

A SURVEY OF MARATHI DIALECTS

III

Kuṇabī of Mahād

by

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INTRODUCTION

The Kuṇabī 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 Koṅkaṇ 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 Karanjkhoh, 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 /ḍ/ and /r/ where it appears that the original form of this dialect used only /r/ in place of both /r/ and /ḍ/ 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.

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CHAPTER I

PHONOLOGY

1. Vowels

The Kuṇabī dialect has the following system of vowels

| | |
|---|---|
| i | u |
| e | o |
| | ə |
| ɛ | ɔ |
| | a |

These vowels can be grouped into two classes :

/ɛ/ and /ɔ/ 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 /ɛ/ and /ɔ/ 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 /ə/ 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 /ə/ are found only in a limited number of words.

The description of these vowel phonemes with relevant examples follows

/i/ high front unrounded vowel.

| | | |
|----------|---------|-----------|
| /inənti/ | request | [inənti:] |
| /kiʈal/ | spark | [kiʈa:l] |

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

| | | |
|---------|-------------|----------|
| /goli/ | pill | [goli:] |
| /gaʈit/ | in the cart | [gaʈi:t] |
| /čic/ | tamarind | [či:c] |
| /it/ | span | [i:t] |

/e/ higher mid front unrounded vowel.

| | | |
|---------|---------------|----------|
| /eʈola/ | coiled object | [eʈola:] |
| /dena/ | loan | [dena:] |
| /peru/ | guava | [peru:] |

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

| | | |
|---------|---------------|----------|
| /təkte/ | wooden planks | [təkte:] |
| /ɖalge/ | big baskets | [ɖalge:] |
| /dev/ | God | [de:v] |
| /vel/ | time | [ve:l] |

/ə/ mid central unrounded vowel.

| | | |
|----------|--------------|-----------|
| /ənnə/ | food | [ənnə:] |
| /kəta/ | story | [kəta:] |
| /ghərat/ | in the house | [ghəra:t] |

It has an allophone [ə:] in the environment stated above :

| | | |
|---------|-------------------|----------|
| /ghər/ | house | [ghə:r] |
| /kokrə/ | name of a village | [kokrə:] |
| /borə/ | jujube fruit | [borə:] |
| /bagət/ | in the garden | [bagə:t] |

/a/ low central unrounded vowel.

| | | |
|---------|--|----------|
| /khalu/ | one playing on a musical instrument. | [khalu:] |
|---------|--|----------|

| | | |
|------------|-----------------|-------------|
| /gaḍi/ | cart | [gaɾi:] |
| /gotambil/ | a kind of drink | [gotambi:l] |

It has an allophone [a:], in the environment stated above :

| | | |
|---------|---------|----------|
| /kha/ | eat | [kha:] |
| /ag/ | fire | [a:g] |
| /ghar/ | kite | [gha:r] |
| /kuraḍ/ | hatchet | [kura:ɾ] |

/u/ high back rounded vowel.

| | | |
|----------|------------|-----------|
| /kutra/ | dog | [kutra:] |
| /guru/ | teacher | [guru:] |
| /ucki/ | belch | [ucki:] |
| /gulama/ | O dear one | [gulama:] |

It has an allophone [u:] in the environment stated above :

| | | |
|--------|--------|---------|
| /gut/ | thread | [gu:t] |
| /pu/ | pus | [pu:] |
| /pul/ | bridge | [pu:l] |
| /peru/ | guava | [peru:] |

/o/ higher mid back rounded vowel.

| | | |
|-----------|---------------|------------|
| /oṇḍa/ | log of wood | [oṇḍa:] |
| /kərdota/ | a waist-band | [kərdota:] |
| /kokila/ | female cuckoo | [kokila:] |

It has an allophone [o:] in the environment stated above :

| | | |
|---------|--------|----------|
| /ot/ | pour | [o:t] |
| /got/ | story | [go:t] |
| /jato/ | (I) go | [jato:] |
| /čikol/ | mud | [čiko:l] |

/ɛ / lower mid front unrounded vowel. Phonetically it is always long [ɛ:]

| | | |
|-------|-----------------|--------|
| /šct/ | field | [šɛ:t] |
| /pɛr/ | joint of finger | [pɛ:r] |
| /tɛl/ | oil | [tɛ:l] |
| /tɛs/ | tripping | [tɛ:s] |

| | | |
|-------|----------|--------|
| /kɛs/ | hair | [kɛ:s] |
| /kɛl/ | plantain | [kɛ:l] |

/ɔ/ lower mid back rounded vowel. Phonetically it is always long [ɔ:]

| | | |
|-------|--------|--------|
| /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

| | | | | | |
|---|---|---|---|---|---|
| p | t | ʈ | c | č | k |
| b | d | ɖ | j | ǰ | g |
| m | n | | | | ŋ |
| | s | | | š | |
| | l | r | | | |
| v | | | | y | h |

(ii) ASPIRATED CONSONANTS

| | | | | |
|----|----|----|----|----|
| ph | th | ʈh | ch | kh |
| bh | dh | ɖh | ǰh | 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 /ɳ/ does not occur initially, and /č/ and /ǰ/ do not occur finally. /čh/ and /ǰh/ are very rare. The contrast between /č/ and /c/ and that between /ǰ/ 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 [paŋna:]

/poli/ sweet cake [poli:]

| | | |
|----------|--------|-----------|
| /dopar/ | midday | [dopa:r] |
| /bhopla/ | gourd | [bhopla:] |
| /jhop/ | sleep | [jho:p] |

/t/ post-dental unaspirated voiceless stop.

| | | |
|---------|---------|----------|
| /taʈ/ | dish | [ta:t] |
| /təras/ | trouble | [təra:s] |
| /patal/ | sari | [pata:l] |
| /mati/ | earth | [mati:] |
| /bhat/ | paddy | [bha:t] |
| /lat/ | kick | [la:t] |

/ʈ/ a retroflex unaspirated voiceless stop.

| | | |
|---------|-------------------------|----------|
| /ʈali/ | clapping | [ʈali:] |
| /ʈopli/ | basket | [ʈopli:] |
| /pəʈa/ | line | [pəʈa:] |
| /vaʈa/ | ways | [vaʈa:] |
| /pat/ | wooden seat | [pa:t] |
| /maʈ/ | a kind of vegetable. | [ma:t] |

/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 | [kapni:] |
| /mendki/ | she goat | [mendki:] |
| /cak/ | wheel | [ca:k] |
| /tak/ | butter milk | [ta:k] |

/b/ bilabial unaspirated voiced stop.

| | | |
|---------|--------------|----------|
| /bil/ | hole | [bi:l] |
| /bor/ | jujube fruit | [bo:r] |
| /səbəd/ | word | [səbə:d] |
| /ʃib/ | tongue | [ʃi:b] |
| /rab/ | manure | [ra:b] |

/d/ post-dental unaspirated voiced stop.

| | | |
|----------|-----------------|-----------|
| /dev/ | god | [de:v] |
| /dud/ | milk | [du:d] |
| /budvar | wednesday | [budva:r] |
| /bhadvə/ | name of a month | [bhadvə:] |
| /hələd/ | turmeric | [hələ:d] |

/ɖ/ retroflex unaspirated voiced stop.

| | | |
|---------|------------|----------|
| /ɖala/ | big basket | [ɖala:] |
| /ɖukər/ | pig | [ɖukə:r] |
| /daɖi/ | beard | [daɖi:] |
| /gadɖa/ | ass | [gadɖa:] |
| /dægəɖ/ | stone | [dægə:r] |
| /haɖ/ | bone | [ha:r] |

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

/j/ dental unaspirated voiced affricate.

| | | |
|---------|-----------|----------|
| /jəmin/ | ground | [jəmi:n] |
| /jokaɖ/ | yoke | [joka:r] |
| /gujar/ | merchant | [guja:r] |
| /gaj/ | a measure | [ga:j] |
| /aj/ | to-day | [a:j] |

/ʃ/ palatal unaspirated voiced affricate.

| | | |
|---------|------------|----------|
| /ʃib/ | tongue | [ʃi:b] |
| /bhəʃi/ | vegetables | [bhəʃi:] |
| /maʃi/ | my (f.) | [maʃi:] |

It does not occur finally. It contrasts with /j/ only before /ə/ and /a/ and that also in a few loan words from Sanskrit, Persian, etc.,

| | | |
|------------|---------------------|--|
| /aʃab/ | wonder | |
| /kabʃa/ | underwear | |
| /koʃagiri/ | a festival | |
| /bhəʃən/ | religious preaching | |

/g/ velar unaspirated voiced stop.

| | | |
|----------|----------|-----------|
| /gal/ | cheek | [ga:l] |
| /goʃi/ | pebble | [goʃi:] |
| /doŋgər/ | mountain | [doŋgə:r] |
| /daɡ/ | stain | [da:g] |
| /rag/ | anger | [ra:g] |

/m/ bilabial voiced nasal.

| | | |
|---------|---------|----------|
| /mata/ | head | [mata:] |
| /man/ | neck | [ma:n] |
| /saman/ | luggage | [sama:n] |
| /bamən/ | Brahmin | [bamə:n] |
| /kam/ | work | [ka:m] |

/n/ alveolar voiced nasal.

| | | |
|----------|--------|-----------|
| /nak/ | nose | [na:k] |
| /naŋgər/ | plough | [naŋgə:r] |
| /loni/ | butter | [loni:] |
| /pani/ | water | [pani:] |
| /man/ | neck | [ma:n] |
| /ran/ | forest | [ra:n] |

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

| | | |
|-----------|-------------------|------------|
| /uŋda/ | a ball of flour | [uŋda:] |
| /leŋdi/ | dung of sheep | [leŋdi:] |
| /kəŋθala/ | feeling of boring | [kəŋθala:] |

/ŋ/ velar voiced nasal.

| | | |
|---------|--------|----------|
| /aŋʃa/ | thumb | [aŋʃa:] |
| /aŋli/ | finger | [aŋli:] |
| /əŋ/ | body | [ə:ŋ] |
| /pələŋ/ | cot | [pələ:ŋ] |

/s/ alveolar voiceless fricative.

| | | |
|----------|-----------------------------|-----------|
| /səkrat/ | festival on 14th of Jan. | [səkra:t] |
| /sal/ | bark | [sa:l] |
| /səsa/ | rabbit | [səsa:] |
| /mas/ | flesh | [ma:s] |
| /manus/ | man | [manu:s] |
| /ləsun/ | garlic | [ləsu:n] |

/š/ palatal voiceless fricative.

| | | |
|---------|------------------|----------|
| /miši/ | moustache | [miši:] |
| /mavši/ | maternal aunt | [mauši:] |
| /šipli/ | winnowing basket | [šipli:] |
| /šanti/ | peace | [šanti:] |
| /əvkaš/ | time, leasure | [əvka:š] |

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

/l/ dental voiced lateral.

| | | |
|---------|---------|----------|
| /lat/ | kick | [la:t] |
| /lal/ | red | [la:l] |
| /veli/ | creeper | [veli:] |
| /khali/ | down | [khali:] |

/r/ post-dental or alveolar voiced trill.

| | | |
|----------|----------|-----------|
| /rat/ | night | [ra:t] |
| /mar/ | beating | [ma:r] |
| /phərši/ | pavement | [phərši:] |
| /dhar/ | edge | [dha:r] |

/v/ labio-dental voiced fricative.

| | | |
|---------|---------------|----------|
| /vara/ | wind | [vara:] |
| /vilaj/ | remedy | [vila:j] |
| /mevni/ | wife's sister | [mevni:] |
| /həva/ | air | [həva:] |
| /gav/ | village | [ga:v] |

/y/ palatal frictionless continuant voiced.

| | | |
|---------|---------------|----------|
| /yetal/ | ghost | [yeta:l] |
| /yeni/ | braid of hair | [yeni:] |

| | | |
|---|-----------------------------|-------------|
| /rəyət/ | subjects | [rəyə:t] |
| /mayti/ | information | [mayti:] |
| /bəy/ | mother | [bə:y] |
| /h/ voiced glottal fricative [h]. | | |
| /həva/ | air | [həva:] |
| /hat/ | hand | [ha:t] |
| /məhaḍi/ | a variety of rice | [məha:ri] |
| /pəhari/ | crow bar | [pəhari:] |
| /ph/ bilabial voiceless aspirated stop. | | |
| /phəl/ | fruit | [phə:l] |
| /phul/ | flower | [phu:l] |
| /sitaphəl/ | kind of fruit | [sitaphə:l] |
| /th/ dental voiceless aspirated stop. | | |
| /thuki/ | spitting | [thuki:] |
| /thoḍa/ | little | [thoḍa:] |
| /ṭh/ retroflex voiceless aspirated stop. | | |
| /ṭhəska/ | difficulty in swallowing | [ṭhəska:] |
| /ṭhes/ | tripping | [ṭhe:s] |
| /kənṭhala/ | feeling of boring | [kənṭhala:] |
| /čh/ palatal voiceless aspirated affricate. | | |
| /vičča/ | desire, will | [vičča:] |
| /kh/ velar voiceless aspirated stop. | | |
| /khanda/ | shoulder | [khanda:] |
| /khel/ | game | [khe:l] |
| /bh/ bilabial voiced aspirated stop. | | |
| /bhopla/ | gourd | [bhopla:] |
| /bhat/ | paddy | [bha:t] |
| /dh/ dental voiced aspirated stop. | | |
| /dhar/ | edge | [dha:r] |
| /dhotir/ | lower garment | [dhoti:r] |
| /ḍh/ retroflex voiced aspirated stop. | | |
| /ḍhək/ | cloud | [ḍhə:k] |
| /ḍhapa/ | branch | [ḍhapa:] |

| | | |
|-----------|---|------------|
| /jh/ | dental voiced aspirated affricate. | |
| /jhad/ | tree | [jha:r] |
| /jhop/ | sleep | [jho:p] |
| /ʃh/ | palatal voiced aspirated affricate. | |
| /ʃhepola/ | swing | [ʃhepola:] |
| /gh/ | velar voiced aspirated stop. | |
| /ghaṭ/ | bell | [gha:t] |
| /ghar/ | kite | [gha:r] |
| /ghagər/ | water pot | [ghagə:r] |
| /mh/ | bilabial voiced aspirated nasal. | |
| /mhay/ | a month | [mha:y] |
| mhəṇna/ | saying | [mhəṇna:] |
| /nh/ | dental voiced aspirated nasal. | |
| /nhəvra/ | husband | [nhəvra:] |
| /nhavi/ | barber | [nhavi:] |
| /nhan/ | small | [nha:n] |
| /lh/ | alveolar aspirated voiced lateral. | |
| /kolha/ | jackal | [kolha:] |
| /lhan/ | small | [lha:n] |
| /lhəvar/ | blacksmith | [lhəva:r] |
| /vh/ | labiodental voiced aspirated fricative. | |
| /vhəḍi/ | boat | [vhəḍi:] |
| /vhəli/ | a festival (Holi) | [vhəli:] |
| /rh/ | voiced alveolar aspirated trill. | |
| /rhayla/ | remained | [rhayla.] |

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/ /jeun/ 'having eaten', /gheun/ 'having taken'.
 /neu nəka/ '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 phonemesized 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 |
| pq | /kəpqa/ | cloth |
| pn | /kapni/ | reaping |
| py | /bapya/ | grown-up man |
| pr | /kopra/ | elbow |
| pl | /cəpli/ | footwear |

with /t/

| | | |
|----|------------|-------------------------|
| tt | /səttər/ | seventy |
| tk | /katkəri/ | tribesman |
| tq | /katqi/ | 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 /t̪/

| | | |
|------|-------------|-----------------|
| t̪t̪ | /pətt̪i/ | a ruler |
| t̪k | /phətt̪ka/ | blow |
| t̪j | /bhətt̪ji/ | priest |
| t̪n | /uʈna/ | fragrant powder |
| tr | /poʈri/ | calf of the leg |
| t̪v | /aʈvən/ | remembrance |
| t̪s | /ghəʈsərup/ | diphtheria |
| t̪y | /gəʈəʈyani/ | due to noise |
| t̪b | /muʈbər/ | handful |
| t̪l | /bheʈla/ | met |

with /c/

| | | |
|----|---------|-----------------------------------|
| ck | /ucki/ | belch |
| cr | /bucra/ | braid of hair made into a knot |
| cl | /macli/ | wooden platform |

with /k/

| | | |
|----|-----------|----------------------------|
| kk | /akkaḍ/ | name of a month |
| kt | /ukti/ | advice |
| kḍ | /pakḍi/ | a variety of rice |
| kṭ | /dhukṭan/ | by the mist |
| kd | /ekdəm/ | at once |
| kn | /dhaḱni/ | lid |
| kr | /kokrə/ | name of a village |
| kl | /khokla/ | cough |
| kš | /pəḱši/ | 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 | /kəbjə/ | underwear |
| bḍ | /čibḍači/ | of the cucumber |
| bl | /ṭeblavər/ | on the table |

with /d/

| | | |
|----|----------|-------------------------|
| dg | /həḍga/ | name of a constellation |
| dr | /gədra/ | kind of a tube |
| dl | /kudla/ | spade |
| dv | /budvar/ | wednesday |
| dš | /badša/ | king |
| dd | /gəḍḍa/ | ass |

with /d/

| | | |
|----|-----------|----------------|
| ḍḍ | /kuḍḍu/ | kind of grass |
| ḍk | /reḍku/ | young buffalo |
| ḍy | /khəḍya/ | tiger |
| ḍl | /kaḍla/ | bitter gourd |
| ḍv | /uḍvi/ | heap of hay |
| ḍs | /keḍsuni/ | broom |
| ḍś | /ghəḍśi/ | iron smith |
| ḍn | /puḍnə/ | from the front |

with /j/

| | | |
|----|----------|------|
| jl | /khujli/ | itch |
|----|----------|------|

with /j̃/

| | | |
|----|------------|--------------|
| jk | /gəjkəran/ | kind of itch |
| jg | /aĳgər/ | boa |

with /m/

| | | |
|----|-----------|--------------|
| mk | /cumka/ | bunch |
| mj | /səmjət/ | knowing |
| mṭ | /amṭi/ | curry |
| mḍ | /komḍa/ | cock |
| mn | /jəmni/ | lands |
| ml | /kimli/ | rotten straw |
| mv | /somvar/ | monday |
| ms | /khumsət/ | pricking |
| mt | /gəmtit/ | in jest |
| mg | /kamgar/ | worker |
| mč | /tumča/ | your |

with /n/

| | | |
|-----|-----------|-------------------------|
| nn | /ənnə/ | food |
| nk | /kankili/ | the pin of a cart-wheel |
| ng | /kənga/ | big basket for grain |
| nč | /tyanči/ | their |
| njh | /jhunjh/ | to have a close fight |
| nd | /kanda/ | onion |
| nḍ | /əḍukli/ | testicle |
| nṭh | /kəṭhala/ | feeling of boredom |

| | | |
|-----|-------------|-------------------|
| nb | /ənbəv/ | experience |
| nbh | /mənbhər/ | one mound |
| nv | /konvasa/ | corner beam |
| ny | /kənya/ | broken rice |
| np | /gənpəti/ | the deity Ganesha |
| nš | /yeunšan/ | having come |
| ngh | /ghunghuna/ | an insect |
| nv | /janvar/ | animal |
| nl | /mhənla/ | said |

with /ŋ/

| | | |
|-----|------------|------------------|
| ŋg | /əŋgatla/ | shirt |
| ŋgh | /ghuŋghur/ | small bell |
| ŋđ | /ləŋđi/ | lame (f.) |
| ŋt | /aŋta/ | thumb |
| ŋn | /luŋni/ | part of a plough |
| ŋr | /naŋrun/ | having ploughed |
| ŋl | /aŋli/ | finger |
| ŋš | /məŋšir/ | name of a month |

with /s/

| | | |
|----|-----------|--------------------------|
| sk | /t̪həska/ | difficulty in swallowing |
| s̪ | /kast̪i/ | tucked part of the dhoti |
| st | /pustək/ | book |
| sr | /vasru/ | calf |
| sl | /masli/ | fish |
| sn | /phasni/ | hook |
| sv | /sisvi/ | kind of wood |

with /š/

| | | |
|----|----------|---------|
| št | /gošt̪i/ | stories |
| šv | /pišvi/ | bag |

with /l/

| | | |
|----|-----------|-------------------------|
| lk | /asəlka/ | name of a constellation |
| lc | /kavilca/ | a kind of utensil |
| lg | /d̪alga/ | a big basket |
| lt | /ul̪ti/ | vomitting |

| | | |
|----------|------------------------|--------------------------|
| lt | /cultə/ | uncle |
| ll | /gopallok/ /khəlli/ | cowherds ate |
| ln | /məlni/ | harvesting |
| lp | /təlpə/ | spreading of grass. |
| lb | /ʃilbi/ | a sweet preparation |
| lj | /talʃib/ | uvula |
| ly | /gudgulyə/ | tickling |
| lv | /kalvən/ | curry |
| lt | /khalti/ | down, below |
| with /v/ | | |
| vk | /əvkaʃ/ | leisure |
| vč | /bavči/ | cluster bean |
| vʧ | /kəvʧi/ | skull |
| vɖ | /civɖə/ | a preparation of rice |
| vt | /səbovʧi/ | 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/ | | |
| rk | /sirkuti/ /sarkə/ | fold of the skin like |
| rg | /gharga/ | kind of sweet |
| rč | /mirči/ | chilly |
| rʃ | /ərʃi/ | request |
| rt | /kartik/ | name of a month |
| rd | /kərdəʧə/ | waist-band |
| rɖ | /hirɖə/ | a kind of nut |
| rm | /nagərmotə/ | kind of plant |
| rn | /kurnacə/ | of the field |
| rs | /phursa/ | kind of snake |
| rš | /phərši/ | slab of stone |
| ry | /ɖirya/ | young sprouts |
| rb | /khərbuja/ | water melon |
| rv | /kərvəndi/ | kind of berry |
| rl | /səmorlə/ | one in front |

with /y/

| | | |
|-----|--------------|-------------------|
| yc | /dyayca/ | to be given |
| yt | /məytəri/ | friendship |
| yn | /məyna/ | month |
| yj | /payje/ | wanted |
| yṭ | /nayṭa/ | ring-worm |
| yr | /ayran/ | forest |
| yl | /payli/ | a measure of corn |
| yk | /bayka/ | women |
| ybh | /ghələybħər/ | full of basket |
| ys | /kapaysatnə/ | for cutting |
| | /ghetlays/ | 'you have taken' |
| yš | /vəyši/ (f) | little |

The following are the medial clusters of three consonants.

All of them have /y/ as their last number:

| | | |
|-----|-------------|-----------------------|
| tny | /putnya/ | nieces |
| sny | /phasnya/ | wounds |
| ply | /cəplya/ | sandals |
| ndy | /bhendya/ | lady's fingers |
| rvy | /survyā/ | sun |
| tky | /itkyat/ | just then |
| sry | /tisryan/ | for the third time |
| ky | /uktyat/ | in speech |
| ngy | /kəngyat/ | in the corn bin |
| pdy | /kəpdyaca/ | of the cloth |
| mbr | /kəmbbrət/ | in the waist |
| ṅny | /kərəṅnya/ | little fingers |
| tḍy | /katḍya/ | skins |
| mly | /kamlyavər/ | on the blanket |
| mṭy | /cimṭyat/ | in the tongs |
| mky | /cumkyani/ | in groups |
| mny | /cimnya/ | sparrows |
| sky | /ṭhəskyan/ | with a belch |
| lgy | /ḍalgya/ | big baskets |
| mby | /tambya/ | water pot (of copper) |
| ndl | /tandlaca/ | of rice |

| | | |
|------|--------------|---------------------|
| mbt | /tambtaca/ | of the coppersmith |
| kdy | /pakdya/ | kind of grass |
| pdy | /papdya/ | kind of preparation |
| njr | /pinjra/ | cage |
| sny | /phasnya/ | wounds |
| kny | /phuknya/ | blowing tubes |
| ndy | /bundyavər/ | on the trunk |
| ndhy | /səndhyakal/ | evening |
| dky | /mədkyat/ | in the jar |
| tty | /pəttya/ | rulers |
| cky | /uckya/ | belches |
| bjy | /kəbjyat/ | in possession |
| dly | /kudlyan/ | by the pick axe |
| tly | /ghetlyaca/ | taken |
| vdy | /evdyat/ | at that time |
| tly | /bhetlyya/ | having met |
| yly | /rhaylyya/ | remaining |
| yty | /aytvar/ | sunday |

Medial clusters with four consonants:

| | | |
|------|------------|-------------|
| mbdy | /tambdya/ | 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 | /arəmb/ | beginning |
| nc | /pənc/ | 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-ṭo-la 'coil of a serpent'.
- (ii) Syllables with two phonemes:
 CV: go-li 'pill', kha 'eat'
 VC: it 'span' ən-nə 'food', ag 'fire'
- (iii) Syllables with three phonemes:
 CVC: ki-tal, 'spark of fire', čic 'tamarind'
 vel 'time', tel 'oil'
 VCC: ayt-var 'sunday'
 CCV: lhə-var 'iron smith', ko-lha 'jackal'.
 nha-vi 'barber'
- (iv) Syllables with four phonemes:
 CVCC: menḍ-ki 'she goat', pənc 'village tribunal'
 CCVC: nhan 'small', nhəv-ra 'husband'
 khyal 'care', prem 'love'
- (v) Syllables with five phonemes:
 CCVCC: driṣṭ '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 /ghər/ house.
2. Compound noun /payvat/ a track.
3. Noun+plural /kuraḍi/ axes.
4. Noun+oblique+case suffix /abalat/ in the sky.
5. Noun+oblique+case (Gen)+post-position /kokrya-
ča pət/upto Kokre.
6. Noun+oblique+post-position /payakhali/ under
the foot.

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 :

| Gender Class. | Endings. | Allomorph of the plural morpheme. |
|---------------|--------------------------------|-----------------------------------|
| Masculine | a | e ~ ə |
| | i, u, consonant | ϕ |
| Feminine | Consonants r, n, t, d, y, c | i |
| | Other consonants | a |
| | i, u | a |
| | a | ϕ |
| Neuter | Consonant | a |
| | a | i |

A more detailed statement of the formation of the plural of Kuṇabi nouns is given below.

Masculine Nouns:

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

| Sg. | | Pl. |
|-------|---------------|-------------|
| ila | sickle | ile~ilə |
| goṭa | stone | goṭe~goṭə |
| ḍola | eye | ḍole~ḍolə |
| kəna | axel | kəne~kənə |
| cəna | gram | cəne~cənə |
| pinḍa | bundle of hay | pinḍe~pinḍə |

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

GROUP 2—The plural allomorph is zero.

(i)

| Sg. | | Pl. |
|--------|------------|--------|
| aḷgər | boa | aḷgər |
| ənbəv | experience | ənbəv |
| ənərəs | pineapple | ənərəs |
| həran | deer | həran |
| yetal | ghost | yetal |
| kapnar | reaper | kapnar |

(ii) ending in /i/

| | | |
|---------|-----------|---------|
| kunbi | farmer | kunbi |
| gəvəṇḍi | mason | gəvəṇḍi |
| dhobi | washerman | dhobi |
| nhavi | barber | nhavi |
| pəkṣi | bird | pəkṣi |
| katkari | tribesman | katkari |

(iii) ending in /u/

| | | |
|------|------------|------|
| istū | fire | istū |
| natū | grandson | natū |
| perū | guava | perū |
| laḍū | sweet ball | laḍū |

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. | | Pl. |
|--------|-------------|--------|
| kəpər | pot sherd | kəpəri |
| ghagər | water pot | ghagri |
| tur | a cereal | turi |
| dhar | edge | dhari |
| bor | jujube tree | bori |

(ii)

| | | |
|--------|-------------|---------|
| aṭvən | remembrance | aṭvəni |
| keḍsun | broom | keḍsuni |
| jəmin | land | jəmni |
| pəyrən | shirt | pəyrəni |

(iii)

| | | |
|------|-------|-------|
| ghaṭ | bell | ghaṭi |
| muṭ | fist | muṭi |
| goṣṭ | story | goṣṭi |
| goṭ | story | goṭi |

(iv)

| | | |
|---------|------------------|----------|
| kuraḍ | axe | kuraḍi |
| ghorpəḍ | a kind of lizard | ghorpəḍi |
| phoḍ | a piece | phoḍi |

(v)

| | | |
|-----|-----|------|
| gay | cow | gayi |
|-----|-----|------|

(vi)

| | | |
|----------|-----------------|-----------|
| cul | oven | culi |
| gotambil | a kind of drink | gotambili |

(vii)

| Sg. | | Pl. |
|--------|----------------|----------|
| gəmət | fun | gəm̄ti |
| kərvət | saw | kərvət̄i |
| it | span | it̄i |
| nat | grand daughter | nati |
| palət | watch | palti |
| pərat | a big dish | pərat̄i |

(viii)

| | | |
|-----|------|------|
| coc | beak | coči |
|-----|------|------|

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

| Sg. | | Pl. |
|------|----------|-------|
| iṭ | brick | iṭa |
| jhōp | sleep | jhōpa |
| čic | tamarind | čica |
| ḷib | tongue | ḷiba |
| baj | cot | baja |
| khaṭ | cot | khaṭa |
| man | neck | mana |
| kak | armpit | kaka |
| khōṭ | heel | khōṭa |

GROUP 3—Nouns ending in /i/ or /u/ take the plural allomorph /a/

| Sg. | | Pl. |
|--------|---------------|---------|
| ukti | saying | uktya |
| ucki | belch | uckya |
| kapni | reaping | kapnya |
| kolmi | kind of fish | kolmya |
| khonḍi | part of neck | khonḍya |
| kholi | room | kholya |
| komḍi | hen | komḍya |
| kəvṭi | skull | kəvṭya |
| gaḍi | cart | gaḍya |
| pitli | brass dish | pitlyā |
| jəlu | leech | jəlvā |
| sasu | mother-in-law | sasvā |

GROUP 4—Nouns ending in /a/ take zero allomorph of the plural.

| Sg. | | Pl. |
|---------|---------------|---------|
| aša | desire | aša |
| kəta | tale | kəta |
| jaga | place | jaga |
| čita | pyre | čita |
| punnima | full-moon-day | punnima |

Neuter Nouns:

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

| Sg. | | Pl. |
|---------|-------------------|---------|
| kiṭal | spark | kiṭala |
| kəpal | forehead | kəpala |
| kopar | elbow | kopra |
| gəvat | grass | gəvta |
| gidaḍ | vulture | gidaḍa |
| pər | joint of a finger | pera |
| pan | leaf | pana |
| dhotir | lower garment | dhotra |
| toran | kind of fruit | torna |
| jənavər | animal | jənavra |
| phul | flower | phula |
| bəṭ | finger | boṭa |

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

| Sg. | | Pl. |
|----------|-----------------|----------|
| khərbuja | a kind of fruit | khərbuḷi |
| ghoṇḍa | blanket | ghoṇḍi |
| ḍoka | head | ḍoki |
| ḍocka | head | ḍocki |
| təvsa | cucumber | təvši |
| mata | head | mati |
| lugḍa | cloth | lugḍi |
| širala | ribbed gourd | širali |

In the nominal forms of Kuṇabi, 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 :

| Noun Class. | Oblique Sg. | Oblique pl. | |
|-------------|----------------|---------------------------------|-------------------------|
| | | before Loc. Dat. and Ins. | before Gen. and Abl. |
| Mas. I | ya | ya | yan |
| Mas. II | a | a | an |
| Fem. I | i | i | in |
| Fem. II | e~ə | a | an |
| Fem. III | ϕ | a | an |
| Fem. IV | e~ə | ϕ | n |
| Neut. I | a | a | an |
| Neut. II | ya | ya | yan |

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

| | | |
|--------|--------|---------------------|
| aṅṭa | thumb | aṅṭya-aṅṭya(n)- |
| aṭəvḍa | week | aṭəvḍya-aṭəvḍya(n)- |
| amba | mango | ambya-ambya(n)- |
| unala | summer | unalya-unalya(n)- |
| oḍa | stream | oḍya-oḍya(n)- |
| kəna | axle | kənya-kənya(n)- |
| kavla | crow | kavlya-kavlya(n)- |
| komḍa | cock | komḍya-komḍya(n)- |
| kola | fox | kolya-kolya(n)- |
| khəḍa | pebble | khəḍya-khəḍya(n)- |
| culta | uncle | cultya-cultya(n)- |
| pinjra | cage | pinjrya-pinjrya(n)- |
| mulga | son | mulgya-mulgya(n)- |
| sapla | trap | saplya-saplya(n)- |

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

| | | |
|-------|----------------|-----------------|
| ajoba | grand-father | ajoba-ajoba(n)- |
| kaka | uncle | kaka-kaka(n)- |
| mama | maternal uncle | mama-mama(n)- |

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

| | | |
|--------|-----------|-------------------|
| tambya | water pot | tambya-tambya(n)- |
| putnya | nephew | putnya-putnya(n)- |

Masculine—GROUP II:

| | | |
|--------|----------|-------------------|
| kunbi | farmer | kunbya-kunbya(n)- |
| pəkši | bird | pəkšya-pəkšya(n)- |
| natu | grandson | natva-natva(n)- |
| kan | ear | kana-kana(n)- |
| kes | hair | kesa-kesa(n)- |
| gav | village | gava-gava(n)- |
| ḍukər | pig | ḍukra-ḍukra(n)- |
| ḍoṅgər | mountain | ḍoṅgra-ḍoṅgra(n)- |
| dis | day | disa-disa(n)- |
| pay | foot | paya-paya(n)- |
| pəṭ | belley | poṭa-poṭa(n)- |
| bokəḍ | goat | bokḍa-bokḍa(n)- |
| vag | tiger | vaga-vaga(n)- |

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

| | | |
|-------|---------------|--------|
| istu | fire | istu- |
| laḍu | sweet ball | laḍu- |
| kudḍu | kind of grass | kudḍu- |
| asu | tear | asu- |
| guru | teacher | guru- |
| natu | grandson | natu- |

Feminine—GROUP I:

(i)

| | | |
|--------|-------------|---------|
| kəpar | stone | kəpari- |
| ghagər | water pot | ghagri- |
| tur | a cereal | turi- |
| bor | jujube tree | bori- |

Exception

| | | |
|------|------|--------------|
| dhar | edge | dharə-dhare- |
|------|------|--------------|

(ii)

| | | |
|--------|-------------|----------|
| aṭvən | remembrance | aṭvəni- |
| keḍsun | broom | keḍsuni- |
| jəmin | land | jəmni- |
| pəyrən | shirt | pəyrəni- |

(iii)

| | | |
|------|-------|--------|
| ghaṭ | bell | ghati- |
| muṭ | fist | muṭi- |
| goṣṭ | story | goṣṭi- |

(iv)

| | | |
|---------|---------------------|-----------|
| kuraḍ | axe | kuraḍi- |
| ghorpəḍ | a kind of lizard | ghorpəḍi- |

(v)

| | | |
|-----|--------|------|
| gay | cow | gai- |
| ay | mother | ai- |

(vi)

| | | |
|-----|------|-------|
| cul | oven | culi- |
|-----|------|-------|

(vii)

| | | |
|----------|----------------------|-----------|
| gəmət | fun | gəmti- |
| it | span | iti- |
| nat | grand daughter | nati- |
| bhutavəl | a group of ghosts | bhutavli- |

(viii)

| | | |
|-----|------|-------|
| coc | beak | coči- |
|-----|------|-------|

Feminine—GROUP II.

| | | |
|------|--------|--------------|
| iṭ | brick | iṭə-iṭa- |
| jhop | sleep | jhope-jhopa- |
| ḷib | tongue | ḷibe-ḷiba- |
| kəl | pain | kəle-kəla- |
| khat | cot | khaṭe-khaṭa- |
| kak | armpit | kake-kaka- |
| man | neck | manə-mana- |
| khəṭ | heel | khote-khota- |

Feminine—GROUP III:

| | | |
|-------|---------|---------------|
| ukti | plan | ukti-uktya- |
| ucki | belch | ucki-uckya- |
| kapni | reaping | kapni-kapnya- |

| | | |
|--------|---------------|-----------------|
| kolmi | kind of fish | kolmi-kolmya- |
| khonḍi | part of neck | khonḍi-khonḍya- |
| jəlu | leech | jəlu-jəlvə- |
| sasu | mother-in-law | sasu-sasva- |

Feminine—GROUP IV:

| | | |
|---------|---------------|------------------|
| aša | desire | aše- |
| kəta | story | kəte-kəta- |
| čita | pyre | čite-čita- |
| punnima | full-moon-day | punnime-punnima- |

Neuter—GROUP I:

| | | |
|--------|-----------------|---------|
| kiṭal | spark | kiṭala- |
| kəpal | forehead | kəpala- |
| kopar | elbow | kopra- |
| gəvat | grass | gəvta- |
| gidaḍ | vulture | gidaḍa- |
| pər | joint of finger | pəra- |
| pan | leaf | pana- |
| dhotir | lower garment | dhotra- |
| boṭ | finger | boṭa- |

Neuter—GROUP II:

| | | |
|----------|-----------------|-----------|
| khərbuja | a kind of fruit | khərbuja- |
| ghoṇḍa | blanket | ghoṇḍya- |
| ḍoka | head | ḍokya- |
| lugḍa | sari | lugḍya- |
| širala | ribbed gourd | širalya- |

For Kuṇabi 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.

| Nom. Acc. | Unmarked | Subj. and Obj. |
|-----------|-----------|-----------------|
| Inst. | n ~ ni | agent, means |
| Dat. | la ~ na | indirect object |
| Abl. | tun ~ tnə | 'from' |
| Gen. | č ~ c | 'of' |
| Loc. | t ~ i | 'in, on' |
| Voc. | φ ~ no | address. |

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 ~ ċi ~ 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, ex. ghəri, 'in the house' divaši '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 ghərat 'in the house', ghəri 'in or to the house', divəsət 'in the day time' divaši 'on a particular day'.

The allomorphs of the other cases occur one in the singular and the other in the plural. Thus /n/, /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 | |
| goṭi | pebble | goṭin, goṭini | |
| dis | day | disan, disani | |
| tənd | mouth | təndan, təndani | |
| čimṭa | tongs | čimṭyan, čimṭyani | |
| rag | anger | ragani | |
| kəl | pain | kələni, kəlani | |
| dhakni | lid | dhaknin, dhaknini | |

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

| | | | |
|-------|--------|----------|----------|
| aṅṭa | thumb | aṅṭyala | aṅṭyana |
| ai | mother | aila | ayana |
| əjgər | boa | əjgərala | əjgərana |

| | | | |
|--------|---------|----------|----------|
| kəv̄ti | skull | kəv̄tila | kəv̄tina |
| ičar | thought | ičarala | ičarana |
| khut̄ | peg | khut̄ala | khut̄ana |

Ablative :

| | | |
|-----|---------|---------------------|
| gav | village | gavatun ~ gavatnə |
| muḡ | beans | muḡgatun ~ muḡgatnə |
| ran | forest | ranatun ~ ranatnə |

Genitive :

| | | | |
|--------|----------------|-----------|-----------|
| kan | ear | kanaca | kananca |
| goli | bullet | golica | golinca |
| čic | tamarind | čicaca | čicanca |
| čela | pupil | čelyaca | čelyanca |
| bəkra | ram | bəkryaca | bəkryanca |
| kumbar | potter | kumbaraca | |
| kurađi | axe | kuradica | |
| agoṭ | start of rains | agoṭca | |

Locative :

| | | |
|---------|---------|-----------|
| aṭəv̄ḍa | week | aṭəv̄ḍyat |
| akkaḍ | a month | akkaḍat |
| abal | sky | abalat |
| am̄ti | soup | am̄tit |
| ašin | a month | ašināt |
| uḷeḍ | light | uḷeḍat |
| cul | oven | culit |

Post-positions :

The following post-positions occur after the Oblique or after the Genitive case:—

| | |
|-------------|-------------|
| at | in |
| atun | from inside |
| kəḍə ~ kəḍe | towards |
| kərta | for |
| khali | below |
| jəvəl | near |
| nəntər | after |

| | |
|-----------------|------------|
| pət | upto, till |
| pasnə | from |
| mədə~mədi~məndi | in |
| bhər | full of |
| magnə | after |

vər~vərti~vərnə~vəynə above, from above.

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

(i) Oblique followed by more than one suffix

| | | | |
|--------|-----------|------------|--------------|
| mul | child | mulančan | Gen. + Inst. |
| ghagər | water pot | ghagričat | Gen. + Loc. |
| jhəd | tree | jhadačatnə | Gen. + Abl. |
| lek | boy | lekačano | Gen. + Voc. |

(ii) Oblique followed by a post-position

| | | |
|-------|-------------------|-------------|
| əjg | body | əjgavər |
| əyran | open ground | əyranaməndi |
| kupan | fence | kupanavəynə |
| kokrə | name of a village | kokryapavət |
| gađi | cart | gađikəqə |
| gav | village | gavamədi |
| gav | village | gavajəvəl |
| dis | day | disanəntər |
| pay | foot | payakhali |

(iii) Oblique followed by a case-marker and a post-position

| | | |
|-------|-------------------|--------------|
| kokrə | name of a village | kokryačapət |
| đoka | head | đokyačakhali |

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- |
| gəla | neck | gələ | gəlya- |
| ghođa | horse | ghođe | ghođya- |

| | | | |
|------|---------|------|--------|
| ḍoka | head | ḍoki | ḍokya- |
| reḍa | buffalo | reḍe | reḍya- |
| mata | head | mati | matya- |

(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.

| | | |
|---------|--------------|-----------|
| nədi | river | nədyā |
| kəvti | skull | kəvṭyā |
| səli | bar | səlyā |
| šetkəri | farmer | šetkəryā- |
| nhavi | barber | nhavyā- |
| šipli | small basket | šipliyā |
| ḍiri | sprout | ḍiryā |
| natu | grandson | natvā- |
| kaju | cashew nut | kajvā- |
| peru | guava | pervā- |

Exception:

| | | |
|------|------|---------|
| baju | side | bajuvā- |
|------|------|---------|

(iii) If the nominal stem has the syllabic pattern $C_1V_1C_2V_2C_3$ it loses its V_2 before a suffix beginning with a vowel.

| | | |
|--------|-----------------|---------|
| jəmin | land | jəmnī- |
| ḍikul | clod of earth | ḍiklā- |
| pavus | rain | pavsa- |
| manus | man | mansa- |
| dhotir | lower garment | dhotra- |
| ḍhopar | knee | ḍhopra- |
| khapar | potsherd | khapra- |
| gəvat | grass | gəvta- |
| gəmət | fun | gəmti- |
| ghagər | water pot | ghagri- |
| čikol | mud | čiklā- |
| ḍoŋgər | mountain | ḍoŋgra- |
| toran | a kind of fruit | torna- |
| tarik | date | tarkə- |
| dəgəḍ | stone | dəgḍā- |
| devul | temple | devlā- |

| | | |
|--------|----------------|---------|
| dhukət | smoke | dhukta- |
| nokər | servant | nokra- |
| parəd | prey | pardi- |
| punəv | fullmoon day | punve- |
| purus | man | pursa- |
| beḍuk | frog | bedka- |
| babəl | a kind of tree | babli- |
| rəgat | blood | rəgta- |
| ləgən | marriage | ləgna- |
| ləsun | garlic | ləsna- |

The following exceptions may be noted

| | | |
|-------|--------------|---------|
| mirug | rainy season | miruga- |
| bokəḍ | goat | bokəḍa- |
| divəs | day | divəsa- |

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

| | | |
|------|-----------------|---------|
| pət | belley | poṭala |
| pər | child | porana |
| khət | heel | khəṭela |
| pər | joint of finger | perani |
| təl | oil | telat |
| kəl | plantain | keli |
| bət | finger | boṭan |
| šet | field | šetat |

(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 /š/ or /č/, and the /y/ disappears :

| | | |
|--------|-----------------|---------|
| coc | beak | coči |
| mhəys | buffalo | mhəši |
| masa | fish | maše |
| təvsa | cucumber | təvši |
| usa | pillow | ušala |
| pəysa | money | pəyšači |
| bhaca | nephew | bhačala |
| phursa | a kind of snake | phurša- |
| səsa | hare | səšaca |
| kulca | folded hand | kulča- |
| vasa | beam | vašaca |

(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.

| | | |
|--------|----------|---------|
| khāḍik | butcher | khāḍka- |
| takəd | strength | taktin |
| rəgat | blood | rəktaca |

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

| | | |
|---------|-----------|----------|
| səravən | a month | səravnat |
| šejarin | neighbour | šejarnin |
| jənavər | animal | jənavrat |

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:

| | Sg. | Pl. | |
|----|-------|--------|---------|
| M. | andla | andle | 'blind' |
| F. | andli | andlya | |
| N. | andla | andli | |

The markers are the usual gender-number suffixes.

The following contains a few adjectives of this group

| | | | |
|-------|-------------|-------|-------------|
| əkha | entire | aḍva | cross |
| uḡḍa | open | ujva | right |
| utana | supine | uba | upright |
| ulṭa | topsy turvy | ekṭa | alone |
| khəra | true | gora | fair |
| caṅla | good | jaḍa | thick |
| jamla | purple | ḍavra | left handed |
| thoṭa | lame | thoḍa | little |

| | | | |
|--------|----------|--------|-------------|
| thorla | big | dhakṭa | small |
| nirala | separate | pəyla | first |
| paṅdra | white | parosa | stale |
| bhəyra | deaf | muka | dumb |
| mokla | free | vaṭula | round |
| hirva | green | poka | humpbacked. |

To the indeclinable type belong adjectives of the following group :

| | | | |
|----------|--------|--------|--------|
| uc | tall | kəṭin | hard |
| goḍ | sweet | ghəṭ | firm |
| tərun | young | nhan | small |
| patəl | thin | barik | thin |
| lam | long | huṣar | clever |
| lalbund | red | kəmi | little |
| kiḍkiḍit | skinny | kaṭeri | 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. aplyala. Dat.

The Interrogative pronouns are two, one for the animate nouns,

kon~kuni 'who'

and the other for the inanimate nouns,

kay 'what'

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

Declension of pronouns:

| SINGULAR. | | | |
|----------------|-------------------|------------------------|---------------|
| <i>Pronoun</i> | <i>Dat.</i> | <i>Inst.</i> | <i>Gen.</i> |
| mi~mya | məna məla | | maj- |
| tu | tula tuna | | tuj- |
| to | tyala | tyani tyanə tyan | tyac- |
| ti | tila | tini | tic- ~tij- |
| to | tyala | tyanə | tyac- |
| ha | hyala yala | hyani hyanə yan | hyac- |
| apun | apnala aplyala | | |
| kon | kunala | | kunac- |
| kay | | | |
| jo | | | |

PLURAL

| | | | |
|------|---------------|-------|--------|
| ami | əmana | | amc- |
| tumi | tumana | | tumc- |
| to | tyana | tyani | tyanc- |
| ti | tyana tena | tyani | tyanc- |
| to | tyana | tyani | tyanc- |
| ha | | | hyanc- |
| kon | | | |
| kay | | | |
| jo | | | |

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 allomorphic changes.

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

| | |
|------|----------------|
| maja | but maĵi, maĵe |
| tuja | but tuĵi, tuĵe |

4. Numerals

The basic numerals are

| | | | |
|---------|------------|----------|----------------|
| ek | one | tevis | twenty-three |
| don | two | cəuvis | twenty-four |
| tin | three | pənčvis | twenty-five |
| čar | four | səvvis | twenty-six |
| pan | five | səttavis | twenty-seven |
| sa | six | əttavis | twenty-eight |
| sat | seven | ekkontis | twenty-nine |
| aṭh | eight | tis | thirty |
| nəu | nine | calis | forty |
| dha | ten | pənnas | fifty |
| əkra | eleven | səṭh | sixty |
| bara | twelve | səttər | seventy |
| tera | thirteen | ayši | eighty |
| cəvda | fourteen | nəvvəd | ninty |
| pəndra | fifteen | šembər | hundred |
| sola | sixteen | donše | two hundred |
| sətra | seventeen | arda | half |
| ətra | eighteen | cəut~pav | one fourth |
| yəkonis | nineteen | paun | $\frac{3}{4}$ |
| is | twenty | diḍ | $1\frac{1}{2}$ |
| yəkis | twenty-one | aḍic | $2\frac{1}{2}$ |
| bavis | twenty-two | səḍetin | $3\frac{1}{2}$ |

Among these 'arda' half is treated as an adjective and shows the following forms:—

| | Sg. | Pl. |
|----|------|-------|
| M. | arda | arde |
| F. | ardi | ardya |
| N. | arda | ardi |

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

| | |
|----|-----------|
| əs | to be |
| ir | to spread |
| ok | to vomit |
| an | to bring |
| uʃ | to stand |
| oɖ | 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.

| | |
|-----|----------|
| kap | to cut |
| cər | to graze |
| cav | to bite |
| gav | to find |
| jəl | to burn |
| cər | to steal |
| cəḍ | to climb |
| jev | to dine |
| jup | to yoke |
| ʔak | to throw |
| dal | to put |
| mar | to beat |
| bol | to speak |
| bəs | to sit |
| liv | to write |

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

| | |
|-------|------------|
| cond | to thrust |
| punj | to worship |
| band | to tie |
| maŋg | to ask |
| saŋg | to tell |
| jhunj | to fight |

Dissyllabic roots:

The following patterns are noted:

(v) VCVC: 14 roots. In place of V_2 we find mostly the vowels ə or a.

| | |
|------|---------------|
| əḍək | to be held up |
| aʔəv | to recollect |
| aʔəp | to finish |
| ičər | to ask |
| ugəḍ | to open |
| ucəl | to lift |

| | |
|------|-------------------|
| usək | to pull out |
| orəḍ | to cry aloud |
| irəj | to coagulate milk |
| avəḍ | to like |
| ugav | to grow |
| utər | to descend |
| upət | to uproot |
| utəv | to awaken. |

(vi) CVCVC: 32 roots. In place of C₁, no aspirated consonant is seen, V₂ is mostly ə or a, the last C is mostly a non-stop.

| | |
|--------|--------------|
| gəvəs | to find |
| coləv | to rub |
| paṭəv | to send |
| bujəv | to fill in |
| boləv | to call |
| mavəl | to set (sun) |
| ragəv | to get angry |
| pəsər | to spread |
| phugəv | to blow air |
| sərək | to move |
| sapəḍ | to find |
| sopəv | to assign |
| sijəv | to cook |
| hələv | to move |

(vii) CVCCVC: 11 roots. C₁ and C₂ have unaspirated stops, and V₂ is uniformly ə.

| | |
|--------|----------------------|
| čiktəv | to paste |
| eubkəl | to rinse clothes |
| bombəl | to raise a cry |
| šilgəv | to light a cigarette |
| sərpət | to crawl |
| lomkəl | to hang down |

FINITE FORMS.

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

I Transitive Verb

1. Present

| | Sg. | Pl. |
|---------|---------------|----------------|
| I. MFN | kərto | kərto ~ kərtav |
| II. MN | kərtos | kərtav |
| F | kərtis | |
| | kərtes | |
| III. MN | kərto | |
| F | kərte ~ kərti | kərtat |

2. Present Continuous

| | | |
|---------|-------------------|---------|
| I. MFN | kərtuy | kərtav |
| II. MN | kərtuys | kərtav |
| F | kərteys ~ kərtiys | |
| III. MN | kərtøy | kərtayt |
| F | kərtey ~ kərty | |

3. Past

| | | |
|------------|---------|--------------|
| I. MN | khəlla | khəllə ~ e |
| F | khəlli | khəllya |
| Sg. II. MN | khəllas | khəlləs ~ es |
| F | khəllis | khəllyas |
| Pl. II. MN | khəllav | khəlləv ~ ev |
| F | khəlliv | khəlliyav |
| III. MN | khəllan | khəllən ~ en |
| F | khəllin | khəllyan |

4. Perfect

| | | |
|---------|----------|--------------|
| I. MN | khəllay | khəlləy ~ ey |
| F | khəlliy | khəlliyat |
| II. MN | khəllays | khəllav |
| F | khəlliys | khəlliyat |
| III. MN | khəllay | khəlləy ~ ey |
| F | khəlliy | khəlliyayt. |

5. *Pluperfect*

| | | |
|---------|------------|---------------|
| I. MN | khəllavta | khəlləvtə ~ e |
| F | khəllivti | khəllıavtya |
| II. MN | khəllavtas | khəlləvtes |
| F | khəllivtis | khəllıavtyas |
| III. MN | khəllavtan | khəlləvten |
| F | khəllivtin | khəllıavtyan |
| N | khəllavtan | khəllivtin |

6. *Future*

| | | |
|------|--------|--------|
| I. | kərin | kəru |
| II. | kərsil | kəral |
| III. | kəril | kərtil |

7. *Imperative*

| | | |
|-----|-----|------|
| II. | kər | kəra |
|-----|-----|------|

8. *Optative*

| | | |
|---|--------|------------|
| M | kərava | kəravə ~ e |
| F | kəravi | kəravya |
| N | kərava | kəravi |

9. *Potential*

| | | |
|---|---------|---------|
| M | kərayca | kəraycə |
| F | kərayçi | kərayça |
| N | kərayca | kərayçi |

II Intransitive Verb

10. *Present*

| | | |
|---------|------------|--------------|
| I. MFN | jato | jato ~ jatav |
| II. MN | jatos | jatav |
| F | jates ~ is | |
| III. MN | jato | jatat |
| F | jate ~ i | |

11. *Present Continuous*

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

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 | aləv ~ 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 | alavte |
| | 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 | javə |
| F | javi | javya |
| N | java | javi |

18. Potential

| | | |
|---|-------|-------|
| M | jayca | jaycə |
| 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

| | |
|------------------|----------------|
| kərun ~ kərunšan | 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.

| | Sg. | Pl. |
|------------|-------|--------|
| I. P. MNF | o | o ~ av |
| II. P. MN | o-s | |
| F | e/i-s | av |
| III. P. MN | o | |
| F | e/i | at |

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' |
| kha | to eat | khato | 'we eat' |
| de | to give | detos | '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:—

| | | | |
|--------|----|---------|-------|
| I P. | | u-y | av |
| II P. | MN | u-y-s | av |
| | F | e/i-y-s | |
| III P. | MN | o-y | a-y-t |
| | F | e/i-y | |

Examples:—

| | | | |
|------|-----------|----------|---------------------|
| ičar | to ask | ičartuy | 'I am asking' |
| řhok | to hammer | řhoktuys | 'you are hammering' |
| duk | to pain | duktuy | 'it is paining' |
| pəđ | to fall | pəđtoy | '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 /l/ which is followed by the gender morpheme, one of the set

| | | | |
|-----------|---|-----|-------|
| M. N. Sg. | a | Pl. | ə ~ e |
| F. „ | i | | ya |

This is further followed by the person and number markers

| | | | |
|----------|-----|-----|---|
| I. Sg. | Pl. | φ | |
| II. Sg. | s | Pl. | v |
| III. Sg. | Pl. | n | |

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 |
| pə | 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 | she washed |
| ghe | to take | ghet- | ghetli | took |

In case of the Intr. roots, the past marker remains /l/, 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 |

| | | | | |
|------|----------|-------|--------|-------------|
| ye | to come | a- | alo | I came |
| pəɖ | to fall | pəl- | pəlla | he fell |
| niŋg | to start | niga- | nigalo | I started |
| rha | to stay | rhay- | rhayli | she stayed. |

Examples:—

| | | | |
|-----|---------|--------|-----------|
| bəs | to sit | bəslas | you sat |
| həl | to move | həlli | she moved |
| sop | to end | sopla | 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 ~ ə/ 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

| | | |
|--------|---|---|
| I P. | ϕ | ϕ |
| II P. | s | v |
| III P. | ϕ | ϕ |

For F. we have

| | | |
|--------|---|---|
| I P. | ϕ | t |
| II P. | s | t |
| III P. | ϕ | t |

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

Examples:—

| | | | |
|-----|-------------|----------|---------------------|
| kaɖ | to take out | kaɖlyayt | they have taken out |
| ʔak | to throw | ʔakləy | they have thrown |
| mar | to beat | marləy | 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:

| | | | |
|-----|-------------|--------|--------------------|
| uṭ | 'to get up' | uṭləy | 'he has got up' |
| lav | 'to set up' | lavləy | '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 ~ ə |
| F. | " | i | " | ya |
| N. | " | a | " | i |

The perfective morpheme 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 | khəllavtyas | 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 |
| pəḍ | to fall | pəḍlavta | he had fallen |
| jhōp | to sleep | jhōplivti | she had slept |
| mər | to die | melevte | they had died |
| cuk | to commit | cuklivti | she had committed |
| | a mistake | | a mistake. |

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

| | | |
|--------|-----------|--------|
| soḍəv | to free | soḍva |
| səməj | to know | səmja |
| boləv | to call | bolva |
| pəsər | to spread | pəsra |
| šikəv | to teach | šikva |
| naŋgər | to plough | naŋgra |

Optative

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

| | | |
|---|---|-------|
| M | a | e ~ ə |
| 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 | gavyat | 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.

| | | |
|-------|-----------|-----------|
| gəvəs | to find | gəvsava |
| šijəv | to cook | šijvava |
| hətər | to spread | hətravyat |
| nesəv | to clothe | nesvavyat |

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 | utrayerca, utrayerči |
| ičar | to ask | ičarayca, ičarayči |
| gəvəs | to find | gəvsayca, gəvsayči |

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. | ϕ | ϕ |
| II P. | s | v |
| III P. | ϕ | t |

Examples:—

| | | | |
|------|-----------|-------------|--------------------|
| bəs | to sit | bəsət nay | I do not sit |
| band | to tie | bandət 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 | nijle nayt | they did not sleep |
| uṭ | to get up | uṭlya 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 | pinar 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 |
| | | jau nəkos | 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 /ət ~ it ~ t/. The allomorph /t/ occurs after roots ending in vowels. The distribution of /ət/ and /it/ is morphologically conditioned, /it/ being confined to a few verbs:

| | | |
|-------|---------------|----------------|
| kər | to do | kərət ~ kərit. |
| bəs | to sit | bəsət |
| kəp | to cut | kapit |
| bheṭ | to meet | bheṭət |
| ja | to go | jat ~ jayt |
| pi | to drink | pit |
| vaṭ | to distribute | vaṭit |
| hurək | to search | hurkit |
| de | to give | det |
| lav | to plant | lavit |
| ghe | to take | ghet |
| ye | to come | yet |
| pa | to see | pat |
| liv | to write | livət |
| vac | to read | vacət |
| khoc | to plug | khoçit |
| rha | to remain | rhat |
| ga | to sing | gat |
| uṭ | to get up | uṭət |

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

Examples:—

| | | |
|-----|-----------|---------------------------|
| ye | to come | alela, aleli, alela |
| bəg | to see | bəglela, bəgleli, bəglela |
| pəḍ | to fall | pəḍlela, pəḍleli, pəḍlela |
| de | to give | dilela |
| ghe | to take | ghetleli |
| 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, bəsnari |
| 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 |
| pəḍ | to fall | pəḍun | pəḍunšan |

The Infinitive of purpose is formed by adding the suffix /ay/ which is followed by the dative suffix /la/ or a post-position /saṭnə/.

Examples:—

| | | | |
|-----|----------|---------|-------------|
| kər | to do | kərayla | kəraysaṭnə |
| bol | to speak | bolayla | bolaysaṭnə |
| liv | to write | livayla | livaysaṭnə |
| nij | to sleep | nijayla | nijaysaṭnə |
| ja | to go | jayla | jaysaṭnə |
| vac | to read | vacayla | vacaysaṭnə. |
| kha | to eat | khayala | |

CHAPTER III

TEXTS

I

ek hota gaḍəv/ ani ek hota kola/ tyanči doganči
məytəri hoti/ məytəri hoti-tyača nəntər kola kay mhənla/
ərə aplyala ata ləy divəs khayala milət nay/ məŋ gaḍəv
mhənla kay kəraycəy/ mhənla cəla apun/ maja paṭimagnə
yešil kay tu/ tər mhənla yen/ məŋ te dogəjən milun
malyača məlyat geləy/ ani kəliŋnimədi širləy/
kəliŋnimədi širlyaçe nəntər kolyani ekdon kəliŋni
khəlli/ təsa tyaca pəṭ bhərləy/ gaḍəvala lagla ičarayla/
mhənla yetos kay re/ tər mhənla maja kay pəṭ bhərļa
evdyat/ maja kay pəṭ bhərļa nay/ mhənla tu əsa uba rha/
te nay mhənla/ mələ huki aliy/ mi bhayər hotuy/ to
kurnača bhayər jhalyača nəntər lagla huki huki kərayla/
təsa te uṭləy/ kon tər mali/ ən səboti jhalyati kola ala
mhənunšan/ to kola jo pəlala ni gaḍəv atmədi bheṭla/
gaḍəv at bheṭlyabərabər mar mar marləy/ ən məŋ tyala
paṭkəlun lavləy/

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 mhənunšan thamla məsna-
 jəvəl/ ani titə jəvan kelan/ istəv cəmkət hota, to jo
 manus mərun gelavta tyaca istəv rhayla hota šenivər/
 jəvan kelan/ jəvan kərunšan to patravər vaḍun ghetlan/
 patravər vaḍun ghetlyāča-nəntər tettis koṭi bhutavəl
 tyāča səboti jhali/ ani tya mhəntay mənā de, tya mhəntay
 mənā de/ əši tettis koṭi bhutavəl kay tyala jəun det nay/
 təva mhənala, əsa re kay kərtav tumi/ mhənla mi hya
 kərtoy, jəvayla ghetoy ən tumi əsa ka kərtas/ te ka/
 amana tu ghetlays tyatla vəysa vəysa təri həvac/ ami
 janar nay/ əsa ti bhutavəl mhənay lagli/ mən jə mhənla
 ata dyayca to den tumana/ pən tumča gurula gheun ya/
 gurula gheun ya mən kay bakicə ubə rhaləy/ ən janistə
 janistə lok maḷasarkə ki tumča sarkə əsə geləy/ ani gelə
 yetalbuvakəḍə/ ni saṅgay lagləy ki yetalbuva, kay kərtav/
 hitə bəslav/ hoy mhənlə/ mən amčasəṅgati thoḍə yetav
 kay/ amana vəyši milgət milnar hay poṭala adar to tevḍa
 dya ni ya/ to mhənla yeto tər mən/ tumana jər poṭala
 milesa əsla tər yeto/ tər ho mhənla milesa hay/ mhənun-
 šan tyani titnə kaṭi tekit tekit mhataryacə rup gheunšan
 apla ala/ ala titə tər to jəvan kərnar janistəc hota/ to
 oləknar isəm hota/ laglac ala ni uba rhaylya bərabər
 mhənlə/ yetalbuva aləv/ tər ho mhənla aloy/ mhənla hi
 kay bhangəḍ hay hyanči ti miṭvun ṭakavi ki nay/ kəšala
 mhənla mələ yayla kela/ tə ka ho/ te bərabər hay/
 tyanča saṭnə mi kelelə hay/ tumi aləv te bəra jhala/
 pərəntu tumca guru ala payje/ maja guru yayla həva/
 tər ka ho mhənla tumca guru ala payje/ ervi kay mhənla
 yanla det nay/ mən tyaca guru kon/ nəditla
 mhəša, goṭa/ to tyanca guru/ təva tya mhəšakəḍə gela
 yetalbuva/ ani tya mhəšala saṅgitlan/ ki mhənla aplya

rəytela vəysa anas milayca hay jəvan/ tər to dei nay/
 mhənto tumča gurula gheun ya məla mhənla/ tər tumi
 ata məjə guru, tumana ala payje/ mən to gədgəd goṭa
 ləṭkiṭ mhənla cəla yeto/ ala paṭimagnə/ ala ni rhayla titə
 uba/ mhənla kay re buva hi bhangəḍ hay/ hya lokana kay
 dyayaca hota te dyayaca ni mokla vhayaca/ tya əṣi kay
 bhangəḍ lavliys/ hā te bərabər mhənla/ tər tumi aləv kay
 mhəṣabuva/ to mhənla alo/ mən hi bhangəḍ kəṣala
 lavliy/ hi mhənla miṭvun ṭaka/ ha mhənla bərabər hay/
 miṭvayči tər miṭəvto/dyayca to deto/ mhənla tumca guru
 ala payje/ tər mhənla den/ naytər det nay/ mən tyanca
 guru maroti/ mən marotikəḍə geləy dogəjən/ ani tya
 marotila anləy/ anləy ni ubə keləy anun/ mhənle maroti-
 buva yetav nəvə kay/ ubə kelə anunšan tər bolle/ hi kay
 bhangəḍ miṭvun takayči ti kəṣala mhənla ṭhevlay/ tər
 mhənla bhangəḍ miṭvayči ti miṭəvto/ tumi mhənla
 marotiray aləv na/ mən tumi aləv te bəra jhala/ hyanla
 kay dyayaca te den mi, səgla kərin/ tər tumča gurula ana/
 marotila saṅgay lagla/ tumča gurula anay saṅg tər mi den
 naytər kay dyayaca nay/ mən marotica guru ram/ təva te
 səgle milun ramakəḍə geləy/ ram kay ekikəḍə rhanar hay/
 hitə bheṭ ghya titə bheṭ ghya əsa kərtana dhavadhav
 tyanči/ ani ram bheṭla ek kunča təri šeralə bheṭla tyana/
 bheṭla tər tyala anləy/ mhənle rama amčikəḍə thoḍa tu
 alə payje/ amca thoḍasa kərən hay/ marotin saṅgitla/
 mən tya marotica tyala əykləḥ payje/ mən cəla mhənla
 yeto/ mən ale səgle milunšan/ cəugəča cəugə ale titə
 jagyavər/ mhənla aləv kay rambuva/ to mhənla aloy/
 ram mhənlyabərabər ti bhutavəl uṭun maṅgə maṅeṣ
 pəlay lagləy/ to apla raməc kərit suṭla/ ram ram kərit
 suṭla/ ramacə laglə mar pəḍayla/ səgli bhutavəl tettis
 koṭi pəlali lam/ devan saṅgitlan tumi ja ata səglə/

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 Yetāl. And began to tell him 'O Yetālbuvā, 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, Yetālbuvā 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? Mhaṣā, the stone in the river. He was his teacher. Then Yetalbuva went to Mhaṣā. And said to Mhaṣā, '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 Rāmbuvā?' 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 mhatari hoti/ ti jat hoti lekikāḍe pavni/
lekikāḍe pavni jat hoti/ gav soḍun bāricī don
tin māylavār geli/ don tin māylavār gelyācānāntār kolā
cārāyā nigalā hotā/ te mhatariācā sēbhoti jhalā/ te

mhatarīca sēbhoti jhalyācānāntār mhānlō/ mhatare
 tula ami khato ata/ amana kay poṭala nay,
 kay nay/ tula khato/ ho mhānle babano māna ata
 evḍajān bhēṭlāv tār khālyāshivay ṭhevṭav/ tār khayacā
 tā kha/ pān atac nōka khau/ tār kāndi/ tār ka mi don divēs
 rhaunšan lekikēḍnā yeto āṣi tēyar biyar houn/ hya
 haḍkamāde ātac kay khal/ māji sāgli haḍka nigali haet/
 mi lekikēḍa jato/ don tin divēs rhato āṣi tēyar biyar
 hoto/ māg yeto/ māg tumi kha/ māg tila soḍlō/
 mhānle ja tumi/ soḍlōy āni ti geli/ tin divēs mhatarī
 rhayli/ tā mhatarin kay saṅgitlā hota/ mhānli babano
 āsa kāra/ mi yen/ tin disāca atmādec yen/ tin disalac yen/
 āṣi tinā saṅgitlā/ pān moṭiṣi bhurīci rak kārun ṭheva/ māg
 kolyana kay bhurila toṭa hay/ teni moṭa evḍa ḍhigara
 kārunšan ṭhevlela hota/ te tisrya disala āgdi vaṭ bāgtayt/
 cōvtallōyt/ mhānle ata mhatarīla jaun dyayca nay apun/
 mhānunšan cōvtallō hotā/ tyani paylyan/ mhānle mhatarī
 yetiy ikḍā/ hā/ ata mhānle ṭhevayci nay/ apun mhānle
 khayāci/ māg tya mhatarin boṭa utērlan titā alyā bōrōbōr/
 mhānli babano ata sēbovti vha āgdi/ mhānli māna ata tumi
 khaycā/ te mhānle khaycā/ ata kay mhānle tula ṭhevayca
 nay/ mhānli kha tār/ pān māna hya ḍhigaryavār bāsu dya
 māg tumi kha/ ḍhigaryavār āṣi ti bāslī jaunšan/ āni āsā
 jikēḍnā tikēḍnā voḍayla yetayt to mhatarī phaḍkān padli/
 ān ji bhurī uḍali sāglya kolyanāca ḍolyatnā/ par rhaylōy
 rapayla ekmekana cavayla/ tyanca bhānḍan suru jhalōy/
 kon mhānle tumi kay kelōy/ kon mhānle tumi kay
 kelōy/āṣi ekamekaāci juḍliy/ mhatarin bocka ucōllan ni
 ghetlan ni pōlali/.

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 jəsə ata ghər bantoy əsa tyani
 ghər banla hota/ tyača ghərala kay təktə nəvhtə/ təva
 tyan doıgratla amba pađlela hota/ ani tyan to amba
 cəđəvla kapayla/ kapnar boləvle/ ani tyani kapayla
 survati keli/ te divsacə kapit ani ratcə aplya ghəroghəri
 jat/ khali gavat jevayla yet/ vagmama ala ki tya
 ambyavər cədayca/ an tya vasani mhənayca, he kapnar
 jər mənə bheřtayri tər mi əsə khatoyri təsə khatoyri/
 hya dogana əgdi caun kađtoy/ dogana caun kađtoyri,
 khatoyri ni maja pəř bnərtoyri/ pən he kay bheřət nay
 mənə ani kay nay/ əsa aplı kərənšan yan sarosar don
 divəs khepa ghatlyan/ pən te kay yala bheřtayt/ divsaca
 yetəy tə bheřtəy/ ratca yenara ha/ mən ek divəs ala to
 ambyavər caılac məstiři ala/ ambyavər ala ni cəđla vər/
 mhənla te jər bheřlə əstə tər əsə khəllə əstə təsə khəllə əstə
 əsə to kay mhənay lagla/ ani kulə řekun bəsla/ ambyavər
 əsə kulə řekun bəslyacənəntər te phaři řhoktat əša/ kərvət
 əđakti mhənun ek mhərə toıđala phař, tyačanəntər magə
 phař ni mhərə tyača kərvət/ əša phaři řhoklelyə hotya/ kulə
 řekun bəsla ni tya phaři məstin tyan uřtun řaklyə jorani/
 uřtun řaklyə ni to kulə řekun bəslela hay ka/
 tya təktyamədi tyača tya əndkulyə gelyə/ tyala kay mhayt
 nay/ řhoklelyə phaři vřətyə tya jorani uřtun kađlyə-
 bərobər əndkulyə lomət hotya tya khali təktyat jaunšan
 řirəđlyə/ nigət nay/ ha məg vərđun vərđun ya kay
 əđəklelyə suřət nay ni nigət nay/ řevřala to mela titə
 arđun/ səkal kapnar yeun bəgtayt/ mhənlə kay řəgara
 pəđlay/ bəgtat tər kay əndkulyə əđəklelyə/ phaři nəvin
 řhokləy ni kađla vəđunšan/ ni řaklə bhayr ni mən
 kapay laglə/

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 tyača pṛāla kay nhəvtə/
 hundirmama ek hota/ malavər nigala hota cərayla/
 ikdā tikdā kərit tvačavər jhəp ṭaklan/ pəṭkən tyala bil

milala/ to bilat khuməsla/ tyačanəntər mhənla/ tu ata bilat gelas/ tyala saḡgitlan bhayərnə mhənla, tu maši ləḡai kəršil kay/ ihombi ghešil kay/ tər to mhənla jhombi ghen/ to mhənla jhombi ghyayči ti ghen/ məḡ kaytəri dončar divəs thamlə payje təva jhombi ghen/ bəra, məj tyani var nemlay/ vāgumamala kay dəm hay/ var nemla somvar kiva məḡḡəlvar əsa var nemla tyani/ ek mal moṭa hota/ tya malavər tyani var nemləy/

pən hundirmama hota ləbaḡ/ tyani kay kelan/ bəricši səḡlya malala bhoka paḡun tševlan/ tettis koṭi hundir boləvlan/ ani səbənd malala pokrun tševlan bhoka paḡun/ ani tyana pəyšala kay toṭa nay/ hyači peṭi phoḡ tyaci peṭi phoḡ/ dhačalis rupye peṭitnə gheunšan gela/ ani gela nhavyakəḡə/ mhənla pac-dha rupye ghyayaca te ghe pər eka divsasaṭnə mela vətərə tisčalis kay lagtil te eka-ratripurtə de məḡ tyala kay mhənla/ mājja moḡla biḡla tər bhərun dešil kay nay/ mhənla moḡla tər bhərun den/ məḡ dilan/ bərcəsə əḡdi tisčalis vətərə tyala dilan/ ani tyani pəyse pəṭəvlan titə/ mhənla vətərya magə rupaya rupaya ghen/ rupaya rupaya ghe/ ani məj gelə/ tyancə tyancə hundir hotə tyana hukum kelan/ ani to vāg-mamavəri tšep məḡḡəlvari ka somvari vḡayaca hota/ ta ala tya malavər/ ala ni tyani bhoka paḡlin/ tyala kay səḡli bhoka mayti hayt/ ekya bilavər to apla ala ni mhənla hya bilatnə ala ki lagləc mi yala dhərun khain/ əsa tyaca ərtə hota/ ani he ləbaḡmama hote/ to kav ata tya bilavər jəplay/ tər dusra māḡḡnə ala/ tyan vətərə marlan/ tyača əḡgavər/ ki pəlala/ dusra ala tyan marlan/ to bhunšan apla hya bilavər phirla/ ala tər tikəḡnə nigala/ tyan marlan/ əsa marun marun tyala rəktbəmbal kelan/ mərəyči pali ali/ ševṭala titnə pəlala/ nigunšan to ševəṭ mela jaun tya ranaməndi pəḡunšan/ pən hundir kay milala nay tyala/

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 bamən huta/ bhikšuk bamən to roj bhikšela jaun
 apla kuṭum bhagvayca/ te veles to jayca huta moklya
 gavasnə thoḍə tandul milayče mhənun to vərče gavala
 gela/ te tya ranatnə vaṭ hoti/ te vaṭen to apla jato to
 ḍhora khayla vag pisalla hota/ təva tya lokana rojčaroj
 ḍhora marayca to tras tyana oḥḍə nay/ təva gavpraḷa
 jəmun yala vilaj kay kərayca/ məṅ səgləni ənbəv
 kərunšan mhənla aplyala təri mərət nay əsa/ aplyala
 nay bənduk/ məṅ mhənale yala maḷasarkha mhatara
 purus hota/ to mhənto vilaj saṅto/ to vilaj kela tər
 sapəlla tər sapəlla ho nay tər ha aplyala tərās denar to
 denarəc/ məṅ tyānla vičarləy ki kay mhəntav tumi/
 əsa ami mhəntəy ki sapla kiva pinjra ha vilaj kela/
 at mədə ḍhor melela bandun ṭheva/ hya vilajani sapəlla
 nay tər vilaj nay apla honar/ tyačanəntər gavani tərās
 gheun pinjra təyar kə'a əyranat/ itə pinjra təyar tyani
 kelay ani atmədi ek bajula kutrala bandayla keləy/
 nəntər ek baju tyala širayla keləy/ titə evḍa vakun jayla
 dərviḷa ṭhevlela, tyavər phəlṭi ṭhevleli/ phəlṭiča tikḍə vəjən
 ṭhevlela, anki rəša bandunšan phəlṭi əši ṭaṅṭi ṭhevleli/ əši
 khuṭi ṭhevleli ani ti at mədə širla/ širunšan kutr avər
 vəḍays lagla/ itkyat kaṭyavər pay pəlla/ məṅ to kaṭa
 uḍala/ dhaḍkən phəlṭi pəlli/ pəlyabərobər to atmədi
 rhayla/ lokəṇḍi gəj marlelə hayt, tyala bhayr jayla gəvəslə
 nay/ məṅ tyala kay nigayla vaṭ nay jhali/ atmədə
 ṭaṅgun rhayla/ vaṭə vərəc ghətlela hota pinjra bamnača/
 to tya vagači nəjar geli bamnavər/ bamnala əsa hat
 kərunšani ikḍə ye əsə mhənla/ bamnala pinjra kelela hay
 hye mhaytic hota/ ikḍə ye mhənla tula jayacə to ja pən
 ikḍə ye jərə/ tyala vičarlan kuṭə jatos/ mhənla mi
 bhikšela jatuy/ məṅ bhikšela jatos kay tu/ mhənla hoy/
 mi saṅtoy təsa kər/ bhikšela jav nəko kay nəko/ mi tula
 ghələybħər sona den/ məṅ to bamən mhəntoy/ ha

ghələybhər sona den mhəntuy/ tyala lagli aša/ tuja kay
 mhənna hay əsə vagala mhəntuy/ to mhənla tu mələ
 yatnə sođəv mi tula ghələybhər sona den/ sona dešil tər
 bolla hoy/ məj tya bamnani ičar kelan moți moți lakda
 hayt, tya aplyala nignar kəša/ məj tyala əši yukti hoti/
 tyanə sapla ghaltana payla hota/ khuṭya dəgdan tyani
 ṭhoklya/ ṭhokun ṭhokun kallya/ ekdəm səglya səlyə khulya
 kelya/ nəntər lakda uropoṭavərnə bajula ṭakli/ tyala yayla
 rəsta kela/ ha əhayər alyə bərabər mənəgəṭ dhərļa
 bamnaca/ ata mhənla/ mi bhukela hay mi tula khato/
 tya bərabər bamən thərthər kapət huta/ təva vagala
 mhənla dhir kərūn/ tu mələ khayca to kha/ pən tuji
 ni maji kuṭətəri nay kəru don tin səbdači/ nay kuṭə
 kərayči/ bamən mhənla mhorə gelyabərabər kontəri
 bhəṭəl/ mhaṭsarki ṭembī hoti/ kolimama tətə hotə/
 bamnači nəjar tyavər geli/ ha ṭembivər phirtəy ugḍya/
 hyan jəra maja jivacə sođvan kelyan tər bərə hay/
 nay tər ha mələ khanar/ bamnači nəjar gelya bərabər
 khun kelyan hatači/ jəra uba rha/ mhənla uba rhayaca tər
 rhayn/ pər ha tuja səḡgati kon hay tər vagmama/ məj
 mhənla tu kay bamənbuva lamnəc tu mələ orḍun saḡ
 jəvəl kay yev nəka/ mi tuji nay kərin/ məj bamnan/
 saḡgay lagla ki ha isəm pinjryamədi gavla hota/ to mələ
 jəvəl bolavun ghetlan ani əsa saḡgitlan tu pinjryatnə mələ
 sođəvšil tər ghələybhər sona den/ mhənun tyala mi
 sođəvla/ ha mhənto mi tula khato/ hyat mi kay kərayca/
 maji baykəpora kay kərayči/ to mhənla tyat tuji nay
 hay/ tuji nay kərin pən pinjryajəvəl nay kəruya/
 vagmamala mhənla tumi mhorə hvava/ mi magnə yeto/
 məj vagmama mhorə bamən magnə kola tyacə magnə/
 əsə pinjryajəvəl aləy/ lam kolamama ubə rhaləy anki
 bhəṭjibaba pinjra kəsa hota to dava mələ/ pinjra
 hota təsa ḍal/ tyan pinjra ḍalla/ nəntər katabiṭa launšan
 təyar kelay/ mhənla hoy/ vagmamala saḡgitlan eka
 səbdači tujavər nay hay maji/ tula vaṭli tər dhər
 nay tər sođun de/ səglyapekša vərišt tumi/ tumča
 pekša vərišt kon nay/ tyala kolyan phugəvlan/ pərəntu

mi ekæc sæbdaçi tuĵavər nay ghaltoy/ hya pinjryat
 šir/ mæĵ mhənla bannala khayca tər kha/ mæĵ sada
 to širla atməndi/ ani hallyasullyavər kəta uđala khađkən
 phəlĵi bəsli/ an to vagmama atmədi rhayla/ bannala
 mhənla pəl tuĵa porabalat/ ghələybħər sona tula kay
 kəraycəy/ mæg te rhayle ɽəŋgət/ bamən an koloba pələle/
 lokana səməĵla vag pinjryat əđəkla mhənun/ tyani tyala
 marla/

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 badša hota/ tya badšala jənjənvərači bhaša səmjət
hoti/ ti bhaša kunala pən səmjət nhəvti/ ek divši baisaeba
ni badša khurčitmədi bəsləli hoti/ ani səmorla ek gəddə
banlela hota/ don bəyl banlelə hotə/ təva tya gəddyala
ata rajača gəddyala mhənje kaic kam nay/ anki to gəddə
khup tərəni khurak cəna pənd vəgəyre vəgəyre khaunšan
khup məsti mədi ələla hota/ to ek divši bəyl kamavərne
alyačanəntər tya bəylala saŋgət hota ki bəg mi aj məja
kərtəy bəsun khatəy ani tula dhəni mhənəl təsašətət neto
ani rəgdun marto ani səndyakali tuja hađkavərti camđi
sudə phuṭun niŋte/ əši tərə hounšani yete/ təva tula mi
saŋto te kər ki aj tu nimis kərənšan aj khana khau nəko/
mhənje khana nay khəllas ki dhənyala əsa vaṭəl ki bəyl
aj bəmar pəđlay/ mhənje tula naŋrəla nheyaca naye/ ani

tula isava miləl/ əsa saŋgitla/ nəntər mən tyani tya
 bəylani tya gədvaca əykun aki rat pənda ka kaic vəyrən
 khəlli nay/ ani səkalca šik jhala/ əsa tyani dhənyala
 nokrani saŋgitla/ nokrani saŋgitlyavər to jaunšan badšala
 saŋgitla ki bəyl kay aj khait nay/ ni šik jhalay/ təva ata
 kay kərayca/ təva tya saŋgitləlyə gošti badšani əklyac
 hotya ki gəddyani əša əša gošti saŋgitlyat/ mən tya
 dhənyani saŋgitla ki aj bəylala tumi naŋgrala neu nəka/
 aj gəddyala naŋgrala nya/ təva tya divši tya nokrani gədd-
 yala šətatməndi neun ekya bəylača jođila tyani jokəđla/ ani
 mar mar marla to kay čiklamədi kay gədda kiva šətamədi
 gədda calə nay/ əši marun marun tyači əgdi camđi phađun
 takli tya nokrani/ duparca taim jhala/ təva naŋgor sođun
 gədda ghərat ala/ bəyl ghərat ala/ ani ek bəyl jo bəmar
 pəđlela, tyani saŋgitlyə vərən jani dhəŋ kela hota, tyala
 ləgic alyabərobər to gədda kay saŋto/ əre bəg mi aj
 šətavər gelo pən mi ek kay dusrac əykla/ tə kay tu
 əyklas/ tə kay dhəni əsa mhənət hota ki bəyl bəmar
 jhalay/ to kəsayala deyaca/ mhəje tyala kəsai kapun
 khayl/ əša ka gošti dhənyani pətkərləlyə hayt/ mhənun
 gulama tu ata dhəŋ sođun de/ ani khayala lag/ naytər
 bəg tula kəsayala del/ təva hya gošti badšani puna ayklyavər
 tyala to həsu ala/ ki bəga kal ya gəddyani kay saŋgitla
 anki aj kay saŋtoy/ mhəjə kəši yači saŋna haye/ te aykun
 tyala həsu ala/ təva te həslela baisaybani bəgitlyavər
 baisayba tyana vičaray laglyə badšala/ ka tumi həslev/
 tə mi həslo/ tə tula kay saŋgu/ mənə həsu ala mhənun
 mi həslo/ nay mhənli saŋgitla payje/ əgə pər kay saŋgu/
 saŋgaysarka jər əsta, kay bəgitla əsta tə tula saŋgitla əsta/
 mi kay bəgitla nay/ ka jano ki həsu ala khəra/ ani mi
 həslo/ nay, kaytəri paylyəšivəy ayklyəšivəy nəvin
 gošt kay əslyəšivəy mənukšala həsu yayaca nay/ tə tumi
 həslev ka he saŋgitla payje/ təva tya gošti saŋgitlyavər
 badšala məran hota/ mhənun badša kay saŋgə nay/ ani
 baini tə həttəc dhərta/ tyanča baykoni to həttə dhərta ki
 mənə hi gošt tumana həsu ka ala tyacə karən jər saŋgitlav
 nay tər mi aj aplyala jəvan kərayči nay culit istəv ghalayči
 nay tumana aŋgolila panibi dyayči nay/ hya saŋgal tərəc

mi tumca kay kam kərin/ nay tər mi kaic kərayçi nay/
 əsa bolun badša aplya rajməhalatmədi bəslay/ rani
 aplya rajməhalat bəslə/ ghəraməndi bətti nay
 diva nay kaic nay/ mhənun əsa tərəca dukkə tya
 rajməhalatmədi ala vətə/ əkhi rat geli/ ani səkalca
 ujadla/ ujadlyaçanəntər komđi ugədli/ komđi ugədli
 to komđa ek komđiča magə dhaunšan hya komđiči
 pakəd ghetoy, tila sođtoy, dusriçi pakəd ghetoy tə tisirila
 dədəptoy əsa jəva tya komđyaca kam bəgitla təva kutra
 parallela hota tyala vaiṭ vaṭla/ əre gulama, tula tə moṭi
 məja jhali/ aj apla dhəni ani dhənin dukatmədi pəđlet/
 ani rajmahaltmədi əndara houn bəslay/ ən tula tər moṭi
 gəmət vaṭli/ tu cənđal hais moṭa/ təva to komđa kay
 kutryala uttər detoy/ əre mi cənđal nay/ mi murkə nay/
 jo badša haye na apla dhəni to murkə haye/ mi dha
 komđya sambhalto anki tyala ek bayko sambhalli jai nay/
 ti həṭṭə kərun bəslə/ tər hyana khayla milə nay/ ghəra-
 mədi kalok pəđlay/ anki punə dusryala tumi saṅgtav/ hya
 kay saṅtav mhəje murkəpəna kunaca/ aplya dhənyaca ka
 tya baykoca/ təva hyala kay kela payje/ jər kədi tya
 baykola jər apla dhəni martoyri, jhođtoyri tila vəlan šikəv-
 toyri tər ti aykteyri, həṭṭə dhərteyri nay/ te kaic tyana
 saṅgət nay/ mhənunšan tinə həṭṭə dhərlay/ ani ti ghərat-
 mədi istəv vəgəyre kaic pəṭvit nay/ tə təsa kay mi murkə
 nay/ jər tiča əngavər marun camđi kađtayri tər ti həṭṭə
 sođil/ pən hyala marayçi nay/ məg ti həṭṭə sođil
 kəsala/ təva tya gošti komđyani boltana kutryajəvəl
 dhənyani ayklyavərun tyani nokrala hukum kela/
 saṅgitla/ ja caṅglya əgdi kəlkiča šiptya passat
 gheun ye/ mhənje apun aplya baykola ja bata šikvayča
 haet tya apun šikvu/ ti jər həṭṭə sođi nay tər ata kay
 šikəvlyə šivəy bhagəl/ nay calayca/ məj tya nokrala
 saṅgitla/ an tyani kəlkiča šiptya tođun anlyə/ ani tya
 kəđəla ṭhevlyə anun badšača/ təva badšani saṅgitlan/
 kay gə ata tu aykət nais tə məg bəg/ ata tula ti bat mənə ka
 həsu ala ti tu caṅli šiklis tərəc tula tya mhayti pəđtil ni
 šiklis nay tər mhayti nay pədayča/ ata tula jər šikaycac
 ka/ tər mhənli ho/ šiklyə-šivər tumi saṅgitlyəšivər mi kay

culit istəv ghalayci nay/ ani jəvan kay kərayçi nay/ bərə
 tər mæg ata tula tya šikayča əsəl tər mi tula ata ʔaŋgun tuja
 kesana dori bandun vər̄ti ʔaŋgin/ ni ʔaŋglyača nəntər tu lomti
 rhašil khali/ tuja pay kay jəmnila lagayca nay/ ani tuja
 kesana kəl lagəl/ ani nəntər mi tya hya pac katya anlyat
 tya šiptyani tula jhodpun marin/ tə tuja əŋgatnə rəkt suda
 jail hā/ təva tu hi bat šikli jašil/ nay tər hi šikayçi nais
 tu/ mhənun tu evda həttə kəru nəko/ nay mhənli/ jəri rəkt
 gela təri caləl/ maži doiçə kyas upaʔlə təri caltil pər məna
 bat šikayçi/ bər šik tər/ ghetli rəši banli doiça tya buc-
 dyala/ ani ghərača ləgi vər̄na khecun gheunšan lombət
 ʔhevli/ vər̄ti kesana tən lagla/ kəl lagli/ anki khali šiptyca
 mar oðə nay/ təši hat joðunšan paya pəðay lagli/ mi paya
 pəðto tumča/ pən maži šənđi soða/ ani maru nəka/ ani
 mi tə kay pən maja kuni dikul manuski jəlmala alelya
 mansani asa həttə dhəru nəka mhənun mi saŋgən/ ani
 məla jivdan dya tumi/ ani məna hi kay bat kay šikayçi
 nay/ ani tumi šikvu pən nəka/ mi maja həttə soðto/ əša
 tərəni jəva hya gošti saŋgitlya gelya təva nəntər tinə hat
 joðun paya pəðli təva tyani ti šənđi soðli/ marayca bənd
 kela/ ani baisaybani culit istəv ghatla/ ani səglyana
 jəvayla dila/ ani əša tərən tya gošti həttəča 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 kaḷak. 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 kaḷak 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 things, 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

ek gavca paṭil hota/ tya paṭlala čar mulgə hotə/
 tyača jəvəl bəric moṭi maya hoti/ dhən səmpəta səglya
 goṣṭi tyača caṅglya hotya/ ja velela to mhatara jhala
 tya velela tyala əsa vaṭla ki jəši lokanči bhandna hotat
 təši maḃa pən porgyanči bhandna hotil/ undya vayla
 paḃaysaṭi vaṭopavarun/ mhənun tyani jivən əstanac kay
 kela/ ki babano əta bəga mi mhatara jhaloy/ undya
 puṭkan melo tər tumcə vadvivad kəšala həvət/ təva
 attac mi maḃa hatani tumana cəugana čar vaṭop kərun
 deto/ ani tumi sukanə aplə phuḃə apla dhənda kəra ani
 əsa/ bhandu nəka ni tənḃu nəka/ əsa saṅgun cəugav
 lyekana tyani phudyat ghetlə/ baykola saṅgitla/ kay gə,
 vḃəya aplya moṭṭya peṭya haet tya an/ ani səglyana rupəy
 adolini mojunšan dilə/ ani ghəraməde kay bhat hota
 nacnya hotya vərya hotya uḃid hotə turi hotya əsə
 vəgəyre vəgəyre kay je ghərat əṭra dhanyə hotə te
 pən cəugana čar bhag sarkə kelə/ nəntər ata rhayla kay/
 tər kay nay rhayla/ pən ek baṭli vəḃil nokrila gelə hotə
 tikḃə caṅgli əgdi bəgun sobəvan nəkši kaḃleli əši ek baṭli
 anleli hoti/ tya ata cəuga bhavamədi ek baṭli kəši deyači/
 mhənun tyani saṅgitla/ mulano ata hi baṭli ekəc hay/
 ata tumala cəugana mi kəsa deyaca/ tər ata tumic saṅga
 kunala deyači ti/ təva tiga bhavani saṅgitla/ baba, aplya
 dhakṭya lyakala dya/ təva tigani saṅgitla mhənun tyani
 dhakṭya lyakala ti baṭli dili/ nəntər kay divəs gelyača
 nəntər vəḃil vaic mhatarə jhalelə hotə te melə/ ani
 melyavər kay divəs tyani ghaləvlə/ ən te divəs ghaləvlyəča
 nəntər, amcə lok kəsə hait/ kunaca caṅgla calla əsəl tər tya
 bigḃayca kəsa əsa kay pəritnə kərnar/ əsa kay saṅnarə
 hayet/kay šikəvnar hait/ ani caṅgla saṅgayca mhəje viśes
 ekada mənukšə əsto/ pən vaiṭ saṅgayči bəric mansa əstat/
 mhənun kay mansani thorlya bhavala saṅgitla, ka vo,
 ti tumcə babani baṭli anli hoti ti kunača hiššavər geli/
 tər tyani saṅgitla ki ti amcə dhakṭya bhavača hiššavər geli/

pən ti baṭli aj tumi karbari hotəv tumana sobaysarki hoti vo/ ti tumča ghəratmədi sobivan vəstu mhənunšan caṅgli disli əsti/ məg ti jər tumi maṅgun ghetli tər tumca bhav nay kay dyayaca/ to kay jhalə del tər/ əsa maja mhənna hota vo/ ata hya vaiṭ goṣṭi tyala saṅgitlya mhənun tyani dikul tya goṣṭica vičar thorlya bhavani kaic kela nay/ ən ləgec dusrya divəs baṭli maṅgayči survadi keli/ təva dhakṭya bhavani saṅgitla ki dada təva tumi diliv ani ata tumi ka maṅtay vo/ tumala kuni saṅgitla/ tula kay kərayca hae/ baṭli dyayači kay nay/ təši kay mi dyeyaca nay/ ka nay dyeyacas/ mi moṭa hay/ əvo moṭə tumi/ pən təva ka dilis/ ni ata maṅtuys/ saṅgitla kuni/ ti kay səmjut hoi nay/ əsa tyanca bhandan jhala/ bhandan jhalyačanəntər dogə bhav ghərat nhəvtə ni doganca ikdə bhandan jhala/ təva dusrya tirhait mansa tyala vaiṭ saṅnara hoti/ ti tyača bajuči hoti/ mhənun tyani dikul kaṭi uclunšan ləgec maray ala/ ha dikul kaṭi uclun səmor uba rhayla/ əša tərəni tya doganca maramarica pəršnə ala/ pəršnə alyāča nəntər kay lok anki punə ikdə dikul saṅnar haet/ tyala tikdə təsa saṅgitla/ tə hikdə hyala əsa saṅgitla ki tula kaṭi gheun maray ala na/ tu kortaməndi ja/ ni mamledarimədi phirad de/ mhənje məṅ kay hoyaca to vḥeil/ əsa saṅgitla təva dhakṭya bhavani phirad dili ki əsa əsa mənə dadani hi vəstu babanča səmor dili ani ata təktrat kərtayt/ ani marayla dikul kaṭi uclun yetayt/ mhənje yala mhargə kay/ təva mamledarani saṅgitla/ ki tu ja/ mi tyana bolavun ghein/ nəntər mamledarani šipay paṭvun cəuga bhavana bolavun ghetlə/ ani kay həkikət hay mhənun ičarli/ tər mhənale mundyamal anlay ka/ tər mhənələ nay/ təva tyani tarik vaḍevli/ ani dusrya divši mhənələ ki ja goṣṭivər təktrat hay to mundymal tumi gheun ya/ mhənun cəugə bhav tya kortamədi gelə/ dusrya tarkəla tya kortaməndi tyani jatana baṭli səṅgati gheun gelə/ ani (baṭli) jəsa pəṭṭəvala həjiri pukarla təsa te cəugə səmor jaun ubə rhaylə mamledarača/ mhənələ mundyamal anlay ka/ tər mhənələ anlay/ kuṭə hay/ tə ka bhayər hayə/ mhənunšan to mundyamal anayla jait

hotə/ tər mamledarsaybani saḡgitla/ tumi nəka jau/
 tumi cəugə itə ubə rha/ amca šipay jaun gheun yel/
 šipay, hyeni mundyamal kay anlay to ja gheun ye/ təsa
 tyanca pəttəvala dhavət gela/ anı ti baḡli ucəlli/ ani punə
 dhavət jaiḡ hota to hubərḡhyaçi ḡhes lagli/ təsa to pəḡla/
 pəḡla təši ti baḡli phuḡun geli/ təsa mhənla kay həkət nay/
 mamledarsayab mhənlə kay həkət nay/ vḡya
 səglya kaca jəmvun gheun ye ikḡə/ nhelya səglya
 jəmvun/ kay re babano kəšavərnə təktrat haye/ tər ka
 hya baḡlivərnə/ məḡ kay tya baḡlica hota/ təva ekəc baḡli
 hoti/ mhənun ti kunala deta yeit nhəvti/ təva vəḡlani
 əkəča səvadi keli/ ani tumi houn dili/ ani tyatməndi
 bhanḡna keli/ tə ata hyača puḡə bhanḡu nəka/ tumhana
 jəsa tumča vəḡlani čar bhag kərun vaḡlə gelə/ təsa mi pən
 tumana deto/ kəra pəsə mhərə/ ləgec mamledarsaybani
 muḡ muḡ kaca jəməvlya ani cəuganča pəšaməndi dilya ani
 ja mhənlə/ jhali maji goḡḡ/

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, uḡid 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

təloši gavat amcə bap vəđil cultə maltə amcə je purvəj hotə te hya đukrača pardila vəgəyre jayacə/ ani đukrači šikar khelaycə/ nəntər đukrači šikar khelun aplya himti-vərti jənavər əgdi dəmunšan maraycə/ ani marlyaçə nəntər gheun yetana kunitəri vařət, itər gavča mənđəlini kaytəri tərəs kərayca/ mhərə ađva hoyaca/ aj təloši gavči mənđəli amči moři vičarik hoti/ kunača tonđala tənđ nə deta ekadvella jəri lok həslə təri pən tya goštiča bəddəl vičar kərun tyana tonđala tənđ nə deta aplya ghəri aplya yuktini yeyacə/ əsa tərəs gavagavca vhəyala lagla mhənun amča purvəjani tya goštivər durləkšə kərun kay divəs parəd thambəvli/ parəd thambəvlyavər kaytəri dha akra vərša geli/ nəntər mi mađa təloši gavi alo/ alyaçə nəntər mađa bədəl dikul lokana caŋla pərem əsa vařay lagla/ lhan moři mənđəli mađajəvəl mořya pərmani vağay lagli/ mađajəvəl bolay lagli/ mhənun kay anki ummedvar mənđliča mənət lokanča pardi bəgun tyana hi parəd kađavi əsa ummedvar mənđəlila vařay lagla/ mhənun tyani mađa dikul kanavər hya gošti ghatlyə/ ki tumi amča ummedvar mənđəlila vhəykar dila tər dusra kon tumca šəbdə mođnar nay/ təva aplyala yek divəs parəd kađayči/ loka kađtat/ məg apən ka nay kađavi/ apən kəndi məuj kərayči/ kəndi məđa bəğayči/ əsa tyanča mənəməndi kay goštiča hulləs hotə/ təva tya ummedvar mənđəliči həus puri hovavi mhənunšan tya goštımədi mi pən mađa hopəna dila/ ata mənđəlini yek juřini hya gošti pətkərlyə ani amča paņđrila kəla lavla/ kəla lavlyaçə nəntər paņđrini saŋgitla ki bhəkriči parəd kađa/ təva ami bhəkriči parəd kađli/ ekya divši ami don bhəkri marlyə/ amča mulabalana moři həus vařli/ mhənun dusryə divši đukrači parəd dhərli/ ən đukrači parəd dhərli tə pəylyac divši ami dasgavča ranatnə khəđkəuliča ranala laglo/ əndaritməndi pac đukra uřli/ ti đukra uřlelyə jagyavər mi

rhaylo/ anki amči kay mənđəli natyača khinđivər hoti/
 pərəntu tyana tya đukrači janiv nhəvti/ mənđəli umedvar/
 tər đukrala kay kərayca ani kəsa marayca hi tyana mayti
 nhəvti/ mhənun tyani đukra khayna alyabərobər pəl
 kađla ani đukrana baju dilya bərobər đukra niḡgun geli/
 nəntər ti đukra amča səndyakal pərənt kay nəndrə pəđli
 nay/ ani sapađli nay/ əsa kərta kərta čar divəs ami
 ranatmədi tyanča maḡgə gelo/ pərəntu amana đukrači
 šikar kay jhali nay/ nəntər ami ghəri alo/ ghəri alyāča
 nəntər amča gavaṭ amcə phəudarababa moṭə caḡlə hya
 bhagacə karyəkərtə hotə/ tyana tyači janiv hoti/ mhənun
 tya goštivər tyani durləks kelela hota/ ani tya goštīməndi
 ami amca mən ghatla/ nəntər cəutya divši ami ghəri alo/
 ghəri alyāča nəntər məna phəudarababani sad marli/
 tatya aj əkra vərša ami tševlela hota hətyar, tumi to uclay
 lavla/ ətta lhan moṭa jənavər kəsa hi marun davlav tər
 bəra haye/ naytər amča gavači tumi ijət ghaləvli/ təva
 mi tyana saḡgitla/ dada atta tumča gavatlja mənđəlila əsa
 ənubhəv haye ka nay hyači kay məna janiv nhəvti/ ani
 mənđəliča vһəykarla mi vһəykar dila/ mhənun kay
 gunnya kela kay/ tumči mənđəli ekas ek paṭikəđnə pənčvis
 jən jatat/ kay mənđəli ittər təhan lagli mhənun ittər
 gavaməndi pani piya jatat/ ani đukər kay ranaməndi
 mərən pəđayca ka ni tumana milayca kay/ hi kəlpəna
 məna nhəvti/ pərəntu tumca mhənna haye tər to
 pərmesrači vičča/ kaytəri khətipəṭ kela tər iśvər sayy
 hoto/ bəgitla jail/ əsa mi tyana uttər dila/ əni nəntər ami
 đoḡrolča panəvṭyavər gelo ratriča taymala/ təva doḡrolča
 lokani amana əsa saḡgitla ki panəvṭyavər bəgu nəka/
 guru pani piyala yel/ əni əpghat hoil/ səkal tumana ami
 đukrača jagyavər kuṭə bəsleli əstil titə pocvu/

ami ratric đoḡroli mukkami rhaylo/ ani səkalca komđya
 bərobər uṭun ami ran banla/ ran bandlyāča nəntər amča
 šejarči nandgavči mənđəli ali/ an tyani đoḡrolča ranat
 širayči təyari keli/ nəntər ami tyanči səmji ghatli/ ki
 babano hya ranaməndi ami kalča tšavna umedvari kərən
 rhayloy təva tumi hitə širu nəka/ pən tyana te əykayca
 nhəvta/ manayca nhəvta/ mhənun tyani apla həṭṭə agrəh

dhər̄la/ mhənun ami amča, karən ektər amana jənavər ghavət nay, dusra tər ami maramar keli kiva vaiṭ jhala tər amcə phəudarababa anki suda amana kay dos detil mhənun tya goštikəḍə khyal kər̄un amča mənḍəliči ami səmjut ghalun ami doṅrolca ran nandgavča mənḍəlila dila ani ami virča ranamənḍi širlo/ virča ranat širlyaçanəntər amči puskəl mənḍəli nigunšan viras pani piyala geli/ ani hami titnə niṅgalo/ pac pənčvis gəḍi te dasgavča vərlya kəḍən ale/ tər bara ḍukra utli/ ti virča ranatmənḍi khinḍitna utrun pəlikəḍə geli/ ani ek moṭa jəbərdəst jənavər uṭunšan jagyavər uba rhayla/ an tya sadəsudə nay/ an mansana bhil sud nay/ te bəgun amčatli kay mənḍəli thoḍi bhitri əši hoti ti apli jhaḍavərnə cəḍli/ ani nəntər mənə vərḍayla lagli/ mhənun mi tya ṭhikani gelo/ tya ṭhikani gelyača nəntər amcə bənduraj aman kəula marunšan mhənələ ki mula tu puḍə jau nəko/ jənavər bhari moṭa haye/ ani tya utlyabərobər maṅḍyala tyani uclun jali mədi phekun dila/ mhənun tumi puḍə jau nəka/ mi tyanci səmjut ghatli/ dada tya jənavərači šikar mi khellela haye/ maḷi činta kəru nəka/ kuṭə khali gelay mhənun mana dava/ təva saṅgitla ki hitəc khali utrun gelela haye/ mhənun mi tya gelelya payvəṭavər khali utrun jait hoto/ tər jənavər maḷa drištis pəḍla/ pəḍlyača nəntər mi tyača vər̄ti avaj ghatla/ avaj ghatlyača berobər jənavər tyac avajavər maḷa əṅgavər ala/ əṅgavər ala tər mi dusra avaj ghatla/ dusra avaj ghatla, tisra avaj ghatla tər jənavər maṅə phirun dasgavača bajula tənḍ kər̄un puna tya gela/ tikəḍnə mhorə aḍvə houn mi tyala maṅgə phirəvla/ nəntər tya maṅgə phirun yeun ekya moṭya peṭgudiča jalimənḍi širla/ ani tya peṭgudiča jalimənḍi disənay əsa jaunšan bəsla/ nəntər tya kəlayla kay margə nay/ mhənun lamnə lamnə ami bhiun tyači parəd keli/ pən kay disə nay/ təva tyača pəṭatəc tya unača kirnavər̄ti thoḍə thoḍə hələt hotə/ te bəgun punə mi cəuta avaj ghatla/ ni pacva avajavər jənavər avaj kər̄unšan jəmnivər loṭla gela/ ən jəmnivər loṭlyəča nəntər mi maḷa avaj bənd kela/ anki maḷa mənḍlila saṅgitla ki ata kay aplyala te

jənavər yeu šəknar nay/ ata tumi ja/ mən̄ amči mən̄dəli
 kaytəri dončar mən̄dli geli/ ən tyala bərša marayca
 pəryətnə kela/ pərəntu tya bəršaca jəbərdəstə jənavər
 əslya karnaņi tyani pəđlya pəđlya hi bəršacə gađə ləvunšan
 kelə/ ani te čarhi bəršacə gađə kərūn nən̄tər tyani pran
 sođla/ mən̄ tya jənavər mi pən̄čvis mansani moťya muškilin
 jalitna wəđun kađun jəm̄təm calopali calopali itə tek titə
 tek kərta kərta ami tya ratrica nəu dhača sumarla kopryača
 ŋhikani ami utarlo/ nən̄tər ami ghesča bətya launšan ta
 jənavər titnə ucəlla/ tya natyača kəđən anla/ natyači
 mən̄dəli puskəlši bəgayla ali/ nən̄tər ami tya jənavər
 anun amča gavatlya phəudarbababača əŋgnat səmor anun
 ŋakla/ ani tyana ami saŋgitla ki tumi je kay amana
 mhən̄lə hotə tya bəddəl ami he jənavər marun anlay/ tya
 bədəl tumči amči ijət jau nəye/ tyāča saťi ami khəťpəť
 kərūn səglya gošťini ami aplya mən̄dəlila pərmesrani yas
 deun apla kam sadra jhalela haye/ ata hyačapuđə pardiči
 gošť maťa səmor kədi kađu nəka/ evđa saŋgunšan ami
 titpasun đukrači parəd apli nav nə għeta aplə mukať
 bəslelo havot/

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 fulfil the desires of these young people, I also consented to what they said. Those men accepted these things with one mind and we asked Pandri. When we asked her, the goddess of Paṇḍri 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 upto 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 Peṭgudī, and it concealed itself in the thicket of Peṭgudī 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 kutrə hayt.
3. These are three dogs. tin kutrə hayt.
4. Here is a cat. ek manjər hay.
5. Here are two cats. don manjra hayt.
6. Here is a cat and a dog. ek kutra hay ni ek manjər hay.
7. The dog barks at the kutra manjrala bəgun
cat. bhuktuy.
8. The dog barks. kutra bhuktuy.
9. Dogs bark. kutrə bhuktat.
10. This is a house. ek ghər hay.
11. These are two houses. don ghərə hayt.
12. This is my house. ha maja ghər hay.
13. There are my houses. maʃi don ghərə hayt.
14. His house. tyaca ghər.
15. His houses. tyaci ghərə.
16. Your house. tuja ghər.
17. Your houses. tuji ghərə.
18. I am in my house. mi maja ghərat hay.
19. Go to your house. tuja ghəri ja.
20. Come to my house. maja ghəri ye.
21. My house is small. maja ghər nhan hay.
22. These are my five hi maʃi pac ghəra hayt.
houses.
23. I have two small houses. maʃi don ghəra nhan hayt.
24. This is a small cart. nhan gađi hay.
25. There are two big carts. moʃya don gađya hayt.
26. This is my book. ha maja pustək.
27. I have two books. hi maʃi don pustəka hayt.
28. My books are here. maʃi pustəkə hitə hayt.
29. I am in my cart. mi maja gađit bəsluy.

30. Go to my cart. maja gađikəde ja.
31. Bring my book here. maja pustək gheun ye.
32. He is my father. ha maja bap.
33. He is my son. ha maja mulga/ ha maja sokra.
34. I have one son. məna ek sokra hay.
35. I have two sons. məna don sokre hayt.
36. I have three sons. məna tin sokre hayt.
37. My son is in the house. maja mulga ghərat bəslay.
38. My sons are in the house. maĵi mula ghərat hayt.
39. My son has come. maja mulga alay.
40. My sons have come. maĵi mula alit.
41. His son. tyaca mulga ~ sokra.
42. His sons. tyaće mulgə ~ sokre.
43. His sons are in the village. tyaĉi mula gavət hayt.
44. Your son is here. tuĵa mulga hitə hay.
45. Your sons are here. tuĵi mula hitə hayt.
46. Your sons are in the house. tuĵi mula ghərat hayt.
47. She is my mother. hi maĵi ai/hi maĵi bəy.
48. She is my daughter. hi maĵi mulgi ~ sokri.
49. I have one daughter. məna ek mulgi hay.
50. I have two daughters. məna don muli hayt.
51. I have three daughters. məna tin muli hayt.
52. My daughter is in the field. maĵi mulgi ŝetat hay.
53. His daughter is here. tyaĉi mulgi hitə hay.
54. Call your daughter. tuĵa mulila boləv.
55. She is my sister. hi maĵi bhəyn hay.
56. My brothers and sisters are in the house. maĵhe bhav-bhəyni ghərat hayt.
57. My sisters are here. maĵa bhəyni ghərat hayt.
58. He has three children. tya mansala tin mulə hayt.
59. His children are young. tyaĉi mula nhan hayt.
60. Where are your children? tuĵi mula kuṭə hayt.

61. My children are in the school. maji mulə salət hayt.
62. My son has gone to school. maja mulga salət gelay.
63. My brother is young. maja bhav dhakṭa (nhan) hay.
64. My two brothers are young. majə don bhav nhan hayt.
65. Here is my son. maja mulga hitə hay.
66. Their sons are also here. tyanči mula (mulə) hitə hayt.
67. My hand. maja hat.
68. My hands. majə hat.
69. Your foot. tuja pay.
70. Your feet. tujə pay.
71. Your book. tumca pustək.
72. Two books of your's. don tumči pustəka.
73. His servant. tyaca nokər (gəḍi).
74. His servants. tyaçe nokər.
75. Their house. tyanca ghər.
76. We see you. ami tula bəgtoy.
77. You (sg.) see me. tu mənə bəgtos.
78. You (sg.) see us. tu amala bəgtos.
79. He sees me. to mənə bəgto.
80. She sees me. ti mənə bəgte.
81. The child sees him. mul tyala bəgtəy.
82. The child sees her. mul tila bəgtəy.
83. Her work. tija kam.
84. It is not my work. maja kam nhay ha.
85. The child sees her. mul tila bəgtəy.
86. Her eyes. tijə ḍole.
87. The hand of the child. mulaca hat.
88. The hands of the child are small. mulače haṭ nhan hayt.
89. His field. tyaca šet.
90. His baskets. tyaçya ṭoplya.
91. Her basket. tiči ṭopli.
92. The basket of the woman. tya baiči ṭopli.

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| 93. I see you. | mi tula bəgto. |
| 94. Their houses. | tyanči ghəra. |
| 95. He is in the house. | to ghəraməndi hay. |
| 96. The child sees you. | mul tula bəgto. |
| 97. Two children see you. | don mula tula bəgtat. |
| 98. The children see me. | mula məna bəgtat. |
| 99. They see you. | ti mansa tula bəgtat. |
| 100. I see him. | mi tyala bəgto. |
| 101. I see her. | mi tila bəgto. |
| 102. I see the lady. | mi tya baila bəgto. |
| 103. I see the child. | mi tya mulala bəgto. |
| 104. I see them. | mi tyana bəgto. |
| 105. You see them. | tumi tyana bəgta. |
| 106. You see her. | tumi tila bəgta. |
| 107. I come here. | mi hitə yeto. |
| 108. We come here. | ami hitə yeto. |
| 109. You come here. | tu hitə yetos. |
| 110. You (pl.) come here. | tumi hitə yetə. |
| 111. He comes here. | to hitə yeto. |
| 112. She comes here. | ti hitə yete. |
| 113. They come here. | te hitə yetat. |
| 114. The child comes here. | to mul hitə yeto. |
| 115. The children come here. | ti mula hitə yetat. |
| 116. I go there. | mi titə jato. |
| 117. We go there. | ami titə jato. |
| 118. You (sg.) go there. | tu titə jatos. |
| 119. You (pl.) go there. | tumi titə jata. |
| 120. He goes there. | to titə jato. |
| 121. She goes there. | ti titə jati~jate. |
| 122. They go there. | te titə jatat. |
| 123. I go to the field. | mi šetavər jato/ šətala jato. |
| 124. We stop here. | ami hitə rhato. |
| 125. The leaves of the tree fall down. | hi jhaḍavərči panə khəlti pəḍtat. |
| 126. The birds sit on the tree. | pakru jhaḍavər bəstəy. |
| 127. The bird sits on the tree. | pakru jhaḍavər bəstəy. |
| 128. He hits the bird. | to pəkšala marto. |

129. The birds fly. pəkše udun jatat.
130. The animals are in the jənavər šetat hait.
field.
131. The cows are grazing. gai cərtat.
132. The cow is grazing. gay cəрте.
133. The bull is grazing. bəyl cərtəy~cərtəy.
- 133A. The two bulls are don bəyl šetat cərtəy.
grazing.
134. The cows give milk. gai dud detat.
135. We milk the cows every- ami roj gaicə dud kađto.
day.
136. We ride the horses. ami ghođyavər bəsto.
137. They jump over the te kupṇavəynə uđi martat.
fence.
138. The child falls down. mul khali pəđto.
139. He stands there. to titə uba hay.
140. She stands there. ti (bai) titə ubi hay.
141. The child stands there. mul titə ubə hay.
142. He goes to the house. to ghəri jato.
143. The small child is sitting nhan mul bəstəy.
there.
144. What do you eat? tu kay khatos.
145. What will you eat? tu kay khašil.
146. What shall I eat? mi kay khain.
147. I eat bread. mi bhakri khato.
148. How many children tuna (tula) kiti mulə hayt.
have you?
149. What is your name? tuja nav kay.
150. My name is Narayan. maja nav Narayan.
151. How old are you? tuja vəy kiti.
152. I am sixty years old. mąji vərса sađ.
153. When do you get up? tu kiti vajtana uttos.
154. I get up at five o'clock. mi pac vajtana utto.
155. Where do you live? tu kuṭə rhatos.
156. Where do you (pl.) tumi kutə rhata.
live?
157. I live in the village K. mi Kərənjkholat rhato.
158. What do you do? tu kay kərtos.

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| 159. What do you do? | tumi kay kərtav. |
| 160. I work in the field. | mi šetat kam kərto. |
| 161. I work in the other village. | mi dusryagavat kam kərto. |
| 162. I am here. | mi hitə hay. |
| 163. We are here. | ami hitə hav. |
| 164. You (sg.) are here. | tu hitə hays. |
| 165. You (pl.) are here. | tumi hitə hav. |
| 166. He is here. | to hitə hay. |
| 167. She is here. | ti hitə hay. |
| 168. The child is here. | to mul hitə hay. |
| 169. They are here. | te lok hitə hayt. |
| 170. I am old. | mi mhatara hay~jhaloy. |
| 171. You (sg.) are tall. | tu uncə hays. |
| 172. She is tall. | ti uncə hay/ uc hay. |
| 173. He is tall. | to uncə hay~uc hay. |
| 174. We are tall. | ami uncə hav. |
| 175. They are tall. | te lok uncə hayt. |
| 176. The child is tall. | to mul uncə hay. |
| 177. The tree is tall. | to jhaḍ uncə hay. |
| 178. The man is tall. | to manus uncə hay. |
| 179. These men are tall. | ti mansa uc hayt. |
| 180. That man is fat. | to manus jaḍ hay. |
| 181. That girl is here. | ti mulgi hitə hay. |
| 182. This man is blind. | to manus andla hay. |
| 183. The woman is blind. | ti bai andli hay. |
| 184. He is lame. | to ləḅda~paḅga hay. |
| 185. The boy is deaf. | to mulga bhəyra hay. |
| 186. The girl is deaf. | ti mulgi bhəyri hay. |
| 187. The child is deaf. | to mul bhəyra hay. |
| 188. The boy is lazy. | to mulga alši hay. |
| 189. The girl is lazy. | ti mulgi alši hay. |
| 190. The girl is clever. | ti caḅli kamdarin hay. |
| 191. The boy is clever. | to mulga kamdar hay. |
| 192. The good boy. | to caḅla mulga. |
| 193. The good boys. | ti mula caḅli hayt. |
| 194. The good girls. | tya caḅlya muli. |
| 195. The small child. | nhan mul/ barik mul. |
| 196. The small children. | nhan mula/ barik mula. |

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| 197. The big child. | moṭa mul. |
| 198. The big children. | moṭi mula. |
| 199. The big book. | moṭa pustək. |
| 200. Big books. | moṭi pustəka. |
| 201. The white horse. | paṇdra ghoḍa. |
| 202. The white horses. | paṇdre ghoḍe. |
| 203. The dark cloud. | kala ḍhək. |
| 204. Two dark clouds. | don kale ḍhək. |
| 205. There is a cloud. | ḍhək uṭlay. |
| 206. There are clouds. | ḍhəka~ga uṭlet. |
| 207. The green leaf. | hirva pan. |
| 208. The green leaves. | hirvi pana. |
| 209. The large house. | moṭa ghər. |
| 210. Two small houses. | don barki ghəra. |
| 211. Two large houses. | moṭi don ghəra. |
| 212. This is a beautiful village. | ha gav caṅla 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 caṅle hayt. |
| 216. This story is good. | hi goṭ caṅli hay. |
| 217. These stories are good. | hya goṭi caṅlya hayt. |
| 218. I like this story. | hi goṭ mənə avəḍte. |
| 219. Come here. | hikrə ye. |
| 220. You two come here. | tumi dogə hikrə ya. |
| 221. Go there. | tikḍə ja/ tikrə ja. |
| 222. Bring some water. | pani gheun ye. |
| 223. Call him. | tyala boləv. |
| 224. Sit down. | khal bəs. |
| 225. Stand up. | vərti uṭ. |
| 226. Speak slowly. | (jəra) həlu bol. |
| 227. Do not speak loudly. | motyan bolu nəko. |
| 228. Tell me a story. | mənə ek goṭ saṅ. |
| 229. Break it. | ha moḍ. |
| 230. Take it. | ha gheun ja. |
| 231. Hold it. | tyala dhər. |
| 232. Keep it down. | ha khali ṭhev. |

233. Lift it up. ha vërti ucəl.
234. Read the book. ha pustək vac.
235. Write the words neatly. ek laynin liv.
236. Go to school. salet ja.
237. Come from the school. saletnə ye.
238. Go home. ghəri ja.
239. Come home. ghəri ye.
240. Come to the field. šetavər ye.
241. Bring back the book. to pustək gheun ye.
242. Go home and come back. ghəri jaun ye.
243. Call your brother. tuja bhavala boləv.
244. Sit down on the ground. jəmnivər bəs.
245. Stand on the table. təblavər uba rha.
246. Sit on the table. təblavər bəs.
247. Speak a word. ek səbəd bol.
248. The dog is there. kutra titə hay.
249. The book is below the table. pustək təblakhalti hay.
250. The book is on the table. pustək təblavər hay.
251. The sky is above. abal vërti hay.
252. The earth is below. jəmin khali hay.
253. The tree is on that side of the road. ha jhađ rəstyacı əlikəđə hay.
254. The tree is on this side of the road. ha jhađ rəstyacı əlikəđə hay.
255. The tree is yonder. to jhađ bajula hay.
256. I am near the tree. mi jhađajəvəl hay.
257. I am far from the tree. mi jhađapasnə dur hay.
258. I am close to the tree. mi jhađala lagun hay.
259. He is away from the tree. to manus jađapasnə dur hay.
260. We went away. ami dur gelo.
261. You went away. tumi dur geləv.
262. He went up the hill. to đongravər gela/ to pətaravər gela.
263. He came down the hill. to dharən khalti utər/ kirarin utər/la.

264. I fell down. mi khalti pəḍlo.
265. My foot slipped and I fell down. maja pay sərpəṭla təsa mi ləkəḍlo~khalti pəḍlo.
266. Air is everywhere. vara səglyamədi hay.
267. Air is light. həva barik əste.
268. He is nowhere. to kuṭə nay.
269. I looked for it everywhere. tə bəgitla səglikəḍa mya.
270. I found it nowhere. mənə gəvasla nay to.
271. Come in (sg.). atmədi ye.
272. Come in (pl.). atmədi ya.
273. Both of you, please come in. tumi dogə bi ya.
274. Go out. bhayər ja.
275. Step on the stone. dəgḍavər ubə rha.
276. Go round the house. ghəravaṭla phira.
277. Jump over the fence. hya kupnavərnə bhayər uḍi marun ja.
278. Creep below the cart. gaḍikhalti (savlila) jaun bəs.
279. The parrot is in the cage. phopəṭ pinjryat hay.
280. The parrot is on the tree. phopəṭ jhaḍavər hay.
281. The bird is in the nest. pəkši ghəṛtyaṭ bəsləla hay.
282. A big basket. moṭi ṭopli.
283. Big baskets. moṭya ṭoplya.
284. The basket is big. moṭi ṭopli hay.
285. This wood is hard. ha lakud kəṭin hay.
286. This is a large leaf. ha moṭa pan hay.
287. These are large leaves. hi moṭi panə hayt.
288. The fruit is green. to hirva phəl hay.
289. The fruits are green. ti hirvi phələ hayt.
290. The flower is red. ha tamḍa phul hay.
291. The flowers are red. hi tamḍi phula hayt.
292. A small room. lhan kholi.
293. Two small rooms. don lhan kholya.
294. The hand is dirty. hatala ghan hay/ hatana ghan hay.

295. I came yesterday. mi kal alo.
296. One should go to find a job. kam hurkit jayaca.
297. Many workers are to be employed. mhop mansa lavayçi mənjrın.
298. This is my field. ha maja šet.
299. These are two fields. don šeta.
300. Call him by name. tyala sad ghal.
301. Call him. tyala hak marun bolöv.
302. Remove the grass. gävət tipun kaða.
303. I worked 16 years at one place. sola vörsə ek tñjkani nokri keli.
304. I had one she-buffalo. mañi ek mhəys hoti.
305. I used to take the she-buffalo for grazing everyday, then I used to take it to the river and wash it. tya mhašila roj sođayçi, panivər nyayçi ni colun anayçi.
306. What is grown in this field? hya pəttit kay hoto.
307. First of all, cowdung is spread and when it gets dried, dry leaves and branches also are to be spread thereon. šea irayca, tyavər sukla ki gävət təkayca kimli təkayçi, kəvalkañi, gut, patera vərte ghalayca.
308. These two or three boys go home. ti don tin mula ghəri jatat.
309. Tomorrow I shall go to the village. mi undya disrya gavala jain.
310. I shall come tomorrow from the village. mi undya disrya gava vörnə yen.
311. You both drink water. dogani pani pya.
312. You both work. dogani kam kəra.
313. You both plough the field. dogani šet nañra.

314. You two or three together cut the paddy crop. tumi dogatigani bhat kapa.
315. You all together beat him. tumi sǎgle milun tyana mara.
316. Sow the paddy in the field. jǎmnivǎr bhat pera.
317. I had to go but I did not go. mi janar hoto to gelo nay.
318. We had to go, but we did not go. ami janar hoto te gelo nay.
319. You had to go but, why did you, not go? tu janar hotas to gelas ka nay.
320. Those ladies had to go but, they did not go. tya janar hotya pǎr tya gelya nayt.
321. I am not coming today. mi aj yet nay.
322. I shall not come tomorrow. mi undya yenar nay.
323. He should not do the work. tyani kam kǎru nǎye.
324. You should not do the work. tumi kam kǎru nǎye.
325. She should not bake bread. tini bhakri bhaju nǎye.
326. Shall I go there? mi tikdǎ java kay.
327. You should eat two guavas. tu don peru khavavǎ.
328. The crops would have been very good if the rains would have been received in time. paus caᅅla pǎdla ǎsta tǎ pik caᅅla ala ǎsta.
329. The paddy crops would have been dried up if the rains would not have been received meanwhile. mǎdi paus pǎdla nǎsta tǎr bhata sukun geli ǎsti.
330. The leaves are green and not ripened. pana hirvigar hayt, pikli nayt.

331. The peas grow well thəndi pəɗli tər pavɥala
when we have too jor cəɗto.
much cold.
332. The peas crop is com- čikta pəɗla na tər muɥ šap
pletely lost when kərpun jato.
the worms are creat-
ed.
333. Formerly we used to hya šetat don še bhare
get two hundred big milayca pəhilyan, pən
bundles of paddy ata dha mənbi bhat nay
from the field but, milayca.
now a days we don't
get even 10 maunds
of paddy.

CHAPTER V
VOCABULARY

| | |
|----------------|-------------------------------------|
| əkra Nu. | eleven. |
| əkha adj. (M). | whole. |
| əgə. | a term used to call the wife. |
| əgodər adv. | first, before. |
| əgni M. | fire. |
| əngə N. | body. |
| əngən N. | court yard. |
| əngatla M. | shirt (cloth over the body). |
| əjab N. | wonder. |
| əttavis Nu. | twenty-eight. |
| ətra Nu. | eighteen. |
| ədək V. | to be caught. |
| ənub(h)əv M. | experience. |
| əndara M. | darkness. |
| ənnə N. | food. |
| ənbəv M. | thought, discussion. |
| əmka adj. | such and such a man. |
| əyk V. | to listen to. |
| əyran N. | forest. |
| əyši Nu. | eighty. |
| ərji F. | request. |
| ərtə M. | implication, meaning. |
| əlikdə adv. | to this side. |
| əvkaš M. | leisure, time. |
| əs V. | to be. |
| əyn M. | a kind of tree. |
| aka adj. (M) | whole. |
| akkad (M) | the month of Āšāḏh. |
| ag F. | excess of heat, fire (Fig. hunger). |
| agoṭ. | beginning of rainy season. |

- agrəh M.
 aɣol F.
 aŋta M.
 aŋli F.
 aj adv.
 ajari adj.
 ajoba M.
 ajgər M.
 aɣəv V.
 aɣop. V.
 aɣvəda M.
 aɣvən F.
 aɣ(h) Nu.
 aɣi F.
 aɣic Nu.
 aɣva adj.
 ata adv.
 atla adj. (M)
 atmədə~i adv.
 adar M.
 adoli F.
- an V.
 anərəs M.
 ani conj.
 anki conj.
 anɣukli F.
 andla adj.
 abal N.
 aməvša F.
 amti F.
 amba M.
 ay F.
 ai F.
 aytvar M.
 arəmb M.
 arti F.
- ardəra F.
- insistence.
 bath.
 thumb.
 finger
 today.
 sick.
 grandfather.
 boa.
 remember.
 to finish.
 week.
 recollection.
 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.

| | |
|----------------|-----------------------------|
| arda adj. (M) | half. |
| ałši adj. | lazy. |
| avəđ V. | to like. |
| avaj M. | sound, bullet, shot. |
| avan. | paddy ready for replanting. |
| avtən. | invitation. |
| avra M. | a kind of grain. |
| aša F. | hope. |
| ašin M. | the month of Ašvin. |
| asəlka F. | name of the ninth asterism. |
| asu N. | tear. |
| ikdə adv. | here, this side. |
| ičar V. | to ask. |
| ičar M. | thought. |
| ijət F. | prestige. |
| iṭ F. | brick. |
| iṭu-daṇḍu M. | name of a game. |
| itə~ite adv. | here. |
| it F. | span. |
| itkyaṭ adv. | meanwhile. |
| inənti F. | request. |
| inam. | present. |
| ir V. | to spread. |
| irəj V. | to coagulate milk. |
| ila M. | sickle. |
| ilekšən. | injection. |
| išər M. | god. |
| is Nu. | twenty. |
| isəm M. | man. |
| isar M. | bolt. |
| istəv M. | coal, fire. |
| istupani. | fire, water etc., |
| ukti F. | idea, thought. |
| ugəđ V. | to open. |
| ugəv V. | to rise up. |
| ugda adj. (M). | naked. |
| ujađ V. | to have day break. |
| ujeđ M. | sunlight. |
| uc adj. | tall. |

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|-----------------|--|
| ucəl V. | lift up. |
| ucki F. | hiccough. |
| ujva adj. (M). | right. |
| uṭ V. | to get up. |
| uṭəv V. | to tie up, to bind up. |
| uṭəv V. | to wake up. |
| uṭna M. | ointment, yellowish fragrant powder. |
| uḍ V. | to fly. |
| uḍid M. | a kind of beans. |
| uḍvi F. | heap of hay. |
| uṇḍa M. | a kind of thick cake. |
| utər V. | to get down. |
| utəvbudī F. | low land that gets often flooded. |
| utana adj. (M). | lying on the back, supine. |
| uttər N. | reply. |
| utra F. | name of the twelfth asterism |
| udgav V. | to arrange, to perform, to take place. |
| un N. | sunshine. |
| unala M. | summer. |
| undya adv. | tomorrow. |
| upəṭ V. | to pull out, to uproot. |
| upal F. | pebble etc., |
| ubərṭha M. | threshold. |
| uba adj. | vertical. |
| ubala M. | headache. |
| umedvar M. | a young man. |
| umedvari F. | great effort. |
| ur M. | chest. |
| uropoṭ. | chest and belly. |
| ulṭa adj. (M). | upsidedown. |
| ulṭi F. | vomitting. |
| usək V. | to take place. |
| uṣa. | pillow. |
| ek Nu. | one. |
| ekadvel adv. | some times. |

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| ekikəðə adv. | aside. |
| ekkonis Nu. | nineteen. |
| ekta adj. (M). | alone. |
| ekdəm adv. | all of a sudden. |
| eksarki adv. | continuously. |
| eṭola M. | coiled thing, coil. |
| ervi adv. | if not, otherwise. |
| evða adj. M. | of such size. |
| ok V. | to vomit. |
| oṭipəṭ N. | lower belly. |
| oḍ V. | to suck up, to bear. |
| oḍə M. | lines of the plough. |
| onða M. | log of wood. |
| orəḍ V. | to cry; to say loudly. |
| ohḍə nay. | he did not like. |
| kəṭin adj. | hard. |
| kəḍə N. | a golden bracelet. |
| kəḍənə adv. | by the side, along the edge. |
| kəṅhala M. | fatigue. |
| kəṅnya F. (Pl.). | ribs. |
| kəta F. | story. |
| kədi adv. | when. |
| kəna M. | back bone. |
| kənga M. | store of grain, corn bin. |
| kəpar F. | stone in the field. |
| kəpal N. | forehead. |
| kəpða M. | clothes. |
| kəbja M. | underware. |
| kəbra adj. | ash coloured. |
| kəmi adj. | less, short. |
| kəmbər F. | waist. |
| kər V. | to do. |
| kərəvənd N. | a kind of fruit. |
| kəḍjeltəl N. | a kind of oil. |
| kərənjkhəl. | name of a village. |
| kərəvli F. | bride's or bridegroom's sister. |
| kərəṅli F. | little finger. |

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| kəraðu N. | a young goat. |
| kəriyət F. | saw. |
| kərji F. | a kind of fried cake. |
| kərdəta M. | waist-band. |
| kərvət F. | saw. |
| kəl V. | to know. |
| kəl F. | acute pain. |
| kələjni F. | little finger. |
| kəliŋan. | water melon |
| kəlpəna F. | idea. |
| kəval. | small branch of a tree. |
| kəvalkaçi F. | leaves, branches heaped together. |
| kəvçi F. | skull. |
| kəvda M. | a kind of bird, partridge. |
| kəvla N. | tile. |
| kəvsəl N. | trick. |
| kəvli F. | bundle. |
| kəvl. | tile. |
| kəsətəri adv. | some how. |
| kəsai M. | a butcher. |
| kaka M. | uncle. |
| kakulti F. | pity, meakness. |
| kakhat M. | full hand. |
| kak F. | armpit. |
| kaca F. (Pl.). | glass pieces. |
| kajano adv. | 'who knows'. |
| kaça M. | thorn. |
| kaça M. | hook. |
| kaçeri F. | a small thorny bush. |
| kaç V. | to take out. |
| kaçla N. | bitter gourd. |
| kañi F. | a twig, a match stick. |
| kañel M. | a kind of serpent. |
| katkəri M. | a tribal community. |
| katçi F. | skin. |
| katya M. | name of the third asterism. |
| kan M. | ear. |
| kankili F. | pin (of the wheel of a cart). |

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|------------------|---|
| 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. |
| kala adj. (M). | black. |
| kalerica rog. M. | cholera. |
| kalok M. | darkness. |
| kalvən N. | curry. |
| kavilca M. | scraper. |
| kavla M. | crow. |
| kaşti F. | part of the piece of the lower garment tucked behind. |
| kiṭal M. | spark of the fire. |
| kiḍkiḍit adj. | lean. |
| kimli~kimbli 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. |
| kuṭ V. | to thrash. |
| kuṭə adv. | where. |
| kuṭətəri adv. | somewhere. |
| kuṭi F. | powder. |
| kuṭumb~kuṭum N. | family. |
| kuḍḍu N. | a kind of grass. |

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|---------------|--------------------------------------|
| kutra M. | dog. |
| kudla M. | spade. |
| kunbi M. | farmer. |
| kupən N. | fence. |
| kubḍa adj. | a humpbacked man. |
| kumbar M. | potter. |
| kurəl V. | to pat. |
| kuraḍ F. | axe. |
| kuri F. | a small jack fruit. |
| kul M. | cultivator. |
| kula M. | buttock. |
| kulca M. | single folded hand. |
| keḍsun F. | broom. |
| kəl N. | plantain. |
| kəs M. | hair. |
| kokrə N. | name of a village. |
| kojagəri F. | the full-moon day of Āśvin. |
| koṭi F. | crore. |
| konḍa M. | husk. |
| kotimbir F. | green coriander. |
| kona M. | a big tile to be fixed at corner. |
| kontəri. | somebody. |
| konvasa M. | supporting beam. |
| kopər N. | elbow. |
| kopra M. | name of a village. |
| komṭa M. | a kind of fish. |
| komḍa M. | cock. |
| koyti F. | sickle. |
| kort. | court. |
| koli M. | fisherman. |
| kolimama M. | jackal. |
| kolmi M. | a kind of fish. |
| kolha~kola M. | jackal. |
| khəṭiṭop M. | great effort. |
| khəṭpəṭ F. | effort. |
| khəḍa M. | pebble, stone. |
| khəḍkəvli. | name of a village. |

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| khəḍḍa M. | ditch. |
| khəḍyapani M. | a kind of game. |
| khən V. | to dig. |
| khəp V. | to get exhausted, to toil. |
| khəra adj. | true |
| khəraba M. | an uncultivated piece of land. |
| khərbi M. | a kind of fish. |
| khərbuja N. | melon. |
| khəlaṭi F. | field, level ground. |
| khəlti adv. | downward. |
| kha V. | to eat. |
| khaṭ F. | cot. |
| khaṭal limbu N. | citron. |
| khaṭi F. | a peg in the log of wood. |
| khaḍik M. | butcher. |
| khaḍkən adv. | suddenly. |
| khandə. | a passage for water to be taken from the higher field. |
| khana M. | food. |
| khandā M. | shoulder. |
| khandi F. | branch. |
| khapar N. | earthen pot. |
| khamba M. | pillar. |
| khayna adv. | from below. |
| khal adv. | down. |
| khalu M. | drum beater. |
| khində F. | pass between two hills. |
| khila M. | a bullock cart load. |
| khujli F. | itch. |
| khuṭ M. | peg. |
| khuṭi F. | peg. |
| khun F. | signal. |
| khuməs V. | to thrust inside. |
| khurak M. | fodder. |
| khurči F. | chair. |
| khula adj. (M). | opened. |

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|------------------|---|
| khep F. | visit, turn. |
| khel V. | to play. |
| khel M. | game. |
| khokla M. | cough. |
| khoc V. | to thrust in. |
| khonđi F. | a part of the neck, |
| kholi F. | room. |
| khət F. | heel. |
| khyal. | act of paying heed. |
| gəj M. | bar. |
| gəjkərən M. | a skin disease. |
| gəđi M. | servant. |
| gəđđa M. | ass. |
| gədra M. | a kind of tub. |
| gəndə. | sandal paste. |
| gəndpəta M. | a line of sandal paste on the body. |
| gəmət F. | fun, joke. |
| gərdəl V. | to have vomiting sensation. |
| gəla M. | throat. |
| gəlađa M. | all sorts of rubbish things thrust in the waterhole. |
| gəvər-ganpəti M. | Gauri and Ganapati. |
| gəvəs V. | to find out. |
| gəvand. | zigzag road. |
| gəvat N. | grass. |
| gəvatkađi. | rubbish. |
| gəvndi M. | mason. |
| gađav M. | ass. |
| gađi F. | cart. |
| ganđə F. | anus. |
| gay F. | cow. |
| gal M. | cheek. |
| gav V. | to get, find out. |
| gav N. | village. |
| gavpənc M. | village leaders. |
| gavprəja F. | village people |

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|--------------------|--|
| gidaḍ M. | vulture. |
| gujar M. | merchant. |
| gunḍi F. | bundle. |
| gut F. | dust of the bundle of paddy. |
| gudguli F. | tickling. |
| gunnya M. | offence. |
| gurəv M. | priest. |
| guraḍhora N. (Pl.) | cattle. |
| guru M. | teacher, preceptor. |
| guruvar M. | thursday. |
| gurphəṭ V. | to intertwine. |
| gulam M. | slave. |
| goṭ F. | story. |
| goṭa M. | stone. |
| goṭi F. | pebble. |
| godatəl 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. |
| goṣṭ F. | story. |
| goṭa M. | stone. |
| gəḍ adj. | sweet. |
| ghəṭ adj. | fast. |
| ghəṭ adv. | close. |
| ghəṭsərup M. | a kind of disease. |
| ghəḍšilok M. | N. of a class of people who play on musical instru- ments. |
| ghəmel .N. | basket. |
| ghər N. | trough. |
| ghəroghər adv. | at every house. |
| ghələy F. | pot, basket. |
| ghəsər V. | to slip. |
| ghagər F. | pitcher. |
| ghagra M. | petticoat. |

| | |
|-----------------|---|
| ghaṭ F. | bell. |
| ghan F. | dust, dirt. |
| gham M. | perspiration. |
| ghamola M. | a pimple arising from heat. |
| ghar F. | a kite. |
| ghal V. | to put, to offer. |
| ghaləv V. | to loose, to spoil. |
| ghuṅgur N. | a small bell. |
| ghuḍipadva M. | new year's day. |
| ghunghuna M. | the fleshy root of the septum of the nose. |
| ghe V. | to take. |
| ghes M. | gas lamp. |
| ghoṇḍa. M. | woollen blanket. |
| ghoṇḍi F. | woollen blanket. |
| ghorpəḍ F. | a kind of lizard. |
| čəkrə N. | potter's wheel. |
| čəndrə M. | moon. |
| čəyt M. | name of the month Caitra. |
| čay M. | tea. |
| čar N. | four. |
| čalis N. | forty. |
| čikar adj. | a large number. |
| čikol M. | mud. |
| čiktəv V. | to paste, to stick. |
| čic F. | tamarind. |
| čita F. | name of 1st asterism. |
| činta F. | worry, anxiety. |
| čin. | a variety of cucumber. |
| čibud V. | to be pressed, to get pressed. |
| čimta M. | pinching. |
| čiməṭ V. | to pinch. |
| čimṭi F. | pinch. |
| čimni F. | sparrow. |
| čivḍa M. | a preparation of rice. |
| čela M. | pupil, disciple. |
| Jikḍətikḍə adv. | everywhere. |
| jib F. | tongue. |

| | |
|----------------|---------------------------------|
| jilbi F. | a kind of sweet dish. |
| jiv M. | life. |
| jev V. | to take food, to dine. |
| jevən~jevan N. | meals. |
| jevən-bivən. | meals etc., |
| jəmtəm adv. | just, any how. |
| ještə M. | name of a month. |
| jhəpola M. | swing. |
| cəḍ V. | to go up, to appear. |
| cəḍal M. | a low caste man, wicked. |
| cəna M. | gram. |
| cəpli F. | sandals. |
| cəmək V. | to shine. |
| cəmək F. | a kind of acute pain. |
| cər V. | to graze. |
| cəl V. | to move. |
| cəvgəjən Nu. | four men. |
| cəvḡga M. | palm of the hand. |
| cəvḍa M. | heel, ankle. |
| cəvt Nu. | one fourth. |
| cəvti F. | fourth day. |
| cəvtal V. | to get disturbed. |
| cəvda Nu. | fourteen. |
| cəvli F. | cow pea. |
| cəvvis Nu. | twenty-four. |
| cək N. | wheel. |
| cəḡla adj. | good. |
| canni F. | star. |
| camar M. | shoemaker. |
| camḍi F. | skin |
| cal V. | to walk. |
| cav V. | to bite. |
| cuk V. | to commit a mistake. |
| cundka M. | a small piece of paddy land. |
| cubkəl V. | to rinse (clothes). |
| cumka M. | name of the third asterism. |
| cul F. | oven. |

| | |
|----------------|----------------------------|
| culta M. | uncle. |
| coc F. | beak. |
| cotra adj. | one with defective speech. |
| cond V. | to thrust inside. |
| conda M. | a small part of field. |
| copna M. | a log of wood with handle. |
| cor M. | to steal. |
| col V. | to rub. |
| coløv V. | to cause to rub. |
| jənavər N. | beast. |
| jəp V. | to take care. |
| jəbərdəst adj. | very strong. |
| jəm V. | to assemble. |
| jəmin F. | floor. |
| jəra advj | a little. |
| jərasa Adv. | a little. |
| jər kəndi adv. | if at all. |
| jəl V. | to burn. |
| jələm M. | life. |
| jəvəl adv. | near. |
| jəva adv. | when. |
| ja V. | to go. |
| jaga F. | place. |
| jaða adj. | fat. |
| janiv F. | idea. |
| janist M. | knower. |
| jamla adj. | purple. |
| jal V. | to burn. |
| jal M. | flame. |
| jali F. | thicket. |
| jup V. | to yoke. |
| jupni F. | leather strip. |
| julab M. | motion. |
| jokəð V. | to yoke. |
| jokəð N. | yoke. |
| jogeta M. | boa. |
| joð V. | to fix, to join. |
| joði F. | pair. |

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|--------------|-----------------------------|
| jor M. | force. |
| jhəblə N. | frock. |
| jhađ N. | tree. |
| jharga M. | a small basket. |
| jhunjhə V. | to have a close fight. |
| jhod V. | to beat. |
| jhop V. | to sleep. |
| jhop F. | sleep. |
| jhombi F. | combat. |
| ɬəkəl N. | baldness. |
| ɬəpka N. | a star. |
| ɬəmbuk. | swollen part of the body. |
| ɬəv V. | to replant. |
| ɬak V. | to throw. |
| ɬak V. | to give up. |
| ɬakla M. | a kind of vegetable. |
| ɬaŋ V. | to hang |
| ɬaym~ɬaim M. | time. |
| ɬala M. | branch of a tree. |
| ɬali F. | clapping. |
| ɬalu F. | palate. |
| ɬaljib F. | uvula. |
| ɬavli F. | a small branch. |
| ɬic F. | shorter span. |
| ɬipən N. | the act of sowing the seed. |
| ɬebəl N. | table. |
| ɬembi F. | hill. |
| ɬoŋga M. | he-buffalo. |
| ɬop M. | kind of pot. |
| ɬopla M. | basket. |
| ɬopli F. | a small basket. |
| ɬərəv V. | to fix. |
| ɬəska M. | difficulty of swallowing. |
| ɬhikan N. | place. |
| ɬheŋga adj. | dwarf. |
| ɬheŋna adj. | short. |
| ɬəs. F. | tripping. |
| ɬhev V. | to place, to put. |
| ɬhok V. | to hammer. |

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|-------------------|-------------------------|
| ḍəgara M. | heap. |
| ḍag M. | part of a field. |
| ḍal V. | to put, to place. |
| ḍala M. | collective work. |
| ḍali F. | basket. |
| ḍalim N. | pomegranate. |
| ḍalga M. | basket. |
| ḍalgi F. | a small basket. |
| ḍav M. | trick. |
| ḍavra adj. | lefthanded. |
| ḍikul N. | clod, clay, earth. |
| ḍiri F. | sprout. |
| ḍukər N. | boar. |
| ḍoka N. | head. |
| ḍoḡər ~ doḡgar M. | hill, mountain. |
| ḍoḡrol N. | name of a village. |
| ḍocka N. | head. |
| ḍoy F. | head. |
| ḍorivli F. | name of a village. |
| ḍola M. | eye. |
| ḍhək M. | cloud. |
| ḍhapa M. | lid. |
| ḍhigara M. | heap. |
| ḍhekər F. | belch. |
| ḍhəŋ N. | pretext. |
| ḍhoka M. | a kind of bird |
| ḍhopar N. | knee. |
| ḍhor M. | cattle. |
| ḍhos M. | dose. |
| təkta M. | wooden plank. |
| təṭya M. | mat. |
| təḍaka M. | blow. |
| tənd V. | to quarrel. |
| tətə adv. | there. |
| təmka adj. | such and such a person. |
| təyar adj. | ready. |
| tərəni adv. | in many ways. |
| tərəs M. | trouble. |
| təri adv. | at least. |

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| tərva N. | a small piece of land prepared for planting. |
| tərūn M. | young. |
| təlat M. | palm of hand. |
| təlpā 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. |
| takəd F. | strength. |
| taṭ N. | plate. |
| tan F. | thirst. |
| tandul M. | rice. |
| tap M. | fever. |
| tap V. | to get warm, to be heated. |
| tambəṭ M. | copper smith. |
| tambāṭa M. | tomato. |
| tambya M. | a pot, a small pitcher. |
| tamḍa adj. tambus adj. | red, reddish. |
| tarik F. | date. |
| talvasa M. | horizontal beam of a roof. |
| tas M. | a line drawn by a plough. |
| tikəḍnə adv. | from that side. |
| tikḍə Adv. | there. |
| tig jən | a group of three. |
| tiṭəy V. | to turn. |
| titə adv. | there, |
| titnə adv. | from that place. |
| titvər adv. | up to that place. |
| tin N. | three. |
| tinše Nu. | three hundred. |
| tinsanj F. | evening. |
| tirip F. | bright sunshine. |
| til təl N. | til oil. |
| tis Nu. | thirty. |

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| tisun adv. | from that place, then, afterwards. |
| tisra adj. (Nu.) | third. |
| tisryan adv. | a third time. |
| tup N. | ghee. |
| tumḍi F. | bag. |
| tumba M. | the nave of a wheel. |
| tur F. | pigeon pea. |
| turi F. | pigeon pea. |
| turaṭi F. | the stalk of the plant of pigeon pea. |
| te ~ tə adv. | then. |
| teth adv. | there. |
| tetis Nu. | thirty-three. |
| tera Num. | thirteen. |
| terva adv. | day before yesterday. |
| tevis Nu. | twenty-three. |
| tevḍa ~ tevra adj. | of that size. |
| toḍ V. | to cut into pieces. |
| toḍa M. | an ornament. |
| toḍa M. | a brass chain in the neck of a bull. |
| tonḍ Nu. | mouth. |
| toran N. | a kind of fruit. |
| tras M. | trouble. |
| thərthər adv. | shaking, trembling. |
| tham V. | to stop, to stay. |
| thambəv V. | to stop a while, to detain. |
| thuk V. | to spit. |
| thuki F. | spit. |
| thoṭa adj. | one deprived of arms. |
| thoḍa adj. | little. |
| thorla adj. | elder. |
| dəgəḍ M. | stone. |
| dəngolya adj. | tall. |
| dəḍəp V. | to press. |
| dəm V. | to get tired. |
| dəm M. | breath. |

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|--------------|------------------------|
| dərvija M. | door. |
| dəl V. | to grind. |
| dəva M. | medicine. |
| dəsra M. | the festival of Dasra. |
| dagina M. | ornament. |
| daḍ F. | molar tooth. |
| dadi F. | beard. |
| dat M. | tooth. |
| dar N. | door. |
| dav N. | to show. |
| dasgav N. | name of a village. |
| diḍ Nu. | one and half. |
| dir M. | husband's brother. |
| divəs M. | day. |
| diva M. | lamp. |
| divali F. | Divali festival. |
| divalya M. | variety of rice. |
| dis M. | day. |
| dis V. | to appear. |
| disra adj. | second. |
| dusryan adv. | secondly. |
| duk V. | to have pain. |
| dukkə N. | grief, pain. |
| duknəbanə N. | epidemic. |
| dud N. | milk. |
| dudəbhopla. | gourd. |
| dur adv. | away. |
| durləkšə N. | negligence. |
| dusra adj. | second. |
| dusun adv. | once again. |
| de V. | to give. |
| denə M. | debt. |
| dev M. | god. |
| devəl N. | temple. |
| devi F. | goddess. |
| dogjən. | two persons. |
| don Nu. | two. |
| donše Nu. | two hundred. |

- dopar F.
 dos M.
 dægəð M.
 drišt F.
 dhəni M.
 dhəngər M.
 dhəy N.
 dhər V.
 dhəv V.
 dha Nu.
 dhakta adj.
 dhakni F.
 dhað V.
 dhaðkən adv.
 dhanyə N.
 dhamən F.
 dhar F.
 dhav F.
 dhav V.
 dhavadhav F.
 dhir M.
 dhukəʃ M.
 dhuði F.
 dhur M.
 dhuranði F.
 dhotir N.
 dhobi M.
 nək N.
 nəkki adv.
 nəksi F.
 nəjər F.
 nənənd F.
 nəndər F.
 nəntər adv.
 nəndi F.
 nəla M.
 mid-day.
 blame, fault.
 stone.
 sight.
 owner.
 shepherd.
 curds.
 to catch.
 to wash.
 ten.
 younger.
 lid, cover.
 to call for.
 suddenly.
 corn, grain.
 a kind of snake.
 horizon, the edge of a precipice.
 iron rim.
 to run.
 much effort.
 courage.
 smoke.
 paternal uncle's daughter.
 smoke.
 chimney.
 dhoti.
 washerman.
 nail.
 definitely.
 embroidery.
 sight.
 husband's sister.
 eye sight.
 afterwards.
 river.
 hallow bamboo.

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| nəli F. | the bone from the knee to the foot. |
| nəv Nu. | nine. |
| nəvrəd F. | festivity for the period of 9 days. |
| nəva adj. | new. |
| nəvvəd Nu. | ninety. |
| nak N. | nose. |
| nakəḍya M. | one with big nose. |
| nagərmota M. | a kind of fragrant root. |
| naṅgər V. | to plough. |
| naṅgərki F. | the act of ploughing |
| nagərni F. | the act of ploughing. |
| naṅgor M. | plough. |
| naṅgəpəncmi F. | a festival in the month of Śrāvana. |
| nacni F. | a kind of grain. |
| naḍi F. | pulse. |
| nat F. | grand daughter. |
| natə~nata N. | name of a village. |
| natu F. | grandson. |
| nandgav N. | name of a village. |
| nay F. | justice. |
| nayṭa M. | ring-worm. |
| nay tər adv. | otherwise. |
| narəl M. | coconut. |
| naru M. | guinea-worm. |
| nav N. | name. |
| nig V. | to start. |
| nigḡəḍ F. | a kind of small bush. |
| nij V. | to sleep. |
| nidov M. | the act of offering dishes to a deity. |
| nimis N. | pretext. |
| nirala adj. | different. |
| ne V. | to take, carry. |
| nəṭav M. | supporting pillar. |
| nem M. | to fix, to appoint. |

- nes V.
 nesəv V.
 nokər M.
 nhəvra M.
 nhəvri F.
 nha V.
 nhan adj.
 nhavi M.
 pəkši M.
 pəṭəv V.
 pəṭa M.
 pəṭa M.
 pəṭar N.
 pəṭkən adv.
 pəṭṭəvala M.
 pəṭṭi F.
 pəḍ V.
 pəḍvəl N.
 pəḍvi F.
 pəḍsa N.
 pətkər V.
 pətya M.
 pən adv.
 pən M.
 pənčvis Nu.
 pənja M.
 pənti F.
 pəndrəvda M.
 pəndra Nu.
 pəndradi.
 pənnas Nu.
 pəyrən F.
 pəyla adj.
 pərət adv.
 pərəntu adv.
 pərət 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.

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|---------------|---|
| pəritnə M. | effort. |
| pərem N. | love, affection. |
| pərdan M. | minister. |
| pərmesər N. | god, almighty. |
| pərva adv. | day before yesterday. |
| pərsadi, M. | any sweet dish distributed after the offering. |
| pəl V. | to run. |
| pələŋ M. | cot. |
| pələv V. | to take away. |
| pəlikəde adv. | yonder. |
| pəštə adv. | clearly, distinctly. |
| pəsər V. | to spread. |
| pəsa M. | folded hands. |
| pəhari F. | iron rod. |
| pəhila adj. | first. |
| pa V. | to see. |
| pakəḍ F. | persuit. |
| pakḍi F. | a kind of grass. |
| pakru N. | bird. |
| paŋga adj. | lame. |
| pac ~ pan Nu. | five. |
| pacsa Nu. | five or six. |
| pacše Nu. | five hundred. |
| paṭ M. | wooden seat. |
| paṭ F. | early morning. |
| paṭ F. | back. |
| paṭəv V. | to send. |
| paṭan F. | back. |
| paṭalu M. | ceiling. |
| paṭil M. | village chief. |
| paḍ V. | to draw lines. |
| paḍəri F. | name of a deity. |
| paḍra adj. | white. |
| patəl adj. | thin. |
| patal N. | sari. |
| patera M. | dry leaves. |
| patrə N. | dish. |

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|-------------|---|
| pad V. | to fart. |
| pan N. | leaf. |
| panəvṭa M. | a part of the bank of the river or stream that is used by the people. |
| pani N. | water. |
| papḍi F. | a kind of salty dish. |
| papni F. | eyelash. |
| pabari F. | ring of a plough. |
| pay M. | foot, leg. |
| paytan F. | shoes. |
| payli F. | a measure (4 seers). |
| payvaṭ F. | foot-path. |
| parəd F. | hunting. |
| parambi F. | the hanging roots of the banyan tree. |
| parosa adj. | one who has not taken his daily bath. |
| pal V. | to support. |
| paḷət F. | close watch. |
| palna M. | watching. |
| pav M. | one fourth. |
| pavot adv. | upto a particular point. |
| pavṭa M. | a kind of pea. |
| pavḍa M. | shovel. |
| pavna M. | guest. |
| pavni F. | guest (female). |
| pavṇḍi F. | narrow road, foot path. |
| pavun Nu. | three fourth. |
| pavul N. | footprint, foot step. |
| paus M. | rain, shower. |
| pavsala M. | rainy season. |
| pi V. | to drink. |
| piṭ N. | flour. |
| pinḍə M. | lump. |
| pinjra M. | cage. |
| pinjlya M. | kind of rice. |
| pitli F. | plate of brass. |
| pil M. | a twist. |

- pilu N. chicken.
 pillæg M. plague.
 pišvi F. a small bag.
 pival V. to become wild.
 pu M. puss.
 pučkən adv. suddenly.
 puđnə adv. at the front part.
 putni F. paternal uncle's daughter.
 putnya M. paternal uncle's son.
 punnima F. full moon day.
 putli F. golden ornament.
 punəv F. full moon day.
 pur V. to bury.
 purunpoli F. a kind of sweet dish.
 purus M. man.
 purba F. name of an asterism.
 purvəj M. ancestor.
 pul M. bridge.
 pus M. name of a month.
 puskəl adj. much, ample.
 pustək N. book.
 peġg M. the act of dosing.
 peṭari F. a log of wood with a number of pegs set in.
 peṭəv V. to enkindle.
 peṭi F. body of the cart.
 peḍa M. a kind of sweet.
 peḍguli F. a kind of bush.
 peḍ F. oil cake.
 peḍa M. a bundle of hay.
 per V. to sow the seed.
 pera M. the work of sowing the seed.
 peru M. guava.
 per N. a part of the finger.
 pok M. hump back.
 počəv V. to take to, to carry.
 poṭri F. shank.
 popnəs N. a kind of fruit.

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| porgə. | name of an asterism, Punarvasu. |
| porga M. | child. |
| pora bala N. | children. |
| poli F. | bread (thin). |
| polpaṭ M. | wooden plank for making bread. |
| povət adv. | till, up to |
| pos V. | to support, to maintain. |
| pəṭ N. | belly. |
| pər N. | child. |
| pran M. | life. |
| phəṭka M. | loss. |
| phəḍši F. | a type of axe. |
| phəni F. | comb. |
| phənus M. | jackfruit. |
| phərši F. | pavement. |
| phəl N. | fruit. |
| phəlki F. | wooden plank of the plough. |
| phəlṭi F. | wooden plank. |
| phəvdarbaba. | police officer. |
| phaṭi F. | a peg in the log of wood. |
| phaṭi N. | fuel, firewood. |
| phal M. | ploughshare. |
| phav V. | to feel, experience. |
| phas V. | to apply to. |
| phasni F. | rope. |
| phir V. | to move. |
| phir V. | to go round. |
| phirad F. | complaint. |
| phuk V. | to blow. |
| phukəṭ adj. | useless. |
| phukni F. | blow pipe. |
| phug V. | to swell. |
| phugəv V. | to cause to swell, to praise. |
| phunguli F. | a spark of the fire. |
| phuṭ V. | to break. |
| phuṭanə M. (Pl.). | fried grams. |
| phuḍə adv. | in front. |

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| phursa N. | a kind of snake. |
| phul N. | flower. |
| phek V. | to throw. |
| phepta adj. | snubnosed. |
| phod F. | to break. |
| phodi F. | blister. |
| phopət M. | parrot. |
| bəkra M. | goat. |
| bəkri F. | she-goat. |
| bəkšis N. | present. |
| bəg V. | to see. |
| bətaša M. | potato. |
| bətaši M. | potatoes. |
| bətti F. | oil lamp. |
| bən F. | rope. |
| bənduk F. | rifle. |
| bənduraj M. | elder brother. |
| bəy F. | mother. |
| bəyl M. | bullock. |
| bəyla M. | a kind of pole with a board fixed in the middle to support the load. |
| bəyljođi F. | pair of bulls. |
| bəricsə adj. | much. |
| bərpi F. | a kind of sweet. |
| bərməčari M. | an unmarried man. |
| bərša N. | spear. |
| bəlsaš. | cough, mucus. |
| bəs V. | to fall down, to sit, to fit in. |
| bai F. | wife. |
| bakica adj. | remaining. |
| baŋgi M. | a drummer. |
| baj F. | cot. |
| baju F. | side, end. |
| bašli F. | bottle. |
| badša M. | king. |
| band V. | to tie. |
| bap M. | father. |
| bappa M. | a man. |

| | |
|-------------------|--|
| babəl F. | a kind of tree. |
| baba M. | father. |
| bamən M. | Brahmin. |
| baya F. | small pox. |
| bayko F. | woman. |
| baykapora N. | wife and children. |
| baysayba F. | lady. |
| bar M. | a kind of grass. |
| balđi 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. |
| bavli F. | a doll. |
| bavsā M. | shoulder. |
| basiŋ N. | an ornament worn by the bride. |
| baŋga M. | a small earthen pitcher. |
| bibul N. | retina. |
| birđa M. bidđa M. | a bean split into two parts at the sprouting. |
| bil N. | hole. |
| bukka M. | blow. |
| bucənda M. | a big bundle. |
| bucđa ~ bucra M. | the hair tied together. |
| bujəv V. | to fill up. |
| budvar M. | wednesday. |
| bunda M. | trunk of a tree. |
| buraka M. | hole. |
| buraka N. | nostril. |
| buruđ 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. |

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|---------------|--|
| bēs adv. | good. |
| bokəḍ M. | he-goat. |
| boḍi F. | bodice. |
| bombəl V. | to cry aloud. |
| bombil. | a kind of fish. |
| bor F. | jujube tree. |
| bora N. | jujube fruit. |
| bol V. | to speak. |
| boləv V. | to call. |
| bohut adv. | many. |
| bəṭ N. | finger. |
| bhəyn F. | sister. |
| bhəjən N. | recitation of the devotional songs. |
| bhəyəkər adj. | terrible. |
| bhəyra adj. | deaf. |
| bhər V. | to fill up. |
| bhərkəṭ V. | to spread fast. |
| bhəvra M. | tuft of hair. |
| bhəvra M. | a top. |
| bhakri F. | bread. |
| bhag M. | part. |
| bhag V. | to be enough. |
| bhagəv V. | to manage. |
| bhaṅg M. | parting of the hair. |
| bhaca M. | sister's son. |
| bhači F. | sister's daughter. |
| bhaj V. | to burn the surface of the ground. |
| bhaji F. | vegetables. |
| bhandan N. | quarrel. |
| bhat M. | boiled rice. |
| bhat M. | paddy. |
| bhatoni F. | a kind of grass. |
| bhatkun M. | unhusked paddy grains. |
| bhadrəpəd M. | name of a month. |
| bhadva M. | name of a month. |

| | |
|----------------|---|
| bhanus M. | a raised part of the ground just behind the oven for keeping cooking vessels. |
| bhangəḍ F. | a troublesome affair. |
| bhambruṭ F. | a kind of grass. |
| bhayr adv. | outside. |
| bhara M. | a big bundle. |
| bhari adj. | very costly, of enormous size. |
| bhal M. | the beam of the ceiling. |
| bhas M. | hallucination. |
| bhaša F. | language. |
| bhi V. | to be afraid. |
| bhik F. | alms. |
| bhikša F. | alms. |
| bhikšuk M. | priest. |
| bhij V. | to get wet. |
| bhijev V. | to wet. |
| bhitra adj. | timid. |
| bhint F. | wall. |
| bhivəyi F. | eyebrow. |
| bhuk F. | hunger. |
| bhuk V. | to bark. |
| bhuišega F. | ground nut. |
| bhukela adj. | hungry. |
| bhunḍki F. | a cart without cover. |
| bhutavəl F. | large number of ghosts. |
| bhuri F. | ashes. |
| bhekər M. | a kind of wild beast. |
| bheṭ V. | to meet. |
| bhenḍa M. | lady's finger. |
| bhok M. | hole. |
| bhopla M. | gourd, pumpkin. |
| məg adv. | then, afterwards. |
| məṅ adv. | then, afterwards. |
| məṅga Adv. | name of an asterism, Magha. |
| məṅgəlsutrə N. | necklace. |
| məṅelvar M. | tuesday. |

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|-------------------|---|
| məngšir M. | name of the month of Mārgašīrša. |
| məcul adj. | tasteless. |
| məja F. | enjoyment. |
| mədkə N. | pitcher, earthen pot. |
| məndəli F. | assembly. |
| mədət F. | help. |
| məner F. | a kind of snake. |
| məngat W. | wrist. |
| mənčila M. | storey. |
| mən M. | mind, heart. |
| məndarrat F. | midnight. |
| məni M. | bead. |
| mənca adj. | middle. |
| mənbhər adj. | one mound. |
| məniri ~ mauri F. | wages. |
| məyteri F. | friendship. |
| məyna M. | month. |
| məynda M. | log of wood used for leveling the ground. |
| məyl M. | mile. |
| mər V. | to die. |
| məran N. | death. |
| mərica rog. | cholera. |
| mələnkeri M. | neighbour. |
| məla M. | fruit garden. |
| məlni F. | the act of thrashing the corn. |
| məsən N. | cemetery. |
| məstək N. | head. |
| məsti F. | pride, arrogance. |
| məhətve N. | importance. |
| məhadi(k). | a variety of rice. |
| mahar M. | a caste. |
| magnə adv. | afterwards. |
| məng V. | to ask, to demand. |
| məngə adv. | behind, afterwards. |
| məgnə adv. | from behind. |

- maṅḡda M.
 macli F.
 maṭ.
 maḡ M.
 maṅḡi F.
 mata N.
 mati F.
 man F.
 manus M.
 manjər N.
 mama M.
 mami F.
 mamledar M.
 mamledari F.
 maya F.
 mayti F.
 mar V.
 mar M.
 maramari F.
 maroti M.
 margə M.
 marpəti adv.
 mal M.
 mali M.
 malta M.
 mavəl V.
 mavši F.
 mas N.
 masa M.
 masli F.
 miṭəv V.
 mirug M.
 mirči F.
 mal V.
 miši F.
 misəl F.
 mukəṭ adv.
 a caste.
 wooden platform.
 a kind of vegetable.
 coconut tree.
 thigh.
 head.
 earth.
 neck.
 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.

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| muka adj. | dumb. |
| muṅṅ M. | a kind of yellow or green bean. |
| muṭ F. | handful. |
| muṭbhār adj. | handfu.. |
| muṇḍavli F. | flowers etc. bound around the head of the bridegroom. |
| mut V. | to pass urine. |
| mutkhəḍa M. | a disease. |
| mudət F. | period of time. |
| mudətšir adv. | in time. |
| mundyamal M. | the objects produced in the law court. |
| murkəpəna. | foolishness. |
| murti F. | image. |
| mul N. | child. |
| mula M. | raddish. |
| muli F. | root of a tree. |
| mulga M. | boy. |
| mulgi F. | girl. |
| muluk M. | region, country. |
| musum N. | a kind of fruit. |
| menḍa M. | ram. |
| menḍki F. | she goat. |
| mevna M. | wife's brother. |
| mevni F. | wife's sister. |
| mokəla adj. | free. |
| moklik F. | freedom. |
| mog M. | sprout. |
| moṭa adj. | big. |
| moḍ V. | to break. |
| morga M. | a kind of grass. |
| moli F. | a man's burden of firewood. |
| mhən V. | to say. |
| mhən F. | so that. |
| mhəna N. | saying thought, view, opi- nion. |
| mhəyna M. | month. |

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|-------------------|---------------------------|
| mhəys F. | she buffalo. |
| mhəvli M. | a kind of tree. |
| mhəša M. | name of a god. |
| mhəšabuva M. | name of a god. |
| mhatari adj. (F.) | old woman. |
| mhatara M. | name of the 8th asterism. |
| mharg M. | road, way. |
| mhun adv. | so that, hence. |
| mhekaḍ N. | dirt of the ear. |
| mhop ~ mhap adv. | ample, much. |
| mhayti adj. | known. |
| mhay M. | name of the month Magh. |
| mhar M. | a low caste man. |
| mhərə adv. | ahead. |
| yəkoni N. | nineteen. |
| yəkvis Nu. | twenty-one. |
| yəkəc Nu. | one only. |
| yakla adj. | alone. |
| yukti F. | device, trick. |
| ye V. | to come. |
| yekjuḥ F. | unanimity. |
| yetal M. | ghost. |
| yərḍi F. | castor oil seed plant. |
| yevəsta F. | arrangement. |
| rəktalbambus adj. | dark red. |
| rəgət N. | blood. |
| rəgdun adv. | much. |
| rəc V. | to heap up, to pile up. |
| rətali (Pl.) N. | sweet potatoes. |
| rəyəḥ F. | subjects. |
| rəsta M. | way, road. |
| rəši F. | rope. |
| rak F. | ashes. |
| rag M. | wrath. |
| ragav V. | to get angry. |
| raḷ N. | kingdom. |
| raja M. | king. |
| rajməhal M. | palace. |

- rat F.
 ran N.
 rani F.
 ran gəvət N.
 ranjən N.
 rap V.
 rab F.
 rampəl N.
 rip.
 ruj V.
 rupay ~ rupaya M.
 reḍa M.
 reḍku N.
 roini F.
 rokən F.
 roj adv.
 rojčaroj adv.
 rha V.
 ləkaṭ V.
 ləgəṭ F.
 ləgən ~ ləgin N.
 ləgi F.
 ləgic adv.
 ləgoṭi F.
 ləcka M.
 ləṭək V.
 ləḍai F.
 ləsun F.
 lakud N.
 lag V.
 lagləc adv.
 laṭni 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.
 marriage.
 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. away, at a distance.
 lannæc adv. from a distance.
 lambunæc adv. from a distance.
 layn F. line.
 lal adj. red.
 lalbun(d) adj. dark red.
 lav V. to fix up, to attach.
 lavni F. the act of planting the paddy.

 liv V. to write.
 lugða N. sari.
 lungi F. handle of the plough.
 lenði F. dung.
 lenðuk N. excretion.
 lek M. F. son, daughter.
 lok M. people.
 lokənd N. iron.
 lokəndi adj. made of iron.
 loŋgən M. prostration.
 loni N. butter.
 lobi adj. greedy.
 lomb V. to hang.
 lomkəl V. to be kept hanging.
 lhəvar M. iron smith.
 vəyrən F. fodder.
 vəkari F. vomiting.
 vəgəyre adv. so-and-so.
 vəŋgəđni F. wooden stick with a piece of cloth tied to it and used for putting lubricating oil.

 vəŋgal adj. dirty.
 vəjan N. weight.
 vəjə N. a big bundle of paddy.
 vəđ V. to draw.
 vəđa M. a kind of fried cake.
 vəđil M. father, elderly man.
 vət V. to pour.

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| vøy N. | age. |
| vøyšak M. | name of a month. |
| vøyši adv. | a little. |
| vøysa adv. | little. |
| vøyl F. | a part of oven. |
| vərađ V. | to cry. |
| vərat F. | marriage procession. |
| vəri F. | a kind of grain. |
| vəris N. | year. |
| vərišt adj. | superior. |
| vərca adj. | upper, bigger. |
| vərti Adv. | above, upwards, up. |
| vərti adv. | announcement. |
| vərļa adj. | higher, upper. |
| vəl V. | to manufacture ropes. |
| vəlan N. | manners. |
| vəsu. | a pin. |
| vayt adj. | bad, wicked. |
| vak V. | to bend. |
| vag V. | to behave. |
| vagumama M. | tiger. |
| vaŋgə N. | brinjai. |
| vac V. | to read. |
| vaj V. | to sound. |
| vajətkəri M. | the players on the musical instrument. |
| vať F. | way. |
| vať V. | to think, to serve, to distribute. |
| vaťeltitə adv. | anywhere. |
| vaťopa M. | division of the property. |
| vaťlə adj. | round. |
| vaťləc adj. | round, circular. |
| vađa M. | cowshed. |
| vat F. | wick. |
| vadal N. | hurricane. |
| vadvivad M. | discussion, quarrel. |

- vām F. span with two hands spread
 on both sides.
 vara M. wind.
 valvæn N. the act of spreading the
 grains, etc. in the sun-
 shine.
 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.
 vistāv M. fire.
 vistu M. fire.
 vihir F. well.
 vundeni F. a kind of grass.
 veḍa adj. encircling.
 veli F. creeper.
 vevæsta F. arrangement.
 vel F. time.
 veḷa M. an ornament.
 voči F. a kind of cake.
 voḍa M. a fold on the skin due to
 old age.
 vot M. lip.
 vḥeḍi F. boat.
 vḥeykar M. consent.
 vḥeli F. a festival in the month of
 Phalgun.
 sēkal F. morning.
 sēkaṇḍa M. adam's apple.
 sēgla adj. all.
 sējkrant F. name of a festival in the
 month of January.

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| səŋgət V. | along with, together with. |
| səŋgatin adv. | along with, together with. |
| səqya adj. | alone. |
| səttər Nu. | seventy. |
| səttavis Nu. | twenty-seven. |
| sətra Nu. | seventeen. |
| səda adv. | always. |
| sən M. | festival. |
| sənvar M. | saturday. |
| səndyakal F. | evening. |
| səpən N. | dream. |
| səbəd M. | word. |
| səbənd adj. | whole. |
| səboti adv. | around. |
| səbovtin ~ səbovti adv. | around. |
| səməj V. | to understand |
| səmor adv. | in front. |
| səmji F. | the act of convincing. |
| səmpəta F. | wealth. |
| səmsar M. | the work at the beginning of new year. |
| səmsəy M. | doubt. |
| sərək V. | to move. |
| səran N. | fuel, firewood. |
| səray. | heavy showers. |
| səravən M. | name of a month. |
| sərosər adv. | continuously. |
| sərpəṭ V. | to creep, to crawl on the belly. |
| sərvijən M. (Pl.) | all the people. |
| sərsəkəṭ adv. | to each and everyone without distinction. |
| səli F. | iron bar. |
| səvadi kər V. | to hand over. |
| səvvis Nu. | twenty six. |
| səsa M. | rabbit. |
| sagoti F. | a kind of dish of meat. |
| sang V. | to tell. |

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|---------------|------------------------------------|
| sangati M. | friend. |
| sajna N. F. | advice. |
| sanjə F. | evening. |
| saŋ Nu. | sixty. |
| sađi F. | sari. |
| sađetin Nu. | three and half. |
| sandəv V. | to loose, to disappear. |
| sat Nu. | seven. |
| sađ F. | call, signal. |
| sadəsudə adj. | simple, ordinary. |
| sandyakal F. | evening. |
| sapəđ V. | to find out, to catch hold of. |
| sāpla M. | trap. |
| saman N. | household things. |
| samni adv. | in front. |
| sambhal V. | to protect, support. |
| samsa M. | an instrument of a car- penter. |
| say F. | cream. |
| sayyə N. | help. |
| sarka adj. | similar. |
| sala F. | school. |
| sali M. | weaver. |
| salunki F. | a kind of bird. |
| savri F. | a kind of tree. |
| savəŋ 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. |
| suŋ V. | to get free. |
| sutar M. | carpenter. |
| sun F. | daughter-in-law. |
| sup N. | winnowing basket. |

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| supari F. | areca nut. |
| sumbæ M. | very thick or strong rope. |
| survat~survati F. | beginning. |
| survyā N. | the sun. |
| sula M. | canine tooth. |
| sula M. | big root |
| sokra M. | son. |
| sokri F. | daughter. |
| soḍ V. | to untie. |
| soḍəv V. | to release. |
| soḍvən F. | the act of relieving a person from danger. |
| sona N. | gold. |
| sonar M. | goldsmith. |
| sop V. | to come to an end. |
| sopəv V. | to finish. |
| somvar M. | monday. |
| sola Nu. | sixteen. |
| sos V. | to endure. |
| šanti F. | calmness. |
| šik V. | to learn. |
| šik F. | ill. |
| šikəv V. | to teach. |
| šikar F. | hunting. |
| šikkurvar M. | friday. |
| šij V. | to get cooked or boiled. |
| šijəv V. | to cook. |
| šit N. | a particle of boiled rice. |
| šitaphəl N. | custard apple. |
| šitəḍ V. | to sprinkle. |
| šipti F. | cane. |
| šipli F. | small winnowing basket. |
| šimga M. | the Holi festival. |
| šimga M. | name of the month Phalgun. |
| šir V. | to enter. |
| šir F. | vein. |
| širala N. | ribbed gourd. |
| šilgav V. | to enkindle. |

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| šillək F. | remainder. |
| šiv M. | lion. |
| šiv V. | to stitch. |
| šivəy adv. | except, besides. |
| šival. | pin of the yoke on both the sides of the bull. |
| šivda M. | a kind of fish. |
| šejg F. | Pods. |
| šejari M. | neighbour. |
| šejdi F. | tuft of hair. |
| šetkəri M. | agriculturist. |
| šeni F. | dry cowdung cake. |
| šenki F. | a ditch for the dung and rubbish. |
| šembər Nu. | hundred |
| šembur M. | phlegm. |
| šeli F. | sheep. |
| ševti ~ ševət ~ sevta. | finally, at last. |
| šen N. | cow dung. |
| šet N. | field. |
| šer N. | town, city. |
| šobvan adj. (šobivan:). | beautiful. |
| həus F. | keen desire. |
| həgəv V. | to cause to excrete. |
| həgusarka adj. | like the excrement. |
| həjamət F. | shaving. |
| həjiri F. | presentee. |
| həttə M. | obstinacy. |
| hənda M. | a big metal pot. |
| hətər V. | to spread on ground. |
| hənvəti F. | weapon. |
| hənvəti. | chin. |
| həran N. | deer. |
| hərkət F. | objection. |
| həl V. | to move. |
| hələd F. | turmaric. |
| hələv V. | to cause to move. |
| həlu adv. | slowly. |
| həva F. | air. |

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|------------------|------------------------------|
| həs V. | to laugh. |
| hā | a particle denoting consent. |
| haḍ N. | bone. |
| haḍuk N. | small bone. |
| hat M. | hand. |
| hadga M. | name of an asterism. |
| hara M. | big basket. |
| has M. | axel. |
| hikḍə~hikrə adv. | here and there. |
| hind V. | to wander. |
| hitə adv. | here. |
| himət F. | boldness. |
| hirḍi F. | gum (of the tooth). |
| hirva adj. | green. |
| hivala M. | winter. |
| hišab M. | account. |
| hisa M. | share. |
| huki F. | whim. |
| hukum M. | order. |
| huḍək V. | to find out, to search for. |
| hundir M. | mouse. |
| hurək V. | to find out. |
| hulləs N. | vigorous act. |
| hušar adj. | clever. |
| ho V. | to be, become. |
| hopəna M. | consent. |
| hom M. | sacrifice. |
| hoy | yes. |
| holi. F. | a festival. |