A SURVEY OF MARATHI DIALECTS

IV

COCHIN

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by

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1967
The State Board for Literature and Culture
BOMBAY

Price—Rs. 4-50
PREFACE

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

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

The Marathi language is rich in linguistic and cultural heritage constituted by its host of dialects. It is considered by scholars of linguistics that an analytical study of a selected number of Marathi dialects will afford broad points of reference for dialectal studies and linguistic surveys of a more comprehensive nature. Their study will also open the door for the study of local culture and folk literature. Such an analytical study is thus very important and also urgent because the local dialects which constitute the worthy heritage are fast disappearing.
owing to the spread of literacy in standard Marathi as well as the wide circulation of dailies, weeklies and other periodicals in standard Marathi. It has, besides, a great scientific value for linguistic studies in Maharashtra and for the wider field of Indian languages.

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

LAXMANSHTASTRI JOSHI,
Chairman,
Maharashtra State Board for Literature and Culture.
INTRODUCTION

In the State of Kerala there are a number of Marāṭhī dialects which are spoken as the home languages of the communities which must have migrated there from the north. The agricultural community speaks a language which it calls Marāṭī, while the literate community consisting of the more advanced classes, speaks dialects called Koṅkaṇī and Karhāḍī. The community of the Gauḍa Sārasvats in Cochin speak a dialect at home, which is called here the Cochin dialect. It is intimately connected with the Koṅkani of South Kanara, though differing from it, in many respects. It is thus the southernmost dialect of the Indo-Aryan language which is spoken along the western coast of Bharata, and hence deserves special notice. Being surrounded by the Malayalam language, it is greatly influenced by it, but keeps its Indo-Aryan character intact.

The material on which the present description is based was collected from a young scholar of twenty-six years of age. He has lived most of his time in Cochin and normally uses this dialect at home. It is the usual means of communication among the members of this community. He knows Malayalam, which is his school language, English and Sanskrit. He does not use this dialect for writing and knows no one who does it. It is thus a purely oral form of speech.

The material consists of some one thousand words, five hundred sentences, and extensive collection of nominal and verbal paradigms and eight stories. The stories are mostly retold by him, after knowing them from other sources but can be taken as representative of the usual folk-lore current among these speakers. The analysis follows the method used in describing the other Marāṭhī dialects in this survey and much of the material is kept the same for
easy comparison. The morphology is given in as full a form as possible but no attempt is made to describe the syntax. All help which is needed to understand the dialect material is supplied and as before no attempt is made to compare it with any other dialect.

Sincere thanks are due to the informant who showed greatest co-operation in collecting the material. Dr. D. N. Shankar Bhat helped me to record the material at its early stage and the author has enjoyed as usual the facilities of the department of linguistics of the Deccan College. The interest of the State Board for Literature and Culture is obvious and so also that of the Government Printing Press. To all of them sincere thanks of the author are due.

A. M. Ghatage.
# CONTENTS

<table>
<thead>
<tr>
<th>Preface</th>
<th>...</th>
<th>...</th>
<th>...</th>
<th>i-ii</th>
</tr>
</thead>
<tbody>
<tr>
<td>INTRODUCTION</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>iii-iv</td>
</tr>
<tr>
<td><strong>CHAPTER I</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PHONOLOGY</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>1-20</td>
</tr>
<tr>
<td><em>Vowels, Consonants, Clusters, Syllabic Structure.</em></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>CHAPTER II</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MORPHOLOGY</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>21-80</td>
</tr>
<tr>
<td><em>Nouns, Adjectives, Pronouns, Numerals, Verbs.</em></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>CHAPTER III</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>TEXTS</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>81-96</td>
</tr>
<tr>
<td><strong>CHAPTER IV</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SENTENCES</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>97-112</td>
</tr>
<tr>
<td><strong>CHAPTER V</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>VOCABULARY</td>
<td>...</td>
<td>...</td>
<td>...</td>
<td>113-140</td>
</tr>
</tbody>
</table>

Contents
CHAPTER I

PHONOLOGY

Word Phonology

(a) The Cochin dialect shows the following vowel system:

\[
\begin{array}{cccc}
  i & i: & u & u: \\
  e & e: & o & o: \\
  \varepsilon & \varepsilon: & \partial & \partial: \\
  a & a: \\
\end{array}
\]

This makes a total of 16 vowels phonemes. The phonemic contrasts involve a three-fold distinction of place viz. front, centre and back of the mouth, a three-fold distinction of height high, mid and low, and a distinction of length, short and long. All the back vowels are rounded, while the front and central vowels are unrounded; hence lip action is not significant in vowels.

Among these vowels the contrasts between /i, e, a, o, \partial/ and /u/ play important morphological rôles and are well-represented. The phonemes /e/ and /e/, as also /\partial/ and /o/ often show morphophonemic changes and hence their contrast is less stable; and in some items they show variation.

The contrast between the short and long vowels is most clearly seen in the initial syllables of words and is also frequent in the middle syllables. Its presence in the final syllable is difficult to decide because most vowels in the pre-pause position and before word-juncture are long. Yet there are a couple of cases which assures it even in this position, though its scope is extremely limited. Compare pairs like /tə:li/ "fry" and /tə:li:/ "plate" /
vo:di/"pull" and /vo:di:/"dish".
The contrast in length is further limited by the fact that while long vowels occur both before single consonants and consonant clusters, the short vowels are very rare before single consonants, thus limiting the contrast before consonant clusters only. In this position there is no contrast between /ə/ and /a/ which freely vary with each other.

Nasalisation in the vowels is phonemic and occurs with all vowel phonemes. There are minimal pairs like /vo:yi/ “sow!” and /vo:yi/ “fence” or /bi:/ “nut” and /bì:/ “seed.” It also plays the morphological rôle of distinguishing the Mas. plural from the neuter singular in nouns and verbs, and the singular and plural in the case of neuter nouns. After long vowels the nasalisation freely varies with a nasal stop of an homorganic nature with the following consonant.

Phonetically speaking, we have in this dialect, the following eight segments in the mid height, [e] [e:] [ə] [o:] [ɛ] [ɛ:] and [ɔ] [ɔ:] while [e] and [e:] [o] and [o:] contrast with each other in the non-final position, none of them occurs in the final position. A pair of words like /kɔnndeːkə/ “to the mirror” and /kɔnndeːkə/ “spectacles” assures a contrast between [e:] and [ɛ:], and a similar contrast exists between [o:] and [ɔ:]. The contrast between [ɛ] and [ɛ:], [ɔ] and [ɔ:] is confined to a non-final position in accordance with the general nature of the length contrast in this dialect. Hence final [ɛ] and [ɔ] are non-contrastive with non-final [e] and [e:] and [o] and [o:], none of which are found in the word final position. Though it is possible to assign the final [ɛ] and [ɔ] to any of these phonemes, more particularly to the longer ones with which they are in morphophonemic alternation, they are here assigned to the short /ɛ/ and /ɔ/ phonemes on the ground of phonetic similarly and avoidance of overlapping allophones.
A description of the vowel phonemes with examples is given below:

/ᵻ/ a short, front, high, unrounded vowel.

/ᵻŋɡalɔ/ coat [ᵻŋɡaːlɔː]  
/čɛtːə:lo/ deer [čɛtːəːlɔː]  
/simhu/ lion [simhuː]  
/visɾəːpə/ to forget [visɾəːpəː]

/iː/ a long, front, high, unrounded vowel.

/giːli/ swallow [giːliː]  
/siːŋɡə/ horn [siːŋɡə]  
/kiːru/ parrot [kiːruː]  
/bhiːmuːku/ ground-nut [bhiːmuːkuː]

/eː/ a short, mid, front, unrounded vowel.

/čeɾdǔ/ child [čeɾdǔː]  
/gersi/ basket [gersiː]  
/bhenːdɛ/ lady’s finger [bhenːdɛː]  
/čelli/ girl [čelliː]

/eː/ a long, mid, front, unrounded vowel. In the initial position it has a /y/ glide which freely varies with its absence.

/deːnuː/ stalk [deːnuː]  
/čeːdi/ prostitute [čeːdɪː]  
/kheːlu/ play [kheːluː]  
/eːku/ one [yeːkuː]

/eː/ a short, lower-mid, front, unrounded vowel.

/bɛbbɔ/ frog [bɛbbɔː]  
/bɛssuːkə/ to sit [bɛssuːkəː]  
/gellɛ/ they went [gellɛː]  
/mattɛ/ head [mattɛː]
/ɛ:/ a long, lower-mid, front, unrounded vowel.

/rɛːvɑ/ sand [rɛːvɑː]
/bɛːtɑ/ cane [bɛːtɑː]
/kɔnədɛːkɔ/ spectacles [kɔnədɛːkɔː]
/mɛːlə/ get [mɛːləː]

/ə/ a short, mid, central, unrounded vowel.

/əssi/ so [əssiː]
/bɔddi/ stick [bɔddiː]
/kɔdɛːlə/ chair [kɔdɛːləː]
/gʰɔːrə/ house [gʰɔːrəː]

/e:/ a long, mid, central, unrounded vowel slightly higher than /ə/

/nəːdi/ river [nəːdiː]
/məːłoːbə/ sky [məːłoːbəː]
/dəːli/ grind [dəːliː]
/gʰəːrə/ house [gʰəːrəː]

/a/ a short, low, central, unrounded vowel.

/ambo/ mango [amboː]
/khanḍo/ branch [khanḍoː]
/bhaːčɔ/ sister’s son [bhaːčɔː]
/pagaːru/ wall [pagaːruː]

/aː/ a long, low, central, unrounded vowel.

/baːri/ rib [baːriː]
/məːmu/ maternal uncle [məːmuː]
/saːrni/ broom [saːrniː]
/nəːrлу/ coconut [nəːrлуː]
/baːndu/ dam [baːnduː]

/ɔ/ a short, back, lower-mid, rounded vowel.

/bɔddɔ/ stick [bɔddɔː]
/ʃɔggɔ/ shirt [ʃɔggɔː]
/khollɔ/ cup [khollɔː]
/pɔttɔ/ belt [pɔttɔː]
/ɔ:/ a long, back, lower-mid, rounded vowel.

/bɔːtə/ finger [bɔːtə:] 
/kɔːlɔ/ bud [kɔːlɔ:] 
/tɔːŋdə/ mouth [tɔːŋdə:] 
/sɔːŋpu/ serpent [sɔːŋpu:] 

/o/ a short, mid, back, rounded vowel.

/kɔyiː/ sickle [kɔyiː:] 
/kɔbba/ sugar cane [kɔbba:] 
/lɔkkɔndə/ iron [lɔkkɔndə:] 
/gɔbbɔːru/ ashes [gɔbbɔːru:] 

/oː/ a long, mid, back, rounded vowel.

/gɔːvu/ wheat [gɔːvu:] 
/aɾoːgyə/ health [aɾoːgyə:] 
/vɔːyi/ fence [vɔːyi:] 
/bɔːŋdi/ plantain flower [bɔːŋdi:] 

/u/ a short, back, high, rounded vowel.

/phulli/ nose ring [phulli:] 
/kuppi/ bottle [kuppi:] 
/kurlɔ/ crab [kurlɔ:] 
/kumboːru/ potter [kumboːru:] 

/uː/ a long, back, high, rounded vowel.

/uːba/ steam [uːba:] 
/suːvə/ needle [suːvə:] 
/hantuːna/ bed [hantuːna:] 
/tuːpə/ ghee [tuːpə:] 

(b) The consonantal phonemes of this dialect are—
(i) unaspirated

<table>
<thead>
<tr>
<th>p</th>
<th>t</th>
<th>ŋ</th>
<th>ŋ</th>
<th>k</th>
</tr>
</thead>
<tbody>
<tr>
<td>b</td>
<td>d</td>
<td>j</td>
<td>g</td>
<td></td>
</tr>
<tr>
<td>m</td>
<td>n</td>
<td>s</td>
<td>s̄</td>
<td>h</td>
</tr>
<tr>
<td></td>
<td>l̄</td>
<td>r</td>
<td>v̄</td>
<td>y</td>
</tr>
</tbody>
</table>
(ii) aspirated

ph  th  ṭh  kh
bh  dh  ḍh  jh  gh
mh  nh
lh
vh  yh

The two groups are nearly parallel to each other with a few obvious gaps. It is convenient to separate the two groups because of the wide scope of aspiration, which is found with almost all consonants except those which are pure fricatives viz. s ʂ ʂ and h, the nasal ṣ and an accidental gap of čh, and its limitation to the initial position of the word. Aspirated consonants do not occur finally and only rarely in the medial position.

The nasal [ɻ] is confined to the position before the palatal affricates and hence is assigned as an allophone to /n/. [ʂ] is mostly found before velar stops, but with the loss of such a sound in a cluster it begins to contrast with other nasals and hence to be set up as a separate phoneme.

It is worth noting that this dialect has only alveolo-palatal affricates and no dental affricates occur either as distinct phonemes or even as allophones. These affricates are treated here as palatal stops and indicated with /ć/ and /j/. A distinct phoneme /ʂ/ should also be noted.

The phonetic diphthongs like [əi] [ai] [əu] [au] are treated here as sequence of simple vowels followed by the consonantal phonemes /y/ and /v/ as there is no contrast between such pairs. This simplifies the statement of morphophonemic changes.

Long consonants contrast with their shorter counterparts, but are here considered as geminated consonants and are written as such. They play an important role in morphology of the verbs. As noted above they are more frequent
after short vowels than long ones, and whenever a vowel is shortened they usually get lengthened.

Consonants show few allophones. /n/ has an allophone /ń/ before palatal stops. /d/ between vowels is a flap [ɾ] and /ŋ/ is intervocally a nasalised flap [ŋ]. Before front vowels there is a frequent interchange between /s/ and /š/.

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

/p/ Bilabial unaspirated voiceless stop.
  /pa:vsu/ rain
  /pa:ivɔ/ wave
  /pu:tvu/ son
  /ka:pi/ coffee
  /ćippa:ti/ spoon

/b/ Bilabial unaspirated voiced stop.
  /bi:bo/ tongue
  /bɔddi/ stick
  /bɛbbɔ/ frog

/t/ Dental unaspirated voiceless stop.
  /tara:vɔ/ duck
  /te:lo/ oil
  /vo:tɔ/ sunshine
  /ćittɔ:lo/ deer

/d/ Dental unaspirated voiced stop.
  /dɔddu:lo/ man
  /ha:di/ road
  /kɔde:lo/ chair
  /de:nju/ stalk

/ʈ/ Retroflex unaspirated voiceless stop.
  /pɔttɔ/ belt
  /mi:țo/ salt
/məɳə:vu/ hall
/čimə/ tongs

/ɖ/ Retroflex unaspirated voiced stop.
/dəkə:ɾə/ pig
/kurə/ blind
/to:du/ canal

/ɕ/ Palatal unaspirated voiceless affricate.
/ɕəɾdʊ/ child
/ɕə:vi/ key
/ɕi:ɾi/ bag
/maɲə/ cot
/ɕi:ɾə/ scorpion

/ʃ/ Palatal unaspirated voiced affricate.
/meːʒi/ count
/jəɾlo/ cockroach
/ji:ba/ tongue
/bhojə:ɾə/ worship

/k/ Velar unaspirated voiceless stop.
/kiɾu/ parrot
/kaylo/ crow
/pəkki/ butterfly
/ku:kə/ potato

/g/ Velar unaspirated voiced stop.
/ɡəɾsi/ winnowing basket
/ga:yi/ cow
/muggu:lu/ terrace
/ma:ɡə/ ask, beg

/m/ Bilabial unaspirated voiced nasal.
/mə:si/ ink
/maʈʈə/ egg
/eɾmali/ cupboard
/nimməŋgi/ ask
PHONOLOGY

/n/ Dental unaspirated voiced nasal.
/nəːli/ tube
/nəːdi/ river
/rannoːni/ health
/niddɛ/ sleep

/n/ Retroflex unaspirated voiced nasal.
/ŋəvŋə/ nine
/ŋəːvi/ ninety
/khoːni/ dig

/ŋ/ Velar unaspirated voiced nasal.
/saŋgiːlɛ/ told
/həŋga/ here
/čaŋŋ/ good

/s/ Alveolar voiceless fricative.
/suːvə/ pin
/saːli/ skin
/lasəːpə/ to burn
/siːtə/ rice

/s/ Retroflex voiceless fricative.
/aːsa/ eighteen
/viːsa/ poison
/muːšti/ fist

/ʃ/ A palatal voiceless fricative.
/piʃaːčɔ/ mad
/ʃvəvamosjaːpə/ to breathe
/səmʃəːyu/ doubt
/ʃɛmə/ dung

/h/ A glottal voiced fricative.
/huːmə/ sweat
/haːsu/ smile
/haːtu/ hand
/hɔrdɛ/ chest
/l/ A palatal voiced lateral.
/lo:hi/ butter
/gha:li/ put
/kurlo/ crab
/gelc/ went

/l/ A retroflex voiced lateral.
/kaylo/ crow
/to:li/ fry
/do:lo/ eye
/vε:ti/ white ant.

/r/ An alveolar voiced trill.
/ra:bo/ to stand
/mo:ru/ peacock
/vissəra/ forget
/bhovri/ eye-brow

/v/ A labiodental frictionless continuant.
/vo:yi/ sow
/va:di/ serve food
/də:və/ climb down
/dhuvə/ daughter

/y/ A palatal frictionless continuant.
/yə/ come
/pa:yu/ leg
/aykə/ hear
/ga:yi/ cow

/ph/ An aspirated bilabial voiceless stop.
/pha:ri/ steal
/phu:lə/ flower
/pha:ti/ back

/bh/ An aspirated bilabial voiced stop.
/bhovri/ eye-brow
/bhojje:pe/ worship

Contents
PHONOLOGY

/bha:yəɾ/  outside
/bhə:yəɾi/  sister

/th/ An aspirated dental voiceless stop.
/thə:pi/  stick
/thu:kəɾi/  spit
/thəŋəɾa/  there

/dh/ An aspirated dental voiced stop.
/dha:mpi/  cover
/dhuvvo:ru/  smoke

/th/ An aspirated retroflex voiceless stop.
/aθəwəɾə/  remembered
/aθə:təɾ/  eight
/kəθəɾəɾi/  dagger

/dh/ An aspirated retroflex voiced stop.
/dhə:wəɾ/  crane

/jəɾ/ An aspirated voiced palatal affricate.
/jəɾəɾi/  sweep
/jəɾəɾu/  storm
/vəɾəɾə/  fire
/jəɾəɾə/  greatly

/kh/ An aspirated voiceless velar stop.
/kəɾəɾə/  I ate
/kəɾəɾə/  down
/kəɾəɾə/  cough

/gh/ An aspirated voiced velar stop.
/ghə:wəɾ/  vulture
/ghə:wəɾə/  house
/ghə:wəɾə/  taking

/mh/ An aspirated bilabial voiced nasal.
/siɾəɾi/  lion
/mhə:wəɾə/  thus
/mhə:səɾi/  buffalo
/nh/ An aspirated dental voiced nasal.
/nhessə:pə/ wear
/nhɔ:yi/ not
/nha:mi/ bathroom

/lh/ An aspirated alveolar voiced lateral.
/lha:yi/ popped rice
/lho:vu/ light

/vh/ An aspirated labiodental fricative.
/vhə:ɾə/ carry
/vhə:lə/ flow
/vho:du/ big
/vhə:yi/ yes

/yh/ An aspirated palatal fricative.
/yhɛ/ this
/yho/ he, this.

(c) Clusters

There are no clusters of vowels in this dialect. The diphthongs are treated here as sequences of vowel and consonant and not as sequences of vowels. The consonant clusters are frequent. But no clusters are found at the end of words, very few at the beginning and most are found in the medial position. Initial clusters are of only two consonants while medial clusters are mostly of two, a few of three and very few of four consonants.

Initial clusters

<table>
<thead>
<tr>
<th>Consonant</th>
<th>Representation</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ks</td>
<td>/kʃi:nəʃə:pə/</td>
<td>to be tired</td>
</tr>
<tr>
<td>pr</td>
<td>/prəka:ʃu/</td>
<td>light</td>
</tr>
<tr>
<td>gr</td>
<td>/ɡrəhə:mə/</td>
<td>eclipse</td>
</tr>
<tr>
<td>jv</td>
<td>/jəva:lə/</td>
<td>flame</td>
</tr>
<tr>
<td>by</td>
<td>/byare:li/</td>
<td>merchant</td>
</tr>
<tr>
<td>br</td>
<td>/brus/</td>
<td>brush</td>
</tr>
<tr>
<td>mr</td>
<td>/mrəɡʒ/</td>
<td>animals</td>
</tr>
</tbody>
</table>
şv /švəs:iʃjavə:pe/ to breathe
sn /sne:hu/ love
sv /svadəntrə/ freedom

Medial clusters

with /k/
kk /dukkə:ra/ pig
kkh /ikkhə:ra/ eleven
kd /pokdi/ turban
kn /sokni/ lizard
kr /dukra-/ pig
kl /eklo:ci/ alone
kv /mukvančo/ fisherman
ks /dəra:kši/ grape
kl /čukla-/ button

with /g/
ng /muggu:lu/ terrace
gt /lugta-/ cloth
gd /jəhgə:pe/ to quarrel
gt /vəgtš/ open
gy /aro:gyə/ health
gr /agro:hu/ wish
gl /jəgle-/ verandah

with /ŋ/
ŋk /kha:ŋki/ cough
ŋkh /šəŋkhu/ conch
ŋg /hu:ŋgi/ smell
ŋn /aŋna-/ court-yard
ŋl /dhiŋle:pe/ to push

with /č/
čć /vičcu/ scorpion

with /j/
jj /mejjo/ tables
jjh /ujiho/ fire
<table>
<thead>
<tr>
<th>Symbol</th>
<th>Romanization</th>
<th>Marathi Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jr</td>
<td>/maːra-/</td>
<td>cat</td>
</tr>
<tr>
<td>Jv</td>
<td>/ujvaːdu/</td>
<td>light</td>
</tr>
<tr>
<td>with /t/</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ūt</td>
<td>/pəʈə/</td>
<td>belt</td>
</tr>
<tr>
<td>tn</td>
<td>/cəʈni/</td>
<td>condiment</td>
</tr>
<tr>
<td>tp</td>
<td>/aṭpayanĉo/</td>
<td>spider</td>
</tr>
<tr>
<td>ty</td>
<td>/phaːtyo/</td>
<td>backs</td>
</tr>
<tr>
<td>tl</td>
<td>/vəʈle-/</td>
<td>plate</td>
</tr>
<tr>
<td>tv</td>
<td>/phaṭvəːנה/</td>
<td>deceit</td>
</tr>
<tr>
<td>with /d/</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ḍk</td>
<td>/boːdki/</td>
<td>widow</td>
</tr>
<tr>
<td>ḍg</td>
<td>/kəɖgə/</td>
<td>bracelets</td>
</tr>
<tr>
<td>ḍc</td>
<td>/phəɖc̪an̪kəɾi/</td>
<td>seller of betal leaves.</td>
</tr>
<tr>
<td>ḍd</td>
<td>/roːɖə/</td>
<td>buffalo</td>
</tr>
<tr>
<td>ḍt</td>
<td>/həʈtolo/</td>
<td>sweeper</td>
</tr>
<tr>
<td>ḍy</td>
<td>/appoːɖyet/</td>
<td>should touch</td>
</tr>
<tr>
<td>ḍv</td>
<td>/gadva-/</td>
<td>ass</td>
</tr>
<tr>
<td>ḍs</td>
<td>/appoːɖʃi/</td>
<td>do not touch</td>
</tr>
<tr>
<td>with /n/</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ñk</td>
<td>/khoːnka/</td>
<td>should dig</td>
</tr>
<tr>
<td>ñj</td>
<td>/pənjaːbu/</td>
<td>great grand father</td>
</tr>
<tr>
<td>ñt</td>
<td>/denṭu/</td>
<td>stalk</td>
</tr>
<tr>
<td>ñd</td>
<td>/təːndə/</td>
<td>mouth</td>
</tr>
<tr>
<td>ñn</td>
<td>/dhənṇu/</td>
<td>bow</td>
</tr>
<tr>
<td>ñt</td>
<td>/pənṭu/</td>
<td>great grand son</td>
</tr>
<tr>
<td>ñy</td>
<td>/dəntoːnyc/</td>
<td>combs</td>
</tr>
<tr>
<td>ñv</td>
<td>/vhoŋve/-</td>
<td>chin</td>
</tr>
<tr>
<td>with /t/</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tkh</td>
<td>/kəʈkəʈavəːpəː/</td>
<td>to boil</td>
</tr>
<tr>
<td>tt</td>
<td>/cɪṭṭeːla/</td>
<td>deer</td>
</tr>
<tr>
<td>ty</td>
<td>/ɔtyagɾəhi/</td>
<td>greedy</td>
</tr>
<tr>
<td>tr</td>
<td>/ʂəʈru/</td>
<td>enemy</td>
</tr>
<tr>
<td>tl</td>
<td>/cɪʈla-/</td>
<td>deer</td>
</tr>
</tbody>
</table>
with /d/

dk /vudka-/ water
dt /nidtənɔ/ I shall sleep
dd /dədədlo/ man
ddh /yuddhə/ fight
dn /kedna:yə/ always
dy /nə:dyo/ rivers
dr /dəridri/ poor'
dv /budvəntu/ wise

with /n/

nk /mənkə:ˈtə/ wrist
nč /ˈčonči/ beak
nj /sa:ˈnjo/ evening
nt /ka:nti/ scrape
nd /vindulə/ rat
nn /kunnə/ hill
np /donpa:r/ afternoon
ns /pensil/ pencil

with /p/

pš /ˈʧiptə-/ spoon
pɖ /kəpda-/ cloth
pn /apə:pla:nə/ I do not touch
pp /kəppu:si/ cotten plant
pr /phəpra maɾə:paɾ/ to kick
pl /kəpləči/ of the head
ps /kapsa-/ cotton

with /b/

bt /ubtɔnɔ/ I shall fly
bb /ubba:rɪ/ lift
br /gobra-/ ashes

with /m/

mk /təmkə:paɾ/ to walk
mt /təmtʊ/ tongs
mɖ /simdavə:ra/ to scatter
mɳ /bɔmnalɛ/ of the Brahmin
mp /dha:mpi/ cover
mb /kɔmbɔ/ cock
mm /hummati/ root out
ms /dmsi mara:ra/ to kill
mh /simhasa:na/ throne

with /y/

yk /ayka/ hear
yɛ /gayco/ of the cow
yŋ /bhra:ni/ sister
yt /kɔyti/ sickle
yd /a:yda:na/ kettle
yn /mo:yna/ I do not count
yy /gayso/ cows
yr /pə:yri/ day before yesterday
ys /paysa-/ porridge
yl /kaylo/ crow

with /r/

rk /vissorka/ should forget
rkʰ /kʰarkʰ:ri/ rough
rg /kərɡə:yi/ dissolve
rʃ /kʰorju/ itch
ṛt /tɔrtʃ boḍa:co/ bald
rd /kurdo/ blind
rn /bhrni/ pitcher
rt /pərtu:na/ again
rth /murthəm/ first
rd /ərdə/ half
rn /ʧirna/ I do not cut
rp /kʰarpe:ra/ to scratch
rb /gurbi:ni/ pregnant
rm /ərma:li/ cupboard
ry /ʧiryo/ bags
rl /kurlo/ crab
PHONOLOGY

rv  /pərvɔ/  pigeon
rs  /vɔrɔ/  year
rs  /gərsi/  winnowing  basket

with /l/
ly  /saːlyɔ/  barks
ll  /ˈcelli/  girl
iš  /kʲelʃenɔ/  barber
ls  /kɔlsulstɔːnɛ/  wolf

with /v/
vk  /cəvkoːpɔ/  to walk
vn  /meːvŋɔ/  sister’s husband
vt  /pɔvtɔnɔŋ/  I shall swim
vd  /cəvda/  fourteen
vn  /voːvnu/  sowing
vy  /jaːvyɔt/  may happen
vr  /bhoːvri/  eye-brow
vl  /pavlɔ/  footprints
vv  /dhuvvoːrʊ/  smoke
vs  /paːvsu/  rain
vl  /saːvlɪ/  shade

with /ʂ/
šš  /vuʃʃɛ/  pillow
šv  /viːsɔːsi  jaːpɔ/  to believe

sith  /ʃ/  
št  /muːʃti/  fist
šn  /uʃnɔ/  heat

with /s/
sk  /pisko/  miser
st  /həsti/  elephant
sth  /tɔləsthaːnɔ/  capital
sy  /mhoːsyc/  buffaloes
sr  /sisri-/  crocodile
sv  /kosvænɔ/  potter
ss  /lassəpɔ/  to burn
with /l/

lk /gi:likə/ should swallow
lt /vəli:/ white ant
ld /vuldi/ call
ln /pi:lna/ I do not press
ly /bombu:lyo/ navels
lv /šelvo:tu/ cold
ls /kolšulsu:n/ wolf
ll /kəllo/ took

Consonant clusters with three members

Ending with a velar stop,

yng /vaynɡə:nə/ bringle
vng /nivnɡə:ɾə/ to ask
vŋk /nidevnɡka/ I should sleep

Ending with a palatal stop,

vnč /khavnča:lo/ to eat

Ending with a retroflex stop,

ŋkt /nanɡkta/- nail
ynq /ɡaŋdu:lu/ earth worm
rnq /kəɾndə/ box
vnq /ɡo:vntə/ neck

Ending with a dental stop,

mbt /lambtn5/ I shall hang
ynd /peynda:ɾə/ sugar
vnd /rovndə:yi/ curry
vtt /ɾəvtti:s/ thirty-four
vnt /dəvntə/ I climb down

Ending with a labial stop,

ndp /randpi/ cook
vpp /ɾəvppeɾ/ fifty-four

Ending in a nasal.

ntŋ /hantŋə/- bed
Ending in /y/

kky /pakkye-/
fly

gddy /thodgya-/
few

ggy /maggya-/
cucumber

tty /mottya-/
egg

dddy /paddyayi/
of the bull

ndy /bendya/
flowers of plantain

tty /mattya-/
head

ddy /addyočo/
first

dly /dadlya-/
man

ncy /čončyə/
beaks

mmn /vonnyə/
brother’s wives

ppy /toppye-/
cap

bby /bebbya-/
frog

mby /khambya-/
pillar

yry /dəryrəntu/
brave

ylı /kaylya-/
crow

yny /b̥hənyə-/
sister

rpy /kərphyə:y/
root out

lly /kollya-/
jackal

vvy /divya-/
lamp

ssy /missya-/
moustache

lly /gilyə/
swallowed

Ending in /r/

ŋgr /pəŋgrə:p/
to cover

ndrr /čəndre:mu/
moon

ntr /məntri/
minister

mbr /mumbrə-/
mosquito

str /əstrə/
weapon

Ending in /v/

ŋv /ŋvəstə/ shawl
Ending in /s/

略 /mu gsi/  mongoose

Ending in /ɿ/

略 /kamblyə-/  blanket

Clusters with four consonants,

略 /ɪŋlyə-/  coal
略 /mhəntryə-/  old man

(d) Syllabic Structure

The syllables in this dialect consist of one to four phonemes and show the following patterns.

With a single phoneme.

略 /e:-ku/  "one"

With two phonemes,

略 /gi:-li/  "swallow"  /ki:-ru/  "parrot".
略 /am-bɔ/  "mango",  /əs-si/  "thus"

With three phonemes,

略 /čit-tə:-lə/  "deer"  /sim-hu/  "lion"
略 /əʊŋ-ʊs-trə/  "shawl"
略 /mɾə-gə/  "animals"  /a-ro-gə/  "health"
略 /yho/  "this"  /sne:-hu/  "love"

With four phonemes:

略 /nid-devə-ka/  "to sleep"
略 /brus/  "brush"
略 /sva-ðən-trə/  "freedom".
CHAPTER II
MORPHOLOGY

In the Cochin dialect all words can be divided into three basic classes on morphological criteria. The words which can take the case suffixes including the oblique may be called nouns. This is a large open class. Words which can take morphemes of tense or mood and persons may be called verbs. This also is a big class but much smaller than the first. All other words may be grouped in a third residual class which take neither of there suffixes and is a fairly small group. Substantives, adjectives, numerals, and pronouns of traditional grammar are included in the first, verbs, participles and verbal derivatives in the second, and adverbs, conjunctions, interjections and particles etc. are included in the third group.

(a) Nouns:
The nouns proper of this dialect may be divided into the usual three classes and given the traditional names of masculine, feminine and neuter. Strictly speaking this grouping is syntactical in nature and depends upon the agreement with adjectives and pronouns and also the verbal forms which go with them. But it can be also based on the purely morphological criteria of the allomorphic shape of the plural morpheme which they take combined with the phonemes with which the basic word ends. This can be tabulated as follows:

<table>
<thead>
<tr>
<th>Group</th>
<th>final vowel</th>
<th>plural allomorph</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mas.</td>
<td>o</td>
<td>e</td>
</tr>
<tr>
<td></td>
<td>u</td>
<td></td>
</tr>
<tr>
<td>Fem.</td>
<td>i</td>
<td>e</td>
</tr>
<tr>
<td></td>
<td>e</td>
<td>e</td>
</tr>
<tr>
<td>Neut.</td>
<td>e</td>
<td>i</td>
</tr>
<tr>
<td></td>
<td>e</td>
<td>ò</td>
</tr>
</tbody>
</table>
The basic constituents of nominal constructions are, the stem, the plural morpheme, the oblique case, the case suffixes and the post-positions. Each of these elements is given a separate treatment.

(i) The plural.

This morpheme has an allomorph /ə/ after Masculine nouns ending in /u/:

- a:ru stream a:ə
- bha:vu brother bha:vuə
- ghu:du cage ghu:duə
- mha:ntu paternal uncle mha:ntuə
- vhore:ku bridegroom vhore:kuə
- vindu:ru rat vindu:ruə

Before this suffix the penultimate /oː/ of the base becomes /ə:/

- kaso:vu tortoise kaso:vo
- phəttor:ru stone phəttor:ə
- gayndo:lu earthworm gayndo:luə

In words of the pattern CVCV, the penultimate /oː/ becomes /ɔ/

- ko:tu coat ko:tə

The plural morpheme has the allomorph /ɔ/ if the base ends in /uí/:

- mə:nu father-in-law mə:nɔ

With masculine words ending in /ə/ the plural has the allomorph /ɛ/ after them:

- pišačćə mad man pišačće
- mənčə cot mənče
- parvo pigeon parve
- komba cock komba
- ĉoggo shirt ĉogge
- matťo egg matťe
- ki:do worm ki:de
MORPHOLOGY

di:vo lamp di:vo
unga:ti thumb unga:ti

A few masculine nouns which end in other vowels show a zero plural allomorph:
randpi cook randpi

After feminine nouns ending in /ə/ the plural morpheme has the allomorph /ɔ/:
koylu:vo tile koylu:vo
vhokka:lo bride vhokka:lo
ba:ylə woman ba:ylə
isti:ko brick isti:ko

When the base has the pattern CV:CV, the first vowel becomes short and the second consonant is geminated:
dhu:vo daughter dhuvvo
sunnə daughter-in-law sunno
ji:bo tongue jibbo
pə:tə box pətə

In the following two words no such change is seen:
mha:vo paternal uncle's mha:vo
wife
khu:lə heel khu:lə

After feminine nouns ending in /i/ the plural morpheme shows the allomorph /ɔ/. The following morphophonemic changes occur in the bases.

The following two nouns drop their final vowel before it:
jambə:yi yawn jambə:yə
rəvnda:yi curry rəvnda:yə

Nouns having the syllabic pattern CVC,C,V (where C,C, stands for a geminated consonant) lengthen their final vowel before this suffix:

čoppi cap čoppi:yə
phulli nose ring phulli:yə
pakki  fly  pakki:yɔ
čanni  squirrel  čanni:yɔ
čeḍḍi  trousers  čeḍḍi:yɔ
muddi  ring  muddi:yɔ

The following two nouns of a different pattern also lengthen their final vowel:
dœṇḍi  latch  dœṇḍi:yɔ
mi:si  moustache  missi:yɔ

All the other bases change their final vowel /i/ to /y/ before this /ɔ/:
dœnto:ni  comb  dœnto:ŋyɔ
kœnnœ:di  mirror  kœnnœ:dyɔ
peskati  knife  peska:tyɔ
bombu:li  navel  bombu:lyɔ
jœggœ:li  verandah  jœggœ:lyɔ
pokdi  turban  pokdyɔ
sokni  house lizard  soknyɔ
savli  shadow  savlyɔ
gurbi:ni  pregnant woman  gurbi:nyɔ
rœnœ:ni  hearth  rœnœ:ŋyɔ
bokko:di  sheep  bokko:dyɔ

Nouns of the syllabic pattern CV:CCV shorten their first vowel:
boṇḍi  flower of a plantain  bondyɔ
sa:ṇi  broom  sarnyɔ
mu:ṣṭi  fist  muṣṭyɔ
če:ni  beak  čoncyɔ
bhovrvi  eyebrow  bhovryɔ

The following nouns also shorten this first vowel:
ča:vi  key  čavyɔ
či:ri  bag  ċiryɔ
a:yi  grand mother  ayyɔ
ga:yi  cow  gayyɔ
MORPHOLOGY

| sa:li | skin     | salyo |
| pha:ti | back     | phatyo |
| na:ti | grand daughter | natyo |
| na:dhi | river | nedyo |
| va:ti | wick | vatyo |

In the following words the first vowel is not shortened though the syllabic pattern is the same:

| ve:qi | ear-ring | ve:dyo |
| dho:ti | dhoti | dho:tyo |
| gho:mi | vulture | gho:nyo |
| nha:ni | bathroom | nha:nyo |
| no:li | rolling pin | no:lyo |
| ma:li | stair case | ma:lyo |
| mhə:si | she-buffalo | mhə:syo |

In the following word the final vowel is not lengthened.

| vonni | elder brother’s | vonnyo |
|       | wife |         |

The word /vu/ louse has an allomorph vuvv- of the base before /ɔ/.

| vu | louse | vuvvo |

If the final vowel of the noun is nasalised the plural morpheme has an allomorph /ɔ/.

| mu:yɨ | ant | muyyɔ |

Neuter nouns ending in /ɔ/ take the plural allomorph /ɔ/ after them.

The base drops its final vowel before /ɔ/.

| aŋgəstra/ | shawl | aŋgəstrɔ |
| məɾəmə | death | məɾə:ŋɔ |
| kəde:lə | chair | kəde:lɔ |
| tara:və | duck | tara:vɔ |
| jənərələ | window | jənərəlɔ |
| aya:na | kettle | aya:naŋɔ |
| čittə:lə | deer | čittə:lɔ |
| məŋkə:de | monkey | məŋkə:dɔ |
gaḍḍe:va  donkey  gaḍḍe:vɔ
khɔmme:tɔ  hut  khɔmme:tɔ:ŋ
paːlɔ  wave  paːlɔ
meːɡhɔ  cloud  meːɡhɔ:ʒ
ɡhɔːrɔ  house  ɡhɔːrɔ
kuːdɔ  room  kuːdɔ
hoːlɔ  hall  hoːlɔ
keːkɔ  cake  keːkɔ

Nouns of the syllabic pattern CV:CCV shorten their first vowel:

paːvlɔ  foot  pavlɔ
naŋkɔ  nose  naŋkɔ
sinɡɔ  horn  sinɡɔ
toŋdɔ  face  toŋdɔ

Nouns of the syllabic pattern CV:CV also shorten their first vowel if the second vowel is geminated. This gemination takes place when the consonant is one of the following /n, k, t, d, t, j, l/. The two nouns /keːkɔ/ “cake” and /kuːdɔ/ “room” do not follow this rule.

raːnɔ  forest  raŋnɔ
kuːkɔ  potato  kukkɔ
boːtɔ  finger  bɔtɔ
haːdɔ  bone  haːdɔ
ɡaːtɔ  hoof  gattɔ
meːjɔ  table  meːjɔ
teːlɔ  oil  teːlɔ

Neuter nouns ending in /ɛ/ take the plural allomorph /i/ after them.

The final vowel of the noun is lost before this suffix:

suːnɛ  dog  suːnɪ
vægguːlɛ  bat  vægguːli
karaːtɛ  bitter gourd  karaːtɪ
bhenːdɛ  lady’s finger  bhenːdɪ
mɛttɛ  head  mɛttɪ
paːlɛ  bucket  paːlɪ
The word moggë ‘cucumber’ changes its /ɔ/ to /o/ in the plural.

moggë cucumber moggì

The word čerđū “child” takes the plural allomorph /ɔ/ and the base shows an allomorph čerđu:v before it:

čerđū child čerđu: vɔ

2. Oblique.

There are two oblique suffixes, one for the singular and the other for the plural. Before the singular oblique nouns show only a two-fold distinction of gender, while before the plural oblique no gender distinction is observed:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Feminine</td>
<td>i: ~ e:</td>
<td>a : n</td>
</tr>
<tr>
<td>Non-feminine</td>
<td>a : ~ ya:</td>
<td></td>
</tr>
</tbody>
</table>

It is possible to consider the plural oblique as consisting of two morphemes, one of the oblique /a:/ identical with the singular oblique, and the other of the plural /n/. But such an analysis does not help much.

A statement about the allomorphs of the oblique and the morphophonemic changes in the stems is given below:

**Masculine Nouns.**

After nouns ending in /u/ the oblique singular is /a:/ Before it the nouns drop their final vowel:

ponțu great-grandson ponța :-

va:gu tiger va:ga :-

ghu:du cage ghu:da :-

bha:vu brother bha:va :-

a:ru stream a:ra :-
<table>
<thead>
<tr>
<th>Marathi</th>
<th>English</th>
<th>Marathi</th>
</tr>
</thead>
<tbody>
<tr>
<td>phe:ru</td>
<td>foam</td>
<td>phe:ra :-</td>
</tr>
<tr>
<td>ki:ru</td>
<td>parrot</td>
<td>ki:ra :-</td>
</tr>
<tr>
<td>mo:ru</td>
<td>peacock</td>
<td>mo:ra :-</td>
</tr>
</tbody>
</table>

The following nouns of the syllabic pattern CV:CV double their second consonant and shorten their first vowel,

<table>
<thead>
<tr>
<th>Marathi</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ra:yu</td>
<td>king</td>
</tr>
<tr>
<td>ha:su</td>
<td>smile</td>
</tr>
<tr>
<td>pu:tu</td>
<td>son</td>
</tr>
<tr>
<td>ma:mu</td>
<td>maternal uncle</td>
</tr>
<tr>
<td>mho:vu</td>
<td>honey</td>
</tr>
<tr>
<td>do:vu</td>
<td>dew</td>
</tr>
<tr>
<td>ta:pu</td>
<td>fever</td>
</tr>
<tr>
<td>rayya :-</td>
<td>hassa :-</td>
</tr>
<tr>
<td>putta:-</td>
<td></td>
</tr>
<tr>
<td>mamma :-</td>
<td></td>
</tr>
<tr>
<td>mhovva :-</td>
<td></td>
</tr>
<tr>
<td>dovva :-</td>
<td></td>
</tr>
<tr>
<td>tappa :-</td>
<td></td>
</tr>
</tbody>
</table>

Nouns having the syllabic pattern CV:CCV shorten their first vowel:

<table>
<thead>
<tr>
<th>Marathi</th>
<th>English</th>
<th>Marathi</th>
</tr>
</thead>
<tbody>
<tr>
<td>pa:vsu</td>
<td>rain</td>
<td>pa:vsu :-</td>
</tr>
<tr>
<td>mha:ntu</td>
<td>paternal uncle</td>
<td>mhanta:-</td>
</tr>
<tr>
<td>pa:ysu</td>
<td>porridge</td>
<td>pa:vsu :-</td>
</tr>
</tbody>
</table>

čandre:mu “moon” becomes čaṇḍrāma :- in oblique.

Nouns of the syllabic pattern CVCCV:CV or CVCV:CV drop their second vowel in oblique. CC here stands for a geminated consonant. The geminated consonant further becomes a simple one. The other cluster included is of an homorganic nasal and stop.

<table>
<thead>
<tr>
<th>Marathi</th>
<th>English</th>
<th>Marathi</th>
</tr>
</thead>
<tbody>
<tr>
<td>vho:to</td>
<td>bridegroom</td>
<td>vho:to :-</td>
</tr>
<tr>
<td>kaso:vu</td>
<td>tortoise</td>
<td>kaso:va :-</td>
</tr>
<tr>
<td>vindu:ru</td>
<td>rat</td>
<td>vindra :-</td>
</tr>
<tr>
<td>kappu:su</td>
<td>cotton</td>
<td>kapsa :-</td>
</tr>
<tr>
<td>bamma:nu</td>
<td>husband</td>
<td>bamma:-</td>
</tr>
<tr>
<td>vuvva:ru</td>
<td>flood</td>
<td>vuvra :-</td>
</tr>
<tr>
<td>čikko:lu</td>
<td>mud</td>
<td>čikla :-</td>
</tr>
<tr>
<td>phatto:ru</td>
<td>stone</td>
<td>phatra :-</td>
</tr>
<tr>
<td>gobbo:ru</td>
<td>ashes</td>
<td>gobba :-</td>
</tr>
</tbody>
</table>
The oblique morpheme has the shape /ya:/ after masculine nouns ending in /ɔ/:

- dərvɔ:tsɔ gate dərvɔ:tya :-
- kaʃʃɔ:lo glow worm kaʃʃɔ:lya :-
- meləno brother-in-law məvnɔya :-
- kɔmbɔ cock kɔmbya :-
- kurdo blind kurdɔya :-
- kambɔlo blanket kambɔlya :-
- mɔtɔ egg mɔtɔya :-
- kɔlla fox kɔlɔya :-
- ghɔ:deo horse ghɔdɔya :-
- dɔlɔ eye dɔlɔya :-

The following bases drop their second vowel. If the preceding consonant is geminated, it becomes simple:

- mhɔnta:ro old man mhɔntyra :-
- uŋtɔ:ro thumb uŋtɔya :-
- dɔddu:lo man dɔdlya :-
- inga:lo coal iŋglya :-
- rɔgɔ:deo grinding stone rɔdɔya :-

After a palatal penultimate consonant the allomorph is simply /a:/

- uŋjho fire uŋjho :-
- bhaʃʃɔ sister’s son bhaʃʃa :-
- məncɔ cot mənca :-
- piʃaʃʃɔ mad man piʃaʃʃa :-

The oblique plural for the masculine nouns is formed by adding /n/ to the oblique singular as described above:

- pu:tu son putta:n
- phatɔ:ru stone phatra:n
- vindu:ru rat vindra:n
- pa:vsu rain pavsa:n
- mo:ru peacock mo:ra:n
- bha:vu brother bha:va:n
- va:gu tiger va:ga:n
- di:vɔ lamp divvya:n
- bəbbɔ frog bəbbya:n
mɔṭːɔ  egg  mɔṭːyaːn
khambo  pillar  khambyaːn
kayɔ  crow  kaylyaːn
bhæčɔ  sister’s son  bhæčaːn
mənçɔ  cot  mənçaːn
dədduːlɔ  man  dadlyaːn

Feminine Nouns

After bases ending in /ə/ the singular oblique has the allomorph /eː/:

koyluːvə  tile  koyluːveː-
vhærdiːkə  marriage  vhærdiːkeː-
ghugguːmə  owl  ghugguːmeː-
khuːlə  heel  khuːleː-

Bases of the syllabic pattern CV:CCV shorten their first vowel:

baːylə  wife  bayleː-

Bases of the syllabic pattern CV:CV shorten their first vowel and geminate the following consonant except when it is /l/:

dhuːvə  daughter  dhuvveː-
suːnə  daughter-in-law  sunneː-
suːvə  needle  suvveː-
taːnə  thirst  tanneː-
huːmə  sweet  hummeː-
vuːbə  stream  vubbeː-

If the base has /əː/ in the first syllable it becomes /eː/

peːtə  box  peṭːeː-

The following base drops its second vowel:

vhoŋuːvə  chin  vhoŋveː-
After feminine nouns ending in /ə/ the oblique plural is formed with the addition of /n/ before which the oblique singular has the shape /aː/:

- baːylə : wife
- khuːla : heel
- ḫisti:kə : brick
- koylu:va : tile
- suːva : needle
- baːylə:n
- khuːla:n
- ḫisti:ka:n
- koylu:va:n
- suːva:n

After feminine nouns ending in /i/ the oblique singular morpheme has the two allomorphs /ː/ and /eː/ which are morphologically conditioned.

Length occurs after—

Feminine bases of the type CV:CCV, where they shorten their first vowel:

- boːndi : plaintain flower
- saːrni : broom
- muːṣṭi : fist
- khaːški : cough
- čoːnći : beak
- bhə:yni : sister
- boːndi:
- saːrni:
- muːṣṭi:
- khaːški:
- čoːnći:
- bhə:yni:

The following bases of the type CVCCV:CV drop their second vowel:

- kambəːli : blanket
- nissəːni : ladder
- bəkkoːdi : sheep
- sissəːri : crocodile
- mʊŋgə:si : mongoose
- kəttəːri : scissors
- kambəːli:
- nissəːni:
- bəkkoːdi:
- sissəːri:
- mʊŋgə:si:
- kəttəːri:

The following three bases do not drop their second vowel:

- gurbiːni : pregnant women
- armaːli : cupboard
- randpiːni : female cook
- gurbiːni:
- armaːli:
- randpiːni:
The following bases do not shorten their first vowel:

- ve:di (ear ring)
- dho:ti (dhoti)
- gho:ni (vulture)
- mhe:si (she-buffalo)
- nə:di (river)
- ka:pi (coffee)
- pa:di (shore)
- tə:di (trunk)

In the following bases the vowel is shortened and the following consonant is doubled:

- sa:li (skin)
- pha:ti (back)
- na:ti (grand-daughter)
- va:ti (candle)

After all the remaining feminine nouns the oblique singular has the allomorph /e:/

Before it bases of the syllabic pattern CVCCV:CV drop their final vowel:

- kənnə:di (mirror)
- dənto:ni (comb)
- adə:li (knife)
- məssə:li (fish)
- pəska:ti (knife)
- bombu:li (naval)

The following bases drop their second vowel:

- məndu:ri (carpet)
- vəṭṭu:li (plate)
- səttu:li (umbrella)
- jəggə:li (verandah)

Bases of the type CVCCV drop their final vowel:

- pokdi (turban)
- gersi (winnowing)

Basket
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>vaḻti</td>
<td>white ant</td>
<td>vaḻte:</td>
<td></td>
</tr>
<tr>
<td>soḵni</td>
<td>house lizard</td>
<td>soḵne:</td>
<td></td>
</tr>
<tr>
<td>boḏki</td>
<td>widow</td>
<td>boḏke:</td>
<td></td>
</tr>
<tr>
<td>mav̱si</td>
<td>maternal aunt</td>
<td>mav̱se:</td>
<td></td>
</tr>
<tr>
<td>poṉti</td>
<td>great grand daughter</td>
<td>poṉte:</td>
<td></td>
</tr>
<tr>
<td>sav̱li</td>
<td>shadow</td>
<td>sav̱le:</td>
<td></td>
</tr>
<tr>
<td>kẖḏki</td>
<td>jaw</td>
<td>kẖḏke:</td>
<td></td>
</tr>
<tr>
<td>voṉni</td>
<td>elder brother's wife</td>
<td>voṉne:</td>
<td></td>
</tr>
<tr>
<td>bhuv̱ri</td>
<td>eye-brow</td>
<td>bhuv̱re:</td>
<td></td>
</tr>
<tr>
<td>čelḻi</td>
<td>girl</td>
<td>čelle:</td>
<td></td>
</tr>
</tbody>
</table>

Bases of the type CV:CV shorten their first vowel and change the final /i/ into /y/:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ma:li</td>
<td>staircase</td>
<td>malye:</td>
<td></td>
</tr>
<tr>
<td>nā:li</td>
<td>rolling pin</td>
<td>nālye:</td>
<td></td>
</tr>
<tr>
<td>nhā:ni</td>
<td>bath room</td>
<td>nhānye:</td>
<td></td>
</tr>
<tr>
<td>či:ri</td>
<td>bag</td>
<td>čirye:</td>
<td></td>
</tr>
<tr>
<td>ča:vi</td>
<td>key</td>
<td>čavye:</td>
<td></td>
</tr>
<tr>
<td>ra:ni</td>
<td>queen</td>
<td>ra:ṉye:</td>
<td></td>
</tr>
</tbody>
</table>

In the following bases of the syllabic type CVCCV the final /i/ is changed to /y/ and the long consonant becomes short.

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>dāṉdi</td>
<td>latch</td>
<td>dāṉdye:</td>
<td></td>
</tr>
<tr>
<td>mudḏi</td>
<td>ring</td>
<td>muḏye:</td>
<td></td>
</tr>
<tr>
<td>bōḏi</td>
<td>stick</td>
<td>bōḏye:</td>
<td></td>
</tr>
<tr>
<td>čēdḏi</td>
<td>under wear</td>
<td>čēḏye:</td>
<td></td>
</tr>
<tr>
<td>kōdḏi</td>
<td>small stick</td>
<td>kōḏye:</td>
<td></td>
</tr>
<tr>
<td>čānni</td>
<td>squirrel</td>
<td>čānye:</td>
<td></td>
</tr>
<tr>
<td>piṭṭi</td>
<td>flour</td>
<td>piṭye:</td>
<td></td>
</tr>
</tbody>
</table>

In the following examples the long consonant remains

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ŕopp̱i</td>
<td>cap</td>
<td>Ŕopp̱ye:</td>
<td></td>
</tr>
<tr>
<td>phulḻi</td>
<td>nose ring</td>
<td>phulḻye:</td>
<td></td>
</tr>
<tr>
<td>paḵki</td>
<td>fly</td>
<td>paḵḵye:</td>
<td></td>
</tr>
</tbody>
</table>
In the following bases the vowel is shortened and /y/ is geminated.

\[
\begin{align*}
\text{jambə:yi} & \quad \text{yawn} & \quad \text{jambə:yye:} \\
\text{a:yi} & \quad \text{grand mother} & \quad \text{ayye:} \\
\text{pənja:yi} & \quad \text{great grand mother} & \quad \text{pənja:yye:}
\end{align*}
\]

If the vowel /i/ is nasalised the /e/ also gets nasalised:

\[
\begin{align*}
\text{mu:yi} & \quad \text{mu:yyə:}
\end{align*}
\]

Before the oblique plural /n/ the allomorph is /a:/

The final vowel /i/ becomes /y/:

\[
\begin{align*}
\text{čelli} & \quad \text{girl} & \quad \text{čellya:n} \\
\text{pəska:ti} & \quad \text{knife} & \quad \text{pəska:tya:n} \\
\text{bombu:li} & \quad \text{navel} & \quad \text{bombu:lya:n} \\
\text{sall:li} & \quad \text{skin} & \quad \text{sallya:n} \\
\text{mu:štı} & \quad \text{fist} & \quad \text{mu:štya:n} \\
\text{bhọ:yi} & \quad \text{sister} & \quad \text{bhọ:yya:n} \\
\text{nha:ni} & \quad \text{bathroom} & \quad \text{nha:nya:n} \\
\text{mis:si} & \quad \text{moustache} & \quad \text{missya:n} \\
\text{a:yi} & \quad \text{grand mother} & \quad \text{ayya:n}
\end{align*}
\]

In the following bases the second vowel is not lost in the oblique plural:

\[
\begin{align*}
\text{muŋgu:si} & \quad \text{mongoose} & \quad \text{muŋgu:sysya:n} \\
\text{sissə:ri} & \quad \text{crocodile} & \quad \text{sisə:rya:n} \\
\text{kambə:li} & \quad \text{blanket} & \quad \text{kambə:lya:n}
\end{align*}
\]

**Neuter nouns**

The oblique sg. is /a:/ after all neuter nouns.

Bases ending in /ə/ drop this vowel before the oblique morpheme. Most of the allomorphic changes of the base are the same as those before the plural morpheme:

\[
\begin{align*}
\text{(i) ra:ne} & \quad \text{forest} & \quad \text{ranna:} \\
\text{po:tə} & \quad \text{belly} & \quad \text{poṭṭa:} \\
\text{ha:de} & \quad \text{bone} & \quad \text{haṭṭa:}
\end{align*}
\]
Bases of the type CVCCVCV drop their second vowel if CC is either a geminated consonant or a cluster of homorganic nasal and a stop. The geminated consonant is further simplified:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
<th>Sanskrit</th>
</tr>
</thead>
<tbody>
<tr>
<td>me:jə</td>
<td>table</td>
<td>ma:jja:</td>
</tr>
<tr>
<td>dudə</td>
<td>milk</td>
<td>dudda:</td>
</tr>
<tr>
<td>ča:mmə</td>
<td>leather</td>
<td>čamma:</td>
</tr>
<tr>
<td>kha:nə</td>
<td>tier</td>
<td>kha:na:</td>
</tr>
<tr>
<td></td>
<td>face</td>
<td>tənda:</td>
</tr>
<tr>
<td>na:jka</td>
<td>nose</td>
<td>na:jka:</td>
</tr>
<tr>
<td>(iii) ke:ko</td>
<td>cake</td>
<td>ke:ka:</td>
</tr>
<tr>
<td>kha:nə</td>
<td>food</td>
<td>kha:na:</td>
</tr>
<tr>
<td>ku:da</td>
<td>room</td>
<td>ku:da:</td>
</tr>
<tr>
<td>(iv) adya:nə</td>
<td>necklace</td>
<td>adya:na:</td>
</tr>
<tr>
<td>ĵennərla</td>
<td>window</td>
<td>ĵennərla:</td>
</tr>
<tr>
<td>kə:re:ta</td>
<td>camel</td>
<td>kə:re:ta:</td>
</tr>
<tr>
<td>tara:va</td>
<td>duck</td>
<td>tara:va:</td>
</tr>
<tr>
<td>kənnəde:ko</td>
<td>spectacles</td>
<td>kənnəde:ka:</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
<th>Sanskrit</th>
</tr>
</thead>
<tbody>
<tr>
<td>čəkkə:lə</td>
<td>butter</td>
<td>čəklə:</td>
</tr>
<tr>
<td>čittə:lə</td>
<td>deer</td>
<td>čitlə:</td>
</tr>
<tr>
<td>gaddə:və</td>
<td>donkey</td>
<td>gadva:</td>
</tr>
<tr>
<td>maffja:rə</td>
<td>cat</td>
<td>ma ra:</td>
</tr>
<tr>
<td>kappə:do</td>
<td>cloth</td>
<td>kapda:</td>
</tr>
<tr>
<td>luggə:to</td>
<td>cloth</td>
<td>lugtə:</td>
</tr>
<tr>
<td>vudda:ko</td>
<td>water</td>
<td>vudka:</td>
</tr>
<tr>
<td>ĉippə:to</td>
<td>spoon</td>
<td>ĉiptə:</td>
</tr>
<tr>
<td>khomma:to</td>
<td>hut</td>
<td>khomtə:</td>
</tr>
<tr>
<td>angə:no</td>
<td>court yard</td>
<td>a na:</td>
</tr>
<tr>
<td>hantu:no</td>
<td>bed</td>
<td>hantə:</td>
</tr>
<tr>
<td>na ku:to</td>
<td>nail</td>
<td>na:jktə:</td>
</tr>
<tr>
<td>mumbu:ra</td>
<td>mosquito</td>
<td>mumbra:</td>
</tr>
</tbody>
</table>
The following bases shorten their first vowel and drop the second:

<table>
<thead>
<tr>
<th>Krishna</th>
<th>Meal</th>
<th>Death</th>
</tr>
</thead>
<tbody>
<tr>
<td>jevnəː</td>
<td>jevnaː</td>
<td>mərəː</td>
</tr>
</tbody>
</table>

The oblique plural is formed by adding /n/ to the singular oblique form:

<table>
<thead>
<tr>
<th>Krishna</th>
<th>Meal</th>
<th>Death</th>
</tr>
</thead>
<tbody>
<tr>
<td>majжаː</td>
<td>majraːn</td>
<td>dukkəːra</td>
</tr>
<tr>
<td>kuːdə</td>
<td>kudaːn</td>
<td>mənкəːt</td>
</tr>
<tr>
<td>kəməːtə</td>
<td>khəməːtə</td>
<td>kədə:lə</td>
</tr>
<tr>
<td>boːtə</td>
<td>boṭṭaːn</td>
<td>ku:kə</td>
</tr>
<tr>
<td>paːvə</td>
<td>pavalaːn</td>
<td></td>
</tr>
</tbody>
</table>

Bases sending in /ɛ/ change it to /y/:

<table>
<thead>
<tr>
<th>Krishna</th>
<th>Meal</th>
<th>Death</th>
</tr>
</thead>
<tbody>
<tr>
<td>məggəː</td>
<td>məggyaːn</td>
<td>paːlə</td>
</tr>
<tr>
<td>vussə</td>
<td>vusyaːn</td>
<td>bheṇḍə</td>
</tr>
<tr>
<td>vəŋguːlə</td>
<td>vəŋguːlyyaːn</td>
<td>bollə</td>
</tr>
<tr>
<td>suːnə</td>
<td>suːnyaːn</td>
<td>mattə</td>
</tr>
<tr>
<td>dhaŋkəːnə</td>
<td>dhaŋkəːnyaːn</td>
<td></td>
</tr>
</tbody>
</table>

The following irregular formations should be noted:

<table>
<thead>
<tr>
<th>Krishna</th>
<th>Meal</th>
<th>Death</th>
</tr>
</thead>
<tbody>
<tr>
<td>nattu</td>
<td>grand son</td>
<td>nattvaː</td>
</tr>
<tr>
<td>nittu</td>
<td>saliva</td>
<td>nittvaː</td>
</tr>
<tr>
<td>vičçu</td>
<td>scorpion</td>
<td>viččvaː</td>
</tr>
<tr>
<td>pu</td>
<td>pus</td>
<td>puvvaː</td>
</tr>
<tr>
<td>vu</td>
<td>louse</td>
<td>vuvvaː</td>
</tr>
<tr>
<td>daːyi</td>
<td>ladle</td>
<td>daːy</td>
</tr>
<tr>
<td>gaːyi</td>
<td>cow</td>
<td>gaːy</td>
</tr>
</tbody>
</table>
MORPHOLOGY

ma:yî  mother-in-law  ma:y
bhu:yî  ground  bhuyn
su:rya  sun  su:rya:
bappa  father  bappa:
appôppa  paternal uncle  appôppa:
amma  mother  amma:n
jva:la  flame  jva:le:
vi:ša  poison  vi:ša:
gu:ha  cave  gu:ha:
a:bu  grand father  abbo:
pôńja:bu  great grand  pôńja:bo:
father
khorôju  itch  khorôju:
môṭṭôkkussa  cabbage  môṭṭôkkussa:

The following scheme summaries the main patterns of plural, oblique sg. and pl. of nouns of the three genders.

<table>
<thead>
<tr>
<th></th>
<th>ending</th>
<th>pl.</th>
<th>ob. sg.</th>
<th>ob. pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
<td>ə</td>
<td>ya:</td>
<td>ya:n</td>
<td></td>
</tr>
<tr>
<td></td>
<td>u</td>
<td>a:</td>
<td>a:n</td>
<td></td>
</tr>
<tr>
<td>F.</td>
<td>i</td>
<td>i~ve:</td>
<td>ya:n</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ə</td>
<td>e:</td>
<td>a:n</td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>ə</td>
<td>a:</td>
<td>a:n</td>
<td></td>
</tr>
<tr>
<td></td>
<td>ê</td>
<td>ya:</td>
<td>ya:n</td>
<td></td>
</tr>
</tbody>
</table>

3. Case suffixes.

Both the sg. and pl. oblique forms may be followed by one or more of the following case-suffixes:

kə  dative
ri  locative¹
ntu  locative²
ê  genitive¹
l  genitive²
na ~ ni  instrumental
The locative suffix /ri/ denotes the meaning 'on' while locative /ntu/ means 'in' or 'into'. The genitive /l/ denotes the relation of possessor and the thing possessed, while all other relations of similar nature are expressed by genitive', /č/. The first is restricted to rational beings only.

The form with the addition of the genitive suffixes /l/ and /č/ is treated like an adjective of group II and is followed by the suffixes of gender and number agreeing with the gender and number of the noun which follows them.

Of the two allomorphs of the instrumental /na/ occurs after the oblique singular and /ni/ after the oblique plural. The following examples may illustrate the use of case suffixes:

rukkakə vuddakə gha:li
rukkar:i pha:li əssa:yi

'Give water to the tree.'
'There are fruits on the tree.'

rukkakə ntukə dəse
rukkakə čč pa:na
rukkakə čč sa:li
rukkakə čč pallə
rukkakə čč pana
rukkakə čč sallyo
rukkakə čč pallə
čerda:lo bappa
čerda:li amma
čerda:lə me:je
čelle:na dəndo kellə
čellya:ni dəndo kellə

'There is worm in the tree.'

leaf of the tree
the bark of the tree
the leaf of the tree
the leaves of the tree
the barks of the tree
the leaves of the tree
the father of the child
the mother of the child
the table of the child
the girls did the work

The vocative is formed by adding the singular oblique suffix to the base. No vocative plural is noted.

puttu  son  putta:
čello  boy  čellya:
dhuː vo  daughter  dhuve:
aːyi  grand mother  ayye:
čelli  girl  čelle:
su:ne  dog  sunya:
maʃjərə  cat  majra:

Note the vocative forms of the word čerdu 'child'.
In the singular it has /čerda:/ and in the plural
/čerduva:nu ~ čerduva:ndo/

4. Post-positions.
The post-positions are used after either the simple
noun, or its oblique form, or a form of the genitive or
some other case like the loc. or inst.

(i) after the noun /ko:ʒa/ towards
ghə:ŋkə:ʒə towards the house.

(ii) after the oblique: /loɡgi/, to, near, with
rukkaləɡgi near the tree
phu:ʒa in front, before
kərnaphu:ʒə before doing

(iii) most post-positions come after the genitive. They are:
loɡgi  near, with
ponda:kə  below
maglyə:n  after
bha:yər  outside
bhittəri  inside
murthəm  before
mukka:ri  in front
posi  more than
pərante:nə  after
bəge:kə  for

(iv) after locative
thəkkə:nu  from

(v) after instrumental
kəɾto:na  due to, on account of
kopa:nə kəɾto:na  due to anger
səntə:sa:nə kəɾto:na  due to delight.

Contents
(b) Adjectives:

Adjectives in the Cochin dialect can be divided into two main groups according as they remain invariable or show a change in form. The first group consists of a small group of adjectives which remain invariable throughout, showing no distinction for gender or number or oblique. The following are illustrative of this group:

| ko:du | bitter |
| lho:vu | light |
| mo:vu | soft |
| vhu:nē | less |
| dēridri | poor |
| kharkhāri | rough, hard |
| atya:grōhi | miserly |

The other group consists of a large number of adjectives, which show a three-fold distinction of gender and a two-fold distinction of number in the nominative. They can be further classified into two groups, A and B, on the basis of the allomorphs they show for gender, number and oblique morphemes.

Group A—These take the following suffixes according to the nature of the following noun which they qualify:

<table>
<thead>
<tr>
<th>Nominative</th>
<th>Oblique</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Sg.</td>
</tr>
<tr>
<td>M</td>
<td>u</td>
</tr>
<tr>
<td>F</td>
<td>i</td>
</tr>
<tr>
<td>N</td>
<td>ē</td>
</tr>
</tbody>
</table>

The following examples illustrate these suffixes:

-M. ni:tū ni:tē
-F. ni:tī ni:tīyō
-N. ni:tē ni:tī 5

ni:tē—straight.
ni:]-blue.

M. ni:lu ni:le
F. ni:li ni:lyo ni:le
N. ni:lo ni:li

The following are a few adjectives of this type:

- di:gu long
- e:ku one
- di:du one and half
- ru:ndu broad
- pokko:lu hollow
- go:du sweet
- še:lu cold
- la:nu smooth
- vhu:nu hot
- sa:nu small
- nibbo:ru hard
- vho:du big
- ča:ngu good
- tho:ru fat
- jō:du heavy

Adjectives of the group A show the following allomorphic variations when followed by the neuter plural and the oblique suffixes, but the variation is optional in the oblique form:

Adjectives of the syllabic pattern CV:C geminate their final /n/ and /s/ and the vowel becomes short:

M. vhu:nu vhu:nə
F. vhu:ni vhu:nyo vhungə ~ vhu:nə
N. vhu:nə vhungə

di:g-long

M. di:gu di:go
F. di:gi di:gyo diggo ~ di:go
N. di:go diggo

The adjective /vho:d/ big shows similar variation:

M. vho:du vho:do
F. vho:di vho:dyo vho:ddo vho:do
N. vho:do vho:ddo
Adjectives of the syllabic pattern CV:CV shorten their vowel even before the feminine plural morpheme:

- **M.** çaṅgu  çaṅgə
- **F.**  ča gi  çaṅgyə  çaṅgə ~ çaṅgə
- **N.**  ča gə  çaṅgə
d

The vowel /ə:/ occurring in the first syllable of an adjective changes into /o:/ before the masculine singular suffix:

- **nibbo:r**  hard  nibbo:ru
- **jo:ɖ-**  heavy  jo:ɖu
- **čiklo:ʈ**  muddy  čiklo:ʈu
- **pokko:Ɋ-**  hollow  pokko:Ɋu
d

e:k- one has an allomorph :k before the neuter singular /ə/

- **M.**  e:ku
- **F.**  e:ki
- **N.**  :kə
d

Adjectives belonging to class B take the following suffixes:

<table>
<thead>
<tr>
<th></th>
<th>Nominative</th>
<th>Oblique.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Sg.</td>
<td>Pl.</td>
</tr>
<tr>
<td><strong>M.</strong></td>
<td>ə</td>
<td>ə</td>
</tr>
<tr>
<td><strong>F.</strong></td>
<td>ɨ</td>
<td>ɨyo</td>
</tr>
<tr>
<td><strong>N.</strong></td>
<td>ə̌</td>
<td>ɨ</td>
</tr>
</tbody>
</table>

d

The following examples illustrate these suffixes:

- **də:v-**  ‘white’
  - **M.**  də:və  də:və
d
  - **F.**  də:vi  də:vyo  də:və ~ də:vya
d
  - **N.**  də:ʋə  də:vi
MORPHOLOGY

M. tambiːd̪— red
   tambiːd̪o tambiːɗe
F. tambiːd̪i tambiːɗyɔ tambiːɗeː~
   tambiːɗya
N. tambiːɗe tambiːɗi

The adjective nəːv- new changes its /əː/ to /ɔː/ in the masculine singular:

M. nəːvu nəːvə
F. nəːvi nəːvyɔ nəːvẽ—nəːvya
N. nəːvẽ nəːvi

The following list includes some of the adjectives of this group:

rittɔ empty
sukkuɔ dry
doːʋɔ white
tambiːɗɔ red
kussillo rotten
daːʋɔ left
uʃʃhɔ light
purto complete
vaŋkudɔ bent, crooked
vallo wet
kurdo blind
mhantaro old
alsɔ lazy
kaːlo black
jiːɔ alive
nəːʋɔ new
piskɔ miserly
guddɔ short
vagto open

(c) Pronouns.

The personal pronouns in the Cochin dialect are:

I person haːvɔ ammi
II person tũ tummi
The demonstrative pronouns which also function as pronouns of the third person are of two kinds.

Remote:

M.  to  te
F.  ti  tyo
N.  te  ti

Proximate.

M.  yho  yho~he
F.  yhi~hi  yho
N.  yho~hë  yhi~hi

Interrogative pronouns:

ko:na  who
ittë  what
khanëo  which one.

The declensions of these pronouns are given below:

I  Person singular:
Nom. ha:v  Inst. ha:vë  Dat. makka~makka.
Gen. miggel- Gen.² mijjë  Loc. mijje:ri

I  Person Plural:
Nom. ammi~ommi, Inst. ammi  ommi Dat. avjëkā
Gen.¹ avjëgel- Gen.² avjëcë  Loc. avjëcë:ri

II  Person Singular:
Nom. tũ Inst. tu:vë  Dat. tukka Gen1. tuggel-
Gen.² tu:jë  Loc.¹ tu:jë:ri

II  Person Plural:
Nom. tummi, Inst. tummi. Dat. tuvëkë Gen  tuvëgel.
Gen.² tuvnë  Loc. tuvnë:ri

III.  P. M. Singular N. Singular:
Nom. N. tœ, N. të Inst. tæ:he Dat. takka~tokka
Gen.¹ taggel- Gen.² ta:je  Loc.¹ ta:je:ri

III  P. F. Singular:
Nom. ti Inst. ti:ne Dat. tikka, Gen.¹, tiggel-
Gen.² ti:jë  Loc. ti:jë:ri
III  P. M. N. F. Plural:
Nom. M. ə F. tyə N. tī Inst. tanni, Dat. taŋkā.
Gen.¹ taŋgel- Gen.² tančə Loc.¹ tančeri

The proximate pronoun has similar forms.

The Gen.¹ is followed by the suffixes of the gender and person which are,

M. ə
F. i
N. ē

The forms of Gen.² act as oblique after which post-
positions can be added:
tuǰjaŋmolło  like you
maŋjalaggī  with me
taǰje bala:n  by its force

With the addition of the gender-number suffixes they function as pronominal adjectives:
taǰjə  his (M)
mija  my (M.pl.)

The interrogative pronoun koŋə ‘who’.
Nom. koŋə, Inst. ko:nə Dat. koŋaŋk, Gen.¹ koŋa:l-
Gen². koŋa:nčə Loc.¹ koŋa:nčeri
M. koŋčə, F. koŋči, N. koŋčə ‘which one’
itīʔe~itti what

Nom. itīʔ, Inst. ittya:n, Dat. ittya:k, Gen.² ittya:čə.
Loc.¹ ittyače:ri ~ ittya:ri

Other pronominal forms are:
kassi  how
khəntayi  somewhere
koŋəki  some one

This dialect shows no reflexive pronoun. The personal pronouns function as reflexives:
təgge:le  ru:pe  his own form
(d) Numerals.

The following numerals of the Cochin dialect are noted:

<table>
<thead>
<tr>
<th>Numeral</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>e:kə</td>
<td>1</td>
</tr>
<tr>
<td>domi</td>
<td>2</td>
</tr>
<tr>
<td>ti:ni</td>
<td>3</td>
</tr>
<tr>
<td>ca:ri</td>
<td>4</td>
</tr>
<tr>
<td>pa:nče</td>
<td>5</td>
</tr>
<tr>
<td>so:</td>
<td>6</td>
</tr>
<tr>
<td>sa:tə</td>
<td>7</td>
</tr>
<tr>
<td>a:te</td>
<td>8</td>
</tr>
<tr>
<td>navva</td>
<td>9</td>
</tr>
<tr>
<td>dha</td>
<td>10</td>
</tr>
<tr>
<td>ikkho:ra</td>
<td>11</td>
</tr>
<tr>
<td>ba:ra</td>
<td>12</td>
</tr>
<tr>
<td>tə:ra</td>
<td>13</td>
</tr>
<tr>
<td>čovda</td>
<td>14</td>
</tr>
<tr>
<td>ponne:ra</td>
<td>15</td>
</tr>
<tr>
<td>sə:la</td>
<td>16</td>
</tr>
<tr>
<td>sətte:ra</td>
<td>17</td>
</tr>
<tr>
<td>a:sa</td>
<td>18</td>
</tr>
<tr>
<td>ikku:n:ts</td>
<td>19</td>
</tr>
<tr>
<td>vi:s</td>
<td>20</td>
</tr>
<tr>
<td>ekke:vi:s</td>
<td>21</td>
</tr>
<tr>
<td>ba:vi:s</td>
<td>22</td>
</tr>
<tr>
<td>te:vi:s</td>
<td>23</td>
</tr>
<tr>
<td>čor:vi:s</td>
<td>24</td>
</tr>
<tr>
<td>pənče:vi:s</td>
<td>25</td>
</tr>
<tr>
<td>so:vi:s</td>
<td>26</td>
</tr>
<tr>
<td>səttə:vi:s</td>
<td>27</td>
</tr>
<tr>
<td>aṭtə:vi:s</td>
<td>28</td>
</tr>
<tr>
<td>ikku:n:ti:s</td>
<td>29</td>
</tr>
<tr>
<td>ti:s</td>
<td>30</td>
</tr>
<tr>
<td>ekki:s</td>
<td>31</td>
</tr>
<tr>
<td>bətti:s</td>
<td>32</td>
</tr>
<tr>
<td>tetti:s</td>
<td>33</td>
</tr>
<tr>
<td>čovtiti:s</td>
<td>34</td>
</tr>
</tbody>
</table>

The values range from 1 to 1000.
There is another series of numerals which are used when some amount of secrecy is intended.

ke:vəlo  
ra:vu  
uddənə  
povvu:nu  
mu:lo  
kiraŋgu:lo  
povitro  
məŋgo:lo  
kimmusu:lo  
galə  
gala:ri ke:vəlo  
gala:ri povvu:nu  
gala:ri mu:lo  
khondi  
khondiyerı ke:vəlo

(e) Verbs.
The verbal bases in this dialect may be conveniently divided into the following two groups.

Group I may be further sub-divided into two classes. 
Ia. Bases having a retroflex sound or r, v, or y in their final syllable.

appə:di  to touch  po:və  to swim
vissə:ra  to forget  vi:ni  to weave
dəvvo:ri  to keep  re:da  to weep
petə:yi  to send  va:di  to serve food
kho:ni  to dig  gi:li  to swallow
phappu:di  to sprinkle  pha:ri  to steal

Ib. monosyllabic bases:
di  to give  ja  to become
nha  to bathe  yə  to come
Group II: This group includes all the remaining bases.

u:bo to fly       vuldi to call
si:ko to study    a:ya to hear
la:si to burn     nimma:gi to ask
vi:ki to sell     si:gi to sneeze
so:di to search   la:mb to hang
mu:sti to trample

These two groups differ from each other in two ways. They show different morphophonemic changes in the bases and they take different allomorphs of the suffixes which follow them.

When followed by a suffix, bases belonging to group Ia (i.e. those which are not monosyllabic) show the following changes:

(a) They drop their final vowel

appōdi to touch      appōdrā: I touch
da:li to grind       da:lay to cause to grind.

peṭṭayi to send      peṭṭaytā: I send

(b) The penultimate /o/ of the base, when followed by a suffix containing /o/ or /ɔ/ freely becomes /ɔ/:

dāvvar to keep       dāvvartron I shall keep
dāli to grind        dāltron I shall grind

appōdi to touch      appōllora I did not touch

(c) If the following suffix begins with a consonant, bases shorten their long vowel, if there is one:

gi:li to swallow     gill to I swallowed it.

kā:ri to do          kārtā I do
vi:mi to weave       viṅtā I weave.
viṣṣa:ro to forget   viṣṣārtā I forget.
(d) Before a suffix beginning with a lateral, /d/ or /n/ becomes /l/ and the dental lateral of the suffix becomes a retroflex lateral:

va:di  to serve food  vallẽ  served it
kho:ni to dig  khallẽ  dug it
rọdọ to weep  ṭọllọ  he cried
ga:li to filter  gallẽ  filtered it
me:lọ to get  mellẽ  got it

(e) Bases ending in a nasalised vowel take /n/ before a suffix beginning with /t/:—

de:võ to climb  dɛvntã  I climb down
down
po:võ to swim  povntonõ  I shall swim

After monosyllabic bases ending in a vowel, the initial consonant of a suffix gets geminated.

di to give  dittã  I give
nha to bathe  nhallõ  I bathed
jã to become  jattonõ  I shall
become

Bases belonging to group II show the following changes before a suffix:

(a) When not followed by a consonant cluster or a long vowel, they lengthen their final vowel and shorten the long vowel in the earlier syllables:

vi:ki to sell  vikki:tã  I sell
so:di to search  soddi:tã  I search
po:si to rear up  possi:lẽ  reared it up
la:mba to hang  lamba:tã  I hang
mu:sti to trample  musti:lẽ  trampled it.

(b) Final /ə/ freely becomes /ɔ/ when the following suffix contains the vowel /ɔ/ or /ɔ/. The forms with /ɔ/ are more frequent than those with /ə/:

ve:nõ to survive  vɔnõ:ɻɔ  I survived
~vɔnõ:ɻo
la:mba to hang  lambo:lɔ  he hang
~lambo:lɔ
(c) Bases of type (C)V:CV double their second consonant:

\[ \begin{align*}
\text{vi:ki} & \quad \text{to sell} & \text{vikki:tā} & \quad \text{I sell} \\
\text{po:si} & \quad \text{to rear up} & \text{possi:tā} & \quad \text{I rear up} \\
\text{u:ba} & \quad \text{to fly} & \text{ubbo:lo} & \quad \text{he flew}
\end{align*} \]

(d) Trisyllabic bases drop their second vowel:

\[ \begin{align*}
\text{khar:pi} & \quad \text{to scratch} & \text{kharpi:tā} & \quad \text{I scratch} \\
\text{par:si} & \quad \text{to caress} & \text{parsi:lo} & \quad \text{he caressed}
\end{align*} \]

Trisyllabic bases belonging to both group I and group II drop their second and third vowels when followed by a suffix beginning with a vowel, except the causative bases:

\[ \begin{align*}
\text{appādi} & \quad \text{to touch} & \text{apda:y} & \quad \text{touch (Imp. pl.)} \\
\text{bhar:si} & \quad \text{to mix} & \text{bhar:si} & \quad \text{cause to mix} \\
\text{khar:pi} & \quad \text{to scratch} & \text{kharpa:y} & \quad \text{scratch (Imp. pl.)} \\
\text{vissā} & \quad \text{to forget} & \text{visra:y} & \quad \text{forget (Imp. pl.)}
\end{align*} \]

The causative bases and the base ubba:ri ‘to lift’, do not follow this rule:

\[ \begin{align*}
\text{ubba:ri} & \quad \text{to lift} & \text{ubba:rya:y} & \quad \text{lift (Imp. pl.)} \\
\text{peṭṭa:yi} & \quad \text{to send} & \text{peṭṭa:ya:y} & \quad \text{send (Imp. pl.)}
\end{align*} \]

Causatives.

In this dialect there are two suffixes which form a causative base from a primitive root:

(i) \( əy \)  
(ii) \( ə:v \)

Of these the second one occurs only when it is followed by the first and not alone.

Verbal roots can be divided into the following four groups on the basis of the causative suffix they may or may not take.

(a) Roots which do not take any causative suffix and hence form no causative base:

\[ \begin{align*}
\text{və:re} & \quad \text{to like} \\
\text{yo} & \quad \text{to come} \\
\text{ja} & \quad \text{to become} \\
\text{və:če} & \quad \text{to go}
\end{align*} \]
### MORPHOLOGY

#### (b) Roots taking the suffix /əy/ only:
- **di** to give
- **ubba:ri** to lift
- **də:li** grind
- **kə:rgə** to dissolve
- **də:və** to climb down
- **mu:sti** to trample
- **ši:ŋki** to sneeze
- **ra:bə** to stand

- **di:veyy** cause to give
- **ubba:rey** cause to lift
- **də:rey** cause to grind
- **kə:rgəy** cause to dissolve
- **də:vey** cause to climb down
- **mu:stay** cause to trample
- **ši:ŋkəy** cause to sneeze
- **rabbəy** cause to stand

#### (c) Roots which take the suffix ə:v+əy only:
- **va:di** to serve food
- **ga:li** to filter
- **peṭṭəyi** to send

- **va:de:vəy** cause to serve food
- **ga:la:vey** cause to filter
- **peṭṭə:vəy** cause to send

#### (d) Roots which take both əy and ə:v (+əy):
- **vi:ni** to weave
- **kə:ri** to do
- **la:mbi** to hang
- **si:ki** to learn
- **va:da** to grow
- **čəmme:ka** to walk
- **nha** to bathe
- **ka:nti** to scrape
- **vi:ki** to sell

- **vi:naey** cause to weave
- **kə:re:y** cause to do
- **lamba:y** cause to hang
- **sikkəy** cause to learn
- **vaddəy** cause to grow
- **čəmkəy** cause to walk
- **nha:ney** cause to bathe
- **kantəy** cause to scrape
- **vikkəy** cause to sell
Cochin—Marathi Dialect

so:di to leave so:de:vey cause to leave
la:si to burn lase:vey cause to burn
kho:ni to dig kho:na:vey cause to dig
vu:di to call vu:de:vey cause to call
nimm:ngi to ask nim:ney cause to ask

The following alternations should be noted:

nidda to sleep nidda:vey nidday
vu:tta to get up vu:tka:rey (really a compound

/vey/ applied to an intransitive root changes it into
a transitive one, and when applied to a transitive root,
changes it to a causative base. But it is not possible to
set up separately two distinct morphemes of the same
shape /vey/ as transitive and causative.

When /ey/ proceeds /ey/ the resulting form has
a double causative meaning:

bhov:va to go for a walk
bhov:nda:yi take some one for a walk
bhov:nda:ve:yi make some one take a walk.

Sample paradigms of an intransitive and a transitive verb
are given below to show the general appearance of the
verbal system of this dialect.

I Intransitive verb; apde:po ‘to touch’

Present.

I P app:dt:ta app:dt:a:yi
II P app:dt:ta app:dt:a:yi
III P app:dt:ta app:dt:a:yi
<table>
<thead>
<tr>
<th>Simple past</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I P M.</td>
<td>appeljõ</td>
<td>appeljẽ</td>
</tr>
<tr>
<td>F.</td>
<td>appeljì</td>
<td>appeljì</td>
</tr>
<tr>
<td>II P M.</td>
<td>appeljõ</td>
<td>appeljẽ</td>
</tr>
<tr>
<td>F.</td>
<td>appeljì</td>
<td>appeljì</td>
</tr>
<tr>
<td>III P M.</td>
<td>appeljõ</td>
<td>appeljẽ</td>
</tr>
<tr>
<td>F.</td>
<td>appeljì</td>
<td>appeljìyɔ</td>
</tr>
<tr>
<td>N.</td>
<td>appeljẽ</td>
<td>appeljì</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Future</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I P M.</td>
<td>appeljõnõ</td>
<td>appeljõni</td>
</tr>
<tr>
<td>F.</td>
<td>appeljõni</td>
<td>appeljõni</td>
</tr>
<tr>
<td>II P M.</td>
<td>appeljõlo</td>
<td>appeljõle</td>
</tr>
<tr>
<td>F.</td>
<td>appeljõli-ni</td>
<td>appeljõni</td>
</tr>
<tr>
<td>III P M.</td>
<td>appeljõlo</td>
<td>appeljõle</td>
</tr>
<tr>
<td>F.</td>
<td>appeljõli</td>
<td>appeljõlyɔ</td>
</tr>
<tr>
<td>N.</td>
<td>appeljõnẽ</td>
<td>appeljõni</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Perfect</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I P M.</td>
<td>appeljã</td>
<td>appeljã-yì</td>
</tr>
<tr>
<td>F.</td>
<td>appeljãyã</td>
<td>appeljã-yì</td>
</tr>
<tr>
<td>II P M.</td>
<td>appeljãla</td>
<td>appeljãyã-yì</td>
</tr>
<tr>
<td>F.</td>
<td>appeljãlya</td>
<td>appeljãlia-yì</td>
</tr>
<tr>
<td>III P M.</td>
<td>appeljãla</td>
<td>appeljãlia-yì</td>
</tr>
<tr>
<td>F.</td>
<td>appeljãlya</td>
<td>appeljãlia-yì</td>
</tr>
<tr>
<td>N.</td>
<td>appeljãyã</td>
<td>appeljãlia-yì</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Pluperfect</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I P M.</td>
<td>appeljõlojõ</td>
<td>appeljõle : 1ê</td>
</tr>
<tr>
<td>F.</td>
<td>appeljõleli</td>
<td>appeljõle : 1ê 〜 appeljõli λ</td>
</tr>
<tr>
<td>II P M.</td>
<td>appeljõlolo</td>
<td>appeljõle : 1ê</td>
</tr>
<tr>
<td>F.</td>
<td>appeljõleli</td>
<td>appeljõle : 1ê 〜 nĩ</td>
</tr>
<tr>
<td>III P M.</td>
<td>appeljõlolo</td>
<td>appeljõle : 1ê</td>
</tr>
<tr>
<td>F.</td>
<td>appeljõleli</td>
<td>appeljõle : lyɔ</td>
</tr>
<tr>
<td>N.</td>
<td>appeljõlele</td>
<td>appeljõle : nĩ</td>
</tr>
</tbody>
</table>
Past habitual

I P  M. appoṛṭa:lō~nō  appoṛṭa:ni
    F. appoṛṭa:ni  appoṛṭa:ni
II P  M. appoṛṭa:lō  appoṛṭa:ni
    F. appoṛṭa:li  appoṛṭa:li~nī
III P  M. appoṛṭa:lō  appoṛṭa:lē
      F. appoṛṭa:li  appoṛṭa:lyō
      N. appoṛṭa:nē  appoṛṭa:nī

Present negative

I P  appoṇṇa  appoṇṇa:yī
t    II P  appoṇṇa  appoṇṇa:yī
t    III P  appoṇṇa  appoṇṇa:yī

Past negative

I P  M. appoṛllō:na  appoṛlle:nayī
t    F. appoṛllē:na  appoṛlle:na:yī
t    II P  M. appoṛllō:na  appoṛlle:nayī
t    F. appoṛllē:na  appoṛllē:na:yī
t    III P  M. appoṛllō:na  appoṛlle:nayī
t      F. appoṛllē:na  appoṛllē:nayī
t      N. appoṛllē:na  appoṛllē:nayī

Future negative

I, II, III Ps. appoṇṇa  appoṇṇa

Habitual negative

apṛṭe:ṇa

Imperative

Sg. appoḍē  Pl. apḍa:yī

Imperative negative

Sg. appoḍēṣī  Pl. appoḍēṣīya:yī
Sg. appoṇṇe:kkā  Pl. appoṇṇe:kkā:yī

Subjunctive

appoḍe:ṛt
Potential  
*appo:dka*

Concessive  

**Non-finite forms**

Verbal noun  
*apdu:pe*

Infinitive of purpose  
*apdu:ik*

Verbal adjective  
*appo:ci~ci~ce*

Conditional  
*appo:lya:ri*

Gerund  
*appo:nu*

Adverb of concomitant action  
*apda:ta*

**II Transitive verb: kha:pe 'to eat'**

<table>
<thead>
<tr>
<th>Present</th>
<th>Kha:ta</th>
<th>Kha:ta:yi</th>
</tr>
</thead>
<tbody>
<tr>
<td>I P</td>
<td>kha:ta</td>
<td>kha:ta:yi</td>
</tr>
<tr>
<td>II P</td>
<td>kha:ta</td>
<td>kha:ta:yi</td>
</tr>
<tr>
<td>III P</td>
<td>kha:ta</td>
<td>kha:ta:yi</td>
</tr>
</tbody>
</table>

Simple Past  
I, II, III. Ps.  
M. Sg. *khellö*  Pl. *khellë*  
F. Sg. *khelli*  Pl. *khellyö*  
N. Sg. *khelli*  Pl. *khelli*

Future  
| I P  | M. *khat:anö~ö* | khat:anë:ni |
|      | F. *khat:anë*  | khat:anë     |
| II P | M. *khattölo*   | khattöle     |
|      | F. *khattöli~ni*| khattöni     |
| III P| M. *khattölo*   | khattöle     |
|      | F. *khattöli*   | khattölyö    |
|      | N. *khattöni*   | khattöni     |
**Perfect**

I, II, III Ps.

<table>
<thead>
<tr>
<th>Sg. M.</th>
<th>khella</th>
<th>Pl. M.</th>
<th>khellya:yi</th>
</tr>
</thead>
<tbody>
<tr>
<td>F.</td>
<td>khellya</td>
<td>F.</td>
<td>khellya:yi</td>
</tr>
<tr>
<td>N.</td>
<td>khellyā</td>
<td>N.</td>
<td>khellyā:yi</td>
</tr>
</tbody>
</table>

**Pluperfect**

I, II, III Ps.

<table>
<thead>
<tr>
<th>Sg. M.</th>
<th>khellō</th>
<th>M.</th>
<th>khelle:lo</th>
</tr>
</thead>
<tbody>
<tr>
<td>F.</td>
<td>khelleli</td>
<td>F.</td>
<td>khellelyo</td>
</tr>
<tr>
<td>N.</td>
<td>khellel</td>
<td>N.</td>
<td>khelleli</td>
</tr>
</tbody>
</table>

**Past habitual**

<table>
<thead>
<tr>
<th>I P</th>
<th>M.</th>
<th>khāṭṭa:nō~lō</th>
<th>khāṭṭa:ni</th>
</tr>
</thead>
<tbody>
<tr>
<td>F.</td>
<td>khāṭṭa:ni</td>
<td>khāṭṭa:ni</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>II P</th>
<th>M.</th>
<th>khāṭṭa:lō</th>
<th>khāṭṭa:ni</th>
</tr>
</thead>
<tbody>
<tr>
<td>F.</td>
<td>khāṭṭa:li</td>
<td>khāṭṭa:ni~li</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>III P</th>
<th>M.</th>
<th>khāṭṭa:lō</th>
<th>khāṭṭa:le</th>
</tr>
</thead>
<tbody>
<tr>
<td>F.</td>
<td>khāṭṭa:li</td>
<td>khāṭṭa:lyo</td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>khāṭṭa:nē</td>
<td>khāṭṭa:nī</td>
<td></td>
</tr>
</tbody>
</table>

**Present negative:**

| Sg. kha:yna | Pl. khayna:yi |

**Past negative:**

<table>
<thead>
<tr>
<th>.M.</th>
<th>.Sg. khello:na</th>
<th>Pl. khelle:na:yi</th>
</tr>
</thead>
<tbody>
<tr>
<td>F.</td>
<td>Sg. khelli:na</td>
<td>Pl. khelle:na:yi</td>
</tr>
<tr>
<td>N.</td>
<td>Sg. khellē:na</td>
<td>Pl. khelle:na:yi</td>
</tr>
</tbody>
</table>

**Future Negative:**

khavuna

**Habitual Negative:**

khav̥pna

**Imperative:**

| Sg. kha | Pl. khāyya:yi |

Contents
Imperative negative:
  Sg. khəśści  
  khəvnunəkka  
  Pl. khəśściya:yi  
  khəvnunəkka:yi

Subjunctive:
  khavyə:t

Potential:
  kha: ka

Concessive:
  III P. Sg. khavə
  Pl. khavvo:yi

**Non-finite forms**

Verbal noun  
  khavə:pə

Infinitive of purpose  
  khavncə:k

Verbal adjective  
  khavncə ~či~čɛ

Conditional  
  khellya:ri

Gerund  
  khavnu

Adverb of concomitant action  
  khavtə

**III The substantive verb ‘to be’**

Present
  I P  essə  essə:yi
  II P  essə  essə:yi
  III P  essə  essə:yi

Simple past
  I P  M. əssilla  əssilli
      F. essilli  essilli
  II P  M. əssilla  əssilla
      F. essilli  essilli
  III P  M. əssilla  əssilla
      F. essilli  essilla
      N. əssillɛ  əssilla

**Contents**

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**MORPHOLOGY**

57
Future

I P  M. āstonā M. āstāni
F. āstā:nī āstā:nī

II P  M. āstā:lo āstā:lī āstā:nī
F. āstā:li āstā:nī

III P  M. āstā:lo āstā:lī āstā:nī
F. āstā:li āstā:lī āstā:lyā
N. āstā:lē āstā:nī

Perfect

I P  M. āssillā M. āssilli āssilli
F. āssilli āssilli

III P  M. āssilī āssilli āssilli
F. āssilli āssilli

III P  M. āssilī āssilli āssilli
F. āssilli āssilli āssillī
N. āssillī āssillī

Present negative

Sg. na Pl. na:yī

Past negative

I P. M. na:assillā na:assilli

Fut. negative

ǎssunna

Subjunctive

ǎssu:ya:t

Potential

ǎssuka

Concessive

III P. Sg. āsso Pl. āsso:yi

An analysis of the paradigms given above reveals that the verb distinguishes the tenses of present, simple past, future, perfect and pluperfect, the moods of imperative subjunctive, potential, concessive and habitual, the
negative forms of the present, past, future, imperative and habitual, the three genders, masculine, feminine and neuter, two numbers, singular and plural, and the three persons, first, second and third. But these distinctions are not carried out consistently throughout. The markers of person, number and gender are usually combined into the same morph, and there arise numerous systems of their arrangement conditioned by these and the further distinction of the verbal stem being either intransitive and transitive.

The inflectional system of the verb shows a marked distinction between the intransitive roots on the one hand and the transitive and causative roots on the other in the tenses of simple present, perfect, pluperfect and past negative. In all other cases all these bases follow the same pattern of conjugation.

The verbal forms of the finite type show a distinction of forms ranging from a maximum of 14 to a single form in a paradigm. The differences are revealed by the markers, mostly at the end, indicating person, number and gender. Some distinctions are neutralised because of the non-phonemic nature of a nasalised vowel after a nasal, while some others are not obvious because of an interchange between /i/ and /e/ in case of neuter forms. According to the number of distinctions made we can group the verbal forms into six groups.

Group I makes as many as 14 distinctions and is maximally differentiated. The forms of simple past of the intransitive, future of both intransitive and transitive, the perfect and pluperfect of the intransitive, the past habitual of intransitive and transitive and past negative of
the intransitive verbs belong to this group. The general scheme is as follows:—

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>markers</th>
<th>plural</th>
<th>markers</th>
</tr>
</thead>
<tbody>
<tr>
<td>I Person</td>
<td>Masculine</td>
<td>e, 5</td>
<td>Masculine</td>
<td>ε~i</td>
</tr>
<tr>
<td></td>
<td>Feminine</td>
<td>i</td>
<td>Feminine</td>
<td>i</td>
</tr>
<tr>
<td>II Person</td>
<td>Masculine</td>
<td>o</td>
<td>Masculine</td>
<td>ε~i</td>
</tr>
<tr>
<td></td>
<td>Feminine</td>
<td>i</td>
<td>Feminine</td>
<td>i</td>
</tr>
<tr>
<td>III Person</td>
<td>Masculine</td>
<td>o</td>
<td>Masculine</td>
<td>e</td>
</tr>
<tr>
<td></td>
<td>Feminine</td>
<td>i</td>
<td>Feminine</td>
<td>yο</td>
</tr>
<tr>
<td></td>
<td>Neuter</td>
<td>e</td>
<td>Neuter</td>
<td>i</td>
</tr>
</tbody>
</table>

The marker /i/ of the I. P pl. Mas. is confined to the future and past habitual of the transitive verbs and the marker /i/ of the II P. pl. mas, is confined to only the past habitual of the transitive verbs.

Group II. Here the paradigm distinguishes six forms. To this group belong the simple past, perfect and pluperfect tenses of the transitive verbs. The scheme for past and pluperfect is:—

<table>
<thead>
<tr>
<th></th>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mas.</td>
<td>o:</td>
<td>ε:</td>
</tr>
<tr>
<td>Fem.</td>
<td>i:</td>
<td>yο:</td>
</tr>
<tr>
<td>Neu.</td>
<td>e:</td>
<td></td>
</tr>
</tbody>
</table>

Group III. This group distinguishes four forms. The three genders are distinguished in the singular but not in the plural. Here belongs the past negative of transitive verbs. The morphemes are:—

<table>
<thead>
<tr>
<th></th>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mas.</td>
<td>o:</td>
<td>ε:</td>
</tr>
<tr>
<td>Fem.</td>
<td>i:</td>
<td>e:</td>
</tr>
<tr>
<td>Neu.</td>
<td>e:</td>
<td></td>
</tr>
</tbody>
</table>
Group IV makes a distinction of three forms. The first person is distinguished from the II and III persons in the singular while no person is distinguished in the plural. The gender distinction is absent. Here are included the present tense of both the intransitive and transitive verbs.

Group V distinguishes only two forms, one for the singular and one for the plural. Neither person nor gender is distinguished. Herein come the present negative, imperative, imperative negative and concessive of both intransitive and transitive verbs.

Group VI shows a single form throughout. Such are the forms of the future negative, the habitual negative, the subjunctive and the potential of both intransitive and transitive verbs.

A more detailed account of the formation of different tenses and moods follows. The form in the 2P. Sg. imperative is taken as the base form of the verb.

Present tense

The suffix for the present tense is /t/ which is followed by the markers for person and number. These are sg. I. P. /a/ II P. and III P /a/ and plural for all persons /ay(i)/

A few examples are given below:

I P. Sg. appətda
II and III P. Sg. appətda

u:be ‘to fly’
ubbe:ta
ubbe:ta:y

va:ncə ‘to survive’
vančə:ta
vančə:ta:y

də:li ‘to grind’
dəltə
dəltə:y
Some bases show allomorphic changes before this suffix:

<table>
<thead>
<tr>
<th>Base</th>
<th>Meaning</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>niddæ</td>
<td>to sleep</td>
<td>niddle:-</td>
</tr>
<tr>
<td>væːčæ</td>
<td>to go</td>
<td>væ:-</td>
</tr>
<tr>
<td>yæ</td>
<td>to come</td>
<td>e:-</td>
</tr>
<tr>
<td>vuṭṭæa</td>
<td>to get up</td>
<td>vuṭṭa:y</td>
</tr>
<tr>
<td>ċammaːkæ</td>
<td>to walk</td>
<td>čównkæ:-</td>
</tr>
<tr>
<td>nimmænægi</td>
<td>to ask</td>
<td>nimmænægii:-</td>
</tr>
</tbody>
</table>

The forms of əsəa 'to be' are —

<table>
<thead>
<tr>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>əsəa</td>
<td>be</td>
</tr>
<tr>
<td>əsəa:y</td>
<td>be past</td>
</tr>
</tbody>
</table>

The simple past

The morpheme of the simple past tense is /l/. It is followed by the person-number-gender suffixes. The formation is different in the case of intransitive and transitive verbs.

In the case of the intransitive verbs, we can arrange the person-number-gender markers in a different way.

<table>
<thead>
<tr>
<th></th>
<th>Persons</th>
<th>I</th>
<th>II</th>
<th>III</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Mas.</td>
<td>atég</td>
<td>ə</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Fem.</td>
<td>ɪ</td>
<td>i</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Neu.</td>
<td>ė</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plu.</td>
<td>Mas.</td>
<td>e</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Fem.</td>
<td>ɪ</td>
<td>yə</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Neu.</td>
<td>ɪ</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The table reveals the fact that there are actually two systems, one for the singular and the other for the plural. If separated they show the following picture:—

<table>
<thead>
<tr>
<th></th>
<th>I P.</th>
<th>Non-I P</th>
<th>III P.</th>
<th>Non-III P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>M.</td>
<td>ñ</td>
<td>ñ</td>
<td>ñ</td>
<td></td>
</tr>
<tr>
<td>F.</td>
<td>ñ</td>
<td>ñ</td>
<td>ñ</td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>ñ</td>
<td>ñ</td>
<td>ñ</td>
<td></td>
</tr>
</tbody>
</table>

In all cases the distinction in persons is only two-fold and it is often neutralised.

The following allomorphic variations of the bases before the morpheme of the simple past are to be noted:

1. Bases ending in /ə/ of group II change their final vowel to /i:/
   - sa:ŋɡə to say  saŋgi:le  ‘said it’
   - čaːbə to chew  čabbiːle  ‘chewed it’
   - nheːsə to wear  nhessilə  ‘he wore’

Exceptions to this rule are the disyllabic bases containing /uː/ in their first syllable and the following:
   - vaːdə to grow  vadəːlə  I grew
   - haːlə to move  halləːlə  I moved
   - vaːnčə to survive  vančəːlə  I survived
   - kusə to rot  kusəːlə  it got rotten
   - uːbə to fly  ubbəːlə  I flew

The base laːmbə ‘to hang’ shows two forms:
   - laːmbə to hang  lambiːlə  I hung

2. The following allomorphs of certain irregular bases should be noted:
   - vuṭṭa to get up  vuṭṭaːy
   - niddə to sleep  niddeː-
   - vəːčə to go  gel
   - kəːri to do  kel-
mae:rə
to die
mel-

vhə:rə
to carry
vhel-

yo
to come
ay-

ćəmmə:kə
to walk
ćəvəjk-

mimma:ŋi
to ask
nivoŋ-

bə:sə
to sit
bessə:-

3. Bases of the syllabic pattern (C)V:CV:CV drop their second vowel:

pə:rə:sı
to caress
pərsiː:lə
he caressed

kha:rə:pi
to scratch
khərpiː:lə
it scratched

4. The following allomorphic changes of the bases should also be noted:

nha
to bathe
nhallə
I bathed

di
to give
dillə
I gave it

appə:də
to touch
appəllə
I touched

pə:və
to swim
poblə
I swim

a:ykə
to hear
aykiːlə
heard it

viːnə
to weave
villə
weaved it

soːdi
to leave
sollə
left it

laːsi
to burn
lassiːlə
burnt him

vuldi
to call
vuldiːlə
called him

vissə:rə
to forget
vissərələ
I forgot

A few examples are given below:

siːkə
to study

I P. M. sikkiːlə sikkiːlə
F. sikkiːlī sikkiːlī

II P. M. sikkiːlə sikkiːlə
F. sikkiːlī sikkiːlī

III P. M. sikkiːlə sikkiːlə
F. sikkiːlī sikkiːlī

giːliː
to swallow

M. giːliː gillə
F. giːli gillə
N. gillə gillə
**Future**

Both the transitive and intransitive verbs are conjugated in future in the same way. The morpheme for the future is /təl ~ təl ~ tən/. /təl/ occurs when the following suffix is /ɔ/ or /ɹ/, otherwise the allomorph is /təl/. /tən/ varies freely with /təl/ when a nasalised vowel follows it. In this circumstance /tən/ is more frequent than /təl/. The person-number-gender suffixes differ from the past tense in I.P. Mas. plural which is /i/, in place of /ɛ/ with a consequent choice of /tən/ in place of /təl/.

The following example illustrates this:

<table>
<thead>
<tr>
<th>I P.</th>
<th>M.</th>
<th>siktonɔ</th>
<th>siktoni</th>
</tr>
</thead>
<tbody>
<tr>
<td>F.</td>
<td>siktoni</td>
<td>siktoni</td>
<td></td>
</tr>
<tr>
<td>II P.</td>
<td>M.</td>
<td>siktolɔ</td>
<td>siktolɛ</td>
</tr>
<tr>
<td>F.</td>
<td>siktoli</td>
<td>siktani</td>
<td></td>
</tr>
<tr>
<td>III P.</td>
<td>M.</td>
<td>siktolɔ</td>
<td>siktolɛ</td>
</tr>
<tr>
<td>F.</td>
<td>siktoli</td>
<td>siktalyɔ</td>
<td></td>
</tr>
<tr>
<td>N.</td>
<td>siktənɛ</td>
<td>siktani</td>
<td></td>
</tr>
</tbody>
</table>

Before the future morpheme the bases of both groups show the following alternations:

khə:ɾə:pi to scratch kḥəɾpi:tənɔ I shall scratch
bhə:ɾə:si to mix bḥəɾsi:tənɔ I shall mix.

2. All the remaining bases, except the monosyllables and disyllabic bases of the type (C)V:CCV drop their final vowel:

la:mbe to hang lambtonɔ I shall hang
u:be to fly ubtonɔ I shall fly
ga:li to filter galtonɔ
povɔ to swim povtonɔ
viːnī to weave viːntōnō
rōbbēy to stop rōbbēytonō
peṭṭōy to send peṭṭōytonō
saːrāyī to rub saːrāytonō
nha to bathe nhattōnō
dī to give dīttōnō
muːsti to trample mustītōnō
aːyκə to hear ayaκtōnō

3. A geminated consonant occurring in the final syllable of a base becomes single.

niddle to sleep niddleto
əssə to be əstōnō

4. The following bases show some allomorphic variations:

vəːcə to go vektōnō
yə to come eː-
vuṭṭa to get up vuṭṭaːy
nimməːnəgi to ask nīvīnəgi
čemməːkə to walk cōvīkə

Perfect

The perfect can be best regarded as formed from the simple past tense base to which are added the following person-number suffixes:

<table>
<thead>
<tr>
<th>I P.</th>
<th>M.</th>
<th>F.</th>
<th>1 P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>yā</td>
<td>yāy(i)</td>
<td></td>
</tr>
<tr>
<td>-II P. M.</td>
<td>a</td>
<td>ya</td>
<td>ya:y(i)</td>
</tr>
<tr>
<td>-II P. F.</td>
<td>ya</td>
<td>yāy(i)</td>
<td></td>
</tr>
<tr>
<td>III P. M.</td>
<td>a</td>
<td>ya</td>
<td>ya:y(i)</td>
</tr>
<tr>
<td>III P. F.</td>
<td>ya</td>
<td>yāy(i)</td>
<td></td>
</tr>
</tbody>
</table>

In the case of transitive verbs, the forms of the third person above are used in agreement with the number and gender of the direct object, the subject being in an instrumental or agentive case.
The following example illustrates the forms:

I P. M. rabbilǟ rabbilyǟ:yi
      F. rabbilyǟ

II P. M. rabbila rabbilyǟ:yi
       F. rabbilya rabbilyǟ:yi

III P. M. rabbila rabbilyǟ:yi
       F. rabbilya rabbilyǟ:yi
      N. rabbilyǟ rabbilyǟ:yi

Transitive, so:di: ‘to leave’
      M. sol̈la sol̈lya:yi
      F. sol̈lya sol̈lya:yi
      N. sol̈yǟ sol̈yǟ:yi

A few more examples of the bases are given below:

va:nć̄a to survive va:nć̄a:lyǟ
me:la to get mellyǟ
di:kə to see dikki:lyǟ
də:li to grind də:lyǟ
ku:re:pi to scratch khörpi:lyǟ
ka:nti to scrape kantı:lyǟ
nha to bathe nhallyǟ
di to give dillyǟ
vi:ki to sell vikki:lyǟ
sod̈i to search sod̈i:lyǟ
posi to nourish possi:lyǟ

Pluperfect.

The pluperfect forms may be analysed as consisting of a verbal base, followed by the simple past suffix /l/, which is further followed by the pluperfect suffix and the usual person—number—gender suffixes. These are identical with those in the formation of the simple past. The bases undergo the same changes as they suffer before the past suffix but with some further modifications.
A sample paradigm is as follows:

<table>
<thead>
<tr>
<th>Case</th>
<th>M.</th>
<th>F.</th>
<th>Gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I P.</td>
<td>sikkilə</td>
<td>sikkili</td>
<td>sikkillə</td>
</tr>
<tr>
<td>II P.</td>
<td>sikkillo</td>
<td>sikkilli</td>
<td>sikkillə</td>
</tr>
<tr>
<td>III P.</td>
<td>sikkillo</td>
<td>sikkilli</td>
<td>sikkillə</td>
</tr>
</tbody>
</table>

Bases belonging to group II shorten their final vowel before the pluperfect suffix.

<table>
<thead>
<tr>
<th>Base</th>
<th>Meaning</th>
<th>M.</th>
<th>Gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ka:nti</td>
<td>to scrape</td>
<td>kantille</td>
<td>(kantiːlə)</td>
</tr>
<tr>
<td>a:ykə</td>
<td>to hear</td>
<td>aykille</td>
<td>(aykiːlə)</td>
</tr>
<tr>
<td>vi:ki</td>
<td>to sell</td>
<td>vikkille</td>
<td>(vikkiːlə)</td>
</tr>
<tr>
<td>po:si</td>
<td>to nourish</td>
<td>possillə</td>
<td>(possiːlə)</td>
</tr>
<tr>
<td>vuldi</td>
<td>to call</td>
<td>vuldillə</td>
<td>(vuldiːlə)</td>
</tr>
</tbody>
</table>

In all such cases the pluperfect morpheme is a simple /l/.

After bases belonging to group I, the morpheme shows three distinct allomorphs (i) /əl/, (ii) /il/, and (iii) /el/. The allomorph /il/ occurs before personal suffixes consisting of the vowel /i/, the allomorph /əl/ before personal suffixes containing /o/ and the allomorph /el/ in all other cases. The following paradigm illustrates this:

<table>
<thead>
<tr>
<th>Case</th>
<th>M.</th>
<th>Gen.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I P.</td>
<td>rəl̪lələ</td>
<td>rəl̪ləle</td>
</tr>
<tr>
<td>F.</td>
<td>rəl̪lilı</td>
<td>rəl̪lilı</td>
</tr>
<tr>
<td>II P.</td>
<td>rəl̪lɔlə</td>
<td>rəl̪lələ</td>
</tr>
<tr>
<td>F.</td>
<td>rəl̪li</td>
<td>rəl̪lilı</td>
</tr>
<tr>
<td>III P.</td>
<td>rəl̪lɔlə</td>
<td>rəl̪lələ</td>
</tr>
<tr>
<td>F.</td>
<td>rəl̪li</td>
<td>rəl̪lilı</td>
</tr>
<tr>
<td>N.</td>
<td>rəl̪lilę</td>
<td>rəl̪lilı</td>
</tr>
</tbody>
</table>
With bases ending in penultimate /v/ the pluperfect shows a peculiar alternative form:

də:və̂ to climb down de:vılâ ~ de:vılâ
po:və̂ to swim po:vılâ ~ po:vılâ
le:vı to lick le:vılâ ~ le:vılâ

The following examples illustrate the allomorphic changes of the base:

nha to bathe nhallılâ
di to give dılê
yo to come aylılâ
vi:ñe to weave villê
ga:lı to filter gallê
pe:təy to send pe:təyılâ
və: di to serve food va:lê
kətet: ri to cut kətet:ılâ
ra: bə to stand rabbılâ
ba: bə to drawn budılâ
nimma: ngi to ask nıvıgılılâ
mu:sti to trample mustılâ
la: mbe to hang lambılâ
və: čə to go gelılâ
kə: ri to do kêlê

Past habitual
This tense is also used as a progressive past. Its formation resembles that of the future very closely. Instead of the future morpheme, the past habitual shows its own morpheme /ta:n/ or /ta:1/ with the same allomorphic changes of the bases and the suffix. The second person masculine plural marker is however, /i/ and not /ə/. This similarity can be best seen by comparing the two conjugations side by side.

və: čə: ‘to go’

I P. Sg. M. və: tta; nı vəttanı
F. vǝttǝni

Pl. M. vǝttǝni vǝttǝni
F. vǝttǝni vǝttǝni
<table>
<thead>
<tr>
<th>II P. Sg. M.</th>
<th>Ṣaṭṭa:lo</th>
<th>Ṣaṭṭa:lo</th>
</tr>
</thead>
<tbody>
<tr>
<td>F.</td>
<td>Ṣaṭṭa:li</td>
<td>Ṣaṭṭa:li</td>
</tr>
<tr>
<td>III P. Sg. M.</td>
<td>Ṣaṭṭa:lo</td>
<td>Ṣaṭṭa:lo</td>
</tr>
<tr>
<td>F.</td>
<td>Ṣaṭṭa:li</td>
<td>Ṣaṭṭa:li</td>
</tr>
<tr>
<td>N.</td>
<td>Ṣaṭṭa:la</td>
<td>Ṣaṭṭa:la</td>
</tr>
<tr>
<td>III P. Sg. M.</td>
<td>Ṣaṭṭa:lo</td>
<td>Ṣaṭṭa:lo</td>
</tr>
<tr>
<td>F.</td>
<td>Ṣaṭṭa:li</td>
<td>Ṣaṭṭa:li</td>
</tr>
<tr>
<td>N.</td>
<td>Ṣaṭṭa:la</td>
<td>Ṣaṭṭa:la</td>
</tr>
</tbody>
</table>

A few examples follow:

- məṛtəṇi: they will die
- məṛtə:ni: they used to die
- jəṭṭonə: it will happen
- jəṭṭa:nə: it used to happen
- məṅṭə:lo: he used to say
- kəṛtə:lo: he used to do
- niddəṭa:lo: he used to sleep
- ulləyita:lo: he used to speak
- etta:lo: he used to come
- pittə:lo: he used to drink

**Present Negative.**

The suffix for the present negative is /na/. In the plural /a:yi/ is added to this suffix. No other distinction is made.

Before this suffix verbs of group I of the syllabic pattern (C)V:CV do not shorten their first vowel and loose their final vowel:

- pi:li: to rinse pi:lo:na
- či:ri: to split či:ro:na
- kə:ri: to do kə:ro:na
- mo:yi: to count mo:yə:na
Bases of the first group do not lengthen their final vowel when retained.

raːbə to stand rabbəna
siːkə to study sikkəna
haːsə to laugh hassəna
aːkə to hear aːkəna
muːsti to trample mustina

Bases of the type CV:CV:CV drop their second vowel and shorten the first:

khaːrəːpi to scratch kharpina
peːrəːsi to caress pərsina
čiːrəːdi to crush čirdina

The bases ja ‘to become’ and nha ‘to bathe’ take an additional y:
jaːyna, nhaːyna.

Among the bases of group I, those having the consonant /d/ in their final syllable change it to /n/ and the suffix is only /a/ after them. This suffix is also /a/ if the base ends in /n/. In all these cases the preceding vowel is long.

rəːdə to cry rəːna
kaːdi to take kaːna
jhaːdi to sweep jhaːna
moːdi to break moːna
appaːdi to touch appana
khoːni to dig khoːna
viːni to weave viːna

A few more examples of the present negative are given below:
čəːrəyə to graze čəːrəyna
bəːrəyi to write bəːrəyna
di to give diːna
leːvi to lick leːvna
aːrəmbi to start aːrəmbina
vissəːrə to forget vissəːrna
Past Negative.

The negative conjugation of the simple past is formed by adding the negative suffix /na/ in the singular to the past form and /na:yi/ to the plural. The final vowel becomes long and in the feminine /i/ is replaced by /e:/ and in the other forms /æ/ is replaced by /e:/

M. Sg. appællo appællo: na
M. Pl. appælle appælle: na: yi
F. Sg. appælli appælle: na
N. Sg. appællë appællë: na
F. Pl. appællë appællë: na: yi

Future Negative.

The suffix for the negative future is also /na/ which is used for both singular and plural, the subject being in the agentive case. But these forms are always kept different from the present negative either by a difference in the base or in the suffix. The following morphophonemic changes should explain this fact.

1. All the bases shorten the long vowels before this suffix, while the vowel remains long in the present negative.

   pi:lì to twist pilìna
   pha:ri to steal pharina
   či:ri to split čirina

Causative bases which end in /əy/ and other bases with the same ending change it to /ov/ before this suffix:

   sa:rey to rub sarovna
   pe:təy to send pettvona
   rabbəy to cause to stand rabbovna
   mustəy to cause to trample mustovna

If the vowel of the first syllable of such bases is /ə:/, it changes to /o:/

   čə:rey to graze čo:rovna
   be:rey to write bo:rovna
   do:loey to grind do:lovna
2. The /ə:/ found in other bases becomes /o/ before this suffix:

- kə:ri to do kornaa
- də:li to grind dolna
- dhə:ri to hold dhorna
- appəːdə to touch apponna

3. Among the bases of Group I, those which have /d/ in their final syllable change it to /n/ and the negative future morpheme has the allomorph /na/. This allomorph is also used after bases ending in /n/.

- rəːdə to weep ronna
- haːdi to bring haŋna
- khoːni to dig khoŋna
- viːni to weave vinna

4. After verbs of group II the suffix has the shape /unna/. This contrasts with the present negative which in this case ends in /ina/ or /əna/ according as the root ends in /i/ or /ə/.

- jiːki to catch jikkunna
- poːsi to nourish possessuna
- musti to trample mustunna
- aːrəmbi to start aːrembunna
- aːyko to hear aykunna
- čiːrodi to press čirdunna
- əsə to be əssonna.

5. The suffix has the allomorph /onna/ after the monosyllabic roots which add a /v/ before it. In the present negative no /v/ is found:

- di to give divnna
- nha to bathe nhavnna

We may compare the two formations side by side to note how they are kept apart:

- moːdi to break moːña monnna
- kətəːri to cut kəttorna kattorna
COCHIN—MARATHI DIALECT

Ja to become Ja:yna Javna
Di to give Di:na- Divna
Ayka to hear Aykona Aykunna
Vaci to read Va:cinna Va:cinna
Pili to twist Pili:na Pilna
Ka:di to take Ka:na Ka:ña
Ga:li to filter Gali:na Ga:ña
Si:ki to learn Sikkona Sikkunna
Vhor to carry Vhor:na Vhor:na
Rab to stand Rabona Rabunna
App:na to touch App:na Apponna

Habitual negative.

This conjugation has a single form made up of the verbal noun ending in -p to which is added the negative suffix /na/:

App:da to touch Apda:na
Kha to eat Khav:na
Kera:ri to do Kerera:na
Ja to become Jav:na
Nide to sleep Niddev:na

Imperative.

The forms of imperative are naturally confined to the second person in the singular and plural. As a convenient device, we have considered the form of the singular as identical with the basic root. The plural adds the suffix /a:yi/ which is also turned into /a:y/ in rapid speech.

In the singular the forms of the roots end mostly in /a/ or /i/. A few roots end in other vowels like /a/, /e/, /o/ etc., and only one or two appear to end in a consonant, which may be in reality an allegro form of those ending in /a/. A few examples are given below:

Nide sleep Nide:ya:y(i)
App:da touch Apda:y(i)
Gili swallow Gili:ya:y(i)
Raba: stand Rabba:y(i)
### Morphology

| buːɗə | drown | buɗdaːy(i) |
| viːki | sell   | vikkyaːy(i) |
| soːdi | leave  | soːdyːaːy(i) |
| laːsi | burn   | lassyːaːy(i) |
| khoːmi | dig    | khoːnyaːy(i) |
| soːdi | search | soddyːaːy(i) |
| vaːɗi | serve food | vaːdyːaːy(i) |
| gaːli | filter | gaːlyːaːy(i) |
| nha | bathe | nhayyaːy(i) |
| di | give | diːyaːy(i) |
| yo | come | eyyaːy(i) |
| vuṭṭa | get up | vuṭṭaːyaːy(i) |
| pəːvō | swim | pəːvāːy(i) |
| kəːri | do | kəːryːaːy(i) |
| bəːs | sit | bessaːy(i) |

The imperative negative has two sets of forms with the suffixes

<table>
<thead>
<tr>
<th><strong>Sg.</strong></th>
<th><strong>Plu.</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>/ši/</td>
<td>/šiyaːyi/</td>
</tr>
<tr>
<td>/nəkka/</td>
<td>/nəkkaːyi/</td>
</tr>
</tbody>
</table>

**Examples:**

(i) ʋəːčə go ʋəčcunŋəkka ʋəčcunŋəkkaːy(i)
    kha eat khavŋəka khavŋəkaːy(i)

(ii) appəɗə touch appəɗši appəɗšiyaːy(i)
     ʋəːčə go ʋəʃši ʋəʃšiyaːy(i)
     yo come ʋəʃši yəʃšiyaːy(i)
     vulləyɪi speak vulləyiʃi vulləyiʃiyaːy(i)
     nidde sleep niddeːši niddeːšiyaːy(i)

### Subjunctive

The subjunctive has a single form ending in /yəːt/. The subject is naturally in the agentive case:

- appoːɗyoːːt may touch
- khavyəːt may eat
- jaːvyəːt may become
- joːlyəːt may earn
- koryəːt may do
vullo:vya:t may speak
pi:vyə:t may drink
sodya:t may leave
borovya:t may write
ko|ya:t may know

Potential

The suffix is /ka/. The form is used for all persons and numbers with the subject in the agentive:

appo|ka I should touch
kha:|ka I should eat
nidevinya|ka I should sleep
gi|ka should swallow
vikku|ka should sell
so|ka should leave
lassuka should burn
kho:nka should dig
nha|ka should bathe
e|ka should come
a|ka should become
vissorka should forget
nisvinya|ka should ask
aykuka should hear
dovvorka should keep
sikkuka should learn
vo|cuka should go
dikkuka should see
ko|ka should do
do|ka should grind
me|ka should get

Concessive

This mood is confined to the third person alone. It thus supplements the imperative in the second person and for the first person, the simple present is used in similar
MORPHOLOGY

situations. The suffixes are /ɔ/ for the singular and /ɔ:yi/, for the plural.

khavo  let him eat  khavo:yi  let them eat
essə  let him be  essə:yi  let them be
koro  let him do  koro:yi  let them do
vikko  let him sell  vikko:yi  let them sell
di:vo  let him give  divvo:yi  let them give
soddo  let him search  soddo:yi  let them search
nhavo  let him bathe  nhavo:yi  let them bathe
javo  let him become  javo:yi  let them become.

but

appətə  let me touch
appətə:yi  let us touch.

The verbal noun of an abstract nature is formed by adding /ə:pe/, to the root. It can be used as a subject of a sentence.

phu:ŋki  to blow  phuŋkə:pe
la:si  to burn  lassə:pe
yə  to come  evə:pe
mə:re  to die  mə:re:pe
khəmə  to dig  khəmə:pe
vhe:le  to flow  vhe:le:pe
u:be  to fly  ubbe:pe
di  to give  di:ve:pe
ma:ri  to kill  marə:pe
dhə:ri  to hold  dhə:re:pe
sa:nə  to say  sə:pe
khə:re:pi  to scratch  khə:re:pi:pe
bə:s  to sit  bə:pe
nidde  to sleep  nidde:və:pe
rabə  to stand  rabə:pe
dha:və  to run  dha:və:pe
dhu:yi  to wash  dhu:ve:pe
kə:ri  to do  kə:pe
və:te  to go  və:te:pe
ha:di  to bring  ha:de:pe
The infinitive of purpose is formed by adding the suffix /u:kə/ ~ /a:kə/ to the root:

- laːsi to burn lassuːkə
- yō to come evnčaːkə
- məːrə to die moruːkə
- khoːni to dig khoŋuːkə
- kha to eat khavnčaːkə
- di to give divnčaːkə
- maːrɪ to kill maruːkə
- saːŋgə to say saŋguːkə
- giːli to swallow giːluːkə
- raːbə to stand rabbuːkə
- viːki to sell vikkuːkə
- raːdə to cry roduːkə
- voːčə to go voččaːkə
- kəːrɪ to do koruːkə
- voːyi to sow vovnčaːkə
- nha to bathe nhavnčaːkə
- deːvō to climb down devnčaːkə
- leːvī to lick levnčaːkə

A verbal adjective is formed from the verb with the addition of /č-/ which is followed by the gender suffix /ɔ/ for masculine, /i/ for feminine and /ə/ for neuter. We then get -čə, -či ~ čə in the sg. In the plural we have -čə -čyə, -či. They are used as adjectives. With a transitive verb they have both an active and a passive meaning, while with an intransitive verb they have only an active meaning.

- khavnčə one who eats or is eaten M.
- khavnči one who eats or is eaten F.
- khavnčə one who eats or is eaten N.
- Sg. voččə one who goes M. pl. voččə
- vočči one who goes F.
- voččə which goes N.
- voččə
A conditional form is produced by adding to the past base /ya:ri/. Before this suffix the final vowel of the base preceding a single /l/ of the past tense disappears:

<table>
<thead>
<tr>
<th>Base</th>
<th>English</th>
<th>Prefix</th>
<th>Stem</th>
<th>Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>niddə</td>
<td>to sleep</td>
<td>nidde:l-</td>
<td>nidlya:ri</td>
<td></td>
</tr>
<tr>
<td>vi:ni</td>
<td>to weave</td>
<td>vi:l-</td>
<td>vi:lya:ri</td>
<td></td>
</tr>
<tr>
<td>nha</td>
<td>to bathe</td>
<td>nhall-</td>
<td>nhallya:ri</td>
<td></td>
</tr>
<tr>
<td>di</td>
<td>to give</td>
<td>dill-</td>
<td>dillyari</td>
<td></td>
</tr>
<tr>
<td>a:ykə</td>
<td>to hear</td>
<td>ayki:l-</td>
<td>a:ykya:ri</td>
<td></td>
</tr>
<tr>
<td>vi:ki</td>
<td>to sell</td>
<td>vikki:l-</td>
<td>viklya:ri</td>
<td></td>
</tr>
<tr>
<td>so:di</td>
<td>to leave</td>
<td>soll-</td>
<td>sollya:ri</td>
<td></td>
</tr>
<tr>
<td>la:si</td>
<td>to burn</td>
<td>lass:i:l-</td>
<td>laslya:ri</td>
<td></td>
</tr>
<tr>
<td>ka:di</td>
<td>to draw</td>
<td>ko:l-</td>
<td>kolyya:ri</td>
<td></td>
</tr>
<tr>
<td>so:di</td>
<td>to search</td>
<td>soddil-</td>
<td>sodlya:ri</td>
<td></td>
</tr>
<tr>
<td>vo:čə</td>
<td>to go</td>
<td>gell-</td>
<td>gellya:ri</td>
<td></td>
</tr>
</tbody>
</table>

A gerund is formed by adding the suffix /nu/ with the usual changes of the bases.

<table>
<thead>
<tr>
<th>Base</th>
<th>English</th>
<th>Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>niddə</td>
<td>to sleep</td>
<td>niddevnu</td>
</tr>
<tr>
<td>də:li</td>
<td>to grind</td>
<td>do:lnu</td>
</tr>
<tr>
<td>vo:yi</td>
<td>to sow</td>
<td>vo:vnu</td>
</tr>
<tr>
<td>vi:ni</td>
<td>to weave</td>
<td>vi:nu</td>
</tr>
<tr>
<td>nha</td>
<td>to bathe</td>
<td>nhavnu</td>
</tr>
<tr>
<td>di</td>
<td>to give</td>
<td>di:vnu</td>
</tr>
<tr>
<td>yo</td>
<td>to come</td>
<td>e:nvu</td>
</tr>
<tr>
<td>ja</td>
<td>to become</td>
<td>ja:vnu</td>
</tr>
<tr>
<td>so:di</td>
<td>to leave</td>
<td>so:nu</td>
</tr>
<tr>
<td>la:si</td>
<td>to burn</td>
<td>lassu:nu</td>
</tr>
<tr>
<td>so:di</td>
<td>to search</td>
<td>soddu:nu</td>
</tr>
<tr>
<td>ka:di</td>
<td>to draw</td>
<td>ka:nu</td>
</tr>
</tbody>
</table>

A similar form is formed from the causal base:

<table>
<thead>
<tr>
<th>Base</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>nha:rovnu</td>
<td>nha</td>
</tr>
<tr>
<td>di:vo:vnu</td>
<td>di</td>
</tr>
<tr>
<td>ka:do:vnu</td>
<td>ka:di</td>
</tr>
</tbody>
</table>

| nha:rovnu | nha | to bathe |
| di:vo:vnu | di  | to give  |
| ka:do:vnu | ka:di | to draw |
An adverb of concomitant action is formed by adding /ā/ to the base of the present. This form is generally reduplicated to show the idea of ‘while something is being done’

<table>
<thead>
<tr>
<th>vēttēttā</th>
<th>while going</th>
</tr>
</thead>
<tbody>
<tr>
<td>khāttākhēttā</td>
<td>while eating</td>
</tr>
<tr>
<td>nidde:tanidde:tā</td>
<td>while sleeping</td>
</tr>
<tr>
<td>vullēvulle:tā</td>
<td>while speaking</td>
</tr>
<tr>
<td>bērēyēbērēyētā</td>
<td>while writing</td>
</tr>
<tr>
<td>hēssē:taḥēssētā</td>
<td>while smiling</td>
</tr>
<tr>
<td>kērtēkērtē</td>
<td>while doing</td>
</tr>
<tr>
<td>ettēyettā</td>
<td>while coming</td>
</tr>
</tbody>
</table>
CHAPTER III

TEXTS

I

ekka rannantu jhayti jana mrægã: assilli/ tæggelæ
sægtalo:yi ra:yu jaynu e:ku simhu ëssillö/ disdi:s simhu
vočcu:nu khænæe:yi mrægañke dhornu hædtalæ ænï:ke
țajje mar:ns sæggæ:yi khøttani/ jællyari tæntu:lo vhollo
e:ku vøntæ rayya:kk vëttalæ/ kollya:ñkæ sænu:çi ek vøntæ
mëltalæ/ to vønto ta:ŋka khøvnæ:a:k pã:vnæ jællyari
kollya:ñk veggæli kæ:yi va:t na: æssilli:/ æssi æstæ:na e:ku
kollo khæna soddu:nu væçæ vełle:ri ekæ gæddya:ntu
dëvvarle:ya ekæ ghu:da:ntu pëllö/ tæntu thøkku:nu
rækṣa: melæ bægæ:k kollya:n jhayto præyatnu kellö/
mædra:tri upara:ntæ kollo ghu:da:ntu thøkku:nu bhæyar
nissælæ jællyari:yi tøggel ba:la tæntu:çi kættoo:nu gëlë/
ba:la gëlë dikku:nu kollya:ñkæ cã: mënsta:pu jello/ tæns
ghærkæ:da gellya:ri ba:la nã: dikku:nu tøkka jattïntu
thøkku:nu bhæ:yar ghaltæ:ní mho:nu to ja:ne ëssillö/
ba:la tûntëllëkæ:da thøkku:nu ræggæ:ta vho:ðænu
vøçæ adyæmø:çi ræbbø:vya mho:nu nišçæ:yu ko:rnæ
vudda:ke soddu:nu gëlæ to tya gæddya:ntu e:ka sëyyæ:çæ
evudda:ke mho:nu ënï:ke marli tæntu vudki/ ga:yu jëlcæ
ræbbi:lepræntæ:a kollo pimpa:ntu thøkku:nu bhæ:yar
ru:pe pærtæ:lë mho:nu tøkka këllæ/ tævæli tøkka e:ku
ræbbu:çæ kæðæ gëlæ/ tøggelæ ru:pe vëñkæ:smu:nu tæne
sæng:lë devæ:n tøkka tøggelo ra:yu jaynu ræbbu:ke
ba:la:ylæ të mho:nu/ te:çi bægæ:k jaynu të devæ:n tøkka
sriññi kellæ mho:nu/ tøggelya ru:pe:na kætæna:yi ba:la
nã dikku:nu:yi tøggeli e:ki nævi:çi sriññi të/ të dikku:nu
to:çi të mræga:lo ra:yu jævnæ:a:kæ yoggyæ
I

In a forest there were many animals. There was a lion who was the king of all of them. Every day the lion used to go out, catch some animal and bring it and all used to eat its flesh, but one huge portion of it used to go to the king. And the foxes got only a small portion of it. Though that portion was not enough to eat for the foxes there was no other way for them. In these circumstances, while a fox was going out in search of food, he fell into a cage placed in a field. The fox made great effort in order to save himself from it. After mid-night the fox got free from the cage and yet his tail was cut and remained there. Seeing the loss of his tail the fox felt sad. He knew well that if he went home he would be driven out of his caste for not having his tail. He decided ‘let me first of all stop the flow of blood which is coming out from the place where the tail is cut’ and
went in search of water. There was a barrel of paint in that field. Looking into the barrel, the fox thought it to be water and jumped into it. After the wound had stopped burning, the fox came out of the barrel and looking at his body he knew that his whole colour had changed. Then he thought of a plan. He went straight to the forest where all the animals were staying. Praising his own complexion he said that God had sent him to become their king and remain there. It was only for this purpose that God had created him. Due to his complexion and not observing his tail, he was regarded as a new creation. Hence he was alone fit to be the king of the animals, so he said. Thinking that all he said was true, the animals made him the king. As he was the king, a big portion of the food he began to get as his share. When a few days passed by, an old fox from the rest had some slight doubt. He collected all the foxes and told them as follows: "Our king is only one of our own caste". To ascertain whether it was true or false, they hit upon a plan. When the assembly of the animals met, the old fox uttered a sharp cry. The remaining foxes also did likewise. When all the foxes thus cried, thinking that some danger has come, the king also, sitting in the assembly raised a cry. From his cry every one came to understand that he was a mere fox. Knowing that the status of the lion was usurped by the fox, the lion took a jump on the body of the fox and tearing him to pieces killed him. As before, he became the king a second time.

II

In a village there was a young cowherd. He used to take the cows for grazing in the morning and used to come back taking them in the evening. As he was going like this day after day, one day he took the cows and entered a forest which was situated some distance outside the village. After a few moments, he thought 'let me make fun of the villagers'. And he raised a cry 'a tiger has come, a tiger has come, some one should come to help me'. Hearing the call, all the villagers came running. Seeing them and thinking that he has fooled them, the cowherd started laughing. When the villagers knew that it was to fool them that the cowherd has shouted, they scolded him and told him that to lie like this was bad for him. Hearing what they said the cowherd laughed the louder. The next day he shouted in the same manner, and when the villagers came, he laughed at them. On the third day, when he went to the forest, a tiger came there. Seeing the tiger, out of fear, the cowherd shouted that day also. The villagers heard his cry, yet they thought that the cowherd was shouting in order to fool them on that
day as well, and none of them went to him. The tiger ate the cowherd and went away. Thus he got the fruit of his falsehood.

III


Veṇumamma used to take the temple-elephant daily for bathing. Coming out of the southern gate of the temple, from nearby the west street, on the way to the temple tank Veṇumamma used to buy betal leaves from a shop. Near the same betel leaf shop there was the shop of a tailor belonging to Paimamma. While Veṇumamma chewed the betal leaves Paimamma used to feed the elephant bananas. After bathing the elephant in the tank Veṇumamma used to return to the temple with the elephant by the same route. One day while Veṇumamma
was chewing betal leaves, the elephant stretched its trunk towards Paimamma to eat the bananas. As Paimamma had a bit more of tailoring work, Paimamma took a needle and pricked the trunk of the elephant for fun. When the needle pricked the elephant pulled back its trunk and keeping its anger in the mind, went to the tank for bath. While returning after bath, with the pretext of drinking water, the elephant put its trunk in the drain and took the water of the drain so as to fill its trunk. When it came to the shop of Paimamma, the elephant put the trunk in the shop and threw all the drain water into the shop. Thus Paimamma got the fruit of his act.

IV

Some where there was a sparrow and a crow. The crow collected dung and the sparrow collected wax. Both built houses. The crow said: 'let there be stronger sunshine and let the house of the sparrow melt.' The sparrow said: 'let there be heavy rain and let the house of the crow be washed away.' When it became night, there came together the wind, the storm and the rain. The house of the crow was washed off. The crow, shivering with cold, came running to the house of the sparrow and said: 'Sparrow, Sparrow, just open the door.' The sparrow said: 'Wait a little, O crow, let me come only after bathing my children.' After the lapse of a few moments, the crow said again: 'O sparrow, O sparrow, just open the door.' The sparrow said; 'wait, let me come after feeding my children'. Again the crow said: 'O sparrow, O sparrow, just open the door.' The sparrow said: ' wait, let me come after putting my children to bed.'When the crow called again, the sparrow opened the door.
Seeing the crow shivering with cold, the sparrow told him to sleep at the hearth. The crow said: 'The hearth may fall.' Then sleep under the stair case. O crow,' said the sparrow. The crow said: 'The staircase may fall.' Then the sparrow said: 'Then you sleep under the cradle of my young ones, O crow.' The crow was greatly pleased. The sparrow and the crow slept. After a few moments, the crow took out a young one of the sparrow and ate it. The sparrow asked, 'O crow, what are you eating?' The crow said: 'two grains of gram given to me by the old woman.' The sparrow said: 'Give me also two.' The crow said 'Alas, they are finished.' Again the crow took one of the young ones of the sparrow and ate it. The sparrow again asked: 'O crow, what are you eating?' The crow said: 'two ground nuts given to me by the old woman.' The sparrow asked: 'Give me also two, O crow,' The crow said: 'Alas, they are finished.' Thus the crow ate all the seven young ones of the sparrow, and he slept well. Getting up early in the morning, the sparrow went to take the young ones, but they were not there. The sparrow understood all things well. The sparrow took an iron bar and keeping it on coals made it very hot. When it became red, she took it out of the hearth and placed it on the belly of the crow who was sleeping. His belly was torn and the young ones of the sparrow came out. The sparrow and her young ones lived in happiness.

V

In a village there lived a merchant dealing in wood. In the wood-shed he reared a parrot. There was a barber of the king of that country. Because he was the royal barber, due to his pride he was greatly puffed up. One day as he was going along, he saw the parrot kept in a cage in the wood-shed of the merchant. He fixed the price of the parrot. After fixing the price and making
a deal, the dealer in wood took the parrot out of the cage and gave it to the barber. At that time, the barber said that he also wanted the cage in which the parrot was put: ‘If the deal pertains to the parrot, beside the parrot he will not get the cage’, thus said the dealer in wood. The argument of the barber was that while telling the price of the parrot he had told the price for the parrot along with the cage. As an argument developed they took their dispute to the king. After having heard the arguments of both, the king gave the order that the parrot along with the cage should be given to the barber. Thus taking the cage with him, the barber went away. He felt great delight as he got at a low price both the parrot and the cage. The dealer in wood immediately made up his mind to teach a lesson to the barber who had gone taking the cage by means of a deceit. When a few days passed, the dealer in wood entered the shop of the barber and asked him: ‘how much money will you take to cut the hair of me as well as my companion?’ The barber said, ‘he should give eight annas’. First the hair of the dealer in wood was cut. After that the dealer in wood went home and came bringing with him his goat and told the barber to cut its hair. Will it suit, if a barber who shaved the king, to be told to cut the hair of a goat? He became angry and he went to the king taking with him the dealer in wood. The dealer in wood said that the goat was his constant companion, as he accompanied him wherever he went. The king gave the order that he must cut the hair of the goat because he has told the wage for cutting the hair of his companion. As per the order, in the presence of everyone, the royal barber had to cut the hair of the goat.

VI

One day a hunter was going through the forest, in search of food due to hunger. While he was going, he saw a bird sitting on a branch of a tree at some distance. Thinking that he had got some food, he tied the string to his bow by pulling it hard, took out an arrow which had a good edge and shot down the bird with it. Being hit with the arrow the bird fell down at the root of the tree. The hunter went there quickly took the bird and making a small fire nearby he placed the bird for roasting. While he sat there, roasting the bird he fell into a nap. At that very moment, by the smell of the bird, a serpent came out of the hole which was close to the root of the tree. Hearing that some rustling was there the hunter was awakened. But before he could get away at the sight of
the serpent, the snake bit him and he died. While he fell down, the bow fell down slipping from his hand and piercing exactly the blood of the serpent, killed the serpent as well. A fox, which was going that way saw all this, and felt great delight. He thought that all that food would belong to him and he went near it. He saw them all lying dead and thought that he should eat the man later. He thought that first of all he should taste the blood which was on the end of the bow and he began to lick it. While he was licking it he bit the bow string which was tightly pulled and tied to the bow. When he bit it, the string broke. The bow became straight and pierced his palate, and he also died. Thus he got the fruit of his excessive greed.

VII


There lived in a forest a deer, a crow, a fox and a wolf. One day they all came together and they made an agreement that all four should come to the help of each other when in need, in order not to fall in the hand of the hunters. They thought that if they became helpful to each other, they would have no fear from any one and would live for a long time in happiness.

When a few days passed, the deer fell into a net placed in the forest, in order to catch rabbits. Trying hard and seeing it, the deer could not get free from it. Knowing it, it wailed. Hearing its cry, all its three friends the crow, the fox and the wolf came to that place. The deer, taking hold of their feet, requested that somehow they should free him, according to the agreement which they had already formed. As the wolf could cut the net
quickly with his teeth which had sharp edges, all requested him to free the deer by cutting the net. But he thought otherwise. He thought in his mind: ‘In the morning the owner of the nest will come and kill the deer. Even if all the flesh of the deer is eaten up, I shall at least get its bones to lick’. Thus thinking, he told the deer: ‘what you say is true. But today being the day of fasting, I shall not touch the net made of a hide’; and waiting for the morning to dawn, he went away and sat there. The fox recognised its plan and going to the crow and the deer, he told them a plan as follows. Early in the morning when the owner comes to inspect the net, the deer should lie down as if dead and the crow should sit on its back and peck it with its beak, and when the fox gives out a cry, the deer should get up and run into the forest. When it was morning and when the owner of the net came, he saw the crow pecking at the deer. He thought that the deer was dead. When he came near, the crow went flying and sat on a tree. The owner loosened the net and taking out the deer placed it outside. He began to roll the net. At that very moment the fox raised a cry, and the deer got up and ran into the forest. Seeing the deer running away, the owner took the gun and fired a shot. Hit by the bullet, the wolf, which was sitting there with the hope of eating the deer, fell dead.

VIII

ekka təːɭyaːntu paːvsa kalaːveːri jhaytyːɔ massəllyːɔ əssɪllyːɔ/ vəttəkalaːkə tya ʈəlyantuːɭ vuddaːkə devnta tɔsːiːɭi tɔntuːɭyɔ massəllyːɔ vuːnə jəːvnu ayləɔ/ ekka dIssa eːkə dhoŋkə təːɭja pədiːkə bəsːuːnu rədta massəlyəːnə dikkǐːɭ/ ittyaːkə dhoŋkə tʃʊ əssɪ rədta mhoːnʊ təni nivgiːlə drəŋkəːnə əsɡiːɭə həːvə jhayti vəɾʂɔ jəːvnu həŋɡa ɛttə drəŋkəːnə tɔsːiːɭi həŋɡəɛt mɪɡɡɛlə ʃəŋɡəːtɪ vuːnə vuːŋə jəːvnu ɛttəːjɪː ənniːkə həːvə phaːyi pəɾə ənəphuːɭ aṭtɔ həŋɡa dikkʊːkə ɛvŋɛ səɾi dikkʊːkə ɛvnəːmuː mhoːnʊ məkka vhoːdəu mənstəːpu əssə/ tɛ dikkʊːnu tɔ həːvə
Many fish lived in a tank at the time of the rainy season. In the summer season, as the water of that tank diminished, the fish therein became fewer and fewer. One day the fish saw a crane sitting on the bank of the tank and weeping. They asked him, ‘O crane, why are you weeping?’ The crane said: ‘since many years I come here. As days pass by, my friends here become fewer and fewer. And when I shall come tomorrow or day after, even those who are seen here now, will not be seen, so I feel a great sorrow; and hence I am weeping, seeing them.’ As they thought that all of them would soon die
in the same manner, they were afraid and they told the crane to rescue them in some way. The crane told them: 'there is a huge tank two miles to the north from here. If you go there, you all can live happily. But all of you cannot go at the same time. As I go daily along this way, I shall take one fish per trip and leave it there.' Hearing this all of them were delighted. Every time the crane came, took a fish and started carrying it in its beak. Picking the fish from the tank and carrying it far off, and placing it on a stone, the crane used to eat it. Thus when some days passed in this manner, the fish which were left in the tank began to feel doubt. In order to clear the doubt, that day a crab from the tank went out to accompany the crane. As it was not possible to carry the crab by taking it in the beak as a fish, the crab said that it would lie down catching its neck, and it lay catching the neck of the crane. Thinking that he should eat the crab as he ate the fish, the crane went to the stone on which he daily sat, and sitting on it, he told the crab to get down. Seeing the scales of the fish on the stone, the crab understood the matter. At that very moment, he bit the neck of the crane and killed it.
CHAPTER IV

SENTENCES

Note.—The phonemes included in the brackets are lost in rapid speech.

1. This is a dog.  
2. There are two dogs.  
3. There are three dogs.  
4. Here is a cat.  
5. Here are two cats.  
6. Here is a dog and a cat.  
7. The dog barks at the cat.  
8. The dog barks.  
10. This is a house.  
11. There are two houses.  
12. This is my house.  
13. These are my houses.  
14. His house.  
15. His houses.  
16. Your (sg) house.  
17. Your (sg) houses.  
18. I am in my house.  
19. Go to my house.  
20. My house is small.  
21. These are five houses.

hē e:k(ə) su:nē tō  
thəŋə doggə jə:nə su:nī essəyi  
thəŋə teggə jə:n(ə) su:nī essəyi  
həŋə e:k(ə) məjə:r(ə) essə  
həŋə doggə jə:n(ə) məjə:rə:rō essəyi  
həŋə e:k(ə) su:ne:y(ɪ) məjə:ry(ɪ) essə  
su:nē məjra:k(ə) bhon-ki:tə  
su:nē bhonkə:ta  
su:nī bhonktə:yi  
hē e:k(ə) ghə:r(ə) tō  
thəŋə do:nī ghə:rō essəyi  
hē miggəl(ə) ghə:r(ə) tō  
hī miggəl(ı:) ghə:rō tō  
təggələ ghə:rō  
təggəlī ghə:rō  
tuggələ ghə:rō  
tuggəlī ghə:rō  
ha:vō miggələ ghərkəd(ə) tō essə  
miggelyə ghərka:də və:ċ  
miggələ ghə:r(ə) sa:n(ə) tō  
hī pa:nč(ə) ghə:rō tō
22. This is a small cart.
23. These are two big carts.
24. This is my book.
25. I have two books.
26. My books are here.
27. I am in my cart.
28. Go to my cart.
30. He is my father.
31. He is my son.
32. I have one son.
33. I have two sons.
34. I have three sons.
35. My son is in the house.
36. My sons are in the house.
37. My son has come.
38. My sons have come.
39. His son.
40. His sons.
41. His sons are here.
42. Your son is here.
43. Your sons are here.
44. Your sons are in the house.
45. She is my mother.
46. She is my daughter.
47. I have one daughter.
48. I have two daughters.
49. I have three daughters.
50. My daughter is in the garden.
51. His daughters.
52. His daughters are here.
53. Call your daughter.
54. Is she your sister?
55. No, she is my daughter.
56. My brothers and sisters are in the house.
57. He has three children.
58. His children are young.
59. Where are your children?
60. My children are in the school.
61. My son has gone to school.
62. My two brothers are young.
63. My brother is young.
64. Here is her son.
65. Their sons are also here.
66. My hand.  miggelō ha:tu
67. My hands. miggelō ha:ta
68. Your foot. tuggelē pa:vla
69. Your feet. tuggelī pavlō
70. Our book. ā:vgelō bu:ku
71. Our books. ā:vgelē bu:ka
72. His servant. taggiole dande:li
73. His servants. taggelē dande:li
74. Their house. taggiole ghar:ṛē
75. Their houses. taggiole gharō
76. Her work. tiggelē danda
77. Her eyes. tiggelē do:ṛē
78. The hand of the child. čerḍal(ō) ha:tu
79. The hands of the child tya čerḍalē ha:te sama tō
     are small.
80. His field. taggelō gaddō
81. His baskets. taggiole khoṭṭe
82. Her basket. tiggelō khoṭṭō
83. I see you. makka tū dikku:yetta
84. We see you. ā:vyka tū dikku:yetta
85. You (sg.) see me. tukka ha:vō dikku:yetta
86. You (sg.) see us. tukka hōmmi dikku:yetta:yi
87. He sees me. tik(k) a ha:vō dikku:yetta
88. She sees me. tō čerḍa:kō dikku:yetta
89. The child sees him. taṅka ha:vō dikku:yetta
90. The child sees her. taṅka tū dikku:yetta
91. They see me. mak(k)ā tō dikku:yetta
92. They see you. makka ti dikku:yetta
93. I see him. makka tē dikku:yetta
94. I see her. makka ti dikku:yetta:yi
95. I see it. tumka tō dikku:yetta
96. I see them. tumka ti dikku:yetta
97. You (pl.) see him. ha:vō hōng(ī) etta:yi
98. You (pl.) see her. tū hōng(ī) etta
99. I come here.  ammi hōng(ā) etta:yi
100. We come here.  tū hōng(ā) etta
102. You (Pl.) come here.
103. He comes to me.
104. She comes to our house.
105. They come to school.
106. The child comes here.
107. The children come to the garden.

108. I go there
109. We go there.
110. You (Sg.) go there.
111. You (Pl.) go there.
112. He goes there.
113. She goes there.
114. They go to the field.
115. I go to the house.
116. We stop here.
117. The leaves fall from the tree.
118. The bird sits on the tree.
119. He sleeps under the tree.
120. He hits the bird.
121. The birds fly.
122. The animals are in the field.
123. The cows are grazing.
124. The cows give milk.
125. We milk the cow.

126. We ride the horse.
127. They jump over the fence.
128. The child falls down.
129. He stands there.
130. He goes to the house.
131. The child is sitting there.
132. What do you eat?
133. I eat bread.
134. How many children have you?
135. I have three children.
136. What is your name?
137. My name is ......
138. How old are you?
139. I am fifty years old.
140. When do you get up?
141. I get up at 6 o'clock.
142. Where do you live?
143. I live in the village.
144. What do you do?
145. I work in the field.
146. I work in the other village.
147. I am here.
148. We are here.
149. You (Sg.) are here.
150. You (Pl.) are here.
151. He is here.
152. She is here.
153. It is here.
154. They are here.
155. I am tall.
156. You are tall.
157. She is tall.
158. He is tall.
159. We are tall.
160. They are tall.
161. It is tall.
162. The tree is tall.
163. The hill is high.
164. The man is tall.
165. Those men are tall.
166. That man is fat.
167. That girl is lean.
168. That man is short.
169. This man is blind.
170. The woman is blind.
171. He is lame.
172. She is wise.
173. The boy is deaf.
174. The boy is lazy.
175. The girl is clever.
176. The good girl.
177. The good boy.
178. The good boys.
179. The good girls.
180. The small child.
181. The small children.
182. The big book.
183. The big books.
184. The white house.
185. The white horses.
186. The dark cloud.
187. The dark clouds.
188. The green leaf.
189. The green leaves.
190. The large house.
191. The large houses.
192. The beautiful village.
193. The beautiful villages.
194. This story is good.
195. These stories are good.
196. Come here.
197. Hang ya.
198. Go there. theŋga vo:č
199. Bring some water. yeddɛ vudda:k(o) ha:di
200. Call him. takka vułdi
201. Sit down. be:sə
202. Stand up. ubbi ra:bo
203. Speak slowly. səntə vulləyi
204. Tell me a story. makka e:ki ka:nı saŋə
205. Break it. mo:di tə
206. Take it. ka:di tə
207. Hold it. dhə:ri tə
208. Keep it down. tə khə:la dhə:ri
209. Lift it up. tə vu:nčə ubba:ri
tə bu:ku va:ći
210. Read the book. ti vuttə:rə bəəɔ:yi
211. Write the words. sku:la:nt(u) yo
ghi:rika:de vo:č
212. Come to school. gə:ri
213. Go home. tə bu:ku pərtu:nu ha:di
tə bu:ku pərtu:nə ha:di
214. Bring back the book. tuggelya bhava:ka vułdi
215. Call your brother. bhūycə:ri be:sə
216. Sit down on the ground. baŋkə:ri ra:bo
e:ko vuttə:rə vullə:yi
217. Stand on the bench. su:nč həŋ(a) əssə
su:nč thəŋ(a) əssə
218. Speak a word. bu:ku mejja(čə) ponda:k
219. The dog is here. əssə
220. The dog is there. bu:ku mejja:r(i) əssə
221. The book is below the
book. meļə:b(o) vu:nč(o) əssə
bhə:yi khə:1 əssə
tə ru:ku əyletəntu əssə
tə ru:ku əyletəntu əssə
222. The book is on the table. to ru:ku pəlletəntu əssə
bu:ku mejja:r(i) əssə
223. The sky is above. meļə:b(o) vu:nč(o) əssə
bhə:yi khə:1 əssə
tə ru:ku əyletəntu əssə
224. The earth is below. ru:ku pəlletəntu əssə
tə ru:ku u:theŋga əssə
225. The tree is on this side. ha:və rukkaləggi əssə
226. The tree is on that side. ha:və rukkaləggi thəkku:-
227. The tree is yonder. nu du:ra tə əssə
228. I am far from the tree. havə rukkaləggi:či əssə
229. I am close to the tree. to du:ra tə əssə
230. I am close to the tree. ammi dhu:ra gelli
231. He is away.
233. He went up.
234. He came down.
235. I fell down.
236. Air is everywhere.
237. He is nowhere.
238. I looked for it everywhere.
239. I found it nowhere.

240. Come in.
241. Go out.
242. Step on the stone.
243. Go round.
244. Jump over the fence.
245. Creep below the cart.

246. The bird is in the cage.
247. The bird is on the tree.
248. The bird is in the nest.
249. A big basket.
250. The basket is big.
251. Hard wood.
252. The wood is hard.
253. A large leaf.
254. The leaf is large.
255. A big fruit.
256. The fruit is green.
257. A red flower.
258. A flower is red.
259. A small room.
260. The room is small.
261. The dirty hand.
262. The hand is dirty.
263. I came yesterday.
264. We came yesterday.
265. He killed the bird yesterday.
266. I am coming.
267. He is killing the bird.
268. I shall come tomorrow.
269. He will kill the bird tomorrow.
270. I come every day.
271. He always kills the bird.
272. I may come.
273. He may kill the bird.
274. I should come.
275. He should kill the bird.
276. I ought to come.
277. He ought to write a book.
278. I want to come.
279. He wants some money.
280. I like to come.
281. He likes to eat fruit.
282. I came before you (came).
283. He did the work before he did.
284. Who will come with me?
285. I shall come.
286. My brother will come.
287. When are you going?
288. We shall go tomorrow.
289. When did he come?
290. It is well that he came.
291. Go and come back.
292. I am not going.
294. I shall not go.
295. Why are you not going?
296. Why should I go?
297. I shall go after he comes.
298. I shall go if he comes.
299. You must go.
300. What did you say?
301. I told you to come.
302. I said nothing.
303. How shall I speak?
304. You should say thus.
305. What is this called?
306. Who is he?
307. Where does he come from?
308. Who are those men who have just come?
309. They are merchants.
310. Do not say thus.
311. These are not good words.
312. What is that?
313. That is a house.
314. Whose house is that?
315. It is mine.
316. That house is to be sold.
317. What will you give for it?
318. You stay here, I shall go.
319. Look at him.
320. I cannot do this work.
321. They will ask me.
322. They may ask me.
323. I have nothing with me.
324. I made it myself.
325. You may go, I shall stay.
326. I shall not leave you alone.
327. Can you do it?
328. We cannot do it.
329. Every one went there.
330. Every thing is lost.
331. All those you have called have come.
332. I came last of all.
333. He is the eldest son.
334. Invite them all for meals.
335. It is done.
336. It may happen.
337. It has happened.
338. It is impossible.
339. It is night.
340. Where do you live?
341. Where have you been during the night?
342. The house I live in, is a large one.
343. Are they at home?
344. Let them all come.

---

takka čo:yi
hē mijja:ka koru:ka ja:vna
tí mijjelłaggi ni:ngi:ta:ni
tanni mijjelłaggi ninguyə:t
mijjelłaggi ka:yı nọ
tē havē:ći tō kellelē
tu:vē vočča:t havē rabbə:nə
ha:vē tukka eklo:ći sonna
hē tujjə:k koru:k jēttə:nə
vē
hē o:mcə:n koru:k javna
səggə:ta:yi thənga gellī
səggə:ta:yi səndum gellī
tu:vē vuldi:li səggə:ta:yi
ayleli essəyi
ha:vō səgtəcə:yi maglyə:n
aylo
to tō vhollə pu:tə
taŋka səgtəkə:yi jevncə:k
vuldi
tē kelle
ťə javyə:t
tē jəllə
tē sa:dhyə nhə:yı
əttō ra:ti tō
tū khanṭə:yi ki rəbbə:ta
tū ratti khanṭə:yi əssilla
ha:vē rabbur:će ghe:ra
vhollē tō
tī gharkə:da essə:yi və
tī səggə:ta:yi yevo:yi
345. Let it remain.
346. You must not remain here.
347. Do not tell lies.
348. Not that one but this.
349. This is not good, give me that.
350. Besides this I want some thing else.
351. I want some more.
352. If they do not want it, give it to me.
353. Do not go to bed so soon.
354. How are you related to him.
355. We are not related.
356. He is writing a book.
357. I shall take as much as you give.
358. Open the door.
359. Close the door.
360. I have never seen you before.
361. I used to meet him.
362. You do not know, nor do I.
363. Have you got no house?
364. Let some one of you go and fetch him.
365. Who will give money to a man like you?
366. What kind of work is that?
367. If it rains the harvest will be good.

368. Why have you left your work half done?

369. It is of no use.

370. Come after 4 O'clock.

371. Come within an hour.

372. Do whatever you like.

373. What is the use of three men? One is enough.

374. We came by this road.

375. We came in a cart.

376. We came on foot.

377. I went there.

378. He went to school.

379. I have gone to my friend.

380. She has gone to her mother.

381. I had done this before.

382. He had spoken it to me.

383. They had gone before I came.

384. I was sleeping all day.

385. He was sleeping when I went to see him.

387. He is lying down and reading.

388. He was lying on the ground, when I saw him.
389. He had done this before. *taːne hə murthəməː ci kelle*

390.

391. He may be married. *taːne vərḍiːka kelleliː essəː li*

392. If horses had wings they would have flown. *ghodyaːk pəkkɔː essilli jəllyaːri ubtəla essilla*

393. If he has studied he will pass. *tɔ sikkilla essə jəllyaːri jiktəlɔ*

394. If he works hard he will succeed. *tɔ caːŋə dəndə karta jəllyaːri jiktəlɔ*

395. If the train is late we may catch it. *bhaːndi tədɔːvu jaːvnu aylı jəllyaːri āːvka melyəːt*

396. He came out of the house. *tɔ ghəɾaːːs bhaːyə aylə*

397. He went through the field. *tɔ gəddyaŋtuləːnu gella*

398. She collected the fallen fruits. *təːs khaːla poʃələ phəːʃ ekkaːs kelli*

399.

400. How far will you come? *tū kʰəntəːyǐ bhitteːri yettəlɔ*

401. I shall come as far as your house. *haːvʊ tuggelya ghəɾaː ːs laggı bhitteːri yeː ne*

402. I never left my native town till now. *haːvʊ ətta bhitteːri ɡaːvu sollo na*

403. Do not go before I come. *haːvʊ ɛːvʊs murthɔːm voçunəkka*

404. He may still come. *taː ːne əttəːyǐ evyeːt*

405. It is late, he will not come now. *əttəː tədɔːvu ʃəllo aniːka taːne eːvna*

406. He will come after a week. *tɔ saːt diːse upraːnte eʃələ*

407. How tall you have grown! *tū uttural vəɾədʒu ʃəlla*
406. He seems still young. to əttɔːyi saːnu mhoːnu dista
409.
410. His brother is not so clever. tɔggelə bhaːvu utloː ɕi̠ budhvəːntu nhaːyi
411. Learn one lesson every day. dissaːkə eːka paːθəm siː kə
tukka uttuːlī vuttaːrū kəltəːyi.
412. How many words do you know. hə khəː vəč nhaːyi
413. This is not eatable. hə pīː vəč uddaːkə nhaːyi
414. This water is not drinkable. tə jōvəc̥ kayrə və kəːne jəna
tukka itti ki jəːvka
dissa dəndə koːrka əniːkə rəttiliddə vka
ekka məssaːkə tiː s diːs əssəːyi
415. Is such a thing possible? té jōvəc̥ kayrə və kəːne jəna
tukka itti ki jəːvka
dissa dəndə koːrka əniːkə rəttiliddə vka
ekka məssaːkə tiː s diːs əssəːyi
416. Who knows?
417. What do you want?
418. Work in the day and sleep in the night.
419. A month has thirty days.
420.
421. A bull has two horns. pəddyaːk ḍɔːni sǐŋgə əssəːyi
422. This is my usual food. hə tə miggelə khaːnə kədənəːyi
423. Some fish are big, some are small. thogdyo massəllyə vhoːdyə thogdyə sənnyə
divvoːdu beḷəŋjaːnu vətta
424. The snake moves zigzag. pikkuːlu səntə ɕərta
425. The snail moves slowly. suːne dhəɾaːɾi dhəvnta
426. The dog runs fast. phəːlo dhəmpuː nu dənvəːɾi
427. Keep the fruit covered. pəkṣeːkə pəkkəį əssəːyi
428. Birds have wings.
CHAPTER V

VOCABULARY

shopkeeper
courtyard
carpenter
necklace
dining room
vegetable knife
two and half
wonder
greedy
irreligion
and
again
to touch
paternal uncle
mango-stone
mother
half
cupboard
condition
proper
envy
sunset
weapon
to be
thus
eighty
pride
wish
festival
shawl
today
eight
atpayanče M.
athē:va V.
attē Adv.
addyaččo Adj.
adnya F.
a:nu M.
annama:r M. Pl.
apis N.
ambu:su Adj.
amb M.
arēmbē:pa V.
aro:gya N.
ayke:pä V.
ayḍe:nē N.
aydu:va N.
a:bu M.
a:yi F.
ara:mbe V.
alocēna F.
aloc:cičča N.
a:ru M.
a:sa F.
a:širva:du M.
a:sa Nu.
ikku:nis Nu.
ikkhāra Nu.
ingalō M.
iṭtika F.
idbe:ta N.
istem N.
unāto M.
ufjo M.
uḍi:du M.
upōde:šu M.
upōdre:vu M.
upōyo:gu M.
upōrantē

spider
remember
now
first
order
elder brother
brothers
office
sour
mango
to begin
health
to hear
kettle
weapon
grand father
grand mother
begin
deliberation
discussion
stream
hope
blessing
eighteen
nineteen
eleven
coal
brick
thunder bolt
attachment
thumb
fire
black gram
advice
trouble
use
after
VOCABULARY

upaːyu M.
ubbəːpə V.
ubbərəːpə V.
ummaːdiːnə ə V.
ummaːso F.
ubbaːru M.
usəa Adj.
uləːpə V.
umə ə F.
Ekkaːdəskarəːpə V.
ekli Adj. (F)
ekeːli ə Adj.
edə ə F.
edəːnəi
eːkoo Nu.
keːjjiːbiː N.
kejjolo M.
kəːθaːri F.
kəːqeːga N.
kəːtəːri V.
kəːtha F.
kəːnnaːdi F.
kəːnnadeːkə N.
kəːttəːli F.
kəːtrəːpə V.
kəːdeːə N.
kəːddyətu M.
kəːppəːde N.
kəːppuːsi F.
kəːpləːcii phaadəphəːdi F.
kaːphə N.
kəːmbəːli F.
kəːmblo M.
kəːrəːpə V.
kəːrəːte N.
kəːrəːtən N.
kəːrəːtəːna

means
to fly
to raise, to lift
to kiss
new moon day
flood
hot
to call
steam
to add, to gather
single
alone
some
few
one
cashew nut
glow worm
gladder
bracelet
cut
story
mirror, glass
spectacles
cocoanut kernel
to cut
chair
lock
sari
cotton plant
headache
cough
blanket
bed sheet
to do
camel
curtain
due to, on account of
kəlpə:na F.
kevə:də N.
kəsəvə:pə V.
kə:tha F.
kəgo:te N.
kədə:pə V.
kattə:ri F.
kapi: F.
kappu:su M.
kayrə N.
kaylo M.
karo:ne N.
kara:tə N.
kaso:vu M.
kaliŋə N.
ka:di V.
ka:ni F.
kanu M.
ka:le M.
ka:li
ka:lo Adj.
ka:lo Adj.
kičćondo:ri F.
kiri:te N.
kirkirə
ki:də M.
ki:ru M.
kuŋkə:de N.
kutəntu
kunde N.
kunno M.
kuppi F.
kumbo:ru M.
kurdə Adj.
kurlə M.
kusəŋga:yi F.
kussəllē Adj. (n)
kussaːːə V.
kuliːtu M.
kuːkə N.
kuːdə N.
kuːradi F.
kednaːyi
keppə Adv.
keləkə M.
kelönə M.
keːkə N.
keːli F.
keːlē N.
koduːbollē N.
kobbu M.
kombi F.
koyti F.
koyluːva F.
korlančə M.
kosvənčə M.
kolšulsuːnè N.
kotu M.
koːdu Adv.
koːpu M.
koːnə Pro.
kombo M.
kornčə M.
kolla M.
kolə M.
kəni jallolo Adv.
kəni javoːpo V.
khəkkē N.
khəŋkəːpo V.
khəndki F.
khəḍdaːva F.
khəndē N.
khətkhətavaːpo V.
kʰəndə M.
to rot
horse gram
potato
room
axe
always
deaf
east
barber
cake
plantain tree
banana
mosquito net
sugarcane
hen
sickle
tile
blacksmith
potter
wolf
coat
bitter
anger
who
cock
box
fox
bud
tired
to become tired
armpit
to cough
jaw
sandals
sword
to boil
branch
pillar
where
rough
to scratch
saw
food
to buy
branch
to eat
cough
beard
meals
shoulder
below
heel
to play
basket
hand cuff
to dig.
hut
spade
itch
cup
churning rod
ass
field
cow shed
earth worm
pulley
to filter
hoof
cow
cheek
country, village
to sing
to swallow
short
flag
gu:ni
gu:nu M.
gurbini F.
gu:qhalo:ćena F.
gu:lo M.
gu:he N.
gersi F.
go:do Adj.
go:de N.
gobboru M.
go:vu M.
go:vnto M.
grha:ne N.
ghenta:pe V.
ghera
ghessape
gha:nte F.
gha:yu M.
gha:lepe V.
gha:su M.
ghuggume F.
ghudu M.
ghoni F.
gho:de M.
ćekka:le N.
ćotni F.
ćedepe V.
ćaddi F.
ćenda:lu, M.
ćendi:ne N.
ćandre:mu M.
ćoni F.
ćebbepe V.
ćembruru M.
ćevnepe V.
ćećkepe V.
ćevida Nu.
for
virtue
pregnant woman
conspiracy
bullet
cave
winnowing basket
sweet
gur
ashes
wheat
neck
eclipse
to churn
house
to rub
bell
wound
to put
blow
owl
cage
vulture
horse
button
condiment
to climb
trousers
butcher
moon light
moon
squirrel
to chew
shoe maker
to graze
to walk
fourteen
čə:dmolače  Adj.  costly
caya F.  tea
cavi F.  key
cali:s Nu.  forty
cangə Adj.  good
cave V.  chew
camə N.  leather, hide
cari Nu.  four
cikko:lu M.  mud
cittə: N.  deer
cinna Adj.  beautiful
cinnikəŋːə N.  sweet potato
cippə:to N.  ladle, spoon
cimto M.  tongs
ciri F.  bag
cerdū N.  child
celli F.  girl
cello M.  boy
cedi F.  prostitute
čoːro M.  thief
covaːpə V.  to lock
čoːdu Adj.  more
čoːnci F.  beak
čoːyi V.  try
čori V.  steal
čoːvdu Adj.  overflowing
čoːyi V.  see
čoggo M.  shirt
Jəggə:li F.  verandah
jeggi
jedaːni F.  awake
jennarə N.  weight
jenpo:du M.  window
jenmu M.  people
jəyi jawaːpə V.  birth
jelaːpə V.  to win

to burr
to enkindle
heavy
victory
yawn
to yawn
yet, but
to become, happen
son-in-law
to know
caste
to win
alive
tongue
to live
life
ripe, old
meal
jail
to pray
earn
earning
cockroach
flame
to quarrel
sweeper
much
to sweep
fight
tomato
pig

(particle of assertion)
goldsmith
red
ready
raw
offerings
capital
telleda N. end
tesi Adv. thus
telleda V. to fry
tedi F. trunk (of a tree)
tena N. grass
tela N. tank, lake
tarawa N. duck
talu:ka butter milk
tak N. thirst
tana F. fever
tapu M. cymbal
talu M. palate
talo M. to soak
tbank

timmawara V. third
tisoro Adj. three
tini Nu. bank
tri N. pilgrimage
thirty
tithayatra F. mole
tise Nu. til oil
tilu M. to pluck

tilu M. basil plant
tinila N. ghee

tunawa V. false
tulasi F. that day

tupwa N. thirteen

tette N. south

teddu:s south east

tera N. south west

teka N. oil
tekke N. cap
tek penji:ru tamarind
tekla N. bald-headed
toppa F. canal
tori:dali F. mouth
torte bo:da:co M. garden
to:du M.
thëkkumû
thënga Adv.
thëppæ:pæ V.
that:kare:pæ V.
thogdya vele:ri
thônû Adv.
thûmbë:pæ V.
thôvæ:pæ V.
thô:ru Adv.
thônû Adv.
dåkkævæ:pæ V.
dëddu:lo M.
dântë N.
dënto:ni F.
dënde N.
dënde kare:pæ V.
dënde:li M.
dënæraæ N.
dënæraæ partünu
dëyryævu:tûtu Adj.
dåridri Adj.
dærvtæ M.
dær:raksi F.
dåværì V.
dë:ya F.
dandì F.
da:ntu M.
da:mu M.
daru:va F.
da:to Adj.
da:ntu M.
da:vo Adj.
da:yi F.
dikka:pæ V.
dëmsimaro:pæ V.
divvo:du M.
di:ge Adj.

from, out of
there
to stick
to spit
some times
lame
to prick
to borrow
fat
lame
to show
man
grinding stone
comb
labour, work
to work
labourer
noon
afternoon
brave
poor
gate
grape
keep
pity
latch
edge
money
gun powder
thick
tooth
left
ladle
to see
to kill
serpent
long, tall
di:ve:pa V. to give
   lamp
di:va: M. day
di:su F. pain
dukki N. sorrow
dukkhi Adj. miserable
duddu M. money
duddakari M. milkman
duddakarni F. milk woman
dussere Adj. second
   messenger
   milk
du:tu M. far
du:xe N. ghost
du:ra to climb down
temple
de:vo N. god
de:hu M. body
de:ge F. edge
de:xo Nu. one and half
de:ntu M. stalk
do:ni Nu. two
   winter
   dew
do:vu M. eye
do:vu M. island
dobo M. lid
d乖:pе N. to shut
dhēnka:nе N. bow
dhēngu M. owner
dhenni M. to cover
dhēmpе:pе V. courage
dhērе:pе V. to catch, to hold
dhēra:ri Adv. soon, quickly
dhе:vе Adj. white
dhaklo Adj. smaller, younger
dhavе:pе V. to run
VOCABULARY

dha Nu.
dhaːnyə N.
dhaːmpi V.
dhaːr assilli Adj. (F)
dhaːr kaːdəːpə V.
dhaːr nəttilli Adj. (F)
dhiːjəːpə V.
dhurapaːn N.
dhuvəːpə V
dhuvvoːru M.
dhuːvə F.
dhoːti F.
dhoːli F.
naːkṣaṭre N.
nəŋkuːtə N.
nəttu M.
nərleːlə N.
nənve Nu.
nəːdi F.
nəːvi Nu.
nəːvə Adj. (N)
nančəːpə V.
nāːŋke N.
nəːti F.
nəːrtu M.
nāːvə N.
nəːsu M.
nittu M.
niddevəːpə V.
nippəːpə V.
nibbərə Adj.
nimbuːnc M.
ninvgəːpə V.
nissəːni F.
niːtə Adj.
niːlo Adj.
nončē N.
noli F.
ten
corn
shut
sharp
to milk
blunt
to push
tobacco
to wash
smoke
daughter
dhoti
hawdah
star
nail
grandson
coconut oil
nine
river
ninty
new
to dance
nose
grand daughter
coconut
name
destruction
saliva
to sleep
to hide
hard
lemon
to ask
ladder, staircase
straight
blue
condiment
rolling pin
nhavē:pa V.
na:na N.
na:ni F.
nhessē:pa V.
pekki F.
peŋgra:pa V.
pêču:və Adj.
pətə M.
pəde:pa N.
pəddú:ka N.
pəddə M.
pədya:ci bhəndi F.
peŋja:bu M.
pəŋjai F.
pənti F.
pəntu M.
pəttē:lo Adj.
pêdi:ve N.
pənji:ru M.
penna:su Nu.
penna:ra Nu.
penna M.
pēppa:yi F.
payanda:ro F.
pəra:nət ne
pərtun evə:pa V.
pənne Adj.
pərvə M.
pəlləkki F.
pelə M.
pə:yri Adv.
pə:rə Adv.
pə:si
paga:ru M.
pavni Nu.
pasavə:ta
pa:kə N.
pa:di F.
to bathe
bath
bathroom
to wear
fly
to cover
green
silk
to fall
calf
bull
bullock cart
great grand father
great grand mother
great grand daughter
great grand son
thin
habit
west
fifty
fifteen
udder
papaw
sugar
afterwards
to return
old
pigeon
palanquin
leaf
day before yesterday
day after tomorrow
than
wall
three fourth
due to, because of
wing, feather
shore
VOCABULARY

pa: na N.
pa: nə Nu.
pa: yu M.
pa: ysu M.
pa: va: mepa V
pa: vlə N.
pa: vsu M.
pa: le N.
pa: lə N.
pikkallə Adj.
pitti F.
pittə M.
piddə M.
piyə: vu M.
pišačćo Adj.
pisko Adj.
pienia: pa V.
punne: və F.
purohi: tu M.
pussə: pə V.
pu: M.
pu: tu M.
pu: ra Adv.
pensi: la N.
peynda: ra F.
peškatı F.
pejə F.
pe: ta F.
pene N.
pes: ré N.
pokkoro Adj.
pokdi F.
opon: su M.
oponka: ka
poli: s M.
pollo M.
pove: mpe V.
poe Sii V.

leaf
five
foot
porridge
to reach
foot print
rain
wave
bucket
ripen
flour
powder
coconut frond
onion
mad
miser
to drink
full moon day
priest
to wipe
pus
son
enough
pencil
sugar
knife
water of boiled rice
box
pen
shed
hollow
turban
jack fruit
below, down
police
cheek
to float; to swim
mourn, feed
pa:te N.
prəka:šu M.
phaṭṭewa:pe V.
phəṭto M.
phəṭva:na F.
phədčankari M.
phətto:ru M.
phəpda:pe V.
phəpra mara:pe V.
phə:le N.
phare:pe V.
phalle N.
pha:ti F.
pha:yi
phunka:pe V.
phullapətti F.
phulli F.
phullawa:pe V.
phule:le N.
phe:nu M.
phoppa:le N.
bəja:re N.
bəda:ke N.
bəddi F.
bəniya:n M.
bəppa M.
bəyko:lu M.
bərəve:pe V.
bərəpe N.
bərəpe:pe V.
bella:ve Adj.
bəsso N.
bələččakara:pe V.
bela:ve:pe V.
bə:le N.
bələśśilla Adj.
bə:le nənthilla Adj.
bəndepe V.
VOCABULARY

bammo:nu M. husband
banna:lē ghe:rē N. husband’s home
bavə:mpē V. to fade
bā:ŋku M. bench
da:ndu M. dam
ba:yo F. wife, woman
da:ra Nu. twelve
da:lo N. tail
bikkundu M. bed bug
bikka:ri M. beggar
biskē:ta N. biscuit
bi: F. nut
bi: N. seed
bi:ns beans
bi:lē N. hole
buddi F. jump
duddē:pa V. to sink
duddhi F. wisdom
budvēntu Adj. wise
bu:ku M. book
betta:mbē N. button
tessa:pa V. to sit
tatē N. cane
tebbo M. frog
tokko:di F. sheep
todē F. widow
tombu:li F. navel
to:ti F. boat
to:tē F. plaintain flower
to:ta N. cry
to:te N. finger
to: N. toe
byare:li M. merchant
bramho:nu M. of the Brahmin
bramhēna:li Adj. (F) Brahmin
brus N. brush
bhēnga:ra N. gold
bhūḍo M.
bhūḍakṣanaśe N.
bhāraṇa V.
bhārī F.
bhāraya N.
bhāryāni F.
bhārya M.
bhārta N.
bhārīyā F.
bhakari
bhakari āra:po V.
bhi:ka F.
bhī:muṇku M.
bhī:muṇka tā:la N.
bhūka F.
bhūta N.
bhūyi F.
bhūndā N.
bhoṅkāpo V.
bhoṅja:po V.
bhoṅnu
bhovri F.
bhōṭtu M.
maggapā V.
maglyanā Adj.
magkāḍe N.
majjara N.
māda kaṛapā V.
māda:ka N.
māṭe:la N.
māṃvīlu M.
māṇikura N.
māṃṭo:pu M.
māṇḍe:la N.
māṃṭee N.
māttī F.
sister's son
ear of paddy
to fill
pitcher, jar
fear
sister
brother
paddy
out
arrow
inside
to enter
begging
ground nut
ground nut oil
hunger
goblin
earth
lady's finger
to bark
to worship
full
eye-brow
priest
to beg
last
monkey
cat
to fold
fold
hammer
washerman
hour
hall
circle
rock oil
mud, soil
mātē N.
manēsta:pu M.
māna:ŋkepē M.
mānī:šu M.
mankē:ta N.
mēnē M.
mēntērvē:dī M.
mēntē M.
mēndu:ri F.
mērē:nē N.
mērē:pē V.
mēssē:li F.
mēlē:bē N.
mē:nē N.
mē:ši F.
mēggī:ri
maglya:n večē:pē V.
mā:trem
mā:mu M.
mā:mse N.
mā:yi F.
māmmā:li dhu:va F.
māmmalē pu:tu M.
mārē:pē V.
mā:yū M.
mā:vi F.
mavse:ći bēmmonu M.
mavse:li dhu:va F.
mavse:li pu:tu M.
mā:su M.
mā:la F.
mā:li F.
minnē:la N.
mīrē:ku:nu M.
mīrē:sa: gē F.
mīṭē N.
head
grief
to understand
man
wrist
cot
magician
minister
carpet
death
to die
fish
sky
mind
ink
afterwards
to follow
only
maternal uncle
flesh
maternal aunt,
mother-in-law
maternal uncle’s daughter
maternal uncle’s son
to strike, to beat
father-in-law
paternal aunt
aunt’s husband
aunt’s daughter
aunt’s son
month
garland
staircase
lightning
black pepper
chilly
salt
<table>
<thead>
<tr>
<th>Marathi Word</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>mii:si F.</td>
<td>moustache</td>
</tr>
<tr>
<td>mukkari</td>
<td>in front</td>
</tr>
<tr>
<td>mukvanə M.</td>
<td>fisherman</td>
</tr>
<tr>
<td>muggu:lu M.</td>
<td>roof</td>
</tr>
<tr>
<td>muggu:si F.</td>
<td>mongoose</td>
</tr>
<tr>
<td>muːṭṭu M.</td>
<td>knee</td>
</tr>
<tr>
<td>muddi F.</td>
<td>ring</td>
</tr>
<tr>
<td>mumbu:ra N.</td>
<td>mosquito</td>
</tr>
<tr>
<td>murtə:ma</td>
<td>before</td>
</tr>
<tr>
<td>murtə:maːlo</td>
<td>first</td>
</tr>
<tr>
<td>muʃṭiyuddhə N.</td>
<td>wrestling</td>
</tr>
<tr>
<td>muːte N.</td>
<td>urine</td>
</tr>
<tr>
<td>muːɡu M.</td>
<td>green gram</td>
</tr>
<tr>
<td>muiːyi F.</td>
<td>ant</td>
</tr>
<tr>
<td>muːsu M.</td>
<td>mouse</td>
</tr>
<tr>
<td>muːsthi F.</td>
<td>fist</td>
</tr>
<tr>
<td>muːle N.</td>
<td>root</td>
</tr>
<tr>
<td>mejjə:pə V.</td>
<td>to count</td>
</tr>
<tr>
<td>meŋaːya N.</td>
<td>curds</td>
</tr>
<tr>
<td>meŋavati F.</td>
<td>wax candle</td>
</tr>
<tr>
<td>mellolə Adj.</td>
<td>dead</td>
</tr>
<tr>
<td>mevə M.</td>
<td>brother-in-law</td>
</tr>
<tr>
<td>meːpə:pə V.</td>
<td>to get</td>
</tr>
<tr>
<td>meːghə N.</td>
<td>cloud</td>
</tr>
<tr>
<td>meːjə N.</td>
<td>table</td>
</tr>
<tr>
<td>meːvə M.</td>
<td>wife's brother</td>
</tr>
<tr>
<td>meːlepə V.</td>
<td>to get</td>
</tr>
<tr>
<td>moggə N.</td>
<td>cucumber</td>
</tr>
<tr>
<td>moncu:va N.</td>
<td>boat</td>
</tr>
<tr>
<td>motṭakus N.</td>
<td>cabbage</td>
</tr>
<tr>
<td>modde</td>
<td>below</td>
</tr>
<tr>
<td>movə:pə V.</td>
<td>to measure, count</td>
</tr>
<tr>
<td>moːru M.</td>
<td>peacock</td>
</tr>
<tr>
<td>moːlə N.</td>
<td>price</td>
</tr>
<tr>
<td>moːvu Adj.</td>
<td>soft</td>
</tr>
<tr>
<td>moːṭṭə M.</td>
<td>egg</td>
</tr>
<tr>
<td>moːdeːpə V.</td>
<td>to break</td>
</tr>
</tbody>
</table>
maddë
mrįgya F.
mhentaro M.
mhentari F.
mheloḍo Adj.
mhosi F.
mhrau F.
mhoyu M.
yuddha N.
yeṛandeši N.
yevra V.
yekhe Nu.
yelu M.
yački V.
yakkaḍe N.
yṛgẹṭe N.
yeṇḍe V.
raṇḍeṛe V.
raṇṇeṇi F.
rebbaḍe V.
reyyaputu M.
raja N.
reṇḍeṛiyi F.
reṇḍip M.
raḷaṛe N.
rajj N.
raṇi F.
ratṛi F.
raṇe N.
raṭa V.
raṣeṣu M.
raṣi F.
rittė Adj.
rukkavali F.
ruppṛyosi F.
ruppṛyu M.
ruppē N.
ruku M.
middle
hunting
old man
old woman
eldest
buffalo
uncle’s wife
honey
fight
caster oil
to come
one
cardamom
protect
wood
blood
to cry
to cook
hearth
to stand
prince
kingdom
curry
cook
palace
kingdom
queen
night
forest
live
king
heap
empty
creeper
rupee
silver
tree
ru:nde Adj. wide
rup elé N. colour
rezé N. sand
rossu M. juice
raggadó M. grinding stone
roadó M. buffalo
la:ksena N. omen
laggi near
laggí:ci immediately
lofja F. shame
lesse:pe V. to burn
lassesa F. garlic
lå:næ Adj. smooth
lìkkatò M. envelope
lugge:ta N. cloth
lugtakutu:ke piece of cloth
lu:ve:pe V. to reap
to lick
lê:ve:pe V. iron
lokka:nde N. butter
loni N. world
lo:ku M. iron
lo:hu M. light
lho:vu M. bat
veggulé N. open
to describe
togtê Adj. crooked, curved
to go
vegkansa V. plate
vegku:dé Adj. last
veçchóre V. round
tovdá:pe V. to grow
tovr:sa N. yearly
va:lti F. white ant
vo:ru M. boon
ver:se N. year
tovac:pe V. to read
vattë F.
vayìgëma N.
vassur N.
va:čë:kë N.
va:či V.
va:ti F.
va:ðë V.
va:di V.
va:rë N.
va:li F.
va:si F.
va:so M.
vikkāpë V.
viča:ru M.
vičë M.
vintëllë M.
vindurë M.
viri:te Adj.
virodhu M.
viśvësi jaye:pe V.
viśvasu M.
viskëlavë:pe V.
visre:pe V.
vi:ki V.
vi:vampa V.
vi:se N.
vi:se Nu.
vujja:či kađći F.
vujë M.
vujhë Adj.
vujva:du M.
vudkimara:pe V
vunskërapë V.
vunmollë:če Adj.
vudda:kë N
vunča:ri
vullëyi V.
cup
bringal
calf
sentence
read
path
grow
serve food
wind
creeper
bamboo
bamboo
to sell
thought
scorpion
weaver
rat
contrary
opposition
to believe
faith, confidence
to open
to forget
sell
weave
poison
twenty
match stick
fire
right
light
to jump
substract
cheap
water
upwards
speak
vussē N. pillow
dulēpə V. to call
vu: F. louse
vuncā at the top
vunēe Adj. high
vunē Adj. few
vejjē M. hole
ve:di F. ear ring
to:lu M. time
to:depə V. to sow
vo:di V. snatch
vo:ntu M. lip
vo:yi F. fence
voŋkēpə V. to vomit
to:depə V. to pull
vo:te N. sunshine
vo:te N. summer
to:depə V. to drag
vo:le Adj. wet
vyasēe N. grief
tvāle:pe V. to flow
vori V. carry
vherdi:ka F. marriage
to:mpa:pe V. to carry
vhi:lo M. sickle
vhu:nē Adj. hot
vhooda:ne loudly
vhnui:ne F. chin
vhnun F. sister-in-law
vholē Adj. big
tvohdu Adj. great
vhoikkēle F. bride
vho:du Adj. old
vholē Adj. big
vho:retu M. bridegroom
šenkuhu M. conch
šetru M. enemy
sēri
sērikērē:pa V.
sē:pu M.
sēkṣa F
sēppa:yi M.
sēvnikari M.
sē:lo M
sēlvo:tu M.
svesiʃavē:pa V.
sēkkanī
sēgga
sēgga:te
sēgga:pa V.
sēgga:ti M.
sēnte
sēddalke:pa V.
sētta:ri Nu.
sētta:li F.
sētte:ra Nu.
sēttya N.
sēnta Adv.
sēnto:su M.
sēphā:la Adj.
sēbbu:ro:vu M.
sēma
sēmakērē:pa V.
sēmše:yu M.
sēra:pe V.
sēri
sē:ri V.
sērka:ra N.
sērsi F.
sēlpe Adj.
sēhijjē V.
sē:va:yi Nu.
sēvayē:k Nu.
sēvkapelī F.

right
to correct
curse
punishment
peon
tailor
moss
cold
to breathe
morning
all
all
to say
companion
evening
to loose
seventy
umbrella
seventeen
truth
slowly
delight
fruitful
sago
straight
to correct
doubt
to finish
even
move
government
plant
little
bear
quarter
one and quarter
soap
s̥əhə:yu kərə:pə V.
səː Nu.
sə:bha F.
saːɡə V.
sabbaːra
sarəvə:pə V.
savli F.
saːdəyə Adj.
saːdhəːnaː N.
saːɲə F.
saːte Nu.
saːti Nu.
saːne Adj.
saːnu M.
saːya F.
saːrə N.
saːrni F
saːli F.
saːli F.
saːsu Nu.
sikkəvə:pə V.
sikkə:pə V.
simŋəvə:pə V.
simhu M.
simhasəːnaː N.
siyalə N.
sissə:ri F.
siːŋə N.
siːtə N.
siːvəmpa V.
sukkə̊ Adj.
sukkə́llo Adj.
suːkʰə N.
suːnə N.
suːtə N.
suːnə F.
suːpə N.
to help
six
hall, assembly
tell
much
to spread
shade
possible
instrument, means
evening
seven
sixty
small
young
paint
manure
broom
bark
skin
thousand
to teach
to study
to scatter
lion
throne
green coconut
crocodile
horn
boiled rice
to sew
dry
lean
happiness

dog
thread
daughter-in-law
soup
<table>
<thead>
<tr>
<th>Vocabularv</th>
<th>139</th>
</tr>
</thead>
<tbody>
<tr>
<td>su:rey vərəvə M. parched rice</td>
<td></td>
</tr>
<tr>
<td>su:rya M. sun</td>
<td></td>
</tr>
<tr>
<td>su:ə F. needle</td>
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<tr>
<td>se:na F. army</td>
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<tr>
<td>sə Nu. hundred</td>
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<tr>
<td>šə:la Adj. cold (food)</td>
<td></td>
</tr>
<tr>
<td>sokku:nu M. omen</td>
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<tr>
<td>sonna:ru M. goldsmith</td>
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<tr>
<td>sonnarliŋ N. orange</td>
<td></td>
</tr>
<tr>
<td>soppu:re Adj. narrow</td>
<td></td>
</tr>
<tr>
<td>soppu:ru Adj. lean</td>
<td></td>
</tr>
<tr>
<td>soppur mu:su M. honey bee</td>
<td></td>
</tr>
<tr>
<td>sor:pu M. serpent</td>
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</tr>
<tr>
<td>so:vəpə V. to abuse</td>
<td></td>
</tr>
<tr>
<td>so:di V. leave</td>
<td></td>
</tr>
<tr>
<td>so:di V. search</td>
<td></td>
</tr>
<tr>
<td>so:la Nu. sixteen</td>
<td></td>
</tr>
<tr>
<td>so:kni F. house lizard</td>
<td></td>
</tr>
<tr>
<td>sne:hu M. love</td>
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</tr>
<tr>
<td>svəppə:n pədə:p V. to dream</td>
<td></td>
</tr>
<tr>
<td>svərgu M. heaven</td>
<td></td>
</tr>
<tr>
<td>svədə:nryə N. freedom</td>
<td></td>
</tr>
<tr>
<td>hətta:ci talu:və F. palm</td>
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</tr>
<tr>
<td>hantu:nə N. bed</td>
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</tr>
<tr>
<td>həppo:lu M. a kind of preparation</td>
<td></td>
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<tr>
<td>herdu:sa next day</td>
<td></td>
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<tr>
<td>hərdə N. breast</td>
<td></td>
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<tr>
<td>hərvə Adj. raw</td>
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</tr>
<tr>
<td>həlləvəpə V. to shake</td>
<td></td>
</tr>
<tr>
<td>həllə:pə V. to move</td>
<td></td>
</tr>
<tr>
<td>həsti F. cow-elephant</td>
<td></td>
</tr>
<tr>
<td>həstu M. bull-elephant</td>
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</tr>
<tr>
<td>həsə:pə V. to laugh</td>
<td></td>
</tr>
<tr>
<td>həldu:və Adj. yellow</td>
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</tr>
<tr>
<td>hədə:pə V. to bring</td>
<td></td>
</tr>
<tr>
<td>hatta:čə mu:tu M. elbow</td>
<td></td>
</tr>
<tr>
<td>ha:ʃər presence</td>
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</tr>
</tbody>
</table>
haːda N.  bone
haːtu M.  hand
haːri F.  defeat
haːdi F.  road
haːvā Pro  I
haːsu M.  smile
huŋɡɛːpə V.  to smell
hummevɛːpə V.  to sweat
huːmɛ F.  sweat
hoːɬə N.  hall