small
patel  thin  barik  thin
lam  long  husar  clever
lalbund  red  kami  little
kidkidit  skinny  kateri  thorny

3. Pronouns
The personal pronouns are
I  Person  Sg. mi ‘I’  Pl. ami ‘we’
II  ,  ,  tu ‘thou’  ,  tumi ‘you’

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

Remote  ‘that’
M  to  te
F  ti  tya
N  to  ti

or  Proximate  ‘this’
M  ha ~ yo  he
F  hi  hya ~ ya
N  ha  hi

The Reflexive pronoun is apun ‘self’ of which we have the forms apnala Dat. aplya. Dat.

The Interrogative pronouns are two, one for the animate nouns,
kona~kuni  ‘who’
and the other for the inanimate nouns,

kay ‘what’

The Relative pronoun is M. jo, F. Ji N. jo.

Declension of pronouns:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>mi~mya</td>
<td>məna</td>
<td>......</td>
<td>maj-</td>
</tr>
<tr>
<td>tula</td>
<td>......</td>
<td>tuj-</td>
<td></td>
</tr>
<tr>
<td>tyala</td>
<td>tyani</td>
<td>tyac-</td>
<td></td>
</tr>
<tr>
<td>ti</td>
<td>tina</td>
<td>tic-</td>
<td></td>
</tr>
<tr>
<td>tyala</td>
<td>tyana</td>
<td>tyac-</td>
<td></td>
</tr>
<tr>
<td>hyala</td>
<td>hyani</td>
<td>hyac-</td>
<td></td>
</tr>
<tr>
<td>yala</td>
<td>tyana</td>
<td>tyac-</td>
<td></td>
</tr>
<tr>
<td>apnala</td>
<td>......</td>
<td>......</td>
<td></td>
</tr>
<tr>
<td>kunala</td>
<td>kunac-</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Plural:

<table>
<thead>
<tr>
<th>ami</th>
<th>tumi</th>
<th>to</th>
<th>ti</th>
<th>to</th>
<th>ha</th>
</tr>
</thead>
<tbody>
<tr>
<td>tama</td>
<td>tuma</td>
<td>tyana</td>
<td>tyana</td>
<td>tyana</td>
<td>tyana</td>
</tr>
<tr>
<td>tama</td>
<td>tuma</td>
<td>tyani</td>
<td>tyani</td>
<td>tyani</td>
<td>tyani</td>
</tr>
<tr>
<td>tama</td>
<td>tuma</td>
<td>tyanc-</td>
<td>tyanc-</td>
<td>tyanc-</td>
<td>tyanc-</td>
</tr>
<tr>
<td>tama</td>
<td>tuma</td>
<td>tyanc-</td>
<td>tyanc-</td>
<td>tyanc-</td>
<td>tyanc-</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>kon</th>
<th>kay</th>
<th>jo</th>
</tr>
</thead>
<tbody>
<tr>
<td>kunac-</td>
<td>kunac-</td>
<td>kunac-</td>
</tr>
</tbody>
</table>
In the Genitive the base is followed by the usual gender-number suffixes which agree with the following noun:—

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

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

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

maja but maji, mae
tuja but tuţi, tuţe

4. Numerals

The basic numerals are

ek one tevis twenty-three
don two cauvvis twenty-four
tin three pončvis twenty-five
čar four savvis twenty-six
pan five sátattavis twenty-seven
sa six aţţavis twenty-eight
sat seven ekkontis twenty-nine
aţh eight tis thirty
naţu nine calis forty
dha ten pănnas fifty
aţkra eleven saţh sixty
bara twelve sattar seventy
tera thirteen ayši eighty
cāvda fourteen navvad ninty
pandra fifteen šembar hundred
sola sixteen donše two hundred
sătra seventeen arda half
aţra eighteen cautĕ pav one fourth
yokonis nineteen paun 3
is twenty did 1½
yokis twenty-one adic 2½
bavis twenty-two saqletin 3½
Among these ‘arda’ half is treated as an adjective and shows the following forms:—

<table>
<thead>
<tr>
<th></th>
<th>SG</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
<td>arda</td>
<td>arde</td>
</tr>
<tr>
<td>F.</td>
<td>ardi</td>
<td>ardyā</td>
</tr>
<tr>
<td>N.</td>
<td>arda</td>
<td>ardi</td>
</tr>
</tbody>
</table>

5. Verbs

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

Monosyllabic roots:

The following patterns are seen

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

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

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

- æs to be
- ir to spread
- ok to vomit
- an to bring
- üt to stand
- od to pull
(iii) CVC: There are about 100 roots here. In place of $C_1$, $Y$ does not occur and in place of $C_2$, aspirated consonants and $y$ are absent.

<table>
<thead>
<tr>
<th>Root</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kap</td>
<td>to cut</td>
</tr>
<tr>
<td>cor</td>
<td>to graze</td>
</tr>
<tr>
<td>cav</td>
<td>to bite</td>
</tr>
<tr>
<td>gav</td>
<td>to find</td>
</tr>
<tr>
<td>jəl</td>
<td>to burn</td>
</tr>
<tr>
<td>cor</td>
<td>to steal</td>
</tr>
<tr>
<td>ϰad</td>
<td>to climb</td>
</tr>
<tr>
<td>jəv</td>
<td>to dine</td>
</tr>
<tr>
<td>jup</td>
<td>to yoke</td>
</tr>
<tr>
<td>tak</td>
<td>to throw</td>
</tr>
<tr>
<td>dal</td>
<td>to put</td>
</tr>
<tr>
<td>mar</td>
<td>to beat</td>
</tr>
<tr>
<td>bol</td>
<td>to speak</td>
</tr>
<tr>
<td>bos</td>
<td>to sit</td>
</tr>
<tr>
<td>liv</td>
<td>to write</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Root</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>cond</td>
<td>to thrust</td>
</tr>
<tr>
<td>punj</td>
<td>to worship</td>
</tr>
<tr>
<td>band</td>
<td>to tie</td>
</tr>
<tr>
<td>məng</td>
<td>to ask</td>
</tr>
<tr>
<td>saŋg</td>
<td>to tell</td>
</tr>
<tr>
<td>jhunj</td>
<td>to fight</td>
</tr>
</tbody>
</table>

Dissyllabic roots:
The following patterns are noted:

(v) VCVC: 14 roots. In place of $V_3$, we find mostly the vowels ā or ē.

<table>
<thead>
<tr>
<th>Root</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ədək</td>
<td>to be held up</td>
</tr>
<tr>
<td>atəv</td>
<td>to recollect</td>
</tr>
<tr>
<td>atəp</td>
<td>to finish</td>
</tr>
<tr>
<td>ičar</td>
<td>to ask</td>
</tr>
<tr>
<td>ugəd</td>
<td>to open</td>
</tr>
<tr>
<td>ucəl</td>
<td>to lift</td>
</tr>
</tbody>
</table>
MORPHOLOGY

usak to pull out
orød to cry aloud
iræj to coagulate milk
avæd to like
ugæv to grow
utær to descend
upæt to uproot
utæv to awaken.

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

gævæs to find
colæv to rub
patæv to send
buæv to fill in
bolæv to call
mavæl to set (sun)
ragæv to get angry
pæsær to spread
phugæv to blow air
særæk to move
sapæd to find
sopæv to assign
sijæv to cook
hælæv to move

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

čikæv to paste
eubkæl to rinse clothes
bombæl to raise a cry
šilgæv to light a cigarette
særpat to crawl
lomkæl to hang down
Finite Forms.

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

1. **Present**

<table>
<thead>
<tr>
<th></th>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>MFN</td>
<td>kərto</td>
</tr>
<tr>
<td>II.</td>
<td>MN</td>
<td>kərtos</td>
</tr>
<tr>
<td>F</td>
<td></td>
<td>kərtis</td>
</tr>
<tr>
<td>III.</td>
<td>MN</td>
<td>kərto</td>
</tr>
<tr>
<td>F</td>
<td></td>
<td>kərte ~ kərti</td>
</tr>
</tbody>
</table>

2. **Present Continuous**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>MFN</td>
<td>kərtuy</td>
</tr>
<tr>
<td>II.</td>
<td>MN</td>
<td>kərtuys</td>
</tr>
<tr>
<td>F</td>
<td></td>
<td>kərteys ~ kərtiys</td>
</tr>
<tr>
<td>III.</td>
<td>MN</td>
<td>kərtoy</td>
</tr>
</tbody>
</table>

3. **Past**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>MN</td>
<td>khəlla</td>
</tr>
<tr>
<td>F</td>
<td></td>
<td>khəlli</td>
</tr>
<tr>
<td>Sg. II.</td>
<td>MN</td>
<td>khəllas</td>
</tr>
<tr>
<td>F</td>
<td></td>
<td>khəllis</td>
</tr>
<tr>
<td>Pl. II.</td>
<td>MN</td>
<td>khəllav</td>
</tr>
<tr>
<td>F</td>
<td></td>
<td>khəlliv</td>
</tr>
<tr>
<td>III.</td>
<td>MN</td>
<td>khəllan</td>
</tr>
<tr>
<td>F</td>
<td></td>
<td>khəllin</td>
</tr>
</tbody>
</table>

4. **Perfect**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.</td>
<td>MN</td>
<td>khəllay</td>
</tr>
<tr>
<td>F</td>
<td></td>
<td>khəlliya</td>
</tr>
<tr>
<td>II.</td>
<td>MN</td>
<td>khəllays</td>
</tr>
<tr>
<td>F</td>
<td></td>
<td>khəlliys</td>
</tr>
<tr>
<td>III.</td>
<td>MN</td>
<td>khəllay</td>
</tr>
<tr>
<td>F</td>
<td></td>
<td>khəlliya</td>
</tr>
</tbody>
</table>
5. **Pluperfect**

<table>
<thead>
<tr>
<th></th>
<th>MN</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>khēllavta</td>
<td>khēllavta</td>
</tr>
<tr>
<td>II</td>
<td>khēllavtas</td>
<td>khēllavtas</td>
</tr>
<tr>
<td>III</td>
<td>khēllavtan</td>
<td>khēllavtan</td>
</tr>
</tbody>
</table>

6. **Future**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>kērin</td>
</tr>
<tr>
<td>II</td>
<td>kēršil</td>
</tr>
<tr>
<td>III</td>
<td>kēril</td>
</tr>
</tbody>
</table>

7. **Imperative**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>kēr</td>
</tr>
</tbody>
</table>

8. **Optative**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>kērava</td>
</tr>
<tr>
<td>F</td>
<td>kēravi</td>
</tr>
<tr>
<td>N</td>
<td>kērava</td>
</tr>
</tbody>
</table>

9. **Potential**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>kērayca</td>
</tr>
<tr>
<td>F</td>
<td>kērayči</td>
</tr>
<tr>
<td>N</td>
<td>kērayca</td>
</tr>
</tbody>
</table>

II. **Intransitive Verb**

10. **Present**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>MFN</td>
</tr>
<tr>
<td>II</td>
<td>MN</td>
</tr>
<tr>
<td>F</td>
<td>jates</td>
</tr>
<tr>
<td>III</td>
<td>MN</td>
</tr>
<tr>
<td>F</td>
<td>jate</td>
</tr>
</tbody>
</table>
11. **Present Continuous**

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

12. **Past**

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

13. **Perfect**

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

14. **Pluperfect**

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

15. **Future**

| I. | jain | jau |
| II. | jašil | jal |
| III. | jail | jatil |
16. Imperative
   II. bəs bəsa

17. Optative
   M java java
   F javi javya
   N java javi

18. Potential
   M jayca jayca
   F jayči jayča
   N jayca jayči

Non-finite forms.

Present Participle
   kərət ~ kərit jat ~ jayt

Past Participle
   kelela ~ keleli ~ kelela alela ~ aleli ~ alela

Future Participle
   kərnar janar

Gerund
   kərən ~ kərənšan jaun ~ jaunšan

Infinitive of purpose
   kərayla jayla

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

Class I.—The simplest group consisting of the forms of Imperative which shows only the 2nd person and a singular and a plural number.
Class II.—Shows only a distinction of gender and number. To this group belong the optative and the potential of both the Transitive and Intransitive verbs.

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

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

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

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

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

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

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

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

<table>
<thead>
<tr>
<th>I. P. MNF</th>
<th>II. P. MN</th>
<th>III. P. MN</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. F</td>
<td>I. F</td>
<td>I. F</td>
</tr>
<tr>
<td>o</td>
<td>s</td>
<td>o</td>
</tr>
<tr>
<td>Pl.</td>
<td>Pl.</td>
<td>Pl.</td>
</tr>
<tr>
<td>o ~ av</td>
<td>av</td>
<td>at</td>
</tr>
</tbody>
</table>
It is easy to separate the II P. Sg. morpheme /s/ and the gender morpheme /o/ for MN and /e ~ i/ for F. The plural number morpheme can be set up as /a/, while /v/ and /t/ can be considered as person markers. The /o/ of the 1st person remains unanalysed.

Examples:—

ičar   to ask  ičarto  ‘I ask’
khā    to eat  khato  ‘we eat’
de     to give deotos  ‘you (M.) give’
pa     to see pate ~ i  ‘she sees’
mar    to beat marto  ‘he beats’

Present Continuous

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

<table>
<thead>
<tr>
<th>I P.</th>
<th>II P.</th>
<th>III P.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>u-y</td>
<td>o-y</td>
</tr>
<tr>
<td>MN</td>
<td>u-y-s</td>
<td>e/i-y-s</td>
</tr>
<tr>
<td>F</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Examples:—
ičar  to ask  ičartuy  ‘I am asking’
țhok  to hammer  ţhoktuys  ‘you are hammering’
duk   to pain  duktuys  ‘it is paining’
paç   to fall  paçtoy  ‘he is falling’
liv   to write  livtayt  ‘they are writing’
Past

In the past tenses the Tr. and Intr. verbs show a difference in the paradigms. The Tr. verb here shows different forms according to the person, number and gender, the last two categories being governed by both the subject and the object of the verb. While the gender (MN ~ F) and number (sg. ~ pl.) of the object is differentiated throughout, the sg. and pl. forms of the subject show a difference only in the second person. The past tense morpheme is /1/ which is followed by the gender morpheme, one of the set

<table>
<thead>
<tr>
<th>M. N. Sg</th>
<th>a</th>
<th>Pl.</th>
<th>a ~ e</th>
</tr>
</thead>
<tbody>
<tr>
<td>F.</td>
<td>i</td>
<td></td>
<td>ya</td>
</tr>
</tbody>
</table>

This is further followed by the person and number markers

<table>
<thead>
<tr>
<th>I. Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>II. Sg.</td>
<td>Pl.</td>
</tr>
<tr>
<td>III. Sg.</td>
<td>Pl.</td>
</tr>
</tbody>
</table>

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

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

In case of the Intr. roots, the past marker remains /1/, the gender marker adds the neuter forms with sg. /a/ and pl. /i/, while the number and person markers are clearly seen only in the 2nd P, as sg. /s/ and pl. /v/.

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

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Infinitive</th>
<th>Partial Infinitive</th>
<th>Perfect Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>ye</td>
<td>to come</td>
<td>a-alo</td>
<td>I came</td>
</tr>
<tr>
<td>peb</td>
<td>to fall</td>
<td>peb-olla</td>
<td>he fell</td>
</tr>
<tr>
<td>ning</td>
<td>to start</td>
<td>nig-nigalo</td>
<td>I started</td>
</tr>
<tr>
<td>rha</td>
<td>to stay</td>
<td>rhay-rhayli</td>
<td>she stayed</td>
</tr>
</tbody>
</table>

Examples:—

bäs  to sit  bös—as  you sat
hål  to move hàll-li  she moved
sop  to end  sop-la  it ended

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

Root + past tense + gender + perfective + NP.

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

<table>
<thead>
<tr>
<th>Person</th>
<th>1st P</th>
<th>2nd P</th>
<th>3rd P</th>
</tr>
</thead>
<tbody>
<tr>
<td>I P</td>
<td>φ</td>
<td>φ</td>
<td>φ</td>
</tr>
<tr>
<td>II P</td>
<td>s</td>
<td>v</td>
<td></td>
</tr>
<tr>
<td>III P</td>
<td>φ</td>
<td>φ</td>
<td></td>
</tr>
</tbody>
</table>

For F. we have

<table>
<thead>
<tr>
<th>Person</th>
<th>1st P</th>
<th>2nd P</th>
<th>3rd P</th>
</tr>
</thead>
<tbody>
<tr>
<td>I P</td>
<td>φ</td>
<td>t</td>
<td></td>
</tr>
<tr>
<td>II P</td>
<td>s</td>
<td>t</td>
<td></td>
</tr>
<tr>
<td>III P</td>
<td>φ</td>
<td>t</td>
<td></td>
</tr>
</tbody>
</table>

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

Examples:—

kàd to take out  kàd-lyayt  they have taken out
tàk to throw  tàk-løy  they have thrown
mar to beat  mar-løy  they have beaten
In case of the intransitive verbs the formation is similar with the usual difference in the gender markers (no marker for the 1st P. and a three-fold distinction in the 3rd P.). The person-number markers are

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

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

\[ \text{ut} \quad \text{to get up} \quad \text{utlay} \quad \text{he has got up} \]
\[ \text{lav} \quad \text{to set up} \quad \text{lavlay} \quad \text{they have set up} \]

**Pluperfect**

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

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

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

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

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

II P. s
III P. n

Examples:—

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

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

I P. o o
II P. s s
III P. φ φ
Examples:—

ye to come alavta he had come
bəs to sit bəslavtas you had sat
pəd to fall pədlavta he had fallen
Jhop to sleep jhoplivi she had slept
mər to die melevte they had died
cuk to commit cuklivi she had committed

Future

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

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

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

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

Imperative

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

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

I P. u uya
III P. o ot

Examples:—

kər to do kəru let me do
ja to go jao let him go
uṭ to get up uṭot let them get up.
The following morphophonemic changes before the /a/ of the Imp. II P. plural may be noted:

(i) Roots ending in vowels:
- de to give dya
- ghe to take ghya
- pi to drink pya
- ye to come ya
- bhi to be afraid bhiya
- ho to become vha
- pa to see pa
- ja to go ja
- kha to eat kha
- nha to bathe nha
- rha to remain rha.

(ii) Roots ending in consonants:
Pattern CVCVC becomes CVCC
- sódav to free sódva
- səmj to know səmja
- bólv to call bolva
- pəsr to spread pəsrə
- šıkəv to teach šıkva
- nəŋər to plough naŋgra

Optative

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

- M a e ~ o
- F i ya
- N a i

Sometimes a plural number morpheme /t/ is added.
Examples:
- kər to do kərava it should be done
- pa to see pavi she should be seen
- ga to sing gəvyat songs should be sung
- per to sow perava should be sown
The following morphophonemic changes of the root should be noted:

(i) ending in e:
- ghe to take ghyava
- de to give dyavi
- ne to carry nyava

(ii) ending in a:
- kha to eat khava
- pa to see pavi
- rha to remain rhavyat, rhavit

(iii) Roots ending in a consonant with the pattern CVCVC change it to CVCC.
- gəwəs to find gəwəsava
- šijəw to cook šijəvava
- hətər to spread hətrəvavat
- nesəv to clothe nesəvavat

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

Examples:
- de to give dyayca, dyayči
- kha to eat khayca, khayči
- pi to drink pyayca, pyayči
- ja to go jayca, jayči
- utər to get down utrayca, utrayči
- ičar to ask ičarayca, ičarayči
- gəwəs to find gəwəsayca, gəwəsayči

The negative forms of verbs are mostly compound formations or syntactical constructions.
A negative of the present tense is formed by the use of the present participle followed by /nay/ which is followed by the set of NP markers which are:

- **I P.** \( \phi \), \( \phi \)
- **II P.** \( s \), \( v \)
- **III P.** \( \phi \), \( t \)

**Examples:**

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

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

**Examples:**

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

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

**Examples:**

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

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

**Examples:**

- ja to go jau nəko do not go
- kər to do kəru nəkot let them not do
- mər to die məru nəkot let them not die
Non-Finite forms.

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

- kər to do kərət ~ kərət
- bəs to sit basət
- kap to cut kapit
- bhet to meet bhetət
- ja to go jat ~ jayt
- pi to drink pi
- vat to distribute vaṭit
- hurək to search hurək kət
- de to give det
- lav to plant lavit
- ghe to take ghet
- ye to come yet
- pa to see pat
- liv to write livat
- vac to read vacat
- khoc to plug khočit
- rha to remain rhat
- ga to sing gat
- ut to get up ət

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

Examples:

- ye to come alela, aleli, alela
- bag to see bəglela, bəgleli, bəglela
- pod to fall pədələ, pədələ, pədələ
- de to give dilela
- ghe to take gheteleli
- pi to drink pyalela
- rha to remain rhaylela
- pay to see payleli
A future participle is formed by adding to the root /nar/.

Examples:—

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

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

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

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

Examples:—

kər  to do  karun  kərunšan
bəs  to sit  bəsun  bəsunšan
bol  to speak  bolun  bolunšan
ja  to go  jaun  jaunšan
kha  to eat  khaun  khaunšan
pəd  to fall  pədun  pədunšan

The Infinitive of purpose is formed by adding the suffix /ay/ which is followed by the dative suffix /la/ or a postposition /satnə/.

Examples:—

kar  to do  kərayla  kərayatsatnə
bol  to speak  bolayla  bolaysatnə
tliv  to write  livayla  livaysatnə
nij  to sleep  nijayla  nijaysatnə
ja  to go  jayla  jaysatnə
vac  to read  vacayla  vacaysatnə
kha  to eat  khayala
CHAPTER III

TEXTS

I

ek hota gaḍəv/ ani ek hota kola/ tyanći doganći məytəri hoti/ məytəri hoti-təça nəntər kola kay məhnła/ əre aptyala ata ləy divəs khayala milət nay/ mən gaḍəv məhnła kay kərəyɭə/ məhnələ cela apun/ məja paṭimənə yeşil kay tu/ tər məhnələ yen/ mən te dogənən milun mələyənə məlyət geləy/ ani kəlijnəmədən ʃirəy/ kəlijnəmədən ʃirəyəqe nəntər kolyəni ekdoν kəlijnə khəllı/ təsa tyəca pət bhərɭəy/ gaḍəvalə lagla ičərəyələ/ məhnələ yətəs kay rə/ tər məhnələ məja kay pət bhərlə evəyət/ məja kay pət bhərlə nay/ məhnələ tu əsa ulla rəh/ te nay məhnələ/ ʃəla huki aliəy/ mi bhərər hotəy/ to kuraça bhərər jhalyəcə nəntər lagla huki huki kərəyələ/ təsa te uţɫəy/ kon tər məli/ ən seboti jhalyəti kola ala məhnənən/ to kola jo ɭəlala ni gaḍəv atmədi bheɭə/ gaḍəv at bheɭəyəbərəbər mər mər mərəyə/ ən mən tyəla paṭkələn ləvəy/

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

II

ek buva hota/ to rat jhali mhnunshan thamlma mnsnajvel/ ani tita jyan kelan/ istav cmyk hota, to jo manus marun gelavta tyaca istav rhayla hota shenivar/ jyan kelan/ jyan krunshen to patravar vadun ghetlan/ patravar vadun ghetlya.ca-nantar tettis koti bhutavol tyaca saboti jhali/ ani tya mhnatay mana de, tya mhnatay mana de/ aisi tettis koti bhutavol kay tyala jeun det nay/ tava mhna.la, esa re kay krtav tumi/ mhnla mi hya krtvoy, jeyanya ghotoy an tumi esa ka kortas/ te ka/ amana tu ghelays tyatla vysya vysya teri huvac/ ami janar nay/ esa ti bhutavol mhnay lagli/ myn mhnala ata dyayca to den tumana/ pnm tumca gurula gheun ya/ gurula gheun ya mny kay bakicu uba rhalay/ an jnist lajistlok majasarka ki tumca sarka esa geloy/ ani gelo yetalbuvakio/ ni sangay laglay ki yetalbuvaa, kay krtav/ hita bslay/ hoy mhnla/ mny amcsagati thoe yetav kay/ amana vysyi milgot milnar hay potala adar to tevda dya ni ya/ to mhnla yeto ter mny/ tumana jor potala milesa esla ter yeto/ ter ho mhnla milesa hay/ mhnunshan tyani titne kati tekit tekit mhataryaca rup gheunshan apila ala/ ala tita ter to jyan karnar jnistac hota/ to olknar isen hota/ laglac ala ni uba rhaylya bhrabar mhnlle/ yetalbuvaa alav/ ter ho mhnla aloy/ mhnla hi kay bhangaad hay hyanci ti mytyn takavi ki nay/ kasala mhnla mla yawla kela/ te ka ho/ te bhrabar hay/ tyana ca satna mi kelela hay/ tumi alav te bora jhala/ perntu tumca guru ala payj/ maja guru yawla hva/ ter ka ho mhnla tumca guru ala payje/ ervi kay mhnla yanla det nay/ mny tyaca guru kon/ nditla mhesa, gota/ to tyanca guru/ tava tya mhesakdeo gela yetalbuvaa/ ani tya mhesala sngtlan/ ki mhnla aplya
There was a mendicant. He stopped near a burial ground because the night fell. And there he prepared food. There was some fire burning, which was left over the cow dung cakes as a man was dead. He prepared food. After preparing the food he took it in his plate. After taking it in his plate, thirty-three crores of goblins gathered
round him. And they say, ‘give me some, give me some.’ Thus the thirty-three crores of goblins would not allow him to eat. Then he said ‘Why are you behaving like this?’ He said, ‘I am doing this and taking my food and you are behaving like this. Why so?’ ‘We want at least something from what you have taken. We will not go away.’ Thus the goblins began to say. Then he said ‘Now I shall give you what I have to give you. But bring your teacher. Bring the teacher. At this, the remaining stood there, and those who knew like myself or yourself, went away. And they went to the Yetâl. And began to tell him ‘O Yetâlbuvâ, what are you doing? Are you sitting here? He said ‘Yes’. ‘Then will you come with us for a while?’ We are likely to get some thing for our belly, to support us. Help us to get it and come back’. He said ‘then I shall come. If you are likely to get’. So he came from there, supporting himself on a stick and assuming the form of an old man. When he came there, the man who was prepring food knew it. He was a man who knew. He came immediately and said when he stood ‘O, Yetâlbuvâ have you come?’ Then he said ‘Yes I have come.’ He said, ‘what is this trouble with these beings? Why not finish it? Why did you make me come over?’ ‘But yes, that is right. I have prepared this food only for them. It is good that you have come. But your teacher must also come.’ ‘My teacher must come?’ ‘Yes’ he said, ‘your teacher has to come. Otherwise I shall not give them’. But who was his teacher? Mhašâ, the stone in the river. He was his teacher. Then Yetâlbuva went to Mhašâ. And said to Mhašâ, ‘Our followers are likely to get a little food. But he does not give. He said to me that I should bring my teacher. Now you are my teacher and you must come with me’. Then the round stone said ‘I shall come’ and rolled on. He came after him. He came and stood there. Said ‘O mendicant, what is this difficulty? You should have given these beings whatever was to be given and you should be free. Then what difficulty have you produced?’ ‘Yes that is
right’, he said, ‘Have you come Mhasababa? He said
‘I have come. But why have you started this difficulty?
You should finish it’. He said ‘Yes, it is right. I shall
finish it as it has to be finished. I shall give them what
I have to give. But your teacher must come. Then
I shall give. Otherwise I shall not give.’ Now his teacher
was Māruti. Both of them went to Māruti. And they
brought Māruti and made him stand there. They said,
‘O Māruti, will you not come?’ When he was brought
and stood there he said: ‘What is this difficulty? Instead
of finishing it why have you kept it hanging?’ But he
said, ‘I shall finish the question as it should be. You,
Māruti, have come. It is good that you have come. I shall
give them what I have to give and do everything. But
bring your teacher’. He told Māruti like this. ‘Tell them
to bring your teacher. Then alone I shall give, otherwise
not.’ But the teacher of Māruti was Rām. Then all of
them went to Rām. But Rām was not to be found in one
place. They had to run here and there to meet him.
And finally they met Rām in some distant city. When
they met they brought him. They said ‘O Rām, you
must come with us for a while. We have some work.’
Thus Māruti told him. And he had to agree to what
Māruti said. Then he said, ‘yes, I shall come,’ Then all
came together. All four came to that place. He said
‘Have you come, O Rāmbuva?’ He said ‘I have come’.
When he said ‘Rām’ all the goblins got up and began to
run away backwards. He began to utter the word ‘Rām’.
The blows of Rām began to fall on them. All the thirty-
three crores of goblins ran away. The god told them all
to go away.

III

ek mahatari hoti/ ti jat hoti lekikade pavni/
lekikade pavni jat hoti/ gav soçun bariči don
tin meylavër geli/ don tin meylavër geliçañantër kola
cerayla nigale hotë/ te mahatariça sabhoti jhalë/ te
mhatarića sēbhoti jhalyacaṇēntēr mhanē/ mhatare tula ami khato ata/ amana kay poṭala nay, kay nay/ tula khato/ ho mhanle babano mēna ata evdojēn bēṭāv tēr kēllyāśivay thetav/ tēr khayacē tē kha/ pēn atac nēka kha/ tē kēndi/ tēr ka mi don divas rhaunśan lekikēdana yēto ēsi tēyar biyar houn/ hya haḍkamaṭe atac kai khal/ maji sēgli haḍka nigali haêt/ mi lekikēda jato/ don tēn divas rhaō ēsī tēyār biyar hoto/ mēg yēto/ mēg tumi kha/ mēg tila sōḍle/ mhanle ja tumi/ sōḍlēy ani tē geli/ tēn divas mhatari rhayli/ tē mhatariēn kay saṅgītēla hōta/ mhanli babano ēsa kēra/ mi yen/ tēn disaça atmedēc yen/ tēn disalāc yen/ ēsi tēn saṅgītēla/ pēn moṭiśi bhuriči rak kērun theva/ mēg kolyana kay bhurila toṭa hay/ teni moṭa evḍa ēhigara kērunśan thevēla hōta/ te tisṛya disala ēgdi vaṭ bāgtayt/ cōvṭallēyt/ mhanle aṭa mhatariēla jaun dyaycē nay apun/ mhanunśan cōvṭallē hōta/ tyāni pāylyan/ mhanle mhatari yetiy ikdē/ hā/ aṭa mhanle thevaycē nay/ apun mhanle khayači/ mēg tē mhatariēn boja utērān tītā alya bārobar/ mhanli babano aṭa sēbovtī vha ēgdi/ mhanli mēna aṭa tume khaycē/ te mhanle khaycē/ aṭa kay mhanle tula thevaycē nay/ mhanli kha tēr/ pēn mēna hya ēhigaryavēr bēsu dya mēg tume kha/ ēhigaryavēr ēsi tē bēslī jaunśan/ ani ēsa jīkōṇā tīkēṇā vōdayaḷa yetayt to mhatari phāḍkēn padli/ ēn ji bhuri udalī sēglya kolyanēcā dolyatēn/ par rhaylay rapayla ekmekānā cavayla/ tyāna bhāṇḍān surū jhalay/ kon mhanle tume kay kēlēy/ kon mhanle tume kay kēlēy/ ēsi ekamekācē juḍliy/ mhatariēn bocka ucēllān ni ghetḷān ni pōḷalī/.

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

ek hota kunbi/ ami jese ata ahor bantoy esa tyani
ghor banla hota/ tyaca ghoral ma kay takta novhta/ tava
tyani doygrastra ambu padlela hota/ ani tyani to ambu
cedvila kapayla/ kapnar bolavel/ ani tyani kapayla
survati keli/ te divsaca kapit ani ratca aplat gareshari
dat/ khali gavat jevayla yet/ vagamana ala ki tyu
ambyaver ceddayca/ an tyu vasani mhenayca, he kapnar
jaer mena bhetayri tari mi ese khatoyri tasa khatoyri/
hya dogana agdi caun kadxoy/ dogana caun kadtuyri,
khatoiyri ni maja pot bhatoyri/ pen he kay bhetat
nay mena ani kay nay/ esa aplat karan son yan sararar don
dives khepa ghatlyan/ pen te kay yala bhetayt/ divsaca
yetay te bhetay/ ratca yenara ha; mag ek dives ala to
ambyaver cajlac mastisi ala/ ambyaver ala ni cedla ver/
mhaniya te jaer bhetia este tari esa khalla este tesg khalla este
ese to kay mhenay lagla/ ani kula tekun bosal/ ambyaver
ese kula tekun bokyac eatet te phati thoktat esa/ karvat
agakti mhenun ek mhorod tondala phat, tyacanenter mage
phat ni mhorod tyaca karvat/ esa phati thokleya hotya/ kula
tekun bosal ni tyu phati mastin tyu upyun taklya jorini/
upyun taklya ni to kula tekun bosal aha ka/
tyu tektyamadi tyaca tyu andkulya gelya/ tyala kay mhat
nay/ thokleya phati vhatya tyu jorini upyun kaqlya-
berobor andkulya lomot hotya tyu khali tektyat jaunsan
ciradlya/ nigeet nay/ ha meg vordun vordun ya kay
andkuleya sutet nay ni nigeet nay/ sevtala to mela tite
arudun/ sekal kapnar yeun borgtay/ mhenlo kay degaar
pedlay/ borgt te kay andkulya andkuleya/ phati navin
thokley ni kadla vordunsan/ ni takla bhayr ni mene
kapay laglo/

There was a farmer. He had built a house as we usually
build our houses. He had no planks for his house.
Therefore, he had cut down a mango tree in the forest.
And he put that mango tree for sawing planks. He called
men to saw it. And they began to saw it. They used to
saw it by day and go to their own places by night. They
used to come down to the village for meals. Whenever, the tiger came there, he would climb the mango trunk. And smelling (the human being) he used to say ‘If I can find these sawyers, I shall eat them in this or that manner. I shall simply chew both of them I shall chew them both, eat them up and my belly will be full. But I cannot find them at all, any way.’ Thus thinking he visited that place on two successive days many times. But how could he find them? If he had come by the day time he would have found them. He came in the night. Now, one day he came and immediately climbed the mango tree and became wild. He came to the mango tree and climbed it. He said to himself, ‘If I had met them I would have eaten them up in this or that manner.’ He said something like this. And he sat down on his buttocks. As he sat down on his buttocks on the tree, there were wedges stuck in it. There was a wedge at the front, because the saw would otherwise get stuck, and there was a wedge behind and before it was the saw. Thus wedges were put in it. He sat on his buttocks and haughtily he pulled out the wedges with force. When he pulled out the wedges, he was seated on his buttocks. His testicles had entered the slit, but he did not know it. When he pulled out with force the wedges which were driven in, his testicles, which were hanging down, were crushed in the planks. They did not come out, and though he tried again and again, these testicles which were caught, could not be freed. Finally he died there while roaring. The sawyers came in the morning and saw it. They said, ‘what is this big heap?’ When they inspected it, they found his testicles caught there. They drove new wedges and pulled him out. They threw him away and began to saw the tree.

V

ek vagmama hota/ to tyâča potâla kay nhânta/ hundirmama ek hota/ malâvar nigala hota cérâyla/ ikde tilde kérît tyâcâvar jhep taklan/ potkén tyâla bil
There was a tiger. But he had nothing to eat. There was also a rat. He was going on a plain wandering. While looking here and there he jumped on it. But he
suddenly found a hole. He entered the hole. Then he said, ‘You have now gone into the hole.’ He told him and said from outside, ‘Will you fight with me? Will you wrestle with me?’ Then he said, ‘I shall fight with you’, he said, ‘I shall certainly fight with you, but you must wait for two or four days, then I shall fight with you.’ Well, Then they fixed the day. The tiger had no patience. The day fixed was either monday or tuesday. Such a day they fixed. There was a big plain. They fixed the day to fight on the ground.

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

VI

ek bāmān huta/ bhikṣuk bāmān to roj bhikṣela jaun apla kūṭum bhagvayca/ te veles to jayca huta moklya gavatna thode tandul milayče mhōnun to vāre gavala gela/ te tya ranatna vāt hoti/ te vāten to apla jato to dhora khayla vag pisalla hota/ tēva tya lokana rojĉaroj dhora marayca to tras tyanā oḥdē nay/ tēva gavpraja jomun yala vilaj kay karayca/ mēṅ saṅleni ənbōn kōrunšan mhōnla aphabeti tēri mūrēt nay əsā/ aphabeti nay bēnduk/ mēṅ mhōnale yala majāsarkha mhatara purus hota/ to mhēnto vilaj saṅgoto/ to vilaj kela tēr sapēla tēr sapēla ho nay tēr ha aphabeti tēras denarēc/ mēṅ tyanā viĉarlay ki kay mēntay tumī/ əsā ami mēntay ki sapla kīva pinjra ha vilaj kela/ at mēde ðhor melela bandun ṭheva/ hya vilajani sapēla nay tēr vilaj nay apla honar/ tyaĉanēnīr gavani tēras gheun pinjra tōyar keśā əyranat/ ītē pinjra tēyar tyanī kelay ani atmēdi ek bajula kutrala bandayla kelay/ nōntar ek baju tyanā śirayla kelay/ tītē evda vakun jayla dērvijā ṭhevela, tyavēr phēltī ṭheveli/ phēltīca tıkē vējēn ṭhevela, anki rēśa bandunšan phēltī əsī ṭanti ṭheveli/ əsī khuṭū ṭheveli ani ti at mēda śirla/ śirunšan kutr avēr vēdāys lagā/ iktyat kattyavēr pay pēlla/ mēṅ to kāta uḍāla/ ḍhaḍkēn phēltī pēlli/ pēllaśēnīr to atmēdi rhayla/ lokēndī gaj marlela hayt, tyanā bhayr jayla gavāslo nay/ mēṅ tyanā kay nigayla vāt nay jhalī/ atmēdi tāṅgūn rhayla/ vātē vērēc ghatōlela hota pinjra bamnācē/ to tya vagaći nojār gēli bamnāvēr/ bamnāla esa hat kōrunšani ikḍē ye əsē mhōnla/ bamnāla pinjra kelela hay hye mhaytīc hota/ ikḍē ye mhōnla tula jayacē to ja pēn ikḍē ye jēra/ tyanā vičarlan kūṭa jatos/ mhōnla mi bhikṣela jatuy/ mēṅ bhikṣela jatos kay tu/ mhōnla hēy/ mi saṅgoto tēsa kār/ bhikṣela jay nēko kay nēko/ mi tula ghaḷāybhēr sona den/ mēṅ to bāmān mhēntoy/ ha
ghọलेयभेर झोन देन म्हेंतूय/ थाला लाग्ली एसा/ टुजा काय म्हेंना हाय एसा वाग्ला म्हेंतूय/ तो म्हेंळा तू मेला यात्ना सधेय मि तुला ग्होलेयभेर झोन देन/ झोन देसि तू बोल्ला ठोर/ माज त्या बम्नानी एन्नी खेला मोटी मोटी लक्झा हयत, थ्या एप्ल्याला निंग्नार क्या/ माज थाला एसी युक्ती होती/ थ्याने सप्ला ग्हाल्टना पायला होता/ खुत्यादेगदन त्यानी ठोक्ल्या/ ठोकन ठोकुन कॅल्या/ एक्देम सेग्ल्या सेल्या खुल्या केल्या/ नॅंतार लक्झा उरोपोजावर्ना बाजुळा ठकवी/ थाला यायला रेस्टा केला/ हा भ्यार थ्यार बराबर मेंगट ध्वैर्ला बम्नाह्या/ एता म्हेंना/ मि भुक्लेला हाय मि तुला क्हातो/ थ्या बराबर बम्ना थॅर्थर कपेट हुता/ ठावा वाग्ला म्हेंना ल्हो ठोर केन/ तु मेला क्हायसा तो क्हासी/ पन तुजी नी माजी कुव्ताेरी नयू करू डोन तै सेब्दाची/ नयू कुन कोरावी/ बम्ना म्हेंना म्होरे गेल्याबराबर कंटीरी भेटेल/ म्हाडसर्की ठेंभा होती/ कोलिमण्डा तॉठो होतो/ बम्नाह्या जेन्जर ट्यावर गेली/ हा ठेंबवीर्ने पहट्या उळ्या/ ह्यान जेना माजा जिवावे सोध्यान केल्यात तू बरो हाय/ नयू तर हा मेला क्हानर/ बम्नाह्या जेन्जर गेल्या बराबर क्षुन केल्यात हातीजी/ जेना उबा रहा/ म्हेंना उबा रहायसा तर रहायन/ पर हा तुजा सेंगती कोन हाय तर वाग्लोमा/ माण म्हेंना तु काय बम्नूबुवा लाम्हे तू मेला ओरुंद साय्जेल काय येव नेका/ मि तुजी नयू करून/ माण बम्नाना/ सेंगाय लाग्ला की हा इसेम पिंज्र्यामयी गाव्ला होता/ तो मेला जेला बोलवुन ग्हेल्यान अनी एसा वांग्लीन तु पिंज्र्यात्ना मेला सोध्यान तर ग्होलेयभेर झोन देन/ म्हेंळन थाला मि जोढव्या/ हा म्हेंटो मि तुला क्हातो/ थयत मि काय कोराव्या/ माजी बयकपारा काय कोरावी/ तो म्हेंना ल्हो तूजी नयू हाय/ तूजी नयू करून पेन पिंज्र्याजेव्यल नयू करूया/ वाग्लोमा म्हेंका तूमी म्होरे ह्यावा/ मि मागेय येतो/ माण वाग्लोमा म्होरे बम्ना म्होरे कोला ट्या चा म्होरे/ एसा पिंज्र्याजेव्यल एल/ लम कोलामा उबा रहाल्य अंकी ब्होव्याबाबा पिंज्रा केला होता तो डावा मेला/ पिंज्रा होता ठेसा धला/ त्याने पिंज्रा ठाला/ मॅंटेर का बिवा लाउन्सन ठेयर केले/ म्हेंना हो/ वाग्लोमा संगैत्या एका सेब्दाची तुजावर नयू हाय माजी/ तुला वात्ली तर डेढ/ नयू तर सोडून देन/ सेग्ल्यापेक्षा वेपसी तुमी/ तुम्चा पेक्षा वेपसी कोन नयू/ थाला कोल्यान पहुँचव्या/ परंतु
There was a Brahmin. He was given to begging and he was maintaining his family by begging every day. At that time he was to go from the deserted village, and he went to the upper village so as to get some rice. His way went through the forest. While he was going along the road, there was a mad tiger which would eat cattle. He was killing cattle every day, and the people there could not bear this trouble. Then all the people of the village came together and thought, what can be done about it? Then all put their experience together and said, 'We cannot possibly kill him. We have no gun.' Thus they said, but there was an old man like me. He said 'I shall tell you a way. If you follow it, he may be caught, if he cannot be caught he will naturally give us trouble, as before.' Then they said to him, 'What do you suggest?' 'I say that a cage is a possible remedy. Let us try it. Place a dead cattle fixed inside. If he can be caught by this means, it is well, otherwise we have no means to do it.' Then the villagers took trouble and prepared a cage in the forest. They thus prepared a cage, and inside it they made some arrangement of tying a dog. They made one side (open) so that he could enter. There was a door kept to enter into by lowering down. A plank was placed on it. On the other side of the plank was placed a weight and by means of ropes the plank was kept hanging. A peg was placed and he entered it. Entering he began to pull at the dog. At that time he stepped on the peg. The peg flew up. Suddenly, the plank fell down. When it fell, he was caught inside. There were iron bars fixed, and he could not get out. He
then had no way to escape. He remained caught inside. The cage was placed on the very way of that Brahmin. Then the tiger caught sight of the Brahmin. Raising his paw he beckoned the Brahmin to come near. The Brahmin knew already that a cage was set up there. He said, 'Come here. If you want to go, go, but come here awhile.' He asked him, 'where are you going? He said 'I am going for begging.' 'Then do you go for begging?' He said 'Yes', 'Do what I tell you. Do not go for begging, no, don't go, I shall give you a bucketful of gold.' Then the Brahmin said, 'He says that he will give me a bucketful of gold.' He felt greedy, 'What have you to say,' thus he asked the tiger. He said, 'You free me from this cage. I shall give you a bucketful of gold.' 'Will you give me gold?' He said 'Yes'. Then that Brahmin thought. The planks are very big. How can I remove them? Then he got an idea. He had seen the way in which the cage was set up. He hit the pegs with a stone. He removed them with repeated blows. All the bars, he loosened. He removed the logs from his chest and belly. He made a way for him to come out. When he came out, he caught the wrist of that Brahmin. And then said, 'I am hungry, I shall eat you up.' Then the Brahmin began to tremble. Then, taking courage, he said to the tiger, 'If you want to eat me, eat. But let us have justice done to us two, in a couple of words. 'Where can we have our case decided?' The Brahmin said, 'If we go further, we will meet some one.' There was a hill like that of Mahād. There was a fox on it. The Brahmin caught sight of him. He was wandering on the open hill, 'If he helps me escape alive, it will be good, otherwise, he will eat me.' When the Brahmin saw him he beckoned with his hand. 'Please wait a bit.' He said 'If I want to remain, I shall. But you have a tiger as your companion.' He said further, 'you are a Brahmin, tell me from a distance in a loud voice. Do not come near. I shall decide your case.' Then the Brahmin began to tell him, 'This one was caught in a cage. He called me near and told me, that 'if you
free me from the cage, I shall give you a bucketful of gold.’ So I freed him. But he now says ‘I shall eat you.’ What shall I do now? What will my wife and children do?’ He said, ‘the justice is on your side. I shall decide your case, but let us do it near the cage.’ He told the tiger, ‘Go ahead, I shall come after you;’ Thus first went the tiger, then the Brahmin and last of all the fox. They came near the cage. The fox stood at a distance and said, ‘O Brahmin, show me how the cage was set up? Arrange the cage as it was.’ He arranged the cage. Then he said ‘alright’. He told the tiger, ‘I shall decide your case only in a word. If you like, accept it or leave it aside. You are superior to all. No one is superior to you.’ Thus he praised him. ‘But I put you to your test in a single word. Enter this cage. Then if you want to eat the Brahmin, you can eat him.’ He being a simpleton entered in. And when he moved inside, the bolt slipped and the plank got suddenly in place. And the tiger remained caught inside. He told the Brahmin, ‘Run to your children. Why do you want a bucketful of gold?’ He then remained caught. The Brahmin and the fox ran away. People came to know that the tiger was caught. They killed him.

VII

ek bāḍa hota/ tya bāḍālā jāṇjanvārācī bhaśa sāmjōt hoti/ ti bhaśa kunala pen sāmjōt nhēvti/ ek divśi baisæba ni bāḍa khurcītmēdi bāsleshi hoti/ ani sēmorla ek gē-dda banlela hota/ don bāyli banlelo hota/ tēva tya gē-ddyala atā rajača gē-ddyala mhaṇje kaic kam nay/ anki to gē-dda khup tērani khurak cana pēnd vēgēyre vēgēyre khaunśan khup māsti mēdi aḷēla hota/ to ek divśi bāyli kamavērṇa aḷyačanēntēr tya bēylala sāngēt hota ki bēg mi aj mēja karto tin bēsun khatoy ani tula dhēni mhaṇel tēsāsēt nete ani rēgdu narto ani sēndyakali tuja hāḍkavērtī camēdi sūde phūtun nījē/ ēśi tēra hounśani yete/ tēva tula mi sān̄to te kēr ki aj tu nimi kārūnśan aj khana khaun nēko/ mhaṇje khana nay khēllās ki dhēnyala ēsa vātōl ki bēyl aj bēmar pēdlay/ mhaṇje tula nagrāla nheyaca nayt/ ani
tula isava milal/ ēsa saṃgitla/ nāntār mēn tyani tya boylani tya gadvaca ēy kun aki rat pendā ka kaic vōyrēn khēlli nay/ ani sekalcā šik jhalā/ ēsa tyani dhēnyala nokrani saṃgitla/ nokrani saṃgitlyavēr to jaunṣān badśala saṃgitla ki bēyl kay aj khait nay/ ni šik jhalay/ tēva ata kay kārayca/ tēva tya saṃgitlelyā goṣṭi badśani ēyklyac hotya ki gāddyani ēša ēša goṣṭi saṃgitlyat/ mēn tya dhēnyani saṃgitla ki aj bēylala tumī nāngrāla neu nēka/ aj gāddyala nāngrāla nīya/ tēva tya divāi tya nokrani gāddyala śētamēndi neun ekya boylāča jōdīla tyani jokēdā/ ani mar mar marla to kay čiklamēdi kay gēṭā kīva śētamēdi gēṭā cālē nay/ ēši marun marun tyačī ēgdi camēi phadun takli tya nokrani/ duparca śaim jhalā/ tēva naygor sođun gēṭā ghorat ala/ boyl ghorat ala/ ani ek boyl jo bēmar pōḍlela, tyani saṃgitlyā vaṛūn jani dhōṅ kela hota, tyala lēgic ālyabōrobar to gēṭā kay saṃto/ āre bēg mi aj śētavēr gelo pēn mi ek kay dūsrāc ēykla/ tē kay tu ēykla/ tē kay dhēni ēsa mēnēt hota ki bēyl bēmar jhalay/ to kēsayala deyaca/ mējē tyala kōsai kapun khāy/ ēša ka goṣṭi dhēnyani pōkērlelyā hayt/ mēnēn gulama tu atā dhōṅ soṇun de/ ani khayala lag/ naytār bēg tula kēsayala del/ tēva hīa goṣṭi badśani puna āyklyavēr tyala to hēsu ala/ ki bēga kal ya gāddyani kay saṃgitla anki aj kay saṃtoy/ mējē kōśī yačī saṃna hāye/ te āykun tyala hēsu ala/ tēva te hēsēla baisybāni bōgītlyavēr baisyaṭa tyana vičāray laglyā badśala/ ka tumī hāslev/ tē mi hāsol/ tē tula kay sangu/ mōnā hēsu ala mēnēn mi hāslo/ nay mēnīlī saṃgitla payje/ ēgērēr kay sangu/ sāgaysarkā jēr ēsta, kay bōgītla ēsta tē tula saṃgitla ēsta/ mi kay bōgītla nay/ ka jano ki hēsu ala khēra/ ani mi hāslo/ nay, kātērī paylyāśivēy āyklyāśivēy nevin goṣṭ kay ēslyāśivēy mānuķēla hēsu yayaca nay/ to tumī hāslev ka he saṃgitla payje/ tēva tya goṣṭī saṃgitlyavēr badśala mērēn hōta/ mēnēn badśā kay sāṅgā nay/ ani bēnī tē hōṭṭēc dhērāla/ tyānēa baykoni tō hōṭṭē dhērāla ki mēnā hī goṣṭ tumāna hēsu ka ala tyācē kārēn jēr saṃgitlāv nay tēr mi aj ațlyalā jēvan kārāyčē nay culit ēstōv ghalayčē nay tumāna āngolīla panibī dyāyčē nay/ hīa sāṅgal tērēc

v 4873—6
mi tumca kay kam kərin/ nay tər mi kaic kərayəti nay/
əsa bolun badsha aptya rəməhalatmedə bəsləy/ rani
aplya rəməhalat bəsle/ əghərməndi bətti nay
diva nay kaic nay/ məhənən əsa tərəca dukkə tya
rəməhalatmedə ali vhəta/ əkhi rat geli/ ani səkalca
uğulə/ uşadlyəcanəntər komdə uğədli/ komdə uğədli
to komdə ek komdica maga dənənən hya komdici
paədəq gəhtəy, tila sədədəy, dursiçi paədəq gəhtəy tə təsirlə
daədəptəy əsa jəva tya komdycaca kam bəgitla təva kutra
palləla həta tyala vəç vətəλə/ əre gələnə, tula tər məti
məja jəhali/ aj apla dəhəni ani dəhənin dukatmedə pədələt/
ani rəməhalatmedə andara hənən bəsləy/ an tula tər məti
gəmət vətəλ/ tu çəndəl hais mota/ təva tər komdə kay
kutryəla uttar detəy/ əre mi çəndəl nay/ mi murkə nay/
jo badsha haye na apla dəhəni to murkə haye/ mi dəx
komdycə sambhalto anki tyala ek bəyəko sambhalli jai nay/
ti hətə kərən bəsle/ tər hyana khəyəla məlo nay/ əghər-
əndi kəloq pədəlay/ anki pünə dusryəla tumı saŋtəv/ hya
cəy saŋtəv məhe murkəpəna kənəca/ aptya dəhəncəkə kə
tya bəyəko/ təva hyala kay kela payje/ jər kədi tya
bəykəla jər apla dəhəni martəyəri, jəhədətəri tila vəlen šikəv-
təyəri tər tə aykətəy, hətə dərətəyri nay/ tə kaic tyanə
saŋtəv nay/ məhənənən tine hətə dərəlay/ ani ti əghərmə-
əndi istəv vəğəyəre kəic petviet nay/ tə təsə kay mi murkə
nay/ jər tiça əŋgəvr marun camdi kaədəyəri tər ti hətə
sodil/ pən hyala marəyəci nay/ məg ti hətə sodil
kəşəla/ təva tya goşti komdycəni boltana kutryəjəvəl
dəhəncəl aykəlyəvərən tyanı nokralə həkum kəla/
saŋtəla/ ja cəŋglyə ædə kəlkičə šiptəya passat
gheun ye/ məhənə apun aptya bəykəla jə bəta šikəvəşə
həct tya apun šikvə/ ti jər hətə sodı nay tər ata kay
šikəvəlyə šivəy bəqəl/ nay calaya/ məŋ tya nokralə
daŋtəla/ an tyanı kəlkičə šiptəya tədən anlaya/ ani tya
daədəla təvəlyə anun bədəəčə/ təva bədəəni saŋtəla/ kay
gə ata tu aykət nais tə məg bəg/ ata tula ti bat nəna kə
həsən ala ti tu çəndli šikliš təreə tula tya məhtəi pədəti nə
šikliš nay tər məhtəi nay pədəlaya/ ata tula jər šikəycəc
ka/ tər məhənəli ho/ šikliš-şivə tumi saŋtəlyəşivər mi kay
culit istav ghalayci nay/ ani jevan kay korayci nay/ bara ter meg ata tula tyu sikayca asel ter mi tula ata tagun tuja kesana dori bandun warti tagin/ ni taglyaca nantor tu lomtii rhasil khali/ tuja pay kay jemnilla lagayca nay/ ani tuja kesana kol lagel/ ani nantor mi tya hya pac kathya anlyat tya spiptyani tula jhodpun marin/ te tuja angatna rakt suda jail hah/ teva tu hi bat sikli jaasil/ nay ter hi sikayci nais tu/ mhenun tu evda hoppay koru nako/ nay mhenli/ jari rakt gela teri calal/ maji doica kyas upatla teri cailil par mana bat sikayci/ bor sik ter/ ghetli rahi banli doica tyu budyalal/ ani gharaica laga varna khecun gheunshan lombat thevli/ varri kesana ton lagla/ kol lagli/ anki khali spiptyca mar odha nay/ tehi hat jodunshan paya padoy lagli/ mi paya pado tumcha/ pan maji sendi sooda/ ani maru naka/ ani mi te kay pen maja kuni dikul manuski jolmala alelyya mansani asa hopp dhuru naka mhenun mi sangen/ ani mela jivdan fya tumi/ ani mana hi kay bat kay sikayci nay/ ani tumi sikvu pen naka/ mi maja hopp sougo/ esha teren jeya hya goshi sangitya gelya teva nantor tine hat jodun paya padoi teva tyani ti sendi sougi/ marayca band kela/ ani baisaybani culit istav ghatla/ ani seglyana jayayla dila/ ani esha teren tyu goshi hoppaca dur jhalya/

There was a king. He knew the language of men and animals. No one else knew this language. One day the king and his wife were seated on chairs. And in front of them was bound a donkey. Two bulls were also tied there. Then that donkey, because he belonged to the king, had no work to do. And that donkey ate all kinds of food, gram, oil-cake and other things and therefore had become very haughty. One day, when the bull returned from work, he was telling him, 'Look, I am enjoying myself to day, I eat and only take rest while our master takes you to the field as he likes, beats you so much and in the evening, even the skin on your bones is broken. Thus you suffer. Therefore, do as I tell you. Today, do not eat your fodder making some pretence. When you have not eaten the fodder, the master will think that the bull has fallen sick today. Then they will not lead you to plough the
ground. And you will get some rest'. Thus he told him. Then the bull, hearing the words of the donkey, did not eat either fodder or grass throughout the night, and he fell sick in the morning. Thus the servant, reported to the master. When the servants reported this, he told the King, 'to-day the bull is not eating anything, and has fallen sick. So what should be done?' Now the King had already heard the things which the donkey had told. Then the master told them, 'to-day do not take the bull for ploughing. Today take the donkey for ploughing.' So that day, the servants carried the donkey in the field, they yoked the donkey along with another bull. And they beat him again and again, and the donkey could not walk either in the field or in mud. They thus broke his skin by repeatedly beating him. It was the time of the noon. Then leaving the plough, the donkey came home. The bull also came home. And to the bull who was at home, and who had pretended to be sick at the suggestion of the donkey, he spoke immediately after coming back, 'Look here, to-day I went to the field, but there I heard something new. 'But what did you hear'. The master was saying thus: 'the bull has fallen sick. He should be given to the butcher. So the butcher will kill it and eat it.' Thus the master has made up his mind. Therefore you rascal, give up all your pretence and begin eating. Otherwise he will give you up to the butcher. 'Then, when the king heard these things, again, he felt like laughing. 'Look, what has the donkey told him yesterday and what is he telling him today? So, what type of advice does he give? Hearing these things he laughed. When his wife saw him laughing, she began to ask the king. 'Why did you laugh'? 'Yes I laughed, but what can I tell you? Because I felt like laughing, I laughed, 'No' she said, 'You must tell me.' 'But, my dear, what can I tell you? If there was something which could be told, if I had seen anything, I would have told you. I have seen nothing, I do not know, but, I felt like laughing, and I laughed, 'No, there must be something in it. Unless one hears
something new or sees or unless there is something new, a man does not laugh. So you must tell me why you laughed,' If the king had told these things, he would have died. Hence the king did not tell them. And his wife became obstinate. His wife took the position, ‘that if you do not reveal to me the cause which made you laugh, then today I shall not prepare food for you, I will not enkindle the oven, and I shall not give you water to bathe. If you tell me this, then alone I shall do your work. Otherwise I will do no work.’ The king was seated in the hall of the palace, the queen sat in her own hall. There was no lamp, no light, in the home, and there was no activity. Thus there arose this difficulty in the royal palace. The whole of the night passed, and it dawned. When it was dawn, the hen was let loose. When the hen was let loose, a cock ran after the hen, took the side of one, left her and went to the side of another and pressed the third. When the dog saw this play of the cock, the dog which was kept there, felt sorry. ‘You rascal, you are feeling so pleased. To-day both our master and mistress are in difficulty, and there is darkness in the palace. But you feel so joyous. You are really very wicked.’ Then the cock answered the dog as follows: ‘No. I am not wicked. I am not foolish. Our master, the king, is foolish. I keep in order ten hens, and he is unable to control a single wife. She has become obstinate, and he gets nothing to eat. There is darkness in the house, and you advise others. What do you say now? Whose foolishness is this? Of our master or of our mistress? So, what can one do for such things? If ever our master beats his wife or thrashes her, and teaches her how to behave, then she would hear him, and will not be obstinate. He does not scold her. So she has become so obstinate. And she does not enkindle fire in the house or does nothing. I am not so foolish as that. If she is thrashed so as to break her skin, she will give up her perversity. But he does not want to beat her. Then why will she give up her obstinacy?’ Now the master
heard these things, as they were spoken by the cock to the dog, and he ordered his servant. He told him, 'Go and bring some strong, five or six sticks of kalak. Then I shall teach my wife things she must be taught. If she does not give up her obstinacy, there is no way but to teach her. Things could not go on like this.' He then told the servant. He brought the sticks of kalak by cutting them. And he placed them by the side of the king. Then the king said, 'O dear, if you will not hear me then you will suffer for it. Now as regards the reason why I laughed, you will learn it and come to know it, and if you do learn it well, you will understand it. Now do you really want to learn?' She said, 'Yes. Unless I learn it and you tell it I shall not enkindle the oven, and I shall not prepare food.' 'If it is so and you want to learn them, then I shall hang you up, tie a rope to your hair and pull you up. Then hanging down your foot will not reach the ground. And your hair will pain you. And I have brought five strips, I shall thrash you with them. And even blood will flow, from your body. Then alone you will understand these thing, Otherwise you will not learn it. So, do not be so obstinate. She said 'No, even if I bleed, it will not matter; even if the hair of my head are pulled out, it will not matter; even then I want to know the thing.' 'Then learn well.' He took the rope, and tied it to the hair of her head, and pulling it over the beam of the house, he kept her hanging. The hair above were stretched. It pained her. And she could not bear the blows of the strips. So she folded her hands and began to bow to him. 'I prostrate before you. But leave my braid and do not beat me. Not only I but any one who is born as a man, should not be so obstinate. This shall I proclaim. You kindly spare my life, I do not want to know this thing. And you also do not teach me. I shall give up my attitude.' When those things were told in this fashion, she folded her hands, fell at his feet and he loosened her braid of hair. He stopped
flogging her. And the lady enkindled the oven. And all were given food. In this manner, her obstinacy was overcome.

VIII

ekkav ca paṭil hota/ tyā paṭlala ḍar mulga hota/
tyaça jāval béric moti maya hoti/ dhēn sēmpēta sāgya
goṣṭi tyaça sauglya hotya/ ja velela to mhatara jhala
tyā velela tyala ḍasa vāṭla ki jōsi lōkanē bhandā hotat
āṭi maja ṛaṇ porgyanē bhandā hotil/ undya vayla
pāḍayasar vāṭopavaran/ mhanēn tyēn jīven āṭstanac kay
kēla/ ki babano ṛaṇ bēga mi mhatara jhalōy/ undya
puṭkan mēlo tēr tumē vadvivad kēṣala ḍēvēt/ tōva
attēc mi maja hatani tumanē cēugana ḍar vāṭop kērun
deto/ ani tumi sukanē apla phuṭē apla dhēnda kēra ani
āṭa/ bhanōdu nēka ni tēndu nēka/ āṭa saṅgun cēugav
lyekanē tyēn phuḍyat ghetē/ bāykolā saṅgitā/ kay ga,
vhēya apla mōttēya pētya hēt tēra an/ ani sēgyanē rupē
dolīni mōjuṇēn dīlo/ ani gherṃōdē kay bhat hōta
nacnē hotya vērā hotya uḍid hōta turi hotya āṭa
vēgōyēr vēgōyēr kay ḍe gherat ēṭra dhanyo hōta te
pēn cēugana ḍar bhag sarka kēla/ nannēr atē rhaiya kay/
tēr kay nay rhaiya/ ṛaṇ ek baltī vōcil nōkirlā gelō hōta
tikā cēugli aḍi ēṛtūn sōbēyan nēkṣē kāḍleli aḍi ek baltī
anleli hōti/ tya atē cēug bhaṇavādi ek baltī kēṣī dēyači/
mhanēn tyēn saṅgitā/ mulano atē hi baltī ekēc kay/
atē tumāla cēugana mi kēsa dēyaca/ tēr atē tumic saṅga
kunāla dēyači ti/ tōva tīga bhavani saṅgitā/ bāba, apla
dhakṣṭya lyakala dya/ tōva tigani saṅgitā mhanēn tyēn
dhakṣṭya lyakala ti baltī dīli/ nannēr kay dīves gēlyača
nīnēr vōcil vaic mhartar jhalaḥ hōta te mēlo/ ani
mēlyavēr kay dīves tyēn ghalavā/ ṛaṇ te dīves ghalavāyača
nīnēr, amē lok kēsa hait/ kūnacā cāṅgla calla āṣēl tēr tya
bigdāyca kēsa āṭa kay pēritnē kārnar/ āṭa kay saṅnakē
hayet/kay ūkovanē hait/ ani caṅgla saṅgaycā mhaēc vīses
ekada mēnukē aṣto/ ṛaṇ vait saṅgaycī béric mansā āṭstāt/
mhōnēn kay manṣāni thorłą bhavāla saṅgitā, ka vō,
tēr tumē bābani baltī anli hōti ti kūnacā hiṣṭavār gelī/
tēr tyēn saṅgitā ti ti amē cēkṣṭya bhavača hiṣṭavār gelī/
পেন তি বাত্লি জ তুমি কার্বার হতাই তুমানা সোভায়সার্কি
হতি ব/ তি তুমাচা ঘরেতমাদি সোভান বেস্তু মৃদূনশান
চাঁদ্র দিলী অস্তী মায় তুমি মাজগুন হেল্ট তোর
তুমা বহাল বা ন হায় কায দৈর্ঘ্যচ। তো কায জলাহল দেল তো/ আদা
মায়া মৃদুন হোট ব/ তা হায় বাই গোষ্টি ত্যালা সাঙ্গিত্য মৃদুন
তুনি দিকুল ত্যা গোষ্টিতাচ হিঁচার ঠোর্লিয়া হোভান কাই
কেলা নায/ আন্দেগুচ্ছা দিশার বাত্লি মাজগুচ্ছি সুর্যাবি
কেলা তেলা দাঙ্গ্যাচা হবানী সাঙ্গিত্যা কি দাদা তো তুমি
দিলী আন্টা তুমি কায মায়া হোট তো কায তুমালা কুনি
সাঙ্গিত্যালা/ 
তুলা কায শার্মারা হেই/ বাত্লি দৈর্ঘ্যাচ/ কায নায/ তাসি কায মি
দৈর্ঘ্যাচ নায/ কা নায দৈর্ঘ্যাচাসী মি মোতা হায/ তু মোতা
তুমি/ পেন তেলা কায দিলী/ আন্টা হায় তো মায়া তোযুচ্ছ/ সাঙ্গিত্যালা
কুনি/ তি কায সাঙ্গিত্যা কোন নায/ আদা তানহ ব্রাহ্মন জালা/ ব্রাহ্মন
ধাযাচার্য্যাচ দলী বহাল গোষ্টত নৈৎসী নৈ দোগ্গাচ ইকো
ব্রাহ্মন জালা/ তেলা দৈর্ঘ্যাচ তথায়। মানসা তুলা বাই
সাঙ্গিত্যা হতী/ তি তালে বালুচী হতী/ মৃদুন তুনি দিকুল
কাটী উচ্চায়ন লেগে মারো আলা/ হা দিকুল কাটী উচ্চায়ন সোম
বা রহালা/ আদা তানহ ত্যা দোগ্গাচ মারামারিচা পেরষ্ঠায়
আলা/ পেরষ্ঠায় রাযাচা নেংথার কায লক অন্ত পুঙ্গা ইকো
দিকুল দাঙ্গ্যালা তেলা তিকো দাঙ্গ্যালা/ তো হিকো হ্যালা আদা
সাঙ্গিত্যালা কি তুলা কাটী গোহুন মারো আলা/ 
তো কোর্চ্চমেন্ড জা/ নৈ মামল্যদারিমাদি পরিদাজ দে/ 
মৃদুন মেই কায হদাসচা 
তো ভেট/ আদা সাঙ্গিত্যালা তেলা দাঙ্গ্যা ব্রাহ্মন পরিদাজ দিলি
কি আদা আদা মৃদুন হাটী হিঁচার বেস্তু বাবানাচা সোম
দিলি আন্টা বাত্লি ভক্রাট কার্টাই/ আন্টা রাযালা দিকুল কাটী
উচ্চায়ন যেতৈও/ 
মৃদুন জাযা মার্গচাকা কায/ তেলা মামল্যদারিচা সাঙ্গিত্যালা/ 
কি তো জা/ মি তানহা বলায় গোহুন/ নেংথার মামল্যদারিচা
শিপায পাত্তুন লেইয়া ব্রাহ্মণ বলায়ন গোহুনচ। 
আন্টা কায হাকিকেই হয মৃদুন ইচার/ তো মৃদুন ওয়েলমাল
আলাই/ তো মৃদুন লাল নায/ তেলা তুনি তারিক ভাদ্যচলী/ আন
দৈর্ঘ্য দিশি মৃদুন লাল কি তো গোষ্টিল বাত্লি ভক্রাট হয তো
মৃদুমাল তুনি গোহুন জ্যা/ মৃদুন লেইয়া ব্রাহ ত্যা
কোর্চ্চমেন্ড জ্যা/ দৈর্ঘ্যালা ত্যা কোর্চ্চমেন্ড তুনি জাতানা
বাত্লি সাঙ্গিত গোহুন জ্যা/ 
আন বাত্লি ভেট পেট্টালা হৈবি
পুকার তেলা তেলা লেইয়া সোম জাহ বা রহালা মামল্যদারিচা/
মৃদুন ওয়েলমাল আলাই/ 
তো মৃদুন আলাই/ কুটো হয/ 
তো বায়ের হয়/ 
মৃদুমৃদুন তো ওয়েলমাল আলাইয়া জাইত.
hotā/ tēr mamledarsaybani saṅgitla/ tumī nēka jau/ tumī cōgu ite ubo rha/ amca śipay jaun gheun yel/ śipay, hyeni mundyamal kay anlay to ja gheun ye/ tēsā tyanca paṭṭēvala dhavēt gela/ ani tī baṭli ucaḷli/ ani punē dhavēt jaiṭ hota to hubārthyači thēs laṭlī/ tēsā to pādla/ pādla tēsī ti baṭli phūṭun gēli/ tēsā mhaṇla kay hērkeṭ nay/ mamledarsayab mhaṇla kay hērkeṭ nay/ vhaṭya sāglya kaca jēmvun gheun ye ikḍe/ nhelya sāglya jēmvun/ kay re bāmone kośavārne tēkrat haye/ tēr ka hīya baṭlivārne/ mēn kay tya baṭlīca hota/ tēva ekcē baṭli hoti/ mhaṇun ti kunala dēta yeit nhvēti/ tēva vēdlāni ṭekačā sēvadi keli/ ani tumī houn dili/ ani tyatmēndi bhandna keli/ tē ata hīyača pudē bhanḍu nēka/ tumhāna jēsā tumča vēdlāni ār bhag kērūn vaṭlē gēla/ tēsa mi pān tumāna dēto/ kōra pāse mhorā lēgec mamledarsaybani mut muṭ kaca jēmvlyā ani cōugānča pēsamēndi dēlāy anī ja mhaṇlā/ jhali mājī goṣṭ/

There was a village headman. That headman had four children. He had a large treasure with him. He was well off in wealth, money and many other things. When he became old, he felt that his sons would also quarrel like the sons of other men. They might quarrel to separate from each other on account of partition. So, while he was living he did as follows: (he said) ‘my sons, you see that I have become old. If I die tomorrow suddenly why should there be quarrels among you? Therefore, even now I shall distribute my property among you four with my own hand. You will then live in happiness, continuing to do your wrok henceforth. Do not quarrel among yourselves.’ Thus saying, he asked all his sons to come before him. He told his wife. ‘O dear, bring here the big boxes which we have.’ And he gave each one rupees by measuring them with a measuring vessel. He also divided in four equal parts for the four all the eighteen varieties of corn like paddy, roggy, vari, udīd and many others, which were in the household. Now what remained? There was nothing left. But there was a bottle, which was good, well-decorated and beautiful, which their father had
brought from a distant place where he was on service. Now how can one bottle be divided among the four brothers? Therefore he said ‘My sons, this is only one bottle. How can I give it to you four? So, you yourselves tell me, whom I should give it?’ Then the three brothers said: ‘Father, you give it to your youngest son.’ Because all three said so, he gave that bottle to his youngest son. When a few days passed by, the father, who was already old, died. After his death, they spent a few days. After spending some days,—(You know) how our men are. They will try in such a way as to disturb the life of one who is doing well. There are some to advice in this manner. Others who teach like this. Only a rare person is there who will give good advice. But there are many who will advise you ill. Thus a few people told the elder brother, ‘Friend, who has got the bottle which was brought by your father, as his share? He told that it went to the share of his youngest brother. ‘But as you are leader today, it would have become you much better. As a beautiful thing it would have looked so well in your house. So, if you ask for it, will not your brother give it to you?’ ‘Yes, he will certainly give.’ ‘This was in my mind.’ Because such bad things were told him, the elder brother also did not much think of these things. The very next day, he began asking for the bottle. Then the younger brother said, ‘Brother, you gave me at that time. Why do you ask it back? Who told you to do so?’ ‘Why do you want to know it? Are you giving me the bottle or no? ‘I shall not give it in this manner.’ ‘Why are you not giving it? I am older than you.’ ‘Yes, you are older. But why did you give it at that time and you now ask it back? Who told you this?’ He could not be convinced. Thus they began to quarrel. When they quarreled, the other two brothers were not at home, and these two also quarreled. There were other neighbours who would advise him ill. They sided with him. So, he lifted a stick and was ready to beat him. He also lifted a stick and stood in front. Thus there arose a case of assault between the two. Where an
occasion arises there are people who are ready to advise them. They told the other also in the same way. They told one, ‘He came to beat you with a stick. Go to the court, and file a suit with the Mamlatdar. Then things will be all right.’ When he was told like this, the younger brother lodged a complaint. ‘My elder brother has given me this thing in the presence of my father and now he is quarreling about it. And he comes forward to beat me with a stick. What is the remedy for this?’ Then the Mamlatdar said, ‘You now go. I shall call him.’ Then the Mamlatdar sent his peon and called to himself all the four brothers. He asked them what the matter was. He said again ‘Have you brought the object of your quarrel? They said ‘no’. Then he postponed the case. The next day, he told them, ‘Bring here the object on account of which you quarrel.’ Then all the four brothers went to the court. On the next date they went to the court along with the bottle. And when the peon called on them, they all four went and stood in front of the Mamlatdar. He asked, ‘Have you brought the thing?’ They said ‘yes’. ‘Where is it?’ ‘It is kept outside.’ So they wanted to go out to bring it. But the Mamlatdar said, ‘Do not go. All four of you remain here. My peon will go and bring it. Peon, bring the thing which they have brought.’ The orderly went hurriedly. He lifted the bottle. And while he was coming running, he tripped on the threshold. And he fell down. And the bottle broke. But he said, ‘it does not matter. Collect all the pieces and bring them here.’ He collected them all and brought them. ‘My friends, what is the quarrel?’ ‘It pertains to the bottle.’ ‘What was the matter with the bottle?’ ‘There was only one bottle, and hence it could not be given to all. Hence your father handed it to one and you agreed to it. And now you quarrel about it. Do no quarrel any more. Just as your father made four divisions of the property and gave them to you, so I shall give you this. Stretch your hands.’
The Mamlatdar picked up a handful of pieces and placed them in the hands of all four and told them to go. Here ends my story.

IX

teloši gavat amce bap vaḍil culte malte amce je purvēj hota te hya dukrača pardila vēgoyre jayace/ ani dukrači śikar khelayca/ nentar dukrači śikar khelen aipyā himti-vērti jēnavor agdi dēmunšan marayce/ ani marlyāca nentar gheun yetana kunīṭi vāṭaṭ, itēr gavča mēndalini kātēri tērās kārayca/ mhore aḍvā hoyaca/ aį teloši gavōi mēndoli amči moṭī vičarik hoti/ kuneča tōndala tōnd nē deṭa ekadvelle jari lok hēslē tērī rēn tya goṣṭiça bēddel vičar kērūn tyana tōndala tōnd nē deṭa aipyā ghōri aipyā yuktini yeyace/ ṣeṣa tērās gavagavca vēyalya lagla mēnun amča purvējani tya goṣṭiवर durlēkē kērūn kay divēs paraḍ thambēvli/ paraḍ thambēvyaṭer kāṭtari dha akrā vērsa gelī/ nentor mi maja teloši gavi alo/ alyaca nentar maja bēddel dikul lokana caḷā pērem ṣeṣa vāṭaṭ lagla/ lhan moṭī mēndoli majāvēl moṭya pārmānī vagay lagli/ majāvēl bolay lagli/ mēnun kay anki ummedvar mōndliča mōnat lokanča parde bēgun tyana hi paraḍ kāḍavi ṣeṣa ummedvar mōndalīla vāṭaṭ lagla/ mēnun tyani maja dikul kāṇāvēr hya goṣṭi ghāṭlyā/ ki tumī amča ummedvar mōndalīla vēykar dīla tēr ċūsra kon tumca śēbō modnār nay/ tēva aipyala yek divēs paraḍ kāḍayēi/ lōka kāḍat/ mēg apēn ka nay kāḍavi/ apēn kāndī mōuj kārayēi/ kāndī maja bēgaṭyēi/ ṣeṣa tyancē mēnāṃandi kay goṣṭiça hullēs hota/ tēva tya ummedvar mōndalīči hēus puri hoyavi mēnunśan tya goṣṭiṃāṇdi mē pēn maja hopēna dīla/ ata mōndalīni yek jiṭtini hya goṣṭi pāṭkērlyā ana amča pandrla kēla lavla/ kēla lavlyaca nentar pandrīnī sāṅgītī kē bhekriči paraḍ kāḍa/ tēva amē bhekriči paraḍ kāḍli/ ekyā divśi amē don bhekri marlyā/ amča mulabalanā moṭī hēus vaṭli/ mēnun dūrsyā divśi dukrači paraḍ dhārli/ ṣeṇ dukrači paraḍ dhārli tē pēyalyac divśi amē dagsavēa ranatnē khēṅkauliča ranāla laglo/ endaritṃāṇdi pāc dukra uṭli/ tī dukra uṭlekya jagyavēr mī
Rhaylo/ anki amći kay mënđeli natyaça khindivar hoti/ përëntu tyana tya dukräci janiv nhévti/ mënđeli umedvar/ tër dukrala kay kärayca ani kësa marayca hi tyana mayti nhévti/ mhënun tyani dukra khyana alyaaberobèt pal kaqila ani dukrana baju dilya bërober dukra nišğun gëli/ nënët ri dukra amça sëndyakal përënt kay nändë peëli nay/ ani sapadli nay/ ësa kërtä kërtä čar divës ami ranatmëdï tyança mëngë gëlo/ përëntu amana dukräci skäk kay jhali nay/ nënët ami ghëri alo/ ghëri alyaça nënët amça gavat amce phëudarbaba mëngë canë hya bhagace karyekërtë hotë/ tyna tyaçi janiv hoti/ mhënun tya goštivar tyna durleks kelela hota/ ani tya goštipimëdët ami amça mën ghatla/ nënët cëutyä divësi ami ghëri alo/ ghëri alyaça nënët mëna phëudarbabani sad marli/ tatyä aj êkra vërsa ami ñhevrele hota hëtyar, tumi to uclay lavla/ otta lhan mëña jënavër kësa hi marun davlav tër bëra haye/ nytër amça gavaçi tumi ijët ghalëvli/ tëva mi tyna saŋgitla/ dada atta tumça gavatlyä mënđëlëla ësa enûdhëv haye ka nay hyaçi kay mëña janiv nhëvti/ ani mënđëlëça vëykarla mi vëykar dila/ mhënun kay guñnyya kela kay/ tumçë mënđëli ekas ek paŋikëdë pënoëvis jën jatat/ kay mënđëli itër tëhan lagli mhënun itër gavamëndë pani piya jatat/ ani dukër kay ranamëndë mhërun pëdayca ka ni tumana milayca kay/ hi këlëna mëna nhëvti/ përëntu tumca mhënum haye tër to përmesraçi viëçhëa/ kaytëri këthipët kela tër išvër sây sëy hotëo/ bagitla jail/ ësa mi tyna utër dila/ ani nënët ami dëŋgrolëca panëtvayër gëlo ratriça taymala/ tëva dëŋgrolëca lokëni amana ësa saŋgitla ki panëtvayër bëgu nëka/ guru pani piyala yel/ ani ëŋghat hoil/ sëkal tumana ami dukräci jagyavër kuë bosleli èstil tûë pocvë/

ami ratric dëŋgrolë mukkami rhaylo/ ani sëkalca komëya bërober ùtën ami ran banla/ ran bandlyëca nënët amça şejarçi nandgavëci mënđëli ali/ an tyna dëŋgrolëc ranat širayçi tëyari keli/ nënët ami tyançi sëmji ghallë/ ki babanë hya ranamëndët ami kalça ñhavna umedvari kërun rhaylo tëva tumi hitë širu nëka/ pën tyna te aykayça nhëvtë/ manayça nhëvtë/ mhënën tyna apla hëtte agrëh
dhərlə/ mhənun ami amcba, kən ektər amana jənəvər ghavət näy, dusra tər ami məramar kəli kiva vaiṭ jhala tər amə phəudarbəba anki suda amana kəi dos detil mhənun tyə gəštikədə khyəl kərən amcba məndələçi ami səmjut ghalun ami dəŋroləcə ran nangavəcə məndələla dila ani ami virə ranəməndi şirlo/ virə ranət śirylačanəntər amČi puskəl məndələ nɪgünən viras pəni piyala gəli/ ani hami titnə nıngalə/ pəc pənčəvi gədi ti daşgavəcə vərlyə kədən ale/ tər bara ḍukra utli/ ti virə ranatməndi khindətən uṭrun pəlikədə gəli/ ani ek moṭa jəbdərəst jənəvər uṭunən jəgayəvər uba rhayla/ an tya sədəsudə nay/ an mansana bhil sùd nay/ te bəğun amətəli kəy məndəli thədi bhitrə eśi hoti ti apli jhədavənə céddi/ ani nəntər məna vərdəyla lagli/ mhənun mi tya thikani gəli/ tya thikani gelyača nəntər amə bənduraj aman kəula marunən mhənələ kəi mula tu puḍə jau nəko/ jənəvər bhari moṭa haye/ ani tya utlyəbərəboɾ manədyəla tyəni uclun jali mədi phekun dila/ mhənun təmi puḍə jau nəko/ mi tyanći səmjut ghatli/ dada tya jənəvrəəci šikər mi khəlləla haye/ məji cinta kəru nəko/ kuta khol gely mhənun mana dava/ təva səngiṭa kəi hitec kholi uṭrun gelela haye/ mhənun mi tya geleya payvətəvər kholi uṭrun jait hoto/ tər jənəvər məja drištis pədla/ pədlyəča nəntər mi tyəça vərti avaj ghatla/ avaj ghatlyəca bəroboɾ jənəvər tyəc avajəvər məja əŋgəvər ala/ əŋgəvər ala tər mi dusra avaj ghatla/ dusra avaj ghatla, tisra avaj ghatla tər jənəvər məja phirun dəsgavəcə bəjula tənd kərən puna tya gəla/ tikəmeth məhora aḍəvə houn mi tyala məngə phirəvə/ nəntər tya məngə phirən yeun ekyə motya petgudiča jələməndi širə/ an tya petgudiča jələməndi dişənay əsa jauṇən bəsla/ nəntər tya kəlayla kəi marga nay/ mhənun lamə lamən amı bhiun tyəći parəd kəli/ pən kay disə nay/ təva tyəça pətətəc tya unəcə kinnəvərə thiə thiə əhələ hotə/ te bəğun puna mi cəuta avaj ghatla/ ni pacva avajəvər jənəvər avaj kərənən jəmnivər loṭəla gəla/ ən jəmnivər loṭlyəča nəntər mi məja avaj bənd kela/ anki məja məndələla sajgiṭa kəi ata kəi aphyəla te
In the village Taloši, our ancestors, father, grand-father, uncle and others, used to go to hunt the boars. And they used to hunt boars. And hunting the boar, with courage, they used to kill the animal after getting it exhausted. And while they killed and brought it home, on the way, some one from the other village would give them trouble. They would block their way. To-day, the people of the village Taloši are very thoughtful. Without quarrelling with any one, even if sometimes people jeered at it, they would consider the matter carefully and avoiding quarrel, would come back to the village with tact. As the trouble started from village to village, our elders neglected these things, and stopped hunting from some days. Some ten or eleven years passed after the hunting was given up. Then I came back to my village Taloši. When I came back, people began to feel great affection for me also. Old and young behaved towards me with great affection. They spoke to me. Moreover, looking at the hunting parties of
other men, the young people also felt that they should go hunting. So, they told these things to me. 'If you agree with young men like us, then no one will go against it. We want to go hunting one day. Other people do it. Why should we not do it? When can we enjoy ourselves? When can we observe fun?' Thus they had aspirations in their mind. So, to fulfill the desires of these young people, I also consented to what they said. Those men accepted these things with one mind and we asked Pándri. When we asked her, the goddess of Pándri said 'Make arrangement for the hunting of Bhekar'. We then began hunting Bhekars. We killed two of them on one day. Our children felt great delight over it. So, we arranged for the hunt of a boar, on the next day. When we arranged for the hunt of a boar, the very first day, we went to the forest of Khaḍkavli through the forest of Dasgav. In the darkness there came out five boars. I stood at the place from where they came. Some of our men were at the gully of Nata. But they did not know of the presence of the boars. They were young. They did not know, what to do with the boar and how to kill it. Hence, when the boars came up from below, they ran away and when a way was allowed to the boars, they escaped. And up to the evening these boars did not come to our view. We did not catch them. In this manner, we went after them in the forest for four days. But we did not succeed in hunting the boar. Then we came home. When we came home, in our village we had a police-officer, who was very good and a social worker of this area. He knew all this. That is why he had neglected all this. And in those very things I have taken part. On the fourth day we came home. When I came home, the police officer called me. 'Uncle, for the last eleven years, I have set aside this weapon. You have taken it up. Therefore you will have to kill and show some small or big animal. Otherwise the respect of our village will be lost.' Then I told him, 'Brother, I did not know whether the people of your
village have or have not any experience in this matter. I only agreed to their proposal. Did I do any wrong? Your people come after me, one after another, as many as twenty-five. Some of them go to the village saying that they feel thirsty and want to drink water. Do you think that the boar will fall dead in the forest and you will get it?’ I did not have an idea of all this. But if you say so, with the will of God, I shall do it. If we make an attempt, God will help us. I shall see.’ Thus I answered him. We then went on the watering place of Dongroli, at the time of night. People of Dongroli told us, ‘do not search near the watering place. The animal may come for drinking water. And some mishap may happen. In the morning we shall lead you to the place where the boars may be found.

We remained in the night at Dongroli, and early in the morning, when the cock crew, we got up and went to the forest. When we blocked the forest, the people from the neighbouring Nandgaon came there. They prepared themselves to enter the forest of Dongroli. We then tried to persuade them. ‘Friends, we have remained in this forest from yesterday waiting, so do not enter here. But they were not willing to hear it. They did not want to admit it. So they insisted on their way. So considering facts like ‘We do not get any animal, and secondly if we quarreled or something unpleasant happened, the police officer of our village may blame us still further,’ we neglected there things. We persuaded our own men, we handed over the forest of Dongroli to the people of Nandgaon and we entered the forest of Vir. When we entered the forest of Vir, many of our people went to Vir to drink water. We, then, started from there. So twenty-five people came from above the village of Dasgav. And twelve boars came out. From the gully of the forest of Vir, they came out and went to the other side. And a very big animal got up and stood erect on the place. And it was not an ordinary one. And it was not afraid of men. Some of our men, who were
timid, climbed the trees. And they began to call me. So I went to that place. When I went there my brother called me and said, 'boy, do not go ahead. The animal is very big. The moment it came out, it lifted the Manga and threw him away. So do not go ahead.' I tried to persuade him. 'Dear brother, I have often hunted this animal. So I was going down along the way it went. I saw the animal. When I saw it, I fired a shot at it. The moment I shot at it, it rushed at me following the bullet. When it came on me, I fired a second shot. When the third shot was fired, the animal turned behind and facing the village of Dasgav, it went off. I crossed it from the other side, and forced it to turn. Then turning round, it entered a big thicket of Petgudi, and it concealed itself in the thicket of Petgudi so as to become invisible. And there was no way to know it. So carefully we hunted it from a distance. But it could not be seen. Then on its belly there was some slight movement of the sunshine. Seeing it, I fired the fourth shot. And at the fifth bullet the animal fell down on the ground with a noise. When it rolled on the ground, I stopped firing at it. I told my people, 'Now that animal cannot attack us. Now you can go.' Then two or three men of ours went there. They attempted to spear it. But as the animal was huge, while it fell down, the tips of the spears got bent, and having blunted the edges of all four spears, it died. Then with great difficulty, twenty-five of us pulled it out of the thicket, somehow, moving slowly and resting here and there, we got at a place at Kopra at about nine or ten o'clock. Then we lighted lights, we lifted that animal from that place. We took it along Nate. Many people from Nate came to see it. Then having brought that animal we placed it in the courtyard of the police officer of the village. And we told him; 'Whatever you have told us, for that we have brought this animal after hunting it. So your self-respect should not suffer.
Therefore, we tried so much and in all things God has given success to our people. Our work has become successful. Hence forth do not mention the fact of hunting before me. Thus telling them, without even referring to the hunt of the boar, we have remained silent.
CHAPTER IV

SENTENCES

1. This is a dog.
ha kutra hay.
2. These are two dogs.
don kutra hayt.
3. These are three dogs.
tin kutra hayt.
4. Here is a cat.
ek manjēr hay.
5. Here are two cats.
don manjēra hayt.
6. Here is a cat and a dog.
ek kutra hay ni ek manjēr hay.
7. The dog barks at the cat.
kutra manjērala bāgun bhuktyū.
8. The dog barks.
kutra bhuktyū.
kutra bhuktat.
10. This is a house.
ek gher hay.
11. These are two houses.
don gherē hayt.
12. This is my house.
ha maja gher hay.
13. There are my houses.
maji don gherē hayt.
14. His house.
tyac gher.
15. His houses.
tyacī gherē.
16. Your house.
tuja gher.
17. Your houses.
tuji gherē.
18. I am in my house.
mi maja gherat hay.
19. Go to your house.
tuja gherī ja.
20. Come to my house.
maja gheri ye.
21. My house is small
maja gher nhan hay.
22. These are my five houses.
himajī pač gherī hayt.
23. I have two small houses.
maji don ghera nhan hayt.
24. This is a small cart.
nhan gadi hay.
25. There are two big carts.
motya don gadya hayt.
26. This is my book
ha maja pustok.
27. I have two books
hi maji don pustoka hayt.
28. My books are here.
maji pustoka hīta hayt.
29. I am in my cart.
mi maja gadit bāsluy.
30. Go to my cart.
32. He is my father.
33. He is my son.
34. I have one son.
35. I have two sons.
36. I have three sons.
37. My son is in the house.
38. My sons are in the house.
39. My son has come.
40. My sons have come.
41. His son.
42. His sons.
43. His sons are in the village.
44. Your son is here.
45. Your sons are here.
46. Your sons are in the house.
47. She is my mother.
48. She is my daughter.
49. I have one daughter.
50. I have two daughters.
51. I have three daughters.
52. My daughter is in the field.
53. His daughter is here.
54. Call your daughter.
55. She is my sister.
56. My brothers and sisters are in the house.
57. My sisters are here.
58. He has three children.
59. His children are young.
60. Where are your children?
61. My children are in the school.  
   **majī mulo sālāt hayt.**

62. My son has gone to school.  
   **maja mulgā sālāt gelay.**

63. My brother is young.  
   **maja bhāv dhakṭa (nhan) hay.**

64. My two brothers are young.  
   **majo don bhav nhan hayt.**

65. Here is my son.  
   **maja mulga hita hay.**

66. Their sons are also here.  
   **tyanči mula (mulā) hita hayt.**

67. My hand.  
   **maja hat.**

68. My hands.  
   **majo hat.**

69. Your foot.  
   **tuja pay.**

70. Your feet.  
   **tuja pay.**

71. Your book.  
   **tumca pustak.**

72. Two books of your’s.  
   **don tumči pustaka.**

73. His servant.  
   **tyaca nokar (godi).**

74. His servants.  
   **tyače nokar.**

75. Their house.  
   **tyança ghar.**

76. We see you.  
   **ami tula bāgtos.**

77. You (sg.) see me.  
   **tu mana bāgtos.**

78. You (sg.) see us.  
   **tu amala bāgtos.**

79. He sees me.  
   **to mana bāgto.**

80. She sees me.  
   **ti mana bāgte.**

81. The child sees him.  
   **mul tyala bāgtay.**

82. The child sees her.  
   **mul tila bāgtay.**

83. Her work.  
   **tija kam.**

84. It is not my work.  
   **maja kam nhay ha.**

85. The child sees her.  
   **mul tila bāgtay.**

86. Her eyes.  
   **tija dole.**

87. The hand of the child.  
   **mulaka hat.**

88. The hands of the child are small.  
   **mulače hat nhan hayt.**

89. His field.  
   **tyaca šet.**

90. His baskets.  
   **tyačya toplya.**

91. Her basket.  
   **tiči topli.**

92. The basket of the woman.  
   **tya baiči topli.**
93. I see you. mi tula bāgto.
94. Their houses. tyanči ghāra.
95. He is in the house. to gharamandi hay.
96. The child sees you. mul tula bāgto.
97. Two children see you. don mula tula bāgtat.
98. The children see me. mula māna bāgtat.
99. They see you. ti mansa tula bāgtat.
100. I see him. mi tyala bāgto.
101. I see her. mi tila bāgto.
102. I see the lady. mi tya baila bāgto.
103. I see the child. mi tya mulala bāgto.
104. I see them. mi tyana bāgto.
105. You see them. tumi tyana bāgta.
106. You see her. tumi tila bāgta.
107. I come here. mi hita yeto.
108. We come here. ami hita yeto.
110. You (pl.) come here. tumi hita yeta.
111. He comes here. to hita yeto.
112. She comes here. ti hita yete.
113. They come here. te hita yetat.
114. The child comes here. to mul hita yeto.
115. The children come here. ti mula hita yetat.
116. I go there. mi titā jato.
117. We go there. ami titā jato.
118. You (sg.) go there. tu titā jatos.
119. You (pl.) go there. tumi titā jata.
120. He goes there. to titā jato.
121. She goes there. ti titā jati-jate.
122. They go there. te titā jatat.
123. I go to the field. mi šetavār jato/ šetala jato.
124. We stop here. ami hita rhato.
125. The leaves of the tree fall down. hi jhādavārči pana khālī podtat.
126. The birds sit on the tree. pakru jhādavār bāstāy.
127. The bird sits on the tree. pakru jhādavār bāstāy.
128. He hits the bird. to pākšala marto.
129. The birds fly.  pākšē uḏun jatat.
130. The animals are in the field.  jēnāvēr šētat hait.
131. The cows are grazing.  gai cērtat.
132. The cow is grazing.  gay cērte.
133. The bull is grazing.  boyl cērtay~cērtay.
133A. The two bulls are grazing.  don boyl šētat cērtayt.
134. The cows give milk.  gai dud detat.
135. We milk the cows everyday.  ami roj gaicē dud kaḍto.
136. We ride the horses.  ami ghōdyavēr bāsto.
137. They jump over the fence.  te kūṇavōyaṇa uḍi mārtat.
138. The child falls down.  mul khalī pōḍto.
139. He stands there.  to tītē uba hāy.
140. She stands there.  ti (bai) tītē ubi hāy.
141. The child stands there.  mul tītē uba hāy.
142. He goes to the house.  to gharī jato.
143. The small child is sitting there.  nān mul bāstāy.
144. What do you eat?  tu kay khatos.
145. What will you eat?  tu kay khaṣil.
146. What shall I eat?  mi kay khain.
147. I eat bread.  mi bhakṛi khato.
148. How many children have you?  tuna (tula) kiti mulā hāyt.
149. What is your name?  tuja nav kay.
150. My name is Narayan.  māja nav Narayan.
151. How old are you?  tuja vōy kīti.
152. I am sixty years old.  mājī vera saṭ.
153. When do you get up?  tu kiti vajtana uṭtos.
154. I get up at five o'clock.  mi pāc vajtana uṭto,
156. Where do you (pl.) live?  tumī kūṭa rhatā.
158. What do you do?  tu kay kārtos.
159. What do you do?  
160. I work in the field.  
161. I work in the other village.  
162. I am here.  
163. We are here.  
164. You (sg.) are here.  
165. You (pl.) are here.  
166. He is here.  
167. She is here.  
168. The child is here.  
169. They are here.  
170. I am old.  
171. You (sg.) are tall.  
172. She is tall.  
173. He is tall.  
174. We are tall.  
175. They are tall.  
176. The child is tall.  
177. The tree is tall.  
178. The man is tall.  
179. These men are tall.  
180. That man is fat.  
181. That girl is here.  
182. This man is blind.  
183. The woman is blind.  
184. He is lame.  
185. The boy is deaf.  
186. The girl is deaf.  
187. The child is deaf.  
188. The boy is lazy.  
189. The girl is lazy.  
190. The girl is clever.  
191. The boy is clever.  
192. The good boy.  
193. The good boys.  
194. The good girls.  
195. The small child.  
196. The small children.
197. The big child. moṭa mul.
198. The big children. moṭi mula.
199. The big book. moṭa pustak.
200. Big books. moṭi pustaka.
201. The white horse. pandre ghoda.
202. The white horses. pandre ghode.
203. The dark cloud. kala ḍhek.
204. Two dark clouds. don kale ḍhek.
205. There is a cloud. ḍhek utlay.
206. There are clouds. ḍhekare ṣga utlet.
207. The green leaf. hirva pana.
208. The green leaves. hirvi pana.
209. The large house. moṭa ghar.
210. Two small houses. don barki ghar.
211. Two large houses. moṭi don ghar.
212. This is a beautiful village. ha gav caṇla hay.
213. This is a bad village. ha gav vayṭ hay.
214. There are two bad villages. he don gav vayṭ hayt.
215. These are the two good villages. he don gav caṇle hayt.
216. This story is good. hi got caṇli hay.
217. These stories are good. hya goti caṇlya hayt.
218. I like this story. hi got mena awāyte.
220. You two come here. tumi doga hikra ya.
221. Go there. tikda ja/ tikra ja.
222. Bring some water. pani gheun ye.
223. Call him. tyala bolav.
224. Sit down. khal bās.
225. Stand up. vṛtī ut.
226. Speak slowly. (jēra) hēlu bol.
227. Do not speak loudly. motyān bolu nako.
228. Tell me a story. mēna ek got san.
229. Break it. ha mod.
230. Take it. ha gheun ja.
231. Hold it. tyala dhar.
232. Keep it down. ha khali ṭhev.
233. Lift it up.  
234. Read the book.  
235. Write the words neatly.  
236. Go to school.  
237. Come from the school.  
238. Go home.  
239. Come home.  
240. Come to the field.  
242. Go home and come back.  
243. Call your brother.  
244. Sit down on the ground.  
245. Stand on the table.  
246. Sit on the table.  
247. Speak a word.  
248. The dog is there.  
249. The book is below the table.  
250. The book is on the table.  
251. The sky is above.  
252. The earth is below.  
253. The tree is on that side of the road.  
254. The tree is on this side of the road.  
255. The tree is yonder.  
256. I am near the tree.  
257. I am far from the tree.  
258. I am close to the tree.  
259. He is away from the tree.  
260. We went away.  
261. You went away.  
262. He went up the hill.  
263. He came down the hill.
264. I fell down.  
265. My foot slipped and I fell down.  
266. Air is everywhere.  
267. Air is light.  
268. He is nowhere.  
269. I looked for it everywhere.  
270. I found it nowhere.  
271. Come in (sg.).  
272. Come in (pl.).  
273. Both of you, please come in.  
274. Go out.  
275. Step on the stone.  
276. Go round the house.  
277. Jump over the fence.  
278. Creep below the cart.  
279. The parrot is in the cage.  
280. The parrot is on the tree.  
281. The bird is in the nest.  
282. A big basket.  
283. Big baskets.  
284. The basket is big.  
285. This wood is hard.  
286. This is a large leaf.  
287. These are large leaves.  
288. The fruit is green.  
289. The fruits are green.  
290. The flower is red.  
291. The flowers are red.  
292. A small room.  
293. Two small rooms.  
294. The hand is dirty.
295. I came yesterday.
296. One should go to find a job.
297. Many workers are to be employed.
298. This is my field.
299. These are two fields.
300. Call him by name.
301. Call him.
302. Remove the grass.
303. I worked 16 years at one place.
304. I had one she-buffalo.
305. I used to take the she-buffalo for grazing everyday, then I used to take it to the river and wash it.
306. What is grown in this field?
307. First of all, cowdung is spread and when it gets dried, dry leaves and branches also are to be spread thereon.
308. These two or three boys go home.
309. Tomorrow I shall go to the village.
310. I shall come tomorrow from the village.
311. You both drink water.
312. You both work.
313. You both plough the field.

mi kal alo.
khurkit jayaca.
mhopp mansa lavayči mānjarīn.
ha maja šēt.
don šēta.
tyala sad ghal.
tyala hak marun bolōv.
gavēt tipūn kada.
sola vōrē ek tīkani nokri keli.
maji ek mhaēys hoti.
tyā mhaśila roj sodayēcī, paṇivēr nyayēcī ni colun anayēcī.
yā paṭṭit kāy hoto.
ṣēn irayca, tyavēr suṅkla kī gavēt tākayca kimli tākayōcī, kāvalkātī, gut, patera vērtī ghalayca.
ti don tin mula ghāri jatat.
mi undya disryā gavālā jain.
mi undya disryā gava vērēnō yen.
dogani pānī pyā.
dogani kam kāra.
dogani šēt nājra.
314. You two or three put together cut the paddy crop.
315. You all together beat him.
316. Sow the paddy in the field.
317. I had to go but I did not go.
318. We had to go, but we did not go.
319. You had to go but, why did you, not go?
320. Those ladies had to go but, they did not go.
321. I am not coming today.
322. I shall not come tomorrow.
323. He should not do the work.
324. You should not do the work.
325. She should not bake bread.
326. Shall I go there?
327. You should eat two guavas.
328. The crops would have been very good if the rains would have been received in time.
329. The paddy crops would have been dried up if the rains would not have been received meanwhile.
330. The leaves are green and not ripened.
331. The peas grow well thāndi ṭāḍli tār pāvṭyāla when we have too much cold.

332. The peas crop is completely lost when the worms are created.

333. Formerly we used to get two hundred big bundles of paddy from the field but, now a days we don't get even 10 maunds of paddy.

hyā śetat don śe bhare milayca pāhīlyan, pān ata dha māṇbi bhat nay milayca.
CHAPTER V

VOCABULARY

akra Nu.
akha adj. (M).
aga.

agodar adv.
agni M.
ange N.
angkan N.
angatla M.

ajab N.
attavis Nu.
astra Nu.
adak V.
annub(h)ey M.
andara M.
ann N.
annbev M.
emka adj.
eyk V.
ayran N.
eyshi Nu.
eryji F.
ert M.
elikda adv.
arkash M.
es V.
ayn M.
aka adj. (M)
akkad (M)
ag F.

agoṭ.
eleven.
whole.
a term used to call the wife.
first, before.
fire.
body.
court yard.
shirt (cloth over the body).

wonder.
twenty-eight.
eighteen.
to be caught.
experience.
darkness,
food.
thought, discussion.
such and such a man.
to listen to.
forest.
eighty.
request.
implication, meaning.
to this side.
leisure, time.
to be.
a kind of tree.
whole.
the month of Åśadh.
excess of heat, fire (Fig. hunger).

beginning of rainy season.
agréh M. 
angel F. 
anta M. 
angli F. 
aj adv. 
ajari adj. 
ajoba M. 
ajgor M. 
atēv V. 
atop. V. 
atvoča M. 
atvon F. 
at(h) Nu. 
adi F. 
adic Nu. 
adva adj. 
ata adv. 
atla adj. (M) 
atmāde i adv. 
adar M. 
adoli F. 

insistence.
bath.
thumb.
finger.
today.
sick.
grandfather.
boa.
remember.
to finish.
week.
recollecion.
eight.
spoke (of a wheel).
two and half.
horizontal.
now.
inner.
inside.
support.
a measure of grain
(2 seers).
to bring.
pine apple.
and.
and.
testicles.
blind.
sky.
new-moon day.
curry.
mango.
mother.
mother.
sunday.
beginning, effort.
a religious rite (waving the 
oil lamps).
name of the sixth asterism.

an V. 
anāres M. 
ani conj. 
anki conj. 
andukli F. 
andla adj. 
abal N. 
amāyša F. 
ami F. 
amba M. 
ay F. 
ai F. 
avtvar M. 
arēmb M. 
arti F. 

ardēra F.
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>arda</td>
<td>half.</td>
</tr>
<tr>
<td>alşi</td>
<td>lazy.</td>
</tr>
<tr>
<td>avød</td>
<td>to like.</td>
</tr>
<tr>
<td>avaj</td>
<td>sound, bullet, shot.</td>
</tr>
<tr>
<td>avan.</td>
<td>paddy ready for replanting.</td>
</tr>
<tr>
<td>avten.</td>
<td>invitation.</td>
</tr>
<tr>
<td>avra</td>
<td>a kind of grain.</td>
</tr>
<tr>
<td>aša</td>
<td>hope.</td>
</tr>
<tr>
<td>ašin</td>
<td>the month of Ašvin.</td>
</tr>
<tr>
<td>ašelka</td>
<td>name of the ninth asterism.</td>
</tr>
<tr>
<td>asu</td>
<td>tear.</td>
</tr>
<tr>
<td>ikde</td>
<td>here, this side.</td>
</tr>
<tr>
<td>ičar</td>
<td>to ask.</td>
</tr>
<tr>
<td>ičar</td>
<td>thought.</td>
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<tr>
<td>ijel</td>
<td>prestige.</td>
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<tr>
<td>ít</td>
<td>brick.</td>
</tr>
<tr>
<td>itu-dandu</td>
<td>name of a game.</td>
</tr>
<tr>
<td>ito-ite</td>
<td>here.</td>
</tr>
<tr>
<td>it</td>
<td>span.</td>
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<tr>
<td>itkyat</td>
<td>meanwhile.</td>
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<tr>
<td>inenti</td>
<td>request.</td>
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<tr>
<td>inam</td>
<td>present.</td>
</tr>
<tr>
<td>ir</td>
<td>to spread.</td>
</tr>
<tr>
<td>iraj</td>
<td>to coagulate milk.</td>
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<tr>
<td>ila</td>
<td>sickle.</td>
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<tr>
<td>ilekšen.</td>
<td>injection.</td>
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<tr>
<td>išor</td>
<td>god.</td>
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<tr>
<td>is Nu.</td>
<td>twenty.</td>
</tr>
<tr>
<td>isam</td>
<td>man.</td>
</tr>
<tr>
<td>isar</td>
<td>bolt.</td>
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<tr>
<td>istev</td>
<td>coal, fire.</td>
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<tr>
<td>istupani.</td>
<td>fire, water etc.,</td>
</tr>
<tr>
<td>ukći</td>
<td>idea, thought.</td>
</tr>
<tr>
<td>ugød</td>
<td>to open.</td>
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<tr>
<td>ugav</td>
<td>to rise up.</td>
</tr>
<tr>
<td>ugđa</td>
<td>naked.</td>
</tr>
<tr>
<td>ujađ</td>
<td>to have day break.</td>
</tr>
<tr>
<td>ujeđ</td>
<td>sunlight.</td>
</tr>
<tr>
<td>uc</td>
<td>tall.</td>
</tr>
</tbody>
</table>
ucol V.
ucki F.
ujva adj. (M).
ut V.
utev V.
utev V.
utna M.
uđ V.
uđid M.
uđvi F.
unda M.
utar V.
utevbuđi F.
utana adj. (M).
utar N.
utra F.
udgav V.

un N.
unala M.
undya adv.
upust V.
upal F.
ubortha M.
uba adj.
ubala M.
umedvar M.
umedvari F.
um M.
umopoț.
ulța adj. (M).
ulțī F.
umok V.
uma.
em Nu.
ekadvel adv.
l-c V 4973—S2

lift up.
hiccough.
right.
to get up.
to tie up, to bind up.
to wake up.
ointment, yellowish fragrant powder.
to fly.
a kind of beans.
heap of hay.
a kind of thick cake.
to get down.
low land that gets often flooded.
lying on the back, supine.
reply.
name of the twelth asterism
to arrange, to perform, to take place.
sunshine.
summer.
tomorrow.
to pull out, to uproot.
pebble etc.,
threshold.
vertical.
headache.
a young man.
great effort.
chest.
chest and belly.
upsidedown.
vomiting.
to take place.

pillow.
one.
some times.
ekikade adv.  aside.
ekkonis Nu.  nineteen.
ekta adj. (M).  alone.
ekdam adv.  all of a sudden.
eksarki adv.  continuously.
etola M.  coiled thing, coil.
ervi adv.  if not, otherwise.
evda adj. M.  of such size.
ok V.  to vomit.
otipt N.  lower belly.
od V.  to suck up, to bear.
oe M.  lines of the plough.
onda M.  log of wood.
orad V.  to cry; to say loudly.
ohda nay.  he did not like.
katin adj.  hard.
keda N.  a golden bracelet.
kedene adv.  by the side, along the edge.
kenthala M.  fatigue.
kannya F. (Pl.).  ribs.
kata F.  story.
kadi adv.  when.
kana M.  back bone.
kanga M.  store of grain, corn bin.
kapro F.  stone in the field.
kapal N.  forehead.
kapda M.  clothes.
kabja M.  underwear.
kabra adj.  ash coloured.
kami adj.  less, short.
kambor F.  waist.
kar V.  to do.
karevond N.  a kind of fruit.
kadjetel N.  a kind of oil.
karenjkhok.  name of a village.
karevli F.  bride's or bridegroom's sister.
karayli F.  little finger.
kəraḍu N. a young goat.
kərivət F. saw.
kərji F. a kind of fried cake.
kərdəṭa M. waist-band.
kərovət F. saw.
kəl V. to know.
kəl F. acute pain.
kələɲni F. little finger.
kələɲgan. water melon
kəlpəna F. idea.
kəvəl. small branch of a tree.
kəval. leaves, branches heaped
kəvalkaṭi F. together.
kəvți F. skull.
kəvda M. a kind of bird, partridge.
kəvla N. tile.
kəvsəl N. trick.
kəvli F. bundle.
kəvl. tile.
kəsətərī adv. some how.
kəsəi M. a butcher.
kəka M. uncle.
kakulti F. pity, meakness.
kakhat M. full hand.
kak F. armpit.
kaca F. (Pl.). glass pieces.
kaʃa F. ‘who knows’.
kajano adv. thorn.
kəta M. hook.
kəta M. a small thorny bush.
kəṭeri F. to take out.
kəd V. bitter gourd.
kaḍla N. a twig, a match stick.
kəndi F. a kind of serpent.
kəndel M. a tribal community.
kətkari M. skin.
kətdi F. name of the third asterism.
kətya M. ear.
kən M. pin (of the wheel of a cart).
kənkili F.
kanda M. onion.
kansa M. minute observation.
kap V. to cut.
kapnar M. wood cutter.
kapni F. reaping.
kam N. work.
kamin F. jaundice.
kamdar. M. a servant.
kamla M. a kind of snake.
kayəm adv. surely, permanently.
kartik M. name of a month.
karbari M. chief of a household.
kal adv. yesterday.
kalə adj. (M.)
kalerica rog. M.
kalok M.
kalwen N.
kavilca M.
kavla M.
kastı F.
tart of the piece of the lower garment tucked behind.

kital M. spark of the fire.
kidkidit adj. lean.
kimli~kimble F. rotten straw used to cover the roof.
kirar. bank of a river.
kirtən. recitation of the devotional songs.
kiv~kiva adv. or.
kuala M. pumpkin gourd.
kuj V. to rot, to putrify.
kuț V. to thrash.
kuṭə adv. where.
kutətəri adv. somewhere.
kuṭi F. powder.
kuṭumb~kuṭum N. family.
kudçu N. a kind of grass.
VOCABULARY

dog.
spade.
farmer.
fence.
a humpbacked man.
potter.
to pat.
axe.
a small jack fruit.
cultivator.
buttock.
single folded hand.
broom.
plantain.
hair.
name of a village.
the full-moon day of Åśvin.
crore.
husk.
green coriander.
a big tile to be fixed at corner.
somebody.
supporting beam.
elbow.
name of a village.
a kind of fish.
cock.
sickle.
court.
fisherman.
jackal.
a kind of fish.
jackal.
great effort.
effort.
pebble, stone.
name of a village.

kutra M.
kudla M.
kunbi M.
kupən N.
kubda adj.
kumbar M.
kurəl V.
kuraḍ F.
kuri F.
kul M.
kula M.
kulea M.
kedsun F.
kel N.
kəs M.
kokə N.
kojagəri F.
koti F.
konda M.
kotimbir F.
kona M.
kontəri.
konvasa M.
kopor N.
kopra M.
komta M.
kondə M.
koyti F.
kort.
koli M.
kolimama M.
kolmi M.
kolha~kola M.
khətətop M.
khətəpə F.
khəda M.
khədəkəvli.
<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>khədda M.</td>
<td>ditch.</td>
</tr>
<tr>
<td>khadyapani M.</td>
<td>a kind of game.</td>
</tr>
<tr>
<td>khen V.</td>
<td>to dig.</td>
</tr>
<tr>
<td>khəp V.</td>
<td>to get exhausted, to toil.</td>
</tr>
<tr>
<td>khera adj.</td>
<td>true</td>
</tr>
<tr>
<td>kheraba M.</td>
<td>an uncultivated piece of land.</td>
</tr>
<tr>
<td>kherbi M.</td>
<td>a kind of fish.</td>
</tr>
<tr>
<td>kherbuja N.</td>
<td>melon.</td>
</tr>
<tr>
<td>khəlati F.</td>
<td>field, level ground.</td>
</tr>
<tr>
<td>khəlti adv.</td>
<td>downward.</td>
</tr>
<tr>
<td>kha V.</td>
<td>to eat.</td>
</tr>
<tr>
<td>khat F.</td>
<td>cot.</td>
</tr>
<tr>
<td>khatəlimbu N.</td>
<td>citron.</td>
</tr>
<tr>
<td>khati F.</td>
<td>a peg in the log of wood.</td>
</tr>
<tr>
<td>khaḍik M.</td>
<td>butcher.</td>
</tr>
<tr>
<td>khaḍkan adv.</td>
<td>suddenly.</td>
</tr>
<tr>
<td>khandə.</td>
<td>a passage for water to be taken from the higher field.</td>
</tr>
<tr>
<td>khana M.</td>
<td>food.</td>
</tr>
<tr>
<td>khanda M.</td>
<td>shoulder.</td>
</tr>
<tr>
<td>khandi F.</td>
<td>branch.</td>
</tr>
<tr>
<td>khapar N.</td>
<td>earthen pot.</td>
</tr>
<tr>
<td>khamba M.</td>
<td>pillar.</td>
</tr>
<tr>
<td>khayna adv.</td>
<td>from below.</td>
</tr>
<tr>
<td>khal adv.</td>
<td>down.</td>
</tr>
<tr>
<td>khalu M.</td>
<td>drum beater.</td>
</tr>
<tr>
<td>khində F.</td>
<td>pass between two hills.</td>
</tr>
<tr>
<td>khila M.</td>
<td>a bullock cart load.</td>
</tr>
<tr>
<td>khuji F.</td>
<td>itch.</td>
</tr>
<tr>
<td>khuṭ M.</td>
<td>peg.</td>
</tr>
<tr>
<td>khuṭi F.</td>
<td>peg.</td>
</tr>
<tr>
<td>khun F.</td>
<td>signal.</td>
</tr>
<tr>
<td>khuməs V.</td>
<td>to thrust inside.</td>
</tr>
<tr>
<td>khurak M.</td>
<td>fodder.</td>
</tr>
<tr>
<td>khurči F.</td>
<td>chair.</td>
</tr>
<tr>
<td>khula adj. (M).</td>
<td>opened.</td>
</tr>
</tbody>
</table>
khep F. visit, turn.
khel V. to play.
khel M. game.
khokla M. cough.
khoc V. to thrust in.
khonći F. a part of the neck.
kholi F. room.
khọt F. heel.
khyal. act of paying heed.
ĝej M. bar.
ĝajkārēn M. a skin disease.
ĝedi M. servant.
ĝadda M. ass.
ĝedra M. a kind of tub.
ĝende. sandal paste.
ĝendpeta M. a line of sandal paste on the body.
gemṣ F. fun, joke.
gerdel V. to have vomiting sensation.
gela M. throat.
gelata M. all sorts of rubbish things.
gew-ar-ganpeti M. thrust in the waterhole.
gewas V. Gauri and Ganapati.
gewand. to find out.
gewat N. zigzag road.
gewatkadi. grass.
gewndi M. rubbish.
gadav M. mason.
gadi F. ass.
gande F. cart.
gay F. anus.
gay F. cow.
gal M. check.
gav V. to get, find out.
gav N. village.
gavpenc M. village leaders.
gavprēja F. village people.
gidad M.  vulture.
gujar M.  merchant.
gundi F.  bundle.
gut F.  dust of the bundle of paddy.
gudguli F.  tickling.
gunnya M.  offence.
gurev M.  priest.
guradhora N. (Pl.)  cattle.
guru M.  teacher, preceptor.
guruvar M.  thursday.
gurphat V.  to intertwine.
gulam M.  slave.
got F.  story.
gota M.  stone.
goti F.  pebble.
godatol N.  sweet oil.
gotambil F.  relatives gathered at the time of a marriage feast.
gopallok N.  cowherds.
gora adj.  fair in complexion.
goli F.  pill.
gov V.  to arrange, to string.
goṭ F.  story.
gota M.  stone.
god adj.  sweet.
ghet adj.  fast.
ghet adv.  close.
ghotseup M.  a kind of disease.
ghadsilok M.  N. of a class of people who play on musical instruments.

ghemel .N.  basket.
gher N.  trough.
gherogher adv.  at every house.
ghelay F.  pot, basket.
gheser V.  to slip.
ghager F.  pitcher.
ghagra M.  petticoat.
ghat F.  
ghan F.  
gham M.  
ghamola M.  
ghar F.  
ghal V.  
ghalev V.  
ghungur N.  
ghudipadva M.  
ghunghuna M.  

ghe V.  
ghes M.  
ghojda M.  
ghojdi F.  
ghorpad F.  
čakre N.  
čandra M.  
čaya M.  
čar N.  
čalis N.  
čikar adj.  
čikol M.  
čiktāv V.  
čic F.  
čita F.  
činta F.  
čin.  
čibud V.  
čimta M.  
čimat V.  
čimti F.  
čimni F.  
čivda M.  
čela M.  
jikṣatikḍa adv.  
jib F.  
bell.  
dust, dirt.  
perspiration.  
a pimple arising from heat.  
a kite.  
to put, to offer.  
to loose, to spoil.  
a small bell.  
new year’s day.  
the fleshy root of the septum of the nose.  
to take.  
gas lamp.  
woollen blanket.  
woollen blanket.  
a kind of lizard.  
potter’s wheel.  
moon.  
name of the month Caitra.  
tea.  
foor.  
forty.  
a large number.  
mud.  
to paste, to stick.  
tamarind.  
name of 1st asterism.  
worry, anxiety.  
a variety of cucumber.  
to be pressed, to get pressed.  
pinching.  
to pinch.  
pinch.  
sparrow.  
a preparation of rice.  
pupil, disciple.  
everywhere.  
tongue.
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>jilbi F.</td>
<td>a kind of sweet dish.</td>
</tr>
<tr>
<td>jiv M.</td>
<td>life.</td>
</tr>
<tr>
<td>jev V.</td>
<td>to take food, to dine.</td>
</tr>
<tr>
<td>jëven~jëvan N.</td>
<td>meals.</td>
</tr>
<tr>
<td>jëven-biven.</td>
<td>meals etc.,</td>
</tr>
<tr>
<td>jëmtm adv.</td>
<td>just, any how.</td>
</tr>
<tr>
<td>ješta M.</td>
<td>name of a month.</td>
</tr>
<tr>
<td>jhepola M.</td>
<td>swing.</td>
</tr>
<tr>
<td>cœd V.</td>
<td>to go up, to appear.</td>
</tr>
<tr>
<td>cœndal M.</td>
<td>a low caste man, wicked.</td>
</tr>
<tr>
<td>cœna M.</td>
<td>gram.</td>
</tr>
<tr>
<td>cœpli F.</td>
<td>sandals.</td>
</tr>
<tr>
<td>cœmok V.</td>
<td>to shine.</td>
</tr>
<tr>
<td>cœmok F.</td>
<td>a kind of acute pain.</td>
</tr>
<tr>
<td>cœr V.</td>
<td>to graze.</td>
</tr>
<tr>
<td>col V.</td>
<td>to move.</td>
</tr>
<tr>
<td>cœvgajon Nu.</td>
<td>four men.</td>
</tr>
<tr>
<td>cœviga M.</td>
<td>palm of the hand.</td>
</tr>
<tr>
<td>cœvda M.</td>
<td>heel, ankle.</td>
</tr>
<tr>
<td>cœvt Nu.</td>
<td>one fourth.</td>
</tr>
<tr>
<td>cœvti F.</td>
<td>fourth day.</td>
</tr>
<tr>
<td>cœvtal V.</td>
<td>to get disturbed.</td>
</tr>
<tr>
<td>cœvda Nu.</td>
<td>fourteen.</td>
</tr>
<tr>
<td>cœvli F.</td>
<td>cow pea.</td>
</tr>
<tr>
<td>cœvvis Nu.</td>
<td>twenty-four.</td>
</tr>
<tr>
<td>cak N.</td>
<td>wheel.</td>
</tr>
<tr>
<td>caqala adj.</td>
<td>good.</td>
</tr>
<tr>
<td>cannoni F.</td>
<td>star.</td>
</tr>
<tr>
<td>camar M.</td>
<td>shoemaker.</td>
</tr>
<tr>
<td>camdi F.</td>
<td>skin.</td>
</tr>
<tr>
<td>cal V.</td>
<td>to walk.</td>
</tr>
<tr>
<td>cav V.</td>
<td>to bite.</td>
</tr>
<tr>
<td>cuk V.</td>
<td>to commit a mistake.</td>
</tr>
<tr>
<td>cundka M.</td>
<td>a small piece of paddy land.</td>
</tr>
<tr>
<td>cubkœl V.</td>
<td>to rinse (clothes).</td>
</tr>
<tr>
<td>cumkœka M.</td>
<td>name of the third asterism.</td>
</tr>
<tr>
<td>cul F.</td>
<td>oven.</td>
</tr>
</tbody>
</table>
culta M.
coc F.
cotra adj.
cond V.
conda M.
copna M.
cor M.
col V.
colæv V.
jænæve N.
jøp V.
jæþærdast adj.
jæm V.
jæmin F.
jæra advj
jørasa Adv.
jær kondi adv.
jæl V.
jælam M.
jævel adv.
jæva adv.
ja V.
jaga F.
jaga adj.
janiv F.
janist M.
jamla adj.
jal V.
jal M.
jali F.
jup V.
jupni F.
julab M.
jokø V.
jokað N.
jogeþa M.
jøð V.
jøði F.

uncle.
beak.
one with defective speech.
to thrust inside.
a small part of field.
a log of wood with handle.
to steal.
to rub.
to cause to rub.
beast.
to take care.
very strong.
to assemble.
floor.
a little.
a little.
if at all.
to burn.
life.
near.
when.
to go.
place.
fat.
idea.
knower.
purple.
to burn.
flame.
thicket.
to yoke.
leather strip.
motion.
to yoke.
yoke.
boa.
to fix, to join.
pair.
jor M.  force.
jhēbla N.  frock.
jhād N.  tree.
jhargā M.  a small basket.
jhunjha V.  to have a close fight.
jhoḍ V.  to beat.
jhop V.  to sleep.
jhop F.  sleep.
jhombi F.  combat.
tākal N.  baldness.
tępka N.  a star.
tambuk.  swollen part of the body.
tav V.  to replant.
tak V.  to throw.
tak V.  to give up.
takla M.  a kind of vegetable.
tau V.  to hang.
taym~taim M.  time.
tala M.  branch of a tree.
tali F.  clapping.
tal F.  palate.
taljēb F.  uvula.
tavli F.  a small branch.
tic F.  shorter span.
tipen N.  the act of sowing the seed.
tebal N.  table.
tembi F.  hill.
tonga M.  he-buffalo.
top M.  kind of pot.
topla M.  basket.
topli F.  a small basket.
thārav V.  to fix.
thēska M.  difficulty of swallowing.
thikan N.  place.
theqga adj.  dwarf.
theqna adj.  short.
thes. F.  tripping.
thev V.  to place, to put.
thok V.  to hammer.
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
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<th>Meaning</th>
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<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍeġara M.</td>
<td>heap</td>
<td>ḍag M.</td>
<td>part of a field</td>
<td>ḍal V.</td>
<td>to put, to place</td>
</tr>
<tr>
<td>ḍala M.</td>
<td>collective work</td>
<td>ḍali F.</td>
<td>basket</td>
<td>ḍalim N.</td>
<td>pomegranate</td>
</tr>
<tr>
<td>ḍalga M.</td>
<td>basket</td>
<td>ḍalgi F.</td>
<td>a small basket</td>
<td>ḍav M.</td>
<td>trick</td>
</tr>
<tr>
<td>ḍavra adj.</td>
<td>lefthanded</td>
<td>ḍikul N.</td>
<td>clod, clay, earth</td>
<td>ḍiri F.</td>
<td>sprout</td>
</tr>
<tr>
<td>ḍukar N.</td>
<td>boar</td>
<td>ḍoka N.</td>
<td>head</td>
<td>ḍogar~</td>
<td>hill, mountain</td>
</tr>
<tr>
<td></td>
<td>name of a village</td>
<td>ḍogr N.</td>
<td>head</td>
<td></td>
<td>head</td>
</tr>
<tr>
<td></td>
<td>name of a village</td>
<td>docka N.</td>
<td>head</td>
<td></td>
<td>name of a village</td>
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<tr>
<td></td>
<td>eye</td>
<td>doy F.</td>
<td>cloud</td>
<td></td>
<td>lid</td>
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<td></td>
<td></td>
<td>dorivli F.</td>
<td>lid</td>
<td></td>
<td>heap</td>
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<tr>
<td></td>
<td></td>
<td>dola M.</td>
<td>heap</td>
<td></td>
<td>belch</td>
</tr>
<tr>
<td></td>
<td></td>
<td>dhōk M.</td>
<td>pretext</td>
<td></td>
<td>pretext</td>
</tr>
<tr>
<td></td>
<td></td>
<td>dhapa M.</td>
<td>a kind of bird</td>
<td></td>
<td>a kind of bird</td>
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<tr>
<td></td>
<td></td>
<td>dhigara M.</td>
<td>knee</td>
<td></td>
<td>knee</td>
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<td></td>
<td></td>
<td>dhēkōr F.</td>
<td>cattle</td>
<td></td>
<td>cattle</td>
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<td></td>
<td></td>
<td>dhōją N.</td>
<td>dose</td>
<td></td>
<td>dose</td>
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<td></td>
<td></td>
<td>dhoka M.</td>
<td>wooden plank</td>
<td></td>
<td>wooden plank</td>
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<tr>
<td></td>
<td></td>
<td>dhopar N.</td>
<td>mat</td>
<td></td>
<td>mat</td>
</tr>
<tr>
<td></td>
<td></td>
<td>dhor M.</td>
<td>blow</td>
<td></td>
<td>blow</td>
</tr>
<tr>
<td></td>
<td></td>
<td>dhos M.</td>
<td>to quarrel</td>
<td></td>
<td>to quarrel</td>
</tr>
<tr>
<td>tōkta M.</td>
<td>there</td>
<td>tōṭya M.</td>
<td>such and such a person</td>
<td></td>
<td>there</td>
</tr>
<tr>
<td>tōḍaka M.</td>
<td>ready</td>
<td>tōnd V.</td>
<td>in many ways</td>
<td></td>
<td>ready</td>
</tr>
<tr>
<td>tōtə adv.</td>
<td>trouble</td>
<td>tōma adj.</td>
<td>at least</td>
<td></td>
<td>trouble</td>
</tr>
<tr>
<td>tēyār adj.</td>
<td></td>
<td>tērēni adv.</td>
<td></td>
<td></td>
<td>at least</td>
</tr>
<tr>
<td>tēras M.</td>
<td></td>
<td>tēri adv.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>tētə adv.</td>
<td></td>
<td>tōmka adj.</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>
tərva N. a small piece of land prepared for planting.
tərən M. young.
təlat M. palm of hand.
təlpə M. the act of spreading the grass on the ground to be ploughed.
təva M. hot plate.
təva adv. then
təvi F. earthen pot
təvsa M. cucumber.
tak N. butter milk.
təkəd F. strength.
taṭ N. plate.
tan F. thirst.
tandum M. rice.
tap M. fever.
tap V. to get warm, to be heated.
tambət M. copper smith.
tambaṭa M. tomato.
tambya M. a pot, a small pitcher.
tamda adj. tambus adj. red, reddish.
tarik F. date.
talvasa M. horizontal beam of a roof.
tas M. a line drawn by a plough.
tikə∂na adv. from that side.
tikə∂e Adv. there.
tig jən a group of three.
tiṭəy V. to turn.
tita adv. there.
tita adv. from that place.
titər adv. up to that place.
tir N. three.
tin N. three hundred.
tinše Nu. evening.
tinsanj F. bright sunshine.
tirip F. til oil.
til təl N. thirty.
tis Nu.
tisun adv.

from that place, then, afterwards.
tisra adj. (Nu.)
third.
tisryan adv.
a third time.
tup N.
ghee.
tumdi F.
bag.
tumba M.
pigeon pea.
tur F.
pigeon pea.
turi F.
the stalk of the plant of

turați F.
pigeon pea.

te ~ to adv.
then.
teth adv.
there.
tetis Nu.
third.
tera Num.
thirty-three.
terva adv.
thirteen.
tevis Nu.
day before yesterday.
tevda ~ tevra adj.
twenty-three.
tođ V.
of that size.
tođa M.
to cut into pieces.
tođa M.
an ornament.
tođ Nu.
a brass chain in the neck

toran N.
of a bull.
tras M.
mouth.
therther adv.
a kind of fruit.
itham V.
trouble.
ithambew V.
shaking, trembling.
ithuk V.
to stop, to stay.
thuki F.
to stop a while, to detain.
thota adj.
to spit.
tha adj.
one deprived of arms.
tha adj.
little.
thorla adj.
elder.
degađ M.
stone.
daugolya adj.
tall.
degađ M.
to press.
degađ M.
to get tired.
dem V.
breath.
dem V.
door.
to grind.
medicine.
the festival of Dasra.
ornament.
molar tooth.
beard.
tooth.
door.
to show.
name of a village.
one and half.
husband's brother.
day.
lamp.
Divali festival.
variety of rice.
day.
to appear.
second.
seconly.
to have pain.
grief, pain.
epidemic.
milk.
gourd.
away.
negligence.
second.
once again.
to give.
dept.
god.
temple.
goddess.
two persons.
two.
two hundred.
<table>
<thead>
<tr>
<th>English</th>
<th>Pali</th>
</tr>
</thead>
<tbody>
<tr>
<td>mid-day</td>
<td>dōpar F.</td>
</tr>
<tr>
<td>blame, fault.</td>
<td>dos M.</td>
</tr>
<tr>
<td>stone.</td>
<td>đēgāḍ M.</td>
</tr>
<tr>
<td>sight.</td>
<td>dṛṣṭī F.</td>
</tr>
<tr>
<td>owner.</td>
<td>dhāṇī M.</td>
</tr>
<tr>
<td>shepherd.</td>
<td>đhāṅgēr M.</td>
</tr>
<tr>
<td>curds.</td>
<td>dhēy N.</td>
</tr>
<tr>
<td>to catch.</td>
<td>dhr V.</td>
</tr>
<tr>
<td>to wash.</td>
<td>dhēv V.</td>
</tr>
<tr>
<td>ten.</td>
<td>dha Nu.</td>
</tr>
<tr>
<td>younger.</td>
<td>dhakṭa adj.</td>
</tr>
<tr>
<td>lid, cover.</td>
<td>dhakni F.</td>
</tr>
<tr>
<td>to call for.</td>
<td>dhaḍ V.</td>
</tr>
<tr>
<td>suddenly.</td>
<td>dhāḍkōṇ adv.</td>
</tr>
<tr>
<td>corn, grain.</td>
<td>dhāṇyaṇ N.</td>
</tr>
<tr>
<td>a kind of snake.</td>
<td>dhāmaṇ F.</td>
</tr>
<tr>
<td>horizon, the edge of a precipice.</td>
<td>dhar F.</td>
</tr>
<tr>
<td>iron rim.</td>
<td>dhav F.</td>
</tr>
<tr>
<td>to run.</td>
<td>dhav V.</td>
</tr>
<tr>
<td>much effort.</td>
<td>dhavadhaṅ F.</td>
</tr>
<tr>
<td>courage.</td>
<td>dhir M.</td>
</tr>
<tr>
<td>smoke.</td>
<td>dhukṣēt M.</td>
</tr>
<tr>
<td>paternal uncle's daughter.</td>
<td>dhuḍi F.</td>
</tr>
<tr>
<td>smoke.</td>
<td>dhur M.</td>
</tr>
<tr>
<td>chimney.</td>
<td>dhurāṇḍi F.</td>
</tr>
<tr>
<td>washerman.</td>
<td>dhotīr N.</td>
</tr>
<tr>
<td>nail.</td>
<td>dhoṭī M.</td>
</tr>
<tr>
<td>definitely.</td>
<td>nēk N.</td>
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<tr>
<td>embroidery.</td>
<td>nēkki adv.</td>
</tr>
<tr>
<td>sight.</td>
<td>nēkṣī F.</td>
</tr>
<tr>
<td>eye sight.</td>
<td>nōjōṛ F.</td>
</tr>
<tr>
<td>husband's sister.</td>
<td>nōṇend F.</td>
</tr>
<tr>
<td>afterwards.</td>
<td>nōṇdōr F.</td>
</tr>
<tr>
<td>river.</td>
<td>nānter adv.</td>
</tr>
<tr>
<td>hallow bamboo.</td>
<td>nōndi F.</td>
</tr>
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<td></td>
<td>nēla M.</td>
</tr>
</tbody>
</table>
nēli F.
nev Nu.
nevṛēd F.

nēva adj.
nēvṛēd Nu.
nak N.
nakaḍya M.
nagṛmota M.
nagṛ V.
nagṛṛki F.
nagṛṇi F.
nagṛor M.
nagṛṛpāncmi F.

nacni F.
nāḍi F.
nat F.
nataṅnata N.
natu F.
nandgav N.
nay F.
nayṭa M.
nay tēr adv.
narēl M.
naru M.
nav N.
nig V.
niṅgeḍ F.
niṛ V.
niḍov M.

nimis N.
nīrala adj.
ne V.
nōṭav M.
nem M.

the bone from the knee to the foot.
nine.
festivity for the period of 9 days.
new.
ninety.
nose.
one with big nose.
a kind of fragrant root.
to plough.
the act of ploughing.
plough.
a festival in the month of Śrāvana.
a kind of grain.
pulse.
grand daughter.
name of a village.
grandson.
nname of a village.
justice.
ring-worm.
otherwise.
coconut.
guinea-worm.
name.
to start.
a kind of small bush.
to sleep.
the act of offering dishes to a deity.
pretext.
different.
to take, carry.
supporting pillar.
to fix, to appoint.
nes V.
nesew V.
nokar M.
nhavra M.
nhavri F.
nya V.
nya adj.
nhavi M.
pekshi M.
peya V.
peya M.
peya N.
peyken adv.
peyavala M.
petti F.
pay V.
payval N.
payvi F.
paysa N.
paykar V.
payta M.
pay adv.
pay M.
payvis Nu.
payja M.
payti F.

payorda M.
paydra Nu.
payradi.
panas Nu.
payra F.
payla adj
payat adv.
payantu adv.
payat F.

to wear, to put on the
clothes.
to cause to wear.
servant.
bridegroom.
bride.
to bathe.
small.
barber.
bird.
to hand over, to pay off.
leather strip.
a line of sandal paste.
table land.
immediately.
servant, peon.
a large field, a ruler.
to fall down.
serpent-gourd.
verandah.
common cold.
to accept.
information.
but.
promise, vow.
twenty-five.
palm of the hand.
a small earthen saucer-
like lamp.
fortnight.
fifteen
fortnight.
fifty.
shirt.
first.
again.
but.
big metal plate.
poritna M.
poram N.
pordan M.
pormesor N.
porva adv.
parsadi, M.

pel V.
rely M.
relav V.
relitadu adv.
resra adv.
reser V.
resa M.
reharl F.
rehilu adj.
pel V.
pakof F.
pakdi F.
pakru N.
pangla adj.

pac ~ pan Nu.
pacsa Nu.
pacse Nu.
pat M.
pat F.
pat F.
patav V.
patan F.
patalu M.
patil M.
pati V.
pandari F.
pandra adj.
patal adj.
patal N.
patera M.
patra N.

effort.
love, affection.
minister.
god, almighty.
day before yesterday.
any sweet dish distributed after the offering.
to run.
cot.
to take away.
yonder.
clearly, distinctly.
to spread.
folded hands.
iron rod.
first.
to see.
persuit.
a kind of grass.
bird.
lame.
five.
five or six.
five hundred.
wooden seat.
early morning.
back.
to send.
back.
ceiling.
village chief.
to draw lines.
name of a deity.
white.
thin.
sari.
dry leaves.
dish.
VOCABULARY

pad V.
pan N.
panavta M.

pani N.
papdi F.
papni F.
pabari F.
pay M.
paytan F.
payli F.
payvat F.
pared F.
parambi F.

parosa adj.
pal V.
palat F.
palna M.
pav M.
pavot adv.
pavta M.
pavda M.
pavna M.
pavni F.
pavnudi F.
pavun Nu.
pavul N.
paus M.
pavsala M.
pi V.
piit N.
pindo M.
pinjra M.
pinjlya M.
pitli F.
pil M.

to fart.
leaf.
a part of the bank of the
river or stream that is
used by the people.
water.
a kind of salty dish.
eyelash.
ing of a plough.
foot, leg.
shoes.
a measure (4 seers).
foot-path.
hunting.
the hanging roots of the
banyan tree.
one who has not taken his
daily bath.
to support.
close watch.
watching.
one fourth.
upto a particular point.
a kind of pea.
shovel.
guest.
guest (female).
narrow road, foot path.
three fourth.
footprint, foot step.
rain, shower.
rainy season.
to drink.
flour.
lump.
cage.
kind of rice.
plate of brass.
a twist.
pilu N.
pillēg M.
pīsvi F.
pisal V.
pu M.
puṭkēn adv.
pudnē adv.
pūnī F.
punyā N.
punnīma F.
pūtli F.
punav F.
pur V.
purunpoli F.
purus M.
purba F.
purvēj M.
pul M.
pus M.
puskal adj.
pustēk N.
pēgg M.
pēṭari F.
pēṭav V.
pēṭi F.
pēda M.
pēdguli F.
pēnd F.
pēnda M.
pēr V.
pēra M.

chicken.
plague.
a small bag.
to become wild.
puss.
suddenly.
at the front part.
paternal uncle's daughter.
paternal uncle's son.
full moon day.
golden ornament.
full moon day.
to bury.
a kind of sweet dish.
man.
nam of an asterism.
ancestor.
bride.
nam of a month.
much, ample.
book.
the act of dosing.
a log of wood with a num-
ber of pegs set in.
to enkindle.
body of the cart.
a kind of sweet.
a kind of bush.
oil cake.
a bundle of hay.
to sow the seed.
the work of sowing the
seed.
guava.
a part of the finger.
hump back.
to take to, to carry.
shank.
a kind of fruit.
VOCABULARY

porge.

porga M.
pora bala N.
poli F.
polpaṭ M.

dovēt adv.
pos V.
pot N.
por N.
pran M.
phētka M.
phāḍši F.
phēni F.
phēnuṣ M.
phēśi F.
phēl N.
phēkki F.
phēlti F.
phēvdarība.
phāṭi F.
phāṭi N.
phal M.
phav V.
phas V.
phasni F.
phir V.
phir V.
phirad F.
phuk V.
phukat adj.
phukni F.
phug V.
phugav V.
phunguli F.
phuṭ V.
phuṭane M. (Pl.).
phude adv.

name of an asterism; Punarvasu.
child.
children.
bread (thin).
wooden plank for making bread.
till, up to
to support, to maintain.
belly.
child.
life.
loss.
a type of axe.
comb.
jackfruit.
pavement.
fruit.
wooden plank of the plough.
wooden plank.
police officer.
a peg in the log of wood.
fuel, firewood.
ploughshare.
to feel, experience.
to apply to.
rope.
to move.
to go round.
complaint.
to blow.
useless.
blow pipe.
to swell.
to cause to swell, to praise.
a spark of the fire.
to break.
fried grams.
in front.
<table>
<thead>
<tr>
<th>English</th>
<th>Kunari</th>
</tr>
</thead>
<tbody>
<tr>
<td>phursa N.</td>
<td>a kind of snake.</td>
</tr>
<tr>
<td>phul N.</td>
<td>flower.</td>
</tr>
<tr>
<td>phek V.</td>
<td>to throw.</td>
</tr>
<tr>
<td>phepta adj.</td>
<td>snubnosed.</td>
</tr>
<tr>
<td>phọḍ F.</td>
<td>to break.</td>
</tr>
<tr>
<td>phoḍi F.</td>
<td>blister.</td>
</tr>
<tr>
<td>phopat M.</td>
<td>parrot.</td>
</tr>
<tr>
<td>bokra M.</td>
<td>goat.</td>
</tr>
<tr>
<td>bakri F.</td>
<td>she-goat.</td>
</tr>
<tr>
<td>boksis N.</td>
<td>present.</td>
</tr>
<tr>
<td>bag V.</td>
<td>to see.</td>
</tr>
<tr>
<td>bata M.</td>
<td>potato.</td>
</tr>
<tr>
<td>bataṭi M.</td>
<td>potatoes.</td>
</tr>
<tr>
<td>batti F.</td>
<td>oil lamp.</td>
</tr>
<tr>
<td>ben F.</td>
<td>rope.</td>
</tr>
<tr>
<td>banduk F.</td>
<td>rifle.</td>
</tr>
<tr>
<td>banduraj M.</td>
<td>elder brother.</td>
</tr>
<tr>
<td>bay F.</td>
<td>mother.</td>
</tr>
<tr>
<td>běyl M.</td>
<td>bullock.</td>
</tr>
<tr>
<td>běyla M.</td>
<td>a kind of pole with a board fixed in the middle to support the load.</td>
</tr>
<tr>
<td>běyljoḍi F.</td>
<td>pair of bulls.</td>
</tr>
<tr>
<td>bēricsə adj.</td>
<td>much.</td>
</tr>
<tr>
<td>bēṛpi F.</td>
<td>a kind of sweet.</td>
</tr>
<tr>
<td>bermacari M.</td>
<td>an unmarried man.</td>
</tr>
<tr>
<td>bọrsa N.</td>
<td>spear.</td>
</tr>
<tr>
<td>bělsat.</td>
<td>cough, mucus.</td>
</tr>
<tr>
<td>bēs V.</td>
<td>to fall down, to sit, to fit in.</td>
</tr>
<tr>
<td>bai F.</td>
<td>wife.</td>
</tr>
<tr>
<td>bakica adj.</td>
<td>remaining.</td>
</tr>
<tr>
<td>b GPIO M.</td>
<td>a drummer.</td>
</tr>
<tr>
<td>baj F.</td>
<td>cot.</td>
</tr>
<tr>
<td>baju F.</td>
<td>side, end.</td>
</tr>
<tr>
<td>bəṭli F.</td>
<td>bottle.</td>
</tr>
<tr>
<td>badśa M.</td>
<td>king.</td>
</tr>
<tr>
<td>band V.</td>
<td>to tie.</td>
</tr>
<tr>
<td>bap M.</td>
<td>father.</td>
</tr>
<tr>
<td>bappa M.</td>
<td>a man.</td>
</tr>
</tbody>
</table>
babol F. a kind of tree.
baba M. father.
bamun M. Brahmin.
baya F. small pox.
bayko F. woman.
baykapora N. wife and children.
baysayba F. lady.
bar M. a kind of grass.
baldi F. bucket.
bara Nu. twelve.
bari F. window.
barik adj. lean, thin.
balya (Pl.) F. an ear ornament.
bavis N. twenty-two.
bavči F. cluster bean.
bavid F. a doll.
bavsa M. shoulder.
basij N. an ornament worn by the bride.
banga M. a small earthen pitcher.
bibul N. retina.
birda M. bidda M. a bean split into two parts at the sprouting.
bil N. hole.
bukka M. blow.
bućenda M. a big bundle.
bucda~bucra M. the hair tied together.
bujev V. to fill up.
budvar M. wednesday.
bunda M. trunk of a tree.
buraka M. hole.
buraka N. nostril.
burud M. one who makes the mats.
buva M. an ascetic.
begən adv. soon.
benni F. the act of removing weeds from the cultivated land.
bəmar adj. sick.
bēs adv.  
bokeṭ M.  
bodi F.  
bombeḷ V.  
bombil.  
bor F.  
bora N.  
bol V.  
boleḷ V.  
bohuṭ adv.  
bot N.  
bheḷyin F.  
bheḷyaṇ N.  

bhēyēṇkēṛ adj.  
bheḷyra adj.  
bheḷ V.  
bheḷkēṭ V.  
bheḷyra M.  
bheḷyra M.  
bheḷkri F.  
bhag M.  
bhag V.  
bhageḷ V.  
bhag M.  
bhaca M.  
bheḷcī F.  
bheḷ V.  

bhaji F.  
bhandan N.  
bhat M.  
bhat M.  
bhateṇi F.  
bhatkun M.  
bhadrēṇ M.  
bhadva M.  

good.  
he-goat.  
bodice.  
to cry aloud.  
a kind of fish.  
jujube tree.  
jujube fruit.  
to speak.  
to call.  
many.  
finger.  
sister.  
recitation of the devotional songs.  
terrible.  
deaf.  
to fill up.  
to spread fast.  
tuft of hair.  
a top.  
bread.  
part.  
to be enough.  
to manage.  
parting of the hair.  
sister’s son.  
sister’s daughter.  
to burn the surface of the ground.  
vegetables.  
quarrel.  
boiled rice.  
paddy.  
a kind of grass.  
unhusked paddy grains.  
name of a month.  
name of a month.
bhanus M.
bhangad F.
bhambrut F.
bhayr adv.
bhara M.
bhari adj.
bhal M.
bhas M.
bhaṣa F.
bhi V.
bhik F.
bhiksā F.
bhiksuk M.
bhij V.
bhije V.
bhita adj.
bhint F.
bhivyayi F.
bhuk F.
bhuk V.
bhuiśeṇga F.
bhukela adj.
bhundki F.
bhutaval F.
bhuri F.
bhekar M.
bhet V.
bhenta M.
bhok M.
bhopla M.
māg adv.
māy adv.
māyga Adv.
māgalsutra N.
māgalvar M.
a raised part of the ground
just behind the oven for
keeping cooking vessels.
a troublesome affair.
a kind of grass,
outside.
a big bundle.
very costly, of enormous
size.
the beam of the ceiling.
hallucination.
language.
to be afraid.
alms.
alms.
priest.
to get wet.
to wet.
timid.
wall.
eyebrow.
hunger.
to bark.
ground nut.
hungry.
a cart without cover.
large number of ghosts.
ashes.
a kind of wild beast.
to meet.
lady’s finger.
hole.
gourd, pumpkin.
than, afterwards.
than, afterwards.
name of an asterism, Magha.
neclace.
tuesday.
mangśir M.
maćul adj.
maja F.
mēkha N.
māṇḍali F.
mēdat F.
māner F.
māngat W.
mānjila M.
mēn M.
mōndarrat F.
mēni M.
mōanca adj.
mān̄bhār adj.
mān̄jri ~ māuri F
māyāṭi F.
mēyna M.
mēyanda M.
mēyl M.
mēr V.
mēran N.
mērica rog.
mēlānki M.
mēla M.
mēlni F.
mēsēn N.
mōstak N.
mōsti F.
māhātvā N.
mēhādī(k).
mahār M.
magnē adv.
māg V.
mānga adv.
mānē adv.

name of the month of Mārgaṣīrṣa.
tasteless.
enjoyment.
pitcher, earthen pot.
assembly.
help.
a kind of snake.
wrist.
storey.
mind, heart.
midnight.
bead.
middle.
one mound.
wages.
friendship.
month.
log of wood used for levelling the ground.
mile.
to die.
death.
cholera.
neighbour.
fruit garden.
the act of thrashing the corn.
cemetery.
head.
pride, arrogance.
importance.
a variety of rice.
a caste.
afterwards.
to ask, to demand.
behind, afterwards.
from behind.
mangda M.
macli F.
maṭ.
maḍ M.
manda F.
mati N.
man F.
manus M.
manjor N.
mama M.
mami F.
mamledar M.
mamledari F.
maya F.
mayti F.
mar V.
mar M.
maramari F.
marioti M.
marge M.
marpeti adv.
mal M.
mali M.
malta M.
mavol V.
mavshi F.
mas N.
masa M.
masli F.
mīṭav V.
mirug M.
mirči F.
mal V.
mishi F.
misol F.
mukat adv.
a caste.
wooden platform.
a kind of vegetable.
coconut tree.
thigh.
head.
earth.
eck.
man.
cat.
maternal uncle, wife's father.
wife's mother.
city magistrate.
city magistrate's office.
wealth, estate.
information.
to beat.
beating, blow fight.
name of a deity.
way, street.
through somebody.
open ground.
gardener.
maternal uncle.
to set.
mother's sister.
flesh.
fish.
small fish.
to close, to conclude.
name of an asterism.
chilly.
to obtain.
mustaches.
a kind of dish.
silently.
muka adj.
muŋg M.

mut F.
mutbheer adj.
munḍavli F.

mut V.
mutkheda M.
mudat F.
mudatšir adv.
mundyamal M.

murkaphaṇa.
murti F.
mul N.
mula M.
muli F.
mulga M.
mulgī F.
muluk M.
musum N.
menda M.
mendki F.
mēvṇa M.
mēvni F.
mokala adj.
moklik F.
mog M
motā adj.
mod V.
morga M.
moli F.
mhan V.
mhən F.
mhanna N.
mhəyna M.
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>mhaśys F.</td>
<td>she buffalo</td>
</tr>
<tr>
<td>mhaśāli M.</td>
<td>a kind of tree</td>
</tr>
<tr>
<td>mhaśa M.</td>
<td>name of a god</td>
</tr>
<tr>
<td>mhaśabuva M.</td>
<td>name of a god</td>
</tr>
<tr>
<td>mhatari adj. (F.)</td>
<td>old woman</td>
</tr>
<tr>
<td>mhatara M.</td>
<td>name of the 8th asterism</td>
</tr>
<tr>
<td>mhaṅg M.</td>
<td>road, way</td>
</tr>
<tr>
<td>mhaṅ adv.</td>
<td>so that, hence</td>
</tr>
<tr>
<td>mhekād N.</td>
<td>dirt of the ear</td>
</tr>
<tr>
<td>mhop ~ mhap adv.</td>
<td>ample, much</td>
</tr>
<tr>
<td>mhayti adj.</td>
<td>known</td>
</tr>
<tr>
<td>mhay M.</td>
<td>name of the month Magh.</td>
</tr>
<tr>
<td>mhar M.</td>
<td>a low caste man</td>
</tr>
<tr>
<td>mhora adv.</td>
<td>ahead</td>
</tr>
<tr>
<td>yākonis Nu.</td>
<td>nineteen</td>
</tr>
<tr>
<td>yākvis Nu.</td>
<td>twenty-one</td>
</tr>
<tr>
<td>yākāc Nu.</td>
<td>one only</td>
</tr>
<tr>
<td>yaklā adj.</td>
<td>alone</td>
</tr>
<tr>
<td>yuktī F.</td>
<td>device, trick</td>
</tr>
<tr>
<td>ye V.</td>
<td>to come</td>
</tr>
<tr>
<td>yekjuṭ F.</td>
<td>unanimity</td>
</tr>
<tr>
<td>yetal M.</td>
<td>ghost</td>
</tr>
<tr>
<td>yerḍi F.</td>
<td>castor oil seed plant</td>
</tr>
<tr>
<td>yēvṛasta F</td>
<td>arrangement</td>
</tr>
<tr>
<td>rāktalbambus adj.</td>
<td>dark red</td>
</tr>
<tr>
<td>rāg M.</td>
<td>blood</td>
</tr>
<tr>
<td>rāgdun adv.</td>
<td>much</td>
</tr>
<tr>
<td>rāc V.</td>
<td>to heap up, to pile up</td>
</tr>
<tr>
<td>rōtalī (Pl.) N.</td>
<td>sweet potatoes</td>
</tr>
<tr>
<td>rōyāt F.</td>
<td>subjects</td>
</tr>
<tr>
<td>rōsta M.</td>
<td>way, road</td>
</tr>
<tr>
<td>rāśi F.</td>
<td>rope</td>
</tr>
<tr>
<td>rak F.</td>
<td>ashes</td>
</tr>
<tr>
<td>rag M.</td>
<td>wrath</td>
</tr>
<tr>
<td>ragav V.</td>
<td>to get angry</td>
</tr>
<tr>
<td>raj N.</td>
<td>kingdom</td>
</tr>
<tr>
<td>raja M.</td>
<td>king</td>
</tr>
<tr>
<td>raṃmahal M.</td>
<td>palace</td>
</tr>
</tbody>
</table>
rat F.
ran N.
rani F.
ran govt N.
ranjen N.
rav V.
rav F.
rampel N.
rip.
rup V.

rupay ~ rupaya M.
reda M.
redku N.
roini F.
roken F.
roj adv.
rojiroj adv.
rha V.
lēka V.
legōt F.
logon ~ login N.
logi F.
logic adv.
legoti F.
lēcka M.
lērek V.
laḍai F.
lēsun F.
lakud N.
lag V.
laglec adv.
latnī F.
laḍu M.
lat F.
ladi F.

lani ~ lavni F.

night.
forest.
queen.
grass, hay.
big jar.
to find, to search for.
cowdung, leaves etc. spread on the ground to burn it.
a kind of fruit.
beam.
to sprout up.
rupee.
he-buffalo.
calf of a buffalo.
name of an asterism.
carpenter’s tool.
every day.
every day.
to stay.
to fall down.
personal combat.
motion.
beam.
immediately.
a piece of cloth worn round the lions.
lump of flesh.
to totter.
fight.
garlic.
firewood.
to stick.
immediately.
rolling pin.
a kind of sweet.
kick.
pavement.
the act of planting.
lam adv.
lamnac adv.
lambunac adv.
layn F.
lal adj.
lalbun(d) adj
lav V.
lavni F.
liv V.
lugda N.
lugdi F.
lendi F.
lenduk N.
leki M,F.
lok M.
lokand N.
lokandi adj.
lothaugan M.
loni N.
lobi adj.
lomb V.
lomkel V.
lhevvar M.
vogven F.
vakari F.
vogveyre adv.
vogndani F.

voggal adj.
vajan N.
vaj N.
vad V.
vaga M.
vadil M.
vat V.

away, at a distance.
from a distance.
from a distance.
line.
red.
dark red.
to fix up, to attach.
the act of planting the
paddy.
to write.
sari.
handle of the plough.
dung.
excretion.
son, daughter.
people.
iron.
made of iron.
prostration.
butter.
greedy.
to hang.
to be kept hanging.
iron smith.
fodder.
vomiting.
so-and-so.
wooden stick with a piece
of cloth tied to it and
used for putting lubricating oil.
dirty.
weight.
a big bundle of paddy.
to draw.
a kind of fried cake.
father, elderly man.
to pour.
vey N.
veyšak M.
veyši adv.
veyša adv.
veyl F.
verad V.
verat F.
veri F.
veris N.
verišt adj.
verca adj.
verći Adv.
verći adv.
verla adv.
völ V.
völan N.
vösu.
vayt adj.
vak V.
vag V.
vagumama M.
vangê N.
vac V.
vaj V.
vajatkêri M.
vaṭ F.
vaṭ V.
vaṭeltite adv.
vaṭopa M.
vaṭla adj.
vaṭlêc adj.
vaḍa M.
vat F.
vadal N.
vadvivad M.
age.
name of a month.
a little.
little.
a part of oven.
to cry.
mariage procession.
a kind of grain.
year.
superior.
upper, bigger.
above, upwards, up.
amouncement.
higher, upper.
to manufacture ropes.
manners.
a pin.
bad, wicked.
to bend.
to behave.
tiger.
brinjai.
to read.
to sound.
the players on the musical instrument.
way.
to think, to serve, to distribute.
anywhere.
division of the property.
round.
round, circular.
cowshed.
wick.
hurricane.
discussion, quarrel.
VOCABULARY

vam F. span with two hands spread on both sides.
vara M. wind.
valvōn N. the act of spreading the grains, etc. in the sunshine.

vav F. chance, occasion.
vas M. smell.
vasru N. calf.
vah V. to blow.
vičar V. to think, to ask, to consider.
vičar M. thought.
vičarik adj. considerate.
vičha F. wish.
vir N. name of a village.
vilaj M. remedy.
vistēv M. fire.
vistu M. fire.
vihir F. well.
vundeni F. a kind of grass.
veda adj. encircling.
veli F. creeper.
vevēsta F. arrangement.
vel F. time.
vela M. an ornament.
voči F. a kind of cake.
vođa M. a fold on the skin due to old age.
vot M. lip.

vhādi F. boat.
vhaykar M. consent.
vhali F. a festival in the month of Phalgun.

sokal F. morning.
sokanda M. adam's apple.
sagla adj. all.
sangkran F. name of a festival in the month of January.
sêngat V. along with, together with.
sêngatin adv. along with, together with.
sêîya adj. alone.
sêtôr Nu. seventy.
sêttavis Nu. twenty-seven.
sêtra Nu. seventeen.
sêda adv. always.
sên M. festival.
sênvar M. saturday.
sêndyakal F. evening.
sêpön N. dream.
sêbôd M. word.
sêbônd adj. whole.
sêbôti adv. around.
sêbôvtin ~sêbôvti adv. around.
sêmej V. to understand.
sêmor adv. in front.
sêmji F. the act of convincing.
sêmpêta F. wealth.
sêmsar M. the work at the beginning.

sêmêy M. of new year.
sêrek V. doubt.
sêran N. to move.
sêray. fuel, firewood.
sêravên M. heavy showers.
sêrosîr adv. name of a month.
sêrpat V. continuously.
sêrvijen M. (Pl.) to creep, to crawl on the
all the people.
sêrsekat adv. belly.
to each and everyone
without distinction.
sêllî F. iron bar.
sêvadî kôr V. to hand over.
sêvvvis Nu. twenty-six.
sêsa M. rabbit.
sêgoťî F. a kind of dish of meat.
sang V. to tell.
sangati M. friend.
sajna N. F. advice.
sanjo F. evening.
sat Nu. sixty.
sadi F. sari.
sadetin Nu. three and half.
sandev V. to loose, to disappear.
sat Nu. seven.
sad F. call, signal.
sadesudo adj. simple, ordinary.
sandyakal F. evening.
sapod V. to find out, to catch hold of.
sapla M. trap.
saman N. household things.
samni adv. in front.
sambhal V. to protect, support.
samsa M. an instrument of a carpenter.
say F. cream.
sayya N. help.
sarka adj. similar.
sala F. school.
sali M. weaver.
saluksi F. a kind of bird.
savri F. a kind of tree.
savef F. shadow.
savli F. shadow.
sasu F. mother-in-law.
sasra M. father-in-law.
sirkuti F. a fold (on the skin).
suk N. happiness.
suk V. to get dried.
sukva M. famine.
suj V. to swell.
sut V. to get free.
sutar M. carpenter.
sun F. daughter-in-law.
sup N. winnowing basket.
supari F.
sumba M.
survāt~survati F.
suryā N.
sula M.
sula M.
sokra M.
sokri F.
sod V.
sodāv V.
sodvān F.

sona N.
sonar M.
sop V.
sopāv V.
somvar M.
sola Nu.
sos V.
šanti F.
šik V.
šik F.
šikāv V.
šikar F.
šikkurvar M.
šij V.
šijāv V.
šit N.
šitaphal N.
šitād V.
šipti F.
šipli F.
šimga M.
šimga M.
šir V.
šir F.
širala N.
šilgav V.

areca nut.
very thick or strong rope.
beginning.
the sun.
canine tooth.
big root
son.
daughter.
to untie.
to release.
the act of relieving a person from danger.
gold.
goldsmith.
to come to an end.
to finish.
monday.
sixteen.
to endure.
calmness.
to learn.
il.
to teach.
hunting.
friday.
to get cooked or boiled.
to cook.
a particle of boiled rice.
custard apple.
to sprinkle.
cane.
small winnowing basket.
the Holi festival.
name of the month Phalgun.
to enter.
vein.
ribbed gourd.
to enkindle.
šillak F. remainder.
šiv M. lion.
šiv V. to stitch.
šivay adv. except, besides.
šival.
šivda M. pin of the yoke on both the
šeng F. sides of the bull.
šejarı M. a kind of fish.
šendı F. pods.
šetkari M. neighbour.
šeni F. tuft of hair.
šenki F. agriculturist.
šembör Nu. dry cow dung cake.
šembur M. a ditch for the dung and
šeli F. rubbish.
ševți ~ševat ~sevțala hundred
šen N. phlegm.
šet N. sheep.
šor N. finally, at last.
šobvan adj. (šobivan:)
haus F. cow dung.
hağav V. field.
hağusarka adj. town, city.
hağamet F. beautiful.
haʃiri F. keen desire.
haʃto M. to cause to excrete.
handa M. like the excrement.
hatar V. shaving.
haɾvati F. presentee.
haɾvati. obstinacy.
haɾan N. a big metal pot.
haɾkät F. to spread on ground.
hał V. weapon.
haład F. chin.
hałav V. deer.
haļu adv. objection.
haļva F. to move.
air.
hás V. to laugh.
ha a particle denoting consent.
had N. bone.
haduk N. small bone.
hat M. hand.
hadga M. name of an asterism.
hara M. big basket.
has M. axel.
híkde- hikra adv. here and there.
hind V. to wander.
hít adv. here.
himât F. boldness.
hirdi F. gum (of the tooth).
hirva adj. green.
hivala M. winter.
hišab M. account.
hisa M. share.
huki F. whim.
hukum M. order.
hudâk V. to find out, to search for.
hundir M. mouse.
hurâk V. to find out.
hullâs N. vigorous act.
hušar adj. clever.
ho V. to be, become.
hopâna M. consent.
hom M. sacrifice.
hoý yes.
holi. F. a festival.