A SURVEY OF MARATHI DIALECTS

VI

MARATHI OF KASARGOD

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by

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INTRODUCTION

In the extreme north of Kerala and the Southern part of Mysore in the Taluka of Kasargod there is a small community of cultivators, labourers and hunters who call themselves Marāṭās and speak a language called Marāṭi. It is believed that they have come from the north. They are divided into twelve wargas or baḷis which are exogamous groups. Their caste disputes are settled by the headman who is called hontagaru, and they pay homage to the head of the Sringeri Maṭṭh. They usually worship the goddess called Mahādevī. The Brahmin community of the area, who call themselves Karhāḍās and speak another dialect of Marāṭhī are their official priests and function as such in their religious ceremonies. Their form of marriage is called dhare which allows the widows to remarry but they cannot marry again into the family of the deceased husband. In some parts, however, the remarriage of the widows is prohibited. A husband or a wife can divorce each other at will and both parties may marry again. They are mostly engaged in the work of land cultivation, they work as labourers and sometimes as hunters. They eat fish and flesh except of the cattle and animals which are generally considered as unclean in the Hindu society.

They call the language they speak marāṭi bāśā while the caste to which they belong marāṭo. This dialect is distinct from the dialects of other communities like the Karhāḍās, Citpāvans and Gauḍ Sārasvats in the locality. This dialect is distinctly closer to the dialects of Marāṭhī than to the dialects called Koṅkaṇī which the other communities speak.

The dialect analysed here and represented under the name Marāṭī, is spoken by a young man of twenty years checked up with the speech of another of a neighbouring
place, of fifty years of age. The informant speaks this dialect in his family and with the members of his caste. He has completed his secondary education and knows Kannada, Tulu, Malayalam and English. He comes from a village called Nirgal in the Kasargod Taluka of Kannanur district. He has not travelled much. He has never written his language and finds it difficult to write anything in it. The dialect is thus used in oral conversation only. Though basically an Indo-Aryan language, it has borrowed extensively from Tulu, Kannada and Malayalam, which is quite natural.

The material collected consists of some 1,200 words, a number of detached sentences, twenty-five small stories and an extensive collection of nominal and verbal paradigms. It is found to be sufficient to give a rounded picture of the language, which is peculiar in many ways and hence in need of a detailed exposition of its grammar. Some difficulty was felt in eliciting the texts from the informant who could not narrate stories of popular origin of his own. Hence he was asked to hear and read a few popular stories and retell them in his own dialect. With a little practice he was then able to give a few texts of his own. This explains why most of the texts are very brief stories and lack any kind of elaboration. Their syntax is quite elementary and simple. As usual in this survey, no attempt is made to compare this dialect with any other and the syntax is not treated separately. The material of the sentences and the vocabulary as also the plan of presentation is kept the same for ease of reference and some of the texts are similar to those in the other dialects but not identical in expression.

The most striking features of the dialect may be indicated here. In phonology, we find a vowel system which is far more elaborate than of any other dialect of Marathi known so far. This is due to the presence of a whole series
of central vowels along with length as distinctive for all. Comparatively the consonantal system is simpler, the aspirated sounds being completely absent and the glottal fricative /h/ being confined to very few items. The same is true of the palatal fricative /š/. There is free variation between [l] and [l] and between /n/ and /ŋ/ in the non-initial position. The only affricates used are /č/ and /j/ and the dental affricates are absent even as allophones. In morphology, we have the interesting phenomenon of a distinction between animate and inanimate nouns superimposed on the distinction of the three genders, and most nouns denoting female animate beings are treated as neuter in grammar. The formation of the plural of words denoting relationships is peculiar and allows a different tactical arrangement of the elements with the case suffixes. There is no trace of an instrumental or agentive case and no trace of a genitive in -l-. The dative shows no suffix with -k. The system of adjectives is more complex and the numerals after ninety are borrowed from the Dravidian languages. The first person singular pronoun is mi and thus different from the Konkani dialects. In the verbs the ergative construction is completely absent and all past tenses use the subject in the nominative. The continuous tenses in the past are formed both with the present participle and the gerund and they have also the habitual meaning. In the negative forms only the future has a separate conjugation, and the single forms of potential and optative are peculiar to this dialect alone. In place of the reflexive pronoun, this dialect uses the genitive of the third person to refer to the subject.

Shri S. B. Kulkarni, who is working as field-worker for this survey, helped me in recording and analysing the dialect. The department of Linguistics at the Deccan College and my colleagues in it were of constant help to me, and I have enjoyed the facilities of the linguistic
laboratories and the courtesy of the Director of the Deccan College. The State Board for Literature and Culture and the Government Central Press have continued their patronage and co-operation all along. To all of them sincere thanks are due.

12th October 1967. A. M. GHATAGE.
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CHAPTER I

PHONOLOGY

(a) This dialect of Marāṭhī also called Marāṭi shows a vowel system of eighteen phonemes which is an unusually rich one. These vowels represent a perfect pattern of $3 \times 3 \times 2$, which is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Front</th>
<th>Central</th>
<th>Back</th>
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<tbody>
<tr>
<td></td>
<td>Short</td>
<td>Long</td>
<td>Short</td>
</tr>
<tr>
<td>High</td>
<td>i</td>
<td>iː</td>
<td>i</td>
</tr>
<tr>
<td>Mid</td>
<td>e</td>
<td>eː</td>
<td>ə</td>
</tr>
<tr>
<td>Low</td>
<td>ə</td>
<td>əː</td>
<td>a</td>
</tr>
</tbody>
</table>

In this system the contrasts pertain to the height of the tongue which is three-fold, high, mid and low, the place of the maximum constriction, again three-fold, front, central and back, and that of duration, short and long. The feature of lip-rounding is not distinctive because all the back vowels are rounded while both the front and central vowels are unrounded.

Phonetically speaking the three central vowels are comparatively lower than the front and the back series, and /iː/ is in some positions at least a back unrounded vowel [ɯ] while in others it is a slightly lower central vowel [i]. On the whole the contrast between the high and mid central phonemes is unstable with a frequent interchange between the two.

The length in the vowels is set up as phonemic. There are not many minimal pairs which are distinguished by the length of vowels. But there are numerous words of a sub-minimal nature where length can be easily seen to be contrastive. There are some general restrictions on the length contrast. In the word-final position length is
not distinctive and all vowels in this position can be best considered as belonging to the short series. In a given morpheme, usually a single long vowel is found, but its exact position cannot be decided and its length remains unpredictable either on the basis of syllabic pattern of the morpheme or any other consideration. The vowel is usually long in a monosyllabic word and the vowel preceding the final short vowel /i/ is also long. There is also a difference in the value of length in the word-phonology of the dialect as against the phrase-phonology. Length is more stable in the enunciation of individual words and in slow deliberate speech, while there is a general tendency to shorten long vowels in other than the final and prefinal syllables of /i/ ending words in connected speech and in rapid pronunciation.

The contrast in length can be illustrated with the following examples:—

\[
\begin{align*}
  i/i: & \quad /\text{mùra}g\text{i}/ \quad \text{animal} \quad /\text{un}d\text{i}:\text{ri}/ \quad \text{mouse} \\
  & \quad /\text{si}\text{ro}/ \quad \text{veins} \quad /\text{si}:\text{ri}/ \quad \text{vein} \\
  & \quad /\text{ki}\text{do}/ \quad \text{worm} \quad /\text{si}:\text{to}/ \quad \text{cold} \\
  & \quad /\text{ir}\text{de}/ \quad \text{heart} \quad /\text{i}:\text{ndi}/ \quad \text{palm tree} \\
  e/e: & \quad /\text{de}\text{ŋ\text{g}i}y\text{o}/ \quad \text{gourd} \quad /\text{če}:\text{mbu}/ \quad \text{copper} \\
  & \quad /\text{de}\text{yri}/ \quad \text{bold} \quad /\text{de}:\text{vu}l\text{u}/ \quad \text{temple} \\
  & \quad /\text{č\text{e}d\text{u}}/ \quad \text{girl} \quad /\text{ye}:\text{ći}/ \quad \text{goat} \\
  e/ë: & \quad /\text{ya}\text{m}\text{ę}/ \quad \text{tortoise} \quad /\text{ma}:\text{ni}/ \quad \text{wax} \\
  & \quad /\text{te}\text{k\text{i}}/ \quad \text{taxi} \quad /\text{k\text{ę}:}\text{s\text{i}}/ \quad \text{hair} \\
  & \quad /\text{p\text{e}r\text{k\text{a}:}\text{ći}/} \quad \text{waist} \quad /\text{p\text{ę}:}\text{n\text{ę}c}/ \quad \text{market} \\
  i/i: & \quad /\text{nim}\text{ę}i/ \quad \text{to believe} \quad /\text{mi}:\text{si}/ \quad \text{coal} \\
  & \quad /\text{ti}\text{k\text{Ł}i}/ \quad \text{twig} \quad /\text{gi}:\text{ri}\sim \quad \text{house} \\
  & \quad /\text{ki}\text{št\text{i}/} \quad \text{difficult} \quad /\text{i}:\text{st\text{i}/} \quad \text{elephant} \\
  ə/ə: & \quad /\text{tul\text{a}si}/ \quad \text{basil} \quad /\text{ma}n\text{ę}s\text{ı}/ \quad \text{man} \\
  & \quad /\text{g\text{ę}n\text{a}/} \quad \text{solid} \quad /\text{g\text{ę}:}\text{n\text{ı}/} \quad \text{thick} \\
  & \quad /\text{ko}\text{vi}/ \quad \text{poet} \quad /\text{ko}:\text{ri}/ \quad \text{do} \\
  & \quad /\text{č\text{e}d\text{d\text{ı}/}} \quad \text{shorts} \quad /\text{č\text{ę}:}\text{n\text{ę}d\text{ı}/} \quad \text{ball}
\end{align*}
\]
a/a: /aːti/ cow shed /aːti/ eight
/aːni/ and /aːni/ nail
/anta/, now /aːnti/ intestines
/aːlu/ jack fruit /aːdle/ a serpent pit.

u/u: /kuruve/, basket /kuːroju/ hornet
/unču/ tall /uːmpi/ to sow
/uţu/, iguana /uːnu/ hot

o/o: /koďu/ bitter /goːdu/ sweet
/kode/ umbrella /koːgi/ who
/pori/ comb /koːgi/ mango-pit

o/o: /koɾe/ room /koːte/ castle
/toso/ hare /joːlo/ jawar
/moţte/ big /voːŋti/ lip

All isolated words in this dialect end in a vowel and only in longer phrases we find words ending in consonants due to the loss of the final vowels. On the whole the short vowels have a greater frequency than the long ones. The distributional peculiarities of the vowels can be stated as follows:—

(i) Due to the peculiar phonemization, long vowels cannot occur at the end of a word.

(ii) Mid long vowels /eː/ and /oː/ and /eː/ and /oː/ are initially preceded by the glide sounds [y] and [v] and hence they cannot occur initially if the glides are treated as /y/ and /v/ phonemes.

(iii) Initial occurrence of /iː/ and /uː/ is rare.

(iv) The short vowels /e/ and /o/ do not occur initially either with or without the consonantal glide.

(v) Final /o/ is rare and is generally replaced by /a/.

(vi) Vowels /əː/, /ː/ are mostly confined to the medial position.

H 3064-1a
The following pairs illustrate the contrast between vowel qualities. Minimal pairs in this dialect are very few:

\[
\begin{array}{llll}
\text{e/\varepsilon} & /\text{te}/ & \text{they} & /\text{te}/ \\
& /\text{ye}/ & \text{these} & /\text{ye}/ \\
& /\text{ka\text{\v{h}l}e}/ & \text{to eat} & /\text{ka\text{\v{h}l}e}/ \\
& /\text{bosol\v{e}}/ & \text{to sit} & /\text{bosol\v{e}}/ \\
\text{o/o} & /\text{unto}/ & \text{I was} & /\text{unto}/ \\
& /\text{illo}/ & \text{I came} & /\text{illo}/ \\
& /\text{to}/ & \text{he (M)} & /\text{to}/ \\
\text{i/\varepsilon} & /\text{\text{tikl}i}/ & \text{branch} & /\text{\text{takl}i}/ \\
& /\text{ka\text{n}i}/ & \text{ear} & /\text{ta\text{n}i}/ \\
& /\text{mi\text{\v{s}i}}/ & \text{coal} & /\text{ma\text{s}i}/ \\
\text{i/i} & /\text{pa\text{n}i}/ & \text{leaf} & /\text{pa\text{n}i}/ \\
& /\text{me\text{j}i}/ & \text{measure} & /\text{me\text{j}i}/ \\
& /\text{ba\text{j}i}/ & \text{roast} & /\text{ba\text{j}i}/ \\
& /\text{ka\text{p}i}/ & \text{reap} & /\text{ka\text{p}i}/ \\
& /\text{\text{tikl}i}/ & \text{branch} & /\text{\text{tikl}i}/ \\
\text{u/i} & /\text{do\text{n}u}/ & \text{two} & /\text{ma\text{n}i}/ \\
& /\text{mu\text{\v{h}tu}/} & \text{fist} & /\text{mi\text{\v{h}ti}/} \\
& /\text{\text{sop\text{u}}}/ & \text{serpent} & /\text{\text{mur\text{g}i}/} \\
& /\text{vas\text{uru}/} & \text{calf} & /\text{\text{und\text{\v{e}ri}/} \\
\text{i/i} & /\text{i\text{\text{s}i}/} & \text{elephant} & /\text{i\text{s}i}/ \\
\text{\v{e}/a} & /\text{d\text{\v{e}kl\v{e}/} & \text{small} & /\text{dakl\v{e}/} \\
\end{array}
\]

A description of the vowel phonemes with examples is given below:

/\text{i}/ a short, front, high, unrounded vowel:

/\text{ir\text{d}e}/ heart [\text{ir\text{d}e}/]
/\text{it\text{\text{t}i/g}s}/ brick [\text{it\text{\text{t}i/g}s}/]
/\text{simma}/ lion [\text{simma}/]
/\text{virodi}/ enemy [\text{virodi}/]
/\text{naski}/ nail [\text{naski}/]
/\text{ti}/ there [\text{ti}:]
PHONOLOGY

/i:/ a long, front, high, unrounded vowel:
/iː ki:/ poison [iː kuː]
/iː ʃčəri:/ easy chair [iː ʃčəruː]
/piː tʃi:/ flour [piː tʃuː]
/jiː bi:/ tongue [jiː buː]

/e/ a short, mid, front, unrounded vowel.
/ekɔlɔ:/ alone [ekɔlɔ]
/e jিɾiːʃi:/ loudly [e jিɾiwuː]
/udesi:/ morning [udesi]
/deŋgiyo/: gourd [deŋgiyo]
/te:/ they [teː]

In the final position /e/ has a slightly lowered allophone [eʰ] which often overlaps with final /ɛ/. While a word may end in /ɛ/, it may show the higher vowel /e/ if it forms a close phrase with the following word, thus approaching a medial position. This is mostly found in the verbal phrases like:
/polige kə:ri:/ weave
/une kəɾayčɛ:/ expensive
/puːde ja:/ to lead

/eː/ a long, mid, front, unrounded vowel. It has often an initial y glide.
/eː kiː leː kiː/ one [yeː kuː]
/eː niː/ braid of hair [eː niː ~ yeː niː]
/čeː mbuː/ copper [čeː mbuː]
/yeː diː/ goat [yeː ruː]

ɛ/ a short, low (lower-mid), front, unrounded vowel.
[pəŋkaː tʃiː] waiste [p əŋ kaː tʃuː]
/yɛː ləmmsɛʃiː/ young [yɛː ləmmsɛʃ]
/yɛː meː / tortoise [yɛː msɛ]
/ruː peʃʃiː/ silver [ruː peʃʃ]
/dakleː/ child [dakleː]
/ə : / a long, low (lower-mid) front, unrounded vowel.
/ya : pli/ apple [ya : plu]
/pe : nτe / market [pe : nτe ]
/kə : sι / hair [kə : su]
/me : ni / wax [me : nu]

/i / a short, high, central, unrounded vowel. It has the following allophones:

[i] a short, high, central, unrounded vowel, occurs initially.
/i : ċu / turmeric [i : ċu u]

[t] a slightly lower variety which occurs medially
/ikki li / pincers [ikkli]
/ki : ši / difficult [ki : šu]
/tikli / twig [ti kli]

[u] a back, unrounded vowel, occurs finally
/uru : ti / circle [uru : tu]
/kavi : li / pan [kavi : lu]
/ki : ri / parrot [ki : ru]

/i : / a long, high, central, unrounded vowel. It has two allophones:

[i : ] a long, high, central, unrounded vowel, occurring initially.
/i : sti / elephant [i : stu]

[t : ] a lower variety, occurring medially:
/mi : si / coal [mi : su]
/hi : gi / to ease [hi : gu]

/a / a short, mid, central, unrounded vowel:
/a : dov / to press [a : rgu]
/æn̥ : i / boiled rice [æn̥ u]
/anikæṭṭi / dam [anikæṭṭ u]
/tulœs : i / basil [tulœsu]
/lo : hə / metal [lo : hə]
/sa : tə / seven [sa : tə]
/ə:/ a long, mid, central, unrounded vowel:
/ka:r i:/ do [kə:ru]n
/ka:l i/ yesterday [kə:lu]
/gə:n i/ thick [gə:nu]
/da:ri/ catch [da:ru]
/manə:s i/ person [manə:su]

/a/ a short, low, central, unrounded vowel: It has a slightly retracted and higher allophone in the final position [e:]
/akku đu/ short [akkuru]
/atо/ memory [atо]
/ka:n e/ food [kan e]
/kajak i/ coconut skin [kajak u]
/simma/ lion [simma]
/baba/ father [ba:bu]

/a:/ a long, low, central, unrounded vowel. It has a back allophone in the final position [a:]
/a:čari/ blacksmith [a:čari]
/a:guду/ hoof [a:guру]
/da:n ti/ tooth [da:ntu]
/la:g i/ sharp [la:gu]

/u/ a short, back, high, rounded vowel. After a vowel it develops a labial glide:
/ba:u/ brother [ba:wu]
/bandou/ to build [bandowu]
/murou/ to kill [murowu]
/uду/ iguana [uru]
/ujve/ right [ujve]
/kutro/ dog [kutro]
/kuruve/ basket [kuruve]
/kaju/ cashew nut [kaju]
/kodu/ bitter [kuru]
/su/ needle [su:]

/u:/ a long, back, high, rounded vowel.
/\u:nu/    hot        [\u:nu]
/\u:mpi/   to save    [\u:mpi]
/\ku:rolu/ hornet     [\ku:rolu]
/\ku:lu/   mad         [\ku:lu]

/o/ a short, mid, back, rounded vowel.
/\ol\enti/ wall       [\ol\entu]
/\orpo\di/ to attack  [\orpo\ru]
/\ko\d\e/  umbrella   [\ko\d\e]
/\ko\ttumbro/ green coriander [\ko\ttumbro]
/\ba\wo/  brother-in-law [\ba\wo]

/o:/ a long, mid, back, rounded vowel.
/\vo:di/  to pull     [\vo:ru]
/\ko:gi/  mango-pit   [\ko:gi]
/\ko:nu/  who         [\ko:nu]
/\go:u/   husband     [\go:wu]

/\o/ a short, lower mid, back, slightly rounded vowel.
/\ka:tt\o/ building    [\ka:tt\o\u]
/\ko\d\e/  hut          [\ko\d\e]
/\am\jur\o/ big         [\am\jur\o]
/\ek\lo/  alone        [\ek\lo]

/o:/ a long, lower-mid, back, rounded vowel:
/\ko:\jku/ cough       [\ko:\jku]
/\jo:ke/  saliva       [\jo:ke]
/\ko:te/  castle       [\ko:te]

Nasalisation in the vowels is distinctly phonemic in this dialect. This can be seen in such minimal pairs as /\bi/ 'nut' and /\bi/ 'seed'.

/ba:u/ 'brother' and /b\a:vi/ well.

But like the other dialects of Marathi in the Konkan area, the nasalised vowels in this dialect are not associated with certain morphological categories and hence is not felt
as prominently as in those dialects. Nasalisation occurs in the following vowels:

\[ /ɪ/ \quad /sɪvʊvʊ/ \quad \text{to sew} \\
/ɪː/ \quad /çiːmpi/ \quad \text{to suck} \\
/e/ \quad /pɛu/ \quad \text{to float} \\
/ɑː/ \quad /jɑːvɔi/ \quad \text{son-in-law} \\
/ɑːː/ \quad /pɑːyɪ/ \quad \text{foot} \\
/ʊː/ \quad /jʊː/ \quad \text{yoke} \\
/ʊ/ \quad /gʊnsi/ \quad \text{to find out} \\
/ʊːː/ \quad /dɔːu/ \quad \text{mist} \\
/ʊː/ \quad /pʊ/ \quad \text{parched rice.} \\

(b) Phonetically speaking there are a few diphthongs in this dialect. Most of them occur in closed syllables. These diphthongs consists of mid or low vowels followed by the two high vowels i and u which are non-syllabic and constitute falling diphthongs. These glides are phonetically slightly lower [ɛ] and [o] after low vowels. As there is no contrast between such diphthongs and a sequence of a vowel and a following consonantal phonemes like /y/ and /v/ it is found both convenient and economical to analyse these falling diphthongs as sequences of vowels and the two phonemes /y/ and /v/, showing semi-vocalic allophones in this contrast. The following examples are noted:

\[ /eːy/ \quad /beːyli/ \quad \text{bull} \quad [beːilʊʁ] \\
/ey/ \quad /beːyni/ \quad \text{sister} \quad [beːinʊʁ] \\
/ey/ \quad /bɑːysiri/ \quad \text{buffalo} \quad [bɑːʃɪɾuɾ] \\
/ey/ \quad /dɔytɛ/ \quad \text{many} \quad [dəjɪɾɛ] \\
/øy/ \quad /aysɪ/ \quad \text{ice} \quad [ɑsɪɾ] \\
/øy/ \quad /vaŋɡɛ/ \quad \text{bringal} \quad [vaŋɡɛɾ] \\
/øy/ \quad /nɑyɑsɛkəɾi/ \quad \text{destroy} \quad [nɑyɑsɛkəɾuɾ] \\
/aːy/ \quad /baːyri/ \quad \text{outside} \quad [baːɣɾuɾ] \\
/aːy/ \quad /baːyli/ \quad \text{wife} \quad [baːɡluɾ] \\
/uy/ \quad /uyyʊlʊ/ \quad \text{swing} \quad [uiyɾɛ] \]
(c) In addition to the diphthongs, the dialect shows a number of vowel clusters. They are mostly found at the end of the words. They are distinguished from the diphthongs by the fact that they form two syllables with distinct peaks, while the diphthongs form a single syllable. Phonetically the second vowel in these clusters is longer than the glide which occurs in the diphthongs and can be regarded as the vowel phoneme. As length in these segments is not distinctive, as it is in the first vowel, it is considered as identical with the short vowel phonemes. A large number of these constitute the imperative forms of verbs in this dialect. In the medial position these vowel sequences may vary freely with the diphthongs as well. The following examples illustrate the vowel clusters:

\[
\begin{array}{ll}
/ei/ & /be:i\,ni \sim be:y\,ni/ \quad \text{sister} \\
/ei/ & /ja:v\,ei/ \quad \text{son-in-law} \\
/ai/ & /ma:n\,ai/ \quad \text{man} \\
/ai/ & /mi\,d\,b\,aai/ \quad \text{midwife} \\
/ai/ & /va\,i\,ng\,a \sim va\,ng\,sa/ \quad \text{brinjal} \\
/a:i/ & /h\,a:i/ \quad \text{sail} \\
/a:i/ & /r\,a:i/ \quad \text{king} \\
/a:i/ & /b\,a:i/ \quad \text{mother} \\
/eu/ & /p\,\check{u} \sim p\,\check{e}:\check{u}/ \quad \text{to float}
\end{array}
\]
(d) The consonantal phonemes of the dialect can be tabulated as follows:—

<table>
<thead>
<tr>
<th>Consonant</th>
<th>Phone</th>
</tr>
</thead>
<tbody>
<tr>
<td>p</td>
<td>t</td>
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<tr>
<td>b</td>
<td>d</td>
</tr>
<tr>
<td>m</td>
<td>n</td>
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<tr>
<td>(f)</td>
<td>s</td>
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<tr>
<td>l</td>
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<tr>
<td>v</td>
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<tr>
<td>y</td>
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<tr>
<td>t</td>
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<td>s</td>
<td>š</td>
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<td>ř</td>
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<td>g</td>
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<td>ŋ</td>
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<tr>
<td>ř</td>
<td></td>
</tr>
<tr>
<td>h</td>
<td></td>
</tr>
</tbody>
</table>

The system has twenty-one members and if we add the marginal phoneme /f/ found in a few borrowed words, they become 22. The system distinguishes five places of articulation and six modes of articulation with a further distinction between voiced and voiceless phonemes in the stop series.
Phonetically both /č/ and /j/ are palatal affricates but are treated as stops with which they go. It may be noted that there are no dental affricates in the dialect even as allophones of these phonemes. The lateral is either the dental [l] or the retroflex [ɾ] which is in free variation with /l/ in all positions except initially where it does not occur. There are no aspirated sounds in this dialect and the occurrence of the fricative /h/ is also very limited. The long consonants are treated as geminates and only /ŋ, r, š and h/ do not occur as geminated consonants. The retroflex voiced stop /d/ sometimes contrasts with the flap [ɾ] but as there is no minimal contrast between [dd], [d] and [ɾ] only two sequences are set up /d/ and /dd/.

The description and distribution of the individual consonantal phonemes is given below:

/p/ a bilabial voiceless stop

/pakuru/ bird [pakuru]
/paŋŋoru/ ploughshare [paŋŋoru]
/čipɛ/ plantain flower [či:pɛ]
/kapri/ tile [kapri]
/kappɛ/ frog [kappɛ]

/b/ a bilabial voiced stop

/bačɔ/ sister's son [bačɔ]
/bappɔŋkai]/ papaw [bappɔŋkai]/
/sa:boŋu/ soap [sa:boŋu]
/ubaŋu/ sweet [ubaŋu]

/t/ a dental voiceless stop

/tumbi/ black bee [tumbi]
/tulas̥i/ basil [tulasu]
/pa:te/ butterfly [pa:te]
/ma:tre/ pill [ma:tre]

/d/ a dental voiced stop

/daŋo/ molar tooth [daŋo]
/da:rui/ door [da:rui]
/medulɔu/ brain [medulɔu]
/ka:ndi/ branch [ka:ndi]
/t/ a retroflex voiceless stop
/ţoppi/ cap [ţoppi]
/ţo: ŋ ku/ beak [ţo: ŋ ku]
/mi:ti/ salt [mi:ti]
/su:ţu/ ginger [su:ţu]

/d/ a retroflex voiced stop. It has a flap allophone

/r/ in the intervocalic position.
/ţa:li/ mat [ţa:li]
/da:vu/ laddle [da:vu]
/da:nţo/ crutch [da:nţo]
/ki:ro/ worm [ki:ro]
/kọ:ru/ bitter [kọ:ru]
/pɔ:ţi/ blister [pɔ:ţi]

/c/ a palatal voiceless affricate
/ʃo:ndi/ ball [ʃo:ndi]
/ʃo:kro/ wheel [ʃo:kro]
/ka:nčunco/ file [ka:nčunco]
/na:ţi/ to dance [na:ti]

/j/ a palatal voiced affricate
/jo:sti/ friend [jo:sti]
/jilgo/ boy [jilgo]
/'mu:ju/ monkey [mu:ju]
/nii:ki/ to sleep [ni:ki]

/k/ a velar voiceless stop
/ka:ti/ stick [ka:ti]
/kas e'/ how [kas e']
/naski/ nail [naski]
/pak e'/ roof [pak e']
/'mu:rkɔ/ mad [mu:rkɔ]

/g/ a velar voiced stop
/ga:niɡa/ oilman [ga:niɡa]
/gi:dɔi/ vulture [gi:dɔi]
/ta:ŋ gi/ younger sister [ta:ŋ gi]
/baggu/ to bend [baggu]
/mi:rgɔli/ curry [mi:rgɔli]
/m/ a bilabial voiced nasal

/muːtu/ fist
/meːyɔ/ mouth
/sɔmbɔɾi/ hundred
/kaːmpɔ/ to jump
/kirmɛ/ mucus

/n/ a dental voiced nasal. It as a palatal allophone [ɲ] before a palatal affricate. Very often it is also in free variation with the phoneme /n/ in non-initial position

/naːvu/ name
/nimbari/ sunshine
/tanduli/ rice
/danu/ bow
/injini/ engine
/lončɛ/ pickle

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

/paːlɔni/ behind
/mɔntɛ/ grasshopper
/mɔni/ to say

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

/aŋta/ thumb
/baːŋgo/ hair-dressing
/saŋko/ bridge

/s/ an alveolar voiceless grooved fricative.

/sirɪdi/ chameleon
/sirandɪ/ small canal
/neːsi/ to wear
/masli/ fish

/ʃ/ a palatal voiceless fricative. It has an allophone [ʂ] a retroflexed voiceless fricative, which occurs before a retroflex stop and nasal.

/ʃeŋkɪ/ conch
/uʃaːri/ clever
/uʃnu/ worm
/kıʃti/ difficult
/h/ a glottal voiced fricative.

/həi:/ sail [ha:i:]  
/huʔtu:/ oar [huʔtu]  
/saʔa:yː/ help [saʔa:yɯ]  
/loːhə:/ metal [loːhə]  

/f/ a labiodental voiceless fricative.

/feɲi / fan [feːnu]  
/kaːfi/ coffee [kaːfi]  
/aːfimʲi/ opium [aːfimɯ]  

/l/ a dental voiced lateral. It freely varies with the retroflex lateral [l] in all other positions than at the beginning of a word. Even in the phonemic transcription l and l are written as they actually occur in the pronunciation.

/laŋgo/ short [laŋgo]  
/leːŋki / daughter [leːŋkɯ]  
/uɾlɐpʰi/ to roll [uɾlɐpɯ]  
/eklɔ/ alone [eklɔ]  
/ikkilʲi/ pincers [ikkilʲi]  

/r/ an alveolar trill with more than two taps

/raːi/ king [ɾaːi]  
/raːvke/ bodice [ɾaːvke]  
/soro/ wine [soɾo]  
/papʲi/ to creep [paːpɯ]  

/v/ a bilabial frictionless continuant. It has allophones which range from a pure semi-vowel [v] to a bilabial fricative [w] and a labio-dental fricative [v]. [w] occurs before the back vowels.

/voːlənti/ wall [woːləntɯ]  
/vɔːguru/ light of weight [vɔːguru]  
/vulanaʔ/ woolen [wulanaʔ]  
/siːvɔːvu/ to sew [siːwowu]  

/[u] occurs after a vowel in a closed syllable:

/mausī/ maternal aunt [mausĩ]  
/kovãdi/ hen [kovãði]
[v] occurs before the front and central vowels:

/valɔ/           a golden ornament          [valɔ]
/virodi/         enemy                       [virodi]
/ədưve/         rafter                      [əduve]
/have/          air                          [have]

/y/ a palatal frictionless continuant. It has a vocalic allophone [i:] after vowels in closed syllables:

[i]   /beː:jə/  bull                [beː:jə]
      /soːrə/   relative          [soːrə]
      /baːrəi/   wife              [baːrə]
[y]   /yeː:dɨ/  goat               [yeː:dɨ]
      /yeːləmme/ young            [yeːləmme]
      /rayiː/    train             [rayiː]
      /çaː:jə/   tea               [çaː:jə]

Among the consonant phonemes, the following contrasts alone need mention:

Voiced and voiceless stops

p/b   /paːtʃ/  a strip            /baːtʃ/  cooked rice
t/d   /soːdɨʃ/ to find           /woːtʃ/ to pour
ț/d   /aːtʃ/  eight             /aːdɨ/ to bring
/vaːtʃ/ path                  /vaːdɨ/ to bring
č/j   /čiːpɨ/ to suck           /jɨːbɨ/ tongue
k/g   /koːɖu/ bitter            /goːɖu/ sweet.

nasals

ŋ/ŋ   /mínki/ to shine           /taːŋki/ to throw
      /duŋti/ smoke              /gaːnti/ joint
n/n   /ruŋku/ wood-cutter        /viːɾantə/ rest
      hantalo/

fricatives.

s/ʃ   /saːli/ bark              /ʃaːli/ shawl
      /deːʃi/ to give            /deːʃi/ country


(e) Consonant clusters.

The clusters of consonant are fairly numerous in this dialect. However, this occurrence is limited to the initial and medial positions of words. All words end in a vowel and in a single consonant in rapid speech but no consonant-cluster occurs in this position.

The clusters in the initial position are few, and occur mostly in words borrowed from Sanskrit or English. They have usually a stop followed by a fricative or a liquid.

Among the medial clusters, those of two consonants are far more numerous than those of three consonants. There are no marked limitations on their formation except that a voiced and a voiceless stop do not come together. All consonants occur as geminates in this position except /ŋ r, š, h/. The consonant /h/ has a very limited occurrence and enters into no cluster. All two consonant-clusters have a syllabic boundary between them.

Three consonant clusters are limited. Most of them contain either a geminated consonant or a homorganic nasal followed by a stop. The third member can be any other consonant.

Consonant clusters of more than three members are not noted in this dialect.

The following examples illustrates the various types of clusters and their positional occurrence.

Initial clusters

\[
\begin{array}{ll}
/kr/ & /kra:y\acute{i}/ \\
/k\l/ & /k\l a:r\l i/
\end{array}
\]

price
farmer
clerk

\[
\begin{array}{ll}
/k\s/ & /k\s\~{\acute{e}}/ \\
/k\s\~{\grave{\i}}/ & /k\s\~{\acute{\i}}/
\end{array}
\]

forgiveness

tuberculosis

\[
\begin{array}{ll}
/g\r/ & /g\r\~{\acute{e}}/ \\
/g\r\~{\grave{\i}}/ & /g\~{\grave{\i}}/
\end{array}
\]

volume
eclipse
glass

\[
\begin{array}{ll}
/gl/ & /gla:s\acute{i}/ \\
/tr/ & /tra:s\acute{i}/
\end{array}
\]

balance
| /dr/    | /draːkʂa/ | grape     |
| /dv/    | /dvːpa/    | island    |
| /pr/    | /pr ion i/ | hatred    |
| /pl/    | /pleːgi/   | printer   |
| /br/    | /br ɛsi/   | departure |
| /bl/    | /bleːdi/   | plague    |
| /vy/    | '/vya pari/ | brush   |
| /šv/    | /švaːsi/   | blade     |
| /st/    | /stuːlu/   | trade     |
| /staːu/ |            | breathing |

**Medial clusters.**

Clusters of two consonants including geminates:

| /kk/    | /akka/    | elder sister |
| /kr/    | /baːkr i/ | bread       |
| /kl/    | /t ekl e/ | star        |
| /kʃ/    | /parikša/ | head        |
| /ks/    | /šikša/   | young, small|
| /gg/    | /magɡo/   | test        |
| /gd/    | /nagdo/   | punishment  |
| /gt/    | /magto/   | taxi        |
| /gr/    | /sigreːti/ | weaving mill|
| /gl/    | /kæggle/  | to bend     |
| /gv/    | /sagvaːni/ | naked      |
| /ŋk/    | /buːŋka/  | beggar      |
| /ŋg/    | /sɪŋɡi/   | cigarette   |

<p>| /ŋ/    | /siːŋɡi/  | careful    |
| /muŋgulu/ |         | bangle     |
|         |           | teak tree  |
|         |           | earth      |
|         |           | to raise   |
|         |           | horn       |
|         |           | ant        |</p>
<table>
<thead>
<tr>
<th>Symbol</th>
<th>Pronunciation</th>
<th>Meaning</th>
</tr>
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<tr>
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<td>/duŋtʰi/</td>
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</tr>
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<td>/ˈsočče/</td>
<td>clean</td>
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<td>/baʃeco/</td>
<td>sister's son</td>
</tr>
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<td>/拗/</td>
<td>/aʃjimiri/</td>
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<td>/koʃpou/</td>
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<td>/kuʃto/</td>
<td>he-goat</td>
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<td>/aʃlu/</td>
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</tr>
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<td>/yɾ/</td>
<td>/soyɾo/</td>
<td>relative</td>
</tr>
<tr>
<td>/yʃ/</td>
<td>/be:ylʃ/</td>
<td>bull</td>
</tr>
<tr>
<td>/ke:yʃ/</td>
<td></td>
<td>which</td>
</tr>
<tr>
<td>/ys/</td>
<td>/nayṣə/</td>
<td>vanishing</td>
</tr>
<tr>
<td>/rk/</td>
<td>/murkuṭu/</td>
<td>mosquito</td>
</tr>
<tr>
<td>/mu:ɾko/</td>
<td></td>
<td>foolish</td>
</tr>
<tr>
<td>/rg/</td>
<td>/gargasi/</td>
<td>big saw</td>
</tr>
<tr>
<td>/tirganʃ/</td>
<td></td>
<td>screw</td>
</tr>
<tr>
<td>/ɾj/</td>
<td>/kəɾjurn/</td>
<td>date palm</td>
</tr>
<tr>
<td>/ɾʃ/</td>
<td>/irʃanʃ/</td>
<td>curds</td>
</tr>
<tr>
<td>/ɾd/</td>
<td>/kurda/</td>
<td>blind</td>
</tr>
<tr>
<td>/sirdi/</td>
<td></td>
<td>chameleon</td>
</tr>
<tr>
<td>/ɾp/</td>
<td>/oggarแช ga:li/</td>
<td>to pulverise</td>
</tr>
<tr>
<td>/ɾt/</td>
<td>/to:ɾtu/</td>
<td>towel</td>
</tr>
<tr>
<td>/ɾɾ/</td>
<td>/po:ɾti/</td>
<td>to turn back</td>
</tr>
<tr>
<td>/ɾɾ/</td>
<td>/ɾɾnəɾ/</td>
<td>young</td>
</tr>
<tr>
<td>/ɾɾn/</td>
<td>/bəɾni/</td>
<td>jar</td>
</tr>
<tr>
<td>/ɾp/</td>
<td>/karpeʃi/</td>
<td>carpet</td>
</tr>
<tr>
<td>/ɾɾp/</td>
<td>/arpip/</td>
<td>to creep</td>
</tr>
<tr>
<td>/ɾm/</td>
<td>/kirmə/</td>
<td>mucus</td>
</tr>
<tr>
<td>/ɾɾy/</td>
<td>/surya/</td>
<td>sun</td>
</tr>
<tr>
<td>/ɾɾl/</td>
<td>/kurli/</td>
<td>crab</td>
</tr>
<tr>
<td>/ɾɾp/</td>
<td>/urlapi/</td>
<td>to roll</td>
</tr>
<tr>
<td>/ɾv/</td>
<td>/gurvari/</td>
<td>pregnant</td>
</tr>
<tr>
<td>/ɾɾv/</td>
<td>/a:jirvadi/</td>
<td>blessing</td>
</tr>
<tr>
<td>/ɾɾʃ/</td>
<td>/nəɾʃi/</td>
<td>nurse</td>
</tr>
<tr>
<td>/ɾɾʃ/</td>
<td>/ser:ɾsoɾ/</td>
<td>to join</td>
</tr>
<tr>
<td>/ɾʃ/</td>
<td>/kurʃi/</td>
<td>chair</td>
</tr>
<tr>
<td>/lk/</td>
<td>/silkʃi/</td>
<td>silk</td>
</tr>
<tr>
<td>/ɾɾʃ/</td>
<td>/kalkanḍi/</td>
<td>sugar candy</td>
</tr>
<tr>
<td>/lg/</td>
<td>/jilɡɔ/</td>
<td>boy</td>
</tr>
<tr>
<td>/kɪlɡi/</td>
<td>pit</td>
<td></td>
</tr>
<tr>
<td>/lt/</td>
<td>/bœ.ɪti/</td>
<td>belt</td>
</tr>
<tr>
<td>/bol⁵ti/</td>
<td>bolt</td>
<td></td>
</tr>
<tr>
<td>/lɛltɔ/</td>
<td>paternal uncle</td>
<td></td>
</tr>
<tr>
<td>/ld/</td>
<td>/baːldi/</td>
<td>bucket</td>
</tr>
<tr>
<td>/lp/</td>
<td>/ɡɛlpa̱tɪ/</td>
<td>cheek</td>
</tr>
<tr>
<td>/hogalpi/</td>
<td>to abuse</td>
<td></td>
</tr>
<tr>
<td>/lm/</td>
<td>/almarə/</td>
<td>niche</td>
</tr>
<tr>
<td>/ll/</td>
<td>/mallo/</td>
<td>attic</td>
</tr>
<tr>
<td>/palɪ/</td>
<td>house lizard</td>
<td></td>
</tr>
<tr>
<td>/lv/</td>
<td>/valvi/</td>
<td>white ant</td>
</tr>
<tr>
<td>/təlvaːrɪ/</td>
<td>sword</td>
<td></td>
</tr>
<tr>
<td>/ls/</td>
<td>/kəlsɪ/</td>
<td>barber</td>
</tr>
<tr>
<td>/vk/</td>
<td>/səvkarɪ/</td>
<td>money-lender</td>
</tr>
<tr>
<td>/raːvka/</td>
<td>bodice</td>
<td></td>
</tr>
<tr>
<td>/vd/</td>
<td>/pavdərɪ/</td>
<td>powder</td>
</tr>
<tr>
<td>/vd/</td>
<td>/dɛ:vdaɾi/</td>
<td>pine tree</td>
</tr>
<tr>
<td>/vn/</td>
<td>/ubavanə/</td>
<td>sweat</td>
</tr>
<tr>
<td>/vr/</td>
<td>/novri/</td>
<td>bride</td>
</tr>
<tr>
<td>/vl/</td>
<td>/dɛ:vlʊ/</td>
<td>temple</td>
</tr>
<tr>
<td>/kavlo/</td>
<td>crow</td>
<td></td>
</tr>
<tr>
<td>/vv/</td>
<td>/movvu/</td>
<td>soft</td>
</tr>
<tr>
<td>/vs/</td>
<td>/tovsə/</td>
<td>cucumber</td>
</tr>
<tr>
<td>/mavsi/</td>
<td>maternal aunt</td>
<td></td>
</tr>
<tr>
<td>/ʃɛ/</td>
<td>/niʃɛɭə kə:ɾi/</td>
<td>to decide</td>
</tr>
<tr>
<td>/st/</td>
<td>/duʃta/</td>
<td>wicked</td>
</tr>
<tr>
<td>/sk/</td>
<td>/naski/</td>
<td>nail</td>
</tr>
<tr>
<td>/kusko/</td>
<td>bad</td>
<td></td>
</tr>
<tr>
<td>/sɛ/</td>
<td>/isɛɾ:i/</td>
<td>easy chair</td>
</tr>
<tr>
<td>/st/</td>
<td>/ɪ:sti/</td>
<td>elephant</td>
</tr>
<tr>
<td>/sp/</td>
<td>/aːspəɾi/</td>
<td>postman</td>
</tr>
<tr>
<td>/sy/</td>
<td>/misyo/</td>
<td>hospital</td>
</tr>
<tr>
<td>/masli/</td>
<td>moustache</td>
<td></td>
</tr>
<tr>
<td>/sl/</td>
<td>/puslaːɾi/</td>
<td>fish</td>
</tr>
<tr>
<td>/sv/</td>
<td>/səːsva/</td>
<td>fisherman</td>
</tr>
<tr>
<td>/ss/</td>
<td>/bɛssɪ/</td>
<td>mustard</td>
</tr>
<tr>
<td>/bus/</td>
<td>bus</td>
<td></td>
</tr>
</tbody>
</table>
Clusters of three consonants.

/ŋkr/ /beːŋkɾə/ black buck
/ŋkl/ /saŋkli/ latch
/ŋtl/ /čoŋtli/ penis
/ŋdk/ /beŋdəkəi/ lady's finger
/ŋdr/ /paŋdro/ white
/ddy/ /paŋdyə/ song
/ntʃ/ /bintro/ timid
/mpl/ /bomplo/ pumpkin
/mbk/ /jumbkana/ rug, carpet
/mbr/ /koftumbo/ green coriander
/ysr/ /meːysri/ she buffalo
/rŋ k/ /poŋki/ to scratch
/rŋ tʃ/ /goŋto/ nest
/rŋd/ /ʃəŋdo/ old
/rŋl/ /səŋpli/ anklet
/lnd/ /kolndiri/ rat
/lmp/ /plɑmpəti/ to wring
/lmb/ /kelmbə/ plantain tree
/vkk/ /čɔvkkə/ handkerchief
/vgg/ /avgger/ all
/vŋd/ /koŋndi/ hen
/str/ /istri peṭti/ iron

(f) Like most spoken dialects which have not undergone any normalisation or standardisation, this dialect of Marathi shows a fair amount of free variation between phonemes and phonemic sequences. The following type of variation is the most frequent which is found in the data collected. To some extent this variation is related to the speed of the speech which is used, the longer variation in the slow careful enunciation being replaced by the shorter variation is rapid and connected speech.

Among the vowels we have the following variations which are fairly frequent:

əː/ː/ /goːri ː giːri/ house
/hoːti ː hiːti/ are
Single consonant/geminated consonant:

/somərɪ ~ sommərɪ/ in front
/neːyi ~ neyyi/ river
/goːte ~ goːte/ near
/avgge ~ avge/ all
/dɔyta ~ dəytə/ many
/bukku ~ buːku/ hunger
/ičcarla ~ ičcarla/ asked
/movvu ~ moːvu/ soft
/kudukɔ ~ kudkɔ/ wolf

(g) Syllabic Pattern.

A syllable in this dialect may consist of one to four phonemes and shows the following patterns:

(i) with one phoneme. It can only be a vowel.

V:
  a-du-va
  i:-si

(ii) with two phonemes:

VC:
  un-ču
  ik-ki-li

CV:
  či-ta-li
  po:-li

rafter
twenty
long
pincers
deer
scorpion
(iii) with three phonemes:

VCC : avg-ge all
CCV : is-tri iron
dve-ši hatred
CVC : lik-ku louse
mag-to beggar

(iv) with four phonemes.

CVCC : koln-di-ri rat
pilm-po-ti to wring
CCVC : kla:r-ki clerk
gren-ta volume, book
CHAPTER II

MORPHOLOGY

Like most other dialects of Marāṭhī, this dialect also makes a three-fold distinction between its words. They are nouns, verbs and indeclinables. They can be formally defined as those which take the suffixes of the oblique and case-suffixes (called nouns) those which take the suffixes of tenses and moods followed by the suffixes of person and number (called the verbs) and the remaining morphemes which do not add any suffixes (called indeclinables). The traditional substantives, adjectives, pronouns and numerals are included in the first, the verbs, participles and verbal derivatives are included in the second and words like conjunctions, interjections, particles and some adverbs are included in the third group.

(a) Substantives:

To explain the morphological constructions in which nouns enter in this dialect, it is necessary to classify them into three classes. They can be called genders, Masculine, Feminine and Neuter as they generally agree with the semantic classification into males, females and others. Thus from among the animate beings, both men and animals, the males are included in the masculine group, the females in the feminine group. The inanimate objects, however, belong to all three groups and there is a clearly noted tendency to include female beings into the neuter group, particularly when the sex difference is not emphasised or neglected. In this case there is some discrepancy between the morphological classification and the syntactic usage in this dialect. In the formation of the plural and the use of the oblique and even in the use of a case suffix the distinction between the animate and inanimate also plays some role.
To explain the formation of the plural and to state the distribution of the plural allomorphs, it is further necessary to subdivide these three major groups of substantives into sub-groups according to their endings which are all vowels. The general picture of the plural formation can be stated as follows:

<table>
<thead>
<tr>
<th>Gender</th>
<th>Ending</th>
<th>Plural allomorph</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masculine</td>
<td>1. -о</td>
<td>-е</td>
</tr>
<tr>
<td></td>
<td>2. -и -и</td>
<td>-и</td>
</tr>
<tr>
<td></td>
<td>3. -а</td>
<td>-а</td>
</tr>
<tr>
<td>Feminine</td>
<td>1. -и</td>
<td>-и</td>
</tr>
<tr>
<td></td>
<td>2. -и</td>
<td>-о</td>
</tr>
<tr>
<td></td>
<td>3. -и</td>
<td>-и</td>
</tr>
<tr>
<td></td>
<td>4. -у</td>
<td>-у</td>
</tr>
<tr>
<td></td>
<td>5. -у</td>
<td>-у</td>
</tr>
<tr>
<td></td>
<td>6. -и</td>
<td>-и</td>
</tr>
<tr>
<td></td>
<td>7. -и</td>
<td>-и</td>
</tr>
<tr>
<td>Neuter</td>
<td>1. -и</td>
<td>-и</td>
</tr>
<tr>
<td></td>
<td>2. -и</td>
<td>-а</td>
</tr>
<tr>
<td></td>
<td>3. -ы</td>
<td>-и</td>
</tr>
<tr>
<td></td>
<td>4. -ы</td>
<td>-и</td>
</tr>
<tr>
<td></td>
<td>5. -у</td>
<td>-а</td>
</tr>
<tr>
<td></td>
<td>6. -у</td>
<td>-а</td>
</tr>
<tr>
<td></td>
<td>7. -и, -а</td>
<td>-а</td>
</tr>
</tbody>
</table>

A detailed statement of the formation of the plural with examples and morphophonemic changes of the stems is given below:

**Masculine Nouns**

1. The majority of the Masculine nouns end in the vowel -о. In the plural it is replaced by the vowel -е.

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>dәriyo</td>
<td>dәriye</td>
</tr>
<tr>
<td>pәriyo</td>
<td>pәriye</td>
</tr>
<tr>
<td>bujo</td>
<td>buje</td>
</tr>
<tr>
<td>malb</td>
<td>male</td>
</tr>
</tbody>
</table>
novre  bridegroom  novre
soyre relative soyre
kiñe worm kiñe
garnte nest garnte
mange monkey mange
gode horse gode
ekavle crow kavle
dołe eye dołe
dađe molar tooth dađe
langge skirt langge
joiše astrologer joïše
čulte uncle čulte
bačće sister's son bačće
kulle dwarf kulle
či:le bag či:le
sattuge scraper sattuge
appale papad appale
mundare heel mundare
sudke sari sudke

(a) In the following words the penultimate vowel /o/ is raised to /o/ before this suffix:
dondë stone donđe
tose hare tose
pode bead pode

(b) In the following words the penultimate vowel is dropped:
manduvo pavilion mandve
bongde bud bongde

(c) The following stems show some special changes before the plural suffix:
kudko fox kuduke
čevkko handkerchief čevke
čaliyo spider čaliye
(d) In the following words, though ending in -ɔ, the plural allomorph is φ and not /e/:

ka:po  phlegm  ka:po
ga:dɔ  beard  ga:dɔ
ɡo  throat  ɡo
so  wine  so
joːlɔ  jawar  joːlɔ

2. Masculine nouns ending in /i/, /u/ or /i/ take the zero allomorph of the plural suffix:

(a) ending in /i/

silpi  artist  silpi
kavi  writer, poet  kavi
kəlisi  barber  kəlisi
dəɾji  tailor  dəɾji
toːti  sweeper  toːti
jävoyi  son-in-law  jävoyi

(b) ending in /u/

doŋgoru  hill  doŋgoru
maroːgu  road  maroːgu
duːmiketu  comet  duːmiketu
biːkuŋu  bug  biːkuŋu
ɡuːdu  cage  ɡuːdu
muːju  monkey  muːju
ruːŋku  tree  ruːŋku
baːu  brother  baːu
puːtu  son  puːtu
ɡoːu  husband  goːu

(c) The penultimate vowel of the following stem changes to /a/ before this suffix:

narolu  coconut  naralu

di (d) In the following words, the final /u/ changes into /i/ to form the plural form:

soropu  serpent  sorapi
deːbəru  louse  debari
(e) The following two words show some peculiar morphophonemic changes in the stems:

manusu  man  maṃsa
bu:ku  book  buka

(f) ending in /i/:

ti:ti  ground  ti:ti
va:gi  tiger  va:gi
be:yi  bull  be:yi
ki:ri  parrot  ki:ri
uni:ri  mouse  uni:ri
ke:s:i  hair  ke:s:i
ka:ndi  shoulder  ka:ndi
a:ti  arm  a:ti
pa:yi  foot  pa:yi
ka:ni  ear  ka:ni
sonari  goldsmith  sonari
bo:ti  finger  bo:ti
di:ri  husband’s younger brother  di:ri

(g) The plural of the following words is peculiar in that it resembles the neuter pattern:

gi:di  vulture  gida
kumbari  potter  kumbara

(h) The following masculine noun ending in -o, being a kinship term, adds -na for the plural:

bavo  aunt’s son  bavona

3. Masculine nouns ending in -a change it to -e to form the plural:

su:rya  sun  su:rye
kōvala  pumpkin  kōvale
krišika  former  krišike
ganiga  oilman  ganige
ma:diga  cobbler  ma:dige

(a) The penultimate vowel of the following stem is dropped:

umbura  threshold  umbre
(b) The plural of the following kinship terms ending in /a/ is formed by adding the suffix /na/ which appears to be some kind of honorific suffix:

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>mama</td>
<td>father-in-law</td>
<td>mamaña</td>
</tr>
<tr>
<td>ața</td>
<td>grand father</td>
<td>ațașa</td>
</tr>
<tr>
<td>baba</td>
<td>father</td>
<td>babașa</td>
</tr>
<tr>
<td>anța</td>
<td>elder brother</td>
<td>anțașa</td>
</tr>
<tr>
<td>tamma</td>
<td>younger brother</td>
<td>tammașa</td>
</tr>
</tbody>
</table>

(c) The following words ending in -a remain unchanged in the plural:

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>dvi:pa</td>
<td>island</td>
<td>dvi:pa</td>
</tr>
<tr>
<td>kuțumba</td>
<td>family</td>
<td>kuțumba</td>
</tr>
<tr>
<td>marakođappa</td>
<td>wood-pecker</td>
<td>markakođappa</td>
</tr>
<tr>
<td>pa:ya</td>
<td>foundation</td>
<td>pa:ya</td>
</tr>
</tbody>
</table>

Feminine Nouns

1. A large number of feminine nouns ends in -i. Among them those which have the penultimate consonant (a single one or a geminate one) or a cluster of a homorganic nasal and a stop, add the plural allomorph -yo:

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>enn</td>
<td>braid of hair</td>
<td>eniyio</td>
</tr>
<tr>
<td>bombi</td>
<td>naval</td>
<td>bombiyio</td>
</tr>
<tr>
<td>ati</td>
<td>cowshed</td>
<td>atiyio</td>
</tr>
<tr>
<td>pili</td>
<td>plank</td>
<td>piliyo</td>
</tr>
<tr>
<td>peđi</td>
<td>veranda</td>
<td>peđiyio</td>
</tr>
<tr>
<td>dali</td>
<td>mat</td>
<td>daliyo</td>
</tr>
<tr>
<td>suri</td>
<td>knife</td>
<td>suriyio</td>
</tr>
<tr>
<td>dəbbi</td>
<td>tin</td>
<td>dəbbiyio</td>
</tr>
<tr>
<td>peći</td>
<td>box</td>
<td>pećiyo</td>
</tr>
<tr>
<td>aŋgi</td>
<td>frock</td>
<td>aŋgiyo</td>
</tr>
<tr>
<td>ćđddi</td>
<td>shorts</td>
<td>ćđddiyio</td>
</tr>
<tr>
<td>kati</td>
<td>stick</td>
<td>katiyo</td>
</tr>
<tr>
<td>tōppi</td>
<td>cap</td>
<td>tōppiyio</td>
</tr>
<tr>
<td>poni</td>
<td>comb</td>
<td>poniyo</td>
</tr>
<tr>
<td>gubbi</td>
<td>button</td>
<td>gubbiyo</td>
</tr>
</tbody>
</table>
(a) The long vowel in the stem of the following words becomes short before this suffix:

<table>
<thead>
<tr>
<th>Marathi</th>
<th>English</th>
<th>Marathi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>voṇṭi</td>
<td>udder</td>
<td>voṇṭiyo</td>
<td></td>
</tr>
<tr>
<td>biḍi</td>
<td>bidi</td>
<td>biḍiyo</td>
<td></td>
</tr>
<tr>
<td>be:nči</td>
<td>cot</td>
<td>benčiyo</td>
<td></td>
</tr>
<tr>
<td>ga:ḍi</td>
<td>cart</td>
<td>gaḍiyo</td>
<td></td>
</tr>
</tbody>
</table>

(b) In the following stems, the final vowel is dropped before the suffix -yo:

<table>
<thead>
<tr>
<th>Marathi</th>
<th>English</th>
<th>Marathi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ne:yi</td>
<td>river</td>
<td>neyyo</td>
<td></td>
</tr>
<tr>
<td>miːʃi</td>
<td>moustache</td>
<td>misyo</td>
<td></td>
</tr>
<tr>
<td>moti</td>
<td>nose-ornament</td>
<td>motyo</td>
<td></td>
</tr>
<tr>
<td>muddi</td>
<td>ring</td>
<td>muddyo</td>
<td></td>
</tr>
<tr>
<td>aːni</td>
<td>nail</td>
<td>aːnyo</td>
<td></td>
</tr>
<tr>
<td>kuppi</td>
<td>bottle</td>
<td>kuppyo</td>
<td></td>
</tr>
<tr>
<td>kandi</td>
<td>branch</td>
<td>kandyo</td>
<td></td>
</tr>
</tbody>
</table>

2. Feminine nouns ending in -i but having a consonant cluster of two different consonants as their penultimate sound add -o as the allomorph of the plural before which the final -i is lost:

<table>
<thead>
<tr>
<th>Marathi</th>
<th>English</th>
<th>Marathi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>savli</td>
<td>shade</td>
<td>savlo</td>
<td></td>
</tr>
<tr>
<td>kapri</td>
<td>tile</td>
<td>kapro</td>
<td></td>
</tr>
<tr>
<td>k'ilgi</td>
<td>pit</td>
<td>kilgo</td>
<td></td>
</tr>
<tr>
<td>sǐrdi</td>
<td>chameleon</td>
<td>sǐrdo</td>
<td></td>
</tr>
<tr>
<td>kurli</td>
<td>crab</td>
<td>kurlo</td>
<td></td>
</tr>
<tr>
<td>źikli</td>
<td>sole</td>
<td>źiklo</td>
<td></td>
</tr>
<tr>
<td>pakli</td>
<td>petal</td>
<td>paklo</td>
<td></td>
</tr>
<tr>
<td>naski</td>
<td>nail</td>
<td>nasko</td>
<td></td>
</tr>
<tr>
<td>koyti</td>
<td>sickle</td>
<td>koyto</td>
<td></td>
</tr>
<tr>
<td>čimţi</td>
<td>tong</td>
<td>čimto</td>
<td></td>
</tr>
<tr>
<td>sĕrpli</td>
<td>chain</td>
<td>sĕrplo</td>
<td></td>
</tr>
<tr>
<td>saṅ kli</td>
<td>chain</td>
<td>saṅklo</td>
<td></td>
</tr>
</tbody>
</table>

(a) The penultimate vowel of the following stem becomes short:

<table>
<thead>
<tr>
<th>Marathi</th>
<th>English</th>
<th>Marathi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>gaːji</td>
<td>thunder</td>
<td>gaːjio</td>
<td></td>
</tr>
</tbody>
</table>
(b) The following stems show peculiar morphophonemic changes:

sempidi tail sempudo
ikkili pincers iklo
kavi:li pan kavlo

3. The following feminine nouns ending in -i take a zero allomorph of the plural suffix:

jalli pebble jalli
masli fish masli
valvi white ant valvi
udki hiccough udki
sendi pig tail sendi
mandi thigh mandi
ba:ji vegetable ba:ji
ba:kri loaf of bread ba:kri
činčati frying pan činčati
javli cloth javli

(a) The following feminine kinship terms ending in -i form their plural by adding the suffix -na as in other cases:

ajji grand mother ajji:na
čulti paternal uncle's čulti:na
wife
onji paternal uncle's onji:na
daughter
ba:ji mother ba:ji:na
mami mother-in-law mami:na
mavši maternal aunt mavši:na

4. Feminine nouns ending in -u change it to -o to form the plural:

mungulu ant mungulo
likku louse likko

(a) In the following words the long vowel of the stem is shortened:

a:gu:du hoof agudo
a:du:ku bone aško

L H 3064—3
(b) In the following words the suffix is -vo:

su needle suvo
mo:du axe mo:duvo
sa:su mother-in-law sasvo

5. Feminine nouns, in the following groups, though ending in -u take a zero allomorph of the plural:

pulonu sand pulonu
to:ŋku beak to:ŋku
Ju:tu tuft of hair Ju:tu
mu:tu fist mu:tu
go:nu centipede go:nu

6. Feminine nouns ending in i form their plural by adding /i/ before which the first vowel is lost and the penultimate long vowel becomes short:

sa:li skin sali
ye:di she goat ye:di
ba:li razor bali
bä:vì well bävì
ye:li creeper yeli
ja:li bush jali
ma:li necklace malì

If the penultimate vowel is /ə/, it is lost:

olentì well olnì
čalenti sieve čalñì

The plural of the following feminine nouns is peculiar:

si:ri vein siro
kambali blanket kambalò
či:nči tamarind čìncò
kayiba:li saw kayibali
7. The following feminine nouns also ending in -i add a zero allomorph for the plural:

<table>
<thead>
<tr>
<th>Singular</th>
<th>English</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>gelpaṭi</td>
<td>cheek</td>
<td>gelpaṭi</td>
</tr>
<tr>
<td>si:ŋki</td>
<td>sneeze</td>
<td>si:ŋki</td>
</tr>
<tr>
<td>ji:bi</td>
<td>tongue</td>
<td>ji:bi</td>
</tr>
<tr>
<td>ma:ni</td>
<td>neck</td>
<td>ma:ni</td>
</tr>
<tr>
<td>pa:ṭi</td>
<td>back</td>
<td>pa:ṭi</td>
</tr>
<tr>
<td>a:nti</td>
<td>gut</td>
<td>a:nti</td>
</tr>
<tr>
<td>ko:ṭi</td>
<td>coat</td>
<td>ko:ṭi</td>
</tr>
<tr>
<td>tulası</td>
<td>besil</td>
<td>tulası</td>
</tr>
<tr>
<td>va:ṭi</td>
<td>way</td>
<td>va:ṭi</td>
</tr>
</tbody>
</table>

There is a single feminine word ending in -a which remains unchanged in the plural:

<table>
<thead>
<tr>
<th>Singular</th>
<th>English</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>bu:ŋka</td>
<td>earth</td>
<td>bu:ŋka</td>
</tr>
</tbody>
</table>

**Neuter Nouns.**

1. Neuter nouns ending in -i and belonging to the following group, take the zero allomorph of the plural morpheme:

<table>
<thead>
<tr>
<th>Singular</th>
<th>English</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>anıkəṭṭi</td>
<td>dam</td>
<td>anıkəṭṭi</td>
</tr>
<tr>
<td>gra:ni</td>
<td>eclipse</td>
<td>gra:ni</td>
</tr>
<tr>
<td>buḍari</td>
<td>rented house</td>
<td>buḍari</td>
</tr>
<tr>
<td>navi:li</td>
<td>peacock</td>
<td>navi:li</td>
</tr>
<tr>
<td>šeri:ri</td>
<td>body</td>
<td>šeri:ri</td>
</tr>
<tr>
<td>to:ndi</td>
<td>face</td>
<td>to:ndi</td>
</tr>
<tr>
<td>po:ṭi</td>
<td>belly</td>
<td>po:ṭi</td>
</tr>
<tr>
<td>kali:di</td>
<td>liver</td>
<td>kali:di</td>
</tr>
<tr>
<td>a:spatri</td>
<td>hospital</td>
<td>a:spatri</td>
</tr>
<tr>
<td>i:ki</td>
<td>poison</td>
<td>i:ki</td>
</tr>
<tr>
<td>va:yni</td>
<td>mortor</td>
<td>va:yni</td>
</tr>
<tr>
<td>na:ki</td>
<td>nose</td>
<td>na:ki</td>
</tr>
<tr>
<td>vokadi</td>
<td>medicine</td>
<td>vokadi</td>
</tr>
<tr>
<td>kā:sali</td>
<td>cheek</td>
<td>kā:sali</td>
</tr>
</tbody>
</table>
2. Neuter nouns ending in -i and belonging to the following group change their final vowel into /a/ to form the plural; and the long vowel of the stem becomes short:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>da:ri</td>
<td>door</td>
<td>dara</td>
<td></td>
</tr>
<tr>
<td>pa:ki</td>
<td>wing</td>
<td>paka</td>
<td></td>
</tr>
<tr>
<td>gi:di</td>
<td>vulture</td>
<td>gida</td>
<td></td>
</tr>
<tr>
<td>go:ri</td>
<td>house</td>
<td>gorā</td>
<td></td>
</tr>
<tr>
<td>pa:li</td>
<td>root</td>
<td>pala</td>
<td></td>
</tr>
<tr>
<td>pu:li</td>
<td>flower</td>
<td>pula</td>
<td></td>
</tr>
<tr>
<td>nit:ki</td>
<td>star</td>
<td>nit:ikra</td>
<td></td>
</tr>
<tr>
<td>pi:nsi</td>
<td>feather</td>
<td>pinsa</td>
<td></td>
</tr>
</tbody>
</table>

(a) Before this suffix the vowel of the penultimate open syllable is dropped:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ban:deli</td>
<td>cave</td>
<td>bandla</td>
<td></td>
</tr>
<tr>
<td>kata:li</td>
<td>rock</td>
<td>katla</td>
<td></td>
</tr>
<tr>
<td>kubali</td>
<td>roof</td>
<td>kubla</td>
<td></td>
</tr>
<tr>
<td>agari</td>
<td>garden</td>
<td>agra</td>
<td></td>
</tr>
<tr>
<td>kapali</td>
<td>forehead</td>
<td>kapla</td>
<td></td>
</tr>
<tr>
<td>san:kaṭi</td>
<td>disease</td>
<td>san:kaṭa</td>
<td></td>
</tr>
<tr>
<td>soḍaṇi</td>
<td>green coconut</td>
<td>soḍaṇa</td>
<td></td>
</tr>
<tr>
<td>ča:raki</td>
<td>spinning wheel</td>
<td>ča:rka</td>
<td></td>
</tr>
<tr>
<td>kaṇḍali</td>
<td>net</td>
<td>kaṇḍla</td>
<td></td>
</tr>
</tbody>
</table>

(b) In the following forms the morphophonemic changes are worth noting:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>je:va:nī</td>
<td>meal</td>
<td>jevna</td>
<td></td>
</tr>
<tr>
<td>pe:n kaṭi</td>
<td>waist</td>
<td>pe:nṭa</td>
<td></td>
</tr>
<tr>
<td>de:nṭi</td>
<td>stalk</td>
<td>de:nṭa</td>
<td></td>
</tr>
<tr>
<td>kumbari</td>
<td>potter</td>
<td>kumbara</td>
<td></td>
</tr>
</tbody>
</table>

(c) The following three kinship terms indicating female persons form their plural on the pattern of the feminine nouns, though syntactically they are used as neuters:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>beyni</td>
<td>sister</td>
<td>beyniyo</td>
<td></td>
</tr>
<tr>
<td>lenki</td>
<td>daughter</td>
<td>lenkiyo</td>
<td></td>
</tr>
<tr>
<td>ba:ylī</td>
<td>wife</td>
<td>baylo</td>
<td></td>
</tr>
</tbody>
</table>
3. Neuter nouns ending in -e replace it by the vowel -i in the plural formation.

- taðpø: winnowing basket
- ma:ndø: vessel
- ra:vh: bodice
- kaðøgli: bangle
- koðki: shed
- paki: roof
- aðuvi: rafter
- volukki: bedsheet
- kuruvi: basket
- keli: plaintiff
- ka:roti: bitter gourd
- tosvi: cucumber
- kori: shovel
- ra:ti: pulley
- suttigi: hammer
- dakli: child
- katti: donkey
- modali: aligator
- pa:ti: butterfly

(a) Before this suffix the penultimate e and o become close e and ø:

- tenðli: olibanum
- koðki: hut

4. Neuter nouns ending in -e but belonging to the following group take zero as the plural allomorph:

- karø: shore
- da:ðø: tusk
- be:γkrø: black buck
- vonø: camel
- ko:gilø: cuckoo
- gu:me: owl
- yeqø: tortoise
5. Neuter nouns ending in -u form their plural by replacing u by a, and the stem undergoes the usual morphophonemic changes like the loss of the penultimate vowel in open syllable:

<table>
<thead>
<tr>
<th>English</th>
<th>Marathi</th>
<th>English</th>
<th>Marathi</th>
</tr>
</thead>
<tbody>
<tr>
<td>po:ru</td>
<td>puppy</td>
<td>pora</td>
<td></td>
</tr>
<tr>
<td>murkuṭu</td>
<td>mosquito</td>
<td>murkuṭa</td>
<td></td>
</tr>
<tr>
<td>du:du</td>
<td>breast</td>
<td>duda</td>
<td></td>
</tr>
<tr>
<td>nakuḍu</td>
<td>wood</td>
<td>nakuḍa</td>
<td></td>
</tr>
<tr>
<td>munḍu</td>
<td>dhotee</td>
<td>munḍa</td>
<td></td>
</tr>
<tr>
<td>su:tu</td>
<td>thread</td>
<td>suta</td>
<td></td>
</tr>
<tr>
<td>pakoru</td>
<td>bird</td>
<td>pakra</td>
<td></td>
</tr>
<tr>
<td>va:suru</td>
<td>calf</td>
<td>vasra</td>
<td></td>
</tr>
<tr>
<td>manjuru</td>
<td>cat</td>
<td>manjra</td>
<td></td>
</tr>
<tr>
<td>masuku</td>
<td>fly</td>
<td>maska</td>
<td></td>
</tr>
</tbody>
</table>

(a) In the following words the changes are special:

<table>
<thead>
<tr>
<th>English</th>
<th>Marathi</th>
</tr>
</thead>
<tbody>
<tr>
<td>go:ru</td>
<td>goruva</td>
</tr>
<tr>
<td>su:ṇu</td>
<td>su:ṇo</td>
</tr>
</tbody>
</table>

6. Neuter nouns ending in -u and included in the following group add the zero allomorph of the plural:

<table>
<thead>
<tr>
<th>English</th>
<th>Marathi</th>
</tr>
</thead>
<tbody>
<tr>
<td>nunnu</td>
<td>lip</td>
</tr>
<tr>
<td>mo:ru</td>
<td>peahen</td>
</tr>
<tr>
<td>uḍu</td>
<td>iguana</td>
</tr>
<tr>
<td>ku:ḍolu</td>
<td>hornet</td>
</tr>
<tr>
<td>biskuṭu</td>
<td>biscuit</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>nunnu</td>
<td></td>
</tr>
<tr>
<td>mo:ru</td>
<td></td>
</tr>
<tr>
<td>uḍu</td>
<td></td>
</tr>
<tr>
<td>ku:ḍolu</td>
<td></td>
</tr>
<tr>
<td>biskuṭu</td>
<td></td>
</tr>
</tbody>
</table>
7. Neuter nouns ending in -i or -a take the zero allomorph of the plural:

(a) ending in -i
marubu:mi  desert  marubu:mi
su:liga:li  storm  su:liga:li
a:jimiri  rainbow  a:jimiri
a:likayi  hail  a:likayi
kuri  sheep  kuri
gubbi  sparrow  gubbi
badkoli  duck  badkoli
muŋgusi  mongoose  muŋgusi
vo:nti  lizard  vo:nti
po:li  scorpion  po:li
tumbai  black bee  tambi

(b) The following nouns show a feminine pattern in consonance with their meaning:—
kovndi  hen  kovndo
miri  black pepper  miriya
pulli  grand daughter  pulliyo
tangi  younger sister  tangiyo

(c) ending in -a
palla  lake  palla
bu:kampa  earthquake  bu:kampa
simma  lion  simma

(d) In the following words the ending is -e in the plural
parivala  pigeon  parivale
almara  cupboard  almare

(e) The following neuter word of kinship usage adds -na for the plural:
akka  elder sister  akka:na
The oblique morpheme.

Whenever a noun enters into a longer morphological construction, a morpheme is added to it before either the case suffixes are added or a post-position follows it. This a purely structure morpheme is called oblique because it is absent in the uninflected form of the noun in the singular and plural. The oblique morpheme differs in the singular and plural in case of the animate nouns, while in case of the inanimate nouns it remains the same. Thus one set of suffixes is used for the animate singular and inanimate singular and plural, while another set is used for the animate plural. As a singular and a plural oblique has to be set up it is convenient to have two sets of suffixes for the plural oblique, one for the animate and the other for the inanimate which second is formally identical with the singular oblique. The actual suffix of the obliquus is conditioned by the gender of the noun and its ending and the complex situation can be best represented as a tabulation of the following type. This requires a more detailed classification of the noun stems.

<table>
<thead>
<tr>
<th>Gender and type</th>
<th>ending</th>
<th>ob. sg.</th>
<th>ob pl. I</th>
<th>obl. pl. II</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mas. 1</td>
<td>-ο</td>
<td>-ε</td>
<td>-ε</td>
<td>-ε:η</td>
</tr>
<tr>
<td>Mas. 2</td>
<td>-ο</td>
<td>-ε</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Mas. 3</td>
<td>-ο</td>
<td>-η</td>
<td>-η</td>
<td>-η:η</td>
</tr>
<tr>
<td>Mas. 4</td>
<td>-ο</td>
<td>-η</td>
<td>-η</td>
<td>-η:η</td>
</tr>
<tr>
<td>Mas. 5</td>
<td>-ι</td>
<td>-α</td>
<td>-α</td>
<td>-α:η</td>
</tr>
<tr>
<td>Mas. 6</td>
<td>-ι</td>
<td>-η</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Mas. 7</td>
<td>-υ</td>
<td>-α</td>
<td>-α</td>
<td>-α:η</td>
</tr>
<tr>
<td>Mas. 8</td>
<td>-υ</td>
<td>-η</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Mas. 9</td>
<td>-υ</td>
<td>-α:η</td>
<td>-α:η</td>
<td>-α:η</td>
</tr>
<tr>
<td>Mas. 10</td>
<td>-α</td>
<td>-ι</td>
<td>-ι</td>
<td>-(α):η</td>
</tr>
<tr>
<td>Mas. 11</td>
<td>-α</td>
<td>-ε</td>
<td>x</td>
<td>-ε:η</td>
</tr>
<tr>
<td>Mas. 12</td>
<td>-ι</td>
<td>-ι</td>
<td>x</td>
<td>-εα-η-γα:η</td>
</tr>
<tr>
<td>Mas. 13</td>
<td>-ι</td>
<td>-α</td>
<td>x</td>
<td>-γα:η</td>
</tr>
<tr>
<td>Mas. 14</td>
<td>-ο</td>
<td>-ι</td>
<td>-ι</td>
<td>-ι</td>
</tr>
<tr>
<td>Gender and type</td>
<td>ending</td>
<td>ob. sg.</td>
<td>ob. pl. I</td>
<td>obl. pl. II</td>
</tr>
<tr>
<td>----------------</td>
<td>--------</td>
<td>---------</td>
<td>-----------</td>
<td>------------</td>
</tr>
<tr>
<td>Fem. 1</td>
<td>-i</td>
<td>-φ</td>
<td>-φ</td>
<td>-ε:n~ya:n</td>
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<td>-φ</td>
<td>-φ</td>
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If an animate or an inanimate noun does not occur in a particular group, this is indicated by a cross (x) in the respective column of the oblique plural. These patterns are illustrated with a few examples which follow. The morphophonemic changes in the stem are generally the same as in the plural formation. The following two features may be emphasised in this context:

1. If the suffix begins with a vowel, the final vowel of the noun is dropped.
2. If the final vowel of the noun is /i/ or /u/, either it changes into /y/ or /v/ or if retained a /y/ or a/v/ is added before the suffix. The condition for the alternation cannot be precisely stated.
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### F 3
- **mańdi**  
  thigh  
  mandiye  
- **aṭi**  
  cow shed  
  aṭiye  
- **pılı**  
  plank  
  paliye  
- **daļi**  
  mat  
  daļiye  
- **vo:nṭi**  
  udder  
  vonṭiye  
- **daębbe**  
  tin  
  daębbe  
- **pedi**  
  verandah  
  pedye  
- **neyi**  
  river  
  neyye  
- **misi**  
  mustache  
  misye  
- **se:ṇḍi**  
  pig tail  
  se:ṇḍye

### F 4
- **s iśli**  
  chameleon  
  s iɾdi  
  s iɾdɛ:n  
- **masli**  
  fish  
  masle  
  kurlɛ:n

### F 5
- **gelpaṭi**  
  cheek  
  gelpaṭi  
- **pa:ṭ**  
  back  
  paṭi  
- **ye:ɖi**  
  goat  
  yeđi  
  vediya:n
- **sa:li**  
  hide  
  sali  
- **a:gi**  
  fire  
  agi  
- **čikali**  
  mud  
  čikli ~ čikle
- **olənti**  
  wall  
  olnti

### F 6
- **siːr**  
  vein  
  siːre  
- **taːn**  
  thirst  
  tañe  
- **jiːbi**  
  tongue  
  ḷibe  
- **maːn**  
  neck  
  maṇe  
- **biyer**  
  earth  
  biye

### F 7
- **pulonu**  
  sand  
  pulņi  
- **muːtu**  
  fist  
  muti  
- **bā:vu**  
  well  
  bā:vi  
- **daːvu**  
  ladle  
  davi
F 8
toːŋku  beak  toːŋke
koːŋku  cough  koːŋke

F 9
aːguːdụ  hoof  aːguːda
muŋgulu  ant  muŋgla  muŋɡlaːn
juːtːu  pig tail  juːtta
aːdụku  bone  aŋka

F 10
goːnu  centipede  goːnu
likkụ  louse  likku  likkaːn

F 11
saːsu  wife's mother  sasve  sasvaːn

F 12
buːŋka  earth  buːŋke

N 1
anikətti  dam  anikəttə
graːni  eclipse  graːna
naviːli  peacock  navila
ʃəriːrːi  body  ʃəriːra  ʃəriːraːn
toːndi  mouth  tonda
naːki  nose  naka
raːni  forest  rana
piːnsi  feather  pinsa
kataːli  rock  katla
kāsali  cheek  kansla
poːti  stomach  poṭa
paːki  wing  paka
malabī  sky  malba
niːkri  star  niːkra
čitaːli  back buck  čitla  čitlaːn
meːysri  buffalo  meisra  meisraːn
peŋkaːti  waist  peŋkta
ɡidi  vulture  gida  gidan
jevaːni  meal  jevna
MORPHOLOGY

N 2
minči
i:st i
beinya
le:ŋki
lightning
elephant
sister
daughter
minči
i:sti
beinya
le:ŋki

N 3
be:l:t i
budari
kombančeli
baveli
ais i
ke:k
girdle zone
rented house
a kind of insect
bat
ice
cake
bavel
ais
ke:k

N 4
ba:yli
ja:ngi
va:səni
gelpaṭ i
wife
thigh
smile
cheek
bayle
jaŋge
va:səne
gelpaṭə
gelpaṭe

N 5
karə
serə
čanə
koḍkə
ka:le
da:kə
katə
gu:me
lončə
ma:je
shore
wave
moon
hut
court yard
child
donkey
tortoise
pickle
mole
karə
serə
čanə
koḍkə
ka:le
da:kə
katə
gu:me
lončə
ma:je
čanə:n
koḍkə:n
ka:le:n
da:kə:n
katə:n
gu:me:n
lončə:n
ma:je:n

N 6
pakoru
va:suru
du:du
manjuru
masuku
mo:ru
bird
calf
milk
cat
fly
peahen
pakra
vasra
duda
manjra
masuka
mora
pakra:n
vasra:n
duda:n
manjra:n
masuka:n
mora:n
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<td>iguana</td>
<td>udu</td>
<td>udva:n</td>
</tr>
<tr>
<td>ku:dolu</td>
<td>hornet</td>
<td>ku:dolu</td>
<td>ku:dola:n</td>
</tr>
<tr>
<td>medulu</td>
<td>brain</td>
<td>medulu</td>
<td></td>
</tr>
<tr>
<td>biskuṭu</td>
<td>biscuit</td>
<td>biskuṭu</td>
<td></td>
</tr>
</tbody>
</table>

| N 8 | su:nu | daughter-in-law | su:ne | su:na:n |

| N 9 | go:ru | cow | gorva | gorva:n |

<table>
<thead>
<tr>
<th>N 10</th>
<th>pa:ma:ji</th>
<th>moss</th>
<th>pa:ma:ji</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>su:liga:li</td>
<td>storm</td>
<td>su:liga:li</td>
<td></td>
<td></td>
</tr>
<tr>
<td>a jji miri</td>
<td>rainbow</td>
<td>a jji miri</td>
<td></td>
<td></td>
</tr>
<tr>
<td>kuri</td>
<td>kid</td>
<td>kuri</td>
<td></td>
<td></td>
</tr>
<tr>
<td>karaḍi</td>
<td>bear</td>
<td>karaḍi</td>
<td>karaḍiya:n</td>
<td></td>
</tr>
<tr>
<td>kovṇḍi</td>
<td>hen</td>
<td>kovṇḍi</td>
<td>kovṇḍiya:n</td>
<td></td>
</tr>
<tr>
<td>muṅgusi</td>
<td>mongose</td>
<td>muṅgusi</td>
<td>muṅguse:n</td>
<td></td>
</tr>
<tr>
<td>vo:nti</td>
<td>lizard</td>
<td>vo:nti</td>
<td>vontya:n</td>
<td></td>
</tr>
<tr>
<td>tumbi</td>
<td>black bee</td>
<td>tumbi</td>
<td>tumbe:n</td>
<td></td>
</tr>
<tr>
<td>taṇgi</td>
<td>younger sister</td>
<td>taṇgi</td>
<td>taṇgiya:n</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>N 11</th>
<th>palla</th>
<th>lake</th>
<th>palla</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>bu:kampa</td>
<td>earthquake</td>
<td>bu:kampa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>simma</td>
<td>lion</td>
<td>simma</td>
<td>simma:n</td>
<td></td>
</tr>
<tr>
<td>akka</td>
<td>elder sister</td>
<td>akka</td>
<td>akka(le)na</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>N 12</th>
<th>kolera</th>
<th>cholera</th>
<th>kolera</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>parivala</td>
<td>pigeon</td>
<td>parivala</td>
<td>parivala:n</td>
<td></td>
</tr>
</tbody>
</table>

The kinship terms in this dialect show a constructional peculiarity which needs emphasis. Though these terms belong to all the three genders and form their oblique sg.
and plural according to the patterns listed above, their plural suffix, which is uniformly -na in all cases comes after the oblique and the case-suffix. In the following examples the dative is given to illustrate this:

<table>
<thead>
<tr>
<th>Dat. s.</th>
<th>pl.</th>
<th>Dat. pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>čulto</td>
<td>paternal uncle</td>
<td>čulte</td>
</tr>
<tr>
<td>go:u</td>
<td>husband</td>
<td>go:u</td>
</tr>
<tr>
<td>mama</td>
<td>father-in-law</td>
<td>mamale</td>
</tr>
<tr>
<td>ajiija</td>
<td>grand father</td>
<td>ajiija</td>
</tr>
<tr>
<td>baba</td>
<td>father</td>
<td>babale</td>
</tr>
<tr>
<td>anța</td>
<td>elder brother</td>
<td>anțale</td>
</tr>
<tr>
<td>tamma</td>
<td>younger brother</td>
<td>tammale</td>
</tr>
<tr>
<td>bavo</td>
<td>paternal aunt's son</td>
<td>bavole</td>
</tr>
<tr>
<td>ajiija</td>
<td>grand mother</td>
<td>ajiija</td>
</tr>
<tr>
<td>onii</td>
<td>paternal aunt's daughter</td>
<td>onile</td>
</tr>
<tr>
<td>baii</td>
<td>mother</td>
<td>baile</td>
</tr>
<tr>
<td>mami</td>
<td>mother-in-law</td>
<td>mamile</td>
</tr>
<tr>
<td>mavșii</td>
<td>maternal aunt</td>
<td>mavșile</td>
</tr>
<tr>
<td>akka</td>
<td>elder sister</td>
<td>akkale</td>
</tr>
</tbody>
</table>

**Cases**

The oblique form is followed by the various case-suffixes, which are all bound forms. The post-positions which can follow the oblique mostly after the addition of the genitive suffix are free forms and can occur as independent words.

H 3064—4
The following cases are found in this dialect.

Dative  

-\textit{le}~\textit{st}  

\textit{to, for}

Comparative  

-\textit{ni}~\textit{ni}~\textit{ne}  

\textit{as compared to}

Ablative  

-\textit{su}  

\textit{from}

Locative 1  

-\textit{nti}  

\textit{in}

Locative 2  

-\textit{ri}  

\textit{on}

Genitive  

-\textit{c}  

\textit{of}

The dative suffix -\textit{st} occurs only after the oblique plural of the animate nouns. The comparative case is used only when one thing is compared to another as being superior or inferior in some quality. The genitive suffix -\textit{c} occurs after both the singular and plural oblique and is itself followed by the following gender number markers. It thus virtually behaves like an adjective. These markers are:

<table>
<thead>
<tr>
<th>Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mas</td>
<td>-\textit{c}</td>
<td>-\textit{e}</td>
</tr>
<tr>
<td>Fem.</td>
<td>-\textit{i}</td>
<td>-\textit{o}</td>
</tr>
<tr>
<td>Neut.</td>
<td>-\textit{e}</td>
<td>-\textit{i}</td>
</tr>
</tbody>
</table>

When the genitive is followed by a post-position or a case suffix, it takes the oblique suffix -\textit{e} in place of all these gender-number markers.

The following post-positions are noted in this dialect:

- 
  o\textit{te}  near
  go\textit{tte}  near
  sa\textit{ngati}  with
  du\textit{ri}  away
  bitturu  inside
  munda  below at the root
  v\textit{ari}~v\textit{ari}  on, above
  mundle  from below
  pa\textit{tlo}ni  behind
  \textit{addi}  more
  \textit{addi}  before
  bayer\textit{t}  outside
  minge  them, after
  ka:li\textit{f}  below, down
The various constructions in which the nouns enter can be stated as follows:—

(i) N + obl + case suffix.
- kirale to the parrot
- kaprele to the tile
- pəliyele to the plank
- gidaː nsɨ to the vultures
- dəɾjeː nsɨ to the tailors
- bāː vičo of the well
- muŋlaː nčə of the ants
- mungusiči of the mongoose
- parivaleː nčo of the pigeons
- gerantɨ in the house
- bāː vintɨ in the well
- gadɨyentɨ in the cart
- ruŋ karɨ on the tree
- paṭirɨ on the back

(ii) N + obl + č + obl + case suffix.
- maŋsančenɨ by the men
- murgančenɨ than the animals
- manjračenɨ than the cat
- kɔdkečenɨ than the hut

(iii) N + obl + case suffix + case suffix.
- ruŋ karsu from above the tree
- ṭəklerasu from above the head
- atarsu from above the hand
- ruŋkarle from the tree
- margarne by the road
- vaṭeː rne along the way

(iv) N + obl + č + obl. + postposition.
- gad ɛčɛ bitturu in the cart
- ruŋkačɛ munda below the tree
- gəračɛ gotte near the house
- donq ɛčɛ vəri on the stone
- malbačɛ kaːli under the sky
- govačɛ səngati along the husband
(v) N + obl. + č + obl. + post-position + case suffix
       neyyečē olesu                         from near the river.
       kočečavornē                           from over the fence.
(vi) N + obl. + č + obl. + case suffix + post-position.
       ručkačenē du:ri                         away from the tree
       avgē:nčenē paţlōni                     behind all
       akkačenē addi                         before the elder sister
(vii) N + obl. + č + obl. + case suffix + post-position.
       +case suffix.
       garačenē ni du:rsu                     far off from the house.

(b) Adjectives.

Only a small number of words can be called real adjectives in this dialect, if we define them as used attributively or predicatively with an agreement in gender and number with the noun they qualify. But there are also a number of words which can qualify nouns in the attributive or predicative capacity without any agreement or with a derivative form with the genitive suffix -č- or with the help of an auxiliary participle with untōlō added to it. In the last two cases they generally function as attributes while the basic indeclinable forms are mostly predicative in use. As many of these words use one or more of these methods of qualification we can classify them primarily on the basis of being declinable or not and then the various combinations which are possible with the other modes. The following groups can be conveniently distinguished:

(i) Adjectives which are declinable and are followed by the gender-number morphemes. Such are:

 nov-       new      jun-       old
 pik-       ripe     vōl-       raw
 suk-       dry      dīkl-      small
 bintr-      timid    kuŋt-      lame
 yekl-      alone    mu:rk-      mad
(ii) Adjectives which can be declined but can also be used with the use of the participle in an attributive capacity.

Such are:

- ub- vertical
- kusk- bad, dirty
- tərli- big
- adv- horizontal
- paŋdr- white

(iii) Adjectives which are declinable but as an attribute use both the genitive form and the participle construction. Only one such is noted:

- moṭṭī big, fat

(iv) Adjectives which cannot be declined. They are mostly used as predicates. Such as:

- gana solid
- udaːri generous
- təyari ready
- tombo little, few
- šaːnti patient
- loṭṭe false

(v) Adjectives which are indeclinable but have a genitive form used as attributes. Such are:

- sopuru their
- kaːyammu permanent
- paːpu poor
- bəyaŋ kərī terrible
- kištə difficult
- tətkala temporary
- soːmmu similar, equal
- duštə wicked

(vi) Adjectives which are indeclinable, but have only a participle phrase as attribute. Such are:

- bəddi blunt
- tiṇḍi cold
- kaːli empty
- čəvkkaka square
- čaːre oblique
- kilgi deep
- uːnu hot
- vərsərə full
- neyə smooth
- vərə curved
- dsittə much
(vii) Adjectives which are indeclinables, but have both
the genitive form and the participle phrase when used
as attributes. Such are:

<table>
<thead>
<tr>
<th>Marathi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>la:gi</td>
<td>sharp</td>
</tr>
<tr>
<td>go:ni</td>
<td>thick</td>
</tr>
<tr>
<td>giṭṭi</td>
<td>strong</td>
</tr>
<tr>
<td>dorogi</td>
<td>rough</td>
</tr>
<tr>
<td>akkuḍu</td>
<td>short</td>
</tr>
<tr>
<td>rundu</td>
<td>broad</td>
</tr>
<tr>
<td>tiği</td>
<td>low</td>
</tr>
<tr>
<td>tiṭṭi</td>
<td>flat</td>
</tr>
<tr>
<td>sa:du</td>
<td>kind</td>
</tr>
<tr>
<td>ja:grute</td>
<td>careful</td>
</tr>
<tr>
<td>a:sa</td>
<td>greed</td>
</tr>
<tr>
<td>sədili</td>
<td>loose</td>
</tr>
<tr>
<td>bəndi</td>
<td>shut</td>
</tr>
<tr>
<td>voguru</td>
<td>light</td>
</tr>
<tr>
<td>po:rlu</td>
<td>fine</td>
</tr>
<tr>
<td>unču</td>
<td>high</td>
</tr>
<tr>
<td>sirtu</td>
<td>straight</td>
</tr>
<tr>
<td>yettari</td>
<td>high, tall</td>
</tr>
<tr>
<td>uruṭu</td>
<td>round</td>
</tr>
<tr>
<td>e ḫir</td>
<td>loud, big</td>
</tr>
<tr>
<td>uša:ri</td>
<td>clever</td>
</tr>
<tr>
<td>daːrɪ</td>
<td>bold</td>
</tr>
<tr>
<td>sočɛ</td>
<td>clean</td>
</tr>
<tr>
<td>jo:ru</td>
<td>brave</td>
</tr>
</tbody>
</table>

The markers of gender and number used with the
declinable adjectives are the same as the most usual
noun endings and those which come after the genitive
suffix -Č-

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mas.</td>
<td>-o</td>
<td>-e</td>
</tr>
<tr>
<td>Fem.</td>
<td>-i</td>
<td>-o</td>
</tr>
<tr>
<td>Neut.</td>
<td>-ɛ</td>
<td>-i</td>
</tr>
</tbody>
</table>

When the following noun is used in some case or has
a post-position after it, the attributive adjective is put
in an oblique form, which is formed by adding the suffix
/ɛ/ for all genders and numbers. The following are
a few sample paradigms:

jun— old

<table>
<thead>
<tr>
<th></th>
<th>Sg.</th>
<th>Pl.</th>
<th>obl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
<td>junə</td>
<td>june</td>
<td></td>
</tr>
<tr>
<td>F.</td>
<td>jənɪ</td>
<td>juno</td>
<td>june</td>
</tr>
<tr>
<td>N.</td>
<td>june</td>
<td>june</td>
<td></td>
</tr>
</tbody>
</table>
Morphology

kunț-—lame

<table>
<thead>
<tr>
<th></th>
<th>Sg.</th>
<th>Pl.</th>
<th>obl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
<td>kunța</td>
<td>kunțe</td>
<td></td>
</tr>
<tr>
<td>F.</td>
<td>kunții</td>
<td>kunțo</td>
<td>kunțe</td>
</tr>
<tr>
<td>N</td>
<td>kunțe</td>
<td>kunți</td>
<td></td>
</tr>
</tbody>
</table>

ub - standing upright

M. ube
F. ubi
N ube

When an adjective forms an attributive form with the genitivesuffix -č- it is put in an oblique form before this suffix. The oblique ends in either -ε, -a or -φ.

The following examples illustrate this formation:—

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>unču</td>
<td>long</td>
<td>unča-</td>
</tr>
<tr>
<td>sopuru</td>
<td>narrow</td>
<td>soupura-</td>
</tr>
<tr>
<td>la:gi</td>
<td>sharp</td>
<td>laga-</td>
</tr>
<tr>
<td>pattal</td>
<td>small</td>
<td>pattala-</td>
</tr>
<tr>
<td>rundu</td>
<td>broad</td>
<td>runda-</td>
</tr>
<tr>
<td>po:rlu</td>
<td>nice</td>
<td>porlu-</td>
</tr>
<tr>
<td>voguru</td>
<td>light</td>
<td>vogura-</td>
</tr>
<tr>
<td>yettar</td>
<td>tall</td>
<td>yettara-</td>
</tr>
<tr>
<td>mo:u</td>
<td>soft</td>
<td>mo:u-</td>
</tr>
<tr>
<td>pa:pu</td>
<td>poor</td>
<td>pa:pa-</td>
</tr>
<tr>
<td>gitți</td>
<td>strong</td>
<td>gitta-</td>
</tr>
<tr>
<td>doraggi</td>
<td>curved</td>
<td>doragg-i-</td>
</tr>
<tr>
<td>titți</td>
<td>flat</td>
<td>titta-</td>
</tr>
<tr>
<td>deiri</td>
<td>bold</td>
<td>deira-</td>
</tr>
<tr>
<td>ambatì</td>
<td>sour</td>
<td>ambatàa-</td>
</tr>
<tr>
<td>mottì</td>
<td>big</td>
<td>mottè-</td>
</tr>
</tbody>
</table>

The genitive suffix -č- is further followed by the gender-number markers in agreement with the following noun.
Some adjectives use as an attribute a particle phrase in which the adjective is followed by the participle untəlo, according to the gender and number of the following nouns. Such constructions are used only with the indeclinable adjectives.

The forms of the participle are:

<table>
<thead>
<tr>
<th></th>
<th>Sg.</th>
<th>Pl.</th>
<th>obl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
<td>untəlo</td>
<td>untele</td>
<td></td>
</tr>
<tr>
<td>F.</td>
<td>untəli</td>
<td>unteło</td>
<td>untele</td>
</tr>
<tr>
<td>N.</td>
<td>untele</td>
<td>untəli</td>
<td></td>
</tr>
</tbody>
</table>

A few examples are:

giṭṭi untəlo manusu a strong man
porjl uṇtele čēḍu a beautiful girl
porjl untəlo pu:tu a beautiful boy
tiṭṭi untəli bu:nka flat earth.

(c) Pronouns

Personal pronouns

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>First person</td>
<td>mi ‘I’</td>
</tr>
<tr>
<td>Second person</td>
<td>tu ‘thou’</td>
</tr>
</tbody>
</table>

remote

| M.     | to     | te     |
| F.     | ti     | to     |
| N.     | tə     | ti     |

proximate

| M.     | yo     | ye     |
| F.     | yɨ     | yo     |
| N.     | yə     | yɨ     |
### Interrogative pronouns

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>kə:ni</td>
<td>'who'</td>
</tr>
<tr>
<td>ka:yte</td>
<td>'what'</td>
</tr>
<tr>
<td>ka:yi</td>
<td>'why'</td>
</tr>
</tbody>
</table>

### Pronominals

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>itte</td>
<td>'here'</td>
</tr>
<tr>
<td>ñæse</td>
<td>'thus'</td>
</tr>
<tr>
<td>ñe</td>
<td>'here'</td>
</tr>
<tr>
<td>inese</td>
<td>'this way'</td>
</tr>
<tr>
<td>ti</td>
<td>'there'</td>
</tr>
<tr>
<td>tøse</td>
<td>'like that'</td>
</tr>
<tr>
<td>tine</td>
<td>'there'</td>
</tr>
<tr>
<td>tinëse</td>
<td>'that way'</td>
</tr>
<tr>
<td>tøddo</td>
<td>'then'</td>
</tr>
<tr>
<td>køddo</td>
<td>'when'</td>
</tr>
<tr>
<td>keili</td>
<td>'which'</td>
</tr>
<tr>
<td>ki</td>
<td>'where'</td>
</tr>
<tr>
<td>kæsø</td>
<td>'how'</td>
</tr>
<tr>
<td>kine</td>
<td>'where'</td>
</tr>
<tr>
<td>kînøse</td>
<td>'what way'</td>
</tr>
<tr>
<td>keili</td>
<td>'which'</td>
</tr>
</tbody>
</table>
### Pronominal declensions

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Dative</th>
<th>Genitive</th>
<th>Ablative 1, 2, 3</th>
<th>Comparative</th>
<th>Associative</th>
<th>Locative</th>
</tr>
</thead>
<tbody>
<tr>
<td>mi</td>
<td>male</td>
<td>maj-</td>
<td>majjensu</td>
<td>majjeni</td>
<td>majesangate</td>
<td>majegotte</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>majjeoṭesu</td>
<td></td>
<td></td>
<td></td>
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(d) Numerals

The numerals in this dialect can be enumerated as follows:

ye:ki 1  
donu 2  
ti:nī 3  
ča:ra 4  
pamči 5  
sa 6  
sa:ti 7  
a:ti 8  
novu 9  
da 10  
əkra 11  
bara 12  
tera 13  
čovda 14  
pendra 15  
sola 16  
sotra 17  
etra 18  
ıkni:s 19  
isi 20  
isna ye:ki 21  
isna donu 22  
isna ti:nī 23  
isna ča:ra 24  
isna pamči 25  
isna sa 26  
isna sa:ti 27  
isna a:ti 28  
isna nə:u 29  
tisə 30  

sisna ye:ki 31  
tisna donu 32  
tisna sa:ti 37  
tisna nə:nu 39  
čal:si 40  
čalisna ye:ki 41  
čalisna donu 42  
čalisna nə:nu 49  
pənna:si 50  
sa:ti 60  
sot:əri 70  
ət:əri 80  
sənppə 90  
sionpət on:ji 91  
sionpət ra:d:ṭi 92  
sionpət mu:ji 93  
sionpət na:li 94  
sionpət a:li 96  
sa:ni 95  
sionpət ye:li 97  
sionpət en:mi 98  
sionpət orumbi 99  
səmbə:ri 100  
səmbərna ye:ki 101  
səmbərna donu 102  
don səmbər 200  
sai:si 1000  
ərde 1  
ka:li one fourth  
mukka:li three fourth  

eknərdi one and half  
eknaka:li one and one fourth  
ekna mukka:li one and three fourth  
don:nərde two and a half
The use of the numerals with rational beings can be seen in the following examples:

- ye:kí pu:tu  one son
- doggi pu:tu  two sons
- dogga lenkíyo two daughters
- tiggí pu:tu  three sons
- tigga lenkíyo three daughters
- čauggi pu:tu  four sons
- čaugga lenkíyo four daughters
- panč loŋkí pu:tu  five sons
- da loŋka lenkíyo ten daughters

Some other numeral expressions are:

- ye:kikuļi one by one
- dogga dogga two by two
- tigga tigga three by three
- ekda once
- donda twice
- ekučči one at a time
- ekučči one at a time (animate)
- eku one (inanimate)

(e) Verbs

The material collected for the study contains 169 verbs of which 5 are monosyllabic, 94 are disyllabic, 69 trisyllabic and one is found to have as many as four syllables. By the usual convention the verb root is identified with the form of the imperative mood in the second person singular because this form shows no suffix whatsoever! Excluding the five monosyllabic roots which end in the vowels a, i and e, all other roots in this dialect end in either u or i. When the verb root ends in u, it is invariably preceded by some other vowel; while those which end in i are preceded by a consonant. Most roots which end in u are either causatives or transitives, while those in i are both transitives and intransitives. The syllabic patterns of these roots show a wide variety and the following 18 types are distinguished and illustrated:
1. CV pattern (5 roots):
   gi  to take
   na  to bathe
   ye  to come
   ja  to go
   ka  to eat, to drink

2. VCV pattern (5 roots):
   ā:i  to smile
   u:tti  to rise
   a:di  to bring
   i:ki  to sell
   i:jí  to be extinguished.

3. CVV pattern (6 roots):
   ro:u  to stay
   vo:u  to become
   to:u  to keep
   bo:u  to wander
   pe:u  to swim
   do:u  to wash

4. VCCV pattern (2 roots):
   u:mpí  to sow
   aykí  to hear

5. CVCV pattern (57 roots):
   bo:gi  to see
   ra:di  to weep
   če:li  to walk
   ča:ti  to lick
   gi:li  to swallow
   če:ri  to graze
   pu:ri  to bury
   da:ri  to hold
   lo:ti  to push
   ma:gi  to beg, to ask for
   bu:di  to sink
   či:ri  to split, to tear
6 CVCCV pattern (23 roots):
  narki  to groan
  ko:nit to pluck
  parpi  to creep
  nimbì to believe
  bu:ŋki to bark
  la:mbì to hang
  či:mpi to suck
  po:nì to pinch

7 CVCCCV pattern (1 root):
  parŋi to scratch

8 VCVVV pattern (4 roots):
  ađou to press
  ugau to climb
  urou to save
  aţou to remember

9. VCCVCV pattern (6 roots):
  uda:rì to vomit
  apană to touch
  i:sarì to forget
  uta:rì to climb down
  akarì to call
  avoli to tighten

10. VCCCVV pattern (3 roots):
     uslou to be rash
     unţou to stick
     aţkou to drive

11. VCCVCV pattern (11 roots):
     iskari to scrape
     ambadă to plough
     umboli to root out
     aţkali to lift
     ĭrgal to bloom
     antari to spread
12. CVCVV pattern (13 roots):
   čalou — to move
   dubou — to milk
   biʃ ou — to soak
   peʃou — to enkindle
   puʃou — to break
   berou — to write
   doʃou — to hide

13. CVCVCV pattern (15 roots):
   muː səpi — to smell
   ʃoloʃi — to rub
   saːdili — to loosen
   sivəri — to sprinkle
   nisaː rɪ — to slip
   kaːdapɪ — to cross
   pasəri — to spread

14. CVCVCCV pattern (2 roots):
   hogaɭpɪ — to abuse
   yer rɪggɪ — to lean back

15. CVCCVV pattern (9 roots):
   kergou — to melt
   kaːdsou — to delay
   koʃou — to boil
   səmdou — to substract
   seːrsou — to join
   baggou — to bend

16. CVCCVCV pattern (5 roots):
   tuŋkərɪ — to spit
   səmbərɪ — to pay
   gundəʃi — to kick
   koməʃi — to prick
   poggərɪ — to scatter
17. CVCCCVCV pattern (1 root):
   pilmpətɪ to wring

18. CVCVCCVV pattern (1 root):
   badalpou to change

The verbal paradigms of an intransitive, a transitive and the auxiliary verbs are given below for ready reference.

Intransitive—bo:stɪ to sit’

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<tr>
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<td>bosteu</td>
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### Transitive—ka:pi ‘to cut’

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The Substantive verb—*a:si* 'to be'.

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<th>II P.</th>
<th>III P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>ha:u</td>
<td>ha:si</td>
<td>ha:ti</td>
</tr>
<tr>
<td>Future</td>
<td>asani</td>
<td>assiu</td>
<td>asadi</td>
</tr>
<tr>
<td>Past</td>
<td>unto</td>
<td>unto</td>
<td>unto</td>
</tr>
<tr>
<td></td>
<td>unto</td>
<td>unto</td>
<td>unto</td>
</tr>
</tbody>
</table>

### Pluperfect

<table>
<thead>
<tr>
<th></th>
<th>I P.</th>
<th>II P.</th>
<th>III P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pluperfect</td>
<td>astonto</td>
<td>astonte</td>
<td>astonto</td>
</tr>
<tr>
<td>Pluperfect</td>
<td>astente</td>
<td>astente</td>
<td>astento</td>
</tr>
<tr>
<td>Pluperfect</td>
<td>astinti</td>
<td>astento</td>
<td>astinti</td>
</tr>
</tbody>
</table>
The verb—vo:u ‘to become’

<table>
<thead>
<tr>
<th>Tense</th>
<th>I P</th>
<th>II P</th>
<th>III P</th>
<th>I P</th>
<th>II P</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>voto</td>
<td>vote</td>
<td>vota</td>
<td>voto</td>
<td>voteu</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>voteti</td>
<td></td>
</tr>
<tr>
<td>Future</td>
<td>vo:yni</td>
<td>vosi</td>
<td>vo:ydì</td>
<td>vo:u</td>
<td>vosiu</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>voti</td>
<td></td>
</tr>
<tr>
<td>Past</td>
<td>jalo</td>
<td>jalesi</td>
<td>jalo</td>
<td>jalo</td>
<td>jaleunsu</td>
</tr>
<tr>
<td></td>
<td>jale</td>
<td>jali</td>
<td>jalo</td>
<td>jali</td>
<td></td>
</tr>
<tr>
<td>Perfect</td>
<td>jalau</td>
<td>jalesi ~ jale</td>
<td>jaleu</td>
<td>jalau</td>
<td>jaleunsu ~ jaleu</td>
</tr>
<tr>
<td></td>
<td>jala</td>
<td>jaliya</td>
<td>jale</td>
<td>jale</td>
<td>jaliyeti</td>
</tr>
<tr>
<td>Pluperfect</td>
<td>jalonto</td>
<td>jalente</td>
<td>jalento</td>
<td>jalonto</td>
<td></td>
</tr>
<tr>
<td></td>
<td>jalontò</td>
<td>jalinti</td>
<td>jalento</td>
<td>jalonto</td>
<td></td>
</tr>
<tr>
<td></td>
<td>jalente</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conditional</td>
<td>voto</td>
<td>vote</td>
<td>vota</td>
<td>voto</td>
<td>voteu</td>
</tr>
<tr>
<td></td>
<td>vota</td>
<td>vote</td>
<td>vote</td>
<td>voti</td>
<td></td>
</tr>
<tr>
<td></td>
<td>voteti</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Imperative.
II P. vo: u vova
Optative
vovle
Participle
Present
vo: tə
Adverb of concomitant action
votana
Infinitive
vo: vle
Gerund
vo: vnu
Verbal noun
vo: vunče
Causal base
vovou
Negative
Present
vo: t na: yi
Future
I P. vo: yna vo: yna
II P. voyne: si voyne: si
III P. vo: yna voyne: ti
Past
vovni na: yi
Imperative
II P. vo: uŋ ko

An analysis of the preceding paradigms reveals a number of interesting facts. These verbal forms can be looked at from different points of view and classified in a number of ways so as to bring out their structural features. We may divide them into two major groups as finite and non-finite forms based on the syntactic freedom they enjoy, the
finite forms being phrase-free while the non-finite being phrase-bound. Among the non-finite are included the two participles of present and past, the adverb of concomitant action, the infinitive, the gerund and the verbal noun. All others are finite forms. These finite forms can be further classified into three groups, simple forms, forms which are made up of a syntactic phrase but of great cohesion and forms which to-day are a simple word but show traces of a phrasal origin. The negative forms of the present and past are of the second type, the imperative negative and the forms of the pluperfect are of the third type while all others belong to the first type. Another way to classify the verbal paradigms would be to put them into two groups according as they show an identical pattern both in the intransitive and transitive verbs, or have some difference. Only the three past tenses, simple past, perfect and pluperfect, show a difference in the pattern with intransitive and transitive verbs. All other forms have no structural difference in both types of verbs. A more elaborate but useful classification would be between sets of forms which show formal distinctions as regards the categories of person, gender and number. Four such groups can be easily distinguished.

Group I.—Here a single form constitutes the whole paradigm. Here are included the potential (Tr. Int.), the optative (Tr. Int.), the present and past negative (Tr. Int.), the negative imperative (Tr. Int.) and the permissive (Tr. Int.).

Group II.—Here only a two-fold distinction between a singular and a plural is made. These are the forms of the imperative of both Tr. and Int. verbs.

Group III.—Here six forms are distinguished with three persons and two numbers. This group includes the present (Tr. Int.), future (Tr. Int.), the future negative (Tr. Int.) and the past, perfect and pluperfect of Transitive verbs only.
Group IV.—Here as many as ten forms are distinguished, with three persons and two numbers and further the three genders in the third person. Here are included the past, perfect and pluperfect of Intransitive verbs and the conditional (Tr. Int.)

A detailed exposition of the formation of the different forms is given below:

Present
The morpheme of present tense is /t/ which is followed by the person and number markers. These are:

I. P. -o
II. P. -e
III. P. -a

In the second person singular and third plural the vowels e and a vary freely.

The present tense morpheme /t/ has an allomorph /tt/ which occurs after the following roots:

ye to come yetta
to:u to keep tovtt-
vo:vu to string vovtt-
do:vu to wash dovtt-
bo:ri to fill bortt-
ba:ji to bake baiitt- ba ji
na:či to dance naitt- nač i-

The following examples illustrate the present formation:
ka to eat kato I eat kateti they eat
na to bathe nata he bathes
me:ji to measure mejta he measures
ja to go jat eš i jat esi you go
dampi to cover dampto we cover
dubou to milk dubovto we milk
bo:gi to see bogta he sees
Before the present morpheme the roots undergo the following morphophonemic changes:

(i) The final vowel i is dropped:

va:di  to grow  vadt-
ićarī  to ask  ičarī-
kaṇī  to dig  kaṇt-
caṇī  to lick  caṇt-
saṇgī  to tell  saṇgt-
lambi  to hang  lambt-
darī  to hold  dart-

(ii) In the following roots all of which show a cluster before the final i, the vowel is kept:

narkī  to groan  narkīt-
konkī  to cough  konkt-
paṇjī  to scratch  paṇkt-
umpī  to sow  umpt-
koncī  to pluck  konct-
parpī  to creep  parpt-
yergīgī  to lean back  yergīt-
lambi  to hang  lambt-
yerpi  to filter  yerpt-

(iii) In the following roots the final i changes to e:

musapī  to smell  musapē-
ayki  to hear  aykē-
nimbī  to believe  nimbē-
bodi  to live  bodiē-
vo:dupī  to read  vo:dupē-
minkī  to shine  minkē-
po:rtī  to turn  portē-
urlapi  to roll  urlapē-
hogalpi  to abuse  hogalpē-
(iv) The final u of the following roots changes to v:

<table>
<thead>
<tr>
<th>Root</th>
<th>Meaning</th>
<th>New Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>ro:u</td>
<td>to stay</td>
<td>rovt</td>
</tr>
</tbody>
</table>
| čalou | to move | čalovt-
| kærgou | to melt | kærgovt-
| ča:u | to chew | čavt-
| dubou | to milk | dubovt-
| aṭou | to remember | aṭovt-
| tapou | to heat | tapovt-
| berou | to write | berovt-
| urou | to save | urov-
| sarou | to smear | sarovt-

(v) In the following roots the u is loss:

<table>
<thead>
<tr>
<th>Root</th>
<th>Meaning</th>
<th>New Root</th>
</tr>
</thead>
</table>
| vo:u | to become | vo:t-
| do:vu | to wash | dovv-
| vo:vu | to string | vovv-
| ro:vu | to stand | rov-
| to:vu | to keep | tovv-

(vi) The following roots add an u before which the final u becomes v:

<table>
<thead>
<tr>
<th>Root</th>
<th>Meaning</th>
<th>New Root</th>
</tr>
</thead>
<tbody>
<tr>
<td>bi:j ou</td>
<td>to soak</td>
<td>bi:j ovut-</td>
</tr>
</tbody>
</table>
| si:j ou | to cook | si:j ovut-
| ko:j pou | to boil | ko:j povut
| baggou | to bend | baggovut-
| solpou | to cheat | solpovut-

(vii) The long penultimate vowel becomes short:

<table>
<thead>
<tr>
<th>Root</th>
<th>Meaning</th>
<th>New Root</th>
</tr>
</thead>
</table>
| ro:vu | to stand | rovt-
| ča:u | to chew | čavt-
| á:sti | to smile | āst-
| uda:ri | to vomit | udart-
| gi:li | to swallow | gilit-
| kæni | to dig | kænt-
| čerli | to graze | čert-
| ka:pi | to cut | kapt-
| pu:ri | to bury | purt-

(viii) In the following few roots the long vowel remains:

- kaṇḍi: to husk
- kaṃpi: to jump
- kuṣi: to rot

- kaṇḍt-
- kampt-
- kust-

(ix) The final d of the root gets assimilated to the present morpheme /t/:

- paḍi: to fart
- soḍi: to search

- patta
- sotto

(x) The following changes in the base should be noted:

- gi: to take
- deːsi: to give
- neːsi: to wear
- keːli: to play
- oḍi: to pull
- loːṭi: to push
- čoːri: to steal
- joːḍi: to flutter
- boːli: to speak
- čeːli: to walk
- voːti: to pour
- kaṃḍi: to husk
- piɲi: to card
- baːndi: to tie
- tāːki: to throw
- čolatːi: to rub
- pilmpəṭi: to wring
- yerəggːi: to lean
- baːji: to bake
- naːçi: to dance

- ge-
- de-de-
- neːs-
- keːl-
- oḍ-
- loːṭ-
- čoːr-
- joːḍ-
- bol-
- čol-
- voːt-
- kaṇ-
- pin-
- ban-
- taŋ k-
- čolad-
- pilmpəd-
- yergi-
- baːɻ-
- naːɻ-
Future

There is no separate identifiable morpheme for the future tense. The person-number markers themselves indicate the future when added to the root. These differ not only from the other markers but also differ after the intransitive and transitive verbs. There are:

<table>
<thead>
<tr>
<th>I</th>
<th>-a:nɪ</th>
<th>-u</th>
<th>-i:nɪ</th>
<th>-i:ni</th>
</tr>
</thead>
<tbody>
<tr>
<td>II</td>
<td>-si</td>
<td>-siu</td>
<td>-si</td>
<td>-siu</td>
</tr>
<tr>
<td>III</td>
<td>-adɪ</td>
<td>-ti</td>
<td>-i:di</td>
<td>-ti</td>
</tr>
</tbody>
</table>

The markers after the intransitive show the vowel a: or a where those after the transitive show i: or i. There is no difference in the second person and the I, P. sg. and Pl. are not distinguished in the transitive verbs.

The following examples illustrate the formation:

- **bo:si** to sit
- **bosii** you will sit
- **ka:pi** to cut
- **kapini** I shall cut
- **ja** to go
- **jaydi** he will go
- **kə:ri** to do
- **kərti** they will do
- **ka** to eat
- **ka:yni** I shall eat
- **u:ti** to rise
- **uta:ni** I shall rise
- **ga:li** to put
- **galsi** you will put

The following morphophonemic changes in the roots should be noted:

(i) The final u of the root is dropped before the suffixes beginning with i, otherwise it is replaced by v:

- **čalou** to move
- **čaloidi**
- **čalovi**
- **kərgou** to dissolve
- **kərgoidi**
- **kərgovi**
- **kaːsou** to delay
- **kaːsoidi**
- **kaːsoviti**
- **aṭou** to remember
- **aṭoidi**
- **aṭoviti**
- **morou** to kill
- **moroidi**
- **moroviti**
- **bō:u** to wander
- **bėvadi**
- **bōviti**
- **pēu** to swim
- **pėvadi**
- **pēviti**
(ii) The following forms are peculiar:

- uga to climb    uggadi    uga
- enkou to stick    enkaidi    enkotvi
- vo:u to become    vo:idi    voti

(iii) The final i of the root is dropped:

- kari to do    karidi
- bogi to see    bogidi
- utidi to rise
- numbidi to believe    numbadi
- apadidi to touch    apadadi
- derid to hold    deridi
- rapi to fly    rapidi
- da:di to send    da:didi

(iv) If the root has the syllabic pattern V-CV-CV, VC-CV-CV, or CV-CV-CV, the penultimate vowel is lost before these markers:

- parat to spread    paratid
- utaridi to come down    utarati
- akgidi to lift    akgididi
- tu:kari to spit    tu:krididi
- udadi to vomit    udradidi
- iskari to scrape    iskrididi
- ambdidi to plough    ambdididi
- musapid to smell    musapididi
- umpadi to root out    umpadi
- padidi to touch    padidi
- i:sardidi to forget    isradidi
- bodiki to live    bodikadi

(v) In the following cases the vowel is not lost:

- icchari to ask    icchari
- vo:dupidi to read    vo:dupididi
- urlapidi to roll    urlapidi
(vi) The penultimate long vowels of the following roots are shortened:

<table>
<thead>
<tr>
<th>Root</th>
<th>Old Form</th>
<th>New Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ča:u</td>
<td>to bite</td>
<td>čavadi</td>
</tr>
<tr>
<td>to:vu</td>
<td>to place</td>
<td>tovidi</td>
</tr>
<tr>
<td>kə:ri</td>
<td>to do</td>
<td>kəridi</td>
</tr>
<tr>
<td>bo:gi</td>
<td>to see</td>
<td>bogidi</td>
</tr>
<tr>
<td>u:ți</td>
<td>to rise</td>
<td>utadı</td>
</tr>
<tr>
<td>ča:li</td>
<td>to walk</td>
<td>čeladı</td>
</tr>
<tr>
<td>kə:nı</td>
<td>to dig</td>
<td>konadi</td>
</tr>
<tr>
<td>ma:li</td>
<td>to adorn</td>
<td>malidi</td>
</tr>
<tr>
<td>ka:ŋdi</td>
<td>to husk</td>
<td>kanđidı</td>
</tr>
<tr>
<td>bu:ŋki</td>
<td>to bark</td>
<td>buŋkadi</td>
</tr>
<tr>
<td>či:rt</td>
<td>to split</td>
<td>čiridı</td>
</tr>
<tr>
<td>so:dı</td>
<td>to seek</td>
<td>sođidı</td>
</tr>
<tr>
<td>me:ji</td>
<td>to measure</td>
<td>mejprü</td>
</tr>
</tbody>
</table>

(vii) This shortening is not found in the following roots:

<table>
<thead>
<tr>
<th>Root</th>
<th>Old Form</th>
<th>New Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>vo:u</td>
<td>to become</td>
<td>vo:ydı</td>
</tr>
<tr>
<td>se:rsou</td>
<td>to join</td>
<td>se:rsoidı</td>
</tr>
<tr>
<td>si:ŋkou</td>
<td>to teach</td>
<td>si:ŋköidı</td>
</tr>
<tr>
<td>mu:spı</td>
<td>to smell</td>
<td>mu:spadi</td>
</tr>
<tr>
<td>vo:dupı</td>
<td>to read</td>
<td>vo:dupidi</td>
</tr>
<tr>
<td>ra:pi</td>
<td>to fly</td>
<td>ra:pidı</td>
</tr>
<tr>
<td>vo:tı</td>
<td>to poor</td>
<td>vo:tidı</td>
</tr>
<tr>
<td>bo:ri</td>
<td>to fill</td>
<td>bo:ridı</td>
</tr>
<tr>
<td>si:mpi</td>
<td>to sprinkle</td>
<td>si:mpidı</td>
</tr>
</tbody>
</table>

(viii) After the monosyllabic bases ending in a, the i of the suffix becomes y and the vowel gets lengthened:

<table>
<thead>
<tr>
<th>Root</th>
<th>Old Form</th>
<th>New Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>na</td>
<td>to bathe</td>
<td>na:ydı</td>
</tr>
<tr>
<td>ka</td>
<td>to eat</td>
<td>ka:ydı</td>
</tr>
<tr>
<td>ja</td>
<td>to go</td>
<td>ja:ydı</td>
</tr>
</tbody>
</table>

(ix) The following roots have special allomorphic shapes in the future tense:

<table>
<thead>
<tr>
<th>Root</th>
<th>Old Form</th>
<th>New Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>gi</td>
<td>to take</td>
<td>ge-</td>
</tr>
<tr>
<td>ro:u</td>
<td>to stay</td>
<td>rav-</td>
</tr>
<tr>
<td>bō:u</td>
<td>to wander</td>
<td>böv-</td>
</tr>
<tr>
<td>uga</td>
<td>to climb</td>
<td>uga-</td>
</tr>
</tbody>
</table>
The simple past is expressed by the morpheme /-au/ which is followed by a set of person-number and gender morphemes. The formation in the intransitive differs from that in the transitive verbs by the fact that in the third person there is a gender distinction which is absent in the other. Because of the closeness of meaning between the simple past and the perfect, the responses of the informant were often uncertain about the exact tense used and as a result the data shows alternative forms in both the tenses as can be seen from the paradigms. Considering the fact that the perfect is originally a compound tense and its person markers contain some forms of the substantive verb and the random way in which the alternative forms occur in case of the transitive and intransitive verbs, it is possible to guess that the real distribution of these suffixes is in case of these two tenses. The following chart shows it:

<table>
<thead>
<tr>
<th></th>
<th>Past.</th>
<th>Perfect.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Intransitive</td>
<td></td>
</tr>
<tr>
<td>I P</td>
<td>-o</td>
<td>-o</td>
</tr>
<tr>
<td>II P</td>
<td>-e</td>
<td>-eu</td>
</tr>
<tr>
<td>III P</td>
<td>-a</td>
<td>-e</td>
</tr>
<tr>
<td>M</td>
<td>-i</td>
<td>-o</td>
</tr>
<tr>
<td>F</td>
<td>-e</td>
<td>-i</td>
</tr>
<tr>
<td>N</td>
<td>-ε</td>
<td>-ε</td>
</tr>
</tbody>
</table>

Past and Perfect:
All these forms are used with the subject in the Nom.
and there is no ergative construction in this dialect.

The following examples illustrate the tense forms:

(a) jirowu to carve jirowla he carved
    ā:si to laugh ā:slī she laughed
    ko:ŋki to cough koŋklo I coughed
    de:si to give dělo we gave
    ga:ti to grind gaṭlani they ground
    čo:ri to steal čorla he stole
    ra:pti to fly raplo it flew
    vo:u to become jalo he became
    morou to kill morovle you killed
    berou to write berovleu you wrote

(b) gi to take getla
    kārgou to melt kārgovla
    berou to write berovla
    dakou to show dakovla

(c) ye to come illa illiya
    ja to go gela geliya
    ro:u to stay rovla rovliya
    bō:u to wander bōvla bóvliya
    ugaũ to climb ugaũla ugaũliya
    na to bathe nala nalya
    u:ti to rise uṭla utlya
    j:sari to forget isarla isarlya

The morphophonemic changes the roots undergo before
the /l/ of these two tenses are common and are given
below:

(i) The final u of the root becomes v before the past suffix.

    tapou to heat tapov-
    si:jou to cook si:jov-
    petou to burn petov-
    kusou to rot kusov-
    do:u to wash do:v-
(ii) The final ः of the roots is dropped:

u:ti  to rise  u:-
o:di  to pull  o:-
tu:karit  to spit  tu:kar:-
udariti  to vomit  udar:-
ca:ti  to lick  ca:-
so:di  to leave  so:-

(iii) The following roots retain their final ः:

komiti  to pluck  ko:ni:-
porti  to return  porti:-

(iv) The final ः of the following roots becomes ं:

pinji  to tear  pinj:-
so:di  to seek  so:d:-
me:ji  to measure  me:j:-
ha:ni  to strike  ha:t:-

(v) The medial ः of the following roots changes to ं:

hi:gi  to excrete  hag:-
nimbi  to believe  namb:-
ri:gi  to cry  rad:-

(vi) The /oː/ in the following roots is lowered to /ɔ/:

ro:vu  to stand  rov:-
bo:li  to speak  bol:-
čorit  to steel  čor-

(vii) In the following roots the long vowel is shortened:

čau  to bite  čav
to:vu  to place  tov-
bō:u  to wander  bōv-
u:ti  to rise  ut-
o:di  to pull  o:-
čelit  to walk  čel-
gi:liti  to swallow  gil-
puriti  to bury  pur-
(viii) In the following roots the long vowel is retained:

se:rsou  to join  se:rsov-
si:ŋkou  to teach  si:ŋkov-
de:ši  to give  de-
vo:tł  to pour  vo:tł-

(ix) The following allomorphs of the roots in the past and perfect tenses should be noted:

gi  to take  get-
ka  to eat  kid-
ye  to come  il-
ja  to go  ge-
vo:u  to become  Ja-
kæ:nər  to do  ke~ke-
de:ši  to give  de-
bog:i  to see  bogə-
kæ:nə  to dig  kænt~kænt-
gai:lə  to put  gat-
mag:i  to ask  magə-
harnə  to strike  hantə-
mo:nə  to say  mont-
sa:ŋi  to tell  sanə-
ke:lə  to play  kel-
morə  to die  me-

(x) The following roots take both the intransitive and transitive suffixes in these tenses:

gi:lə  to swallow  gilla  gilə
aŋkə  to hear  aŋkla  aŋklə
i:sarə  to forget  isarə  isarə
nimə  to believe  nəmə  nəmə
nesə  to wear  nesə  nesə
bodi:kə  to live  bodi:kla  bodi:kə
pavə  to reach  pavə  pavə
utarə  to get down  utarə  utarə
gonə  to find  gonə  gonə
si:ŋkə  to study  si:ŋkla  si:ŋkə
na:čə  to dance  na:čla  na:čə
urləpə  to roll  urləpla  urləpla
Pluperfect

The pluperfect is obviously a closely-knit compound tense with the form of the main verb and the auxiliary merged into each other. As such it shows the person-number gender markers at two places, once after the main verb and again after the auxiliary. Thus it consists of the forms of the simple past followed by the past tense of the substantive verb with its initial vowel lost. As the substantive verb has only the forms of the intransitive type the pluperfect of the transitive verbs makes use of the form of the 3rd person singular neuter both for the singular and plural formation of the third person transitive. The relationship between these forms can best be seen by placing them side by side:

Intransitive—nisar:ri ‘to slip’

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Pluperfect</td>
<td>Past of the</td>
<td>past of the</td>
</tr>
<tr>
<td></td>
<td>main verb</td>
<td>substantive</td>
<td>verb.</td>
</tr>
<tr>
<td>I P. Sg.</td>
<td>nisar:lonto</td>
<td>nisarlo</td>
<td>unto</td>
</tr>
<tr>
<td>Pl.</td>
<td>nisar:lonto</td>
<td>nisarlo</td>
<td>unto</td>
</tr>
<tr>
<td>II P. Sg.</td>
<td>nisar:lente</td>
<td>nisar:le</td>
<td>unte</td>
</tr>
<tr>
<td>Pl.</td>
<td>nisar:lenteu</td>
<td>nisar:leu</td>
<td>unteu</td>
</tr>
<tr>
<td>III P. M. Sg.</td>
<td>nisar:lonto</td>
<td>nisarlo</td>
<td>unto</td>
</tr>
<tr>
<td>Pl.</td>
<td>nisar:lente</td>
<td>nisar:le</td>
<td>unte</td>
</tr>
<tr>
<td>F. Sg.</td>
<td>nisar:linti</td>
<td>nisarlo</td>
<td>unto</td>
</tr>
<tr>
<td>Pl.</td>
<td>nisar:lonto</td>
<td>nisarlo</td>
<td>unto</td>
</tr>
<tr>
<td>N. Sg.</td>
<td>nisar:len:te</td>
<td>nisarlo</td>
<td>unto</td>
</tr>
</tbody>
</table>

Transitive—ka:pi ‘to cut’

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I P. Sg.</td>
<td>kapl:onto</td>
<td>kaplo</td>
<td>unto</td>
</tr>
<tr>
<td>Pl.</td>
<td>kapl:onto</td>
<td>kaplo</td>
<td>unto</td>
</tr>
<tr>
<td>II P. Sg.</td>
<td>kapl:ente</td>
<td>kaple</td>
<td>unte</td>
</tr>
<tr>
<td>Pl.</td>
<td>kapl:enteu</td>
<td>kapleu</td>
<td>unteu</td>
</tr>
<tr>
<td>III P. Sg.</td>
<td>kaplan:te</td>
<td>kapla</td>
<td>unte</td>
</tr>
<tr>
<td>Pl.</td>
<td>kaplan:nte</td>
<td>kaplani</td>
<td>unti</td>
</tr>
</tbody>
</table>
MORPHOLOGY

The morphophonemic changes of the roots are mostly the same as in the past tense as is obvious. But there are a few minor differences in the case of the following roots:

<table>
<thead>
<tr>
<th>root</th>
<th>allomorph in the past.</th>
<th>allomorph in the pluperfect.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka</td>
<td>to eat</td>
<td>kid</td>
</tr>
<tr>
<td>ro:vu</td>
<td>to stand</td>
<td>rov-</td>
</tr>
<tr>
<td>vo:vu</td>
<td>to string</td>
<td>vo:v-</td>
</tr>
<tr>
<td>si:ŋkou</td>
<td>to teach</td>
<td>si:ŋkov-</td>
</tr>
<tr>
<td>bo:gi</td>
<td>to see</td>
<td>bo:gət-</td>
</tr>
<tr>
<td>koŋki</td>
<td>to cough</td>
<td>koŋk-</td>
</tr>
<tr>
<td>koŋči</td>
<td>to pluck</td>
<td>koŋči</td>
</tr>
<tr>
<td>parp’</td>
<td>to creep</td>
<td>parp-</td>
</tr>
<tr>
<td>de:si</td>
<td>to give</td>
<td>de:-</td>
</tr>
<tr>
<td>nimbi</td>
<td>to believe</td>
<td>nəmb-</td>
</tr>
<tr>
<td>yeripi</td>
<td>to filter</td>
<td>yerip-</td>
</tr>
<tr>
<td>lo:ti</td>
<td>to push</td>
<td>lət-</td>
</tr>
<tr>
<td>ba:di</td>
<td>to fade</td>
<td>baɭp-</td>
</tr>
<tr>
<td>porti</td>
<td>to turn</td>
<td>port-</td>
</tr>
<tr>
<td>po:di</td>
<td>to attack</td>
<td>pod-</td>
</tr>
<tr>
<td>umpəlt</td>
<td>to root out</td>
<td>umpəl-</td>
</tr>
</tbody>
</table>

Conditional.

The conditional mood is formed in two ways in this dialect, which differ from each other in formation and in meaning as well. The first type can be called present conditional and the second perfect conditional. Both these types take the present base of the root ending in /t/ and add to it a set of markers. The present conditional has only two forms with a number distinction and no indication of either the person or gender. The number markers are:

<table>
<thead>
<tr>
<th>sg.</th>
<th>pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>-a</td>
<td>-e</td>
</tr>
</tbody>
</table>
followed by the word tər meaning ‘in case’, ‘if’:

gi  to take            geta tə:rl  if I take
ro:u you stay          rovta tə:rl  if we stay
kargou to melt         kargovta tə:rl  if it melts
ne:si to wear          nesta tə:rl  if she wears
də:rl to hold          dərte tə:rl  if they hold

The perfect conditional distinguishes the three persons, two numbers, and the three genders in the third person. The markers are:

<table>
<thead>
<tr>
<th>I P.</th>
<th>II P.</th>
<th>III P. M</th>
<th>III P. F</th>
<th>III P. N</th>
</tr>
</thead>
<tbody>
<tr>
<td>-o</td>
<td>-e-e</td>
<td>-e</td>
<td>-e-nteve</td>
<td>-e-i</td>
</tr>
</tbody>
</table>

na to bath natɭ tə:rl  if he has bathed
ye to come yetti tə:rl  if she has come
i:sarɭ to forget isartɭn tə:rl  if you have forgotten
so:di to leave soḍtɭ tə:rl  if I have left
ka:pi to cut kapte tə:rl  if they have cut

The allomorphic and morphophonemic changes in this mood are the same as those in the formation of the present.

Potential.

The potential mood, which expresses the ability of the subject to do the action and which can be generally translated by ‘can’, ‘is able to’, has a single form used for all persons and numbers, with the subject in the dative case. The morpheme of this mood is /o:ti/ added to the root. The long vowel of the root is shortened and the final is lost before this suffix.

<table>
<thead>
<tr>
<th>ka</th>
<th>to eat</th>
<th>kavo:ti</th>
<th>can eat</th>
</tr>
</thead>
<tbody>
<tr>
<td>ja</td>
<td>to go</td>
<td>āvo:ti</td>
<td>can go</td>
</tr>
<tr>
<td>ni:ʒi</td>
<td>to sleep</td>
<td>nijo:ti</td>
<td>can sleep</td>
</tr>
<tr>
<td>berou</td>
<td>to write</td>
<td>bero:vti</td>
<td>can write</td>
</tr>
</tbody>
</table>
MORPHOLOGY

bo:gi to see bogo:ti can see
ka:mpi to jump kampo:ti can jump
ä:st to laugh äso:ti can laugh
ræ:di to weep rædo:ti can weep
bo:li to speak bole:ti can speak

Optative.

The optative, expressing the possibility of an action, has also a single form and its morpheme has a number of allomorphs as follows:

/vle/ after monosyllabic roots.
/le/ after roots ending in u, mostly causatives.
/ole/ after intransitive roots.
/ule/ after transitive roots.

The subject in this mood is in the nominative.

(i) with the suffix-vle:

<table>
<thead>
<tr>
<th>Root</th>
<th>English</th>
<th>Morpheme</th>
</tr>
</thead>
<tbody>
<tr>
<td>gi</td>
<td>to take</td>
<td>gevle</td>
</tr>
<tr>
<td>na</td>
<td>to bathe</td>
<td>navle</td>
</tr>
<tr>
<td>ka</td>
<td>to eat</td>
<td>kavle</td>
</tr>
<tr>
<td>ye</td>
<td>to come</td>
<td>yevle</td>
</tr>
<tr>
<td>ſa</td>
<td>to go</td>
<td>javle</td>
</tr>
</tbody>
</table>

(ii) with the suffix le before which final u becomes v:

<table>
<thead>
<tr>
<th>Root</th>
<th>English</th>
<th>Morpheme</th>
</tr>
</thead>
<tbody>
<tr>
<td>ča:u-</td>
<td>to bite</td>
<td>ča:vle</td>
</tr>
<tr>
<td>dubou</td>
<td>to milk</td>
<td>dubovle</td>
</tr>
<tr>
<td>petou</td>
<td>to burn</td>
<td>petovle</td>
</tr>
<tr>
<td>sijou</td>
<td>to cook</td>
<td>sijovle</td>
</tr>
</tbody>
</table>

(iii) with the suffix-ole:

<table>
<thead>
<tr>
<th>Root</th>
<th>English</th>
<th>Morpheme</th>
</tr>
</thead>
<tbody>
<tr>
<td>narki</td>
<td>to groan</td>
<td>narkole</td>
</tr>
<tr>
<td>ne:si</td>
<td>to wear</td>
<td>nesole</td>
</tr>
<tr>
<td>bu:ŋki</td>
<td>to bark</td>
<td>buŋkole</td>
</tr>
<tr>
<td>ræ:di</td>
<td>to weep</td>
<td>rædole</td>
</tr>
<tr>
<td>ko:ŋki</td>
<td>to cough</td>
<td>koŋkole</td>
</tr>
<tr>
<td>ā:si</td>
<td>to laugh</td>
<td>ā:sole</td>
</tr>
<tr>
<td>ra:pi</td>
<td>to fly</td>
<td>ra:pole</td>
</tr>
</tbody>
</table>
(iv) with the suffix -ul:

- kərə to do  karule
- oːdə to pull oːdule
- kəpə to cut kapule
- soːdə to leave soːdule
- koːnə to pluck končule

The roots undergo the usual morphophonemic changes before this suffix like the loss of final ṭ, the shortening of the long vowel, the change of final u to v, and the loss of the penultimate vowel.

(i) puːŋkə to blow puŋkole
- kərə to do kərule

(ii) toːvə to keep tovlə
- iːsə to forget isrolə
- buːdə to sink budole
- muːsəpə to smell muspole

(iii) čaːu to bite čavle
- seːrsə to join seːrsolvle
- siːŋkə to teach siːŋkovle

(iv) udaːɾə to vomit udrolə
- pəɾətə to return partole
- apaːtə to touch apdole
- utaːɾə to come down utrole
- nisaːɾə to slip nisrole
- kədəpə to cross kadpole
- čolətə to rub čoltule
- avələ to tighten avlule
- sivəɾə to sprinkle sivrulə

In addition, in a number of roots, a metathetic feature of the interchange of the vowel of the suffix and the consonant of the root occurs in this formation.

- pəɾətə to spread pəsurlə
- tuŋkəɾə to spite tuŋkurle
- iskəɾə to scrape iskurle
MORPHOLOGY

<table>
<thead>
<tr>
<th>verb</th>
<th>meaning</th>
<th>verb</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ambədi</td>
<td>to plough</td>
<td>ambudle</td>
<td></td>
</tr>
<tr>
<td>akari</td>
<td>to call</td>
<td>akurile</td>
<td></td>
</tr>
<tr>
<td>aŋkəli</td>
<td>to lift</td>
<td>aŋkulle</td>
<td></td>
</tr>
<tr>
<td>poggarli</td>
<td>to scatter</td>
<td>poggulle</td>
<td></td>
</tr>
<tr>
<td>undəli</td>
<td>to swing</td>
<td>undulle</td>
<td></td>
</tr>
</tbody>
</table>

The following forms are peculiar in some way or the other:

<table>
<thead>
<tr>
<th>verb</th>
<th>meaning</th>
<th>verb</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kombəsi</td>
<td>to prick</td>
<td>komsule</td>
<td></td>
</tr>
<tr>
<td>desi</td>
<td>to give</td>
<td>derule</td>
<td></td>
</tr>
<tr>
<td>gundəsi</td>
<td>to kick</td>
<td>gundule</td>
<td></td>
</tr>
<tr>
<td>umpəli</td>
<td>to root out</td>
<td>umulle</td>
<td></td>
</tr>
<tr>
<td>antəri</td>
<td>to spread</td>
<td>anturile</td>
<td></td>
</tr>
</tbody>
</table>

Concessive—

A concessive form is available only for the first person plural which is formed by the adding of ya~iya~uya to which the particle ga is added for further emphasis.

<table>
<thead>
<tr>
<th>verb</th>
<th>meaning</th>
<th>verb</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bo:si</td>
<td>to sit</td>
<td>bosaya</td>
<td>bosayaga</td>
</tr>
<tr>
<td>ka</td>
<td>to eat</td>
<td>kaya</td>
<td>kayaga</td>
</tr>
<tr>
<td>berou</td>
<td>to write</td>
<td>berouya</td>
<td>berouyaga</td>
</tr>
<tr>
<td>ni:ji</td>
<td>to sleep</td>
<td>ni:jaya</td>
<td>ni:jayaga</td>
</tr>
<tr>
<td>ka:pi</td>
<td>to cut</td>
<td>kapiya</td>
<td>kapiyaga</td>
</tr>
<tr>
<td>pu:tou</td>
<td>to break</td>
<td>pu:touya</td>
<td>pu:touyaga</td>
</tr>
<tr>
<td>kampi</td>
<td>to jump</td>
<td>kampiya</td>
<td>kampiyaga</td>
</tr>
<tr>
<td>bu:di</td>
<td>to sink</td>
<td>bu:diya</td>
<td>bu:diyaga</td>
</tr>
<tr>
<td>bo:gi</td>
<td>to see</td>
<td>bo:guya</td>
<td>boguyaga</td>
</tr>
</tbody>
</table>

Imperative—

The imperative 2 person singular is considered as the root itself and hence functions as such without any suffix. The plural form is formed by adding -a.

<table>
<thead>
<tr>
<th>verb</th>
<th>meaning</th>
<th>verb</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>gi</td>
<td>to take</td>
<td>giva</td>
<td></td>
</tr>
<tr>
<td>kə:ri</td>
<td>to do</td>
<td>kəra</td>
<td></td>
</tr>
<tr>
<td>ka:pi</td>
<td>to cut</td>
<td>kapa</td>
<td></td>
</tr>
</tbody>
</table>
Present Participle—

A participle of the present tense or incomplete action is formed from the verbs, which is used to form progressive tenses with the use of the auxiliary verbs as can be seen from the following examples:

- bo:si to sit
- bo:gi to see
- ye to come
- ja to go

I am sitting
they were doing
he was selling
I shall be going
he had been cutting.

The morpheme to form this participle has the following allomorphs:

- ti occurring after the monosyllabic roots.
- i:ti occurring after the other transitive roots.
- ati occurring after the other intransitive roots.

In rapid utterances the final i of the participle is lost which then ends in -t.

(i) gi to take
da to bathe
ka to eat

(ii) o:di to pull
paserti to spread
ca:tti to lick

(iii) rou to stay
bo:u to wander
u:ti to rise
uda:ri to vomit
The allomorph iːti shortens the initial vowel iː when it occurs after roots or bases ending in ou, vu or u.

čalou to shake čaloiti
bijou to soak bijoití
kædsou to delay kædsoití
morou to kill moroiti
berou to write beroiti
aðëu to press aðëiti
tovu to keep toviti

In the following verbs both the forms occur side by side:

kæ:ri to do kæri:ti kæriti
bo:gi to see bogi:ti bogiti
içcar:ë to ask içcar:iti içcariti
poroti to fall porti:ti portiti
vod:dupi to read vodupi:ti vodupiti
a:di to bring aði:ti aðiti
da:di to send daði:ti daðiti
hoga:lipi to abuse hogalpi:ti hogalpi:ti

The verbal roots undergo before this suffix the same morphophonemic changes as before the /t/ of the present.

(a) the final i of the root is lost:

ekæ:ri to do kæri:ti

gai:ë to put gal:iti

ti:ti to rise utetí

(i) sar:ë to forget isretí

(b) the final u becomes v:

ro:u to stay ro:vëti

pe:u to swim pëvëti

bò:u to wander bòvëti

(c) the long vowel becomes short:

ča:u to chew čavëti
do:vu to wash dovëti

siŋkou to teach siŋkoiëti
cæ:të to lick cætëti
(d) the penultimate vowel is lost:

\begin{align*}
\text{posari} & \quad \text{to spread} \quad \text{posr\text{\textregistered}}\text{t}i \\
\text{iskari} & \quad \text{to scrape} \quad \text{iskr\text{\textregistered}}\text{t}i \\
\text{porati} & \quad \text{to turn} \quad \text{p\text{\textregistered}}\text{t}at\text{\textregistered}i \\
\text{akari} & \quad \text{to call} \quad \text{akr\text{\textregistered}}\text{t}i \\
\text{irgal} & \quad \text{to bloom} \quad \text{irg\text{\textregistered}}\text{lt}i \\
\text{avali} & \quad \text{to tighten} \quad \text{avl\text{\textregistered}}\text{t}i \\
\end{align*}

In addition, the following changes should be noted:

(i) The monosyllabic roots lengthen their final vowel.

\begin{align*}
\text{na} & \quad \text{to bathe} \quad \text{na}t\text{\textregistered}i \\
\text{ka} & \quad \text{to eat} \quad \text{ka}t\text{\textregistered}i \\
\text{ja} & \quad \text{to go} \quad \text{ja}t\text{\textregistered}i \\
\end{align*}

(ii) The following changes also need attention:

\begin{align*}
\text{ugga\text{\textregistered}t} & \quad \text{to open} \quad \text{ugd\text{\textregistered}}\text{t}i \\
\text{gund\text{\textregistered}t} & \quad \text{to kick} \quad \text{gund\text{\textregistered}}\text{t}i \\
\text{komb\text{\textregistered}t} & \quad \text{to prick} \quad \text{koms\text{\textregistered}}\text{t}i \\
\text{pogg\text{\textregistered}t} & \quad \text{to scatter} \quad \text{pog\text{\textregistered}}\text{t}i \\
\text{gi} & \quad \text{to take} \quad \text{ge}t\text{\textregistered}i \\
\text{pe\text{\textregistered}u} & \quad \text{to swim} \quad \text{pe\text{\textregistered}vt}i \\
\text{de\text{\textregistered}t} & \quad \text{to give} \quad \text{det\text{\textregistered}i} \\
\text{bo\text{\textregistered}t} & \quad \text{to see} \quad \text{b\text{\textregistered}t}t\text{\textregistered}i \\
\end{align*}

*Past Participle*

The participle is used as an adjective and shows the adjectival gender-number morpheme at the end. The base with the past tense /l/ is followed by /\text{\textregistered}l/ for the three genders.

\begin{align*}
\text{bo\text{\textregistered}t}i & \quad \text{to sit} \quad \text{bos\text{\textregistered}lo} \sim \text{bos\text{\textregistered}leli} \sim \text{bos\text{\textregistered}l} \text{\text{\textregistered}le} \\
\text{di\text{\textregistered}t}i & \quad \text{to appear} \quad \text{dis\text{\textregistered}lo} \sim \text{dis\text{\textregistered}leli} \sim \text{dis\text{\textregistered}l} \text{\text{\textregistered}le} \\
\text{a\text{\textregistered}t}i & \quad \text{to be} \quad \text{unt\text{\textregistered}lo} \sim \text{unt\text{\textregistered}leli} \sim \text{unt\text{\textregistered}l} \text{\text{\textregistered}le} \\
\end{align*}

The adverb of concomitant action is formed from the base of the present tense with the suffix /\text{\textregistered}ana/ which with the /t/ becomes /\text{\textregistered}ana/.

\begin{align*}
\text{ye} & \quad \text{to come} \quad \text{yett\text{\textregistered}a} \quad \text{while coming} \\
\text{bo\text{\textregistered}t}i & \quad \text{to see} \quad \text{bo\text{\textregistered}t\text{\textregistered}a} \quad \text{while seeing} \\
\text{ja} & \quad \text{to go} \quad \text{\text{\textregistered}at\text{\textregistered}a} \quad \text{while going} \\
\end{align*}
The infinitive of purpose is very similar to the formation of the optative but differs from it in having the close vowel e at the end in place of the open e.

<table>
<thead>
<tr>
<th>verb</th>
<th>meaning</th>
<th>infinitive</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>tu:kī</td>
<td>to weigh</td>
<td>tuktana</td>
<td>while weighing</td>
</tr>
<tr>
<td>morou</td>
<td>to kill</td>
<td>morovtana</td>
<td>while killing</td>
</tr>
<tr>
<td>mə:nī</td>
<td>to say</td>
<td>məntana</td>
<td>while saying</td>
</tr>
<tr>
<td>ha:nī</td>
<td>to cut</td>
<td>hanelo</td>
<td>to cut</td>
</tr>
<tr>
<td>mo:dī</td>
<td>to break</td>
<td>module</td>
<td></td>
</tr>
<tr>
<td>ka</td>
<td>to eat</td>
<td>kavle</td>
<td></td>
</tr>
<tr>
<td>ja</td>
<td>to go</td>
<td>javle</td>
<td></td>
</tr>
<tr>
<td>ke:lī</td>
<td>to play</td>
<td>kelole</td>
<td></td>
</tr>
<tr>
<td>baisarī</td>
<td>to come out</td>
<td>baisrole</td>
<td></td>
</tr>
<tr>
<td>bo:sī</td>
<td>to sit</td>
<td>bosole</td>
<td></td>
</tr>
</tbody>
</table>

The gerund is formed from the root to express the performance of an action earlier to that of the main verb, with the addition of the morpheme which has the following allomorphs:

<table>
<thead>
<tr>
<th>verb</th>
<th>meaning</th>
<th>infinitive</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bo:gi</td>
<td>to see</td>
<td>bogunu</td>
<td></td>
</tr>
<tr>
<td>ča:u</td>
<td>to chew</td>
<td>čavennu</td>
<td></td>
</tr>
<tr>
<td>ka</td>
<td>to eat</td>
<td>kavnu</td>
<td></td>
</tr>
<tr>
<td>ra:pi</td>
<td>to fly</td>
<td>rapunu</td>
<td></td>
</tr>
<tr>
<td>ye</td>
<td>to come</td>
<td>yevnu</td>
<td></td>
</tr>
<tr>
<td>ge</td>
<td>to take</td>
<td>gevnu</td>
<td></td>
</tr>
<tr>
<td>a:qī</td>
<td>to bring</td>
<td>aqunu</td>
<td></td>
</tr>
<tr>
<td>ma:gi</td>
<td>to ask</td>
<td>magonu</td>
<td></td>
</tr>
<tr>
<td>aykī</td>
<td>to hear</td>
<td>aykonu</td>
<td></td>
</tr>
<tr>
<td>kə:xī</td>
<td>to do</td>
<td>kərunu</td>
<td></td>
</tr>
<tr>
<td>gə:li</td>
<td>to put</td>
<td>galunu</td>
<td></td>
</tr>
<tr>
<td>uta:ri</td>
<td>to come down</td>
<td>utranu</td>
<td></td>
</tr>
<tr>
<td>ra:pi</td>
<td>to fly</td>
<td>rapanu</td>
<td></td>
</tr>
</tbody>
</table>
A verbal noun is produced from the root which expresses that some action should be done. The form is a neuter singular and ends in -če and sometimes its plural in -či is also used.

<table>
<thead>
<tr>
<th>Root</th>
<th>Verbal Noun</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>kə:ri</td>
<td>to do</td>
<td>kərunčə</td>
</tr>
<tr>
<td>a:si</td>
<td>to be</td>
<td>asančə</td>
</tr>
<tr>
<td>re:di</td>
<td>to weep</td>
<td>ređončə</td>
</tr>
<tr>
<td>ye</td>
<td>to come</td>
<td>yeunč e</td>
</tr>
<tr>
<td>ni: ji</td>
<td>to sleep</td>
<td>ni jJonče</td>
</tr>
<tr>
<td>ka</td>
<td>to eat</td>
<td>kaunč e</td>
</tr>
<tr>
<td>bo:si</td>
<td>to sit</td>
<td>bosonče</td>
</tr>
</tbody>
</table>
CHAPTER III

TEXTS

I


There was a dog in a village. One day it became very hungry. It was going along the way. It got a bone. While it was coming, chewing the bone, it came over a bridge on a river. While it was looking down into the water, it saw a dog in water which was exactly like itself. It wanted to take away the bone which was in the mouth of that dog. Seeing it in the water, it barked at it. Then the bone, which was in its mouth, fell into water. And the bone which was in the mouth of the dog in the water also disappeared. Finally it came to know that what it saw in water was a mere reflection. Feeling sad and ashamed, it went away.

II

In a village there was a crow. One day he felt thirsty. He did not find water anywhere. He flew about searching for water. While he was doing so, he saw some water in a jar in front of a house. He came down. He sat on the jar. But he could not reach the water. He remained there thinking what he should do. Waiting a little he picked up small stones found there and put them into the jar. Then the water rose up. The crow drank the water and went away flying with satisfaction.

III


There was a wood-cutter in a village. One day, while he was cutting wood, his axe slipped and fell in water. Then thinking what he should do, he called the name of god and wept. At that moment God came before him. Coming there he asked him what had happened. Then he said, 'My axe fell into the water, give it back, taking it out.' The God dived into the water and while coming out, he came with an axe of gold. Taking it, he asked him; 'is it your axe?' Then he said, 'This is not my axe'. Then the God again dived into water and came with an axe of silver and said, 'Is this your axe? Take it'. The woodcutter said, 'This is not, mine; my axe was of iron, these two axes may belong to some king or other'. Again the God dived and came back, taking an axe of iron, taking it he gave it to the wood-cutter. The wood-cutter took it from him with delight. Then the God, being pleased, said, 'you have told me the truth, take away both these axes', and gave him both the axes. He took both the axes and went away. The wood-cutter went to the house and told it to all.

Hearing this, another person took an axe of iron and went there. Going there, and standing close to the water and pretending to cut wood, he threw it in water. Throwing it in water and calling the name of God, he wept. Then the God came. Coming there he asked, 'What happened?' Then he said; 'My axe fell in water. Give it to me by taking it out'. Then the God dived in the water, and while coming out, came with an axe of gold. Having brought it, he asked, 'Is this your axe?' Then he said 'yes', and hurriedly went to ask for it. Then
the God said, 'This is not your axe. Your axe was of iron. You have told a lie. I shall not give it to you. You go away.' The God disappeared. Finally the man lost all things.

IV


In a forest, there was a lion. It always caught the animals in that forest and ate them. Then all the animals in that forest came together, and decided to go (to the lion) one by one per day. The lion was thus eating the animals which were going to it. One day it was necessary for an old hare thus to go (to the lion). While the hare was going in distress, he found a well to look into. While the hare was looking into the well, it saw its own face in
the water found in that well. Thus it was late for the hare to go there. The lion was feeling hungry and getting angry. It was waiting there. When the hare came, it shouted at it 'Why have you come so late?' Then the hare said, 'while I was coming, on the way a lion who was exactly like you halted me. Halting me, it tried to eat me'. Hearing this, the lion became angry. It said, 'Who is it? Show it to me. I shall kill it'. Thus saying and calling the hare and taking it with, the lion went when they reached the vicinity of the well, the hare said, 'you go and see; it is in the well. If I go, it shall eat me. Saying so it stood at a distance. The lion went and peeped inside. While looking in, it saw its own face. Seeing its own reflection, the lion jumped and fell into the well. And falling into the water, it died. The hare went back in delight. And going back it told all others. All were delighted. Being delighted, they made that hare the king of that forest.

V


There was a man in a village. He had eight children. They were always fighting. The man became aged. He gave advice to the children; but they did not hear him. One day, that old man, at the time of his death, called his son and gave him a bundle of sticks. Giving it, he asked
him to break it. But his son was not able to break it. In the same manner, calling of all of them, and giving them that bundle he asked them to break it. None of them was able to break that bundle. The old man untied the bundle and gave them all one stick each. Giving them he asked them to break. All broke them. Thus the old man said, ‘If you all remain united, then no one will do you any harm; if you remain fighting like this, all will be destroying you.’ Thus saying he died. Seeing this, all his children remained together united.

VI


There was a merchant in a village. He had a horse. He always prepared salt and putting it on the back of the horse, he used to sell it. Thus he used to live. While he was going, he used to meet a river in front. One day, while he was going, the horse fell into the water from the bridge of the river. While it got up after the fall, the salt on its back was dissolved. When it came after it, with the loss of the salt, it was feeling light. After that, the horse was always falling into the water. Thus the
merchant was always suffering loss. One day, the merchant decided to teach it a lesson, filled cotton in the bags in place of salt, placed them on its back and proceeded. While going, the horse fell into the water, as it always used to fall. While getting up after the fall, without feeling light as it was usually happening, it felt heavy. It did not feel light, as it usually happened, when the horse was carrying salt. The merchant beat it well, and taking it with, he proceeded. The horse felt pain while going, not being able to walk. After this, the horse used to go properly, without falling into the water.

VII


On a tree were living a crow and a swan. One day, a man, while going along the road, came there and slept at the root of the tree. Seeing, it, the swan made a shadow for him. The man was fast asleep. At that moment, the crow came there, eased itself in his mouth and flew away. Then the man became awakened. Becoming awakened and looking up, he saw the swan sitting there. He became angry and killed that bird.

VII

In one place there were two cats. One day they went out and came taking with them some butter. And coming there, they fought with each other saying ‘I got less, I got less’. Then a monkey, observing them, came to that place, taking a balance. Both the cats went to him, taking the butter with them. When they came, the monkey began to weigh it. Then while weighing it, the monkey finished all the butter by eating repeatedly whenever it was more (on one side or the other). The cats got nothing. Due to the quarrel of the cats the monkey filled his belly.

IX

ye:k̡i raːnaːnti ye:k̡i ruːŋaːt̢e munda ye:k̡i simma niːʃu unːi// telle niːj̡i iːl̢iːnti/ t̢e səmayənti daːj̡t̢e undiːɾi tinesse yeːnu t̢e simmaːc̡e aːŋgarə kəːləle suru kelani// ye:k̡i undiːɾi simmaːc̡e nakənti rigəle bogotla/ t̢eːd̢o simmələ Jage Jale/ Jage voːnu simma t̢e undrale dorunu tulle kəːjnəntu muntla/ t̢eːd̢o undiːɾi malaː dəkli həːti malaː sədutoːnu muntla/ tulle mi ye:k̡di upgarə kəːrinəntu muntla/ t̢eːd̢o simma t̢u yeːvd̢ə dəkli murigi malaː kəːytə upəgarə kəːrunəntu muntla/ t̢eːse undrale səd̢oː/ ye:k̡di t̢e raːnaːnti t̢e simma ye:k̡i kəːŋdəlantı pɔd̢i/ telle bais-role Jala naiː/ t̢e səmayəntiːt̢o undiːɾi yeːnu t̢e kəːŋdəlantı tuŋaː kela/ t̢eːse simmələ bəːʃəv kela/ t̢eːseti dəggəvu səntoːsənti unːi/

In a forest, a lion was sleeping at the root of a tree. He was fast asleep. At that time, many rats came there, and began to play on the body of that lion. One rat saw peeping into the nose of the lion. Then the lion was awakened. Being awakened, the lion caught hold of the rat and said, ‘I shall eat you’. Then the rat said, ‘I have children, please let me go free’. It said, ‘I shall help you some day’. Then the lion said, ‘You are such a small animal. What kind of help can you render me?’ It freed the rat. One day that lion got caught in a net in that forest. It was unable to come out. At that moment, the rat came there, and cut to pieces that net. Thus it saved the lion. Thus both of them became happy.
In a village, there were two friends. One day, they were going along the way. Then there came a bear. The one among them who was clever quickly climbed a tree. But the other one was useless. Becoming afraid, he slept there on the ground as if dead. Then came the bear. Coming there, smelling him, it left him as being dead. Some time after it left, the one on the tree came down. He asked the one who was lying down, 'What did the bear speak to you?' Then the one who was lying on the ground said, 'Do not keep company of a man like you. Do not believe in him. Thus saying it went away.'
pausu yettana benni kelani/ benni karonu sommu vava:ru
kelani/tasau tensi yej:iri sampa:de jale/ te sampa:de
karonu hu:hari jale/

In a village, there was a man. He had four children. Those
children of his, without doing any work, used to
live feeding on whatever work he did. Even when told
to do work, they did not do it. Thus some time elapsed.
When time went on, the man became old. One day he
called his sons and said, ‘I have buried some treasure.
It is in our place, but I do not know now the place. You
search for it and take it.’ Thus telling them, he died.
His children dug in all places in order to find out that
treasure. But they did not find it. While they were not
able to find the treasure, at that very moment a heavy
rain fell. While it rained they were troubled. When they
did not find the treasure, they came to know that their
old man had found out this way to make them work. When
the rain came, they did sowing on the place dug. Sowing,
they did hard work. Thereby they got profit. Thus
getting profit they became wise.

XII
ye:ki ra:jo ta:ste simmasana:che vo:ru gammatinti
boso:nunti/ tensi avgi ra:jo bari buddivanturru toran-
{channu munati un/ti te samayanti ti ye:ki ra:ni ille/te
ye:katili mansa kelle ye:ki atil devu kelle donu pula:che
malliu ge:vnu ille:nti/ te yevnu ra:ja:che go:tte, tu bari
buddivanturru avgi munteti/ ye pula:che malenti de:vukelle
tari tu male so:ple tullu untel ey hogalikke pukko:tu:nu
munti/ taddo ra:jo ra:jo ro:nu un/ti/ mansa avgi bogi:ti
unti/ taddo ye:ki mava:che ma:sku yevnu devu kelle
pu:lica:ma:le vo:ru bosc/ taddo ra:jo te pula:che ma:le:

A king was sitting at ease on his throne. All the
people used to say that the king was very clever and rich.
At that moment there came one of his queens. She had
come taking in one of her hands a garland of flowers made
by man and in the other made by god (natural flowers). Coming there she said to the king, ‘All men say that you are very clever. Tell me, which of these garlands is the one made of flowers manufactured by men and which one is of flowers made by god? Otherwise you have deceived me. This praise given to you is useless.’ Then the king remained there for some time. All the people were looking at him. At that time a honey-bee came there and settled on the garland made of the flowers made by god (natural flowers). Then the king told of the secret of the garlands of flowers. The queen then placed the garland on the neck of the king.

XIII


In a town, there lived a merchant. He had a donkey. It had become tired by carrying goods for all time. Being unable to make it active, it became useless for the work of carrying goods. One day, the merchant placed on the body of that donkey, the hide of a tiger and let it loose to graze in the field. That donkey went there and started to eat all the crops. Seeing it all the farmers ran away thinking it to be a tiger. Thus it grew strong. One day a farmer, covering himself with the skin of a donkey, kept watch to shoot the tiger with a gun. Seeing it, that donkey braying loudly, went running towards him. Then he killed the donkey easily.
ye:ki goṭṭe ye:ki kutroṇa ye:ki komḍana unti/ ye:ki to kutro ami raṇanti ċallagaṇṇu komḍe ċe goṭṭe muntla/
tese komḍa na kutro na raṇanti geli/ ja:vnu votta na kalukku jalo/ ti ye:ki ruṇkače munda ro:viyaṇṇu
muntlanι/ tese komḍo ruṇka ravo/ ruṇkače munda ni:jalo/ doggau ni:jali/ u:j.doṭu voule votana komḍo te:čče
kaddače miṭtičci aro:vlo/ ye dursti ye:ki kudka aylko/to ki ga ye:ki komḍa ha, male kavo:tiṇṇu saṇto:saṇti
sodi:ti te ruṇkače munda illo/ bogtana komḍa ruṇka ranto/ telle ka:li utrovjaṇṇu kudkọ ye:ki upayi koro
jalo/ te ti unto:lo kutro aylko unto: kudkọ tese komḍyače
goṭṭe monunu votana kutro kudkače a:ngari kampo/ telle moro:vlo/ komḍa na kutro na telle ka:vnū ma:ričči
illi/

In one place there was a dog and a cock. One day the
dog said to the cock, ‘let us go to the forest,’ Thus the
dog and the cock went to the forest. While going, darkness
fell. They said that they should remain at the root of
a tree. Thus the cock stayed on the tree. The dog slept
at the root of the tree. While it became light, the cock
crowed as was the habit with it. This a fox heard from
a distance. ‘Somewhere there is a cock, I may eat it’
with this idea, with delight, the fox came to the root of
the tree. While it saw, the cock was on the tree.
To make it come down the fox thought of a means and
said, ‘O cock, your voice is very beautiful, you come
down, let us sing a song’. Then the cock was pleased.
The dog which was there was hearing it. When the fox
was going near the cock, the dog jumped on the body of
the fox. It killed it. The cock and the dog ate it up and
went back.
ye:ka gotṭe ye:ki vonṭe unto / ti ye:ki kudkō unto /
t:nes: ye:ki nəyi until/ neyye:nə te gotṭe əytte
kobbu ṇa tovsi ṇa until/ kudkōle to:vsi kakvennu jale/
t:s:si to vonṭe:sh gotṭe ami te:gotṭe callaga, ti əytte kobbu
hət:ʃ/ tulle kavo:tinnu munnlə/ mi tuʃʃə pətirə bosto
tulle neyyentə javo:tinnu munnlə/ təse kudkō vonṭə:ə pətirə bosbo, ne:yi kədpənu illi/ vonṭe kobbu kakvə
ge:lu/ kudkō to:vsi kavrle gelə/ to:vsi kakvənu kudkəle
po:tu bo:rlə/ telle vonṭe:le krisike jodunde:nə jale/
t:s:si to ejirrə ardənu tisi neyye:nə gotṭe ye:vn:u rovlə/
krisike ye:vn:u vonṭe:le sommu jodle:nə/ vonṭe tisi neyye:nə
gotṭe illə/ təddə ti kudkə unto/ vonṭə kudkə:ə gotṭe tu
kıttele ardənnu ičcarla/ təddə kudkə to:vsi kakvənu po:tu
bo:rlə/ po:ti bortana ardəncə məjə kramənu munnlə/
təse kudkō vonṭe:ə pətirə bosonu neyyi kədpənu illi/
medə neyyəntə pəvtana vonṭə kudkə:ə gotṭe to:vsi kakvənu
po:ti bortana tu ardə təsə:ʃi kobbu kakvənu po:ti bo:rlə mi
kusali kərtənu mononu neyyəntə ni:alə / kudkə neyyəntə
bıdənu mərun gelə/

In one place there was a camel. There was also a fox. There was a river. On the other side of the river there were many sugarcanes and cucumbers. The fox wanted to eat cucumbers. Therefore he said to the camel, 'let us go to that place, there are many sugarcanes, you may eat them.' He said, 'I shall sit on your back, you may go across the river.' Thus the fox sat on the back of the camel. The river was crossed. The camel went to eat the sugarcanes. The fox went to eat the cucumbers. Eating the cucumbers, the belly of the fox was filled. He wanted that the farmers should beat the camel. Therefore, he cried loudly and stood close to the river. The farmers came and beat the camel thoroughly. The camel came to the river. There was the fox. The camel asked it, 'Why did you cry?' Then the fox said, 'Eating the cucumbers my belly was full. It is my usual habit to cry when the belly is full.' Thus the fox sat on the
back of the camel and the river was to be crossed. When they came in the middle of the river, the camel told the fox, "Just as you cried when your belly was full by eating cucumbers, so also my belly is full by eating sugarcanes, I shall rest a while" and rolled in the river. The fox was drowned in the river and died.

XVI


In a village there was a crow. He had a house. There was also a sparrow bird. She had a house of wax. At that time there came a heavy rain. The house of the crow was washed off. He came to the house of the sparrow and said, 'Give me some place to remain'. Then the sparrow gave him some space near the cradle. In the night the crow ate up a young one of the sparrow. Then the sparrow asked him, 'What are you eating?' To her the crow said, 'My grand-mother has given me some sugar candy, I ate it. Then after some time, the crow ate another young one. Then the sparrow asked. To her the crow said, 'Nothing at all, I had some rice grains, those I ate.' Thus he ate the seven children. In the
morning, getting up, the sparrow found that there were no children in the cradle. The crow was sleeping at ease with his belly full. The sparrow placed an iron bar in the oven and heating it well, came with it and drew lines on the belly of the crow. Then there was a hole made and the young ones came out. The crow flew away.

XVII


In one place there was a goat. It became very hungry. There was a camel which was sleeping. There, when the goat saw above, it observed many leaves. It wanted to eat those leaves’. Then the camel said, ‘go away, I am feeling sleepy’. Then the goat said, you are a tall and a big animal, therefore, I asked you.’ Then the camel became proud and said, ‘I am as tall as that house.’ The goat said, ‘no, you are not so tall, you cannot reach those leaves. Then the camel said, ‘I can reach those leaves, they are not as tall as I am. Let me see. So saying he broke a branch and took it down. Then the goat said, ‘You are very tall’, and ate the leaves.
पांढे वनेवा: शिमुट्टा करून आद्यात: तेवा: शिकारित: ते येने: किम्यांनाचे गॅरा उंटे/ ते समायंति ति बकासून्यांनं मोळं येत: रको: सु उंटो/ तेले ते गवाळी माणा अवी कुळवानं तेंंचे उपपादी तेंंकेवल कमांगनें दि: सले येवुक गोळ:ते येत: गिम: आणि येत: जोते बेली येत: किंमुंसु गेले देत: उंटी/ ते समायंति पांढे उंटेले गॅरे बावनानं ते सर्दी पवळे/ ते गॅरा येंकेची बामोनु उंटो/ तेसे ति राजिती उंटी/ तेल्डो कुंटी देवी ते येवनु काय तेसे तुमी राणोंची काय संगतेनु इच्छाला/ तेल्डो गिमुंसा आणि: ति संगत्तीणानी/ तेल्डो कुंटाळे संतो: शिजल/ ते तम्यु येत: शिमं तितेले राणोंची, मी म्युं पायू: शिं कोळ्या पु: तु हा: तहे, तेन्यु येकेले दादी: नी, तुमी राणोंको नु मुंतल्या/ तेसे कुंटी बिमेले अ: करोनु येन गवांती येत: रको: सु हा: गितेले येक: गिम: आणि देत्यानी ते तु गेवनु जाय: वनु देवळे नु मुंतल्या/ तेल्डो बिमेले अननऱ्ये आसले बेगीन ओळनु नी: मो अनन्ती तयारी वोटना गादे: देयंत बोशनु गादी गेवनु बैसारलया/ जाता: गादे: यंती वोर्सोरु अनन्ती बोशनु बिमो गादे: यंती पोर्तोंनु बोशनु अनन्तिणा मर्गोळना काव: वेले सुरु केला/ गादी सोकी जाती उंटी/ गादी रकास्के गोळ्या पव्वतना येकिं: अननीपु: रामुत्ता जल/ रको: सु बुक्कु लागोनु रागी येवनु गादी बोग्तना येत: केलो रुंजकु उपमदन्या गेवनु बिमेले जोद्या सुरु केला/ पिका तेल्डो गुंतूची नायसले मात्ती अनन्ती कात्त्यानु उंटो/ अनन्तु मुट्टा वोटना गादे: यंती उत्तरो बोग्तना ति रको: सु तेल्डो रुंजकु गेवुनु तेल्डो जोद्या रोवनु उंटो/ बिमेले कोळ्या उलेले अनन्तु पुरा मुट्टा काल्ले: जो: रु केला/ बिमो तेल्डो जो: रु केला/ तेसे दोग्गा लेडयी केलानी/ तरले तर्ले रुंजकु तर्ली कात: ताला पुरा वोळ्यानु सुरु केलानी/ तेसे जो: रि लेडयी जाली/ तोम्बो वोटना बिमो तेल्डो ते रकसले तेचे पाय: तदो: रुनु बिये: शिजोडं: तेल्डो तेचे अंगारी बोशनु जोड्या/ माग्री उत्तरो तेल रकसले येंक पाय: तदो: गुंडुनु दो: रुनु गेवुनु येत: किम्यां अंकोन्या तेले शिम: रुनु दो: रुनु बागा केला/ तेसे तो रको: सु मेलो/ तेदो: रुनु बागायी बिमो तेचे गादी तरों बांडोनु मङिर्ची गादी आंकोयत: गॅरा इलो/ पिका येंनें बोग्तना अवगायस: शिमं संतो: शिजल/ तेल्डो
The Pāṇḍavas, having completed their residence in the forest, and living in cognito, were in the house of a Brahmin. At that time there was a demon called Bakāsura. There, all the men of the village, being unable to ward off the trouble, coming together, were giving him per day from each house food filling a cart, a pair of bulls and a man. At that time the turn came to the Brahmin in whose house the Pāṇḍavas were living. In that house there was only one Brahmin himself. Thus they were weeping there. Then queen Kunti came and asked ‘Why are you weeping, what is the difficulty?’ Then the members of the Brahmin family told her the facts. Then Kunti felt pleased. She said, ‘Why do you weep for this? I have five sons, I shall send one of them. You do not weep.’ Then Kunti called Bhīma and said, ‘There is a demon in this village. They give him a cartful of food. You take it and give it to him.’ Then with the hope of getting food, Bhīma agreed quickly, and when the food was ready, he sat in the cart, and went taking the cart. While going, observing abundant food in the cart, Bhīma sat in the cart looking backwards, and began to eat the food and curry. When the cart came near the demon, the whole food was finished. The demon felt hungry, became angry, and seeing the cart, he pulled up a big tree, and began to beat Bhīma. Bhīma was eating the food as if he knew nothing of it. When the food was over, he came down the cart, and saw that there the demon has taken a big tree and stood beating him. He shouted at Bhīma for coming late and for having eaten the food. Bhīma also shouted at him. Thus both fought with each other. They began to throw big trees and big stones. Thus a big fight followed. When some time elapsed, Bhīma took hold of the leg of that big demon and threw him on the ground. Then sitting on his body he beat him. Then getting up, and pressing down one of his
legs, lifting the other leg, and tearing him, he split him into two parts. Thus the demon died. Tying both these parts as an arch to the cart, and carrying the cart behind him he came to the house. Seeing Bhima coming back, all were delighted. All praised him for saving the men of the village. Thus, Bhima, being happy, went to his house, and told his mother and his brothers. All the people of the village were delighted because the trouble was over.

XIX


At one place, a bird was sitting on a tree. At that time, there was a river flowing below that tree. An ant had fallen into the water and was swept away. The bird took a leaf from the tree and dropped it in the water. Then the ant climbed the leaf and stood there. Thus it came out of the water. At that moment, a man was taking aim in order to shoot that bird. Then the ant bit the man in his leg. The man quickly saw down and shot with fear. The aim went wrong. Thus both the bird and the ant helped each other and lived.

XX

yeka gotte ye:kt manuṣu rańantı ja:vn̩u ye:kt ra:nidukrale tɔ:kla/ to dukoru te peṭṭale te mańšale padča kɔrulę tečče aŋgari podlo/ podonu laḍayi jali/ tɔddo ti unto:lo ye:kt soropu padčes jalo/ tɔse to manuṣu to soropu to dukoru avgi padča jali/te semayantı ye:kt kudkɔ te vaterne yettana yi maĎi bogoŋu maľe sumar:r semayale
In one place, a man went in the forest and shot a wild boar. The boar, at that stroke, fell on the body of the man in order to kill him. When attacked, there followed a fight. At that moment, a serpent, which was there, was also killed. Thus the man, the serpent and the boar, all were killed. At that time a fox was coming along that way, saw these dead bodies and became pleased with the idea that he had found food for himself for a long time. He decided that he would eat one dead body for a month. He made up his mind that he would eat for that day only the gut which was tied to the bow while all other things he would eat the next day, and bit at the gut of the bow. Then the string of the bow got loose and snapping struck the neck of the fox, and the fox died.

XXI


TH 3064-8
In a village, a blind man was coming in the night, placing a jar full of water on the head and holding a torch. Another man was coming facing him. He saw the blind man, thought that that blind man was mad. Thus thinking, he asked him, 'You do not see with the eyes, both day and night are the same to you; even then you are holding a torch; why is it so?' Then the blind man knew that he considered him a very dull person due to his question 'why for?' and so said 'I say, if I do not hold this torch in the night, men coming along the way will hit me. So also animals may hit me. Then this jar of mine, for which money is paid, will break, I shall suffer injury. Therefore, I have taken hold of this torch. Because of this means, the poisonous animals on the road run away at the sight of the light of the fire.' Hearing all this, admitting the wisdom of that blind man, the man went away ashamed.

**XXII**


Formerly, there lived in a city a sovereign king by name Šibi, who possessed the title of being very truthful. Then the two gods Agni and Indra, thought that they should test him and so God Agni became a pigeon and Indra became a hawk. Then both made an agreement and the hawk came running as if pursuing the pigeon to eat it. The pigeon came near the king and said, 'the hawk is coming to eat me, give me protection.' Then the king agreed to it by saying yes. Then the hawk came and said, 'You have kept my food preventing me. Give that to me'. The king said, 'I shall give you flesh in its place, leave him'. Then the hawk did not agree to it and said, 'You should give me that only, because it is my natural food'. Then the king said, 'Even when you are powerful and you are killing a poor bird, I, who am a great king, when it comes to me and says 'protect me', if I do not offer him protection, I shall get disgrace. Therefore, somehow I shall give you good flesh. Eating it go happily'. Then the hawk said, 'What you say is true, I do not want even if you give flesh better than what is naturally my food. If you have so much pride, then give me the flesh of your body which is nourished on eating good food, as much as this pigeon weighs'. Then the king was delighted and saying that let it be so, brought a balance, placed the pigeon
in one pan and then took, cutting his own flesh, in the other pan. Thus however much he put the flesh by cutting, the balance bar did not become level. Then the King, thinking that his truthfulness should somehow be preserved, was ready to give his body and was intent on striking the sword on his own neck, when the God-birds disappeared and Gods stood before him. They held his hand, saying ‘O King, we are pleased with your truthfulness; we came here in these forms to test you; we tested you well; we are pleased with your honesty; you live in happiness’. Thus blessing him, they went to their own region.

XXIII

yeːkti paṭṭananti ye, ki ṇamindari iːstī goḍe posunu geːvnu unto/ tēːstī yeːkti goḍele ṇoruleṇṇu yeːkti čoro rakəːti unto/ tese yeːkti yeːkti goḍele ṇorunu ḋatana eːlle tečči vavrači dārlyani/ taddo te ṇamindarō tu male čoːrule siŋkole tārī tulle sōḍto/ nayitāːrī tulle jālī kartoːnu mūntla/ tēːstī te čoro tulle udde udesi čorule siŋkovanṇu mūntla/ ṇamindarele sēntoːsī jāleː/ tās te rati telle ḍevanː deːvnu rakonu rovlenṇu udesi ujjod voːtana telle aːkornu adlennu moṇonu mūntla/ teːsēčcī kelānː udesi adonu votana boggya male čorule siŋkovanṇu mūntla/ taddo čoro teːnsī untile ēlīriː yeːkti goḍele adovnu śriŋgarovanṇu mūntla/ tese śriṅgarovanṇu votana teːteččē voːru basonu aːsēcchī ḍorunčennu moṇonu goḍele gevunu daːvun gelːo/ ṇamindarō kāti lonkāsī gīdoːve tēːrī telle dorule jāle nayiː/

In a town there was a landlord who maintained twenty horses. A thief was keeping watch on it to steal one horse out of them. Thus, while he was going away, stealing a horse, his servants caught him. Then the landlord said, ‘If you teach me how to steal, I shall let you free. Otherwise I shall put you in prison. Then the thief said, ‘I shall teach you to steals tomorrow morning’. The landlord was pleased. Thus he gave him food that
night and keeping watch, when it was dawn and light, he called him and ordered him to be brought. They did accordingly. In the morning, while he was brought, he said, 'Let us see, teach me to steal!' Then the thief said, 'Bring one of the good horses and decorate it,' While it was decorated, he sat on it and telling him that one should steal like this, took the horse and ran away. Though the landlord sent many people after him, he could not be caught.

XXIV


There was a fox in a forest. One day he felt very hungry. While he was wandering in search of his food, he saw a bower of grapes. He went near it and saw a bunch of grapes. But he did not reach it. Looking up there, being unable to reach it, he jumped to eat it. Thus jumping many times, he could not succeed in eating them. Then being tired, and saying that they were sour and he did not want them, he went away.

XXV

murga telle kanē adōnū de:ti untī/ tāddō tō kudō te
bogūnū tečē yastičenst! du:ri kela/ tāse te kudke avge
yekdi čandānsē ujjōdu bogūnū bobbe gātlanī/ te sēmayantī
tō ni:li rāngākū kudō bobbe gātla/ tāddō ti untālō ye:ki
va:gi:yo rā:ynī kudōnū gontu vovunū telle morovla/
ba:ki kudke sēnto; sēntī amāle du:ri kellyast tō melōnū
mōnti gele/

In a forest, there was a fox. One day, while in search
of food, and wandering, he went in the evening to the
house of a person preparing blue colour. Going inside the
house he fell into vessel for preparing blue colour. Then
in the morning, the owner came there, saw it and
thinking that the fox was dead, he took it away and
threw it. From there the fox got up, observed that his
body was blue, and went to the forest. Going to the
forest he told all the animals, “To-day, the god has made
me thus and has made me the king of this forest’. Then
all the animals thought it to be so. They made him the
king of the forest. All the animals brought and gave him
food. Then the fox saw this and kept away from himself
the members of his own class. Then all the foxes, one
day saw the moon light, and began to howl. At that
moment, the fox of the blue colour also howled. Then
a tiger, which was there, knew that he was a fox, and
killed it. All the other foxes went away, in delight,
saying that he was dead because he had driven them
away.
CHAPTER IV

SENTENCES

1. This is a dog. ye ye:k kutro.
2. These are two dogs ye do:n kutsre.
3. There are three dogs. ti ti:n kutre ha:ti.
4. Here is a cat. itte ye:k manjru ha.
5. Here are two cats. itte do:n manjra ha:ti.
6. Here is a cat and a dog itte ye:k manjru na ye:k kutro na ha:ti.
7. The dog barks at the cat. kutro manjrale bu:nta.
8. The dog barks. kutro bu:nta.
10. This is a house. ye ye:k ge:ri.
11. Those are two houses. ti do:n ge:ra ha:ti.
12. This is my house. ye maje ge:ri.
13. These are my houses. i maji ge:ra.
14. His house. tecci ge:ri.
15. His houses. tecci ge:ra.
17. Your houses. tujj ge:ra.
18. I am in my house. mi maje ge:rantii ha:vu.
19. Go to my house. maje ge:ra ja.
20. My house is small. maje ge:ri dalka.
21. These are five houses. i pae:ge:ra.
22. This is a small cart. i yek dalki ga:di.
23. Those are two big carts. to do:ni to:rla ga:dio.
24. This is my book. yo maje bu:ku.
25. I have two books. male do:ni buka ha:ti.
26. My books are here. maje buka itte ha:ti.
27. I am in my cart. mi maja ga:dyaca bitturu ha:vu.
28. Go to my cart. maja ge:de:ce ti ja.
30. He is my son. to majo pu:tu.
31. I have one son. maje ye:k pu:tu ha.
32. I have three sons. maje tiggii pu:tu ha:ti.
33. My son is in the house. maļe pu: tu maļe gara ha.
34. My sons are in the house. maļe pu: tu maļe gara hə:ti.
35. My son will come. maļe pu: tu ye: idi.
36. My sons will come. maļe pu: tu yetti.
37. His son. tečĉe pu: tu.
38. His sons. tečĉe pu: tu.
39. His sons have come. tečĉe pu: tu ille.
40. Your son is here. tuļjo pu: tu itte ha.
41. Your sons are here. tuļje pu: tu itte hə:ti.
42. Your sons are in the house. tuļje pu: tu garaĉe bitturu hə:ti.
43. She is my mother. ti maļi ba: i.
44. She is my daughter. te maļe le: ŋki.
45. I have one daughter. maļe ye: ki le: ŋki ha.
46. I have two daughters. maļe dogga le: ŋki hə: ti.
47. I have three daughters. maļe tigga le: ŋki hə: ti.
48. My daughter is in the garden. maļe le: ŋki agranti ha.
49. My daughters are here. maļe le: ŋki itte hə:ti.
50. Call your daughter. tuļje le: ŋkile ake: ri.
51. Is that your sister? te tuļje beinši ga.
52. No, she is my daughter. ni, te maļe le: ŋkt.
53. My brothers and sisters are in the house. maļe ba: u na beinši na garantı hə:ti.
54. He has three children. telle tigga dakli hə:ti.
55. His children are young. tečći dakli dakli.
56. Where are your children? tuļi dakli ki hə:ti.
57. My children are in the school. maļi dakli sa: ıenti hə:ti.
58. My son has gone to school. maļo pu: tu sa: ıenti gela.
59. My brother is young. maļo ba: u dakło.
60. My two brothers are young. maļe dogga ba: u dakļe.
61. Here is my son. maļo pu: tu itte ha.
62. Their sons are here. tenče pu: tu itte hə:ti.
63. My hand.
64. My hands.
65. Your foot.
66. Your feet.
68. Our books.
69. His servant.
70. His servants.
71. Their house.
72. We see you.
73. You (sg.) see me.
74. You (sg.) see us.
75. He sees me.
76. She sees me.
77. The child sees him.
78. Her work.
79. Her eyes.
80. The hands of the child.
81. The hands of the child are small.
82. His field.
83. His basket.
84. Her basket.
85. I see you.
86. Their houses.
87. The child sees her.
88. They see you.
89. They see me.
90. I see him.
91. I see her.
92. I see it.
93. I see them.
94. You (pl.) see him.
95. You (pl.) see her.
96. I come here.
97. We come here.
98. You (sg.) come here.
99. You (pl.) come here.
100. He comes here. to itte yetta.
101. She comes here. tē itte yetta.
102. They come to school te šalantī yettyatī.
103. The child comes here. te dākī šalantī itte yetta.
104. The children come to the school. ti dākī šalantī yettyatī.
105. The children come to the garden. ti dākī agrantu yettyatī.
106. I go there. mi ti ĵato.
107. We go there. ami ti ĵato.
108. You (sg.) go there. tu ti ĵa.
110. He goes there. tu ti ĵata.
111. She goes there. tē ti ĵata.
112. They go to the field. te ga:dēntu ĵatatī.
113. I go to the field. mi ga:dēntī ĵato.
114. We stop here. ami itte rovto.
115. The leaves fall from the tree. ti pana ruːŋkarsī podṭyati.
116. The bird sits on the tree. te pa:kru ruːŋkar boslē.
117. He sleeps under the tree. to ruːŋkaːs munda ni:jala.
118. He hits the bird. to te pakralē saːŋkaːṭī.
119. The birds fly. ti pakra raː btyati.
120. The animals are in the field. ti murga ga:dēntī həṭi.
121. The cows are grazing. ti gorva ćer:ryatī.
122. The cow gives milk. te goru duːd deːta.
123. We milk the cows. ami te govvanī duboː vto.
124. We ride horses. ami kudrāːs ankoː vto.
125. They jumped over the fence. te koːtaːs voːr:nē kample.
126. The child falls down. te dākī kāːli podṭa.
127. He stands there. to ti roː vta.
128. He goes to the house. to gərə jata.
129. The child is sitting. te dākī ti bosta.
131. I eat bread. mi bṛe.daː kato.
132. How many children have you? 
133. I have three children. 
134. What is your name? 
135. My name is Iswer Naik. 
136. How old are you? 
137. I am fifty years old. 
138. When do you get up? 
139. I get up at six o'clock. 
140. Where do you live? 
141. I live in the village. 
142. What do you do? 
143. I work in the field. 
144. I work in the village. 
145. I am here. 
146. We are here. 
147. You (sg.) are here. 
148. You (pl.) are here. 
149. He is here. 
150. She is here. 
151. It is here. 
152. They are here. 
153. I am old. 
154. You are tall. 
155. She is tall. 
156. He is tall. 
157. We are tall. 
158. They are tall. 
159. It is tall. 
160. The tree is tall. 
161. The hill is high. 
162. The man is tall. 
163. These men are tall. 
164. That man is fat. 
165. That girl is here. 
166. That man is short. 
167. This man is blind.
168. That woman is blind, te bayaku gurdi.
169. He is lame, to kunta.
170. She is lame, te kunṭe ~ kunṭi.
171. The boy is big, to jilgo moṭṭa.
172. The boy is lazy, to jilgo daḍḍa.
173. The boy is clever, to jilgo uṣariča.
174. The good boy, to effirī jilgo.
175. The good girl, te effirī čedu.
176. The good boys, te yejirī jilge.
177. The good girls, ti yejirī čedva.
178. The small child, te dakle dakle.
179. The small children, ti dakli dakli.
181. The big books, ti tərlə buka.
182. The white horse, to pandra goḍa.
183. The white horses, te pandra gode.
184. The dark cloud, te kali malabu.
185. The dark clouds, ti kali maḥba.
186. The green leaf, te pačče paːni.
187. The green leaves, ti pačči pana.
188. The large house, te tərlə goːri.
189. The large houses, ti tərlə gəra.
190. The beautiful village, te porluče gāːvu.
191. The beautiful villages, ti porluči gāva.
192. This is good story, ye effirī kate.
193. This story is interesting, ye kate effirī ha.

194. I want this book, malɛ ye buː ku avo.
196. Go there, ti ja.
197. Bring some water, tombo paːni aːdī.
198. Call him, təlle akari.
199. Sit down, kaːli boːṣi.
200. Stand up, ube roːvu.
201. Speak slowly, uluː či boːli.
202. Tell me a story, malɛ yeː kate saː ngi.
203. Break it, ye puṭəvu.
204. Take it, ye gi.
205. Hold it, ye an koːli.
206. Keep it down. yë ka:l to:vu.
207. Lift it up. yë vo:ri aŋkalT.
208. Read the book. to bu:ku o:dupt.
209. Write the words. to šabde beravu.
210. Come to school. šalenti ye.
211. Go home. gora ja.
213. Call your brother. tu:ji bavale ake:ri.
214. Sit down on the ground. biye:ri bo:sti.
215. Stand on the bench. benčer ro:vu.
216. Speak a word. yek šabde bodi.
217. The dog is here. to kutro itte ha.
218. The dog is there. to kutro ti ha.
219. The book is below the table. to bu:ku me:jiće ka:li ha.
220. The book is on the table. to bu:ku me:jiće vo:ri ha.
221. The sky is above. malabu vo:ri ha.
222. The earth is below. buŋka ka:li ha.
223. The tree is on this side. to runku yë kares ha.
224. The tree is on that side. to runku te kares ha.
225. The tree is yonder. to runku deittë du:ri ha.
226. I am near the tree. mi te runkače goṭte ha:vu
227. I am far from the tree. mi te runkačeđi du:ri ha:vu.
228. I am close to the tree. mi te runkače goṭte ha:vu.
229. He is away. to du:ri ha.
230. He went away. to gelo.
231. He went up. to vo:ri gelo.
232. He went down. to ka:l illo.
233. He fell down. to ka:l podlo.
234. Air is everywhere. varë avge gotene ha.
235. He is nowhere. to ki:yi na:yi.
236. I looked for it everywhere. mi ye:si avge gotene bogtelo.
237. I found it nowhere. malë yë ki gonsi:ni na:yi.
238. Come in. bittur ye.
239. Go out. bayer ja.
240. Step on the stone.  
241. Go round.  
242. Jump over the fence.  
243. Creep below the cart.  
244. The bird is on the tree.

246. The bird is in the nest.  
247. A big basket.  
248. The basket is big.  
249. Hard wood.  
250. The wood is hard.  
251. A large leaf.  
252. The leaf is large.  
255. A red flower.  
256. The flower is red.  
257. A small room.  
258. The room is small.  
259. The dirty hand.  
260. The hand is dirty.  
261. I came yesterday.  
262. We came yesterday.  
263. I come.  
264. He killed the birds yesterday.

265. He is killing the bird.  
266. I shall come tomorrow.  
267. He will kill the bird tomorrow.  
268. I come every day.  
269. He always kills the bird.  
270. I may come.  
271. He may kill the bird.

272. I should come.  
273. I should kill the bird.  
274. I might come.  
275. He ought to write a book.

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donđaće voru uguv.  
suttałe ja.  
kọtēće vorne ka:mpt.  
gādīće munde parppī.  
tē pakuru ruŋkāće voru ha.

pakuru guṇant ha.  
tē tērle kurve.  
tē kurve tērle.  
gōṭṭaće ruŋku.  
tō ruŋku gōṭṭī ha.  
tērle pānt.

tē pāntī tērle.  
tambe pu:lū.  
yē pu:lū tambe.  
yē dōkłe kō:nē.  
kō:nē dōkłe.  
tō kuskō a:tī.  
tō a:tī kuskō voru:nu ha.  
mi kē:l illo.  
ami kē:l illo.  
mi yeṭto.  
tō te pakrānsī kō:l morovla.

tō te pakrāls morovta.  
mi uddyā ye:i:nī.  
tō te pakrāls uddyā moroidē.  
mi kōddavu yeṭto.  
tō kōddavu te pakrāls morovta.  
mi ille tārū: jale.  
tō te pakrāls morovla tārū: jale.  
mi ye:i:nā.  
mi te pakrāls moroi:nā.  
mi ye:i:nā.  
tō ye:kī buku berō:di.
276. I want to come.

277. He wants some money.

278. I like to come.

279. When are you going?

280. I came before you came.

281. He will do the work before you did.

282. Who will come with me?

283. I shall come.

284. My brother will come.

285. We shall go tomorrow.

286. When did he come?

287. He came yesterday and went away.

288. It is well that he came.

289. Go and come back.

290. I am not going.

291. I shall not go.

292. Why are you not going?

293. Why should I go?

294. I shall go after he comes.

295. I shall go if he comes.

296. You go.

297. What do you say?

298. I told you to come.

299. I said nothing.

300. Why shall I speak?

301. You should say thus.

302. What is this called?

303. Who is he?

304. Where does he come from?

305. Who are these men who have come first?
307. They are merchants. te vyapari.
308. Do not say so. tost monangko.
309. These are not good words. ye yejjir shabd oni.
310. What is that? te ka; y te.
311. That is a house. te yek ga; ri.
312. Whose house is that? te konac ga; ri.
313. It is mine. te majje ga; ri.
314. That house is to be sold. te garir del ella.
315. What will you give for it? tu tella ka; yte dele.
316. You stay here, I shall go. tu itte ro; vu, mi jato.
317. Look at him. tella bo; gi.
318. I cannot do this work. mi yo vavaru kari; na.
319. They may ask me. te male iicarti.
320. They will ask me. te male icarti.
321. I have nothing with me. male teqes sangati ka; y. nayi.
322. I made it myself. ye mi; cchi kelo.
323. You may go, I shall stay. tu jate to; ri mi itte ro; vto.
324. I shall not come alone. mi yekla; chi yei; na.
325. Can you do it? tu ye karsri ga.
326. We cannot do it. ami ye kari; na.
327. Every one went there. prati yeklo ti gele.
328. Everything is lost. prati yek vostu tango; nu gele.
329. All those whom you have called have come. tu konale avge a; karega ti avgi illi.
330. I came last of all. mi avgene; na patli; oni illo.
331. He is the oldest son. to tarlo pu; tu.
332. Invite them all for meals. tensi avge je; vle akari.
333. It is done. ye jale.
334. It may happen. ye vo; ydi.
335. It has happened. ye jale.
336. It is impossible. ye vo:yna.
337. It is night. ye ra:ti
339. Where have you been during night. kəːdəpələs rati tu ki unte.
340. The house I live in is a large one. mi ro:vlyələ gə:nı unte ləntu tərk.
342. Let them all come. tənsi avənə ʃi ye:vələ mənən tu ti ro:vələ kamənəni.
343. You must not remain there. lo:tə mənənəko.
344. Do not tell lies. te ye:k ni ye ye:k.
345. Not that one but this one. təm:si kontərə ju:nə uʃələ soda.
345a. Let some one of you go and fetch him. tuʃə mətə ti ye:k ma:nələ ko:nı poisə deydi.
346. Who will give money to a man like you? ye ye:jərəʃə ti ye:k ma:lə di.
347. This is good, give me that one. kəsəle papa:ə vəvəru ye.
348. What kind of work is this? æsəle ni:se bo}:ələ təməbə və:stu ma:lə ava.
349. Besides this I want something else. æsəle ni:se bodo:li təməbə və:stu ma:lə ava.
350. I want some more. ma:lə təməbə deıtə ava.
351. If you do not want to give it to me. tullə nukku tərə ti ma:lə di.
352. Do not go to bed so soon. be:ɡinə ni:ʃələ ju:nəko.
354. He is writing a book. tə ye:k bu:ku berovtə.
355. I shall take so much as you give. mi tu gətə:le:ʃənə edikə ʃi ʃeə:
358. I have never seen you before. mi tullə ye:cənə addi bə:ɡunə na:yə.
359. I used to meet him. *mi telle kodda bogyto.
360. Have you got no tulle gara na:yi ga.
361. If it rains the harvest will be good. *pavsi illa ta:ri beni ye:jiri o:gydu.
362. Why have you left tujje vavaru arda vovunu
363. It is of no use. *votana tu kitte:ge gele.
364. Come after four *ye kitte suvuu nukko.
366. Do whatever you like. *tulle ka:yi te avega te kar:
367. What is the use of *te mansancen ka:yi te
these men? one is upayoyi ha, yeklo ave titte ha.
368. We came by this road. *ami ye marga illo.
369. We came in a cart. *ami ye:ki gazdinti illo.
370. We came on foot. *ami celunu illo.
372. He went to school. *to sa:lenti gelo.
373. I have gone to my *mi maje josti:ge ti gelo.
374. She has gone to her friend. *te te:ce ba:i:ce gotte gele.
375. I had done this before. *mi ye addi kelau.
376. He had spoken this to *to ye majanu addi muntala.
377. He had gone before *mi yeunjena addi to ti gelo.
378. He was asleep when I came. *I came.
379. He was lying down *mi telle bogule yettana to
and reading. *nijalanto.
380. He was lying on the ground when I saw him. *to kalinijonu ou:dupta.
381. He had done this before *mi tecc gotte pavanejo
I reached *addi to ye kelante.
382. He may be married. to voradi oidi
383. If horses had wings *godens:ge paka asti tari te
they would have *ra:betente.
384. If he has studied he will succeed.
385. If the train is late we shall catch it.
386. I came out of the house.
387. He came through the field.
388. She collected the fallen mangoes.
389. Printed book is easy to read.
390. How far will you come?
391. I shall come as far as your house.
392. I never left my native town till now.
393. Do't go before I come.
394. He may still come.
395. It is late. He will not come now.
396. He will come after a week.
397. How tall you have grown!
398. He seems still young.
399. Some are new, some are old.
400. His brother is not so clever.
401. Learn one lesson every day.
402. How many words you know?
403. This water is not drinkable.
404. This is not eatable.
405. Is such a thing possible?
408. Work in the day and dis:sa vavaru karuṇu rati sleep at night. ni:ji.
409. A month has thirty ye:k mēnēle tis:ti dī:st. days.
410. There is a stone in the a:mbya:če ētturmn yē:k mango. dōnda ha.
411. A bull has two horns. yē:k bēlalē do:ṇu siṅga hē:ti.
412. This is my usual food. yē mi koddavu kate:la kāṇē
to:di masli tə:rli to:di dēkli.
413. Some fish are big, some sōropu vōre:i jata. are small.
414. The snake moves zig- lalki ulu:či jata. zag.
415. The snail moves slow- kutro jō:ru dā:uta. ly.
416. The dog runs fast. ambo dāmpunu to:vu.
417. Keep the fruit covered. pakransi paka hē:ti.
418. Birds have wings. mi vaga:lē bogūṇu biyalo.
419. I was afraid of the ti čēdva va:t ćukovla:ni. tiger.
420. Those girls missed the manjuru dakīyāle jō:la.
421. The cat bit the child. kutrale magri va:t gom:slī.
422. Then the dog got the my:še boini ye:ki paddyo way. muntla.
423. My sister recited the te baya:ku pāṇi kādlati. poem.
425. He learns Marathi. to me:rati siŋ:tā.
426. I shall give you the tu ye:ttna tu bu:ku mi book when you come. tulle de:mē.
427. Do not ask for the ma:le od:upunu o:is::rū book which I have bu:ku iččaruŋko.
428. Come as soon as you not read. have tu vavaru muṭṭa votana finished the ye. work.
429. Come after finishing tu vavaru muṭṭa jāl:sē the work. miŋge ye.
430. The bird flew over my house. te pa:kərəu gəračə vəro: ra:blə.
431. That very lion slept under that very tree. te simma tɛči ruŋkačə mundə nija:lə.
432. Rama walks very fast. rama jo:ru cəltə.
433. The bird on the tree is singing. ruŋkačə vəro: unto: pa:kərəu pəddya sənətə.
434. The bird is on the tree. te pa:kərəu ruŋkačə vəro: ha.
435. Who works hard gets the fruit. ko:nəu jo:ru vəvare kərta ga təlle to ambo gövsta.
436. What did he see to-day? to a:jı kəryətə boglə.
437. What are you reading? tu kəryətə o:dutə.
438. Do you read? tu o:dutə ga.
439. Which boy fell from the tree yesterday? kəli te ruŋ kasu keiili jilə po:də.
442. I consider Hari as my brother. həri majja ba:unu mi grahiso:ltə:nə
444. Hari decided to go there. həri ti jə:vələnu grahiso:-vəŋə.
445. He is clever in singing. to pəddyo səntalənti ușari.
446. I study in the night. mi rəti siŋətə.
447. He learns at home. to tɛči garači siŋətə.
448. I decided to go. mi jə:vələ grahiso:vəŋə.
449. He never sleeps by day. to di:sə kəddau nijət nəjə.
450. The elephant is the biggest animal. əstı avə grəmgəncənu tarla.
451. He sits at home since yesterday. to kəličənət miŋə gəra bosla.
452. You should not read too daitte o:dupunjko.
453. Put the cap on the head. ti toppi takleri to:yu.
454. Ten mangoes for a rupee. yek ru:paye da ambe.
456. The dog bit Rama. to kutro ra: melo: cavlo.
458. He died of fever. to a:ngi tapani melo.
459. He works with delight. to santosenti vavaru kerta.
460. Come after one hour. ye:ki gantecana mingye ye.
461. He went away with his clothes. to te:che javli ge:un gelo.
462. I cut the mango with the knife. mi te su:riyenta to ambo kaplo.
463. He will remain in Poona for a month. to ye:k meinpa:na rovta.
464. He calls me. to ma:le a:kerta.
465. He went out while it was raining. pa:vs yettana to bayeri gelo.
466. Ram is my brother. ra:mo majjo ba:u.
467. Hari reads the letter. hari te ka:gedi o:dupata.
468. The teeth of a black dog. te:ka:le kutreche damni.
469. The mirror fell from my hand. ti kannesti ma:le a:tilsu podli.
470. He came out of my room. to ma:le ko:nesu bayeri illa.
471. His house is larger than my house. te:che gari: ma:le gera:cheni tere:.
472. He brings a hat. to ye:ki toppi getlati
473. He brings his boy. to jilgo a:hta.
475. Ram got work. ra:mele vavaru gonsola.
476. Ram called his friend. ra:mo te:che jostile a:kerta.
478. Ram goes to the village. ra:mo te gavanti ḫata.
479. He waters the tree.  to te ruṅkale pāṇi votta.
481. He sees Rama.  to ra:meḷe bogta.
482. He catches the horse. to te go:ḍeḷe də:ṛta.
CHAPTER V

VOCABULARY

dou V.
dinni N.
diki Adj.
iddi N.
ildi Adj.
ī : sī N.
akārī V.
akka N.
akkuḍu Adj.
agārī N.
agīći peṭtī F.
āṅkālī V.
āṅkou V.
āngī E.
āṅṭa boṭṭī M.
ācči kārī V.
āfla M.
ājī F.
ājumirī N.
anjuḍu M.
atī F.
atou V.
atā F.
atlu F.
āḍīge kārī V.
āḍīge kārṭɛlo M.
āḍuḍu F.N.
āḍuve N.
āḍve Adj.
āṇikettī M.N.
āṇi
āṇa M.
āṭuṭe gaṇṭī N.
to press.
boiled rice.
more.
turmeric.
yellow.
elephant.
to call.
elder sister.
short.
garden.
match box.
to raise, to lift.
to ride, to drive.
frock, shirt.
thumb.
to print.
grand father.
grand mother.
rainbow.
fig.
cow shed.
to remember, to think.
memory.
jack fruit pit.
to cook.
cook.
bone.
rafter.
horizontal.
dam.
and.
elder brother.
elbow.
addi Adv.
antari V.
anta Adv.
andaʃi N.
apadi V.
apki rti F.
appalɔɔ M.
am Pro.
ambo M.
ayki V.
aytva:riri M.
aysi N.
araramec N.
arde Nu.
arveca darti N.
avge Adj.
alocena F.
almara N.
avli V.
avc Indi.
avkou V.
alat kɔ:ri V.
akari
akɔ F.
akgu Fu F.
akɔari M.
aij Adv.
aij Nu.
aiji V.
aijuku M. F.
aini F.
aindi N.
aiti M.
aiงne des:i V.
aiɗe N.
before.
to spread.
now.
idea, thought, guess.
to touch.
blame, infamy.
papad.
we
sour.
to plough.
to low.
mango.
to hear.
Sunday.
ic.
palace.
half.
creek, bay.
all.
consideration.
niche.
to tighten, to tie.
to need, want.
to shake.
to measure.
form.
fire, flame.
hoof.
black-smith.
today.
eight.
to bring, to earn.
bone.
nail (of iron).
testicles.
hand.
to order.
a kind of serpent.
a:nti F. N. intestine.
aisîmî N. opium.
a:sîrvadî N. blessing.
a:sîrvadî de:st. to bless.
a:še ko:ri V. to hope.
â:sî V. to smile, laugh.
a:sa Adj. greedy.
aspa:ti N. hospital.
alikayî N. hail.
klikî F. pincers.
ič:îrî V. to ask.
ittîge N. brick.
ittênî F. ladder.
itte Adv. here.
injini N. engine.
injît V. to bloom.
irjânî N. curds.
irde N. heart, chest.
irde:ce gu:du N. rib.
ivače ka:lî N. winter.
iskârî V. to furrow, to scrape.
isti peâtî F. the iron.
i:kî N. poison.
i:kî V. to sell.
i:jî V. to go off, to be extinguished.
i:ndî M. a kind of palm tree.
i:st Nu. twenty.
isarî V. to forget.
is:ce:tî N. easy chair.
ugau V. to climb.
uggâdî V. to open.
ujj:du Adj. bright
ujj:du M. light.
uj:ve Adj. right (hand).
u:du N. iguana.
u:du N. hiccough.
udî F. to stick.
un:cu V. to climb down.
uta:ri V.
uttarit de:sti V. to answer.
udari V. to vomit.
udarì Adj. generous.
udesi N. morning.
uddhe Adv. tomorrow.
unchu Adv. long.
undali V. to swing.
undi:ri M.N. mouse.
upode:shi de:si V. to preach, to advise.
upayogì ka:ri V. to use.
upæjì F. birth.
upasì ka:ri V. to fast.
ubau V. to sweat.
ubavura N. sweat.
ube Adj. vertical.
ubero:vù V. to stand.
umba:li V. to root out.
umbura M. threshold.
uyyele N. swing.
uru:tì N. circle.
urou V. to save.
urlõpì V. to roll.
ulučì Adv. slowly.
uša:ri Adj. clever, brave.
ušnu Adj. warm.
uslou V. to be rash.
usìi V. to rise.
usnu Adj. hot.
upùi V. to sow.
eklof Adj. alone.
ejhìrì Adv. loudly.
e:kì Nu. one.
e:kiku:i one by one.
e:ni F. braid of hair.
e:plìi N. apple.
ogga:tti together.
oggarne ga:li V. to pulverise.
orpo:di V. to attack.
olantí F.
o:i
kattamalkari N.
kaḍapí V.
kaḍsou V.
kaṇaktí F.
kaḍpi N.
kaḍpalt ~ kaḍpaltí N.
kaṛgali N.
kaṛgale N.
kaṛgou V.
kaṛćī kaṛ:ri V.
kaṛjuro M.
kaovi M.
kase Adv.
ka:nti V.
ka:ri V.
ka:lti Adv.
kilgi F.
kilgi Adj.
kiśṭi Adj.
kałeći mundu N.
kajaki N.
kaḷa:lti N.
kaḷu M.
kati F.
kaṭṭoni M.
kaḍlela Adj.
kaṇe N.
kaṇḍalti N.
kaṇḍou V.
kaṭa:lti N.
kaṭe N.
katteri F.
katte N.
kandi F.
kaṇṭadakà N.
kaṇṭadì F.

wall.
yes.
a kind of serpent.
to cross.
to delay.
bamboo.
cup.
forehead.
muscle, ball.
bangle.
to dissolve, to melt.
to spend.
date palm.
poet, author.
how.
to dig.
to do.
yesterday.
pit.
deep.
difficult.
armpit.
coconut skin.
collyrium.
cashew nut.
stick.
building.
open (door etc.)
food.
net.
to itch, to scratch.
rock.
story.
scissors.
donkey.
branch.
spectacles.
mirror.
kansalī N. cheek.
kapasu N. cotton.
kapali N. forehead.
kappe N. frog.
kapī F. tile.
kamantī N. arch.
kampī V. to jump.
kamboli F. blanket.
Kayibalī F. saw.
karaḍi N. bear.
kare N. shore, edge.
kargalī N. marble (ball).
karpeti N. carpet.
kali Adj. empty.
kali:di N. liver.
kalukku M. darkness.
kale N. courtyard.
kale Adj. black.
kalkandī N. sugar candy.
kavaṭi N. cup-board.
kavi:li F. pan.
kavlo M. crow.
ka V. to eat, to drink.
ka:čo M. loin-cloth.
ka:nti M. ear.
ka:nṭi V. to thrash the corn.
ka:nčunu M. file.
ka:nti M. shoulder.
ka:ndi F. branch.
ka:pi V. to reap, to cut.
ka:po M. phlegm.
ka:ri N. coffee.
ka:mpi V. to jump.
ka:yammu Adj. permanent.
ka:yte what.
ka:rate N. bitter gourd.
ka:ṛi N. car.
ka:le Adv. low, down.
ka:laṃgi F.  sock.
kā:salī N.  cheek.
kikli kə:rt V.  to titilate.
kidō M.  worm.
kirme N.  mucus, phlegm.
kise N.  pocket.
ki  where.
ki:rt M.  parrot.
kuṭumba M.  family.
kuṭou V.  to gather.
kuṭo M.  he-goat.
kunḍečo M.  lame.
kurō M.  squirrel.
kudko M.  dog.
kuppi F.  fox.
kubalit N.  glass, bottle.
kumbarit M.  top of the roof.
kuri N.  potter.
kuruve N.  sheep.
kurodi F.  basket.
kurdo Adj.  coconut kernel.
kurli F.  blind.
kursi N.  crab.
kullō Adj.  chair.
kusakiti Adj.  dwarf.
kusali  rotten.
kusou V.  rest.
kuske Adj.  to cause to rot.
kurolu N.  dirty, bad.
kuri M.  hornet.
kulı N.  labourer.
kusti Adj.  mad.
ku:st V.  to rot.
kele N.  plantain.
kelmbo M.  plantain tree.
ke:kt N.  cake.
ke:lt V.  to play.
ke:sorı M.  mane.
<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>keṇḍli N</td>
<td>candle</td>
</tr>
<tr>
<td>kelsi M</td>
<td>barber</td>
</tr>
<tr>
<td>kē;si M</td>
<td>hair</td>
</tr>
<tr>
<td>koʃpou V</td>
<td>to boil</td>
</tr>
<tr>
<td>koɖu Adj</td>
<td>bitter</td>
</tr>
<tr>
<td>koɖe N</td>
<td>umbrella</td>
</tr>
<tr>
<td>koɖke ~ koɖkē N</td>
<td>shed, hut.</td>
</tr>
<tr>
<td>koʃtumbo M</td>
<td>coriander.</td>
</tr>
<tr>
<td>kobbu M</td>
<td>sugarcane</td>
</tr>
<tr>
<td>kobbuçe aːle N</td>
<td>sugarcane crusher.</td>
</tr>
<tr>
<td>komdo M</td>
<td>cock</td>
</tr>
<tr>
<td>kombaʃi V</td>
<td>to prick, to stab.</td>
</tr>
<tr>
<td>kombançeːli M</td>
<td>a kind of worm.</td>
</tr>
<tr>
<td>koyto M</td>
<td>sickle</td>
</tr>
<tr>
<td>korė N</td>
<td>shovel</td>
</tr>
<tr>
<td>kolindiri N</td>
<td>rat.</td>
</tr>
<tr>
<td>kovāːtʃi N</td>
<td>egg</td>
</tr>
<tr>
<td>kovndi N</td>
<td>hen</td>
</tr>
<tr>
<td>koːgi F</td>
<td>mango pit</td>
</tr>
<tr>
<td>koːɡile N</td>
<td>cuckoo</td>
</tr>
<tr>
<td>koːŋki V</td>
<td>to cough</td>
</tr>
<tr>
<td>koːʃi F</td>
<td>coat</td>
</tr>
<tr>
<td>koːnu Pro</td>
<td>who</td>
</tr>
<tr>
<td>koːnči V</td>
<td>to pluck</td>
</tr>
<tr>
<td>koːlera N</td>
<td>cholera</td>
</tr>
<tr>
<td>koːʃiɡdde N</td>
<td>cabbage.</td>
</tr>
<tr>
<td>koɖke N</td>
<td>hut</td>
</tr>
<tr>
<td>koɖpænjo M</td>
<td>pitcher.</td>
</tr>
<tr>
<td>konė N</td>
<td>room</td>
</tr>
<tr>
<td>koddæ Adv</td>
<td>when</td>
</tr>
<tr>
<td>κolar</td>
<td>collar</td>
</tr>
<tr>
<td>kɔːvala M</td>
<td>pumpkin guard.</td>
</tr>
<tr>
<td>koːŋku F</td>
<td>cough</td>
</tr>
<tr>
<td>koː te N</td>
<td>castle</td>
</tr>
<tr>
<td>kramo M</td>
<td>habit</td>
</tr>
<tr>
<td>kraːyi F</td>
<td>price</td>
</tr>
<tr>
<td>krjʃika M</td>
<td>farmer</td>
</tr>
<tr>
<td>klaːrki M</td>
<td>clerk</td>
</tr>
</tbody>
</table>
kṣome de:si V. to forgive, to pardon.
kṣayi M.
gṛṭi Adj.
gṛdiyara N.
gṛnte N.
gṛtlele Adj.
gṛna Adj.
gṛtuṭa M.
gṛgasi N.
gṛnto M.
gṛlo M.
gṛni Adj
gṛindi M.
gi:ri N.
gadro M.
gadro M.
ganiṭa M.
gandiṣṭe mulo M.
gadro M.
garudolo M.
gavanṭ M.
gā:u N.
ga:ji F.
ga:ṭi V.
ga:di F.
ga:nile N.
ga:ri N.
ga:li V.
gidou V.
gilītu:mbu N.
gi V.
gi:di M.
gi:mu M.
gi:li V.
guṭṭu N.
guntē ka:ri V.
gundosi V.
gubbi F.
tuberculosis.
strong, hard.
clock.
bell.
closed (door, etc.)
solid.
nest.
saw.
nest.
throat.

sandle wood tree.

house.

jar, pitcher.

beard, chin.

oilmman.

buttock.

field.

eagle.

wheat.

village.

thunder.

to grind

cart.

tumour.

kite, hawk.

to put.

to send after.

window.

to take.

vulture.

summer.

to swallow.

secret.

to remember.

to kick.

button, sparrow.
gurvarɪ Adj.
gurvar roːu V.
gurati N.
gu M.
guːme N.
guːdu M.
gere oːdi V.
gelpaṭi F.
geːti N.
gotṭe ~ gotṭe
gotṭe ~ gotṭe
godani N.
godho M.
gonče N.
gōnsi V.
goːu M.
goːdu Adj.
goːnu F.
goːdi N.
goːru N.
goːla M.
goːli N.
goːli kayi N.
goːvati N.
goːdu N.
goːti N.
granta N.
grante N.
gramit M.
grahisou V.
glaːsi N.
čakrə M.
čekrəvərti M.
čaḍḍi F.
čeraki N.
čavkaṭi N.
čavkkə Adj.
čavkkə M.
čə:nəḍ M.
ča:ti
čanne ~ čandane N.
čamčo M.
čalpī F.
čalou V.
ča:u V.
ča:ti V.
ča:nəṭəle N.
ča:nəṭəle yo M.
ča:yi M.
ča:ri F.
ča:ri Nu.
ča:re Adj.
ča:li V.
čikkəli F.
čikku N.
čita:li N.
čitra N.
čimči F.
čimničə gu:du M.
čimnən tə:li N.
čimmən N.
či:nəč F.
či:nəčaṭi F.
či:pu N.
či:pe N.
čimpi ~ či:pi V.
či:ri V.
či:lo M.
čukkoṭu Adj.
čulto M.
čulti F.
ču:du F.
ču:lu F.
četni F.
čeḍu N.
čeppu N.
ball.
whip.
moon-light.
spoon.
sieve.
to move, to shake.
to chew, to bite.
to lick.
baldness.
bald.	ea.
gram.
four.
oblique.
to churn.
mud.
a kind of fruit.
deer.
picture.
tongs.
lamp (of oil).
kerosene oil.
eye-brow.
tamarind.
frying pan.
bolt, latch.
plantain flower.
to suck.
to saw, to split.
bag.
good, strong.
paternal uncle.
paternal aunt.
torch.
oven.
condiment.
girl.
green coconut.
čerbuți M. copper smith.
cē:mbu N. copper.
cē:rl V. to graze.
cē:li V. to walk.
čotře N. lame person.
čonšli F. penis.
čološi V. to rub.
čo:ri V. to steal.
čolši V. to rub.
čorto M. thief.
jē:di Adj. heavy.
jabku. whip.
jamkana N. carpet, rug.
jagko:rl V. to wake up.
jagero:u V. to remain awake.
jago M. place.
jamindari M. landlord.
jayliko:ri V. to imprison.
jalli F. pebble.
javoi M. son-in-law.
javli F. cloth.
ja V. to go.
jagrute Adj. careful.
ja:gi N. thigh, hip
to swell.
ja:dši V. caste.
ja:ti F. magic.
ja:du F. plant.
ja:li F. to carve.
jirou V. window.
ji:domru N. boy.
jilgo M. hood of a cobra.
ji:de N. tongue.
ji:bi F. cumin seed.
ji:re N. life.
ji:vanši N. alive.
ji:vanši Adj. tuft of hair.
jutšu F. old.

june ~ june Adj.
yoke.
to eat.
old.
meals.
astrologer.
pair.
to thrash, to beat.
brave.
fast.
friend.
saliva.
jawar.
roof.
head.
branch, twig.
ear, ornament.
tailor.
taxi.
tap.
to shoot.
cap.
to shoot.
beak.
tomato.
to belch.
tin.
mat.
left (hand).
to shut.
ladle.
pig.
guard.
louse.
tent.
hill.
elbow, knee.
younger sister.
younger brother.
tökala Adj.
tarki ka:rî V.
terno Adj.
torli ba:i F.
torle Adj.
torle ke:rî V.
tela:ti M.
telvarî N.
tiččî
titîi Adj.
tindi Adj.
tiggi Adj.
takali N.
tatîte ~ tatîte N.
tadpe N.
tandalu M.
tapou V.
tamba Adj.
tamma M.
tayarî
talati M.
talimbû N.
ta:ki N.
tâ:qki V.
ta:di F.
ta:no F.
ta:mare N.
ta:le N.
ta:lo M.
tiggatigga.
tîngovu V.
tîrğane N.
tilače te:li N.
ti Adv.
ti:nî Nu
ti:li N.
ta Pro.
temporary.
to guess.
young.
maternal aunt, elderly
woman.
big, great.
to swell, to stretch.
palm of the hand.
sword.
like.
flat.
cool, cold.
low.
spindle.
lid, pan.
winnowing basket.
rice.
to heat, fry.
red.
younger brother.
ready.
palm of the hand.
pillow.
butter milk.
to throw.
palm tree.
thirst.
lotus.
lake.
cymbal.
three by three.
to steer.
screw.
til oil.
there.
three.
sesamum.
thou, you.
tuṅkari V. to spit.
tuṅdu kā: ri V. to break.
tumi Pro. you.
tumbi N. black bee.
tulōsi F. basil.
tu:kí V. to hang.
tu:pu N. ghee.
te Pro. M. they.
te Pro. M. F. that.
tenle N. a kind of fruit.
tedārnu. because of.
te:li N. oil.
to Pro. F. they.
torā:ço Adj. rich.
tovse N. cucumber.
to:(vu) V. to keep, to put sweeper.
to:ti M. towel.
to:rtu N. he.
to Pro. few, some, little.
tambo Adj. big.
tarlo Adj. hare.
taso M. face.
to:ndi N. to yawn.
to:ndi pašari V. balance.
tra:si N. many much.
daytte Adj. bold.
deyri~deyri Adj. small, young.
dekle Adj. black pepper.
deklemiri N. sea.
deriyog M. tailor.
derjī M. signature.
deskatt N. to hold, to catch.
der:ri V. because of, due to.
dernu. ten.
da Nu. to show.
dakou. V. child.
dakle N. bar.
daṅe N.
<p>| dağa M.      | molar tooth. |
| danço M.    | crutch.      |
| danu M.     | bow.         |
| dali F      | mat.         |
| dāvu ~ dā:vu V. | to run.     |
| da:kētri M. | doctor.      |
| da:di V.    | to send.     |
| da:de N.    | tusk.        |
| da:nti M.   | tooth.       |
| da:ri N.    | door.        |
| da:li N.    | dal.         |
| da:ličini   | cinamon.     |
| dā:vu V.    | to run.      |
| dā:vu M.    | fog.         |
| divo M.     | lamp.        |
| di:ri M.    | husband's younger brother. |
| di:si M.    | day.         |
| duŋko:tu M. | tobacco.     |
| dunṭi F.    | smoke.       |
| dudačo M.   | milkman.     |
| dubou V.    | to milk.     |
| dušṭa Adj.  | wicked.      |
| du:du N.    | breast, milk.|
| du:pe N.    | grave.       |
| du:mikē:tu M. | comet.  |
| du:ro de:si V. | to complain. |
| du:ri ~ du:ru. | far. |
| du:lu M.    | dust.        |
| deyri Adj.  | bold.        |
| de:vi N.    | goddess.     |
| de:vu M.    | god.         |
| de:vdari M  | pine tree.   |
| de:vlu N.   | temple.      |
| de:si V.    | to give.     |
| de:nti N.   | stalk.       |
| doggdogga   | two by two.  |
| doğou V.    | to hide.     |
| donço M.    | stone.       |</p>
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>doraggı</td>
<td>Adj. crooked, rough.</td>
</tr>
<tr>
<td>do: (v)</td>
<td>V. to wash.</td>
</tr>
<tr>
<td>dō:u</td>
<td>M. mist, dew.</td>
</tr>
<tr>
<td>do:nu</td>
<td>Nu. two.</td>
</tr>
<tr>
<td>do:ru</td>
<td>M. rope.</td>
</tr>
<tr>
<td>dōndō</td>
<td>M. stone.</td>
</tr>
<tr>
<td>do:lo</td>
<td>M. eye.</td>
</tr>
<tr>
<td>dra:ksha</td>
<td>N. grape.</td>
</tr>
<tr>
<td>dvi:pa</td>
<td>M. island.</td>
</tr>
<tr>
<td>dve:shi</td>
<td>kə:ri V. to hate</td>
</tr>
<tr>
<td>nərsıt</td>
<td>N. nurse.</td>
</tr>
<tr>
<td>ni mbıt</td>
<td>V. to believe</td>
</tr>
<tr>
<td>nakače</td>
<td>dolo M. nostril.</td>
</tr>
<tr>
<td>nakudu</td>
<td>N. fuel, wood</td>
</tr>
<tr>
<td>nagdo</td>
<td>Adj. naked.</td>
</tr>
<tr>
<td>naŋgoru</td>
<td>M. plough.</td>
</tr>
<tr>
<td>mačige</td>
<td>kə:ri V. to blush.</td>
</tr>
<tr>
<td>nattər</td>
<td>ro:u V. to remain silent.</td>
</tr>
<tr>
<td>nayse</td>
<td>kə:ri V. to destroy.</td>
</tr>
<tr>
<td>narki</td>
<td>V. to groan.</td>
</tr>
<tr>
<td>narolu</td>
<td>M. coconut.</td>
</tr>
<tr>
<td>narlače</td>
<td>te:li N. coconut oil.</td>
</tr>
<tr>
<td>nalige</td>
<td>N. tube.</td>
</tr>
<tr>
<td>navi:li</td>
<td>N. pacock.</td>
</tr>
<tr>
<td>naski</td>
<td>F. nail, claw.</td>
</tr>
<tr>
<td>na</td>
<td>V. to bathe.</td>
</tr>
<tr>
<td>ná:i~ná:y</td>
<td>not.</td>
</tr>
<tr>
<td>na:kí</td>
<td>N. not.</td>
</tr>
<tr>
<td>na:či</td>
<td>V. nose.</td>
</tr>
<tr>
<td>na:čige</td>
<td>N. to dance.</td>
</tr>
<tr>
<td>na:mi</td>
<td>M. shame</td>
</tr>
<tr>
<td>na:yse</td>
<td>. a mark on the forehead.</td>
</tr>
<tr>
<td>na:vu</td>
<td>N. without.</td>
</tr>
<tr>
<td>ni ti kiri</td>
<td>N. name.</td>
</tr>
<tr>
<td>nidi</td>
<td>N. star.</td>
</tr>
<tr>
<td>nidi</td>
<td>M. gum of the tooth.</td>
</tr>
<tr>
<td>nibarıt</td>
<td>N. treasure.</td>
</tr>
<tr>
<td></td>
<td>sunshine.</td>
</tr>
</tbody>
</table>
nimbu N.
niščeyē kā:rī V.
nisa:rī V.
ni:rikoŧle N.
ni:ruḷi N.
ni:li Adj.
nunnu N.
ne:yī F.
ne:yī pārtonče.
ne:yō ~ nayō Adj.
ne:sō V.
noe ~ nove Adj.
novri N.
novro M.
novvu Nu
no:tti V.
no:to.
no:to to:vū V.
nore N.
pēṭi F.
pēḍlē N.
pēḍdyē sa: ḫī V.
pērati V.
pērīkša kā:rī V.
pēriyō M.
pēsērii V.
pili F.
pakuru ~ pakoru N.
pakē N.
pakkā Adv.
pakli F.
pacče Adj.
pattane N.
pattonei.
pattonei ja V.
pāḍi N.
pāḍo M.
pāṇi N.

lemon.
to decide.
to slip.
chicken pox.
onion.
blue.
lip.
river.
flood.
smooth.
to wear.
new.
bride.
bridegroom.
nine.
to pick up.
aim.
to take aim.
foam.
girdle.
cradle.
to sing.
to turn.
to test, to examine.
stream.
to spread.
plank.
bird.
roof.
quickly.
petal.
green, raw.
town, city.
behind.
to follow.
female calf.
calf.
water.
pandro Adj.
pañnoru M.
panneri N.
papač Adj.
pāyāči tičli F.
pāyāčki:li M.
pāyāčē mundarō M.
pāyāčē bo:ti M.
pāyāčē mundu N.
payilvanī M.
payjamu F.
parode N.
parṇkti V.
parpti V.
palahati N.
palla N.
palli N.
palle N.
pavderi N.
pakti N.
pakjodi V.
pati F.
panti N.
pate N.
padi V.
pamči Nu.
papi̱pa:pu Adj.
pamaji N.
pāyti:pāyi M.
paya M.
paykane N.
parrivala N.
pali N.
palaki N.
pavi V.
pavi:pasvus M.
pikasi N.
pikē~pi:kē Adj.

white.
plough share.
rose.
poor.
sole.
ankle.
heel.
toe.
foot.
wrestler.
pajama.
screen.
to scratch.
to creep, to flow.
breast.
lake.
house lizard.
cradle.
powder.
wing.
to flutter.
back.
leaf.
butterfly.
fart.
five.
poor.
moss.
leg.
foundation.
privy.
pigeon.
root.
palanquin.
to reach.
rain.
pick axe.
ripe.
pingani F. small bowl.
pittale N. brass.
pitti N. bile.
pinji V. to tear.
pinni N. pin.
pimpalu F. pihal tree.
pilmpati V. to wring.
piti N. flour.
pinsi N. feather.
pugou V. to swell.
pukkoitu Adj. useless, lazy.
puja kari V. to worship.
putou V. to break.
pude ja V. to lead.
pusa N. a kind of reptile.
pulaci mai F. garland.
pulono F. sand.
pulli M. N. grand chind.
puslari M. fisherman.
pu M. pus.
pukki V. to blow.
putu M. son, nephew.
puri V. to bury.
pura. all, full.
puri N. flower.
pusi V. to wipe.
petou V. to burn, to light.
petti F. box.
pedi-pedi F. verandah.
penji F. oil cake.
perulu M. guava.
pewu V. to float, to swim.
pejka:ti N. waist.
penti N. pant.
pente N. bazar.
poggeiti V. to scatter.
potti Adj. deaf.
oponi F. comb.
pōnosu M.  jackfruit.
podri F.  vagina.
poroti V.  to fall.
porūl Adj.  fine, pretty.
polige kā:tī V.  to weave.
podi V.  to fall.
pornēt V.  to pinch.
popol N.  areca nut.
potit potati V.  to turn.
poli N.  scorpion.
postimē N.  postman.
pod M.  bread.
pū:u.  parched rice.
po:ti poti N.  belly.
podī M.  blister.
polit.  fruit.
prēkruti F.  nature.
prayānt kā:tī V.  to depart.
prayētnē kā:tī V.  to try.
prayōjane N.  purpose.
prartanē kā:tī V.  to pray.
pravast kā:tī V.  to travel.
priti kā:tī V.  to love.
prinēt M.  printer.
plē:gi N.  plague.
fe:nī N.  fan.
bailt N.  field.
bajji F.  a preparation.
bēta:te N.  potato.
bētanē N.  pea.
bēniyanē N.  underwear.
bēndēi.  harbour.
bandē Adj.  shut.
bēyā:n kā:t Adj.  terrible.
bērni F.  jar.
baliṣṭa Adj.  powerful, strong.
bēssi N.  bus.
biddi Adj.  blunt.
VOCABULARY

bagle Adj. tired.
baggou V. to bend.
baŋgar N. gold.
bačav kəri V. to heal.
bačëi N. sister's daughter.
baččo M. sister's son.
baŋdel N. cave.
badalpou V. to cause to change,
bandou V. to build.
bappaŋkayi M. papaw.
baba M. father.
baysari V. to come out.
baya:ku N. woman.
bāvu ~ bā:vi F. well.
bavo M. material uncle's son.
básaŋtəri kər N. to translate.
bai F. mother.
baŋ M. brother.
ba:ki. remaining.
ba:ki F. broad.
baga V. to fire.
bangoli F. parting of the hari.
bajį V. to roast, to bake.
bajį F. vegetable.
bajį F. to fade.
bati V. paddy, rice.
badkoli N. duck.
baŋ F. hay.
bandi V. to tie, to build.
bandi M. rope.
ba:muŋu M. Brahmin.
bayri Adv. outside.
bayli N. wife.
barli N. barley.
ba:li F. razor, sword.
ba:ldi F. bucket.
ba:veli N. bat.
ba:ve N. cream.
bigẹc ə:tɨ M.
biʃou V.
biçi oːdi V.
bittali N.
bitturu.
bidari N.
bintro Adj.
biyere F.
biyonqe M.
birudu.
billi M.
biskutu N.
bi F.
bi F.N.
bi V.
bi:kunu M.
bi:go M.
bi:nə N.
bi:li N.
bucku M.
buːjka ～ buːjka F.
bujo M.
budari N.
budvart M.
buːkampa N.
buːku M.N.
buːŋk V.
buːŋka F.
busti M.
buːdi V.
beini beːyi N.
bendkayi N.
benni F.
benci F.
berou V.
berke ～ berke.
berke kærɪ V.
bestvari M.

key.
to soak.
to smoke.
fence.
in, inside.
hut.
timid.
floor.
fear.
title.
bow.
biscuit.
nut.
seed.
to fear.
bug.
lock.
roots of banyan tree.
hole.
hunger.
land.
shoulder.
rented house.
Wednesday.
earth-quake.
book.
to bark.
land, earth.
boot.
to sink.
sister.
a vegetable.
sowing.
cot, bench.
to write.
mixture.
to mix.
Thursday.
VOCABULARY

be: gini.
be: gkre N.
be: di F.
be: yn† N.
be: yl† M.
bellantoṭṭī.
be: ṭt† N.
boṣūdo M.
boṭṭu N.
bodkt V.
bodali.
bobbe N.
bomplō M.
bombi F.
bō: u V.
bo: gt V.
bo: ti† N.
bo: ri† V.
bo: li† V.
bo: li N.
bo: si (~bo: s†) N.
bo: ti† M.
bo: lt† N.
brasi N.
ble: d† N.
mottī.
meṭṭīčēt† N.
madōpī V.
māde N.
medi.
maddale N.
māndabuddu Adj.
moyastr† N.
mi: si F.
maggo M.
majgo M.
magto M.
maje N.

quickly.
black-buck.

gun.
sister.
bull.
belt, girdle.
cinnamon.
bud.
scent.
to live.
in place of.
howling, cry.
pumpkin.
navel.
to wander.
to look, to see.
boat.
to fill.
to speak.
word.
to sit.
finger.
bolt.
brush.
blade.
like.
like.
to fold.
skull.
middle.

drum.
dull.
buffalo.
coal.
weaving machine.
monkey.
beggar.
mole.
maṭiyo M.
maḍalī.
maḍī.
maḍde N.
manāi M.
manīṅṅatī F. N.
manu:su M.
manḍī F.
manḍuvō M.
manḍe N.
mama M.
mami F.
mattī F.
manjuru N.
marakoḍappa M.
marubu:mi N.
marogu M.
malabī N.
mali F.
mallo~mallō M.
mavšī F.
masalē Ṉ.
masuku N.
masli F.
ma:gi V.
ma:de N.
ma:nī F.
ma:tre N.
ma:ḍiga M.
ma:ri F.
ma:li F.
ma:li V.
ma:si N.
mi Pro.
mīge~mīgāë
minčī N.
mīta:yi N.
mīdbai N.
Churning rod.
coconut frond.
storey.
dead body.
man.
wrist, ankle.
person, man.
thigh.
bower.
vessel.
father-in-law.
mother-in-law.
mud.
cat.
woodpecker.
desert.
road.
sky.
storey.
attic.
maternal aunt.
spice.
bee, fly.
fish.
to beg.
dead body.
neck.
pill.
shoemaker.
trouble, plague.
neclace.
to wreath (flowers).
flesh, meat.
I.
afterwards, then.
lighting.
sweetmeat.
midwife.
mîkî V.
minnaqûlî N.
mîrî N.
misuo M.F.Pl.
mî:ți N.
mî:r golî M.
mîgulu F.
mîl:arî M.
mîgusî N.
mîṣa karî V.
mû:dolû,mûdolû M.
mûndâcêkke N.
mûndu N.
mûnde N.
mûtî desî V.
mûddale N.
mûdê V.
mûddi F.
munda.
murigî N.
murou V.
murkuţu N.
mula:mi M.
mûlo M.
mullâqî N.
musa:li N.
mûgu M.
mûju M.
mûtu F.
mûtu N.
mûtî V.
mûrkû Adj.
mûrî N.
mu:sepî V.
mecîpi V.
mecêki M.
međû M.
medolu N.
me:ţi V.
to shine.
King fisher.
chilly.
mustache.
salt.
surry.
ant.
Tuesday.
mongoose.
to finish.
washerman.
pine apple.
dhoti.
widow.
to kiss.
crocodile.
to breeze.
ring.
below.
animal.
to kill.
mosquito.
ointment.
corner.
radius.
pestle.
green gram.
a species of monkey.
fist.
urine.
to urinate.
mad, foolish.
statue.
to smell.
to be pleased.
pillar.
brain.
to measure.
me:ji N.  table.
me:nī N.  wax.
me:yō M.  month.
me:ysri N.  she-buffalo.
mēlda Adj.  dead.
mē:nī N.  wax.
mōnte N.  grasshopper.
omdöluml M.  washerman.
moti F.  nose ornament.
modle.  through.
morou V.  to kill.
movvu~ mo:u Adj.  soft.
mo:dū~ mo:du F.  axe.
mo:do~ mo:do M.  cloud.
mo:nī V.  to say.
mo:ri V.  to die.
mōtte Adj.  thick, big.
modpi V.  to fold.
movaće masuku M.  honey bee.
mō u M.  honey.
mo:ru N.  peahen.
yettari Adj.  high, tall.
yerǐppī V.  to lean back.
yerīppī V.  to filter.
ye V  to come.
ye:dt F.N.  goat.
ye:li F.  creeper.
ye Pro.  this.
yemē N.  tortoise.
yerndēetē:li N.  caster oil.
yēlāmme Adj.  young.
yēkki F.  ash.
yēkšēne N.  protection.
rotni N.  jewel.
rē:dt V.  to cry.
ringi N.  paint.
rēngi de:si V.  to paint.
rakati N.  blood.
rako:su M.
rañantla Adj.
randukoru M.
rayili N.
ra: i M.
ra:ki V.
ra:gil kari V.
ra:te N.
ra:ni N.
ra:ti F.
ra:pi V.
ra:mpeli N.
ra:vkə N.
ri:gi V.
ruʧo ti ga:li V.
rusi M.
ru:ŋku M.
ru:pu M.
rupə N.
ru:ndu Adj.
reño M.
ro:u V.
ro:vu V.
lədayi F.
lədayi ke:ri V.
laŋgo M.
la:gi Adj.
la:mbi V.
likku F.
le:ŋki N.
le:mpi N.
lonče N.
lo:ti V.
lo:ni F.
lo:sunu N.
lo:ho N.
loŋkaɖi N.
loṭte Adj.
demon.
wild.
boar.
train.
king.
to wait.
to be angry.
pulley.
forest.
night.
to fly.
a kind of fruit.
bodice.
to enter.
to plant.
sage.
tree.
form.
silver.
wide.
buffalo.
to dwell, to remain.
to stand.
fight.
to quarrel.
loin-cloth.
sharp.
to hang.
louse.
daughter.
lamp.
pickle.
to push.
butter.
garlic.
metal.
iron.
false.
lovaŋgi M. clove.
vokadi N. medicine.
vagalippi V. to praise.
vərədi N. marriage.
vərədi ko:ri V. to marry.
vərə N. diamond.
vaiŋge N. brinjal.
vadou V. to grow.
vaḍuvonu F. broom.
vanto M. part, share.
vanto ko:ri V. to divide.
varə N. air, wind.
varə gi V. to breathe.
varə ye V. to blow.
valo M. golden armlet.
valvi F. white ant.
vavrače N. servant, worker.
va:varu kīri V. to work.
va:gi M. tiger.
va:ti F. way.
va:di V. to grow, to serve food.
va:no M. leather sandals.
va:yə N. mortar.
va:sən N. smile.
va:suru N. calf.
vima:ni N. aeroplane.
virodi M. enemy.
vishranti gi V. to rest.
vullane. woollen.
vovru M. spring.
voguru-voguru Adj. light.
voṭṭu. all.
voṭṭi ko:ri V. to gather
voṇi F.N. sister-in-law.
vonə N. camel.
voppudu V. to agree.
vorsəru Adj. full.
volukke N. bed-sheet.
VOCABULARY

vo:i.
vo:u V.
vo:uru M.
vo:di V.
vo:de N.
vo:ni F.
vo:ti V.
vo:dupi ~ vadepi V.
vo:nti N.
vo:lenti F.
vo:gru Adj.
vo:nti N.
vo:reki N.
vo:se Adj.
vøvo M.
vø:nti N.
vø:ru Adv.
vø:ls Adj.
vø:pari N.
vø:pari M.
šøngi M.
šøri:ri ~ søri:ri N.
ša:li F.
ša:i F.
šiska de:si V.
šilpi M.
ši:ni V.
šva:si gi V.
šva:si so:di V.
søkkors ~ sakkors N.
søngatì V.
søngatì.
søgrotì.
sødili Adj.
sønyari.
søncari kø:ri V.
søntosøntì.
sønto:si N.
yes.
to become.
flood.
to drag, to pull.
boat.
udder.
to pour.
to read.
lizard.
wall.
light.
camel.
year.
curved.
ajowan.
lip.
avove, over.
raw, wet.
trade.
trader.
conch.
body.
shawl.
ink.
to punish.
artist, sculptor.
to study.
to breathe.
to sigh.
sugar.
to hit.
disease.
thought.
loose.
Saturday.
to wander.
with delight.
joy, delight.
sāpani bo:gi V.
sémoru.
sémdu V.
sémpattī F.
sémpadaṃ N.
sěmbāri Nu.
sěmbāli V.
sărēdi F.
sărī:ri N.
sarı.
sérpli F.
savkkē kē:ri V.
savkkēnayse.
sittī.
sīrdī F.
sirli Adj.
sirtī kēri V.
sakayī.
sagva:nī M.
saniko M.
saugate.
sanākī F.
sančari.
sāttugo M.
sando M.
samayo N.
saru V.
savkari M.
savli F.
sāsva N. Pl.
sahā:yi kē:ri V.
sa Nu.
sarīgī V.
sarūNu.
sarūdu Adj.
samji M.
samti Adj.
sabēnu M.

to dream.
in front.
to subtract.
wealth.
profit, gain.
hundred.
to pay.
turn.
body.
times, turns.
anklet, chain.
to cure.
ilness.
truth
chameleon.
straight.
to straighten.
help.
teak tree.
bridge.
with.
latch, chain.
in the evening.
scraper.
joint.
time.
to smear.
money lender.
shade, shadow.
mustard.
to help.
six.
to tell.
seven.
kind, tame.
evening.
patient.
soap.
sabaki N.
sa:li F.
sa:su F.
sigre:ti N.
si:jou V.
simma N.
sirandī F.
silki N.
sivorī V.
sivovu V.
si:uki V.
si:nki F.
si:nki V.
si:nkou V.
si:ngi M.
si:tapalī N.
si:to.
simpi V.
siri F.
si:le Adj.
suke Adj.
suke N.
sukurvarī M.
sudkō M.
suttela Adj.
suttige N.
sumar.
suri F.
sula:bani Adv.
suru korī V.
su F.
sunu N.
suntu F.
su:tu N.
sumbi V.
surya─surya M.
suryakanti M.
suli N.
sago.
hide, bark.
mother-in-law.
cigarette.
to cook.
lion.
small canal.
silk.
to sprinkle.
to sew.
to learn.
sneeze.
to sneeze.
to teach.
horn.
a kind of fruit.
cold.
to sprinkle.
vein.
stale.
dry.
boiled vegetable.
Friday.
sari.
round.
hammer.
足够的 many.
knife.
easily.
to begin.
needle.
daughter-in-law.
ginger.
thread.
to carry.
Sun.
sun flower.
whirlpool.
su:le N. prostitute.
sere N. wave.
se:ndi F. tuft of hair.
seri M. seer.
se:rsaou V. to join.
se:ksou de V. to foment.
soka:si Adv. slowly.
soco: Adj. clean.
sodani N. green coconut.
sodramama M. maternal uncle.
sonari M. goldsmith.
sopuru Adj. lean.
sory M. relative.
sororpu M. serpent.
solpu V. to cheat.
sodi V. to leave.
sodit V. to seek, to find.
so:mar M. Monday.
so:maru. opposite.
so:mar Adi. lazy.
so:mmu aosommu Adj. similar, equal, proper.
so:mmu karo:ri V. to correct.
so:li V. to skin.
sora M. wine.
sta:u N. stove.
higa V. to void extremity.
hadagi. ship.
have N. weather.
hai N. sail.
hani V. to strike.
ha:li kari V to spoil.
ha:sige N. bed, mattress.
hutul N. oar.
hogalike N. praise.
hogalpi V. to abuse.
ho:li N. hall.