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REPORT*

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SURVEY OF MANDEALI AND KULUI IN HIMACHAL PRADESH

C O N T E N T S

FOREWORD—Shri P. Padmanabha

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FOREWORD

Western Pahari Language area in the north western regions of India for reasons of topographical situations and history of movements of speech communities presents situations of wide dialectical divergence. Language Division of the Office of the Registrar General, India undertook studies on the language situations of several such regions of the country. This study of Mandeali and Kulu dialects of Western Pahari is an attempt to present the language situation in Himachal Pradesh.

The earlier authors including Sir G. A. Grierson and Rev. T. Graham Bailey who studied the Pahari dialects almost a hundred years ago from a purely linguistic angle provide the basis for recent studies under the changed sociolinguistic conditions of the country. Fresh attempts are made to see the Pahari dialects from the point of Hindi which is now the official language of the State of Himachal Pradesh. The study thus forms a part of the Hindi Survey Project, which is in progress covering several States of India.

I must express my thanks to Dr. M. R. Ranganatha, the author of this report, to Dr. B P. Mahapatra, Asstt. Registrar General (Languages) for the preparation of the technical note to the report, and to Miss J. Rajathi, Shri Madhusudan Ghosh and Shri Sachindranath Mukherji of the Office of the Assistant Registrar General (Languages) for the great assistance they rendered in the preparation and printing of this report.

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P. PADMANABHA
Registrar General, India

NOTE

Himachal Pradesh with a total area of 55,673 sq. km. "has been constituted by merger of some hill States which formerly formed part of Punjab. Pahari dialects are spoken in eight of the ten districts of this sub-himalayan region in an unbroken chain from South to North and according to the LSI "These dialects have no standard form, and beyond a few folk-epics, no literature"

According to Rev. T. Graham Bailey, the first authority on these dialects "The greatest possible interest attaches to the linguistic process by which one language shades off into another. In addition to all this there are gradual changes by which a dialect merges into the one geographically next to it. This is amply exemplified in the chain of dialects from Simla *via* Kulū or Mandī to the Bānihāl pass or Kīshṭāwār. The whole subject is fascinatingly interesting.

In the Census of 1901 most of the inhabitants of the Simla States returned themselves as speaking Pahari, without specifying the dialect."

After almost a hundred years the situation is not very much different from what Baines, Bailey and Grierson had to say about the Pahari dialects. In 1961 Census "Pahari, Hindi and Mandeali have been returned by 65.1 per cent of the population. These languages are the principal mother tongues of the Pradesh and are distributed in all the districts". But what stands in the way of selecting one of the Pahari dialects as a 'norm' is the diversity of the dialects and emergence of a well defined communication pattern. According to Baines "the dialects are by no means uniform." Another factor is the attitude of the Pahari speakers who have been returning the "stable" mother tongues ever since the beginning till date. The Pahari dialects functionally grouped under Hindi in 1971 Census returned each by more than 10,000 speakers are : Bhadrawahi, Bharmauri/Gaddi, Chambeali, Churahi, Garhwali, Gojri, Jaunsari, Kangri, Kului, Kumauni, Mandeali, Pahari (and) Sirmauri

As per 1961 Census which provides the district wise break-up of mother tongues (of Himachal Pradesh), "The speakers of Pahari are to be found throughout the Pradesh but are mainly concentrated in Mahasu and Mandi districts ... In Mahasu District 80.07 per cent of the population speaks Pahari.... Mandeali is the dialect of Mandi district... In other districts the proportion of Mandeali speakers varies from 0.13 to 0.35

per cent. These are emigrants from Mandi district. . . . Suketi is chiefly spoken in Sundarnagar and Karsog Tehsils of Mandi District . . . Bharmauri/Gaddi, Bhateali, Chameali, Churahi and Pangwali are dialects of Chamba District. Bharmauri/Gaddi is spoken in Sub-Tehsils Brahmaur and Pangri and Tehsils Chamba and Bhattiyat. . . Bhateali . . . of Tehsil Bhattiyat, Churahi of Tehsil Chaurah and Pangwali of Sub-tehsil Pangri. . .”

The picture that emerges from these factors is that as in so many other parts of India Himachal Pradesh too is another area presenting a dialect continuum and in need of a Pahari norm. However, in the changed sociolinguistic situation of the State, a survey of this kind is useful to understand the development of the Pahari languages *vis-a-vis* Hindi, which is the official language of the State.

According to the Commissioner for Linguistic Minorities (17th report '74-'75) “the medium of instruction is Hindi. . . there was little demand from linguistic minorities for instruction through the media of minority languages. However, there is very strong demand . . . for providing option for the study of minority languages as language subjects. . . . Pahari speakers wanted introduction of Pahari. “

As such, Himachal Pradesh whose official language is Hindi is taken as one of the units where the present Hindi Survey of the Language Division is in progress. For purposes of planning and research, protection and integration of the linguistic minorities and for understanding the trends of change, such studies are indispensable.

The present report of Dr M. R. Ranganatha dealing with Mandeali and Kului is presented in four parts : Part I—Introduction, Part II - Mandeali, Part III—Kului and Part IV—Texts. The report, besides giving an account of the structural details of Mandeali and Kului dialects has also contributed to the understanding of the linguistic situation in general in the State of Himachal Pradesh.

Language Division,
Calcutta, September, 1, 1980.

B. P. MAHAPATRA
Asstt. Registrar General
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A SURVEY OF PAHARI LANGUAGES

PART I

INTRODUCTION

THE PAHARI LANGUAGES

Pahari as the name of a speech applies to any dialect or language of the Indo-Aryan branch of the Indo-European family, spoken towards the east of Jammu and Kashmir all along the 'sub-Himalayan hills' extending upto the eastern parts of Nepal

According to the Linguistic Survey of India the Pahari languages fall into three main groups. In the extreme East there is Khas-Kurā or Eastern Pahārī commonly called Nepālī, the Aryan language spoken in Nepal. Next in Kumaon and Garhwal we have the Central Pahārī languages Kumaunī and Garhwālī. Finally in the West we have the Western Pahārī languages spoken in Jaunsār-Bāwar, the Simla Hill States, Kulu, Mandī and Suket, Chamba, and Western Kashmir. (L.S.I. Vol. IX, Part IV, Page 1)

In the Census of India 1961, Vol I Part II-C(11) about 90 names of mother tongues have been mentioned as belonging to the various Pahari languages. It has also been shown there that many of the names of mother tongues returned during the 1961 Census were identifiable in terms of the dialect names mentioned by Grierson in the Linguistic Survey of India under the various groups of Pahari dialects. Thus of the total of 90 mother tongues 4 are grouped under Nepālī, 16 under Central Pahari, 62 under Western Pahari and the remaining 8 are kept unspecified. A list of all the mother tongues grouped under the various forms of Pahari is given below with their speakers.

LIST OF MOTHER TONGUE RETURNS OF THE 1961 CENSUS¹
CLASSIFIED UNDER PAHARI GROUP WITH THE SPEAKERS

<i>LANGUAGE</i>	<i>Total Speakers</i>
Pahari Group	4,561,750
Eastern Pahari	1,021,102
<i>Nepali</i>	1,021,102
Darhi	8
Gorkhali	17,067
Nepali	1,004,026
Thaper	1
Central Pahari	1,840,221
<i>Kumauni</i>	1,030,254
Almori	24
Johari	8
Kamargram	1
Kumauni	1,030,075
Nainitali	21
Pahari Almorah	1
Pashchimi	123
Ramgarhiya	1
<i>Garhwali</i>	809,967
Dondiyali	1
Garhwali	809,746
Godi	9
Kunkhardong	5
Laheha	1
Pahari U P.	203
Riyasati	1
Tehri	1
Western Pahari	659,556
<i>Jaunsari</i>	54,153
Babari	2
Babar Pahari	4
Jaunsari	54,122
Pahari Dehra Dun	25

¹Census 1961—Vol I India, Pt II—C (11)—Language Tables

<i>LANGUAGE</i>	<i>Total Speakers</i>
<i>Sirmauri</i>	111,391
Chaupali	2
Sirmauri	111,389
<i>Baghati</i> }	[4,034
Baghati	[3,976
Dharampuri Pahari	2
Kuthari	28
Kutiyali Pahari	22
Solon Pahari	6,
<i>Kiunthali</i>	137
Bhajer	1
Dhamyani	1
Kiunthali	133
Tara Devi Pahari	2
<i>Handuri</i>	5,337
Arki Pahari	11
Bagalyoni	5
Baghli Pahari	69
Bhagali	1
Bhagri Pahari	1
Bugluyani	8
Handuri	138
Kunihari Pahari	3
Mahlogi	5,093
Mangali	1
Nalagarhi	7
<i>Siraji</i>	401
Balsani Pahari	7
Jubbali	358
Pahari Kotkhai	1
Simla Pahari	32
Siraji	2
Theogi Pahari	1
<i>Soracholi</i>	2
<i>Bashahri</i>	524
Bashahri	517
Rampuri	7

<i>LANGUAGE</i>	<i>Total Speakers</i>
	6,859
<i>Siraji-Inner Siraji</i>	8
<i>Sodochi</i>	1
Kotgarhi	2
Kumharsaini	5
Sodochi	49,859
<i>Kulu</i>	9
<i>Mandi</i>	227,352
<i>Mandeali</i>	5
Bakhlı	227,347
Mandeali	5,074
<i>Suketi</i>	168
Pahari Suketi	4,906
Suketi	46,126
<i>Chameali</i>	1
Ad Dharmi }	970
Bansbali	359
Bansyari	5
Bhateali Chamba	3
Chamba Pahari	43,690
Chameali	1,098
Gadi Chameali	56,278
<i>Bharmauri/Gaddi</i>	56,226
Bhar nauri/Gaddi*	6
Bhateali Bharmauri	32
Bhateali Gadi	14
Churahi Gadi	43,478
<i>Churahi</i>	8,195
<i>Paigwali</i>	33,533
<i>Bhadrawahi</i>	175
<i>Bhalasi</i>	6,361
<i>Padari</i>	6,359
Padari	2
Pondri	

<i>LANGUAGE</i>	<i>Total Speakers</i>
<i>Pahari—Unspecified</i>	1,015,203
Bihari	14
Himachali	596
Kangri Pahari	908
Kashmiri Pahari	57
Mahajani—Western Pahari	53
Pachhimi—Pahari	55,327
Pahari—Unspecified	958,248
Mother tongues affiliated with more than one language	40,312
Under Pahari Group	25,668
<i>Mahasu Pahari</i>	25,668

The People. Number of Speakers

The total number of Pahari speakers as per the 1961 Census is 4,561,750 of which 1,021,102 speak Eastern Pahari, 1,840,221 speak Central Pahari and 659,556 speak Western Pahari. Thus about 3,520,879 speakers have their language identifiable in terms of any known form of Pahari and the rest 1,040,871 roughly one fourth of the total speakers have their speech yet unidentified as to its nature. It is mainly on this account that a survey of Pahari languages/dialects was envisaged to be undertaken.

History of the People.

Grierson's Account.—About the Pahari people in general Grierson in the Linguistic Survey of India writes "To sum up the preceding information we gather that according to the most ancient Indian authorities in the extreme north-west of India, on the Hindu Kush and the mountainous tracts to the south, and in the Western Punjab there was a group of tribes, one of which was called Khaśa, which were looked upon as Kshatriyas of Aryan origin. These spoke a language closely allied to Sanscrit, but with a vocabulary partly agreeing with that of the Eranian Avesta. They were considered to have lost their claim to consideration as Aryans, and to have become Ml̥chchhas or barbarians, owing to their non-observance of the rules for eating and drinking observed by the Sanskritic peoples of India. These Khaśās were a warlike tribe, and were well known to classical writers, who noted, as their special home, the Indian Caucasus of Pliny. They had relations with Western Tibet, and carried the gold dust found in that country into India.

It is probable that they once occupied an important position in Central Asia, and that countries, places and rivers, such as Kashmir, Kashgar in Central Asia, and the Kashgar of Chitral were named after them. They were closely connected with the group of tribes nicknamed 'pīśāchas' or 'cannibals' by Indian writers, and before the sixth century they were stated to speak the same language as the people of Balkh. At the same period they had apparently penetrated along the southern slope of the Himālaya as far east as Nepal, and in the twelfth century they certainly occupied in considerable force the hills to the south, south-west and south-east of Kashmir.

At the present day their descendants, and tribes who claim descent from them, occupy a much wider area. The khashas of the Jehlam Valley are Khasas, and so are some of the Kanēts of the hill-country between Kangra and Garhwal. The Kanēts are the low-caste cultivating class of all the Eastern Himālaya of the Punjab and the hills at their base as far west as Kulu, and of the eastern portion of the Kangra district, throughout which tract they form a very large proportion of the total population. The country they inhabit is held or governed by Hill Rajputs of pre-historic ancestry, the greater part of whom are far too proud to cultivate with their own hands, and who employ the Kanēts as husbandmen. Like the ancient Khasas, they claim to be of impure Rājput (*i. e.* Kshatriya) birth. They are divided into two great tribes, the Khasiā and the Rāo, the distinction between whom is still sufficiently well-marked. A Khasiā observes the period of impurity after the death of a relation prescribed for a twice-born man, the Rāo that prescribed for an out-cast. The Khasiā wears the sacred thread, while the Rāo does not. There can thus be no doubt about the Khasiā Kanēts.

Further to the east, in Garhwal and Kumaon, the bulk of the population is called Khasiā, and these people are universally admitted to the Khasas by descent. In fact, as we shall see, the principal dialect of Kumaon is known as Khaspariyā or the speech of the Khas cultivators. Further east, again, in Nepal, the ruling caste is called Khas. In Nepal, however, the tribe is much mixed. A great number of so-called Khas are really descended from the intercourse between the high-caste Aryan immigrants from the plains and the aboriginal Tibeto-Burman Population. But that there is a leaven of pure Khas descent also in the tribe is not denied.

In this way we see that the great mass of the Aryan-speaking population of the Lower Himalaya from Kashmir to Darjeeling is inhabited by tribes descended from the ancient Khasas of the Mahābhārata." [Linguistic Survey of India, Vol. IX, Part-IV. Introduction pp. 7-8]

The Linguistic Survey of India.—During the period Grierson did his survey and before the Pahari area was divided under so many petty independent Kingdoms such as Mandi, Suket, Chamba, etc. And each state tried to remain separate and independent of the other. This was in fact a necessity forced by the geographical conditions. Highly mountainous, as the area is, mutual contacts were scarcely possible and so were not welcome. Each state, therefore, in its bid to be self-sufficient in all respects tried to keep itself culturally and politically separate. This was probably the basis on which Grierson had to distinguish so many Pahari dialects. It has been observed by Shri R. C. Nigam [Census of India, 1961, Vol. I, Part-II (1) page ccxxi] that "It would therefore, be not unreasonable to suspect that distinction of the order of 9 groups of dialects and to the extent of 30 distinct sub-dialects as have been specified in the Linguistic Survey of India Classifications was rather on the high-side". Grierson himself did record in L S I, Vol. IX, Part-IV, Page 374 that it may at once be stated that in some cases the differences between group and group are very slight." It is only with the knowledge of this background that Grierson's classification of the Pahari languages/dialects will have any significance.

As an illustration of this point the dialects of Mandiali distinguished by Grierson may be examined here.

Grierson distinguishes three different dialects of Mandeali as follows :

1. Mandeāli
2. Mandeāli Pahārī
3. Sukētī

Of these three only two—viz Mandeali and Suketi are discussed here

They are both described as follows. 'The language of Mandi is called Mandeāli, and that of Suket is called Sukētī, the two being closely connected'. [L S I Vol IV, Part-IV, page 715] Again on page 757 of the same volume he says "Sukētī differs hardly at all from Standard Mandeāli" Thus it appears quite apparent that the main reason for distinguishing two separate dialects as Mandeali and Suketi was that they were spoken in two separate states though 'the two hardly differed' from each other

Naturally after independence and the reorganization of States when both the states were merged to form one single district of Mandi, the very basis of such a distinction has been lost and the feelings of difference in the respective speakers have also been almost eliminated. The 1961 Census figures for Mandeāli and Sukētī are significant in this connection. While in the L S I. the figures for Mandeāli and Sukētī were 150,000 and 52,184 (page 715, Vol IX, part-IV, L S I) respectively, in the 1961 Census the figures are 227,352 and 5,074 respectively. The steep decrease in the number of Suketi speakers seems to be compensated by a relative increase in the number of Mandeāli speakers. It would thus appear that more than 9/10 of the Suketi speakers had no difficulty in returning their mother tongue as Mandeali instead of Sukētī

The L S I Classifications out-dated

Not only in this case but in the case of many other languages and dialects the classification of Grierson do not seem to hold good under the present day linguistic circumstances of India. Though no scholar has said anything specifically against the classification of Grierson, yet almost every one has tried to bypass or ignore the classification of Grierson one way or the other. One such instance may be cited here

Dr. H S Gill and Dr. H A. Gleason, Jr. in the Introduction on page I of their book 'A Reference Grammar of Punjabi' give the dialects of Punjabi—as follows

The traditionally¹ recognised dialects other than Majhi are .

- Doabi — Jullundhur and Hoshiarpur districts
- Malwi — Ludhiana district
- Patialwi — Patiala and Sangrur
- Dogri — Jammu district
- Pahari — Chamba and Mandi districts (India)
- and Layalpuri — Layalpur district
- Multani — Multan district
- Hindko — Hazara district
- Pothohari — Rawalpindi district (Pakistan)

Multani, Pothohari, and Hindko are sometimes grouped under the name 'Lahnda' and are considered a separate branch. This classification, however, is highly questionable. *Since there has been no scientific survey of the Punjabi dialects, no further details can be given at this stage*²

¹What tradition is referred to here by the authors is not clear.

²Italics ours

It is quite apparent that the authors Dr. H. S. Gill and Dr. H. A. Gleason Jr. of the above book do not consider the Linguistic Survey of India by Grierson as a scientific survey. Grierson in fact treats Pahari, Punjabi and Lahnda entirely different and treats them separately in separate volumes of the survey *i.e.* Lahnda in Vol. VIII, Part I, Punjabi in Vol. IX, Part-I and Pahari in Vol. IX, Part-IV.

This, anyhow, is not the place to discuss whether the Linguistic Survey of India can be accepted as a scientific survey on the basis of the present standard or not. Nor is it necessary when one knows that the modern science of Linguistics itself, let alone a Linguistic Survey in general, is a new science rapidly developed in the post Grierson period.

On the other hand it would be worthwhile examining the linguistic situation of India in the light of the present knowledge of linguistic science and try to make up the deficiencies of the L S I with more data and better approach. Shri R. C. Nigam, Linguist, in his introductory note¹ rightly points out that the author of the L S I had to work under technical limitations and that Grierson himself was aware of this.² Shri Nigam writes further 'But it is often grudgingly acknowledged or not acknowledged at all that almost every new programme of research in any of the Indian languages has to fall back upon information contained in the Linguistic Survey'. Thus while acknowledging the importance of the L S I in general he has also mentioned that "there certainly is plenty of scope to substantially improve or change the Grierson's classification". It is here that he hits the nail on the head. It is the classification of Grierson that has been largely discarded and is almost wholly unacceptable under the present conditions. It is the various linguistic affiliations of the languages and dialects that have now come to be questioned. This is mostly due to the change of times.

'Language' forms not only an integral part of 'culture' but also happens to be the medium of its propagation. A change in the cultural set up affecting the socio-political back-ground of a people may also effect a change in their linguistic set up. In other words, the linguistic psychology of a people goes hand-in-hand with their socio-political psychology. India after independence is quite different from the British India which Grierson surveyed. During the period Grierson conducted his survey 'Language' in India had no such comparable position as an emblem of cultural evolution as it has today. It is this very change, a basic one, affecting the very linguistic psychology of the people in India that necessitates a more scientific understanding of the Indian languages.

The Linguistic Survey of India by Grierson, besides the fact that it was incomplete in as much as it did not cover the languages of South India left many north Indian languages for a future controversy. Such controversies regarding the affiliations of Konkani, Kangri, etc owe their origin to the L.S.I. Similarly the linguistic anomalies represented by the Rajasthani and the Bihari languages also are due to the Linguistic Survey of India. Rajasthani and Bihari, according to Grierson, are groups of innumerable dialects, each having its own standard dialect not socially related to any other. There is no Standard Rajasthani or Standard Bihari dialect as such. Thus both Bihari and Rajasthani are only groups of dialects as the Pahari Group itself is. It appears almost purposeless to continue with such group distinctions when one realises that even the linguistic considerations that prompted Grierson were, to my mind at least, arbitrary than really linguistic.

¹Census of India 1961, Vol. I, part-II-C(11)

²L.S.I. Vol. I, Part-I, page 194.

It won't be out of place here to discuss the concepts of "language" and 'dialect'¹ adopted by Grierson as the basis of his classification. In fact it is only in connection with these concepts that Grierson discusses at length his division of the North-Indian Linguistic area into three main divisions as the areas of (1) Western Hindi (2) Eastern Hindi and (3) Bihari. A close examination of this discussion itself may give us a clue for a clearer understanding of the situation.

As definitions of 'language' and 'dialect' he gives the explanation of the Century Dictionary as "In common use we may say that, as a general rule different dialects of the same language are sufficiently alike to be reasonably well understood by all whose native tongue is that language while different languages are so unlike that special study is needed to enable one to understand a language that is not his own", and adds further that "this is not an essential difference"

Survey of Pahari Languages/Dialects

A survey of Pahari languages was, therefore, thought by the Language Division to be of very great interest both linguistically and demographically, because the Pahari area has become a scene of rapid changes in the post-independence-India owing to the fact that it has been newly opened to outside influence both in its political set up and cultural contacts.

Before independence the Pahari area was almost completely isolated without any contact with the rest of India, mainly due to the difficult geographical conditions. But after Independence when the Government of India took interest in developing all the states equally it found, probably, that the hill states of Himachal Pradesh, Kashmir, etc. deserved maximum of attention and financial aid for development programmes. The formation of Himachal Pradesh as a single state comprising of the major Pahari speaking population which was earlier divided under many petty small kingdoms, was itself a major step in that direction. Besides, business and administrative contacts with the rest of India have become very intensive and the Pahari people feel that they have now come out of their seclusion. There has been a tremendous change felt by the Pahari speakers themselves.

Socio-Political background

With the abolition of the various small states and their amalgamation into bigger political units such as districts a change in the political set up has been ushered in. The administrative staff of the state governments are drawn from different parts of the area as a whole and are posted at different places and are also transferred from place to place at intervals. Thus the presence at any one place at a time, of people from different areas has helped largely in inculcating among the people a feeling of oneness at least on the political level.

The efforts of the Central and State Governments to provide all possible modern amenities of life have helped to improve the lot of the people and in a way revolutionized their society as a whole. Large scale construction of roads have been undertaken and the means and modes of communication have been rapidly improved. As such the density of communication between any two regions has increased immeasurably when compared to that before independence.

¹ Discussion on 'Language' and 'dialect' on pp 22, 23 and 24, L S I Vol I, Part-I
1 RGI/77

Particularly in the Himachal Pradesh where mainly the Western Pahari is spoken, due to the all out efforts of the Government to educate the entire population, with a missionary spirit, the change is very apparent. Every nook and corner of the state has been provided with schools and the requisite staff. A comparison¹ of the 1951 and 1961 literacy rates shows that the average literacy rate has increased from 77 in 1951 to 171 in 1961 per 1,000. Thus the literacy rate has more than doubled. Radio and electricity are now common items in life in the Pahari area. In this way the pahari population has been for some time open to the influence of education and urbanization as well.

Other factors which have brought in foreign influence into the Pahari area are (1) the displaced persons from West Pakistan and (2) the tourists visiting the area.

I have personally visited² many places in the Kulu, Mandi and Chamba districts in the Himachal Pradesh and met many non-Pahari speakers who have settled in those areas. They have come mainly from the present Pakistan and settled in those areas after the partition of India and they have very freely mixed and identified themselves with the local population. This has been especially so in the Mandi district.

Many places in the Himachal Pradesh, such as Mandi, Kulu, and innumerable places around the hill station of Simla are developing fast as tourist centres and have become a great attraction for tourists every year. The tourists are largely from the plains and are mainly speakers of Hindi.

Owing to the changing political and cultural backgrounds and advancing civilization by education and urbanization and also owing to the external influences the local Pahari speech also seems to be undergoing considerable change. The most important aspect of the external influences seems to be the influence of Hindi on the Pahari dialects.

Hindi and Pahari, both belonging to the Inner Sub-Branch (according to the L S I) of the Aryan Sub-Family share much of their vocabulary in common as cognates. There are also some grammatical similarities. Even to an uneducated Pahari speaker Hindi would not be totally unintelligible. The age long impression that 'Hindi' is the real language and the local Pahari is only a 'corrupt form' has gained even more strength now on account of the overall influence of Hindi. Educated people sometimes are found to discard their local dialect in favour of Hindi and I have found families consisting of only Pahari speakers adopting Hindi in their homes for conversation at least before guests.

Thus there has developed a tendency among the Pahari speakers to use more and more Hindi forms in place of the local Pahari forms especially in the realm of vocabulary. Hindi words like/laḍka/'boy' and/laḍki/'girl' are largely replacing the local pahari words such as/mhattha 'boy' and,mhatthi/'girl' in Mandiali. In the Sarkaghat area of the Mandi district where the local Pahari is Mandiali the words/laḍka/and/laḍki/for 'boy' and 'girl' respectively are almost regularly used.

¹ Page 93, Census of India 1961, Vol I, Part-II C(i) Social and Cultural Tables

² My observations are valid only for these areas. But the impression of some of my friends who have knowledge of other areas tell me that they are valid for other areas also.

However this influence of Hindi is not all welcomed with open arms by all the people. There exists a strata of people in different areas, people who enjoyed a position of privilege in the by-gone days under the local kings. They do display a tremendous love and attachment towards their past cultural history. They maintain that their language, be it Mandeali or Suketi or Kului, is quite different from others and this section of the people is still a considerable social power to reckon with even today, at least amongst the older generation.

Thus we find that there are two strong and opposing forces one trying to keep the local Pahari form of speech pure and in a position of prestige, and the other trying to bring Hindi to a position of overall prestige forcing the local Pahari speech to a secondary position. Which force may prevail over the other may not easily be predicted at this stage. It may have much to do with the social and political trends that may develop hence forwards.

But it may not be out of place here to discuss the possibility of a developing trend on the basis of the mother-tongue returns of the 1961 Census.

Particularly from the Himachal Pradesh such mother-tongues as Bhateali Hindi, Chameali Hindi, Hindi Mandeali, Kanauri Hindi, Pachhimi Hindi, Pahari, Gadi Hindi, Hindi Mehlogi, Hindi Pahari, Sirmauri Hindi etc have been returned. These mother-tongue names (irrespective of the number of speakers) do indicate a certain psychological tendency of the speakers. It may be remembered here that the mother tongue names were given of their own accord by the persons enumerated for the Census. Naturally when a name like 'Hindi Mandeali' for one's own speech comes to the mind of the speaker it may be assumed that the speaker has a psychological attachment to both the names or in other words to both the languages. A person whose mother tongue is in fact Hindi would definitely be very proud of it and would not call it by any other name irrespective of where he lives, be it Himachal Pradesh, U P or Madras. On the other hand a non-Hindi speaker would, if possible, try to identify his mother tongue as Hindi and try to elevate his social position in his own eyes and in the eyes of others. As Hindi is the National Language of the country it enjoys the maximum of prestige and speakers of Pahari and such other uncultivated tongues would be more prone to identify themselves as Hindi speakers.

None of the Pahari languages was cultivated with any considerable background nor has any one a literature of its own though some of the Pahari speeches such as Mandeali, Chameali, along with Kangri, Dogri etc were said to be written sometimes in a script called 'ta nkri' or 'ta kri'. But the writing seems to have been generally confined to writing of accounts by merchants. Very rarely was it used for literary purposes. Nor was there literature of any value written in the local tongues. The scholars and their patrons, usually the Kings of the so many little states, were probably mostly interested in the traditional Sanskrit learning and all the literary activities were carried on in Sanskrit and in the Devanagari script. However there seems to be a translation of the Bhagavadgita¹ in Mandeali written in the ta nkri script. This translation was done probably for the benefit of women who were not learning Sanskrit. When and by whom this translation was made is not known.

Thus with no cultural importance attached to their own mother tongue the educated Pahari speakers appear to be satisfied in using Hindi and the Devanagari script for all purposes of written correspondence and communication.

¹I am thankful to Shri Chandramani Kashyap of Mandi who informed me of this

Increasing spread of education is increasing the use of Hindi and a prestige class is thus in the making. The growing prestige towards Hindi has caused a tendency to level the local dialectal differences with Hindi as the prestige form. This growing influence of Hindi on the local Pahari forms of speech in the long run, one may expect, may result in profuse borrowing from Hindi to Pahari creating what may perhaps be called rightly 'Pahari Hindi' like 'Pidgin English'. And probably names as 'Hindi Mandeali', 'Bhateali Hindi' etc. indicate such 'Pidgin Hindis'¹ in the making. The above discussion is only of a probable trend based on the mother tongue returns of 1961 Census. The actual extent of influence of Hindi over the Pahari languages can be known only after a detailed survey of the area is conducted.

The Survey Programme

The Survey of Pahari languages/dialects was undertaken specifically to study the Pahari area from the following points of view

- (1) The number of dialects or groups of dialects that can be distinguished on the basis of linguistic peculiarities
- (2) The extent of influence of Hindi or any other language on the Pahari speech.
- (3) Compiling dialect dictionaries

The classification of the mother tongue returns of the 1961 census presented in Vol. I, Part II-C(ii) Language Tables, could be taken as the valid basis for the beginning of the survey. The classification of mother tongue returns of the 1961 Census of India was done precisely with this objective. On page clxxi of the said volume in his introductory note the Linguist mentions "As might normally be expected, Census information could at best help to provide a delimitation of speech areas which could later be approached for detailed field investigations for dependable data, their analysis and results. If a provisional delimitation of speech areas were possible as a preliminary to a language survey then in the opinion of the writer, a census might well serve this objective"

Though the Linguistic Survey of India by Grierson was accepted as the basis of classification of mother tongues wherever additional reliable information was available and there were reasons to modify the Grierson-classification a tentative classification or reclassification was called for and specifically noted as such (page clxxiii Linguist's Note Vol I, part-II-C(ii)). Thus the classification of the 1961 census returns on mother tongues took note of the changing trends in the language situation and tried to present a realistic picture of the linguistic situation of the country.

A comparison of the number of the Pahari languages/dialects as per the classification of the 1961 Census mother tongue returns with the number of Pahari languages/dialects distinguished in the Linguistic Survey of India by G. A. Grierson would give us an idea of the change that has occurred in the Linguistic arena of the Pahari area. A list² of the Pahari languages classified by Grierson is given below

¹ Compare 'Pidgin Malay' or 'Pasar Malay' a form of Malay. It is "a creolized form of Malay, representing a blend of various Malayo-Polynesian dialects, used as a trade language or 'contact Vernacular all over British Malay and the Dutch East Indies, and understood even in Philippine Islands (Also called Bazaar Malay)". Dictionary of Linguistics by M. A. Pei and Frank Gaynor

² Classified list, L S I Vol I, Pt 1

<i>Serial No.</i>	<i>Name of the Language or Dialect</i>
	Pahārī Group
781	Eastern Pahārī, Khas-Kurā, or Naipālī
782	<i>Standard</i>
783	<i>Pālpā</i>
784	Central Pahārī
785	<i>Kumaunī</i>
786	Khaspariyā
787	Phaldākōtiyā
788	Pachhāī
789	Rau-Chaubhaisī
790	Rau-Chaubhaisī Proper
791	Standard of Nainī Tal
792	Chhakātiyā
793	Rāmgarihyā
794	Bāzārī
795	Bhābarī of Rampur
796	Kumariyā
797	Chaugarkhiyā
798	Gangōlā
799	Dānpuriyā
800	Sōriyālī
801	Askōtī
802	Sīrālī
803	Jōhārī
804	<i>Garhwālī</i>
805	Śrinagariyā
806	Rāthī or Rāṭhwālī
807	Lōhbyā
808	Dasauliyā
809	Badhānī
810	Mā'jh-Kumariyā
811	Nagpuriyā
812	Salānī
813	Tehrī or Gangāpāriyā
814	Western Paharī
815	<i>Jaunsārī</i>
816	<i>Sirmaurī</i>
817	Dhārthī
818	Girīpārī
819	Bīśsau
820	<i>Baghātī</i>
821	<i>Kiū thālī</i>
822	Kiū thālī Proper
823	Handūrī
824	Simla Sīrājī
825	Barāīī
826	Sorāchōlī
827	Kīrnī
828	Kōchī

<i>Serial No.</i>	<i>Name of the Language or Dialect</i>
	Pahari Group
829	<i>Satraj Group</i>
830	Sodochī
831	Outer Sirājī
832	<i>Kulu Group</i>
833	Kulūī
834	Inner Sirājī
835	Sainjī
836	<i>Mandi Group</i>
837	Mandēālī
838	Chōtā Banghālī
839	Mandēālī Pahārī or Mandī Sirājī
840	Sukētī
841	<i>Chamlā Group</i>
842	Chameālī
843	Gādī or Bharmaurī
844	Churāhī
845	Pangwālī
846	<i>Bhadrawāh Group</i>
847	Bhadrawāhī
848	Bhalēsī
849	Pādari

Thus from the list it is clear that Grierson distinguishes about 52 major dialects grouped under 13 different Groups which are brought under three main languages viz, Eastern Pahari, Western Pahari and Central Pahari. Under Western Pahari alone there are about 28 dialects grouped under 9 different groups. While according to the 1961 Census there are, as we have already seen, under the same three main languages viz Eastern Pahari, Central Pahari and Western Pahari—there are only about 24 major dialects (leaving Mahasu Pahari and Pahari-Unspecified). When one realises that the 1961 census classification was done with all care and giving due credit to the L S I classification in particular, the decrease in the number of dialects seems to be quite significant. It is significant in as much as it may indicate the change in the linguistic attitude of the speakers of the area. This changing psychological attitude of the people going hand in hand with the change in their socio-political attitude is discussed elsewhere in this book. It would be sufficient to point out here that it was this observable change in the 'Linguistic attitudes' of the people as manifest through the census returns that prompted us to sort out specific areas for investigations of the present type.

The Present Study

A survey of the Pahari Languages should therefore include all the major dialects (inclusive of the various mother-tongue grouped under them) returned during the 1961 census. A list of the same has already been given before. The present study was taken up as a preliminary to a more extensive survey of Pahari dialects starting with Western Pahari.

Besides the 24 major dialects the mother tongues grouped under Pahari-Unspecified and Mahasu Pahari has also to be studied. Thus a linguistic survey of Western Pahari has 21 major dialects and of them Mandēālī is spoken by the largest number of speakers the number being 227,352. Mandēālī was therefore, selected for study first. Subsequently Kulūī was also studied. The results of the study of these dialects have been presented in the following pages.

MANDEALI

Mandeali is spoken predominantly and almost entirely in the Mandi district of Himachal Pradesh. The present Mandi district is constituted of six tehsils viz Mandi, Joginder Nagar, Chichot, Sarkaghat, Karsog and Sunder Nagar. The old Mandi State (before the formation of Himachal Pradesh) was constituted of roughly the same area geographically excepting Sundernagar and some portion of Karsog which formed the Suket State. According to the L S I the language of the Mandi State was Mandeali while that of the Suket State was Suketi. It has already been stated that though there was no difference either in the grammatical structure or vocabulary they were treated in the LSI as two dialects mainly because they were spoken in two separate states. Now that the states are merged into one district administered by a single D C the basis for treating Mandi and Suket as two separate Units has disappeared and as such it should be proper to treat both as belonging to one language only. In fact the difference between the speech of Mandi and Sundernagar *i.e.* Suket is almost nil when compared to the difference that exists between dialects each of Sarkaghat, Jogindernagar and Chichot on the one side and that of Mandi town on the other. However these dialectal differences between Suketi and Mandeali will have to find place elsewhere when a detailed survey is done and the dialects of Mandeali are discussed. The present description being that of only Standard Mandeali spoken in the Mandi town. The dialects of Mandeali are not discussed here.

Standard Mandeali.

According to popular opinion Standard Mandeali *i.e.* Mandeali in its pure form is spoken in the Purani Mandi area of the Mandi town. This Purani Mandi area is mostly constituted by the elites of the erstwhile Mandi State and they form the present educated class of Mandi town. Their speech is therefore taken as Standard Mandeali.

Data Collected

The material was collected using the informant method. Two informants were selected from Purani Mandi and the material was elicited on the basis of the field-work book prepared in the Language Division for that purpose. Both the informants were educated upto matriculation and as such bilinguals knowing Hindi and Mandeali. One of the informants was used for primary elicitation or the first collection while the other helped for checking up and verification. The data was collected during two field-trips for about a month each first in the year 1965 (June-July) and then in 1966 (June-July). The data consisted of about eleven hundred words, five hundred sentences and some stories. An analysis of the data is presented in the following pages.

KULUI

Kului is spoken in the Kulu Valley of the Kulu district of Himachal Pradesh. The Kulu district was till very recently a part of Punjab. After the reorganization of Punjab into Punjab and Haryana the Kulu and Kangra districts were transferred to the Himachal Pradesh as both Kangra and Kulu are hill-districts. In fact Kulu and Kangra constituted a single district earlier and as such there has been a steady and continuous contact between Kului and Kangri speakers. Much of the population of Kulu in the Kulu Manali tract is constituted by settlers who were originally Kangri speakers. However many of the settlers have mixed up with the Kului speakers and there is a distinct dialect spoken in the Kulu valley which is different from Kangri. The standard form of this dialect which is described here is spoken in the Kulu town.

Analysis of data .

The present analysis of Kului is based on about 700 words, 250 sentences, two stories and some paradigms recorded orally from a single informant. The informant was educated upto Matriculation standard and as such a bilingual knowing Hindi and Kului.

PART II—MANDEALI
I PHONEMICS

1. *Phonemic Inventory :*

Mandean consists of the following vowel and consonant phonemes—

Vowels :

	<i>Front</i>		<i>Central</i>		<i>Back</i>	
High	i	ɪ			u	uː
Mid	e	eː	ə	ə	o	oː
Low			a	aː		

<i>Consonants :</i>	<i>Labial</i>	<i>Alveo- lar</i>	<i>Dental</i>	<i>Retio- flex</i>	<i>Pala- tal</i>	<i>Velar</i>	<i>Glottal</i>
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Stops :

Voiceless unaspirated	p		t	t	c	k	
Voiceless aspirated	ph		th	th	ch	kh	
Voiced unaspirated	b		d	d	j	g	
Voiced aspirated	bh		dh	dh	jh	gh	

Nasals .	m		n	n			
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Fricatives .		s			ʃ		h
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Laterals .		l		ɭ			
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Trill		r					
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Continuents	w				y		
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Nasalization		/~/					
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Stress .		/ ' ɪ					
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Vowels .

There are twelve vowels. Vowels are distinguished by three levels of tongue height as high, mid and low. High vowels have a two way contrast as to front and back. Mid vowels are distinguished as front, central and back. The low vowels are not distinguished for position. Thus there is a six-fold contrast of vowels distinguished on the basis of tongue position and height. Again vowels are distinguished as short and long. The front vowels are unrounded and the back vowels are rounded. Of the mid central vowels /ə/ is unrounded while /ə/ is weakly rounded. The low vowels occur as either unrounded or slightly rounded according to the environment. This will be explained while describing /a/ and ,a, separately.

All vowels are produced either tense or lax according to the environment in which they occur. The tenseness or laxity of vowels is predictable and is discussed under "stress". Lax vowels are phonetically longer than the tense vowels.

Initial occurrence of vowels in general is relatively less frequent than their occurrence in the medial or final position.

In the final position contrast in vowel length follows a particular pattern. Generally long vowels occur only with monosyllabic words in the final position while half-long vowels occur in the end of words with more than one syllable. These are phonemically treated as short. Long vowels found in the final position of monosyllabic words are treated as phonemically long vowels.

However the treatment of vowel length presented here is only tentative and may be revised on the basis of further data.

A description of these vowels with relevant examples follows

Description of Vowels

/i/	is a high front unrounded short vowel	
	/mirgə/	'leopard'
	/ila kka/	'area'
	/biccu/	'scorpion'
	/ta:l/	'key'
	/bill/	'cat'
/ɪ/	is a high front unrounded long vowel	
	/ɪl/	'vulture'
	/tɪr/	'arrow'
	/cɪ:du/	'small bird'
	/kɪ:da/	'snake'
/e/	is a mid front unrounded short vowel	
	/chellu/	'lamb'
	/dhabbe/	'money'
	/ebbe/	'now'
	/tesjo/	'to him'
/e/	is a mid front unrounded long vowel :	
	/bhe ddu/	'ram'
	/de s/	'country'
	/næ:r/	'cocoanut'
/ə/	The vowel /ə/ has two allophones as follows	
	[ɪ] a high central vowel occurring in the first syllable of a poly syllable word of the following pattern (C)VC(C)VC as in	
	[kɪta b]	'book' /kəta.b/
	[dɪma g]	'brain' /dəma.g/
	[khɪlyæ r]	'khalyar' /khəlyæ.r/
		(name of locality)
	/ɪrso'y/	'kitchen' /ərsə.y/

[ə] a mid central short vowel elsewhere

[pət̪the]	'muscles'	/pət̪the/
[kət̪the]	'together with'	/kət̪the/
[əmb]	'mango'	/əmb/

[ə:] is a mid central long vowel. It is weakly rounded

/hə:l/	'plough'
/gə:l/	'throat'
/sə r/	'lake'
/jə d/	'roct'

/a/ The vowel /a/ has the following allophones

[æ] a higher-low front short vowel occurring after a palatal consonant.

[cæba:nə]	'to chew'
[cæmcæ]	'spoon'
[tryæpdɪ]	'skin'
[tryæmblu]	'wild'

[ɔ] a higher-low back short vowel slightly rounded before a bilabial semi vowel /w/

[hɔwə]	'air'	/hawa/
[tɔwə]	'flying pan'	/tawa/

[a] a low central short vowel elsewhere

[anda]	'egg'	/anda/
[pappər]	'papad'	/pappad/

/a: / The vowel /a / has the following allophone

[æ:] a higher-low front long vowel occurring after the palatal semi vowel /y/

[khəlyæ:r]	'a place name'	/khəlyɑ:r/
[nhyə:rə]	'darkness'	/nhya:rə/
[nhyə:l]	'wait'	/nhya l/

[ɔ:] a higher-low back long vowel slightly rounded after the bilabial semi-vowel /w/.

[khwɔ:nə]	'to feed'	/khwa:nə/
[khwɔ:rə]	'threshing floor'	/khwa də/

[a:] a low central long vowel elsewhere.

[da:l]	'tree'	/da l/
[a t̪t̪a]	'flour'	/a t̪t̪a/

/u/ is a high back rounded short vowel.

/kutta/	'dog'
/ut̪t̪ər/	'north'
/bhe ddu/	'ram'
/dudh/	'milk'

/u·/	is a high back rounded long vowel.
/amru.d/	'guava'
/lu n/	'salt'
/u·n/	'wool'
/o/	is a mid back rounded short vowel.
/bobbo/	'elder sister'
/gobbær/	'waste of cattle food & dung'
/chcçta/	'small'
/toppi/	'cap'
/o /	is a mid back rounded long vowel.
/gho da/	'horse'
/jɔ:k/	'flees'
/o bra/	'room'
/o s/	'dew'

Consonants .

There are altogether 31 consonants of which there are 20 stops 3 nasals, 3 fricatives, 2 laterals, 1 trill and 2 semi-vowels.

There are five series of stops viz bilabial, dental, retroflex, palatal and velar. Each series have four varieties distinguished as voiced, voiceless, aspirated and unaspirated.

The palatal series are phonetically affricates but are treated here phonemically as stops.

The aspirated stops can be treated as clusters of unaspirated consonants with /h/. But they are not treated so here. They are treated as unit phonemes as a matter of preference. This is done in view of the present day use of Devanagari script to write Mandaic. On similar considerations mh, nh, rh, yh and wh are considered as clusters. As an alternative analysis they can all be treated as unit phonemes.

Of the remaining the nasals show only a three-fold contrast as to bilabial, dental and retroflex. Phonetically the palatal and velar nasals also are found to occur and they are treated as allophones of the dental nasal /n/.

The two laterals alveolar and retroflex show clear contrast between each other and are of fairly frequent occurrence.

Of the three fricatives the glottal fricative /h/ has special distributional qualities discussed in the following pages. The other two are the alveolar and the palatal fricatives /s/ and /š/. Of these two the alveolar fricative is of very frequent occurrence. Contrast between the two i.e. between /s/ and /š/ is however, not very strong. /s/ is found to be generally in free variation with /š/ wherever /š/ occurs, while there are instances where only /s/ occurs. However in the word /šɪwna/ 'gold' only /š/ is recorded without free variation with /s/. Therefore /s/ and /š/ are treated separately. A description of these consonants with relevant examples is given below.

/p/	is a bilabial voiceless stop, unaspirated.
/pa th/	'thigh'
/patthe/	'muscle'
/trya·pdɪ/	'skin'
/dɪ.p/	'island'

/ph/ The phoneme /ph/ has two allophones as follows :

[f] a labio dental fricative occurring as a free variant in the word final and intervocalic positions. This generally occurs in rapid speech and in slow speech an aspirated stop [ph] is heard. In the word final position the labio dental fricative is more frequent.

[sa fa]~	[sa pha]	'turban'	/sa:pha/
[safaː]~	[saphaː]	'page of book'	/sapha/
[bhwa:f]~	[bhwa:ph]	'steam'	/bhwa:ph/

[ph] a bilabial aspirated stop occurring elsewhere.

[phu l]	'flower'	/phu.l/
[phuːnt]	'tail'	/phuːnt/

/b/ is a bilabial voiced unaspirated stop.

/ba bba/	'father'
/billi/	'cat'
/o bra/	'room'
/səraːb/	'wine' (liquor)

/bh/ is a bilabial voiced aspirated stop.

/bhu d/	'crowd'
/bha yɪ/	'brother'
/bhe d̪du/	'ram'
/cubhna/	'to prepare—prick'

/t/ is a dental voiceless unaspirated stop.

ɪtɪ r/	'arrow'
ɪkəta b/	'book'
ɪsu t/	'cotton'
ɪkutta/	'dog'

/th/ is a dental voiceless aspirated stop

/tha ɪ	'was' (masc)
/thɪ ɪ	'was' (fem)
ɪthe ɪ	'were'
ɪketthuɪ	'where'
ɪtthuɪ	'here'
/ha tthu/	'elephant'

/d/ is a dental voiced unaspirated stop.

ɪda dda/	'grand father'
ɪduy/	'two'
ɪamru.d/	'guava'
ɪgo d/	'lap'

/dh/ is a dental voiced aspirated stop

/dhya d̪e/	'day'
/pədhə rna/	'to enter'
/swa dhna/	'to taste'
/dhwaːrle.na/	'to borrow'

- /t/ is a retroflex voiceless unaspirated stop
- | | |
|-----------|-----------------------|
| /ta tta/ | ‘defective in speech’ |
| /toppɪ/ | ‘cap’ |
| /a tta/ | ‘flour’ |
| /pattəḍu/ | ‘wooden plank’ |
- /th/ is a retroflex voiceless aspirated stop.
- | | |
|-----------|------------|
| /uthna/ | ‘to stand’ |
| /he·th/ | ‘below’ |
| /mhattha/ | ‘boy’ |
| /kətthe/ | ‘together’ |
- /ɖ/ The phoneme /ɖ/ has two allophones as follows
- [ɖ] a retroflex stop unaspirated occurring in the initial position, after retroflex nasals and in gemination.
- | | | |
|---------|----------|---------|
| [anḍaː] | ‘egg’ | /anḍaː/ |
| [addu] | ‘chisle’ | /addu/ |
| [ḍa l] | ‘tree’ | /ḍa l/ |
- [r] a retroflex flap unaspirated occurring elsewhere.
- | | | |
|-----------|---------------|-----------|
| [pappəɾ] | ‘papad’ | /pappəd/ |
| [be rɪː] | ‘boat’ | /be ḍɪ/ |
| [bə r] | ‘banyan tree’ | /bə ḍ/ |
| [da ru] | ‘pomogranate’ | /da ḍu/ |
| [tukru] | ‘piece’ | /tukḍu/ |
| [khurrna] | ‘to scratch’ | /khurdna/ |
- /ḍh/ The phoneme /ḍh/ has two allophones as follows
- [ḍh] a retroflex stop aspirated occurring in the word initial position, after retroflex nasal and in gemination
- | | | |
|-----------|------------|-----------|
| [dhikkɪː] | ‘hiccough’ | /dhikkɪ/ |
| [dhikaːr] | ‘belching’ | /ḍhika r/ |
| [cinḍhu] | ‘pinch’ | /cinḍhu/ |
- [ɹh] a retroflex flap, aspirated, occurring elsewhere
- | | | |
|------------|-----------------|------------|
| [gə rɦ] | ‘fort’ | /gə dh/ |
| [baːrɦ] | ‘current flood’ | /ba dh/ |
| [pɪrɦa na] | ‘to teach’ | /pɪdɦa na/ |
| [ke rɦa] | ‘how’ | /ke ḍɦa/ |
- /c/ is a palatal voiceless unaspirated affricate.
- | | |
|----------|--------------|
| /caːɦ/ | ‘tea’ |
| /caːppu/ | ‘Oar’ |
| /biccu/ | ‘scorpion’ |
| /na cɦa/ | ‘to dance’ |
| /ca kɦa/ | ‘stone slap’ |

- /ch/** is a palatal voiceless aspirated affricate.
- | | |
|---------------|---------------------|
| /che d/ | 'sound' |
| /cha l de na/ | 'to jump' |
| /picche/ | 'back' 'behind' |
| /pucchəna/ | 'to ask' |
| /chə l/ | 'a dull atmosphere' |
- /j/** is a palatal voiced unaspirated affricate.
- | | |
|-------------|---------------|
| /ja l/ | 'net' |
| /ja j̄jəri/ | 'earth quake' |
| /bijili/ | 'lightning' |
| /cu nj/ | 'beak' |
- /jh/** is a palatal voiced aspirated affricate.
- | | |
|--------------|---------------|
| /jhat karna/ | 'to be quick' |
| /jhukna/ | 'to bend' |
| /jhu lna/ | 'to swing' |
- /k/** is a velar voiceless unaspirated stop.
- | | |
|------------|-----------|
| /ka n/ | 'ear' |
| /sakəl/ | 'face' |
| /na k/ | 'nose' |
| /təma kku/ | 'tobacco' |
- /kh/** is a velar voiceless aspirated stop.
- | | |
|------------|--------------|
| /kha na/ | 'to eat' |
| /de .khṇa/ | 'to see' |
| /khilla/ | 'fried rice' |
| /khu .h/ | 'well' |
| /kha nḍ/ | 'sugar' |
- /g/** is a velar voiced unaspirated stop.
- | | |
|-----------|-----------|
| /ga na/ | 'to sing' |
| /go d/ | 'lap' |
| /ba ggər/ | 'wind' |
| /bhya g/ | 'morning' |
- /gh/** is a velar voiced aspirated stop.
- | | |
|----------|---------|
| /gho ḍa/ | 'horse' |
| /ghər/ | 'house' |
| /jagha/ | 'place' |
| /gha h/ | 'grass' |
- /m/** is a bilabial nasal, unaspirated.
- | | |
|---------|----------------------|
| /ma w/ | 'mother' |
| /ma s/ | 'flesh' |
| /kamər/ | 'waist' |
| /dəm/ | 'vegetables, cooked' |

- /n/ has three allophones as follows
 [ŋ] a velar nasal before velar stops.
 [pa.ŋgɪ] 'branch'
 [muŋg] 'gram'
- [ɲ] a palatal nasal before palatal stops.
 [mɔ̃ɲjɥ] 'inside'
 [pɲɲje.b] 'anklet'
- [ɳ] a dental nasal before dentals
 [bɔ̃ɳdɔ̃r] 'monkey'
 [a.ɳdɦɪ] 'storm'
- [n] a alveolar nasal elsewhere.
 [na.k] 'nose'
 [ka.n] 'ear'
 [karna] 'to do'
- /ɳ/ is a retroflex unaspirated nasal.
 /aŋɳa/ 'egg'
 /ja.na/ 'to go'
 /bɔ̃na ɳa/ 'to do'
- /l/ is a retroflex lateral.
 /gɔ̃ l/ i 'throat'
 /pa la/ 'ice'
 /da l/ 'tree'
 /ta'li/ 'key'
- /l/ is an alveolar lateral.
 /la l/ 'red'
 /a.llu/ 'potato'
 /la p/ 'spoon'
 /billi/ 'cat'
- /r/ is an alveolar trill.
 /rũ / 'cotton'
 /tɪ rɪ'ʃ/ 'arrow'
 /karna/ 'to do'
 /me'ra/ 'my'
- /s/ is an alveolar voiceless fricative.
 /sakəl/ 'face'
 /ma s/ 'flesh'
 /o s/ 'dew'
 /su't/ 'cotton thread'
 /sissa/ 'mirror'
- /ʃ/ is a palatal voiceless fricative.
 /ʃiwna/ 'gold'

/h/ is a phoneme having two allophones as follows .

[ʔ] a glottal catch before a pause or juncture and in the inter-vocalic position

[ca ʔ]	'tea'	/ca h/
ɽgha ʔ]	'grass'	/gha h/
ma ʔ]	'black gram'	/ma h/
[da ʔ]	'pain'	/da.h/
[nə.ʔ]	'finger knails'	/nə.h/
[ba ʔər]	'outside'	/ba həɽ/
[pa ^ʔ a.ɽ]	'mountain'	/paha.ɽ/

[h] a glottal fricative elsewhere.

[ho r]	'and'	ʔ/ho r/
[ha r]	'necklace'	/ha.r/
[ha.th]	'hand'	/ha th/
[hyū nd]	'dew'	/hyū.nd/

/y/ is a palatal semi-vowel

[yō /	'these'
/a.ya/	'came'
/de khya/	'saw'
/hyū nd/	'dew'

/w/ is a bilabial semi vowel

/a wa/	'come please'
/ja wa/	'go please'
/wa rhi/	'the other side'

Nasalization · Nasalization as a distinctive feature occurs with almost all the vowels It is represented by /~/ marked on the vowel concerned.

/rũ./	'cotton'
/yō /	'these'
/ī yhã/	'like thus'
/jã.hẽ/	'are going'
/dũhĩjo/	'to both'
/grã w/	'village'
/mhatthuyã jo/	'to the girls'
/dæssũ/	'shall I tell'
/ma.rũ/	'shall I hit'
/hã w/	'I'

Stress · Stress as a distinctive phonetic feature occurs on vowels. There are three predictable variations in stress with which vowels occur (a) acute marked [´] over the vowel. (b) normal or medium stress unmarked [] and (c) lax or stress-less marked [-] over the vowel.

The occurrence of the three varieties may be stated as follows

- (1) The acute stress ['] occurs on a vowel when the vowel is followed by an aspirated consonant or a glottal fricative and is not preceded by an aspirated consonant or a glottal fricative.

Examples .

[í·yhā]	'like this'
[kétthi.]	'where'
[ba rh]	'current'
[bá ?]	'arm'
[cá·i]	'tea'
[pá ² a r]	'mountain'

- (2) The lax variety [-] occurs on a long vowel. When the vowel is preceded by an aspirated consonant or a glottal fricative and is not followed by either an aspirated consonant or a glottal fricative. A vowel with a lax stress is usually longer than the other long vowels. This extra length is shown hereby [·:] This, however is not marked in other places in this book.

Examples .

[hā :·r]	'garland'
[dhā :·r]	'mountain range'
[hō··r]	'and'
[phū :·l]	'flower'
[hā :·w]	'I'

- (3) The normal or medium stress which is unmarked occurs on vowels elsewhere

Examples

[ba bba·]	'father'
[o bra·]	'room'
[dɪ p]	'island'
[su t]	'cotton'

All these three varieties are complementarily distributed and are treated as allophones of one stress phoneme. And as the occurrence of stress itself is predictable in terms of the environment stress is left unmarked throughout, as stated already. It has to be mentioned that this analysis of stress is only tentative. Stress, vowel length and aspiration seem to have a specific role in the syllabic patterns. But owing to lack of time and more data a more satisfactory and detailed account of stress could not be provided here. One may point out that if stress is predictable it should not be treated as a separate phoneme. True, stress need not be taken as a separate phoneme. But then we will have to recognise three contrasting lengths for vowels with a restricted type of distribution. By taking stress as phonemic this is avoided.

Distribution of vowel and consonant phonemes

The distribution of vowel and consonant phonemes can be conveniently described with reference to a word. A word for this purpose is taken to be a sequence of phonemes between two pauses, represented by space in writing and potential pause in utterance.

A word generally ends in a vowel. Consonant endings are very rare. Words basically ending in a consonant are generally released with a /ə/ when uttered in isolation. The only consonants that occur in the end of a word without a vocalic release are /s/ and /h/.

In the word initial position both consonants and vowels are found to occur. However, consonant initials are more frequent than those of vowels. The retroflex, lateral /l/ is not found to occur initially.

A word may consist of one or more syllables. A syllable in the minimum may be vowel short or long. It may be preceded and/or followed by one to three consonants. The preceding and following consonants are referred to here as 'onset', 'coda', and 'interlude' following the definition of C F Hockett in 'A Manual of phonology'. Further distribution of vowels and consonants within the frame-work of a word is stated below with reference to a syllable.

Single consonants occurring as syllable onsets include all except /l/ in the word initial position and all in the word medial position.

Two consonants occurring as onsets in the word initial position are noted as follows —

py	pya r	'love'
pr	prənkarna	'to promise'
pl	plangi	'branch of tree'
by	bya h	'marriage'
bhy	bhya g	'morning'
bhr	bhryu	'eye brow'
mh	mhinna	'month'
tr	tramba	'copper'
tw	twa dna	'to vomit'
thy	thya l ₁ ~	'palm'
	the l ₁	
dr	dra tt ₁	'sickle'
dw	dwa r	'door'
dhy	dhya ɖe	'day'
dhr	dhrubl ₁	'country liquor'
dhw	dhwa r	'loan'
nh	nha wna	'to bathe'
dr	dra mma	'drama'
dw	dwa r	'cave'
jw	jwa n~jəwan	'young man'
jhw	jhwa kkəna	'to eat biting'
ky	kya d ₁	'neck'
kr	krā wō	'soot'
kw	kwā ra	'bachelor'
khl	khlitd ₁	'small bag'
khw	khwa da	'threshing floor'
gr	gragda	'thunder'

gw	gwa·hna	'to miss'
ghy	ghyū w	'ghee'
ghr	ghurunjəḍi	'wrinkle'
yh	yhū ~hyū·	'snow'
rh	rha.na~hra na	'to defeat'
ly	lya wna	'to bring'
lh	lhukhna	'to hide'
sy	sya hdu	'hare'
sl	slo wah	'earworm'
sw	swa h	'ash'
hy	hyū ~yhū	'snow'
hr	hra.na~rha na	'to defeat'
wh	wha ru	'a small vessel'

Three consonant onsets are very rare The following have been noted.

pry	pryu n	strainer
bhry	bhryū	eye brow
mhy	mhya da	buffalo shed
try	tryapḍi	skin
nhy	nhya lna	to wait for
khly	khlyatḍi	place for keeping firewood.

In the word final position single consonants occurring as 'codas' include all the consonants However, there is a tendency to add the vowel /ə/ to the end in such cases But in conscious speech only the consonant occurs in the end

The consonants occurring as 'codas' are not many and in their case also a/ə/ is added sometimes at the end The following are some of the consonants noted in the data

mb	tha mb	pillar
nd	da nd	tooth
ndh	ka ndh	wall
njh	sa njh	evening
ng	bang	bangle
ngh	ja ngh	leg
ns	hans	swan
nḍ	kha nḍ	sugar
yr	behr	a kind of fruit
wd	ba wd	upper room
wr	bha wr	bee
ws	tā ws	heat
wl	nə wl	mongoose
ss	wā ss	new moon day
hd	trə hḍ	root
hn	bī hn	dhanya
hr	dupe hr	noon
hl	nə hl	thin bamboo
ld	bəld	bull
lh	ba lh	hair

There is only one instance of a three consonant 'coda' occurring in the word final position.

ynj beyɲj bamboo

In the word medial position the number of consonants occurring as 'onsets' or 'codas' are generally not more than two. Any consonant may occur without any restriction in the word medial position.

Aspirated stops occurring in gemination are usually heard as long stops with the aspiration heard at the end.

2. MORPHOPHONEMICS

It appears from the data that a single meaning could be expressed in Mandeali by variant forms. The variance in the forms could be sometimes predicted as stylistic variants or could not be predicted at all being optional. It was, therefore, found necessary in this description to accept a 'basic form' of a word on the basis of which the variant forms could be explained. For this purpose the forms of words that were obtained during elicitation are taken as the basic forms and in describing the morphology of Mandeali words the basic forms are used.

In the present chapter an attempt is made to explain the variance in the forms of the words with the help of certain morphophonemic rules framed for the purpose. However the treatment is not exhaustive, the rules applying to only some general type. Some of the specific morphophonemic changes occurring in morphologically definable environments have been indicated in the relevant places.

The morphophonemic rules stated here are with reference to a 'word' which is taken to mean a minimum 'free form'. For practical reasons this is taken to be a minimum citation form. The rules are stated below.

(1) Within a word when a vowel is both preceded and followed by an aspirated consonant or a glottal fricative any one of the following changes may occur

(a) the preceding or following aspirated consonant may be de-aspirated

(i) mhattha → mattha or mhatta 'boy'

(ii) mhatthi → matthi or mhatti 'girl'

(b) the preceding or following glottal fricative may be lost.

(i) ha tthi → a tthi or ha tti 'elephant'

(ii) ha th → a th or ha t 'hand'

(2) A glottal fricative occurring in the intervocalic position of a word is optionally lost resulting in a sequence of two vowels. Then the vowels occur as vowel sequences distinctly articulated maintaining their syllabic nature.

Example

/paha d/ → /paa d/ or /paha d/ 'mountain'

/mahara j/ → /maara j/ or /mahara j/ 'Oh ! sir'

/jã hẽ/ → /jã ě/ or /jã hẽ/ 'usually go'

/hũwã hĩ/ → /hũwã ĩ/ or /hũwã hĩ/ 'usually is'

(3) /ə/ occurring in the initial syllable of a polysyllabic word is optionally lost if it is preceded by a consonant.

Examples .

/jəwa .n/ → /jɣwə 'n/ or /jəwa n/	'young man'
/kəta b/ → /kta b/ or /kəta b/	'book'
/səgəntɾa/ → /sgəntɾa/ or /səgəntɾa/	'orange'

(4) If a geminated consonant occurring in the intervocalic position is followed by another consonant the following changes occur

(a) If the following consonant is stop the preceding geminated consonant is degeminated

Examples .

sətt- — sətt + da → sətta	'throws'
+ dɪ → sətɪ	'throws'
pɪss- — pɪss + da → pɪsda	'grinds'
+ dɪ → pɪsɪ	'grinds'

(b) If the following is a consonant other than a stop then the preceding geminated consonant is degeminated only optionally

Examples

sətt- — sətt + na → səttna or sətna	'to throw'
pɪss- — pɪss + na → pɪssna or pɪsna	'to grind'

(c) When the preceding geminated consonant is not degeminated before a following consonant an /ə/ is optionally added in between the geminated consonant and the following one

Examples .

sətt- — sətt + na → səttnə or səttnə
pɪss- — pɪss + na → pɪssnə or pɪssnə
Thus the alternant forms in such cases may be three such as —
sətt- sətt + na → səttnə or səttnə or səttnə
pɪss- pɪss + na → pɪssnə or pɪssnə or pɪssnə

(5) In a polysyllabic word a single /j/ occurring intervocalically before the word final vowel optionally becomes /y/.

Examples :

/ja ne jo/ → /ja ne :jo/	'to go'	or /ja ne :yo/
/kɪddhɪ jo/ → /kɪddhɪ jo/	'why'	or /kɪddhɪ yo/

When such a change occurs the penultimate vowel, that is the vowel preceding the /y/, is either shortened or completely lost in fast speech.

/ja ne jo/ → /ja ne yo/ → /ja neyo/	or /ja neyo/
/kɪddhɪ jo/ → /kɪddhɪ :yo/ → /kɪddhɪyo/	or /kɪddhɪyo/ or /kɪddhɪyo/

II. MORPHOLOGY

1 NOUNS

Mandean nouns belong to a gender. They are generally inflected for number and case.

Gender

There are two genders, masculine and feminine. Every noun is assigned to one of these. This assignment appears to be entirely arbitrary. On the syntactic level the gender of a noun is usually indicated by concordance.

However most of the nouns ending in / a / are masculine while most of those ending in / i / are feminine. But some nouns ending in / i / are found to be in masculine.

Nouns may be brought under two broad groups on the basis of their occurrence in one or the other gender as follows —

(1) Group A. Nouns which are formed from the same stem with contrasting forms for masculine and feminine belong to Group A. The gender contrast in such nouns appears in different sets as follows

- (a) / -a / masculine and / -i / feminine kutta 'dog' kuttı 'bitch'
la da 'husband' la dı 'wife'
- (b) / -u / masculine / -i / feminine chəwhu 'axe (big)' chəwhı 'axe (small)' chellu 'lamb (he)' chelli 'lamb (she)'
- (c) / -φ / masculine / -i / feminine kukkəd 'cock' kukkədı 'hen'

Group B. Nouns which occur only in one gender, either masculine or feminine belong to Group B. Some of the nouns are given below as examples

(a) Nouns occurring in masculine gender.

ghar	'house'
a dmi	'man'
ka n	'ear'
ko lha	'nest'
ba b	'father'
bha wu	'brother'
khəssəm	'husband'
a llu	'potato'
jwa n	'young man'
phu l	'flower'
pa tthar	'stone'
grā w	'village'
dərya.w	'river'

(b) Nouns occurring in feminine gender

ga y	'cow'
ma w	'mother'
ha kh	'eye'
ja n	'rock'
dha r	'mountain'
ba ggər	'wind'
ṭokrı	'basket'
chəttı	'stick'
rı ch	'bear'

All the nouns are generally inflected for number and case

Number ;

There are two numbers, Singular and Plural. The inflected forms occur as follows —

- (a) Masculine nouns of Group A occur with / -e / as the plural suffix. Before the plural suffix / e / the final / -a / of the noun is dropped

<i>Masculine Singular</i>		<i>Masculine Plural</i>	
gho ḍa	'horse'	gho ḍe	'horses'
kutta	'dog'	kutte	'dogs'
la ḍa	'husband'	la ḍe	'husbands'
kapḍa	'cloth'	kapḍe	'clothes'

- (b) Feminine nouns of Group A occur with / -yā / as the plural suffix.

chəwhı	chəvhiyā
mhatṭhi	mhahttiyā
pa ngı	pa ngiyā
tokrı	tokriyā
macchu	macchiyā

(c) Rest of the nouns occur with the same form both in the singular and Plural. The plural suffix is $-\phi$ after these nouns.

pa tthər	'one stone', many stones'
a'dmɪ	'man' 'men'

Cases ,

There are seven distinguishable case forms in which nouns occur. However, all the nouns do not occur in all these seven cases. Only three, the Nominative, the Dative and the Genitive apply to all the nouns. The Vocative is applicable generally to nouns denoting animate objects. The other cases are applicable only to certain nouns and they have to be only listed which is not attempted here.

The seven cases in which nouns occur are

- 1) Nominative or Objective
- 2) Subjective or Agentive
- 3) Dative
- 4) Genitive
- 5) Ablative
- 6) Locative
- 7) Vocative

Case suffixes ,—These cases are formed by adding a set of Case suffix to the noun stems. The case suffixes which occur with both singular and plural forms of noun stems are as follows

1) Nominative	no suffix
2) Subjective	-e
3) Dative	-jo ~ -a w
4) Genitive	-ra
	-rɪ
	-re
5) Ablative	-le ~ -the
6) Locative	-a ~ mənɟh
7) Vocative	ya' ~ e ~ o

In the Nominative there is no separate suffix. The noun base itself is used in the Nominative Case.

In the dative there are alternant suffixes as allomorphs which are generally in free variation. Sometimes they both occur together with a noun as / -a.wjo/.

In the Genitive case the actual case suffix is -i- which is followed by the gender-number suffixes -a, for masculine singular, -i for feminine singular and -e for plural. These suffixes occur as such throughout.

In the Locative of the two alternants / mənjh / occurs elsewhere as a post positional word. Only / -a / occurs purely as a locative suffix. Distributionally, they occur as free alternants. A noun may be followed by a combination of both as 'manjha'.

In the Vocative / -ya / occurs with the masculine singular nouns, / -e / with the feminine singular nouns and / -o / with plural nouns.

Formation of Noun Stems — Before the case suffixes nouns occur with different stems, direct and oblique the direct occurring in the Nominative case and the oblique occurring before the other case suffixes. The singular and plural nouns form the base on which the stems are formed to occur before the case suffixes as follows.

(1) Masculine nouns of Group A occur with -e. as the stem formative suffix. Before the stem formative suffix the final vowel of the noun is dropped.

Examples

	<i>Noun base</i>		<i>Direct Stem</i>	<i>Oblique Stem</i>
Singular	gho da	'horse'	gho da	gho de -
Plural	gho de	'horses'	gho de	ghode -
Singular	kutta	'dog'	kutta	kutte -
Plural	kutte	'dogs'	kutte	kutte -

(2) Group B nouns ending in a Consonant occur with -a as the stem formative suffix. Before this suffix the final consonant of the noun (except / r /) is doubled.

Examples

	<i>Noun base</i>		<i>Direct Singular and plural</i>	<i>Oblique Singular and plural</i>
ghər	'house'	ghər	ghəra -	
ma w	'mother'	ma w	ma wwa;-	
ba b	'father'	ba b	ba bba -	

(3) Rest of the nouns occur with ϕ as the stem formative suffix. Before ϕ the final vowel of the noun base is lengthened.

	Noun base		Direct	Oblique
Singular	mhaṭṭhi	'girl'	mhatṭhi	mhatṭhi -
Plural	mhatṭhiyā	'girls'	mhatṭhiya	mhatṭhiya -
Singular	a dmī	'man'	a dmī	a dmī -
Plural	a dmī	'men'	a :dmī	a dmī -

Stem formative suffix :—The allomorphs of the stem formative suffix are -e, ~-a, ~ and - ϕ .

The following examples illustrate in paradigmatic sets the case forms of some of the nouns.

	Singular		Plural	
	gho.da	'horse'	gho.de	'horses'
Nominative	gho da	'horse'	gho de	'horses'
Subjective	gho.de	'the horse'	gho de	'the horses'
Dative	gho.de:jo	'to the horse'	ghode jo	'to the horses'
Genitive	gho.de.ra	'of the horse'	ghode re	'of the horses'
Ablative	gho.de.le	'than the horse'	gho.de.le	'than the horses'
Locative	gho.de.mənjh	'in the horse'	gho.de.mənjh	'among the horses'

The noun gho:da generally does not occur in the Ablative and Vocative cases.

	ghər	'house'
Nominative	ghər	'house'
Subjective	ghəro	'the house'
Dative	ghəra jo ~ ghəra w	'to the house' 'to the house'
Genitive	ghəra.ra	'of the house'
Ablative	ghəra.le	'from the house'
Locative	ghəra ~ghəra.mənjh	'in the house'

The noun 'ghər does not generally occur in the Vocative case.

	mhaṭṭha	'boy'
Nominative	mhaṭṭha	'boy'
Subjective	mhaṭṭhe	'the boy'
Dative	mhaṭṭhejo	'to the boy'
Genitive	mhaṭṭhera	'of the boy'
Ablative	mhaṭṭhele	'than, from the boy'
Locative	mhaṭṭhe mənṅh	'in the boy'
Vocative	mhaṭṭhya:	'Oh! boy !'

Oblique stem as case form · Besides the seven cases described above the oblique stem itself as a case form occurring alone or with other post positional words such as / bhittər / 'inside' / kanne / 'with' etc. The post positions are described under the chapter on Indeclinables

2. PRONOUNS

Pronouns in Mandēali form a small class of words inflected for case, number and gender in a way quite different from nouns. The vocative case does not apply to the pronouns

Pronouns are distinguished for person, number and gender and they occur with case suffixes in paradigmatic sets as shown in the following paradigms.

The first and second personal pronouns occur in two numbers singular and plural and there is no distinction made for gender

The third personal pronouns occur in two numbers singular and plural. They are also distinguished in form for proximate and remote. The gender distinction is made as follows

The third personal pronouns in oblique singular show a three way distinction in their form for masculine, feminine and neuter. This three way gender distinction appears to be purely semantic and they do not seem to have any bearing on the general set up of two way gender distinction elsewhere.

The third personal pronouns in plural do not make any distinction for gender.

The first, second and third personal pronouns are

		<i>Singular</i>		<i>Plural</i>	
I	person	hã w	'I'	asse	'we'
II	Person	tu.	'you'	tusse	'you'
III	Person				
(a)	Remote				
	se:	'he, she, it'		syõ.	'they, those'
	Proximate				
	ye:	'this (person thing)		yõ.	'these'

The declension of pronouns in different

<i>Pronouns</i>	<i>Nominative</i>	<i>Subjective</i>	<i>Dative</i>
I Singular	hā w	mēy	munjo~ minjo~ mənjo~ma'w
II Plural	asse	assē	assa jo~ assa w
II Singular	tu:	tēy ~tēy	tujjo~ təjjo
II Plural	tussē	tussē	tussa jo~ tussa ~
III			
'Remote			
Singular Masculine	se	tinne	tesjo~ tejjo
Feminine	se:	tesse	tessa jo~ tessa w
Neuter	se:	tette	tetta jo tetta w
'Proximate			
Singular masculine	ye	inne	yesjo
Feminine	ve	yesse	yessa jo
Neuter	ye	yette	yetta jo
'Remote			
III Plural	syō	tinnhe~ tennhe	tinnha jo~ tinnha w~ tennha jo~ tennha w
'Proximate			
III Plural	yō	innhe	innha jo~ innha w

Pronouns

cases is shown in the following paradigm

<i>Genitive</i>	<i>Ablative</i>	<i>Locative</i>
me.ra (mas. sg.)	ma:le	ma:~
me.rı (fem. sg.)		ma:mənjh
me re (plu)		
assa.ra (mas. sg.)	assa.le	assa.~
assa.rı (fem. sg.)		assa:mənjh
assa.re (pl.)		
te.ra (mas. sg.)	tudhle	tudhmənjh
te.rı (fem. sg.)		
te.re (pl.)		
tıssa.ra (mas. sg.)	tussa.le	tussa mənjh ~
tıssa.rı (fem. sg.)		tussa:
tıssa.re (pl.)		
tesra (mas. sg.)	tesle	tesmənjh
tesrı (fem. sg.)		
tesre (pl.)		
tessa.ra (mas. sg.)	tessa:le	tessa:mənjh
tessa:rı (fem. sg.)		
tessa.re (pl.)		
tetta.ra (mas. sg.)	tetta.le	tetta:mənjh
tetta.rı (fem. sg.)		
tetta.re (pl.)		
yesra (m. sg.)	yesle	yessmənjh
yesrı (f. sg.)		
yesre (pl.)		
yessa.ra (m. sg.)	yessa.le	yessa mənjh
yessa.rı (f. sg.)		
yessa.re (pl.)		
yetta.ra (m. sg.)	yetta.le	yetta:mənjh
yetta.rı (f. sg.)		
yetta.re (pl.)		
tınnha : ra (m. sg.)	tınnha:le	tınnha.mənjh
tınnha:rı (f. sg.)	tennha.le	tennha:mənjh
tınnha.re (pl.) ..		
tennha:ra (m. sg.)		
tennha:rı (f. sg.)		
tennha.re (pl.)		
ınnha.ra (m. sg.)	ınnha:le	ınnha:mənjh
ınnha:rı (f. sg.)		
ınnha.re (pl.)		

The allomorphic variants of the I, II and III personal pronouns occurring in the various cases forms may be classified as follows

<i>Pronoun</i>	<i>Nominative</i>	<i>Subjective</i>	<i>Dative</i>	<i>Genitive</i>	<i>rest</i>
I Sg.	hā'w	mēy-	mun-~ min-~ mən-	me.-	ma:-
I Pl.	asse	assē-	assa.-	assa -	assa:-
II. Sg.	gu:	tēy-~ tāy-	tuj-~ tāj-	te -	tudh-
II. Pl.	tusse	tussē-	tussa:-	tussa:-	tussa:-
III.					

Remote

Mas. Sg.	se:	tinn-	tess-	tess-	tess-
Fem. Sg.	·se:	tess-	tessa'·-	tessa:-	tessa:-
Neu. Sg.	se:	tett-	tetta'·-	tetta:-	tetta.-

Prox.

Mas. Sg.	ye:	inn-	yess-	yess-	yess- ³
Fem. Sg.	ye:	yess-	yessa -	yessa'·- ³	yessa'·-
Neu. Sg.	ye:	yett-	yetta:-	yetta'·-	yetta:-

Remote

Pl.	syō:	tinnh-~ tennh-	tinnha:-~ tennha:-	tinnha:-~ tenna'·-	tinnha:-~ tennhal.-
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Prox.

Pl.	yō:	innh-	innha'·-	innha -	innha:-
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The alternant allomorphic forms listed under each Case indicate free alternants.

The case suffixes which follow these allomorphic bases are as follows

In the subjective case of the I and II personal pronouns the allomorph of the Subjective case suffix is $-\phi$. With other pronouns it is '-e'. The other case suffixes are the same as those occurring with nouns.

The final geminated s of the pronominal base will become degeminated when a consonant follows as in

yess — ϕ — ra	'yesra'	this one's.
tess — ϕ — jo	'tesjo'	to him

Besides these I, II, and III personal pronouns, there are other pronominals as follows

Interrogatives

ku .n	'who'
kya :	'what'
kich	'some'
ketthi	'where'
ki yha	'how'
kitna	'how much'
ki : kiddhi	'why'
kəbbhe	'when'

Relative

ju n	'he who'
je .	'that which'
je .kich	'something'
jetthi	'in which place'
ji yha	'like']
jetna	'as much'
jebbhe	'when'

Reflexive

There is also a reflexive pronoun *apna* 'one self'. All these, interrogative, Relative and Reflexive pronouns are declinable in the same way as the other pronouns described above. However only certain of the forms are found in the data.

Interrogative

Personal	Singular	ku :n]	'who'	Plural
Nominative	ku .n	'who'	ku :n	'who'
Subjective	ku nne ~ kunne		kinnhe ~	
Dative	kesjo		kinnha .jo	
Genitive	kesra, -ri, -re		kinnha .ra, -ri, -re	
Ablative	kesle		kinnha .le	
Locative	kesmənjh		kinnha :mənjh	
Impersonal	ki .~kya .	'what'		

Relative Personal :

	ju .n	'he, who'
Nominative	ju .n	ju .n
Subjective	ju nne	jinnhe
Dative	jesjo	jinnha :jo
Genitive	jesra	jinnha .ra
Ablative	jesle	jinnha .le
Locative	jes mənjh	jinnha :mənjh]

3. ADJECTIVES

Adjectives form a separate class of words syntactically distinguishable as attributive to nouns. Adjectives in Mandeali fall into two classes as follows

1. Class—I : Adjectives of Class I show inflection for number, gender and case similar to nouns.
2. Class—II : Adjectives of Class II do now show any such inflection

Class—I.

Adjectives of Class I occur in two numbers, two genders and in six cases. They form their stems before the case suffixes like nouns of Group A. The different forms of the adjective /ka la/ 'black' is given below

	ka:la	‘black’	
	<i>Singular Mas.</i>	<i>Singular Fem.</i>	<i>Plural Masc.</i>
Nominative	ka:la	ka:lɪ	ka le
Subjective	ka:lɛ	ka li ye	ka le
Dative	ka:lɛ jo	ka li jo	ka lejo
Genitive	ka:lɛ.ra	ka li.ra	ka le.ra
	ka:lɛ:rɪ	ka'li.rɪ	ka le'rɪ
	ka:lɛ're	ka'li re	ka le.re
Ablative	ka:lɛ.le	ke li le	ka:le le
Locative	ka:lɛ:məŋjh	ka li:məŋjh	ka'le məŋjh
			<i>Plural Femi-</i>
Nominative			ka'liyā
Subjective			ka liyā'ye
Dative			ka'liyā.jo
Genitive			ka liyā re-ra-ri
Ablative			ka.liyā le
Locative			ka.liyā:məŋjha:

The following are a few examples of Class-I adjectives.

bəḍḍa	‘big’
chotṭa	‘small’
ka:la	‘black’
haccha	‘which’

Class-II

Class II adjectives which do not show any distinction form number and gender are such as

la:l	‘read’
go:l	‘round’
bəhut	‘very’
səbh	‘all’

1 All genitive forms of nouns and pronouns syntactically function as adjectives and are considered here as derived adjectives. They occur in two numbers and two genders. But they do not occur with case suffixes.

me ra	'my'	assa ra	'our'
me re	'my'	assa re	'our'
me rī	'my'	assa rī	'our'
kutte ra	'of the dog'	'of the dogs'	
kutte rī	'of the dog'	'of the dogs.'	
kutte re	'of the dog'	'of the dogs'	

All numerals are syntactically adjectives. Ordinals belong to Class I while cardinals belong to Class II.

Numerals

The basic numerals are given below :

<i>Cardinals</i>		<i>Ordinals</i>	
yekka	'one'	pehla	'first'
duy	'two'	dujja	'second'
tinnə	'three'	trijja	'third'
ca r	'four'	cawtha	'fourth'
panjə	'five'	panjwā	'fifth'
che.	'six'		'sixth'
satt	'seven'	səttūwā	'seventh'
atthə	'eight'	atthwā	'eighth'
naw	'nine'	nəwwā	'ninth'
dassə	'ten'	dassūwā	'tenth'

Others are

a ddha	'half'
de dh	'one and a half'
swayya	'one and one fourths'

Numerals beyond ten are

gya hra	eleven
ba hra	twelve
te nhra	thirteen
cəwdha	fourteen
pandrah	fifteen
so lah	sixteen
sta ra	seventeen
tha ra	eighteen
unni	nineteen

bi .h	twenty
ikkı	twenty one
ba:yi	twenty two
tre yı	twenty three
cawbı	twenty four
panji	twenty five
chəbbi	twenty six
sta yı	twenty seven
tha yi	twenty eight
unətti	twenty nine
tı h	thirty
kətti	thirty one
bətti	thirty two
tetti	thirty three
cəwtı	thirty four
payntı	thirty five
chətti	thirty six
stattı	thirty seven
thattı	thirty eight
unta .li	thirty nine
ca li	forty
kta li	forty one
bya li	forty two
trəta .li	forty three
cuta li	forty four
panjəta li	forty five
chata li	forty six
sənta li	forty seven
thəta li	forty eight
nunja h	forty nine
panja h	fifty
kunja h	fifty one
bunja h	fifty two
tryunja h	fifty three
crunja h	fifty four
pəcunja h	fifty five
chapunja .h	fifty six
stunja h	fifty seven
thunja h	fifty eight
una .th	fifty nine

sath	sixty
ka :ṭh	sixty one
ba ṭh	sixty two
trya ṭh	sixty three
crwa ṭh	sixty four
panja ·həṭh	sixty five
cheya .ṭh	sixty six
sta ṭh	sixty seven
ṭha ·ṭh	sixty eight
unhattər	sixty nine
sattər	seventy
khattər	seventy one
bhattər	seventy two
tehttər	seventy three
cəwhəttər	seventy four
panjhəttər	seventy five
chettər	seventy six
stattər	seventy seven .
ṭhattər	seventy eight
unassi	seventy nine
əssi	eighty]
ka ssi	eighty one
ba ssi'	eighty two
tryassi	eighty three
crwassi	eighty four
panjyassi	eighty five
chyassi]	eighty six
stassi	eighty seven
ṭhassi	eighty eight
nəwwe	eighty nine
na bbe	ninety
ka :nūwē	ninety one
ba .nūwē	ninety two
trya nūwē	ninety three
crwa .nūwē	ninety four
panja nūwē	ninety five
cha ·nūwē	ninety six
sta .nūwē	ninety seven
tha ·nūwē	ninety eight
nəḍ nūwē	ninety nine
sə·w	hundred

Numbers higher than 'one hundred' are made by the following forms

sa w	'hundred'
haja r	'thousand'
la kh	'lakh'
karo q	'crore'

These can be used alone or in combination with other numerals already mentioned. A numeral indicating a smaller number occurring before any one of these indicate that it is a multiple of that number such as :

duy sa w	—two times hundred
dass sa w	—ten times hundred or one thousand

A smaller number occurring after any one of these would indicate that it is an addition

yek sa w bi h	—one hundred and twenty
duy haja r tin sa.w	—two thousand and three hundred.

4 VERBS

Verbs in Mandeali are of two kinds viz-auxiliaries and main verbs. Main verbs can be either verb roots or causative. Causatives are derived from verb roots. Main verbs can be further classified into two categories transitive and intransitive on the basis of syntax.

Auxiliary Verbs ;

There are two sets of auxiliary verbs inflected for number and gender, one set for the present and the other for the past. They are

	<i>Present</i>		<i>Past</i>	
M Sg.	ha.	'is'	tha:	'was'
F. Sg.	hi.	'is'	thi	'was'
Pl. M. and F.	he.	'are'	the	'were'
The	-a.	in ha.	and tha.	
	-i	in hi	and thi	
	-e.	in he	and the.	

are indicative of number and gender.

	-a	denoting masculine singular
	-i:	denoting feminine singular
and	-e:	denoting plural of both masculine and feminine

These suffixes occur as number-gender suffixes throughout the verbal system and elsewhere with adjectives.

The forms ha , hi , he , and tha , thi , the , are the present and past tense forms of the auxiliary verb / ho na / 'to be' with h- and th- as the allomorphs of the verb in the present and past tenses respectively. The verb / ho na / 'to be' seems to be irregular in the sense that only some forms of the verb are found.

Main Verbs

Main verbs occur in paradigmatic sets with simple and periphrastic constructions inflected for various categories as described below. The simple and periphrastic forms together constitute the Main verb system including both finite as well as non-finite forms

There are 15 types of verb forms of which 12 are finite forms which are bound by number and gender and the other 3 are non-finite where no distinction for number and gender is made. Of the 12 finite forms 8 forms are of simple construction and 4 forms are of periphrastic construction.

A simple form consists of only one verb base in an inflected form and periphrastic form consists of a simple form followed by an auxiliary verb

All the verbs transitive as well as intransitives generally occur in all the 15 forms. Examples are provided in the following paradigms

Sample paradigm of the intransitive verb *ja na* 'to go' Finite forms

<i>Present Participle</i>	<i>ja nda</i> <i>ja ndi</i> <i>ja nde</i>	M Sg F Sg M F Pl
<i>Habitual Non-Past</i>	<i>jā hā</i> <i>jā hī</i> <i>jā hē</i>	M Sg F Sg. M. F Pl.
<i>Past Indicative</i>	<i>gəya</i> <i>gəyi</i> <i>gəye</i>	M. Sg F. Sg M F Pl.
<i>Indicative Future</i>	<i>ja nga~ja ngha</i> <i>ja ngi~ja nghī</i> <i>ja nge~ja nghe</i>	M Sg F Sg M F Pl
<i>Static Present</i>	<i>gəyira</i> <i>gəyiri</i> <i>gəyire</i>	M Sg. F Sg M. F Pl.
<i>Imperative</i>	<i>ja·</i> <i>ja wa ~ja yiye</i>	M. and F Pl. Polite Sg
<i>Indefinite Future</i>	<i>ja na</i> <i>ja·ni</i> <i>ja ne</i>	M Sg F Sg F M Pl.
<i>Optative</i>	<i>ja wu</i>	M F Sg.
<i>Present Indicative</i>	<i>ja.nda ha.</i> <i>ja ndi· hī.</i> <i>ja nde he·</i>	M Sg F Sg M. F Pl.
<i>Past Perfect</i>	<i>gəya tha.</i> <i>gəyi thi·</i> <i>gəye the:</i>	M. Sg. F Sg M F. Pl.?

<i>Static Past</i>	gəyɾa tha: gəyɾı thı: geyire the:	M. Sg. F. Sg M. F. Pl
<i>Habitual Past</i>	jã.hã tha: jã hı thı: jã.hẽ the:	M. Sg F. Sg. M. F. Pl.
<i>Non-finite forms</i>		
<i>Infinitive</i>	ja ɲa	'to go'
<i>Infinitive of purpose</i>	ja:nde.	'in order to go'
<i>Conjunctive Participle</i>	ja yı-,~ja yıke, ~ja.yıkanne	'having gone' after going'
<i>Paradigm of the intransitive verb</i>	ho ɲa	'to happen'
<i>Finite forms</i>		
<i>Present Participle</i>	hunda hundu hunde	M Sg F. Sg. M. F. Pl
<i>Habitual Non Past</i>	huwã.hã huwã hı huwã hẽ	M Sg F. Sg. M. F. pl.
<i>Past Indicative</i>	huwa huyı huwe	M Sg F. Sg. M. F. Pl.
<i>Indicative Future</i>	hunga~hunga hungı~hungu hunge—hunghe	M Sg F Sg M F. Pl.
<i>Static Present</i>	huyıra huyırı huyire	M Sg. M Sg. M. F. Pl.
<i>Imperative</i>	ho· ho.wa. ho yıye	M F Sg. M. F. Pl and Polite Sg.
<i>Indefinite Future</i>	ho·na ho nı ho ne	M Sg. F. Sg M. F. Pl
<i>Optative</i>	ho wũ·	M. F. Sg

<i>Present Indicative</i>	hunda ha: hundi hi hunde he:	M Sg. F. Sg. M. F. Pl.
<i>Past Indicative</i>	hunda tha: hundi thi. hunde the:	M. Sg. F. Sg M. F. Pl.
<i>Past Perfect</i>	huwa tha· huyi thi. huwe the	M Sg. F. Sg M. F. Pl.
<i>Static Past</i>	huyira tha. huyiri thi: huyire the.	M. Sg. F. Sg. M. F. Pl.
<i>Habitual Past</i>	huwā hā tha: huwā hī thi huwā hē the·	M. Sg. F Sg M. F. Pl.
<i>Non-finite forms</i>		
<i>Infinitive</i>	ho·na	'to be'
<i>Infinitive of purpose</i>	hunde	'in order to be'
<i>Conjunctive Participle</i>	huyi~ huyike~ huyikanne	'having been'
Sample paradigm of the transitive verb de khna 'to see'		
<i>Finite forms</i>		
<i>Present Participle</i>	de.khda de.khdi de khde	M Sg F. Sg. M. F. Pl.
<i>Habitual Non-Past</i>	de:kkhā hā de kkhā hī de·kkhā hē	M. Sg F. Sg. M. F. Pl.
<i>Indicative Future</i>	de.khga de·khgi de·khge	M Sg. F. Sg. M F. Pl.
<i>Static Present</i>	de·kkhura de kkhuri de.kkhire	M Sg. F. Sg. M. F. Pl.

<i>Imperative</i>	de'kh de kkhā de kkhīye	M. & F. Sg M & F Pl. and Polite Sg
<i>Indefinite Future</i>	de khna de khni de khne	M Sg F Sg M. F Pl.
<i>Optative</i>	de kkhū	M & F Sg.
<i>Present Indicative</i>	de khda ha de khdi hu de khde he.	M. Sg F Sg M F Pl.
<i>Past Perfect</i>	de.kkhya tha de.kkhi thi de.kkhe the	M Sg. F. Sg M F Pl.
<i>Static Past</i>	de kkhira tha: de kkhiri thi. de kkhire the:	M Sg. F. Sg. M F Pol.
<i>Habitual Past</i>	de kkhā hā tha: de kkhā hī thi de kkhā hē the.	M Sg. F Sg M. F Pl.
<i>Non-finite forms</i>		
<i>Infinitive</i>	de khna	'to see'
<i>Infinitive of purpose</i>	de khde	'in order to see'
<i>Conjunctive Participle</i>	de kkhike, de kkhikanne de kkhū—	

Causative Verbs

Causatives are extensions of verb roots formed by adding the causative suffixes. Two types of causative verbs are distinguished on the basis of the suffixes they occur with. They are Simple Causative and Double Causative. All verbs need not necessarily have causative formations. Some verbs may

have only the simple causative formation while some may occur in both. All causatives are syntactically transitive verbs.

Causative Suffixes

The causative suffixes are /-a / for simple causative and /-wa / for Double Causative. These suffixes are added to verb roots or base. Before these suffixes verb roots or bases occur with specific causal stems. Sufficient data is not at hand to describe the Causative stem formation in detail.

However the following stem alternations are observed

1. A mono-syllabic verb root with a final consonant will have the vowel changed to /ə/ before the causative suffix.

/de kh-/	/de.khna/	'to see'
/dəkh-/ → /dəkha -/ →	/dəkha.na/	'to show'
/dəkhwa.-/ →	/dəkhwə.na/	'to cause to show'
/mil-/	/mɪlna/	'to meet'
/məl-/ → /məla -/ →	/məla.na/	'to mix'
/məlwa.-/ →	/məlwa.na/	'to cause to mix'

2. A mono-syllabic verb root with a final vowel will have the vowel changed as follows: (a) to /y/ if it is a front vowel, (b) to /w/ if it is any other vowel.

/pɪ:-/	/pɪ:na/	'to drink'
→ /py- / → /pya- / →	/pya.na/	'to cause to drink' (Simple Causative)'
/kha- /	/kha.na/	'to eat'
→ /khw- / → /khwa -/ →	/khwa.na/	'to cause to eat' (Simple Causative)'

Causative verbs are inflected in the same way as other verbs.

A sample paradigm of a causative verb /dəkha na/ 'to show' is given below.

Sample paradigm of the verb dəkha na 'to show'

Finite forms

Present Participle	dəkha nda	M Sg
	dəkha ndɪ	F Sg
	dəkha nde	M F Pl
Habitual Non-Past	dəkḥā:hā	M.Sg
	dəkḥā:hī	F Sg
	dəkḥā:hē	M F Pl
Past Indicative	dəkha ya	M Sg
	dəkha yɪ	F Sg
	dəkha ye	M F Pl

Indicative Future	dəkha:nga~	M. Sg.
	dəkha ngha	
	dəkha:ngi~	F. Sg.
	dəkha .ngɪ	
	dəkha nge~	M.F.Pl.
Static Present	dəkha .yira	M. Sg.
	dəkha yiri	F. Sg.
	dəkha yire	M.F.Pl.
Imperative	dəkha:	M & F. Sg.
	dəkha wa ~ dekha yiye	M & F Pl. and Polite Sg.
Indefinite Future	dəkha na	M Sg.
	dəkha:nɪ	F. Sg.
	dəkha:ne	M & F Pl.
Optative Future	dəkha wu	M & F. Sg.
Present Indicative	dəkha .nda ha:	M Sg.
	dəkha.ndi hi.	F. Sg.
	dəkha nde he:	M & F. Pl.
Past Perfect	dəkha:ya tha:	M. Sg.
	dəkha yi thi:	F. Sg.
	dəkha ye the:	M & F. Pl.
Static Past	dəkha:yira tha:	M Sg.
	dəkha yiri thi:	F. Sg.
	dəkha yire the:	M. & F. Pl.
Habitual Past	dəkhã .hã tha:	M. Sg.
	dəkhã hi thi:	F Sg.
	dəkhã:hẽ the:	M. & F. Pl.
<i>Non-Finite forms</i>		
Infinitive	dəkha:na	'to show'
Infinitive of Purpose	dəkha:nde:	'in order to show'
Conjunctive		
Participle	dəkha .yike, ~dəkha .yikanne	'having shown, or after showing'

Inflectional suffixes

The inflectional suffixes distinguishing the various verbal forms given in the above paradigms are as follows

	M.Sg.	F.Sg.	M & F Pl.
1. Present Participle	-da	-di	-de
2. Habitual Non-Past	-ã .hã	-ã .hi	-ã hẽ
3. Past Indicative	ϕ	ϕ	ϕ
4. Indicative Future	-ga	-gi	-ge
	-gha	-ghu	-ghe
5. Static Present	-ira	-iri	-ire
6. Indefinite Future	-na ~	-ni ~	-ne ~
	-na	-ni	-ne

(The final -a, -i, and -e of these suffixes are the usual gender number suffixes while remaining parts indicate the tense etc.)

7. Imperative	ϕ	M F Sg.
	-a:	M F. Pl. and Polite Sg.
8. Optative	-u:	M. F. Sg.
9. Infinitive	-na ~	
	-na	
10. Infinitive of purpose	-de :	
11. Conjunctive Participle	-i-~	
	-ike	

Of the above suffixes (a) the alternants -ga, -gi, -ge and -gha, -ghi, -ghe of the Indicative Future are free alternants, the unaspirated series occurring in rapid speech, and the aspirated series occurring in slow and conscious speech. However after an aspirated stop the unaspirated set usually occurs even in slow speech.

/de.khna/	'to see'	/de kh-/	/de khga/	'will see'
/ja na/	'to go'	/ja n-/	/ja nga/	
			/ja'ngha/	'will go.'

(b) the alternants -na, -ni, -ne and -na, -ni, -ne of the Indefinite future and the alternants -na~na of the Infinitive are phonologically conditioned as follows

(1) the set -na, -ni, -ne, of the Indefinite Future and -na of the Infinitive occur only after a retroflex nasal or /r/.

karna 'to do.'

1. Indefinite Future	/kar- /	karna, karni, karne
Infinitive	/kar- /	karna
	ja 'na to know'	
Indefinite Future	/ja n-/	ja nna, ja .ni,
		ja .ne
Infinitive	/ja n-/	ja .na]

(2) the set -na, -ni, -ne and -na occur elsewhere.

de.khna 'to see'

Indefinite Future	/de.kh-/	de khna, de khni,
		de khne
Infinitive	/de.kh-/	de:khna

Verb stems

Before these inflectional suffixes verb roots undergo certain regular as well as irregular morphophonemic changes forming specific stems to which the suffixes are added. These changes are described below.

(1) Regular morphophonemic changes occur in verb bases before verbal suffixes as follows

- (a) A verb root with a final vowel or /-h/ will have a/-n- /added as a stem formative suffix before an inflectional suffix with an initial consonant except before the Infinitive suffix and the Indefinite Future suffixes.

Examples

/ja na/	'to go'				
/ja -/	→	/ja n-/	/ja nda/	Pre M Sg	
		/ja n-/	/ja nga/	I F.M Sg.	
		/ja n-/	~ja ngha/		
			/ja nde /	Infinitive of Purpose	
/ca hna/	'to desire'				
/ca h-/		/ca hn-/	/ca hnda/	Pre M Sg	
		/ca hn-/	/ca hnga/	Indicative Future M Sg.	
		/ca hn-	~/ca hngaha/		
			/ca nde /	Infinitive of Purpose	

- (b) A verb root with a final vowel will have a /-y-/ or /-w-/ added before a front and non-front vowel respectively.

Examples

/ja -/	/ja na/ 'to go'	/ja y-/	/ja yike/	Infinitive of Purpose
		/ja w-/	/ja wū /	Optative
		/ja w-/	/ja wa /	Imperative Plural

- (c) A verb root with a final /h/ will remain unchanged before a suffix with an initial vowel

Example

/ca hna/	'to desire'			
/ca:h-/	→	/ca hū/		Optative
		/ca'hura/		Static present

A verb root with a final consonant other than /h/ and /r/ will have the consonant geminated before a suffix with an initial vowel.

Example

/de:khna/	'to see'			
/de.kh-/	→	/de:kkh-/	→/de.kkhu/	Past F. Sg.
		/de:kkh-/	→/de.kkhira/	Pres Static M. Sg.
		/de.kkh-/	→/de.kkhu·/	Imperative
		/de.kkh-/	→/de.kkhike/	Conjunctive Participle.

- (d) Verb roots with a final /r/ occur without any change in their form.

Examples

/ma:rna/	'to beat'				
		/ma r-/	→	/ma rda/	Present M. Sg.
		/ma r-/	→	/ma ri/	Past F. Sg.
		/ma r-/	→	/ma rira/	Present Static M. Sg.
				/ma rū:/	Optative

Other morphophonemic changes observed in the stems are as follows :

- (a) Before the Masculine Singular suffix /-a/ in the Past Indicative some verb bases with a final consonant have a /-y-/ added as a stem formative suffix.

Examples

/de kh-/	/de khna/ /de khy-/→	'to see'	/de khya/	M. Sg. Past Indicative
/ma r-/	/ma rna/ /ma ry-/→	'to beat'	/ma :rya/	M. Sg. Past Indicative
/mil-/	/milna/ /mily-/→	'to meet'	/milya/	M. Sg. Past Indicative †

- (b) Certain verb roots have irregular stem formations before the Past Indicative suffixes. Some of them are given below as examples :

/ja:-/	/ja.na/	'to go' /gəy-/→	/gəya/ /gəyɪ/ /gəye/	M. Sg. F. Sg. M. & F. Pl.
/de -/	/de na/	'to give' /ditt-/→	/ditta/ /dittɪ/ /ditte/	M. Sg. F. Sg. M & F, Pl.
/pi.-/	/pi na/	'to drink' /pi tt-/→	/pi tta/ /pi ttɪ/ /pi tte/	M. Sg. F. Sg. M & F. Pl.
/kar-/	/karna/	'to do' /kitt-/→	/kitta/ /kittɪ/ /kitte/	M. Sg. F. Sg. M & F Pl.
/kha:-/	/kha.na/	'to bite' /kha dd-/→	/kha dda/ /kha ddi/ /kha dde/	M. Sg. F. Sg. M & F Pl.

- (c) Some verbs have both regular and irregular stems :

/ma r-/	/ma :rna/	'to beat'		
(1) regular—	/ma ry-/	/ma rya/	M. Sg.	
	/ma r-/	/ma ri/	F. Sg.	
		/ma :re/	M & F Pl.	
(2) Irregular—	/ma :rit-/	/ma rita/	M. Sg.	
		/ma .ritɪ/	F. Sg.	
		/ma .rite/	M & F Pl.	

- (d) Before the Habitual Non-Past suffixes verb-bases with a final /-a:/ lose the final vowel while rest of the verb-bases occur as usual with regular changes described above.

Examples

/ja.-/	/ja:ṇa/	'to go'		
		/ja -/	/jã hä/	M Sg.
			/jã hī/	F St
			/jã hē/	M & F Pl.
/de kh-/	/de.khna/	'to see'		
		/de kkh-/	/de kkhã.hã/	M Sg.
			/de kkh ähī/	F. St.
			/de.kkh ähē/	M & F. Pl.

Irregular verb /lo ḍi/

Besides the types of verbs' described above there is an irregular verb with two forms as follows - /lo ḍi/ 'is wanted.' /lo ḍi thi:/ 'was wanted' Only these two forms of the verb are noted They are probably the present Indicative and the Past Perfect forms of the verb /lo ḍna/ 'to want' The form/lo:ḍna/ is not found in the data.

Compound Verbs

A good number of compound verbs are found in the data A compound verb consists of a combination of (1) two verbs, (2) an adjective and a verb or (3) a noun and a verb The resultant combination forms either a new verb concept or semantically reinforces the first member of the compound In the case of any compound verb while the first member of the compound can be any verb, noun or adjective the second member can be generally any one of a limited group of verbs The following verbs are generally found to occur as the second member

(1)	/lagna/	'to start doing'
(2)	/raḡhna/	'to live'
(3)	/sakkəna/	'to be able'
(4)	/de.na/	'to give'
(5)	/ja na/	'to go'
(6)	/le na/	'to make'

These verbs in combination with other verbs, nouns and adjectives form an semantically classifiable categories as follows

- (1) Inceptives
- (2) Continuatives
- (3) Potentials
- (4) Intensives
- (5) Frequentatives

Verbal compounds or compound verbs formed by the combination of two verbs are of the following types

- (a) Verbs formed by Present Participle
- (b) Verbs formed by the Conjunctive Participle
- (c) Verbs formed by the verb root with the suffix /a:/

(a) Verbs formed by the Present Participle are

(1) Inceptives (2) Continuatives

(1) *Inceptives* : Inceptives are formed by adding the forms of the verb /lagna/ 'to start going' to the present participle of any verb.

Examples

/de.khna/	'to see'		
	/de:khda/	/de.khda laggya/	'began seeing'
		/de khdi lagg/	'began seeing'
		/de.khde lögge/	'began seeing'

(2) *Continuatives* : Continuatives are formed by adding the forms of the verb /räyhna/ 'to live' to the present participle of any verb.

Examples

/de khna/	'to see'		
	/de:khda/	/de khda rähhya/	'was seeing'
		/de.khdi räyh/	'was seeing'
		/de.khde räyhe/	'were seeing'

(b) Verbs formed by the Conjunctive participle are

(1) Potentials, (2) Intensives.

(1) *Potentials* Potentials are formed by adding the forms of the verb /sakkäna/ to the conjunctive participle of any verb.

Example

/de.khna/	'to see'		
	/de.khhi-/	/de.kkhi.sakda/	'can see'
		/de.kkhi.sakdi/	'can see'
		/de.kkhi.sakde/	'can see'

(2) *Intensives* : Intensives are formed by adding the forms of the verbs /de.na/ 'to give' /ja.na/ 'to go' and /le.na/ 'to take' to the conjunctive participle of any verb.

Example

/de.khna/	'to see'		
	/de.kkhi-/	/de.kkhi.de:/	'do see'
		/de.kkhi.gəya/	'did see (and went away)
		/de.kkhi.le.na/	'will see after all'

(c) Verbs formed by the verb-root or base with the suffix /-ya:/ are frequentatives

Frequentatives : are formed by adding forms of the verb /karna/ 'to do' to the verb root or base with the suffix /-ya:/. This suffix does not seem to occur anywhere else. This suffix is added directly to the verb root or base as in :

/de:kh-/	/de:khya:-/	/de:khya:karda/	'frequently sees'
/ma:r-/	/ma:rya:-/	/ma:rya:karda/	'frequently beats'
/ja:-/	/ja:ya:-/	/ja:ya:karda/	'frequently goes'

Adjectival and Nominal compound Verbs are many in number and the compound as a whole gives a single verbal conception' The most commonly used verb in such formations is /karna/. The formation of the compound is very simple Any form of the verb /karna/ 'to do' or any other verb is post-posed directly to the noun or adjective.

Examples

Nominal :	/prən/	'promise'	/karna/	'to do'
	/prən karna/		to promise	
	/prən kitta/		'promised'	
	/prən karda/		'promised'	
Adjectival	/ka la/	'black'	/karna/	'to do'
	/ka la karna/		'to blacken'	
	/ka la karda/		'makes black'	
	/ka .la kar/		'make it black'	

Negative Verbs

Negative forms of all the verbs described above are formed by adding the negative particle *nāy~ni y* to the inflected form of the verb.

/ni y karna/	'will not do'
/ni y ma .rya/	'did not kill'
/ni y bəna .wū /	'shall I not prepare ?'

5. INDECLINABLES

Apart from the nouns, pronouns, adjectives and verbs all of which show some characteristics of inflection, there are many words which generally remain uninflected and occur as such They are classified on the basis of either syntactic or semantic considerations as follows

1. Adverbs
2. Post positions
3. Particles
4. Conjunctions and
5. Interjections

Adverbs

Adverbs semantically modify and syntactically precede a verb, an adjective or another adverb Adverbs can be semantically classified as adverb of place, time, and manner.

Some examples are given below

Adverbs of place

/itthi/	'here'
/tutthi/	'there'
/neḍḍe/	'near'

Adverbs of time

/ebbe/	'now'
/tebbe/	'then'

Adverbs of manner

/jhət/	'quickly'
/mājje/	'slowly'

Adverbs of place and time some times occur with case suffixes when they would be morphologically classifiable as nouns such as in :

itthi-/itthure/	'of this place'
/kitthile/	'from where'
/ebbejo/	'to this time'

Adverbs preceding another adverb or adjective are generally derived from nouns and pronouns. Nouns and pronouns in the ablative and in the locative cases occur syntactically as adverb.

Examples

tesle (pære)	'(after) him
ḍa la.le (ti re)	'(fell) from tree
ghæra (hu.na)	'(will be) in the House'

Post positions

Postpositions as a class of words appear to be syntactically different from adverbs. While adverbs generally occur syntactically related to what follows, postpositions occur syntactically related to what precedes them. However there appears to be some overlapping in the membership of the two classes of words as some adverbs occur as postpositions and some postpositions occur as adverbs.

Generally postpositions occur after an oblique noun. They may also occur after a genitive noun.

/kanne/	ma kanne	'with me'
	mhatthe kanne	'with the boy'
/he th/	ma he th	'below me'
	pa tthra he th	'below the stone'
/prya.llhe/	ma prya llhe	'on me'
	ghho do prya:llhe	'on the horse'

Particles

Particles are generally words which indicate syntactic relationship of words which precede it with those which follow it.

Examples

/hi /	'emphatic'
/bhi /	'also'

Conjunctives

Conjunctives are connecting words which join two or more words, phrases or sentences.

/ho r/	'and'	
	tu'ho r ha w	'you and I'
/phuri/	'and, again'	
	gəya phuri a'ya	'(he) went and came (back)'

Interjections

Interjections are exclamatory words. Such as

/ha y/	'alas'
/dhik/	'fie'

III. SYNTAX

In the preceding chapters Mandeali words were dealt with reference to the morphological categories under which they could be classified. In this chapter the order of Mandeali words in larger constructions as sentences will be dealt with.

A sentence in Mandeali is always marked by a 'sentence marker' which is a particular 'type of intonation'. For various reasons 'Intonation patterns' governing sentences are not discussed here. However, as word order was found to be independent of the 'intonation pattern' of a sentence an attempt has been made here to describe word-order with reference to the immediate constituents in a sentence.

Sentences

Sentences in Mandeali are generally of two types: (1) Major and (2) Minor

(1) A major sentence occurs in narrative discourses and conversations and consists of a predicative verb as an essential part. The sentence constitutes within itself a grammatically complete-sense-unit

(2) A Minor sentence occurs only in conversations and in the form of questions or responses to questions and the sentence depends on the contextual reference for the completion of its sense. In other words, a minor sentence may be described as the shortened form of a Major sentence with the missing portions implied.

The Major types of sentences are described here first

Major Type — A sentence¹ of the Major type generally consists of two constituents (1) Subject and (2) Predicate.

Subject. The 'Subject' is grammatically the 'head' of the sentence. It indicates the agent actively performing the action indicated by the verb or the 'subject' on whom the action indicated by the verb is performed

Predicate. The 'predicate' is the essential part or the 'nucleus' of a sentence. It is around the predicate that the sentence is built. It expresses the action done by or upon the 'Subject' of the sentence

In a sentence generally the subject and the predicate occur in the same order:

Sentence = Subject + Predicate

On the basis of the constituents of these two parts, Subject and predicate sentences may be classified as (1) Simple and (2) Complex and compound

Simple Sentence: A Simple sentence consists of a (1) Simple Subject and a (2) Simple Predicate.

¹ The word 'sentence' hereafter refers to the Major type only unless stated otherwise

A simple subject may consist of a noun or a noun phrase a pronoun or a pronoun phrase or an infinitive or an infinitive phrase

A simple predicate may consist of a verb or a verb phrase with or without an object depending on the verb.

Minimum Simple Sentence : A minimum simple sentence may consist of a single noun or pronoun as the 'subject' and a single verb with or without an 'object' as the predicate

Examples

- | | | |
|-----|------------------------|-----------------------|
| (1) | a dmi a 'ya | 'the mancame' |
| (2) | se gəya | 'He went' |
| (3) | mēy kha na kha ya | 'I ate food' |
| (4) | mhatthe cho ru de khya | 'The boy saw a child' |

Each of the above four sentences is a minimum sentence in the sense that each word constitutes an essential part in each of the sentences. In sentences (1) and (2) the first words /a dmi/ 'man' and /se/'he' form the subject and the words /a ya/ 'came' and /gəya/ 'went' form the predicates. In the sentences (3) and (4) the words /mēy/ 'I' and /mhatthe/ 'the boy' form the subject while the predicate in each sentence consists of two words as follows

/kha na kha ya/ 'ate food'
/cho ru de khya/ 'saw a child'

Of these, /kha na/ 'food' and /cho ru/ 'child' form the 'objects' respectively of the predicative verbs /kha ya/ 'ate' and /de khya/ 'saw'

Thus in the sentences (3) and (4) the predicative verbs have objects while in sentences (1) and (2) the verbs /a ya/ 'came' and /gəya/ 'went, do not have any objects. The presence or absence of an 'object' in a sentence depends on whether the verb is transitive or intransitive.

Transitive and Intransitive verbs Considering the sentences (3) and (4) again, the words /kha na/ 'food' and /cho ru/ 'child' are nouns in the Nominative or Objective Case. The words /kha ya/ 'ate' and /de khya/ 'saw' are Past Indicative forms of the verbs /kha na/ 'to eat' and /de khna/ 'to see'.

The actions of 'eating' and 'seeing' expressed respectively by the verbs /kha na/ and /de khna/ do not end with the subjects /mēy/ 'I' and /mhatthe/ 'the boy'. Semantically the word sequences /mēy kha ya/ and /mhatthe de khya/ create an 'expectancy' or a semantic gap, requiring something else to fill the gap. In the case of the verb /kha na/ 'to eat' besides the 'eater' and the 'action of eating' there should be some 'object to be eaten'. Similarly in the case of /de khna/ besides the 'see' and 'the action of seeing' there should be some 'object to be seen'. Only with such objects the word series /mēy kha ya/ and /mhatthe de khya/ will become complete-sense-units. Such verbs as /kha na/ and /de khna/ which semantically create an 'expectancy' for an 'object' to complete their predicative sense in a sentence are syntactically classified as Transitive verbs. Other verbs which do not require an object to complete their predicative sense are termed Intransitive. On the Syntactical level a Transitive verb is one which occurs with an object and an Intransitive Verb is one which does not occur with an object.

The sentences (1) and (2) given above have intransitive verbs /a.ya/'came' and /call /'go'.

Object : An object completes the predicative function of a Transitive Verb. Certain transitive verbs take more than one object to complete their sense. An object is identifiable in a sentence on the basis of its grammatical form. It is usually a noun in the Nominative or Dative Case.

Example :

mēy/tejjo/a llu/ditta
I/to him/potato/gave
I gave him (a) potato

In the above sentence the transitive verb /ditta/ 'gave' has taken two objects /a llu/ 'potato' and /tejjo/ 'to him'. The object /a llu/ which is in the Nominative Case is the 'Direct Object' while /tejjo/ which is in the dative case is the indirect object or the 'Dative Object'. More examples are given below for illustration.

- (1) camnu sundra jo phəl ditta
Chamnu gave Sundra a fruit
- (2) ba bbe manjo simla dākha ya
Father showed me Simla
- (3) camnu mhatthi jo pa ni de
Chamnu give the girl some water

In the above three sentences /sundra jo/ 'to Sundra' /munjo/ 'to me' and /mhatthi jo/ 'to the girl' which are in the dative case are the 'indirect objects' and /phəl/ 'fruit' /simla/, 'Simla' and /pa ni/ 'water' which are in the nominative case are 'direct objects'.

Complements

Some intransitive verbs like the verb /ho na/ 'to be' some times take 'complements' to complete their predicative function. A complement can be an adjective or a noun in the nominative case.

Examples

- | | |
|---------------------|--------------------|
| (1) ye kutta ha. | 'This is a dog' |
| (2) kutta ka la ha. | 'The dog is black' |
| (3) ḍa l lamba ha | 'The tree is tall' |

In the above three sentences, /kutta/ 'dog' a noun in the nominative case and /ka la/ 'black' /lamba/ 'tall' both adjectives, occur as complements.

Subject, Constituents of

The subject of a sentence can be in the minimum a noun, or a pronoun. A subject word can be in

- (1) the Subjective Case
- (2) the Nominative Case or
- (3) the Oblique Case

Subjective A subjective noun occurs as the subject of a sentence where a transitive verb is the predicate. Such sentences are taken to be in Active Voice.

Examples

- (1) mhatthe cho ru de khya
The boy saw a child
- (2) mēy kha na kha ya
I ate food

Nominative A Nominative noun occurs as the subject of a sentence where an intransitive verb is the predicate, and the verb is not in the Indefinite Future.

Examples

- | | | |
|-----|--------------|--------------|
| (1) | hã w callira | 'I am going' |
| (2) | tu· a ya | 'You came' |

A Nominative noun also occurs as the 'subject' of a sentence with a transitive verb as the predicate. In such a case the action denoted by the predicative verb is performed 'on the subject' and the agent performing the action is not expressed. Such constructions are treated here as being in 'Passive Voice'.

Examples

- | | |
|--------------|----------------------|
| hã w ma rya | 'I was beaten' |
| tu. qhissəna | 'You will be beaten' |

The Oblique Noun The Oblique noun occurs as the 'Subject' of sentences where the predicate consists of a verb in the 'indefinite Future'. Such constructions are called here as Neutral constructions.

Examples

- | | |
|--------------------|------------------------|
| ma ja na | 'I will go' |
| ma ma rna | 'I will beat' |
| tess a wna | 'He will come' |
| tuddh ja na | 'You will go' |
| ma mhatthi bhe jni | 'I will send the girl' |

Concordance between Subject and Predicate

The subject predicate relationship is indicated in terms of concordance in gender and number between the Subject, the Predicate and the Object. The system of concordance may be described as follows.

1. (a) If the predicate consists of an intransitive verb, the verb agrees in number and gender with the subject.

Examples

- | | |
|--------------------|-----------------------|
| camnu gəyira tha | 'Chamnu was going' |
| pindri gəyiri thi | 'Pindri was going' |
| mhatthe gəyire the | 'The boys were going' |

- (b) In case an intransitive verb occurs with a complement, the complement agrees with the verb in number and gender.

Examples

- | | |
|-------------------|-------------------|
| mhattha motta ha: | 'The boy is fat' |
| mhatthi motti hi· | 'The girl is fat' |

2. If the predicate consists of a transitive verb the verb agrees with the object in number and gender and not with the subject. In case of a verb taking two objects direct and indirect the agreement is between the direct object and the verb.

Examples

- (1) ba bbe do hrijo mhattha bhejja
Father sent the boy to the field
- (2) ba bbe do:hrijo mhatthu bhejji
Father sent the girl to the field

In the above sentences the verbs /bhejja/ and /bhejji/ 'sent' agree with /mhattha/ mhatthu/ respectively which are both the direct objects. /mhattha/ and /bhejja/ are in masculine singular while /mhatthu/ and /bhejji/ are in feminine singular. The verbs do not agree with the subject which is /ba.bbe/ 'Father' or the indirect object which is /do hrijo/ 'to the field' in both the sentences.

In case of a transitive verb occurring alone or with an indirect object the direct object being either implied or understood by context the verb may agree with the subject in number and gender.

Examples

ba bbe do:hrijo bhejja
Father to field sent (some one)
/bhejja/ 'sent' agrees here with ba bbe in number and gender.

Expanded Constructions

A simple sentence in an expanded form may consist of a noun or a noun phrase or a pronoun or a pronoun phrase as the 'subject' and a verb or a verb phrase as the predicate.

Noun Phrase A phrase substitutable for a noun is a noun phrase. A noun phrase consists of a head noun generally occurring at the end of the construction, preceded by an adjective or an adjective phrase as an attributive or another noun in apposition.

Examples

me ra	ba b	'my father'
ka la	kutta	'the black dog'
assa re	ba bba re ba bba	'our father's father'
me ra	mhattha khe mu	'my son ,Khemu'

Adjective Phrase — A phrase substitutable for an adjective is an adjective phrase. It consists of an adjective as the head generally occurring at the end of the construction preceded by one or more adjectives or adverbs.

Examples

bæde ba nke	'very beautiful'
bæde ba nke mhattiya re	'of very beautiful girls'
tesle bæda	'bigger than that'
sæbbhil e bura	'worst of all'

Pronoun Phrase. A phrase substitutable for a pronoun is a pronoun phrase. It consists of a pronoun as the head generally occurring at the end of the construction preceded by an adjective or adjective phrase. Only participials functioning as adjectives are found in such constructions.

Examples

ja:nda se	'that person going'
məɾira. tu:	'you who are dead'

Besides these a noun or pronoun phrase may occur with a noun and pronoun or two nouns or two pronouns connected by a conjunctive.

tu ho r hā w	'you and I'
tu ho r khe mu	'you and Khemu'
khe mu ho.r pɪndri	'Khemu and Pɪndri'

Verb Phrase. A phrase substitutable for a verb is a verb phrase. It may consist of a verb with or without an object preceded by

- (1) an adverb or an adverb phrase
- (2) an infinitive of purpose or an infinitive phrase
- (3) postpositional phrase

A verb occurring as the head of a verb phrase may be any finite form of a verb in its simple or periphrastic form

Examples

jhət callıra	'walking fast'
əgge callə	'go ahead'
pa.nı pı nde gəyıra tha	'was going to drink water'

Adverb Phrase. A phrase substitutable for an adverb is an adverb phrase. It may consist of an adverb as the head preceded by another adverb or an adjective

Examples

bəddı de:ra le	'very late'
jhət jhət	'very fast'
əpənı ghəra le	'from his house'

Infinitive Phrase. A phrase substitutable for an infinitive of purpose is an infinitive phrase. It may consist of an infinitive of purpose as the head preceded by a noun an adverb or another infinitive of purpose

Examples

pa nı pı nde	'to drink water'
jhət pı nde	'to drink quickly'
kha nde pı nde	'to eat and to drink'

Concordance in Phrases. In a noun phrase the preceding adjective agrees with the noun it qualifies in number and gender

ka la kutta	'the black dog'
ka lı kuttı	'the black bitch'

Simple Sentences : more examples

- | | |
|-----------------------------|--------------------------------|
| (1) tu· bhukkha tha: | 'you were hungry' |
| (2) se: me ra ba b ha: | 'He is my father' |
| (3) ghər chotta ha: | 'the house is small' |
| (4) se ghəra. tha: | 'he was in the house' |
| (5) bhalla chəwɪle lamba ha | 'the spear is longer than axe' |
| (6) gitta te ri behni hi. | 'Gita is your sister' |

Complex and Compound Sentences. A complex or a compound sentence is one which consists of more than one predicate. Within a complex or a compound sentence units of constructions built around a predicate are called here as 'clauses'

Complex Sentence. A complex sentence consists of more than one clause with one of the clauses being independent and the others being dependent on it. The independent clause is here called the principle clause and the dependent clauses are called the subordinate clauses. Structurally a subordinate clause consists of a subordinator plus an otherwise 'simple sentence'.

A Subordinate clause can be : (1) a noun clause or (2) an adjective clause or (3) an adverb clause

Noun Clause A noun clause is a clause which can be substituted for a noun. It can act as a subject, or object of the verb in the principle clause. It can also act in apposition to a noun, in the principle clause. The noun clause is generally connected by pronouns such as *kɪ*, 'what' or *je* 'which' etc. Sometimes it may occur without any connectors.

Examples

1. tɪnhe bo lya kɪ· assa w keskɪ sehra jo kəma nde ja·na
ca hɪye
'They told that they should go to some city to earn (money)'
2. tɪnhe soccyə yebbe kɪttɪ jo ja na
They thought "where will we go now"
3. je· ka m ko yɪ nɪ. kargha assa kərike dəssəna
'The task that none else will do we will show (it) done'.
4. pɪndri, me ri mhatthɪ je a yiri thi', bo li
Pɪndri, my daughter who had come told

Adjective Clause An adjective clause is one which can be substituted for an adjective. It may occur as a modifier of a noun in the principal clause. It is connected with the noun by the pronoun *je/* 'which'.

Examples

1. febbe beji re je tɪttɪ beythura tha: bo·lya
'Then the minister who was sitting there said'
2. tesse je:kɪch bra.mhəna ra nɪttira tha se tejo hata yita
She, whatever (she) had taken of the brahmin returned it to him'

Adverb Clause An adverb clause is one which is substitutable for an adverb. The following types of adverbial clauses are found to occur

1. Temporal
2. Location
3. Condition
4. Purposive
5. Modal

(1) *Temporal Clauses* : They are connected with the principle clause by the sentence subordinators jebbe... . ta or only jebbe 'when' or jebbe

1. jebbe ra jja apəne sehra³ jo a wnda ləggya ta· se rasta: bhulli gəya

'When the King started coming to his city then he forgot the road'

2. jebbe ləɖne ra məwka a wna tebbe ra m kɾisna le khera ha:
'When the time of fighting comes Ram is better than Krishna'

(2) *Location* : Adverb clauses of location are connected with the principle clause by subordinators such as

tittu... .. jittu tetthi..... .. jetthi

'here... .. where'

1. hā w tittu ha· jittu se pəhle tha.
'I am there where he was earlier'

2. tejjo tetthi ra:t pəyigəyi jetthi ke lla· pəyi thu
The night fell for him at the same place where it had fallen the previous day (Yesterday).

(3) *Condition*: Adverb clauses of condition are connected with the principle clause by connectors.

je..... .. .ta 'If..... .. then'

1. je· ka lla həkha: huyi ta. ma nɪ: ja na
'If it rains tomorrow I will not go'

2. je tejjo dhuppendra cha ɖge ta:
tes ka la huyi ja:na
'If (you) leave it the sun it will go black'

(4) *Purposive*: Adverb clauses of purpose are connected with the principle clause by the subordinators. ta.ki 'because' etc.

1. tu: beythi ja·ta ki tu· khiji gəyira
'You sit down because you are tired'

2. ba·bbe ye: munjo dittira ta·ki ye: munjo lo ɖi
'Father has given this to me because I want it'

(5) *Modāl*: Adverb clauses of the modal type are connected with the principle clause by connectors *je dha* *ted:ha*

- 1 *je dha tusse ma ngəghe te dha tussa w' milli ja.na*
'Like what you ask like that you will get'
(You will get whatever you ask for)
- 2 *tes dhya de bh. te dha hi: hu wa je dha piche dhya:de huwa tha*
'That day also the same way it happened as it had happened the previous day'

Compound Sentence A compound sentence is one which has more than one principal clause and the principal clauses are connected by such connectors as

- 1 Conjunctives
- 2 Alternatives
- 3 Adversatives

The conjunctives generally used are /*ho r*/'and', /*phiri*/'again'.

Examples

- 1 *se gəya ho r mhatthi a yi*
'He went and the girl came'
- 2 *hā w khəḍira ho r se munjo de khda ləggira*
'I am standing and he is looking at me'

Sometimes in a compound sentence with two principal clauses connected by conjunctives /*ho r*/'and'/*phiri*/'again' the same 'subject word' may occur as the subject of the predicates in both the clauses. In such cases the 'subject word' occurs only once and usually in the beginning.

- 1 *hā w gəya ho r hattiya ya*
'I went and returned back'
- 2 *se beythira tha ho r kha ya karāhā tha:*
'He was sitting and eating'
- 3 *tu əgge callə phiri khədi ja*
'You go forward and then stand'

Alternatives: The alternative generally occurring is /*ki*/'or what', when /*ki*: /occurs as the connector of two clauses more often the 'subject word' or the 'object' happens to be the same for the clauses. However both may occur separately also.

Examples

- 1 *hā w ja ngəha ki tu ja ngāiā.*
'Shall I go or will you go?'
- 2 *tāy pa ni pr:tta ki. dūdh,pi:tta*
'Did you drink water or milk?'

Adversative : The Adversative connectors generally used are /pər/ 'but' and /le:kən/ 'but'.

1. mhattha a yī gəya pər mhatthi nī y a yī
'The boy came but the girl did not come'
2. sehr ʔa. bæɖda· bha ri tha.le.kən ma hnu ra: bacca bhi
nī: sujhda tha

'The city was very big but not a single human being was visible'

Minor Type· Minor Type of sentences as already pointed out are in fact shortened forms of the Major type of sentences. A minor type of sentence in the minimum may be a single word, which can be a verb, a pronoun or noun, an adjective, an adverb or an interjection. In effect it can be any free form.

Example

a. verbs occurring as sentences

1. callə 'go'
2. beythi ʔa: 'sit down'

b. Noun or a pronoun occurring as a sentence Generally occurring as responses to questions

1. tu 'you' as in 'you (did)' in response to 'who did' ?
2. mhattha 'boy' as in 'The boy (came)' in response 'who came' ?

Interrogative pronouns generally occur as questions or conversation beginners, such as

1. kī.yhā 'how' ?
as in 'How did it happen' ?
2. kya: 'what' usually as an enquiry

c. Adjectives, Adverbs and Interjections occurring as sentences may be

I Adverbs

1. Questions such as

ketthi 'where'
ketthile: 'where from'

2. Answers such as

itthi 'here'
ghəra .le 'from the house'

II. Adjectives

khəra· 'good'
thi.k tha k 'Alright'

III. Interjections

hə:y 'Alas :'
hə·njī 'Alright'
ho·rjī 'And . .' ? or

PART III. KULUI

I.—PHONOLOGY

1. PHONEMICS

Kului consists of the following vowel and consonant phonemes :

Vowels :

	<i>Front</i>	<i>Central</i>	<i>Back</i>
High	i i.		u u:
Higher Mid	e e:	ə	o o:
Lower Mid	ɛ		ɔ ɔ:
Low		a a:	

<i>Consonants</i>	<i>Labial</i>	<i>Alveo- lar</i>	<i>Dental</i>	<i>Retflx</i>	<i>Pala</i>	<i>Vel.</i>	<i>Glottal</i>
Stops :							
Voiceless unaspirated	p		t	t	c		k
Voiceless aspirated	ph		th	ṭh	ch		kh
Voiced unaspirated	b		d	ḍ	j		g
Voiced aspirated	bh		dh	ḍh	jh		gh
Nasals :	m		n̄	ṇ			ɳ
Fricatives	,	s			ʃ		
Laterals		l		ḷ			
Trill		r					
Semi Vowels	w						
Nasalisation		~			Stress		ˈ

Vowels

There are fourteen vowels. Vowels are distinguished by four levels of tongue height as to high, higher mid, lower mid and low. High and lower mid vowels have a two way contrast in position as to front and back. Higher mid vowels are distinguished as front, central and back. The low vowels are not distinguished for position. They are phonetically central vowels.

Of the fourteen vowels 8 are short and the remaining are long.

All vowels are produced either tense or lax according to the environment in which they occur. The tenseness or laxity of vowel is predictable and is, discussed under 'stress'. Lax vowels are phonetically longer than the tense vowels.

Initial occurrence of vowels is relatively less frequent than their occurrence in the medial or final position.

In the final position contrast in vowel length follows a particular pattern. Generally long vowels occur in the final position of only monosyllabic words. Vowels occurring in the final position of polysyllabic words are half long.● These half long vowels are treated as phonemically short vowels. Long vowels occurring in final position of monosyllabic words are treated as phonemically long vowels.

However this treatment of vowel length presented here is only tentative and may be revised on the basis of further data.

A description of these vowels with relevant examples follows

/ɪ / is a high front unrounded short vowel

/ɪllən/	'vulture'
/ɪmlɪ/	'tamarind'
/ɪndra dhənuʃ/	'rain bow'
/pɪppəl/	'banyan tree'
/pɪppɪ/	'chilis'

/ɪ. / is a high front unrounded long vowel :-

/pi ɳa/	'to drink'
/pɪ.wɪa/	'yellow'
/bɪ h/	'twenty'
/nɪ:lla/	'blue'
/nɪ m/	'neem'

/e / is a higher mid front unrounded short vowel

/betɳa/	'son'
/bejja /	'seed'
/neggɪ/	'village head man'
/eɳɳɪ/	'heel'

/e:/ is a higher mid front unrounded long vowel

/e na/	'to come'
/pe.ɳ/	'stomach'
/be.ɳɪ/	'boat'
/bhe.ɳ/	'sheep'

/ɛ/ is lower mid front unrounded short vowel

/bɛhn/	'sister'
/jhet/	'quick'
/kɛrna/	'to do' ३
/chɛliɖda/	'ghost'
/tɔkkhɛ /	'there'
/ɔkkhɛ/	'here'
/jɛ/	'if'

/ə/ is a higher mid central short vowel. It is unrounded.

/pətt/	'lap'
/pələk/	'eye 'id'
/pəsa.rna/	'to stretch'
/əbbɛ/	'now'

/a/ is a low central unrounded short vowel

/andhɛ/	'as'
/amma/	'mother'
/pand/	'mat of date tree'
/paləm /	'plum'

/a:/ is a low central unrounded long vowel

/pa ni/	'water'
/pa.ndhɛ/	'on'
/a.ra/	'saw' (big)'
/a llu/	'potato'

/u/ is a high back rounded short vowel

/kutta/	'dog'
/uɖdu/	'flew'
/ukkhə/	'grinding pit'
/uthna/	'to get up'
/pəwtu/	'woollen rug'

u:/ is a high back rounded long vowel

/ju.n/	'who'
/mu rda/	'corpse'
/mu.rti/	'idol'
/du.r/	'away'
/lu na/	'saltish'

/o/ is a higher mid back rounded short vowel

/poppən/	'eye lid'
/toppəna/	'to search for'
/dottı/	'morning'
/toppı/	'cap'
/bobbo/	'elder sister'

/o./ is a higher mid back rounded long vowel

/bo ɟa/	'bundle, weight'
/bo lləna/	'to say'
/bo ttı/	'cook' ³
/ro:na/	'to cry'

/ɔ/ is a lower mid, back, rounded, short vowel

/ɔkkhε/	'here'
/bɔccɰı/	'calf (she)'
/bɔrʂ/	'year'

/ɔ:/ is a lower mid, back, rounded long vowel

/ɔ g/	'fire'
/ɔ dh/	'flood'
/tɔ rna/	'to float'
/ɟɔ r/	'fever'

Consonants

There are altogether 31 consonants of which there are 20 stops, 3 nasals, 3 fricatives, 2 laterals, 1 trill, and 2 semi-vowels

There are five series of stops viz. bilabial, dental, retroflex, palatal and velar. Each series have four varieties distinguished as voiced, voiceless, aspirated and unaspirated.

The palatal series are phonetically affricates. The actual pronunciation varies from the alveolar to palatal varieties of affricates. In conscious and slow speech the palatal variety is heard and in fast speech the alveolar variety is heard. The voiced unaspirated affricate /ɟ/ is sometimes heard as a voiced alveolar fricative [z].

The aspirated stops can be treated as clusters of unaspirated stops with /h/. But they are not treated so here. They are treated as unit phonemes as a matter of preference.

Of the remaining, the nasals show a three-fold contrast as to bilabial, dental and retroflex. Phonetically the palatal and velar nasals are also found to occur and they are treated as allophones of the dental nasal /n/.

The two laterals alveolar and retroflex show clear contrast between each other and are of fairly frequent occurrence.

Of the three fricatives the glottal fricative /h/ has special distributional qualities discussed in the following pages. The other two are the alveolar and the palatal fricatives /s/ and /ʃ/: Both show clear contrast between each other and are of frequent occurrence.

/p/ is a bilabial voiceless unaspirated stop.

/pɔ l/	'tills'
/pya ʃʃa/	'light'
/pa:p/	'sin'
/toppəna/	'to search for'

/ph/ is a bilabial voiceless aspirated stop.

/phiri/	'again'
/ciphi/	'slippery'
/phu.l/	'flower'

/b/ is a bilabial voiced unaspirated stop.

/ba b/	'father'
/baɖɖa/	'big'
/tebbe/	'then'
/teybe/	'to him'

/bh/ is a bilabial voiced aspirated stop.

/bha wu/	'brother (younger)'
/bhala/	'good'
/bhukkha/	'hungry'
/ʃobhi/	'good' 'beautiful'
/səbh/	'all'

/t/ is a dental voiceless unaspirated stop.

/tu/	'you'
/tinne/	'he'
/kutta/	'dog'
/galət/	'wrong'

/th/ is a dental voiceless aspirated stop.

/thi/	'was'
/tho ɖa/	'a little'
/pa thə/	'stone'
/ho·th/	'hand'

/d/ is a dental voiced unaspirated stop

/daːdda/	'grand father'
/duy/	'two'
/do sti/	'friendship'
/ʃid/	'hatred'
/bɪndu/	'point'

/dh/ is a dental voiced aspirated stop

/dhon/ ¹	'wealth'
/dhya de/	'day time'
/indrādhənuʃ/	'rainbow'
/dhūwā/	'smoke'
/dhōrti/	'floor'
/paːndhɛ/	'over' 'above'
/dudh/	'milk'

/t/ is a retroflex voiceless unaspirated stop.

/ta ng/	'leg'
/peːt/	'stomach'
/ta.wna/	'dumb'
/ʈa ttu/	'gullet'
/pətʈhə/	'lap'

/th/ ² is a retroflex voiceless aspirated stop

/tho.r ma:rni/	'to run'
/thaːkkər/	'good'
/pɪːth/ ⁴	'back'
/gətt̪hə/	'bundle'
/bɛy̯nthu/	'brinjal'
/uthna/	'to stand'

/ɖ/ is a retroflex voiced unaspirated stop.

/ɖubbəna/	'sink'
/bəɖa/	'great' 'very'
/chəɖɖəna/	'to leave'
/ɖərna/	'to fear'
/lo ɖi/	'want'
/ɖeɖɖə/	'one and a half'
/lə d/	'he goat'

/ɖh/ is a retroflex voiced aspirated stop

/ɖha l/	'shield'
/dhəba/	'money'
/sa ɖhu/	
/kəɖdhe/	'how'
/jandhɛ//	'as'

/c/ is a palatal voiceless unaspirated affricate

/ce ka/	'waist'
/co ɖa/	'hair'
/da cci/	'sickle'
/nəccəna/	'dance'
/bəcna/	'to escape'

/ch/ is a palatal voiceless aspirated affricate

/cha l/	'(beautiful) 'jump'
/picche/	'back'
/chəddəna/	'to leave'
/chɪpovna/	'to roast'
/pəcha lna/	'recognise'
/bɪcha na/	'to spread'
/chɪdəkna/	'to sprinkle'
/chura ma rna/	'to stab'
/che ɖna/	'to tease'
/nya ch/	'bank (of river)'
/pu:nch/	'tail'

/j/ is a palatal voiced unaspirated affricate.

/ju n/	'who'
/ja na/	'to go'
/jɔmna/	'to take birth'
/la j kerna/	'to cure'
/bajna/	'to ring' 'to sound'
/ɔ j/	'to day'

/jh/ is a palatal voiced aspirated affricate

/jhɪkɖɛ/	'clothes'
/jhəɖna/	'to fall'
/jha kkəna/	'to peep'
/səŋjh/	'evening'
/jhəkəkɖ/	'bush'

- /k/** is a velar voiceless unaspirated stop.
- | | |
|-----------|------------|
| /kə n/ | 'ear' |
| /kənnha/ | 'shoulder' |
| /kukkədi/ | 'hen' |
| /kukkəḍ/ | 'cock' |
| /na k/ | 'nose' |
| /jo k/ | 'flea' |
- /kh/** is a velar voiceless aspirated stop
- | | |
|-----------|----------|
| /kho ldi/ | 'skin' |
| /bəkha/ | 'rains' |
| /khur/ | 'hoof' |
| /khatta/ | 'sour' |
| /pankh/ | 'wing' |
| /da kh/ | 'grapes' |
| /kha nḍ/ | 'sugar' |
| /kəkkhε/ | 'where' |
- /g/** is a velar voiced unaspirated stop
- | | |
|------------|-----------------|
| /goḍḍa/ | 'ankle' |
| /ga na/ | 'to sing' |
| /ga h/ | 'grass' |
| /səngətra/ | 'orange' |
| /bra ggə/ | 'tiger' |
| /məngən/ | 'bed bug' |
| /ḍangra/ | 'cattle' (Sing) |
| /gla wu/ | 'spider' |
| /ba g/ | 'garden' |
| /grā / | 'village' |
- /gh/** is a velar voiced aspirated stop
- | | |
|------------|-------------|
| /gho ḍa/ | 'horse' |
| /ghumməṇa/ | 'to wander' |
| /ghor/ | 'house' |
| /sənghε/ | 'with' |
| /sɪ ngh/ | 'horn' |
| /gha.m/ | 'heat' |
- /m/** is a bilabial nasal unaspirated.
- | | |
|---------|-------------|
| /mōtha/ | 'fore head' |
| /ma s/ | 'flesh' |
| /a ma/ | 'mother' |
| /mummε/ | 'to me' |
| /gha m/ | 'heat' |
| /pələm/ | 'plum' |

/n/ has three allophones.

[ŋ] a velar nasal before velar stops.

[si:ŋh]	'horn'
[səŋhɛ]	'with'
[jaŋgəl]	'forest'

[ñ] a palatal nasal before palatal stops.

[pu:nch]	'tail'
[səñjh]	'evening'
[ma.ñja]	'bed stedd'

[n] dental unaspirated occurring elsewhere

[na kkə] ~ [na:k]	'nose'
[kənnə] ~ [kə.n]	'ear'
[nu'm]	'neem tree'

/ŋ/ is a retroflex nasal.

/ja nə/	'to go'
/mha:nu/	'man'
/ku n/	'who'

/l/ is an alveolar lateral.

/la l/	'red'
/lo.hu/	'blood'
/lo'di/	'want'
/chellu/	'goats calf' (he)
/lu.n/	'salt'

/l/ is a retroflex lateral.

/gəlna/	'to melt'
/pa:tla/	'lean, 'thin'
/ga:lɪ/	'abuse'
/ne.vɫa/	'mongoose'
/nəre.l/	'cocoanut'

/r/ is an alveolar trill

/ra'm kərna/	'to rest'
/ro kkəna/	'to stop'
/kərna/	'to do'
/ma rna/	'to beat'
/ghər/	'house'
/u:r/	'arrow'

/s/ is an alveolar voiceless fricative.

/sa 'h/	'breath
/rəs/	'juice'
/bā 's/	'bamboo'
/buswɔ:r/	'turmeric'

/š/ is a palatal voiceless fricative.

/šunna/	'to hear'
/šeʃtəna/	'to throw'
/cuššəna/	'to suck'
/ko 'šiš kərna/	'to try'
/šo hru/	'boy'

/h/ is a velar phoneme having two allophones as follows

[ʔ] a glottal catch before a pause or juncture and in the intervocalic position.

{tʔʔ}	/tʔhʔ/	'to fold'
[sa ʔ]	/sa h/	'breath'
[ga ʔ]	/ga h/	'grass'
[ca.ʔ]	/ca h/	'tea'

[h] a glottal fricative elsewhere.

[həššəna]	'to laugh'
[hafta]	'week'
[ho 'ccha]	'short'

/y/ is a palatal semi-vowel.

/yā na/	'boy'
/ya /	'mother'
/hyū /	'ice'
/ya d kərna/	'to remember'

/w/ is a bilabial semi-vowel.

/ne wla/	'mongoose'
/ʃi w/	'animal'
/da wwā/	'illness'
/pi w a/	'yellow'

Nasalization

Nasalization as a distinctive feature occurs with all the vowels. It is represented by /~/ marked on the vowels concerned

/kwã ra/	'bachelor'
/yã na/	'boy'
/bã h/	'arm'
/hã w/	'I'
/dhuwã/	'smoke'
/cõ lna/	'to shout'
/thã y/	'twenty eight'
/tãy/	'you'
/tãyta/	'mud terrace'
/wã s/	'new moonday'

Phonetic alternants of consonant phonemes

Specifically conditioned allophones of consonant phonemes have been described in the relevant places. Here, below certain phonetic tendencies common to some consonants giving rise to phonetic free alternation are described.

The voiced stop consonants /b/d/ and /g/ are generally heard as sibilants or affricates in the intervocalic position in fast speech. However in slow and conscious speech they are heard only as stops. The sibilant and the stop varieties are treated here as free or stylistic alternants. The stylistic alternation may be described as follows with reference to each phoneme

/b/ has the following two allophones

[B] a bilabial sibilant voiced occurring in the intervocalic position in fast speech as in

[ghora B _ε]	'to the house'
[ra ma B _ε]	'to Rama'
[kɪB _ε kɪ]	'because'

[b] is a bilabial stop, voiced occurring elsewhere.

[bərba d]	'waste'
[ba b]	'father'
[kɪbb _ε]	'why'
[dhaba]	'money'

/d/ has two allophones as follows

[D] a dental sibilant voiced occurring in the intervocalic position in fast speech

[de kkheDe]	'are seeing' (M F.Pl.)
[məDa d]	'help'
[gəuDa·]	'is going' (M Sg)

/d/ a dental stop voiced occurring elsewhere

[dɔnd]	'tootn
[ba ddəl]	'cloud'
[a dmi·]	'man'

/g/ has two allophones as follows

[G] a velar sibilant, voiced occurring in the intervocalic position in fast speech

[ləGa m]	'reins'
[ləGa na]	'to apply , to hit'
[jəGa na]	'to wake up'
[ka Gəj]	'paper'

[g] a velar stop, voiced occurring elsewhere

[ga š]	'rain'
[angən]	'courtyard'
[ɔ g]	'fire'

The palatal affricates /c, ch, j/ are heard as palatal sounds only in slow and conscious speech. But in fast speech each of the phonemes occur with allophonic variants as follows

/c/ has two allophones as follows

[č] a palatal affricate voiceless and unaspirated occurring before front vowels

[čire l]	'ghost'
[čiryu]	'bire'
[če ka·]	waɪst

[c] an alveolar affricate occurring elsewhere

[cunj]	'beak'
[cu pa]	'mouse'
[co·dna·]	'ro break'
[nɔccəna·]	'to dance'
[bəcna]	'to escape'

/ch/ has two allophones as follows

[čh] a palatal affricate voiceless and aspirated occurring before front vowels and before /y/.

[čhelluˈ]	‘goats calf (she)’
[čhyæˈ]	‘beautiful, good’
[čheːɖnaˈ]	‘to tease’

[ch] an alveolar affricate voiceless and aspirated occurring elsewhere.

[chuŋnaˈ]	‘to touch’
[churaˈ]	‘dagger’
[chollɪˈ]	‘maize’
[chəŋchəɪ]	‘a bird’

/j/ has two allophones as follows

[j] a palatal affricate voiced and unaspirated occurring before front vowels

[jɪd]	‘hatred’
[jɪːmɪ]	‘earth’
[jɪːn]	‘saddle’
[jɛ th]	‘husband’s elder brother’

[j] an alveolar affricate voiced and unaspirated occurring elsewhere.

[joθ]	‘moon’
[jo k]	‘flea’
[jɔmnaˈ]	‘to spring to take birth’
[jɔjɪˈ]	‘earthquake’
[jandhɛˈ]	‘as, like’

Sometimes [j] freely alternates with [z] an alveolar sibilant voiced as in

[joθ]~[zoθ]	‘moon’
[juˈn]~[zuˈn]	‘whoever’
[jandhɛˈ]~[zandhɛˈ]	‘as like’

in fast speech. /ph/ the bilabial aspirated, voiceless stop has the following allophones

[f] a voiceless, labio-dental fricative occurring before a non-bilabial consonant and in the final position

[cifla]	‘slippery’
[haftaˈ]	‘week’
[bha f]	‘sleam’

[ph] a bilabial voiceless aspirated stop occurring elsewhere.

[phɪrɪ]	'again'
[phu:ɪ]	'flower'
[guphaː]	'cave'

In the intervocalic position [ph] and [f] are found to be in free variation as in

[gupha] ~ [gufaː]	'cave'
[saːphaː] ~ [sa.faː]	'page of a book'

Distribution of constant and vowel phonemes

The distribution of consonant and vowel phonemes is stated below within the frame work of a word in terms of a syllable.

Single consonants occurring as syllable onsets include all except /l/ in the word initial position and all the consonants in the word medial position.

Two consonants occurring as onsets in the word initial position are noted as follows

py	pya šša	light
by	bya nna	storm
br	bra nda	verandah
bw	bwa y	father's sister's husband
bhy	bhyāːwsra	early morning
bhr	bhrō.	eye brow
bhw	bhwə r	broom stick
mh	mhnna	month
tr	tra mba	copper
dr	droḍḍə	small cave
dw	dwə r	door
dhy	dhya da	day
dhw	dhwə:r	loan
dhr	dhrəssəl	measles
nr	nre.li	pipe of hukka
chy	chya.l	beautiful
jw	jwa b	reply
ky	kya ḍi	neck
kl	kla r	lunch
kw	kwāːra	bachelor
khw	khwə.na	to feed
gr	grā	village
gl	gla wu	spider
ghy	ghyū	ghee
lh	lha na	to stir
šy	sya l	fox
šr	šri r	body
sp	spa ri	betel nut
sph	sphe d	white
sy	sya:na	old man
sw	swaːh	dust
hr	hra na	to defeat

Three constants are very rare Only instances are noted in the list of words

They are

nhy	nhya.lna	'to wait for'
nhw	nhwə ri	'break fast'
šry	šrya na	'pillow'

2 —Morphophonemics

The various morphophonemic changes that occur in the course of kului speech are varied and it would be too ambitious on the part of the present investigator to attempt any detailed statement on the same On the basis of the limited data certain morphophonemic changes of a general type have been stated below

It was found that a single meaning could be expressed by variant forms. The variance in the forms could be some time predicted as stylistic variants or could not be predicted at all being optional. It was therefore found necessary to establish a 'Basic-Form' of a word on the basis of which the variant forms could be explained.

In the following chapters in describing the 'Morphology' of "Kului" words only such Basic Forms have been considered and the analysis provided is with reference to the 'Basic Forms' only.

In the following paragraphs an attempt is made to explain certain variations in forms of words with the help of certain morphophonemic rules framed for this purpose

The following morphophonemic changes of a general type occur within a word

(1) When a vowel is both preceded and followed by an aspirated consonant or a glottal fricative any one of the following changes may occur

(a) the preceding or following aspirated consonant may be deaspirated

Examples		
/nhottha/	ˈnhotta/	"went (Mas. sg)'
/hə th/	/hə t/	"hand".
/hə kkhɪ/	/hə kki/	"eye"

(2) A glottal fricative occurring in the intervocalic position of a word is optionally lost resulting in a sequence of two vowels which are distinctly articulated maintaining their syllabic nature. The distinction in articulation is maintained by the stress that occurs on the first vowel of the sequence.

/paha·d/	/paa d/ or	"mountain"
	/paha d/	"iron"
/lo ha/	/lo a/ or /lo·ha/	
/lo hu/	/lo u/	"blood"
	or /lo hu/	

(3) /ə/ occurring in the initial syllable of a poly-syllabic word is optionally lost.

/nəre.lɪ/	/nre.lɪ/ or /nəre lɪ/	“hukka”
/jəwa.b/	/jwa.b/ or /jəwa b/	“reply”
/jəwa n/	/jəwa n/ or /jwa n/	‘8 young man’
/mɪ r/	/əmɪ r/ or /mɪ.r/	“rich man”

(4) If a geminated consonant occurring in the intervocalic position is followed by another consonant the following changes occur.

(a) If the following consonant is a stop the preceding geminated consonant is degeminated

Examples

šəttə	šətt+də šətt+dɪ	šətdə sətdɪ	‘throws’ (M. sg) ‘throws’ (F sg)
pɪšš	pɪšš+da pɪšš+dɪ	pɪšda pɪšdɪ	‘grinds’ (M sg) ‘grinds’ (F sg)

(b) If the following is a consonant other than a stop then the preceding geminated consonant is degeminated only optionally,

Examples:—

šətt	šətt+na	šəttna or šə ₁ na	‘to throw’
pɪšš	pɪšš+na	pɪššna or pɪšna	‘to grind’

(c) When the preceding geminated consonant is not degeminated before a following consonant an /ə/ is optionally added in between the geminated consonant and the following one

Examples

šətt	šətt+na	šəttna or šəttəna	‘to throw’
pɪšš	pɪšš+na	pɪššna or pɪššəna	‘to grind’

Thus the alternant forms in such cases may be three such as

		šəttna or šəttna or šəttəna	‘to throw’
pɪšš	pɪšš+na	pɪšna or pɪššna or pɪššəna	‘to grind’

II MORPHOLOGY

NOUNS

Kului nouns belong to gender. They are generally inflected for number and case.

Gender

There are two genders masculine and feminine. Every Kului noun is assigned to one of these. This assignment appears to be entirely arbitrary.

However most of the nouns ending in /a/ are masculine while most of those ending in /i/ are feminine. But there are many nouns ending in /i/, which are masculine and many /a/ ending nouns which are feminine.

Nouns may be brought under two groups on the basis of their occurrence in one or the other gender as follows

(1) Group A Nouns which are formed from the same stem with contrasting forms for masculine and feminine belong to Group A.

The gender contrast in such nouns appear in different sets as follows

(a) /-a/ masculine and /-i/ feminine.

kutta	dog	kutti	bitch
la·ḍa	husband	la:ḍi	wife
gho·ḍa	horse	gho ḍi	mare
yā.na	boy	yā ni	girl

(b) masculine in /u/, feminine in /i/

tokru	basket	tokri	basket
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šohru	boy	šohri	girl
chəwhu	axe(big)	chəwhi	axe(small)

(c) masculine in a Consonant, feminine in /ni/

mo r	peacock	mo:ri	peahen
------	---------	-------	--------

še·r	lion	še ri	lioness
------	------	-------	---------

Group B.—Rest of the nouns which occur only in one gender either masculine or feminine belong to Group B. Some of such nouns are listed below.

1. Nouns occurring in masculine gender.

ghor	‘house’
a dmi	‘man’
ma hnu	‘man’
kə.n	‘ear’
bha yi	brother
pa ni	‘water’
hə th	‘hand’
do st	‘friend’
ca·kku	‘knife’
mərdə	‘man’
na	‘name’
pa thər	‘stone’
mo r	‘peacock’
ba.b	‘father’
surj	‘sun’
sarp	‘snake’
beyl	‘ox’

2. Nouns occurring in feminine gender

ya	'mother'
a ma	'mother'
ma r	'beating'
jagha	'place'
behn	'sister'
ga y—ga:	'cow'
o g	'fire'
əwchı	'eye'
churı	'knife'
ca dh	'rock'
behn	'sister'
bhı d	'crowd'
lɔ t	'leg'
bərkha	'rain'

All the nouns are generally inflected for number and case

Number—There are two numbers singular and plural. The inflected forms occur as follows

- (a) Masculine nouns of Group A ending in /a/ in singular occur with /e/ as the plural suffix. Before the plural suffix /e/ the final /a/ of the nouns is dropped.

Masculine Singular

gho da	horse	gho de	horses
kutta	dog	kutte	dogs
la da	husband	la de	husbands
yā na	boy	yā ne	boys
bacca	infant	bacce	infants

- (b) Feminine nouns of Group A ending in /i/ in singular occur with /iyā/ as the plural suffix. Before /iyā/ the final /i/ of the noun is dropped.

Feminine Singular

la dı	wife	la dıyā	wives
tokrı	basket	tokrıyā	baskets
ya nı	girl	yā niyā	girls
chəwhı	axe	chəwhıyā	axes
ta pı	hut	ta pıyā	huts
sətthı	stick	sətthıyā	sticks

Optionally in the above cases the singular forms can be used in plural as well. i.e. the same forms may be used both in singular and plural as well.

The rest of the nouns occur with the same form both in singular and plural. The plural suffix is ϕ after these nouns.

<i>Singular</i>		<i>Plural</i>	
a·dmı	man	a·dmi	men
yek a·dmı	one man	bəhu a:dmi	many man
ghər	house	ghər	houses
yek ghər	one house	tı'n ghər	three houses

The Plural Suffix : The allomorphs of the plural suffix are */-e/* occurring after */a/* of Group A nouns.

/φ~iya/ occurring after */i/* of group A nouns.

/-φ/ occurring with the rest of the nouns.

Case

There are distinguishable forms in which nouns occur They are

- (1) Nominative or objective
- (2) Subjective
- (3) Dative
- (4) Genitive
- (5) Ablative
- (6) Locative
- (7) Vocative

Case Suffixes

These cases are formed by adding a set of case suffixes to the noun stems both in singular and plural. The case suffixes are as follows

Nominative	No suffix
Subjective	—e
Dative	—be
Genitive	—ra, —ri, —rc
Ablative	—nə
Locative	—nə— —a . ge
Vocative	

In the Nominative there is no separate suffix. The stem itself is used in the Nominative Case. The Genitive case has three alternants -ra, -ri, -re in which */-r- /* is the genitive affix while -a, -i, -e are gender number suffixes -a indicative of masculine singular -i indicative of feminine singular and -e indicative of plural of both masculine and feminine

Formation of Noun Stems

Before the case suffixes nouns occur with different stems, direct and oblique the direct occurring in the Nominative case and the oblique occurring before the other case suffixes. The stems are formed as follows .—

(1) Masculine nouns of Group A occur with -e as the stem formative suffix. Before the stem formative suffix the final vowel of the noun is dropped —

Examples

	Noun base		Direct Stem	Oblique Stem
Singular	gho·ḍa	'horse'	gho ḍa	gho.de
Plural	gho:ḍe	'horses'	gho:ḍe	gho:ḍe
Singular	kutta	'dog'	kutta	kutte:
Plural	kutte	'dogs'	kutte	kutte:

(2) Group B nouns ending in a consonant occur with -a. as the stem formative suffix. Before this suffix the final consonant of the nouns (except /r/) is doubled.

Examples —

Noun base		Direct Stem	Oblique Stem
ghər	'house'	ghər	ghōra
ma:w	'mother'	ma.w	ma:wwa:

(3) Rest of the nouns occur with ϕ as the stem formative suffix/. Before ϕ the final vowel of the noun base is lengthened if it is a short vowel.

Examples .—

	Noun base	Direct Stem	Oblique Stem
Singular	a dmi	a dmi	a dmi -
Plural	a dmi	a·dmi	a.dmi.-
Singular	gho dī	gho.dī	gho dī.-
Plural	gho dīyā	gho dīyā	gho dīyā -

Stem formative suffix

The allomorphs of the stem formative suffix are -e. -a· and- ϕ . Their distribution is already described above.

The following examples illustrate in paradigmatic sets the case forms of some of the nouns.

	Singular		Plural	
Nominative	gho da	'horse'	gho dē	'horses'
Subjective	gho da	'horse'	gho dē	'horses'
Dative	gho dē	'the horse'	gho dē	'the horses'
Genitive	gho dē be	'to the horse'	gho·dēbe	'to the horses'
Ablative	gho dē ra	'of the horse'	gho de·ra	'of the horses'
Locative	gho dē nē	'than the horse'	gho dē nē	'than the horses'
	gho dē.nē	'in the horse'	gho·dē nē	'in the horses'

The noun gho.da generally does not occur in the vocative case.

Nominative	ghər	'house'
Subjective	ghər	'house'
Dative	ghōre	'the house'
Genitive	ghōra be	'to the house'
Ablative	ghōra ra	'of the house'
Locative	ghōra nē	'from the house'
	ghōra:nē	'in the house'

The noun 'ghər' does not occur in the Vocative Case.

Oblique stem as a Case form — Besides the seven cases mentioned above the oblique stem itself occurs separately with other post positional words which are adverbial in their nature such as

sənghe	'with'
a:gge	'with or near'
mənjhe	'in or inside'

These post positions are described under the chapter on 'Indeclinables'.

PRONOUNS

Pronouns in Kului form a small class of words inflected for case, number, and gender in a way quite different from those of nouns.

Pronouns are distinguished for person, number and gender and they occur with case suffixes in paradigmatic sets as shown in the paradigms in Table I.

The I and II personal pronouns occur in two numbers singular and plural and there is no distinction made for gender in the forms of these pronouns except in the genitive case of the plural forms. In the genitive plural, masculine and feminine are distinguished by form.

The III personal pronouns occur in two numbers, singular and plural. The gender distinction is made as follows

(a) Pronouns in singular show a three way distinction of masculine, feminine and neuter. This distinction appears to be purely semantic and they do not seem to have any bearing on the general set up of two way gender distinction made elsewhere. These pronouns also show a distinction in their form for proximate and remote.

(b) Pronouns in plural do not show any distinction for gender but they do make a distinction of proximate and remote.

The first, second and third personal pronouns are

		<i>Singular</i>		<i>Plural</i>	
I	Person	hã:w	'I'	asse	'we'
II	Person	tu:	'you'	tusse	'you'
III	Person				
	(a) Remote	so:	he, she, it	te:	'they'
	(b) Proximate	ye	this (Person or thing)	ye·	'these'

DECLENSION OF
The Declension of Pronouns in different

	<i>Pronoun</i>	<i>Nomina- tive</i>	<i>Subjec- tive</i>	<i>Dative</i>
I Person	Singular	hã w	mëy	mu me
	Plural	asse	asse	assabe
II Person	Singular	tu	tëy	tə be
	Plural	tusse	tusse	tussabe
III Person Remote	Masculine Singular	sə:	teyye	teyibe
	Feminine Singular.	sə:	tesse	tessabe
	M & F. Plural.	te·	tinnhe	tinnhabe
Proximate	Masculine Singular	ye	eyye	eyibe
	Feminine Singular	ye	yesse	yessabe
	M. & F. Plural	ye:	innhe	innhabe

PRONOUNS

cases is shown in the following paradigm

<i>Genitive</i>		<i>Ablative</i>	<i>Locative</i>
me- ra(m sg) me ri (f. sg) me·re (mf pl)		mu.nə	mu wa ge
assra (m. sg) } assri (f. sg.) } M assre (mf pl) } mha ra (m.sg) mha ri (f. sg) mha·re (mf. pl)	assəra (m. sg.) } assəri(f sg) F. } assəre (mf. pl) }	assa.nə	assa ge
te:ra (m. sg.) ٢ te:ri (f. sg.) te:re (mf. pl.)		to.nə	to wa ge
tussra (m. sg) } tussri (f. sg) } M tussre (mf pl.) }	tussəra(m. sg.) } tussəri(f.sg.) } F. tussəre(mf Pl.) }	tussa.nə	tussa ge
teyira ~ tessra teyiri ~ tessri teyire ~ tessre	teyinə	teyinə	teyya·ge
tessəra tessəri tessəre		tessa.nə	tessa ge
tinnha ra		tinnha nə	tinnha ge
eyira eyiri eyire		eyinə	eyya:ge
yessara yessari yessare		yessa nə	yessa·ge
innhara innhari] innhare		innha.nə	innha:ge

The allomorphic variants of the I, II and III personal pronouns in the various forms may be described as follows

Pronoun	Nominative	Subjective	Genitive	Others
I Singular	hā w	mēy	me -	mu. -
I Plural	asse	ass-	ass- assə~mha -	assa. -
II Singular	tu	tēy-	te -	tə -
II Plural	tusse	tuss-	tuss- ~tussə-	tussa.
III Remote				
<i>Masculine Sing</i>	sə	tey-	tey-	tey-
<i>Feminine Sing</i>	sə	tess-	tess-	tessa -
<i>M & F Pl</i>	te	tinnh-	tinnh-	tinnha -
Proximate				
<i>Masculine Sing.</i>	ye	ey-	ey-	ey-
<i>Feminine Sing</i>	ye	yess-	yess-	yessa -
<i>M & F Pl</i>	ye	innh-	innh-	innha -

The alternant forms of I and II plural in the Genitive ass- ~assə- and tuss~tussə- are indicative of gender. ass-and tuss-are in masculine and assə- and tussə- are in feminine. The alternant mha - in the I person is a free alternant. It is not distinguished for gender.

The case suffixes which follow these allomorphic bases are as follows —

In the Subjective Case with the I and II personal Singular pronouns the allomorph of the case suffix is ϕ , with other it is -e

In the Dative the allomorphs of the case suffix are -me and -be, -me occurs in the I person singular and -be occurs elsewhere

The Ablative and Locative suffixes are respectively -nə and -nə ~ -a ge

Besides these there are other pronouns such as

Interrogatives :

ku.n ~ kosse	'who'
ki :	'what'
kich	'some'
kə h	'where'
kəŋdhe	'how'
ketne	'how much'
ko: yī	'any one'
kəbbe	'when'

Relatives :

ju n	'who'
jəŋdhe	'like'
je kich	'something'
jetne	'so much'
etc	

There is also a reflexive pronoun.

apəŋa	'oneself'
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All these interrogative, relative and reflexive pronouns are declinable like the personal pronouns

ADJECTIVE

Adjectives in Kulu fall into two classes as follows

Class-I.—Adjectives of Class I show inflection for number, gender and case similar to nouns.

Class-II.—Adjectives of Class II do not show any such inflection

Class-I. Adjectives of Class I occur in two numbers, two genders and in 6 cases. However these adjectives do not occur in ablative and locative cases.

	<i>Sing. Mas.</i>	<i>Sing. Fem.</i>	<i>Plural Mas.</i>
ka la	ka li	ka le	ka liya
ka le	ka leye	ka le	ka liyā ye
ka le be	ka li be	ka le be	ka liyā be
ka.le ra	ka li.ra	ka le'ra	ka liyā'ra
	ri	ri	ri
	re	re	re
ka le:nə	ka li nə	ka le nə	ka liyā nə
ka leya'ge	ka liya ge	ka le ya ge	ka liyā ya'ge

All the genitive forms of nouns and pronouns belong to adjectives of

Class I

Examples ,—

me ra	me ri	me re
gho de ra	gho de ri	gho de're

However they do not occur with the case suffixes

The following are a few examples of *Class-I* adjectives

<i>Mas. Sing.</i>		<i>Fem. Sing.</i>	<i>Plural</i>
bəḍḍa	'big'	bəḍḍi	bəḍḍe
ka na	'blind'	ka ni	ka.ne
motta	'fat'	motti	motte
ba nka	'beautiful'	ba nki	ba nke
piwla	'yellow'	piwli	piwle
khəra	'good'	khəri	khəre

Class-II—*Class II* adjectives which do not show any distinction for number and gender are such as.

la l	'red'
bəhu	'much'
go l	'round'
sa ph	'clean'
sa n	'easy'
məsshur	'famous'

It may be noted here that all numerals except the ordinals are adjectives of *Class II*. The ordinals belong to *Class-I*.

Numerals :—The basic numerals are as follows :—

yek	'one'
duy	'two'
tra	'three'
ca'r	'four'
pənj	'five'
chə	'six'
səttə	'seven'
əttə	'eight'
nəw	'nine'
dəs	'ten'
gya ra	'eleven'
ba ra	'twelve'
te:ra	'thirteen'
cəwda	'fourteen'
pandra	'fifteen'
so:la	'sixteen'
sta ra	'seventeen'
tha'ra	'eighteen'
unnı~əni	'nineteen'
bı h	'twenty'

Further counting beyond twenty is done in terms of twenty only such as given below

yek	b ₁ ya	yek	'one of one twenty'
yek	b ₁ ya	duy	'two of one twenty'
		etc	

The number occurring before /b₁ h/ indicates that it is a multiple of that number and the number occurring after it indicates an addition so that yek b₁ ya yek would mean one (time) twenty and one

The numeral used for 'one hundred' is /šow/ or pəŋj b₁ yā 'fives times twenty'

The other numerals used are

cəwtha	'one fourth' (quarter)
əddha	'half'
deḍḍ	'one and a half'
swa h	'one and a quarter'
pəwna	'three quarters'

Ordinals

pehla	'first'
dujja	'second'
tijja	'third'
cəwtha	'fourth'
dəsvā	'tenth'

Only these are generally in use.

4 VERBS

Verbs in Kulu are of two kinds viz auxiliaries and basic verbs

A basic verb can be a verb root or a causative. Verb roots may be classified into two, transitive and intransitive on the basis of Syntax. All causative verbs are transitives syntactically.

Auxiliary Verbs :

There are two sets of auxiliary verbs, one for the present and the other for the past. They are

	<i>Present</i>		<i>Past</i>	
Singular	sa.~ha	'is'	thi	'was'
Plural	si:	'are'	thi:	'were'

The alternants/sa.~ha /in the present singular are free alternants /sa:/ occurs more frequently than/ha:/

These auxiliary verbs occur independently as substantive forms in the present and the past tenses of the verb/ho na/'to be' as well as auxiliaries forming the present and past tense forms of periphrastic verbs.

Basic Verbs :

Basic verbs, both roots and causatives occur in paradigmatic sets with simple and periphrastic constructions inflected for various categories as described below. The simple and periphrastic constructions together constitute the basic verb system which includes both finite and non-finite forms of verbs.

There are about 15 types of verb forms of which 12 are finites forms and the other 3 are non-finites. Of the 12 finite forms 7 are of simple construction and 5 are of periphrastic constructions.

A simple form consists of only one verb base in an inflected form and a periphrastic form consists of a simple form followed by an auxiliary verb.

All the verbs transitive as well as intransitives generally occur in all the 15 forms. Examples are provided in the following paradigms.

Sample Paradigm of the Intransitive Verb ja na 'to go'

Present Participle	ja :nda } ja ndı ja nde	M Sg F Sg M F Pl
Past Indicative	gəwu gəyı gəye	M Sg F Sg
Future Indicative	ja nnu ja ˈlla ja ˈlı ja lle	I M F Sg II & III M Sg II & III F Sg I II & III M F Pl.
Future Indefinite	ja na ja nı ja ne	M. Sg F. Sg M.F Pl
Static Present	gəwuda gəyıdı gəyede	M. Sg F Sg. M.F Pl.
Imperative	ja ja wa ~ ja yı t	M F. Sg M.F. Pl. & Polite Sg.
Optative	ja wü	I M.F Sg.
Present Indicative	ja nda sa ja ndı sa ja nde sı	M. Sg F Sg M F Pl.
Present Habitual	ja sa ja sa ja sı	M. Sg F Sg M.F Pl.
Past Perfect	gəwu thı gəyı thı gəye thı	M. Sg. F Sg. M.F. Pl.

Static Past	gəwuda	thı·	M. Sg.
	gəyɨdɨ	thɨ	F. Sg
	gəyede	thɨ.	M F Pl.
Past Habitual	ja.	thı:	M. Sg
	ja·	thɨ	F Sg
	ja·	thɨ.	M F Pl.

Non-finite forms

Infinitive	ja na		
Infinitive of Purpose	ja·nde		
Conjunctive Participle	ja·yye	ja yɨ	

Sample Paradigm of the Intransitive verb ho na 'to be'

Present Participle	hunda		M Sg
	hundɨ		F Sg
	hunde		M F Pl.
Past Indicative	huwa		M Sg
	huyɨ		F Sg
	huwe		M F Pl
Future Indicative	ho bnu		I M F. Sg.
	ho·lla		II & III M. Sg.
	ho lli		II & III F Sg
	ho lle		I II & III M.F. Pl.
Future Indefinite	ho na		M. Sg
	ho.nɨ		F Sg.
	ho ne		M F Pl
Static Present	huwada		M Sg
	huyɨdɨ		F Sg.
	huyede		M F Pl.
Imperative	ho		M F. Sg
	ho wa.		M.F Pl & Polite Sg
	ho yɨ:t		
Optative	ho wü		I M F Sg.
Present Indicative	hunda	sa	M Sg
	hundɨ	sa	F Sg
	hunde	sɨ	M F Pl
Present Habitual	huwa:	sa·	M. Sg.
	huwa:	sa.	F Sg
	huwa·	sɨ	M F Pl
Past Perfect	huwa	thɨ	M Sg
	huyɨ	thɨ.	F Sg
	huwe	thɨ.	M F. Pl

Static Past	huwada	thi:	M Sg
	huyıdı	thı.	F Sg
	huyede	thı:	M F Pl.

Past Habitual	huwa·	thi:	M Sg
	huwa	thı:	F Sg
	huwa	thı:	M F Pl

Non-finite forms :

Infinitive ho na

Infinitive of Purpose hunde:

Conjunctive Participle huyı-, huyıye

Sample paradigm of the transitive verb 'de.khna' to see

Finite

Present Participle	de khda		M Sg
	de khdı		F Sg
	de khde		M F Pl.
Past Indicative	de kkhu		M Sg
	de kkhu		F Sg
	de kkhe		M F Pl
Future Indicative	de khnu		I Person M.F. Sg.
	de khla		II & III Person M. Sg,
	de khli		II & III Person F. Sg.
	de khle		I, II & III Person M F Pl
Future Indefinite	de khna		M Sg
	de khni		F Sg
	de khne		M F Pl
Static Present	de kkhuda		M. Sg
	de.kkhıdı		F Sg
	de kkhede		M F. Pl
Imperative	de kh		M.F Sg.
	de kkha· ~ de kkhu t		M F Pl & Polite Sg.
Optative	de kkhū		I Person M.F. Sg.
Present Indicative	de khda	sa	M Sg.
	de.khđı	sa.	F Sg
	de khde	sa	M F Pl.
Present Habitual	de kkha:	sa:	M Sg.
	de.kkha:	sa:	F Sg
	de.kkha:	sa:	M F. Pl.
Past Perfect	de·kkhu	thi:	M. Sg.
	de·kkhu	thı:	F. Sg
	de·kkhe	thı:	M.F. Pl.

Static Past	de kkhuda	thi	M Sg
	de kkhidi	thi	F Sg
	de kkhede	thi	M F Pl
Past Habitual	de kkha	thi	M Sg.
	de kkha	thi·	F. Sg
	de.kkha	thi	M F Pl

Non-finite forms

Infinitive	de khna	
Infinitive of Purpose	de khde	
Conjunctive Participle	de kkhı,	de kkhıye

Causative Verbs ,

Causative Verbs · Causatives are extensions of verb roots formed by adding the causative suffixes. Two types of causative verbs are distinguished on the basis of the suffixes they occur with. They are simple causative and double causative. All verbs need not necessarily have causative formations. Some verbs may have only the simple causative formation while some may occur in both.

Causative Suffixes · The causative suffixes are /-a./ for simple causative and /-wa / for Double Causative. These suffixes are added to verb roots. Before these suffixes verb roots occur with specific causal stems. Sufficient data is not available at hand to describe the causative stem formation in detail.

However the following stem alternations are observed —

(1) A monosyllabic verb roots with a final consonant will have the vowel changed to /ə/ before the causative suffix

/de·kh-/	/de khna/	'to see'
/dəkh-/	— /dəkha -/ — /dəkha na/	'to show' (Simple Causative)
	/dəkhwa -/ — /dəkhwa na/	'To cause to show' (Double Causative)

(2) A monosyllabic verb root with a final vowel will have the final vowel changed to /y/ before the causative suffix. Only two examples are found in the data ·

/kha·-/	/kha na/	'to eat'
	/khy-/	/khya·nnu/ 'will feed' (S.C) /khya·wu/ 'fed' (S.C)
/pi /	/py-/	/pi.na/ 'to drink' /pya·nnu/ 'will cause to drink' (S.C.)
		/pya·wu/ 'caused to drink' (S.C.)

Causative verbs are inflected in the same ways as the other verbs. A sample paradigm of the causative verb/dəkha:na/'to show' is given below :

Finite Forms :

Present Participle	dəkha·nda dəkha·ndi dəkha:nde	M. Sg F. Sg M.F. Pl.
Past Indicative	dəkha wu dəkha·yi dəkha ye	M. Sg F. Sg M.F. Pl.
Future Indicative	dəkha·nnu dəkha·lla dəkha lli dəkha lle	I M F Sg II & III M. Sg. II & III F. Sg. I II & III M.F. Pl.
Future Indefinite	dəkha na dəkha·nu dəkha ne	M Sg. F Sg M F. Pl.
Static Present	dəkha wuda dəkha yidi dəkha yede	M. Sg F. Sg M F. Pl
Imperative	dəkha. dəkha·wa. dəkha yi t	M F. Sg. M.F. Pl & Polite Sg.
Optative	dəkha wu·	i M.F Sg
Present Indicative	dəkha nda sa dəkha ndi sa dəkha nde si	M. Sg. F Sg. M.F. Pl
Present Habitual	dəkha· sa dəkha sa dəkha· si:	M Sg. F Sg M F. Pl
Past Perfect	dəkha wu thi: dəkha yi thi· dəkha ye thi.	M Sg. F. Sg. M F. Pl.
Static Past	dəkha.wuda thi· dəkha yidi thi: dəkha yede thi.	M Sg F. Sg M F. Pl.
Past Habitual	dəkha: thi: dəkha· thi: dəkha: thi:	M. Sg. F Sg. M.F. Pl.

Non-Finite Forms

Infinitive	dəkha.na
Infinitive of Purpose	dəkha.nde
Conjunctive Participle	dəkha yī ~ dəkha:yye

Inflectional Suffixes

The inflectional suffixes distinguishing the various verbal forms given in the above paradigms are as follows .

	M Sg	F Sg.	M. & F. Pl
Present Participle	-da	-dī	-de
Past Indicative	-u~ -a	-ī	-e
Future Indicative I P II & III	-nu -la	-nū -lī	-le
Future Indefinite	-na~ -na	-nī~ -nī	-ne~ -ne
Static Present	-uda	-idī	-ede
Habitual Tense	-a	-a	-a.
Imperative	—ϕ~ o	—ϕ~ī.	—a:~ī t
Optative		-ū.	M F. Sg.
Infinitive		-na~-na	
Infinitive of Purpose		-de	
Conjunctive Participle		-ī~-īye	

Of the above suffixes (a) the alternants -na~ -na, -nī ~ -nī and -ne ~ -ne of the Future Indefinite are conditioned alternants. -na, -nī and -ne occur after a retroflex consonant or /r/ while -na, -nī and -ne occur elsewhere.

/kɛr-/	/kɛrna/	'will do'
/ja n-/	/ja nna/	'will know'
/de kh-/	/de khna/	'will see'

(b) Of the alternants -a ~ -u, Masculine Singular of the Past Indicative -a occurs with the irregular verbs such as /ho'na/ and /de.na/, -u occurs elsewhere.

/ho:na/	'to be'	
/ho:-/ ~ /huw-/	→ /huwa/	M. Sg.
/de'na/	'to give'	
/de:-/	/dīna.	↗ /dīnna/ M Sg.

(c) the alternants $\phi \sim o$, $\phi \sim i$ and $a \sim i$ of the Imperative are free alternants.

(1) $-\phi \sim -o$	/kɛrna/	'to do'	
	/kɛr/	/kɛr/	'Do'
		/kɛro /	'Do'
	/de kh/	/de kh/	'see'
		/de kkho/	'see'
(2) $-a \sim -i$	/ja na/	'to go'	
	/ja -/	/ja wa /	'please go'
		/ja yɪ t/	'please go'
	/de·na/	'to give'	
	/de -/	/de ya /	'please give'
		/de yɪ t/	'please give'

(d) The alternants $-na$ and $-na$ of the Infinitive are conditioned alternants $-na$ occurs after reflex consonants and after $/-i/$ while $-na$ occurs elsewhere

	/kɛr-/	/kɛrna/	'to do'
	/ja n-/	/ja nna/	'to know'
	/de kh-/	/de khna/	'to see'

(e) The alternants $-i \sim -iye$ of the conjunctive particle are conditioned alternants

$-iye$ occurs in the word final position when the conjunctive participle occurs as a separate word. While $-i$ occurs in compounds where the conjunctive participle forms a compound word

/de khna/	'to see'
de·kkhiye	'having seen'
de kkhuya wu	'came having seen'
de kkhigəya	'went having seen'

Verb Stems

Before these inflectional suffixes verb bases undergo certain regular as well as irregular changes forming specific stems

Formation of Verb Stems

Regular morphophonemic changes occur in verb bases before the verbal suffixes as follows

1. (a) A Verb base with a final vowel or /h/ will have a /-n/ added as a stem formative suffix before a suffix with an initial consonant except before the Indefinite future and Infinitive suffixes

Examples

/ja na/	'to go'			
/ja -/	/ja n-/	/ja nda/	Pre M Sg	
		/ja nde /	Infinitive of Purpose	
		/ja nnu/	Future Indicative	

/ca hna/	'to desire'			
/ca h-/	/ca hn-/	/ca hnda/	Pre M Sg	
		/ca hnde /	Infinitive of Purpose	
		/ca hnuu/	Future Indicative	

- (b) The stems with the stem formative suffix /-n/ will have the /-n/ assimilated to /-l/ before -la, -li and -le suffix alternants of the Future Indicative

/ja na/	'to go'			
/ja n-/	/ja l-/	/ja lla/	II & III P M Sg.	
		/ja lli/	II & III P F Sg	
		/ja lle/	I, II & III P Pl	
/ca hna/	'to desire'			
/ca hn-/	/ca hl-/	/ca hlla/	II & III P M Sg	
		/ca hlli/	II & III P F Sg.	
		/ca hlle/	I, II & III P Pl	

- 2 A Verb base with a final vowel, followed by a suffix with an initial vowel will have its stems formed as follows

- (a) If the final vowel is /-a / then

- 1 the vowel is dropped before the Habitual tense suffix /-a /
- | | | | | |
|----------|----------|-----------|--------|--|
| /ja na/ | 'to go' | | | |
| /ja -/ | /j-/ | /ja sa / | M F Sg | |
| | | /ja si / | M P Pl | |
| /kha na/ | 'to eat' | | | |
| /kha -/ | /kh-/ | /kha sa / | M F Sg | |
| | | /kha si / | M F Pl | |

- 2 /-y-/ is added before a front vowel

/ja na/	'to go'			
/ja -/	/ja y-/	/ja yɪ t/	Imp Pl	
		/ja yiye/	Conj Participle.	
/kha na/	'to eat'			
/kha -/	/kha y-/	/kha yɪ t/	Impl Pl	
		/kha yiye/	Conj Participle.	

- 3 /-w-/ is added before other vowels except before /-a / of the Habitual Tense

/ja na/	'to go'				
/ja -/		/ja w-/	/ja wũ /	Optative Sg	
			/ja wa /	Imp Pl	
			/ja wo /	Imp Sg	
/kha na/	'to eat'				
/kha -/		/kha.w-/	/kha wũ /	Optative Sg	
			/kha wu/	Past Indicative	
				M Sg	
			/kha wa /	Imp Pl	

- (b) If the final vowel is a front vowel then

- (1) Before a back vowel a /-w-/ is added

/pɪ na/	'to drink'				
/pɪ -/		/pɪ w-/	/pɪ wu /	Optative Sg	
			/pɪ wo /	Imp Sg	
/de na/	'to give'				
/de -/		/de w-/	/de wu /	Optative Sg	
			/de wo /	Imp Sg	

- (2) Before other vowels a /-y-/ is added

/pɪ na/	'to drink'				
/pɪ -/		/pɪ y-/	/pɪ yasa/	Habitual M F Sg	
			pɪ yiye/	Conj Participle.	
/de na/	'to give'				
/de -/		/de y-/	/de ya sa /	Habitual M F Sg	
			/de yiye/	Conj Participle.	

- (c) If the final vowel is a back vowel, then

- (1) Before a front vowel a /-y-/ is added

/so na/	'to sleep'				
/so -/		/so y-/	/so yiye/	Conj Participle	
			/so yɪ t/	Imp Pl	

- (2) Before back vowel a /-w-/ is added

/so -/	~	/so w-/	/so wũ /	Op Sg
--------	---	---------	----------	-------

- (3) Before a Central vowel either /-y-/ or /-w-/ is added

/so -/	~	/so y-/ →	/so ya sa /	Habitual M F Sg.
	~	/so w-/ →	/sowa sa /	
			so wa / ~	Imp Pl
			/so ya /	

3 A Verb base with a final /-h/ followed by a suffix with an initial vowel will occur without any change in its form

Example

/ca hna/	'to desire'				
/ca h-/		/ca h-/	/ca hu/	Past M Sg	
			/ca hiye/	Conj Participle	
			/ca.hũ/	Opt Sg	

A verb base with a final consonant other than /r/ will have the consonant geminated before a suffix with an initial vowel

Examples

/de khna/ 'to see'

/de kh-/	→/de kkh-/	→/de kkhū/	Past M Sg
		/de kkhı/	Past F Sg.
		/de.kkhū/	Opt Sg

/bo lna/ 'to speak'

/bo l-/	→/bo ll-/	→/bo llū/	Past M Sg
		/bo llı/	Past F Sg.
		/bo llü/	Opt Sg

A verb base with a final /l/ will occur without any change in its form before any suffix

/ma rna/ 'to beat'

/ma r-/	/ma r-/	/ma ru/	Past M Sg
		/ma rı/	Past F Sg
		/ma rü/	Opt Sg
		/ma rda/	Pres Indi M Sg
		/ma rnu/	Future Indicative

Certain verb bases have irregular stem formations before the Past Indicative suffixes. Some of them are given below as examples

/ja -/	/ja na/	'to go'
/gəw-/	→/gəwu/	M Sg
/gəy-/	→/gəyı/	F Sg
	/gəye/	M F Pl

/de -/	/de na/	'to give'
/dın-/	→/dınna/	M Sg
	/dınrı/	F Sg
	/dınne/	M F Pl.

/ho -/	/ho na/	'to be'
/huw-/	→/huwa/	M. Sg
/huy-/	→/huyı/	F Sg
	/huwe/	M F Pl

Irregular Verb /lo dı/

Besides the types of verbs described above there is an irregular verb with two forms as follows

/lo dı/	'is wanted'
/lo dı thı /	'was wanted'

Only these two forms of the verb are found and both are very frequently used forms in the language. They are probably the present and past forms of the verb /lo dına/ 'to want'. The form /lo dına/ is not found in the data.

Compound Verbs

A good number of compound verbs are found in the data. A Compound Verb may consist of a combination of (1) two verbs (2) an adjective and a verb or (3) a noun and a verb. The resultant combination semantically reinforces the first member of the compound or forms a new verb-concept. In the case of any compound verb while the first member of the compound can be any verb noun or adjective the second member can be generally any one of a limited group of verbs. The following verbs are generally found to occur as the second members

/la gna/	'to start doing'
/rəhna/	'to live'
/səkna/	'to be able'
/de na/	'to give'
/ja na/	'to go'
/le na/	'to take'

These verbs in combination with other verbs, nouns and adjectives form certain semantically classifiable categories as follows

- (1) Inceptives
- (2) Continuatives
- (3) Potentials
- (4) Intensives
- (5) Frequentatives

Verbal compounds or compound verbs formed by the combination of two verbs are of the following types

- (a) Verbs formed by the Present Participle
- (b) Verbs formed by the Conjunctive Participle
- (c) Verbs formed by the verb root with the suffix /-a /

(a) Verbs formed by the present participle are

- (1) Inceptives
- (2) Continuatives.

1. Inceptives — Inceptives are formed by adding the forms of the verb /la gna/ 'to start doing' to the present participle of any verb

Examples

/de khna/ 'to see'	/de khda/	Present Participle
	/de khda la gada/	'has started seeing'
	/de khdi la gidi/	'has started seeing'
	/de khde la gede/	'have started seeing'
/bo lna/ 'to say'	/bo lda/	Present Participle
	/bo lda la ga/	'started saying'
	/bo ldi la gi/	'started saying'
	/bo lde la ge/	'started saying'

2. Continuatives — Continuatives are formed by adding the forms of the verb /rəhna/ 'to live' to the present participles of any verb

/de khna/ 'to see'		
de khda —	/de khda rəhu/	'was seeing'
de khdi —	/de khdi rəhi/	'was seeing'
de khde —	/de khde rəhe/	'were seeing'

Verbs formed by the Conjunctive Participle are

(1) Potentials (2) Intensives

- 1 Potentials Potentials are formed by adding the forms of the verb /səkna/ 'to be able' to the conjunctive participle of any verb

Example

/de khna/ 'to see'	/de kkhı/	Conj Participle
	/de kkhı səkda/	'can see'
	/de kkhı səkdi/	'can see'
	/de kkhı səkde/	'can see'

2. Intensives Intensives are formed by adding the forms of the verbs /de na/ 'to give' and /ja na/ 'to go'

/de khna/ 'to see'	/de kkhı/	Conj Participle
	/de kkhı de /	'do see'
	/de kkhı gəwu/	'did see'
	/de kkhı le na/	'will see, afterall'

(c) Verbs formed by the verb root or base with the suffix /-ya / are frequentatives

Frequentatives Frequentatives are formed by adding forms of the verb /kerna/ 'to do' to the verb root or base with the suffix /-ya / This suffix does not seem to occur anywhere else It is added directly to the verb root or base as in

/de kh- /	/de khya - /	
	/de khya kərda/	'frequently sees'
	/de khya kərđı/	'frequently sees'
	/de khya kərde/	'frequently see'
/ja - /	/ja ya - /	
	/ja ya kərda/	'frequently goes'
	/ja ya kərde/	'frequently go'

Adjectival and Nominal Compound Verbs or verbs formed by a combination of an adjective and a verb, and a noun and a verb, respectively are very frequently used The compound as a whole gives a single verbal conception. The most commonly used verb in such formations is /kerna/ 'to do' The formation of the compound is very simple Any form of the verb /kerna/ or any other verb is post-posed directly to the adjective or the noun

Examples

Adjectival Compounds

1 /ka la/ 'black'	/kerna/	'to do'
	/ka la kərnu/	'will make black'
	'ka la kərı/	'blackened'
2 /ho ccha/ 'small'	/kerna/	'to do'
	/ho ccha kərnu/	'will shorten'
	/ho ccha kərı/	'shortened'

Nominal Compounds

/ko šıš/ 'trial'	/kerna/	'to do'
	/ko šıš kərnu/	'will try'
/bya h/ 'marriage'	/kerna/	'to do'
	/bya h kərda/	'marries'
	/bya h kərđı/	'marries'
	/bya h kərde/	'marry'

Negative Verbs

Negative forms of all the verbs described above are formed by adding the negative participle *h/nəy/~nɪ y/* to the verb

/nɪ y/ and */nəy/* are free variants */nɪ y/* being more frequent of the two.

<i>/nɪ y kerna/</i>	'will not do'
<i>/nɪ y keru/</i>	'did not do'
<i>/nɪ y de kkhu/</i>	'did not see'

The present Negative of the verb */ho na/* 'to be' is

<i>/nəyya tthɪ/</i>	'is not'
<i>/nɪ ya tthɪ/</i>	

It seems to be an irregular form

5 INDECLINABLES

Apart from the nouns, pronouns, adjectives and verbs which are classified on the basis of various inflectional criteria there are some words which remain uninflected and are used as such. They are classified below on the basis of either syntactic or semantic considerations as

- (1) Adverbs
- (2) Conjunctions
- (3) Interjections and
- (4) Particles

Adverbs

Adverbs semantically modify and syntactically precede a verb, an adjective or another adverbs

Adverbs can be semantically classified as adverbs of place, time and manner.

*Examples**Adverbs of Place*

(1) <i>ɔkkhɛ</i>	'here'
(2) <i>tɔkkhɛ</i>	'there'
(3) <i>pa ndhɛ</i>	'on'
(4) <i>ujjɛ</i>	'above'
(5) <i>pɔ rɛ</i>	'beyond'

Adverbs of manner

(1) <i>chekkɛ</i>	'quickly'
(2) <i>sulle</i>	'slowly'
(3) <i>andhɛ</i>	'like this'
(4) <i>khu b</i>	'very'
(5) <i>tandhɛ</i>	'like that'

Adverbs of Time

εbbε ~	'now'
əbbε	\
təbbε	'then'
jebbε	'when'
etc	\

Adverbs sometimes occur as postpositions preceded by adjectives, nouns or other adverbs. As post-positional words adverbs occur with case suffixes like nouns. Usually only the dative genitive and the locative case suffixes occur with adverbs.

Examples

εbbε hc	'to this time'
təkkhεnə	'from there'
təkkhεra	'of that place'

Conjunctives

Conjunctives are connecting words which connect two words, phrases or sentences.

Examples

/ho ɪ/		'and'
tu ho r hā w		'you and I'
/phiri/		'again'
so. gəwu ho r phiriya wu		
he went and again came		

Interjections

Interjections are exclamatory words such as

/ha y/	'alas !'
/dhik/	'fie !'
etc	

Particles

Particles are generally post-positional words indicating relationship of the word which it follows with the rest of sentence.

Examples

hi	'emphatic'
he	
sənghe	'with'
bhi	'also'

However the negative particle which occurs with verbs may either precede or follow a verb.

Examples

nəy ya tthu	'is not'
gəwu nəy	'did not go'

III.—SYNTAX

In the preceding chapters Kulu words were dealt with reference to the morphological categories under which they could be classified. In this chapter the order of Kulu words in larger constructions as sentences will be dealt with.

A sentence in Kulu is always marked by a 'sentence marker' which is a particular 'type of intonation'. For various reasons 'Intonation Patterns' governing sentences are not discussed here. However as word order was found to be independent of the 'intonation pattern' of a sentence an attempt has been made here to describe word order with reference to the immediate constituents in a sentence.

Sentences

Sentences in Kulu are generally of two types (1) Major and (2) Minor.

1. A major sentence occurs in narrative discourses and conversations and consists of a predicate verb as an essential part. The sentence constitutes within itself a grammatically complete sense unit.

2. A Minor sentence occurs only in conversations and in the form of questions or responses to questions and the sentence depends on the contextual reference for the completion of its sense. In other words a minor sentence may be described as the shortened form of a Major sentence with the unexpressed portions implied.

The Major types of sentences are described here first.

Major Type : A Sentence of the Major type¹ generally consists of two constituents, (1) Subject and (2) Predicate.

Subject

The Subject is grammatically the head of the sentence. It indicates the 'agent' actively performing the action indicated by the verb or the 'target' or 'recipient' on whom the action indicated by the verb is performed.

Predicate

The Predicate is the essential part or the 'nucleus' of a sentence. It is around the predicate that the sentence is built. It expresses the action done by or upon the subject of the sentence.

In a sentence generally the subject and the predicate occur in the same order as —

Sentence = Subject + Predicate

On the basis of the constituents of these two parts, Subject and Predicate sentences may be classified as (1) Simple and (2) Complex and Compound.

Simple Sentence A simple sentence consists of a (1) Simple Subject and (2) a Simple Predicate.

A Simple Subject may consist of a noun or a noun phrase, a pronoun or a pronoun phrase or an infinitive or an infinitive phrase.

A simple predicate may consist of a verb or a verb phrase with or without an object depending on the verb.

¹ Here after the words 'sentence' or 'sentences' refer only the Major type of sentences unless specifically stated otherwise.

Minimum Simple Sentence A minimum simple sentence may consist of a single noun or pronoun as the 'subject' and a single verb with or without an 'object' as the 'predicate'

Examples

- | | | |
|-----------|---------------|-----------------------|
| (1) a dmi | a wu | 'the man came' |
| (2) sə | gəwu | 'He went' |
| (3) mēy | kha na kha wu | 'I ate food' |
| (4) yā ne | šo ru de kkhu | 'The boy saw a child' |

Each of the above four sentences is a minimum sentence in the sense that each word constitutes an essential part in each of the sentences. In the four sentences the first word in each a dmi 'man', /sə/ 'he', /mēy/ 'I' and /yā ne/ 'the boy' forms 'the Subject'. The predicate consists of one word each in the sentences (1) and (2) /a wu/ 'came' and /gəwu/ 'went' respectively. In the sentences (3) and (4) the predicate consists of two words each /'kha na kha wu/ 'ate food' and /šo ru de kkhu/ 'saw a child' respectively. Of these /kha na/ 'food' and /šo ru/ 'child' form the 'objects' respectively of the predicative verbs /kha wu/ 'ate' and /de kkhu/ 'saw'. In sentences (1) and (2) where the predicate consists of only one word each /a wu/ and /gəwu/ respectively there is no object. The presence or absence of an object in a sentence depends on whether the verb is transitive or intransitive.

Transitive and Intransitive Verbs

Transitive Verbs are those which require the presence of an 'object' to complete the predicative sense in a sentence

In the sentences (3) and (4) the verbs /kha wu/ and /de kkhu/ require the 'object words' /kha na/ and /šo ru/ to complete their predicative sense. Such verbs are Transitive Verbs

Intransitive Verbs Verbs which do not require the presence of an 'object word' to complete their predicative sense are Intransitive Verbs

In the sentences (1) and (2) the verbs /a wu/ and /gəwu/ do not require an object and as such are Intransitive Verbs

Object—An object completes the predicative function of a Transitive Verb. Certain transitive verbs take more than one object to complete their sense

Examples

- | | | | |
|-----------------------|--------|--------|-------|
| mēy | teybe | a llu | dinna |
| I | to him | potato | gave |
| I gave him (a) potato | | | |

In the above sentence the transitive verb /dinna/ 'gave' has taken two objects /teybe/ and /a llu/. The object /a llu/ 'potato' which is in the Nominative Case is the 'Direct Object' while /teybe/ 'to him' which is in the dative case is the 'Indirect Object' or the 'Dative Object'

More examples are given below for illustration

- (1) teyye sundrabe phəl dinna
He gave Sundra a fruit
- (2) ba bbe mu me simla dəkha wu
Father showed me Simla
- (3) camnu yā m'be pa ni de
Oh Chamnu! give the girl water

In the above sentences /sundra be/ 'to Sundra' /mu me/ 'to me' and /yā ni be/ 'to the girl' are 'Indirect Objects' and /phol/ 'fruit' /simla/ 'Simla' and /pa ni/ 'water' which are in the nominative case are Direct Objects

Complements Some Intransitive verbs like /ho na/ 'to be' sometimes take 'Complements' to complete their predicative function. A complement may be an adjective or a noun in the nominative case

Examples

- | | | |
|---|------------------|------------------|
| 1 | ye kutta sa | This is a dog |
| 2 | kutta ka la sa | The dog is black |
| 3 | butta utthāda sa | The tree is tall |

In the above three sentences /kutta/ 'dog' a noun in the nominative case and /ka la/ 'black' /utthāda/ 'tall' both adjectives occur as complements

Subjects, Constituents of The 'Subject of a sentence can be in the minimum a noun or a pronoun. A 'Subject Word' can be in

- (1) the Subjective Case
- (2) the Nominative Case
- (3) the Oblique Case

Subjective Case A Subjective Case noun occurs as the subject of a sentence where a transitive verb is the predicate, and the verb is not in the Indefinite Future. Such sentences are taken to be in the Active Voice

Examples

- 1 yē ne šo ru de kkhu
The boy saw a child
- 2 mēy kha na kha wu
I ate food

Nominative Case A Nominative Case noun occurs as the subject of sentence where an intransitive verb is the predicate

Examples

- | | |
|-----------------|--------------|
| hā w colluda sa | 'I am going' |
| tu a wu | 'You came' |

A Nominative Case may also occur as the 'subject' of a sentence with a transitive verb as the predicate. In such a case the action denoted by the predicative verb is performed 'on the subject' and the agent performing the action is not expressed. Such constructions are treated here as being in 'Passive Voice'

Examples

- 1 hā w ma iu 'I was beaten'
- 2 tu di kkhu 'You were seen'

The Oblique Noun Case The oblique case noun occurs as the 'subject' of sentences where the predicate consists of a verb in the 'Indefinite Future' such constructions are called here as Neutral Constructions

Examples

- | | |
|------------------|----------------------|
| mu ja na | I will go |
| mu ma rna tōbe | I will beat you |
| tey a wna | He will come |
| tō ja na | You will go |
| mu šo ri bhe jni | I will send the girl |

Concordance between Subject and Predicate

The subject-predicate relationship is indicated in terms of concordance in gender and number between the Subject, the predicate and the object. The system of concordance may be described as follows

1(a) If the predicate consists of an intransitive verb, the verb agrees in number and gender with the subject

Examples

camnu gəwuda thi	Camnu was going
pındrı gəyidi thi	Pındrı was going
yā ne gəyede thi	The boys were going

(b) In case an intransitive verb occurs with a complement the complement agrees with the verb in number and gender

Examples

yā na ləmma sa.	The boy is tall
yā nı ləmni sa	The girl is tall

2 If the Predicate consists of a transitive verb the verb agrees with the object in number and gender and not with the subject. In case of a verb taking two objects, direct and indirect, the agreement is between the direct object and the verb

Examples

1. ba ppuwe che tta be yā na bheju
Father sent the boy to the field
2. ba ppuwe chetta be yā nı bheju
Father sent the girl to the field

In the above sentences the verbs /bheju/ and /bheju/ 'sent' agree with /yā na/ and /yā nı/ respectively which are both the direct objects /yā na/ and /bheju/ are in masculine singular while /yā nı/ and /bheju/ are in feminine singular. The verbs do not agree with the Subject which is /ba ppuwe/ or the indirect object which is /che ttabe/ in both the sentences

Expanded Constructions

A Simple sentence in an expanded form may consist of a noun or a noun phrase or a pronoun or a pronoun phrase as the 'subject' and a verb or a verb phrase as the predicate

Noun Phrase A phrase substitutable for a noun is a noun phrase. A noun phrase consists of a head noun generally occurring at the end of the construction preceded by an adjective or an adjective phrase as an attributive or another noun in apposition

Examples

me ra ba..b	'my father'
ka la kutta	'the black dog'
assre ba bbare ba bba	'our father's father'
me ra yā na khe mu	'my son Khe mu'

Adjective Phrase A phrase substitutable for an adjective is an adjective phrase. It consists of an adjective as the head generally occurring at the end of the construction preceded by one or more adjectives or adverbs.

Examples

bəḍe ba'nke	'very beautiful'
bəḍe ba nke šo riya re	'of very beautiful girls'
teyinə bəda	'bigger than that'
səbbhu nə bura	'worst of all'

Pronoun Phrase A phrase substitutable for a pronoun is a pronoun phrase. It consists of a pronoun as the head generally occurring at the end of the construction preceded by an adjective or an adjective phrase. Only participals functioning as adjectives are found in such constructions.

Examples

ja nda so	'that person going'
məruda tu	'you who are dead'

Besides these, a noun or a pronoun phrase may consist of a noun and a pronoun, or two nouns or two pronouns connected by a conjunctive.

tu ho r hā w	'you and I'
tu ho r khe mu	'you and Khemu'
khe mu ho r pindri	'Khemu and Pindri'

Verb Phrase A phrase substitutable for a verb is a verb phrase. It may consist of a verb with or without an object preceded by

- (1) an adverb or an adverb phrase
- (2) an infinitive of purpose or an infinitive phrase
- (3) a post positional phrase

A verb occurring as the head of a verb phrase may be any finite form of a verb in its simple or periphrastic form.

Examples

chekke colluda sa	'is walking fast'
agge collə	'go ahead'
pa ni pi nde gəwuda thu	'was going to drink water'

Adverb Phrase A phrase substitutable for an adverb is an adverb phrase. It may consist of an adverb as the head preceded by another adverb or an adjective.

Examples

bəddi de rənə	'very late'
chekke cheke	'very fast'
teyre ghəra nə	'from his house'

Infinitive Phrase A phrase substitutable for an infinitive of purpose is an infinitive phrase. It may consist of an infinitive of purpose as the head preceded by a noun, an adverb or another infinitive of purpose.

Examples

pa ni pi nde	'to drink water'
cheke pi nde	'to drink quickly'
kha nde pi nde	'to eat and to drink'

Concordance in Phrases

In a noun phrase the preceding adjective agrees with the noun it qualifies in number and gender.

ka la kutta	'black dog'
ka li kutti	'black bitch'

Simple Sentences, more examples

1 tu bhukkha thi	'You were hungry'
2 so me ra ba b sa	'He is my father'
3 ghor chotta sa	'The house is small'
4 so ghora thi	'He was in the house'
5 bhalla chawwi n lomma sa	'The spear is longer than axe'
6 gitta teyiri bobbo sa	'Gita is his sister'

Complex and Compound Sentences

A complex or a compound sentence is one which consists of more than one predicate. Within a complex or a compound sentence units of constructions built around predicate is called here a Clause.

Complex Sentence

A complex sentence consists of more than one clause with one of the clauses being independent and the other being dependent on it. The independent clause is here called the Principal Clause and the dependent clauses are called the Subordinate Clauses.

A principal clause can be any simple sentence. A subordinate clause can be

- (1) a noun clause
- (2) an adjective clause or
- (3) an adverb clause

Noun Clause A clause which can be substituted for a noun is a noun clause. It can act as a subject, an object or a complement of the verb in the principal clause. The noun clause is generally connected by pronouns such as ki 'what', etc. It may also occur without any connectors.

Examples

tikō sundari ni ma ske bo llu ki lo d ka tti de na yebbe
 Tikosundari's mother said that the ram will have to be cut now.
 te:se bo llu mu kandhe ye na thi
 She said how could I come

Adjective Clause An adjective clause is one which can be substituted for an adjective. It may occur as a modifier of a noun in the principal clause. It is connected with the noun by the pronoun /je/ 'which' /ju nu 'whatever

Examples

- 1 ju nu ci dz tɔbe lo di ho li sɔ inli ja li
Whatever thing you would want that you will get
- 2 je kich huwa thi sɔ dɔssu

Adverb Clause An Adverb clause is one which is substitutable for an adverb. The following types of adverbial clauses are found to occur

- 1 Temporal
- 2 Locative
- 3 Conditional
- 4 Purposive
- 5 Modal

Temporal Clauses Adverb clauses of time are connected with the principal clause by the sentence connectors jebbɛ—ta 'when—then' or jebbɛ—tebbe or only jebbɛ 'when'

Examples

jebbɛ tesse tilkɔsundari ra sir pa rna la wa
tebbe tesse tessare sirɔnɔ me kh tho riye
ci di bɔna yi dinni

'When she began combing the hair or Tilkosundari then she made her a fird by driving a nail into her head'

Locational Clauses Adverb clauses of location are connected with the principal clause by connectors such tɔ kkhe—jɔkkhe 'there—where' etc

Examples

sɔ tɔkkhe nhɔttha jɔkkhe ɔgge bakkdi la gidɪ thi:
He went there where the fire was burning

Conditional Clauses Adverb clauses of condition are connected with the principal clause by connectors je—ta 'If—then'

Examples

je ɔ j ra tti ga š ho lla ta mu ni y ja na
If to-night it rains then I will not go
je hã w hɪrɔn de khnu ta teyibe ma rnu
If I see a deer I will kill it

Purposive Clauses Adverb clauses of purpose are connected with the principal clause by the connectors /kibbe ki/ 'because'

Examples

- 1 tɔbbe beššɔna sa kibbe ki tu thakkɪ gɔwuda sa
You should sit down because you are tired
2. hã w nɔra j huyɪ gɔwuda sa kibbe ki tɛy hã w ma ru
I am angry because you struck me

Modal Clause Adverb clauses of the modal type are connected with the principal clause by connectors, such

andha—jendha ‘as—as’

jenḍha—tenḍha ‘as—as’

1 tu andha kerı jendha sɔ dəssu
You do in the same way as he told

2 tesse andha hı keru jandha ɔ de bo llu
She did in the same way as the ram said

Compound Sentence

A compound sentence is one which has more than one principal clause and the principal clauses are connected by such connectors as

(1) Conjunctives

(2) Alternatives

(3) Adversatives

The conjunctive generally used is ho r ‘and’

Examples

1 sɔ gəwu ho r šo rı ya yı
He went and the girl came

2 hā w khəḍuda sa ho r de khda la ga da sa
I am standing and seeing

Sometimes is a compound sentence with two principal clauses connected by conjunctives ho r ‘and’, phırı ‘again’ the same ‘Subject word’ may occur as the subject of the predicates in both the clauses. In such cases the ‘subject word’ occurs only once and usually in the beginning

1 sɔ tya r huyı ho r phırı gho de pa ndhe bəššıye ja ttər de khdı nhəttı
She got ready and again sitting on the horse went to see the fare

2 hā w gəwu ho r hattıya wu
I went and came back

3 hā w bəyššada sa ho r kha nda la ga da sa
I am sitting and eating

Alternatives The alternative generally used is /kı / ‘what’

1 tu ja lla kı hā w ja nnu
Will you go or Shall I go ?

2 ra jje bo llu kı bəjı re bo llu
Did the King say or the minister ?

Adversatives. The adversatives generally used are /pər/ ‘but’ and /le kən/ ‘but’

1 šo ru a wu pər šo rı nı ya yı
The boy came but the girl did not come

2 tɔ wa ge ba nka gho da sa pər mu wa ge tɔ wənə blu ba nka sa:
You have a good horse but mine is better than yours

PART IV TEXTS

I. MANDEALI

I. WORD LIST

əmb	mango
əngu r	grapes
əḍku hni	elbow
əka s	sky
əra m karna	to rest
ərso y	kitchen
ama was	New moon day
ambə ra da l	mango tree
amru d	guawa
addrah	ginger
addi	heel
addu	chisle
anḍa	egg
a tma	soul
a dmi	man
a ndhi	storm
a ngən	courtyard
a tta	flour
a n	hail
a g	fire
a llu	potato
a wna	to come
a s	hope
itthi	here
indrədhənus	rainbow
innhe	these
ila kka	area
i:l	vulture
ī yhā	like this
umla ka·w	bat
uttər	north
uthna	to stand, get up
uddəna	to fly
uddi ja na	to fly away
udkəna	to jump
udka la h ma rna	to pounce, jump on
w n	wool
u lu	owl
ebbe	now
etthi	here
otta	verandah in the lower floor
o bra	room
o th	lip
o.rhe pərhe	here and there
o s	dew
pəpitta	papaya fruit
pətilla	vessel for cooling rice
pətillu	vessel for cooking vegetables

pədhə rna	to enter
pənchi	a (big) bird
pənjli	throwing stick
pənje b	anklet
pəttədu	small wooden plank
pətthe	muscle
pəḍha.na	to teach
pəchya ṛna	to recognise, to know
pəjjəna	to grow, yield
pəlitta	match box
pələk	eye lid
pəsinna	sweat
pappəḍ	papad
patli	leaf for food
patər	leaf
panja	claw
pakəḍna	to catch
pəka na	to cook
paləm	plum
pawḍa	verandah
pawna	to fall
paha d	mountain
pa'tthər	stone
pa th	thigh
pa na	to find, to get
pa ni	water
pa la	ice, dew
pippa	tin
pippli	red chili
pinda	body, idol, image
picche	back
pissəna	to grind
pith	back
pī ḍhna	to ride
pī na	to drink
pī ch	gruel
pī həng	swing
punjhəna	to wipe
punya	fullmoon day
pucchəna	to ask
pujja karna	to worship
pu l	bridge
pu la	stringed foot wear (for winter)
petti	belt
pediyā	stairs, of a stair case
peynda	road
pehnəna	to wear, put on
pe t	belly
pe du	a large container for grains, made of wood
pe yr	foot
pə thi	book
pya'j	onion

pya r	love
pyo wkæ	father's house of a married lady
prən karna	to promise
pra rthana karna	to pray
pryu n	stramer
plangi	branch of tree
phækriya li	anxiety
phə l	fruit
phawla	male fox
pha nk	wing
pha tək	door
phunju	bul bul
phukhna	to burn
phukhu ja næ	to get angry
phu l	flower
phu l go bbɛ	cawli flower
phu lləna	to sweell, bloom
phū nt	tail
phe gde	pears (smaller, wild)
bədhəlna	to change
bəddhəna	to grow
bəndər	monkey
bənd karna	to shut, close
bənd go bbɛ	cabbage
bətu ru	a kind of cake
bəttūy	a big cooking vessel
bəna na	to make
bənda na	to divide
bəca na	to save
bəcho llən	spiced gruel
bəchya na	to spread
bəjju rɪ	whips of stones
bəkha na	to set fire to
bəkhe rna	to scatter, spread
bəgɪcca	garden
bərcha	spear
bərkha	rainfal
bəlwa na	to invite
bəsyə ynæ	to cook
bəld	bull
bə d	banyan tree
bə n	forest
bə na wla	wild animal
bəthək	duck
bəddəl	cloud
bacca	baby
bacna	to escape
bakra	goat (he)
bakri	goat (she)
bang	bangle
banga	bangles
ba bba	father
ba .bbru	sweet pudding

ba nhna	to tie, fasten
ba đ	flood, current
ba nthəda	folk drama ^s , songs
ba ndəna	to divide
ba cchi	cows calf (she)
ba cchu	cows calf (he)
ba ggər	wind
ba grı	wind
ba lək	child
ba llu	sand
ba wd	room on the upper floor
ba wđı	well
ta sla	asaphotieda (hung)
ba hər	out side
ba hna	to beat
ba hni	beating
ba ltı	bucket
ba lh	hair
bā wā ha th	left hand
bā h	arm
bidhba	widow
binna	small sitting mat
bında	handle
bıccu	scorpion
bıjılı	lightning
billı	cat
bis	poison
tı h	twenty
bı hn	dhanya
bujhna	to feel, understand
bura dı	a kind of tree
buswa r	turmeric
beythna	to sit
beynj	bamboo
beyr	a kind of fruit
beyl ga dı	bullock cart
beha g	day
behna	to flow
be dı	boat
be dı cela na	to row
be ccəna	to sell
bobbo	elder sister
bo lna	to tell
bya h	marriage
byu w	seed
bhəggəna	to run
bhəggi ja na	to run away
bhəro llən	cooked vegaetbles
bhəwnkəna	to bark
bhatthı	baking oven
bhatthe	brınjal
bhajna	to break
bhaknawlı	squirrel
bharna	to fill

bhalle	salt pudding
bha t	boiled rice
bha nnəna	to break
bha th	oven
bha nɔe	vessels
bha nja	nephew
bha nji	niece
bha yi	elder brother
bha ra	bundle, weight
bha wr	bee
bha s	ash
bha wu	brother
bhattər	in side
bhiccha ma ngəna	to beg
bhi d	crowd
bhu kh	hunger
bhu lləna	to forget
bhu y	earth
bhe d	sheep (female)
bhe dɔu	ram
bhe jɔna	to send
bho j	sweets
bho gde	fried maize
bhya g	morning
bhryu	eye brow
bhwa ph	steam
bhwa r	broom stick
bhwa r de na	to sweep
məda d	help
mənni ja na	to agree, accept
məcchi	fish
məkki	maize
məkhi r	honey
məgər məch	crocodile
mərusthəl	desert
məro llən ~ bhəro lləp	cooked vegetable
mərji wdi gəyira	dried and shrunk
məla na	to mix
məlyu d	cattle manure
məlna	to rub
məss	ink
məsa jnu	ink pot
məsa lla	spice
matha	forehead
matha te kna	to kneel
matər	peas
macchər	mosquito
manja	bed slead
manjiri	mat
makkhi murg	spider
marna	to die
masɔu	small mosquito
mahu	honey bee
mangəp	bed bug

ma`mma	paharı man
ma mmi	paharı woman
ma tti	clay
mà khı	fly
ma ngna	to request for
ma rna	to beat, kill
ma w	mother
ma s	meat
ma h	black gram
ma hnu	man
mı nka	frog
murthe	methı
mırgə	tiger, leopard
mılna	to meet
mıstrı	carpenter
muttı	fist
muko dı ~ məkə .đı	ant
mung phəlı	ground nut
musa kda	crab
musa lla	spice
mu tna	to spring (of water)
mu nd	head
mü nch	moustache
mu l ~ kı mət	cost
mu l	stem
mu lı	raddish
mu h	mouth
mo tti	dew drops, pearls
mo r	peacock
mhattha	boy
mhatthı	girl
mha ra	our
mhınna	month
mhəns	buffalo (she)
mhənsa	buffalo (he)
mhya da	buffalo shed
təma kku	tobacco
tərme .hda	a big vessel, boiler
tərna	to float, swim
təlwa r	sword
tappəd	tarpal
tankha h	pay
tawa	frying pan, baking
ta đhna	to stretch or lie down
ta kktı	window
ta ra	star
ta rko l	coal tar
tā ws	heat
ta lı	key
tınnhe	they
tırkəba n	arrow
tı r	arrow
tuđka	ghee, or oil in food
tu:	you

tejo
te l
to tta
trange ḍ

trə hd
tramba
trittə
tru l
tryap̄d̄i
tryā wū
twa d̄na
tha mb
tha li
thukna
the li
tho d̄a
dəpha d̄ karna
dəba na
dəm
dəma g
dəkha na
dərya w
dəssəna
dəli 𑀅
dəy
da bna
da d̄da
da d̄di
da nd
da d̄u
da h̄du
da gga
da l
d̄il
d̄iwli
d̄i p̄~dwip
dupe hr
dudh
dukh
duy
·du t
du r
de bi
de na
de khna
de khde ja na
de s
dra tt̄i
·dwa r
·dhan
·dharət
·dharti
·dhartiya wla

to him
oil
parrot
wooden vessel for keeping
spices
root
copper
very sour
anxiety
skin
tripped stand
to vomit
pillar
eating plate
to spit
palm
a little
to split
to push, press
vegetable, soup
bran
to show
river
to show, tell
gram
curd
to cover
grand father
grand mother
tooth
pomegranate
chin, beard
burnt, charred
cereals
heart
glow worm
island
noon
milk
sorrow
two
servant
far
goddess
to give
to see
to visit
country
sickle
door
wealth
earth
floor
snake

dha n	paddy
dha .r	hill
dhundh~dhũy	fog
dhũwã	smoke
dhu ð	dust
dho ttı	dhotı (big) \
dho na	to wash
dhya ðe	day
dhrublı	country liquor
dhwa r de na	to lend
dhwa r le na	to borrow
nəpılna	to squeeze
nəkcubbhı ma rna	to dive (swimming)
nəle r	cocoanut
nəwnı	butter
nə wl	mongoose
nə hl	thin bamboo
nə h	nails
nakso trə	nostril
na cna	to dance
na k	nose
na h karna	to negate
nã w	name
nã hũ	navel
nıngəlna	to swallow
nhassəna	to escape, run
nha wna	to bathe
nhya nı	chisel
nhya ra	darkness
nhya l	mother's father's house
nhya lna	to wait for
nhwa .r	facial expression
ta ppri	hut
ta t ~ ke le	plantain
ta tta	defective in speech
titla	grass hopper
tukðu	piece
tukna	to cut
toppi	cap
to lna	to search for
tokrı	basket
thəlka ma rna	to hit on the head mildly
thanda	cold
tha wkər	image of god
thında	(heavy) thick neck
thoddı	chin
dəphe lna	to lean on something
dəbo ləga na	to dip in water
ðək	bund-dam
ðəng	time
ðər	fear
ðanga	short wall
ðangra	cattle (sing)
ðangre	cattle (pl.)

ḍa·l
 ḍubna
 ḍunnu
 ḍoḍḍa
 ḍodde
 ḍo hrīḥ
 ḍra mma
 dwa r
 ḍhaka r
 ḍhabba
 ḍhabbe
 dhakkən
 ḍha l
 ḍhikkī
 dhisna
 ḍho lək
 cāwntərpha
 caba na
 cabāwwā kha na
 camca
 cakna
 cə la
 ca ppu
 ca bbi
 ca ndi
 ca kka
 ca h
 ca hna
 ciba ruh
 cītkəni
 cīndhu
 cīkkəd
 cīllədu
 cīlla na
 cī ngna
 cī du
 cupcuppe
 cubhna
 cubhwa na
 cumma le na
 cutṭəd
 cuḍna
 cuggəna
 cunghna
 cussəna
 cuhitli
 cu·nj
 cu ha
 cerrī
 ce·lla
 ce wḍa
 chətti
 chəwhī
 chə l

tree
 to sink
 leaf-cup
 soap nut
 soap nuts
 cultivated land
 drama
 cave
 belching
 money, coin (sing)
 money, coins (pl)
 dull fellow, idiot
 shield
 hiccough
 to beat
 drum
 all round
 to chew
 eating chewing
 spoon
 to lift, carry
 bath room
 oar
 key
 silver
 tiles (stones slates)
 tea
 to want, desire
 small window
 bolt
 to pinch
 mud
 a kind of cake (like dosa)
 to shout
 to shriek
 bird
 stealthily
 to pierce, prick
 to cause to prick
 to kiss
 buttock
 to leak
 to graze
 to suckle
 to suck
 mouse
 beak
 mouse, rat
 cheri fruit (berry)
 assistant, follower
 parched rice
 small stick
 axe
 dull atmosphere

chappər	roof
chapḍa	muddy pit, mire
chat	terrace
challı	maize
cha ppər	roof, ceiling
cha bḍı	basket
cha ddəna	to leave
cha dḍı de na	to give up, leave
cha ntəna	to chose
cha h	butter milk
cha l de na	to jump
chıpnə~chupna	to hide
chıtchıt	calling a cat
chıdka w de na	to sprinkle
chıkkəna	to sneeze
chu na	to touch
chu rerı ba nı	stab
chu hḍu	spring water
chellı	lamb, goats calf (she)
chellu	lamb, goats calf (he)
che d	sound
che ḍa de na	to stir
chotta	small
chottı	small
cho llerı da l	gram
chya l	good beautiful
jəpphı pa na	to embrace
jəba b	answer
jəwa n~jwa n	young man
jə d	root
jə w	barley
jamna	to take birth
jatən karna	to try
jana n	woman
janda	father
jandı	mother
jagha	land
jangə	forest
jala na	to tease
jalna	to get angry
jarəm dhya ḍe	birth day
jahər	poison
ja	go (Imperative)
ja ttər	mela
ja n	rock
ja nnhu	knee
ja nwər	animal
ja na	to go
ja nna	to know
ja jḍrı	earthquake
ja gna	to wake up
ja ngh	leg
ja l	net
jımthəna	to shınk

ḡimthi gəyira	dried and shrink
ḡittəna	to win
ḡikkəna	to trample
ḡila na	to irritate
ḡi bh	tongue
ḡi n	sadde
ḡi na	to live
ḡuləkna	to bend to see, to peep
ḡu wa	yoke
ḡū w	louse
ḡū wā	lies
ḡo k	flea
ḡwa na	to steal
ḡwa n~ḡəwa n	young man
ḡwanəḡi	young woman
ḡhat karna	to make hurry
ḡhat ca ne	quickly
ḡharna	water fall
ḡhalli	wave
ḡhalliyā	waves
ḡha dī	bush
ḡha kna	to peep
ḡha kh	rays (dazzling the eye)
ḡhi t	fencing
ḡhi wun	to support a plant with a pole
ḡhukna	to kneel, bend
ḡhu lna	to swing
ḡhema kna	to wank the eye
ḡhema yī	yawning
ḡho l	spiced butter milk
ḡhwa kkəna	to eat biting
ḡhwa kkuwā	eating biting
kəpu r	camphor
kəbuttər	pigeon
kəma na	to earn
kəta b	book
kəndhe	shoulder
kənha kḡi	lizard
kəttī	buffalo's calf (she)
kəttu	buffalo's calf (he)
kətwa l	prison
kətho lni	tame
kətthe	to gether
kədchī	laddle
kənək	wheat
kənslo wah	cenlipid
kəcchuwa	tortoise
kəlem	pen
kəlli	bud
kəs	honey comb
kəssəm kha na	to swear
kəla y	wrist
kəlyā n	cuckoo

kapa h	cotton (raw)
kapde	clothing
kamər	waist
kaməl phu l	lotus
katthe	for the sake of
kakkad cholle	peas
kanghı~kanghu	comb
kard	knife
karna	to do
ka phəl	a wild fruit \
ka m	work
ka ma wneya wlı	useful thing
ka mbna	to termble
ka n	ear
ka ndh	wall
ka ttəna	to cut
ka ddhəna	to uncover
ka nte	earning
ka gdi	lemon
ka li mərə	black pepper
ka li muko dı	black ant
ka lja	liver
ka w	crow
kımmət~kı mət	cost price
kıstı	boat
kı da	snake
kutta	dog (male)
kuttı	bitch
kuda l	spade
kutıya	hut
kunda	latch, bolt
kukkəd	cock
kukkədi	hen
kurta	shirt (big)
kurtı	shirt (small)
ku n	who
ku hnı~ku nhı	elbow
ku rna	to crawl
ketthı	where
ke dha	how
ke s	hair
ke le	plantain
ke lera da l	plantain tree
koyia	charcoal
kotthəd	big box for grains
ko thı	building
ko da	whip
ko lha	nest
ko sıs	to try, trial
ko hna	to climb
kyanju	stork
kya dı	neck
krā wō	soot
kwā ra	bachelor

kwã rı	unmarried woman
khəppər~khəppra	old man
khəpprı	old woman
khəbərda r karna	to warn
khəmbha	pillar
khətəm karna	to finish
khəndollu	quilt, mattress
khəɖna	to stand, to stop
khəra bo lna	to praise, speak good of
khəri dna	to buy
khərenə	to spend
khəla na	to feed
khəwwa	shoulder
khəwwe	shoulders
khəssəm	husband
khakdu	mouth
khəngna	to cough
kha na	to eat
kha nd	sugar
kha kh	mouth
kha l	skin
khındəɖ~khi nd	quilt cover
khıjna	to pull, drag
khilla	(flower) of paddy
khiskəna	to slip
khur	hoof
khurpa	spade
khurdna	to scratch (something)
khu nna	to dig
khu h	well
khe t	field
khe lna	to play
kho lna	to open
khilitəɖı	small bag to keep thread and needle
khlyapdı	skin
khlyatdı	place for firewood in the kitchen or bath
khwa da	threshing floor
khwa na~khəla na	to feed
gəthəɖa	bundle, bunch
gəddı	motor
gəcchəna	to take by force
gəra rı	pulley
gəl	talk
gəla.na	to talk
gəlu	mountain pass, valley
gəlbənd	muffler
gəltı karna	to make mistake
gəlna	to melt
gəl cuttu	desire to eat something
gə dh	fort
gə l	throat
gə hl	street

gannı	sugar cane
garmya s	heat (of air)
galdu	cheek
ga na	to sing
ga y	cow
ga li de na	to scold, abuse
giddəq	fox
gınnə	to count
gı hda	small, short wall
gupha	cave
guttha	thumb
gutthı	finger
guddrı	butter fly
gulwa .b	rose
gobbər	waste of cattle
go d	lap
gö li cıla na	to shoot with a gun
geyntı	spade
gragda	thunder
grā w	village
gwa hna	to miss, lose
gwa yın	cow's shed (thatched)
ghəntı	bell
ghəntı ba jna	ro tung bell
ghər	house
ghəra t	sparrow
ghərsa thna	to slip
ghəssa ma rna	to hit
gha t	Bank of river
gha ttı	valley
gha h	grass
ghumna	to turn
ghurtu	grinding stone
ghu ghu	siren of a mill, or train, etc.
ghu ina	to fight
gho da	horse
gho dı	mare
ghyū w`	ghee
ghrunjədı	wrinkle
ya ttra	travel
ya d karna	to remember
ye dha	like this
yö :	these
rənduwa	widower
rəgədna	to rub
rəss	juice
rakhna	to put, keep
ra t	night
ra ndh	widow (derogatory)
rınhna~rınnhəna	to cook
rı ch	bear
rukkəna	to halt, stop
rū	cotton
rəduwa	radio

re ngna	to crawl (snake)
ro dı	stone clups, (bigger)
ro na	to cry
ro kna	to stop, forbid
lõtka na	to hang
lødna	to fight
løgä m	reins
lössön	garlic
la p	spoon
la ttərı ba hne	kicks
la dda	girder, rafter
la ·da	groom (husband)
la dı	bride (wife)
la l	red
la ycı	cardmom
lıpe tna ~ ləpe tna	to wrap up, cover
lıptı	a quantity on the tip of a finger
luppı	flame
luk	coal tar
lukkəna	to scratch with nails
lukhna ~ lhukhna	to hide
luha r	black smith
lu n	salt
le tna	to sleep, lie down
le na	to take
lo ha	iron
lo hu	blood
lo hna	to climb down
lya wna	to bring
lhukhna	to hide
şərma karna	to blush
şıwna	gold
səbh	all
semuddıə	sea
səmjhəna	to understand
səmha lna	to maintain, watch
səno t	hails
səndu k	box
səttəna	to throw
sədna	to rot
sənsı	tongs
səkkər ni mu	lemon
səkkər kəndı	sweet potato
səgəntıa ~ səngəntıa	orange
sənga h	ladder
səra b	wine
səruh	hails
sərg	sky
səldər	attic
sə r	lake
səpha	page of a book
səwna	to sleep
səwgtı	with, together

sawgi ja na	to go with
sa ph	clean
sa pha	turban
sa t	bark of tree
sa njh	evening
sa kbho ji	vegetarian
sa h	breath
sa hde	smaller khubani
sinka	white ant
singhna	to smell
sir pa rna	to comb hair
sissa	mirror
silla de na	to blow wistle
si na	to sew
si khna	to learn
si ngh	horn
supa .ri~spa ri	betel nut
suthnu	pyjama
sutta la na	to smoke
sunna	to hear, listen to
sugo tru	brinjal
surje	sun
su t	cotton
su r	pig
sehl karna	to walk
se r	lion
se rho	mustard
se w	apple
se w	bridge
sottha	rod
sotthi	stick
sotthu	
soccana	to think
sya yina	name of a place
sya yini	vegetable vender, grower
sya hdu	hare
syu n	sewing needle
slo wah	earworm
swa h~bhas	ash
swa dh	taste
swa dhna	to taste
hadana	to flow
hæthe le	palm
hæla na	to shake
hæ l	plough
hatkædi pa.na	to arrest
hans	swan
hadka	bone
hawa	air
hassana	to laugh, smile
hassa na	to cause laugh
ha th	hand
ha tthi	elephant
ha nðhæna	to walk

ha:kh	eye
himmæt karna	to be bold
hiræn	deer
hi k	breast, chest
huḍna	to close something in
hu.na ~ ho.na	to be
he th	below
hyū ~ yhū	snow
hyū nd	cold season
hra na	to defeat
wha ru	small vessel for dal
wā ss	moonless night

2. SENTENCES LIST

- | | |
|--|---|
| 1. hä w lamba ha: | I am tall |
| 2. se: mhattha motta ha: | The boy is fat |
| 3. mhatthi pətlyā ngdī hi: ~ mhatthi pətli hi. | The girl is slim |
| 4. tesra mhattha ka na ha: | His son is blind |
| 5. mhatthi ləngdī hi. | The girl is lame |
| 6. tinnha ra mhattha təwna ha. | Their son is deaf |
| 7. hä w gərmī məsū:s kərhā | I feel hot |
| 8. tu thənd mesu s kərhā | You feel cold |
| 9. se bəda khujira | He is tired |
| 10. mēy se. ma rita ~ ma rīditta | I killed him |
| 11. tinne hä w ma rya | He killed me |
| 12. mēy tejo yek a llu ditta | I gave him a potato |
| 13. tinne munjo yek a llu ditta | He gave me a potato |
| 14. tejo tho ḍa je jə r a yira | He has some slight fever |
| 15. tessa jo tho ḍje ləggiri | She is a bit hurt |
| 16. me ra ghər ba nka ha: | My house is good |
| 17. te ri ha kh khəra b ni hi ~ ni y | Your eye is not bad |
| 18. ye me ra ghər ba nka ha. | This house of mine is good |
| 19. ye je te rawa lle bhalla ha bura ni y ha ~ ni yā | This spear of yours is not bad |
| 20. hä w jhət calira | I am going early |
| 21. tess de re a wna | He will come late |
| 22. ma yek khəri chəwhi lo ḍi | I want a good axe |
| 23. tinnha w bəhut kha.na lo di | They want plenty of food |
| 24. yes mhatthe ho r bəddhəna | This boy will grow more tall |
| 25. da l lamba ha: | The tree is tall |
| 26. ghər kəbəlla ha | The house is high |
| 27. ja n kəbəlli hi: | The rock is high |
| 28. ghər bədda sa .ra ha: | The house is large |
| 29. ghər choṭta:je ha. | The house is small |
| 30. dha:r bəddi ucci hi | The hill is very high |
| 31. dha:r chotti je hi | The hill is small |
| 32. yes grā.wā:ndra tho de je jwa.n he tho.de je sya.ne he: | In this village some are young; some are old |
| 33. yes khuwa ndra tho:di je məcchiyā bəḍḍi hi: tho di je chotti | In this village some fish are big; some are small |
| 34. yes bə na. bhittər tho ḍe je ḍa:i bədde he tho.de je chotte | In this forest some trees are big; some are small |

35. ye phu l la:l ha: This flower is red
 36. ye kapda piwla ni.yhä: This cloth is not yellow
 37. ye phu.l haccha ha: This flower is white
 38. assa.ri chawhryä yekki bənga.ri hi. Our axes are similar
 39. tessa jo me re hacche kapde de.ydo Give her my white clothes
 40. assa ri tokriyā ho.ri bənga.ri hi: Our baskets are different
 41. bhalla chəwhile lamba ha: The spear is longer than the axe
 42. chəwhu bhalle le choṭṭi hi: The axe is shorter than the spear
 43. ye mhattha səbbhule bura ha: This boy is the worst of all
 44. ye a:dmı tesle bəḍḍa təḡda ha: This man is stronger than that one
 45. jebbe lədne ra məwka a.wna tebbe When it comes to a fight Ram is
 ra'm kṛṣṇale khəra ha: better than Kṛṣṇa ~
 45. kəpde dho wo ho:r yetta.le bhı: Wash the clothes and make them
 hacche kəro more white
 47. yetta.kanne lakdi ra ho.r tukda Join a piece of wood and make it
 məla: ho'r yetta:w lamba kəride:y longer.
 48. te re.wa lle ba'nka gho'da ha' pər You have a good horse
 me:ra tette:wı. ba nka ha.
 49. ye.a dmı ' This man
 50. se a.dmı That man
 51. yō. do a dmı~yō. duy a.dmı These two men
 52. yō a dmı These men
 53. syō. do: a dmı~syō duy a:dmı Those two men
 54. syō' a' dmı Those men
 55. ye' jana'nne This woman
 56. se' jana.nne That woman
 57. yō: do jana.nne These two women
 58. yō: jana nne These women
 59. ye. chəṭ kunne ləyi Who took the stick
 60. chəṭṭiya kunne ləyi Who took the sticks
 61. kesre mhatthe billi'ra bacca lya nda Whose boy brought that kitten
 62. tu: a j callı: pəyira Your are going today
 63. kya: tudh kəlla a wna Are you coming tomorrow?
 64. kya tu: dhya:ḡe jā.hā Are you going everyday?
 65. hā w ka lla ra ttı gəya I went last night
 66. tu. ka lla dhya di ba ps a yira You come back yesterday after-
 noon
 67. syō: pichle mhinne ba'pəs ni: gəye They did not go back last month
 68. se' pəhle tuttu tha: He was there before
 69. hu n thənd hi: It is cold now
 70. ka:lla thənd thı: It was cold yesterday
 71. ka:lla se'la reyhna Tomorrow it will be cold
 72. je: ka lla thənd rəhi ta: ma: ni.y If it is cold tomorrow I shall
 ja:na not go
 73. hu:n uttəra:bəkha.lle ba.gri callıri The northwind is blowing now
 74. ka:lla pəchma:bəkha:lle ba.gri callıri The westwind was blowing
 thı:
 75. ka lla tu. ghəra kinni gəya Why did you not go home yester-
 day
 76. tu: ghəra w kebbe gəya When did you go home
 77. tudh hā:w kebbe de:khna When will you see me
 78. ma. tu: phe ri de.khna I will see you later
 79. {ma. tu. ho'r te:ra bha.yi ka:lla I will see you and your brother
 de:khna } tomorrow

80. se bəddi 'de.ɾa le gəlla ləggira tha.	He was talking for a long time
81 se bəddi de ra le hasda ləggira tha.	He was laughing for a long time
82 hā w tejjo bəddi de ra le nhya.lda ləggira tha	I was waiting for him for a long time
83 mēy tejjo yebhe de.khda ləggira tha.	I was just waiting for him now
84 ma əpne ba bba le pəhle ghəra:w ja na	I will go home before father
85. tes ma: the ba d ghəra wjo ja na	He will go home after me
86 tujjo se kitthu milya	Where did you find him
87 yek a dmi itthu beythda ləgira	One man is sitting here
88 itthu jana nne nəy khədīri	The women are not standing there
89 tra kutte te re wa lle beythire	Three dogs are sitting near you
90 hā w itthu ha.	I am here
91. assē itthu he	We are here
92. hā w ho r tu itthu he	You and I are here
93 se ho r hā w itthu he	He and I are here
94 se ghəra. hi.	She is in the house
95 tes ghəra ho na	He will be in the house
96 syō ka lla ghəra the.	They were in the house yesterday
97. tunna ka lla ghəra ho na	They will be in the house tomorrow
98. se ghəra ha	He is in the house
99 a dmi sətī ri pryā llhe khədīra	The man is standing on a log
100 bhaknəwli da la pryā llhe rāhī	The squirrel lives on a tree.

3.—CONNECTED TEXTS

1. ca r sa.tthi (Four friends)

Text

I bənutti. dhya de.ri gəllhis
yekki. sehra: ca r do st reyhyāe.
the/syō: bəde bha.ri dāhidri the/
bhəng ho sra b pi yā. the./
yekki. dhya de: tinnhe cəwhē
yek beythək kitti / tinhe bo lya. ki.
assa w keski. sehra: jo. kəma nde
ja.na ca hīye/ tetta le assa. ghəra jo.
bhi. dhabbe kəma yke lya une/ho. dujje
dhya de syō calli gaye/ja.nde ja.nde
syō:yekki dujje sehra. pəhuncī gaye/
ra tti syō səra yindra t̄hehre/jebbe syō:
bhya gga utthe ta tinnhe so ccya.
yebbe kitthu jo. ja.na/syō: ra:jje.re
dərba.ra.jo: calli pəye/titthu ja.yike
bo:lya "mahra.j asse dujje de sa le
a.yire assa:w ko yiki. ka:m de ya"/
ra jje bo lya:—"kya ka:m karghe
tusse"/ tinnhe cəwhē kətthe bo:lya
je: ka:m ko.yi ni. kargha: se. assa
kərike dəssəna"/ ra jje syō. rəkkhi
leyi/ pa nc saw mohra yekki: yekki jo
de:ne.ra ba yda; kitta / ho:r syō:
titthu reyhnde ləggigaye/

English Translation

1. Long time ago there were
four friends living in a city. They
were very poor and they were
addicted to drinking liquor and
bhāng One day the four had a
conference and they said 'we should
go to some other city to earn.
From there we will bring home also
some of the money we earn And
they started the next day. Travelling
a long way they reached another
city. At night they stayed in public
rest house. When they got up in the
morning they thought 'where shall
we go now'. They went to the
King's Court. Going there they
said 'Oh, King! we have come
from another country. Give us
some work or other The King
said 'what work will you do'.
Those four together said 'the work
which nobody else will do we will
show it done'. The King retained
them and promised to give them
each five hundred 'mohars' and
they four started living there.

2. bəhutti: dhya de ba:d yekkı: dhya de rı gəll hı: ke ra jkəma r məri: gaya/ ra j kəma r sa njha je he mərya. tha / yebbe ra j kəma ra ri la:hsa:jo: ko yı bı'ne ne jo nı. mənnya. kyunki səmsa n gha ttava lle yek ra'gsən hüwäy thı:/ je:he' ra ttı səmsa na va lle jā hä tha tejo se' ra'gsən kha yı dē hı. thı yetta re gətthe ra ttı je ja'nejo ko:yıbnı. tya r huwa/ tebbe beji re bo lya: "ma ra syö' ca r kıddhıyo rəkkhıre tınnha w bo lla"/ ma ra je syö' sa dde, tınnha w sa rı gəll səmjhä'ytı ho r runda læggi gaya/ tejo ra jkəma ra re: bu rı a yı tınnhe cəwhē bo lya "ma: ra j ro ne dho ne le kya' pha yda/ asse ja. nge ra jkəma ra jo le. yıkanne"/ ho. syö: ra jkəma ra le. yıke callı gaye/ yebbe səbbı lo'kke samjhı la yake: yöbbı. ra. ttiyo: ra gsənı kha yı le. ne/

3 jebbe syö' səmsa n gha: tta: va. lle puji: gaye ta. tınnhe ra jkəma ra: re jəhs dhərtı leta ytı ho' sulpha pı'nde læggi' gaye/ tınnha w nındrə a. wndı læggi gəyi/ yekkiye bo lya "ı yhä assa w ləsbhıyo nındər a yıja nı/ yetta re kətthe assa w pəhər ba ndı le nı ca hıye"/ tınnhe yekke pəhər ba ndı leya phe rı tra səyi gaye/ yek pəhra læggya denda/ se. tho dı de r beythı reyhyā/ phe rı tınnhe so'ccya. "ma: itthı beythı. ke kya: karna"/ phe rı tınnhe ra jkəma ra rı la hs cakkı. ho r callı pəya/ jebbe se du r je pəhuncı gaya ta. tınnhe de kkhıyake sa mne yek ra gsən khədı/ ha. ttha. ka: nna: gehne pəhı re ra gsəniya: bo lya: "bəhutti' dhya de ba. d ska r mılyā/ ma: ko yıbnı: cha dna /ho' hasdı læggi gəyi 'hu hu hu ha ha ha he he he he' tınnhe bo lya "tey dıra yıre ho r a. wo ta' səhı ma. sa mne"/ ho: tınnhe se ra j kəma. ra re la hs dhərtı thəytı ho: ra gsənı. kanne ladde læggi. gəya:/ jebbe ra gsənı' ha rdi: læggi gəyi ta: se bhəgdı læggi gəyi/ tınnhe bo lya je dıjı. ba rı ta. ma: cha dı nı' tebbe bı: tınnhe ja'nde ja nde tessa re bā. h tukki' thı / ho: tınnhe ra j kəma ra rı la hs cakkı/ səwgı səwgı se ra gsənı bā h bı: le. yı gəya/ tessa. bā. handra

2. After many days one day the prince died The prince had died in the evening. Now nobody was willing to take the prince's corpse to the cremation ground because there, near the cremation ground a demoness used to live. Who ever went to the cremation ground she used to eat them up. Because of this no one was ready to go there at night. Then the minister said 'My Lord' those four, why are you keeping them, tell them'. The King called them, told them the whole thing and started crying. He remembered his son. Those four said 'My lord! what is the use of crying and so on. We will take the prince and go'. And they went away taking the prince. Now all the people thought that the demoness will eat up even those at night.

3. When they (the four friends) reached the cremation ground then they kept the corpse of the prince on the ground and started taking opium. Then they were getting sleepy. One said "like this we will all get sleep Therefore we should keep watch by turns " They divided their turns and one of them was keeping watch and the other three slept. Then he thought "what will I do sitting there". And he lifted up (on his back) the corpse of the prince and went out When he went a long way off then he saw that before him there is a demoness standing putting on many ornaments in her hands and ears The demoness said "after many days a prey is got I will not leave him whoever (he may be)" and started laughing loudly He said "are you frightening me? Alright at least come near me" (and so saying) he laid the prince's corpse on the ground and started fighting with the demoness When the demoness began to lose in the fight she started running. He said 'I will not leave if (you come) for a second time'. Even saying so he had cut her

kəballe'he gehne the/tinne a'yike la hs
səmsa n gha tta va.lle le'ta yiti/ ho:
yebbe dujje·rı pa li a'yı/

4. pəhleya:wla səyı gaya / dujje:
bı: la:hs cakki ho· jangla kha w calli
gaya/ ja nde ja nde se yekki mandıra·
va.lle pəhuncı. gaya/ titthı tinne kya:
de khya· ke· ca r co·r yekki a dmi jo·
tunkno teya·rhe/ tinne la hs dhərtı
rəkkhi ho. tinnhe co.ra picche khədi
gəya / syō· de bı ba lle ləgire bo lde
ki: "ma tta· asse tujjo ye sukkhya
tha ke je asse ra jje mehlatle khəja na
luttike lya wnge ta· assa tujjo: ma h-
nurı· bəli de·nı se asse khəja nna
co rike liya nda/ ho asse te rı: sukhna
bı· pu rı kərya kərāhē/ jebbe ji: se·
a dmi· tinnhe tukna la ya· ta: pıce he
le dujje pəhreda re syō ca rhe ma rite/
ho a ppu. a yı gaya ho· tejjo·
a·dmiyo· bı ghəra. ja neyo bo lita/
phe rı se səmsa n gha tta ba ps a yı
gaya/ phe rı se səyı gaya phe rı trıjje·rı
ba rı a yı/ tinne bı se la hs cakki·
ho se bı jangla kha w calli gaya /
ja:nde ja nde se yekki pa ddra. puji
gaya·/ titthı khya· de khya: ke saw
ra gs na.cde ləgire/
jebbe tinnhe ra·gse· se· trıjja·
pəhre· da r de khya ta· tinnhe bo.lya·
"ma: kha na ma. kha na/ bəhutti.
dhya·de ba d ma hnu milya/ tinne
trıjje pəhreda re bo lya. "khəbərda r
ma· kanne ha th la ya/ tussa w pətta·
nı yha hā w ku n ha / hā w ha ra jje
indra ra du t/ ra jje indra ra. nəga ra:
phuttıra/ tetta w yek saw yek ra gsa.rı
comđiya. lo dı/ syō saw tusse yek
mēy pı tthı pa yıra"/ ho hasda ləggi
gaya ha ha ha hu hu hu hı hı hı/ syō.
ra gs səb dərı gaye/ tinnhe bo lya
"assa w cha dđı de"/ pəhreda re bo lya
"ma. yekki· sərta· pra llhe tusse cha dne
je tusse əpəne məntra kanne itthire
ra jje rı ba gga jo: səngməməra rı
dəwa.lləga yı de nge' / ra.gse ye mənı
leya/ phe.rı se: ba ps huyı gaya/ yebbe
cəwthe:rı ba rı: a'yı/ tinne bı: yedha
kıtta la.hs cakki ho: ho.rı passeyo·

hand as she was running. And he
lifted up the corpse of the prince
and with him he took the hand
of the demoness also. In her hand
there were many ornaments. He
reaching the cremation ground laid
down the corpse and now the
second man's turn came

4 The first man went to sleep.
The second one also lifted up the
corpse and went towards the forest.
Going a long way he reached a
temple. And what he sees there is
that four thieves are getting ready
to cut the head of a man. He kept
the corpse on the ground and stood
behind the thieves. They were
telling before the goddess like this
'Oh mother! we had taken an oath
before you that if we loot and bring
the treasure from the King's palace
we will offer you a human sacri-
fice. That treasure we have burgled
and brought today and we are
fulfilling our oath before you. When
they were about to kill the man the
second watch-man killed all the
four of them and he asked the man
also to go home and he returned
back to the cremation ground. And
he went to sleep and the third man's
turn came. He also lifted up the
corpse and he too went to the
forest side. Going a long way he
reached a big ground. There what
he sees is that a hundred demons
are dancing. When the demons
saw the third watchman then they
said 'I will eat I will eat after many
days a man is got'—The third
watchman said "Be careful you
don't come near me. Do you not
know who I am? I am messenger
of Lord Indra. Lord Indra's drum
is torn. For that hundred and one
demon skin's are required. You
are the hundred and one I have
put on my back" and he began to
laugh. All those demons got
frightened. They said 'please
leave us'. Then the watchman said
'I will leave you on one condition
that you will erect by your magic a
marble wall around the garden

calli: gaya/ bhya g bī hundi læggi
gəyri thi/ ja nde ja nde se yekki
chotte jo mēndira ba lle puji gaya./
mandira le ba:hro:kha:w yek bā yīthi/

5 tinne kya. de khya ke yek pəri
nha wndi lægiri/ tinne tessa re kəpde
luko yite/pəri nha yike ba hra:w nikhli
tesse de.khya ke kəpde reyhe ni y/
tinne pehre:da re bo lya: "he pəri
ma: tujjo kəpde yessa sərta. pra llhe
de ne je tu yes ra j kəma ra jo
ji wunda kəri de ŋgi./ pəri sibji re:
pīndeba lle gəyi/ tesse pra rihna
kitti." he sibji hā w tujjo ro j
pu.jjā hī/ a j ma te rele yek bərda n
ma ngəna je tu pu ra kəri.de nga/
sibji bo lya: "bo l kya ma ngā hī/
pəriye bo lya "ye ra j kəma r ji:wunda.
karna"/ sibji bo lya "tatha.stu" ho:
ra j kəma.r ji.wunda huyi gaya/
pehreda re pəri re kəpde haṭa.yite/
pehreda r ra j kəma.ra ləyike səmsa n
gha tta.va lle a yi gaya tinne syō:
trā hē bī.jaga yite/syō ra j kəma ra jo:
de kkhuke bəde khussi huwe/ phe ri
tinne səbhūye əpəni əpəni kha.ni
sunwa yi ho: səb yebbe bəde khus huwe/

6. bhya gga jebbe bhəngi səmsa na
va lle: ha ḍke cakde a.ya ta: tinne
du:ra le de khya ke sa re ji:wunde
he/ tinne səbbhi lo kke bujjhura tha
ke syōbi: ra:gsəniye kha yitre hu ne/
jebbe bhəngiye de kkhya. ke yō
ca:ra ri jagha pa njehe ta se bəda
rhya n huwa/ ho: se ra jje jo khəbər
de nde dəwdi gaya / phe ri sa re
sehra ye gəll phəyili geyi ke səmsa na:
va lle ca ra ri. jagha pa nje he/ ra jja:
bī: a yi gaya syō səb lo k səmsa na:
va lle puji gaye/ syō ca.rhē do st
ra j kəma:ra w ləyike ra jjeba.lla a yi
gaye/ ra jja ra jja: ra j kəma.ra.w
de:kkhi ke bəda rhyə:n huwa/ phe ri
tinne cəwhūwe əpəne kha.ni sunwa ni
ləyi/ pehle bo lya: "ma ra j yebbe

of the King here" The demons
agreed to this Now the fourth
man's turn came He also did in
the same way, lifted up the corpse
and went away in some other
direction. By that time the day was
also breaking Going some distance
he reached a small temple Outside
the temple there was a well.

5 He saw that there was an
angel bathing He hid her clothes
The angel came out after bathing
and saw that her clothes were not
there The watchman said to her
"Oh! angel! I will give your clothes
on this condition that you will
make this prince living again The
angel went near the image of God
Shiva She prayed "Oh! Lord
Siva! I worship you everyday.
Today I have to beg for a boon
from you which you will fulfill."
The God Siva said "Tell me what
you want" The angel said "This
prince will have to be brought back
to life". Lord Siva said "Be it so"
and the prince came back to life
again The watchman gave back
the clothes to the angel, and taking
the prince with him came back to
the cremation ground He woke up
the other three men also. They
were very happy to see the prince.
And they all narrated their own
accounts and they were all very
happy.

6 In the morning when the
sweeper came to collect the bones
in the cremation ground he found
that all were alive All the people
had thought that the demoness
might have eaten up all the four.
When the sweeper saw that in place
of four they are five now he was
astounded and he ran to inform the
King of this And then in the entire
city this news was spread and all of
them reached the cremation ground.
Those four friends came to the
King taking the prince The King
was extremely happy to see the
prince Then the four friends
narrated their stories. The first one
said "My Lord! you have no fear

tussa w ra'gseni ra' ko yi dər ni ya:/
mēy se ma riti / je tōba r ni ya ta. ye:
de kkha tessa rī bā hā w"/ lo'k
yessa gōlla' suni ke bāde bha rī khus
huwe/duje bo.lya. "ma ra j a j ra'tti
tussa re khaja nne co.rī huyir:/ tusse
tes dhanna: jo jangla wle māndira le
leya yisākā hē"/ ma ha ra jje khaja
nne jo: yek a dmī bhe jja / ta jebbe
se a ya. ta tinne bo lyā ke sēcce
co ihuyiri/yebbe trije bo lyā. "ma ra'j
tusse əpəne ba gga ja yike de kkha
ke cōw tərpha səngmərma rī dōwa l
lāgiri hu ni/ lo kke de kkhya sēcce
dōwa.l lāgiri thi / cōwthe bo lyā.
"mēy ra jkōma r ji wunda kitta."/ ho.r
tinnhe cōwhē əpəne əpəne kha ni
sunwa yiti/ ra jje tinnha w bəhut
sa:ra ina m ditta ho syō bidda:
kərite/

of the demoness now I have beaten
her If you don't believe then
please see this hand of hers' The
people were very happy hearing this
The second one said 'My Lord !
today your treasury was looted.
You can bring back that treasure
from the temple in the jungle The
King sent a man to see the treasury
and when he came back he told
that the treasury was indeed looted.
Then the third man said 'My Lord !
you may please go and see All
around your garden a wall of
marble stones must have been
erected'. The people saw that
indeed a wall had been erected,
The fourth one said 'I made the
prince alive' And the four told
their stories each The King gave
them a huge reward each and took
leave of them.

2. tessa gella, ra petta ho, sebbhi puchni

(Even If you Know A Thing Get It Confirmed by Asking)

1 yekki dhya de yek bra'mhana jo
tesre sahurile sa dda a ya ki itthi
kōtta lāgiri/ tājjo se: sa:dda bādḍi
hya:hne milya/ tesre sōhure:ho ja nde:
bōkta yek bādḍa bha rī jangal pāw wā
tha:/ tes jangla:mənjh ra gsa ru'gsa ra
dər reyhā tha:/ pər tesra ja na bādḍa
jru rī tha tājjo mātər sātər bi yā wā
the:/ yetta getthe se. ra tti a th bōjje
calli:peya/

2. jebbe se' mənjh jangla pujiya ta.
se: kya: de'kkhā ki' pippīa ḍa la he'th
bā'yi wa lle yek hacche kapḍeya.wla
khādīra tha./ tesra pəniha ng ra jje'
sa hī tha:/ tinne səmjhūleya ho'nahō ye.
chelīḍḍa ha / se bəcne regatthe ga.trya
mātər pādḍa lāggya/ tesra mātər
pādna tha ki' se ra gs hāsya 'ha ha ha
hu hu hu'/ tinne ra gse bo lyā 'yō
mātər sātər ma pryā līhe ni: calləne/
pētta ha. me:ra nā w kya ha:/ me'ra
nā w ha bramra:gsə phe'rī bhī: hāsya
'ha ha ha hu hu hu'/ a.j ta' ma' tu'
cha.ḍna ni y ha / bəhutti dhya ḍe ba d
yedḍhu ra ttiye me re jangla: bōttiye
ma hnu tōppya/bra mhāna:na'ra dēra're
ma re bu ra ha l huyiratha:/bra mhāne

1 Once a Brahmin received an
invitation from his father-in-law
to go to his house as there was
Katha or narration of legends pro-
gramme He got the invitation very
late. On way to his father-in-law
there was a bit forest and there was
the fear of demons etc in the forest.
But his going was very necessary.
He knew also some magic chants.
Therefore he set out at eight-o'clock
in the night.

2. When he reached the middl
of the forest he saw that below
banyan tree near a well there wa
a person with white clothes standing
His dress was like that of a King
He (the brahmin) understood for
himself that this must be an evil
spirit Therefore to save himself he
started reciting the 'Gayatri Mantra'.
The moment he started reciting the
'Mantra' e.g the demon laughed
loudly And the demon said 'The
mantras etc. will not have any
effect on me. Do you know what
my name is ? My name is Brahma
Rakshas and laughed loudly again
(he said) 'I will not leave you

bo:lya 'a jki dhya.d munjo cha ddide:/
dujji ba ri hā w inhūwē kaddhi ni.y
a:wunga/ pār ra gse na'h kitti/ a'j ta:
ma: tu cha:dna ni.y ha /

3. ra'gse bo:lya ki: tu' munjo əpne
khəwwe pryā'llhe cak ho' nəwna:wa:
lle jo cal/bra mhəne ra gs əpne khəwe
prya'llhe cakkya ho' nəwna.khá.w
callpəya/ ra gsa re pā.w bra mhəna:re
pe:tta kha w jhullire the/ bra.mhəna:re
ha th ī yhā ra gsa:re pā wwā ganne
ləggigaye bra mhəne de:khya ke.
ra.gsa re pā.w bəḍḍe nərm he/
bra mhəne ra gsa.le pucchya ke:
te re pā w yeḍḍhe nərm ki. hāyē/
ra'gse bo lya ke jebbe hā w nha.wwa
tebbe jebbe tikkā me re pā wpū.w
khəre sukki ni y ja nde tā w tikkā
hā w ye kki jagha khəḍira reyhyā.
tette ba d hāw hāndhā / tebbe syō:
nəwna wa lle puje/ ta: bra.mhəne
ra gs khəwwele lwa lita ~ loha.yita/
bra mhəna ra lo hna tha ki ra'gse
nəwna mənjh cha lde yiti/ ra gsa re
cha lde ni thi ki bra mhən ye ḍḍha
natthya ke picche kha w jhulkya bni:y/
tejjo ta' pətta tha ki: tā wtikka ra gs
nəha yike dho reca ne sukkyā ni
tā.wkka se' ha'ndni səkda/ tā w tikkā
ma'pətta: ni kitti puje/ bra:mhən
dəwḍda reyhya sərpət sərpət/

4 jebbe ra.gs ba hro: nikhəlya tā
tinne de khya ki: bra mhən itthi ni:y
ha / tinne jhəta:ne əpna jissəm punjhyā
ho. bra mhəna picche dəwḍi.gəya
tā.wka bra mhən yekki gwa:yini:wa:lle
pujigəya tha / tinne ga yri phunjət
pəkḍiri thi/ tebbe ra:gs bhū' titthi
pujigəya/ tinne bra'mhəna jo bo lya
ki ma.ba lle a'yija/ ni tta tu' ma: a'j
cha:dna ni.y ha' / bra mhəne bo lya
ki: tu: munjo a:ppu ləyija, səghittigəne/

today. After many days, a man has
come in the way of my forest at
such a night'. The brahmin's plight
had become terrible because of
extreme fear. The brahmin said 'this
day you leave me. I will not come
again at any time in this way
- But the demon said 'No I will not
leave you at any cost today'.

3. Then the rakshas said that
'you take me (lift me) on your
shoulders and go near the pond.
The brahmin lifted the demon on
his shoulders and went towards the
pond. The demon's legs were
dangling towards the stomach of
the brahmin. The brahmin's hands
just by chance touched the legs
of the demon. The brahmin saw
that the demon's legs were very soft.
The brahmin asked the demon
as to why his legs were so soft.
The demon said 'when I bathe then
untill when my legs etc. are not dried
up well till that time I will be
standing at one place only. After
that I will walk'. Then they reached
near the pond. The brahmin
brought the demon down from his
shoulder. The moment the brahmin
brought him down the demon dived
into the pond. The moment the
demon dived into the pond the
brahmin ran in such a way that he
did not even wait to glance behind.
That till the demon is not well dried
up after having taken bath he
would not be able to walk was
known to him. By that time where
I will have reached (he thought)
I have no idea. The brahmin kept
running faster and faster

4. When the demon came out
he saw that the brahmin was not
there. He dried up his body quickly
and ran behind the brahmin. By
that time the brahmin had reached
a cowshed. He was (taken shelter
behind a cow) holding cow's tail
in his hand. Then the demon also
reached there. He said to the
brahmin 'You come to me. Or
else I will not leave you today'.

jebbeje ra:gsa bra:mhəna:wa:lle ja:na
tebbe ga:y tejjo dhumde ləggija:na/
i:yhā i:yhā kərike bhya ghuyigəyi/ra:gs
calligəya ho: bra:mhənbhu bæcci gəya/

The brahmin said 'you take me
yourself, dragging me'. Whenever
the demon would try to go near the
brahmin the cow would hit him
with its horns. Thus, (as it went on
like this) it became morning. The
demon went away and the brahmin
also was saved.

II.—KULUI

1. WORD LIST

əbbe	now
əmi:r~mi:r	rich man
əwdhu ra'c	mid night
əwchi~əwkhī	eye
amma~a ma	mother
ambe:ra butta	mango tree
atthu	elephant
aṇḍa~ḍa:nna	egg
andhe	as
accha~khəra	good
angən	courtyard
ark	elbow
a ma~amma	mother
a'tma	soul
a'dət	habit
a'dmi	man
a'tta	flour
a'ḍu	chisle
a'nna	to bring
a'ra	saw (big)
a:ri	saw (small)
a.rkhəṇ	elbow
a:ršu	mirror
əllu	potato
a:lsı	lazy
imlı	tamarınd
indra dhənuṣ	rainbow
illən	vulture
unnə~u'n	wool
uṭhna	to wake up
uḍḍəna	to fly
ukkhəl	grinding pit
ullu	owl
uṭta ka'wḍa	bat
u:n~unnə	wool
eḍḍi	heel
e:ṇa~a:wṇa	to come
obri	dark room
ossəna	to clumb down
o:th	lip
əkhī	eye

okkhe	there
olləna	saltless
o:dh	flood
o:j	to day
o:g~o:wg	fire
pətəng	kite
pəth~pəttə	lap
pədtəni	small dhoti
pəcha:lna	to recognise
pənje:b	anklet
pər	but
pələk	eyelid
pəle:tna	to wrap up
pəsa:rna	to stretch
pəwtu	wool rug
pəwna	to pounce, fall
pand	mat of date tree
pankh	wing
parme:šwar	god
parna	dhoti (small)
paləm	plum
paha:d	mountain
pa:p	sin
pa:thər	stone
pa:tla	thin, lean
pa:ndhe	on, above
pa:ni	water
pa:khi	fan
pa:r	beyond
pa:w	quarter of a seer
pippəl	banyan tree
pippli	chili
piṭṭhə~pi:ṭh	back of body
piccha kərna	to follow
picche	behind
piklu	bulbul
pilli	calf muscles
pišna	to grind
piya:na	to drink
pi:ṭh~piṭṭhə	back of body
pi:na	to drink
pi:hnggh	swing
pi:wla	yellow
punnu	full moon
punnya	night, day
pujjəna	to worship
punju	claw
punjhəna	to wipe
puhla	slippers of sting
pu:nch	tail of animal
pu:l	bridge
pər	foot
pe:t	foot
pe:diyā	steps on the road

pe`wke:ri	unmarried girl
poppən	eyelid
po`ttri	grand daughter
po ttru	grand son
pəttre	leaf
pəwti	woollen clothings
pəwtu~pəwʃu	woollen rug
pə l	tiles
pya šša	light
pya j	onion
pha gda	wild
phumphri	butter fly
phuri	again
phu .kka	saltless
phunjit	tail of animal
phukkəna	to burn
phu l	flower
phu l gobbi	cawli flower
phə l	fruit
bədəlna	to change
bənd kerna	to shut, close
bənsəri	fluit
bətuwa	man's bag
bəda	very
bədda	big
bəna .na	to make
bəcna	to escape
bəca na~bəcya`na	to save
bəja .r~ bəza .r	market
bəjna	to ring
bəgicca	garden
bəyđ~ bəyđ	friend, brother
bəyđi	girl
bərtna	to use
bərka	page
bərkha	rain
bəlgəm	cough, flegm
bəwkra	goat (he)
bəwkri	goat (she)
bətək	duck
bakkhu	side
ba .	father
ba pu~ ba ppu	father
ba pəs ye na	to return
ba .b~ba bba	father
ba`d~ba:ddən	after
ba da kerna	to promise
ba .dəl~ba ddəl	cloud
ba`ndər	monkey
ba .j	stork
ba g	garden
ta .ggər	wind
ba yi	second day of month
ba .l	har

ba.lu	ear ring
ba.lti	bucket
ba:wḍ	well
bā:h	arms
bā s	bamboo
bīdhwa	widow
bīndu	point
bīnna	small mat
bīcha'na	to spread
bīcchu	scorpion
bījli~bījlye	lightning
bīrṣə	bull
bīlli	cat
bīltna	to render some salt
bī na	(Kastnri mrig) yak
bī:h	twenty
bī·	verandah
būmṇi	safety pin
būṭta	tree
būswə r	turmeric
būwa	father's sister
bū:t	shoe
bū:ḍha	old man
bū:ḍhi	old woman
bū:ḍhiyama~bū.ḍhi ama	grand mother
bēṣṣəna	to sit
bēyḍ~bōyḍ	brother, friend
bēynthu	brinjal
bēhns	buffalo (she)
bēhnsa	buffalo (he)
bēhn	sister
betta~be:ṭa	son, baby, boy
betḍi	woman
beccəna	to sell
bejja	seed
be:ta~betta	son, baby, boy
be.ḍi	boat
bobbī	younger sister
bobbō	elder sister
bo tti	cook (noun)
bo jja~gəṭṭha	bundle, weight
bo.llna	to say
bōnnhəna	to tie, fasten
bōcchu	calf (she)
bōcchu	calf (he)
bōrjəna	to grow
bōrṣ	year
bya nna	storm
bya ngi	a kind of sheep
bya li	night food,
bya h	marriage
bra'ndə	verandah (upper floor)
bra'ggə	lion or tiger
bwa y	father's sister's husband

bhətijja ~ bhətijju	brother's son
bhətijji	brother's daughter
bhəno·yɪ	younger sister's husband
bhəgna	to run
bhəggi ja :na	to run away
bhəra·wɪ	younger brother's wife
bhagwa.n	god
bhala~bhalla	good
bha.ph	stearm
bha:nja~bha:nju	sister's son
bha·nɪ	sister's daughter
bha.jɪ	vegetables
bha:y	brother elder
bha.rthu	attic
bha la	spear
bha.wu	brother younger
bhit̥tə	wall
bhiccha mɔngni	to beg
bhi :	also
bhi·d	mob, crowd
bhukkha	hungry
bhulləna	to forget
bhu t	ghost
bhejjəna	to send
bhe d̥	sheep
bhe dɪ	sheep
bhət	boiled rice
bhorna	to fill
bhyā wsra~jišša	early morning
bhirwā	eye brows
bhrō	eye brow
bhwə r	broom stick
bhwə.rna	to sweep
məna l	a kind of bird
mənhli gutthu	middle finger
məth	muth or monastery
məka·na	to finish, kill, end
məkhɪ r	honey
məngən	bed bug
məro d̥na~mərd	man
mərce	black pepper
məsa nt	last day of month
məsa n	twisting thread by taklɪ
məsa lla	spice
matər	peas
machlɪ	fish
macchər	mosquito
magər məcchə	crocodile
marəmmət kerna	to repair
ma ma	mother's brother
ma mi	mother's brothers wife
ma ndri	mat of hay, (paddy hay)
ma nja	bedstead
ma.njna	to clean vessels

ma.rna	to kill, beat
ma.lli	gardener
ma.wu	breast, chest
ma.šši	mother's sister
ma.s	flesh
ma.h	black gram
ma.hu	bee
ma.hnu	man
ma.la~ha.r	garland
minnəna	to trample
mulde.ja:nə	to visit
mumme	to me
munna	wrist
mutthu	fist
muccha	moustach
muko.ḍi	ant
muko.de	ants
mu.rti	idol
mu.rda	corpse
mu.li	raddish
mu.h	mouth
mo.tti	pearl
mo.r	peacock
mo.ru	pea hen
mōtha~mōttha	fore-head
mōgra	water fall
mōngna	to ask for
mōrna	to die
mōlna	to rub
mō.l	waste of cattle, manure
mha.ṇu	man
mhinna	month
tama.kku~gōḍa.kku	tobacco
tən	stem of tree
tənkha.h	pay
təswi.r	picture
təla.b	lake
təla.h	sole of leg
ta.mba~tra.mba	copper
ta.kki	window
ta.re	stars
ta.la~jandra	lock
ta.lu	crown of head
tinne	he
tikkə~tikkər	yet, till, for the sake of
tirkəba.ṇ	arrow
tilli	nose ornament
ti.n	three
tī.r.cala:nə	to shoot an arrow
tulwō.r	sword
tu.	you (sing.)
tebbe	then
teybe	to him
toppəṇa	to search for

tēy	you
to:ɖna ~ co:ɖna	to break, smash
tɔkkəlɪ	spinning wheel
tɔkkhɛ	there
tɔllhəna	to shiver
tɔwhɔ r	festival
tɔhɔ	to fold
tɔ.rna	to float, swim
tra.mba ~ ta:mba	copper
thɪppu	scarf (of ladies)
thɪ:	was
thɛ:lɪ ~ thya:lɪ	palm
tho b	a kind of sheep
tho ɖa	a little
dəpəwri ~ dupəwri	afternoon food
dəma g	brain, sense
dəkha na	to show
dərya ~	river
dərya y	door
dərwa jja ~ dwo:r ~ dəwa:r ~ dəwa:l	wall
dəššəna ~ dəssəna	to tell, show
dəy	curd
da bbəna	to burry
da dda ~ da:ddu	grand father
da ddu	grand mother
da ɖ	tooth
da ɖu	pomogranate
da ccɪ	sickle
da kh	grapes
dā wā	right side
da.wwā	illness
da:l	cereal, dal
dɪl	heart
dupəwri ~ dəpəwri	afternoon food
dudh	milk
ɖuy	two
du r	far, away
de.na	to give
de kkhəna	to see
de:wɪ	goddess
de wu	god
de:wɾə ~ de.wɾ	husband's younger brother
de š	country
depɖi de:nɪ	to scold
do:ttɪ ~ do:t	early morning
dottɪye	early in morning
dotka pəwr	morning time
do:t ~ do:ttɪ	early morning
do stɪ	friendship
dɔnd	tooth
dɔnde kha.nɪ	to bite
dru:n ~ gupha	cave
droɖɖə	small cave
dwo:r	door

dha·kkade:na	to push
dhurı	fog
dhūwā	smoke
dhottı	dhotı
dho:trı	daughter's daughter
dho:tru	daughter's son
dho:na	to wash clothes
dhon	wealth
dhort	earth, land
dhorti	floor
dhya ɖa	day
dhwo.r	loan
dhræssəl	measles
nəɖa:n	husbands sister
nəco ɖna	to squeeze
nəko ɖe	nostril
nəre ɭ	cocoanut
nərsınga.h	trumpet
nəwwa la:da	bridegroom
nəwwı cı.dı	a kind of bird
nəwwı la·ɖı	bride
na.nna	mother's father
na·nnı	mother's mother
na.k	nose
na.r da na	pomogranate seeds
na şpatı	pears
na h kerna	to refuse
na·la	small stream
na·hlu	navel
nıkalna	to come out
nı·m	neem tree
nı mbu	lemon
ni.lla	blue
neggi	village headman
ne wla	mongoose
noyı	river
noyıra nya:ch	bank of river
nəceəna	to dance
nəkkər ~ nəwkkər	servant
nre·li	hukka
nha:yna	to bathe
nhya·ra	darkness
nhya·lna	to wait
nhə wš ~ nhə:š	nails
nhwo ri	break fast
ʃəkkərna	to meet
ʃa:ppu	island
ʃa ppı	hut
ʃa·ʃtu	gullet
ʃa·na ~ ɖa.ɭ	branch
ʃa·ng	leg
ʃa:wna	dumb
ʃıta	grass hopper
ʃu·ka	haystock

tēḍe	eyes (abusive)
ṭoppı	cap
ṭokru	basket
tollə	rock
təyta	mud terrace with, wooden reinforcement
ṭha:na	prism
ṭha:kkər	god
ṭhoḍḍı	chun
ṭho r ma:rni	to run
ḍəka:r	belch
ḍanne	eggs
ḍanḍ	stomach
ḍangra	animal
ḍangre	animals
ḍa:l	branch
ḍubbəṇa	to drown
ḍərna	to fear
ḍeḍḍə	one and a half
ḍhəba	money
ḍha:l	shield
ḍhıppı	small bridge
ḍhıklı	belch, hiccough
ḍhəkkəna	to catch
capa .ḍı	lizard
cappu	oar
camḍı	skin
caḍhna	to climb
cana:g	tiger
cakkəna	to lift, carry
ca:ppəna	to chew
ca:bbək	whip
ca.bbı	key
ca.ndı	silver
ca:ttəna	to lick
ca:kku	knife
ca:rna	to graze
ca:wl	rice
ca:h	tea
cıphla ~ cıkta	slippery or greasy (oily)
cıttha	black
cıttı unno	black wool
cıtkəni	latch
cıḍuwe	parched rice
cıde:l	ghost
cıkta ~ cıphla	slippery or oily
cı:ḍu	bird
cı:kkhəna	to shout or shriek
cubhna	to prick
cunj	beak
cunna	to choose
cüşšəna	to lick
cu.ha	mouse
ce:ci ungli	little finger

ce:ka	wast
coppəḍ	butter
coḱkəṇ	cooked vegetables
co:ḍna	to break
co·ḍha	hair
co·ḍha pa:rna	to comb hair
co·r	thief
co:ri kerna	to steal
co.lu	shirt, long gown
co.lna	to shout
cəlləna	to walk
chəncḥər	a kind of bird
cha:ppər	roof
cha·l	jump
chupowna	to roast
chūḍəkna	to sprinkle
chūḍi	fire wood (cut)
chūkna t ma:ṭta	clay
chukkəna	to sneeze
chungna	to touch
chura ma·rna·	to stab
cheka kerna	to make hurry
chelli	goats calf (she)
chellu	goats calf (he)
che ḍna	to tease
cheliḍḍa	ghost
chəḍḍəna	to leave
chəlli	maize
chya.l	beautiful, good
jəbbe	when
jəla:ḍa	root
jəwa.n beṭḍi	young woman
jəwa.n ga:bḥru.	young man
jappḥu pa:na	to embrace
jandra	lock
janḍe	like, as
jangəl	forest
jarəṃ dhya:ḍa	birth day
jahr ~ sənkhya	poison
jayru	well
ja.ttər	drama
ja.nnhu	knee
ja:na	to go
ja·ggəna	to wake up
ja·l	net
jibḥ ~ ji.bḥ	tongue
jimida:r	farmer
jittəṇa	to win
jid	hatred
jijja	elder sister's husband
jissəṃ ~ śri:r	body
jiśśah	early morning
ji bh ~ jibḥ	tongue
ji mi	earth

ji n	saddle
ji w	animal
juda kerna	to separate
jugnu	glow worm
jūwā	yoke
ju n	who
jū	louse
jū wā	lice
je	if
jeyndı	sparrow, bird
jetha l	wife's elder sister
jetha ba ppu	father's elder brother
je th	husbands elder brother
je thu a ma	father's elder brother's wife
jothı	moon
jo t	mountain
jo k	flea
jəmna	to spring, to take birth
jəru ~ hullən	earth quake
jəngħ	leg
jə r	fever
jə w	
jwa b de na	to reply
jwə ru	exchanged labour
jha kkəna	to peep
jhukde	clothing
jhu t bo lləna	to lie, tell lies
jhu nd	veil
jhet kerna	to be quick
jhəttına	to fight, quarrel
jhədna	to fall
jhəkkəđ	bush
jhowđı	wrinkles
kəpu r	camphor
kəpde	clothes
kəba n kəma n	bow
kəbuttər	pigeon
kəbbe	when
kəma ndı	Sugar cane
kəma n kəba n	bow
kəma na	to earn
kəmhə r	potter
kəta b	book
kəda l	spade
kəno de nəkə de	nostril
kəttu	buffalo calf (he)
kəttı	buffalo calf (she)
kəndħ	how, why
kərna lı	trumpet (long)
kərhə dı kəlhə dı	axe
kəmə r	waist
kəmə r	room
kə ttəna	to bite, cut
kə na	blind

ka gəj	paper
ka nghı	comb
ka wda	crow
ka lja	lever
kıbbe kı	because
kımmət ~ kı mət	cost, price
kıjıbe ~ kıbbe kı	why, because
kırnə	ray, rays
kıllənı	small, spade
kıřtı ~ be dı	boat
kı	what
kı met ~ kımmət	cost, price
kı da	snake
kutta	dog
kuttı	bitch
kutıya	hut
kukkəd	cock
kukkədı	hen
kulh	canal
ku n	who
kerna	to do
koc	arm pıt
ko dra	ragı
ko nha	small, younger
ko nhı guttı	little toş
ko tthəd	big vessel for grains
ko řıř kerna	to try
ko lh	nest
kəm	work
kəmhəna	to tremble
kənnha	shoulder
kədchı	laddle
kəkkhe	where
kəsıa	whose
kəho	where
kə n	ear
kə ıı ~ kə wlı	bud
kya dı	neck
kıa r	lunch
kwā ra	bachelor
kwā rı	unmarried woman
khəmba ~ khəmma	pillar
khəca lu	sweet potato
khəra kerna	to spend
khəşşəm	husband
khəl ~ khol	court yard
khatta	sour in taste
khattı	sour in taste
kha na	to eat
kha.nıđ	sugar
kha wund	husband
khınjəna	to pull, draw
khud	shed
khur	hoof

khurmani	a fruit
khuwa	well
khe lləna	to play
khokha	upper garment
khəl	bark
khəl ~ khəl	court yard
kho ddəna	to dig
kho ldr	skin
kho lləna	to open
khə l ~ khə ·wl	oil cakes
khwə na	to feed
gəttha ~ bo jja	bundle
gəda kku ~ təma kku	tobacco
gədi ppəna ~ gherna	to surround
gədgəjju ~ gəlgəjju	flute
gəru du	thunder
gəla na	to speak
gəlotte	cheek
gəlna	to meet
ganna	sugar cane
gələt	mistake
ga na	to sing
ga cci	wollen cloth covering the body
ga y	cow
ga š	rain
ga h	grass
ga li de.na	to scold, abuse
ginəna	to count
gupha	cave
gutti	seed
guttha	toe, thumb
gufthi	finger
gullu	maize
gulwə ·b	nose
geynti	spade
ge da	staircase
gobbı	cawlı flower, cabbage
godda	ankle
gəndhək	sulphur
gə la	throat
grā	village
gru du ~ gəru du	thunder
gla wu	spider
ghən	big hammer
ghəggəri	skirt
ghəra t	grinding mill
gha m	heat
ghı w ~ ghyu ·	ghee
ghumməna	to turn, to wander
ghuttəna	knee
ghušnude na	to crawl (baby)
ghə da	horse
gı r	house
ya:	mother

ya.d kerna	to remember
yā na	boy
yā ni	girl
yek	one
rəpəyya	rupees, money
rəs	juice
rəso y ~ ərsə:y	kitchen
rəsta	road
ra m kerna	to take rest
ra.t	night
ra kšə	demon, or devil
ra g	music
ra hna	to lose
riṭəlna	to roll down
ruppa ~ ca:ndi	silver
ruššəña	to be angry
rəttə ~ re.t	sand
re.šam	silk
ro.na	to cry
ro kkəna	to stop
rənd	bridal fee
rənd ~ biḍhwa	widow
rəšši	rope
rəhna	to be, live
lətəkna	to hang
ləḍa yṭ kerni	to fight
ləḍna	to fight
ləkḍi:ra mistri	carpenter
ləga.m	reins
ləssən	garlic
lədka	boy
ləḍki	girl
lə.ḍa	husband
lə.ḍi	wife
lə:na	to wear
lə j kerna	to cure
lə:ggəna	to be hit, be hurt
lə yci	cardomom
lə:l	red
luppṭi	flame
lund	widower
luka.na	to hide something
lukkəna	to hide oneself
lu n	salt
lu.na	saltish
lettəna ~ ləmmə pəwna	to lie down
lə.yna	to buy, take
ləha r	black smuth
lə.ḍi	want
lə.ha	iron
lə.hu	blood
lət ma rni ~ ṭa:ng ma.rni	to kick
ləttə ~ lə.t	leg
ləkḍi	log, tree, wood

loggəḍ	stick
lɔ t ~ lɔttə	leg
lɔ d	he goat
lha·na ~ ləha:na	to stir, shake
wā.s	new moon day
šəra b	wine
šəra l	hair
šəram	to blush
šəwra	father-in-law
šəwru	hails (of rains)
šakəl	face
ša ddəna	to call, invite
ša y ~ sa.y	mustard
šilbilləri	earthworm
šunna	to listen to, hear
šetəna	to throw
šeyla	carpet of wool
šeyl	wool of goat
še r	lion
šobhla ~ šobhl	good beautiful
šo hr	girl
šo hru	boy
šəggəna	to dip, wet
šəššu	mother-in-law
šəhnd	mouth
šəhra	father-in-law
šəhru	hails, of rains
šo dna	to rot
šya r ~ giddəd	fox (female)
šya.r	to kind of bird
šya l	fox (female)
šri r	body
šrya na	pillow
səbh	all
səbbhina	than all
səmuddər	sea
səmbha lna	to look after
sənsi	tongues
səkha na	to teach
səghittəna	to drag
səngətra	orange
sənghe	with
sərpə	snake
sərgə	sky
səle·tt	grey
sa y ~ ša y	mustard
sa thra	bed
sa ḍhu	wife's sister's husband
sa jja	first day of month
sa la	wife's brother
sa.l	wife's sister
sa h	breath
sikkhəna	to learn
singhəna	to smell

sir	head
si:nha	to sew
si'ngħ	horn
si: r pa rna	to comb hair
sutti	cotton
sunna	gold
sund	ginger
suru kerna	to begin
surjə	sun
su r	pig
se w	apple
se wu	bridge
so na	to sleep
sotthi~lɔggəð	stick
səŋh	evening
səššu	mother-in-law
səhra	father-in-law
sə r	lake
spa rı	betel nut
sphe d	white
sya na	old man
sya ni	old woman
swa.rı kerna	to ride
swa h~dhu l	dust
həl ʔ	plough
haptha	week
hađdı~hađka	bone
ha.ftəna	to return
ha'r	garland, necklace
hā w	I
hık~cha.tti	chest, breast
hıssi	piper
ho ccha	smaller, younger
həššəna	to laugh
hə th	hand
hə ra	green
hra na	to defeat

2. Sentences List.

- | | |
|---|--------------------------|
| 1. hā.w ləmma sa: | I am tall |
| 2. sɔ: yā na moŋta sa: | The boy is fat |
| 3. yā:ni dubli sa. | The girl is slim |
| 4. tesra yā:na ka na sa: ~ duy əwchira ka na sa | His son is blind |
| 5. yā'ni ləngdi sa' | The girl is lame |
| 6. tınnhəra yā na təwna sa' | Their son is deaf |
| 7. mu.me gha.m la.ga.da sa. | I feel hot |
| 8. tɔbe šela la ga'da sa: | You feel cold |
| 9. sɔ: bəda thəkuda sa: | He is tired |
| 10. mēy sɔ' məka yı dınna | I killed him |
| 11. teyye hā.w ma:ru | He killed me |
| 12. mēy teybe yek a llu dınna | I gave him a potato |
| 13. tınne mummə yek a'llu dınna | He gave me a potato |
| 14. teybe tho dadyā jə r sa. | He has some slight fever |

- 15 tessa bē tho dīdeyī laggīdī sa.
 16 me ra ghōr ba nka sa
 17 te rī əwchī khāra b nī ya tthī
 18 vāe me ra ghōr bāda ba nka sa
19. yāe tō wa glā bha.lla bu ra nī ya tthī
 20. hā w chekke ja nda la ga da sa:
 21 sō de rī ye lla
 22. mummē yek khārī kārha dī lo dī
 23 tinnhabē bāhu kha nebē lo dī
- 24 yāe yā na hō r lōmma ho lla
 25. yāe butta utthāda sa
 26 yāe ghōr bāda utthāda sa
- 27 yāe tollē bādī bāddī sa
 28 yāe ghōr bāda bādda sa
 29 yāe ghōr bāda ho ccha sa
- 30 yāe paha d bāda utthāda sa
 31 yāe paha dho ccha sa
 32. eyī grā nē kicch lo k sya ne sī ta kicch jwa'n
 sī
33. eyī khu wənē kicch mōcchu bāddī sī ta kicch
 ho cchi
34. eyī jangla nē kicch butte bādde sī ta kicch
 ho cche sī
- 35 yāe phu l la l sa
 36 yāe kapda pīwla nāyya tthī
- 37 yāe phu l šē tta sa
 38 tessabē me re šē tte kapde de yīde ya
- 39 assa du hirī kārā dīyā yekkejēyī sī
 40 assr' tokriyā judī judī kīsmē rī sī
- 41 bha lla kārha dī nē lōmma sa
 42. kārha dī bha llenē ho cchī sa
- 43 yāe yā na sēbbhīnē hu ra sa
 44. yāe a dmī teynē tākda sa:
- 45 jēbbē lādnera mōwka yeja sa tes vela ra m-
 kriśnanē khāra sa
- She is bit hurt
 My house is good
 Your eye is not bad
 This house of mine is
 very good
 This spear of yours is
 not bad
 I am going quickly
 He will come late
 I want a good axe
 They want plenty of
 food
 This boy will grow
 more tall
 This tree is small
 This house is very
 high
 The rock is very
 high
 This house is very
 large
 This house is very
 small
 This hill is very high
 The hill is small
 In this village some
 people are old and
 some are young
 In this well some fish
 are large and some
 small
 In this forest some
 trees are big and
 some are small
 This flower is red
 The cloth is not
 yellow
 This flower is white
 Give her my white
 clothes
 Our axes are similar
 Our baskets are di-
 fferent
 The spear is longer
 than the axe
 The axe is shorter
 than the spear
 He is worst boy of all
 This man is stronger
 than that one
 When it cms to a
 fight Ram is better
 than Krishna

- 46 kəpde dho wa ho:r eyinə bhı· ja da sa ph kera Wash the clothes and
make them more white
47. üyİ sənghe ləkdıra ho:r tukda məla ta: üyİbe Join a piece of wood
ləmma kera and make it longer
- 48 tə wa ge ba nka gho.da sa: pər mu·wa ge you have a good
tə wnə bhı ba nka sa. horse but mine
is better than yours
49. yə a dmi This man
50 sə: a dmi That man
51. yə duy a dmi These two men
52 ye. səb a dmi These men (all)
53 te duy a dmi Those two men
54 te səb a dmi Those men (all)
55 yə bəttədi This woman
56. sə bəttədi That woman
57. ye duy bəttədi ~ bəttədiyā These two women
58. ye· səb bəttədi ~ bəttədiyā These (all) women
59. yə sətthı kə.wn ləyı Who took the stick
60 ye sətthiyā kə wn ləyı Who took the sticks
61. ku.nıre yā ne billı.ra bacca a.nu Whose boy brong
the kitten
62. tusse ə j ja:nde la'gede si: You are going today
63. kı tusse ka l ye lle Will you come
tomorrow ?
Are you going every
day
64. kı tu· ro dz ja 'sa· I went there last night
You came back
yesterday afternoon
- 65 hā w ka l ra'tti təkke nhotthā They did not go back
66. tusse ka.l dhya:ddı ba pas a:ye last month
He was there a long
time ago
- 67 te:pichle mhınne ba'pəs nı'y nhotthe It is cold now
Yesterday it was
very cold
68. sə. bəhu de r pəhle təkke thı: Tomorrow it will be
very cold
If it is cold tomorrow
I will not go
- 69 ebbe thanda sa· Now the northwind is
70 ka·llə bəda thanda thı: blowing
Yesterday the west-
wind was blowing
- 71 ka llə bəhu thanda rəhlla Why did you go home
yesterday
When did you go
home
72. ka l agər thanda rəhu ta: When will you see me
hā w nəy ja nnu I will see you later
73. ebbe uttəra nə ba'ggər cəldı la'gıdı sa I will see you and your
brother tomorrow
He talked for a long
time
74. ka l pəchmı ba ggər cəldı la'gıdı thı:
75. tusse ka:l ghəra.be kəbe nəy nhotthe
76. tusse ghəra kəbe nhotthe
77 tusse mume kəbe mille
78 hā w təbe ba ddənə mılnu
79 hā w tə: ho r te re bha yı sənghe ka l mılnu
80 teyye bəhu de ra tıkkər gəlla ke.rı

81. sɔ bəhu de ra tikkər hɔʂu
He laughed for along
time
82. mɛy bəhu de ra tikkər sɔ nhya ʃu
I waited a long time for
him
83. mɛy sɔ tho dɪ de ra tikkər nhya ʃu
I waited for him for a
little while
84. hã w ba ppu nə pɛhle ghɔra. ja nnu
I go home before
father
85. sɔ mu ba d ghɔra ja lla
He will go home after
me
86. sɔ tussə be kɔ hɔ millu
Where did you find him?
87. yek a dmi ɔkkhe beythada sa
One man is sitting
here
88. bettədiyã tɔkkhe khədi nəyya tthu
Women are not
standing there
89. tussa agge tra kutte khəde sɪ
Three dogs are sitting
near you
90. hã w ɔkkhe sa:
I am here
91. asse ɔkkhe sɪ.
We are here
92. tu ho r hã.w ɔkkhe sa
You and I are here
93. sɔ ho r hã w ɔkkhe sa
He and I are here
94. sɔ: ghɔra sa.
She is in the house
95. sɔ ghɔra rɔhlla
He will be in the house
96. te ka l ghɔra thi
They were in the house
yesterday
97. te ka l ghɔra rɔhlle
They will be in house
tomorrow
98. sɔ ghɔr thi
He was in the house
99. sɔ a dmi ləkda pa ndhe khəda sa
The man is standing on
a log
100. gilleri butte pa ndhe rɔha sa
Squirrel lives in a tree

CONNECTED TEXT

1. *kulure ra . jjeri kattha*

(The Story of Kulu's King)

Text

pa l kha.nne ra yek yā na kullu nā
 ja yye yekki kama ra a gge nowkkar
 huwa/ ja tra nā sō teyre bha nde be
 cca thi/ yek ba ri bhī sō ja ttra be colluda
 thi ta teyre raste nā yek buddhi mili/
 teyre bo llu buddhiye teyrī yā gōthā ~
 mōttāli hā w cakkī lāyi cōlla:ha ~
 cōlla sa/ buddhīri mōttāli lāyi hō r
 cōllu/ jēbbe sō uje jagsukh puju tēbbe
 sō bo ldi la gi tu me re kōnnha pa
 ndhe cadh/ pēhle ta teyre na h
 ke ri/ jēbbe tesse mājbu re keru
 ta: sō tessra kōnnha pa ndhe cadhu/
 sō yekdam lōmmī huyī hō r tesse
 bo llu tō wnā kī dussa ha/ teyre
 bo llu da dī dōla cōi bhyūawū hō cche
 bānglē jhā wū yettāna dussa ha/ tesse
 bo llu yettāna ra j tōbbe dinna/ phīri sō
 yejjiye yekki butte he tth sō yī gawu/
 tissenā yek pōndat ja nda la ga da thi /
 teyre teyre peyra nā ra jre kka de kku
 hō r sō utha wu hō r bo llu tō ta ra ja
 bōnna sōbbhī cōkkhla/ ta teyre bo llu je
 hā w ra ja bōnu ta hā w tōbbe cō.wlā
 picche ša šān de, nnu/ pōndat cala: gawu/
 dujje ra z jagsukhciccō lī thi / tōkkhe
 kō yī ra ja nāy thi / tinnhe rōkkhuwa thi
 kī ju nbhī ciccō līya le rō z pēhle pu l
 lānghī ye lla sō ra ja hō lla/ sō hye
 a dmi tōddhī pu l lānghīye a wu/ lō:kke
 dhōkkiye sō ra ja bōna wu/

English Translation

A boy of the Pal family went to
 Kulu and became a servant of a
 balcksmith He used to sell his
 vessels in the Jatras Once he was
 going to a jatra On the road he
 saw an old woman He said 'Oh!
 old woman I will carry your bundle
 of things' He took the bundle of
 the old woman and went When
 he reached Jagsukh (on the hill)
 above the old woman said 'you
 climb up on myshoulders' First he
 refused but when she compelled
 him then he got up on her shoulders.
 She all on a sudden became very
 tall and she asked him 'what are you
 seeing?' He said 'Pomogranate and
 other trees below and a small bun-
 galow above' She said 'this much
 kingdom I have given you'. He
 then came and slept below a tree
 In that way a priest was going He
 saw in his legs signs of Kingship
 and awakened him and said to
 him 'you are to become a King,
 that too of this place' Then he
 said 'if I become King I will give
 you grant of lands behind your
 kitchen drain' The priest went
 away. The next day there was the
 Ciccoli festival at Jagsukh There,
 there was no King They (the
 people) had decided that on the
 day of the Ciccoli festival the first
 man that comes crossing the bridge
 will become King The same man
 came crossing that same bridge.
 The people caught hold of him and
 made him King

2. *til kō sundrī·rī kattha*

(The Story of Tilko Sundari)

Text

1. yek bra mhān thī teyre yek yā ni
 thī/ jēbbe teyrī. la di marī gāyī ta teyre
 ho r bya h keru. tessre bhī yek yā ni
 huyī/ sō tīlkō sundrī bē nāy ca h thī ~
 ca ndī thī tessa tīlkō sundrī nā sa ra
 ka m kara na p̄ar tessa bē kō dre rī ro
 ttī ho r ba hī tukde de ne sō bīca rī
 bhukkhyā rōho thī yek/ro dz jēbbe sō:
 ro ttī layye go ru ca rdī nhōtthī tēbbe
 lō de bo llū o ddhī ro ttī mume deya
 ker o ddhī appu kha ya, ker phūrī tu
 cawka: layye dhupperī bottī cakkhye
 phūrī tu me re singhān tra wā rī mā rī
 ju nu cī dz tōbē lō dī ho llī sō millī ja
 llī tesse andha hīkeru sō ro dz mo ttī
 mo ttī la gī hondī/

2 jēbbe tessrī mā skē æ de kkhū
 ta tesse āpnī yā ni tessa picche picche
 bhejī jēbbe tesse de kkhū kī y ta
 ro ttī lōdābē khwa sō ho r cawka
 layye te yrī pu ja kerī phūrī tesse te yre
 singhānō tra ba rī mā rī phūrī tessabē
 tōkkhē mīthā yīyā a yī tesse te kha yī
 tīlkō sundrī andhē kerdī de kkhī tesse ho
 r ghōra ja yīyē dāssu dujjā ro dz tīlkō
 sundrī rī mā skē āpnī yā ni go ru ca rdī
 bhejī tesse bhī tīlkō sundarī sa yī
 keru jēbbe tesse lō dere singhānō
 mā rī ta lō de singh mā rīyē tessrī hōkh
 ka nī kerī sō rondī ghōra a yī je kīch
 huva thī sō dāssu / tīlkō sundrī rī
 mā skē bo llū kī lō d ka ttī de na
 yēbbe/

3 Jēbbe tīlkō sundarī yā sunu ta
 sō: rondī rondī. lōdā gē nhōtthī ho r teyrī
 sōnghe bō ldi la gī kī tu yēbbe ka ttī
 de na innha lō de bo llū ka ttāne do
 tu: andha kerī me ra lō hu lo hu pī ja yī
 ha diyā me rī ca rho ku nīnā da bī
 de yī ho r mā ss me ra gōtthīnō bōnhīyē
 da yī tesse tandha hī keru/

English Translation

1 There was a brahmin. He had a daughter. When his wife died he married again. She also got a daughter. She (the step mother) did not like Tilko sundari. She was giving all the house hold work to Tilko sundari but she was giving her for food only 'roti' made of 'Kōdra' and other stale tit bits. The poor girl used to remain always hungry. One day when she went out to graze the cattle then the ram told her "you eat daily half the roti to me and eat for yourself the other half. Then you clean up some space on the ground making it a 'chauka' i.e. eating place and then strike my horns three times. Then you will get what ever you want to eat". She did likewise (and she got good food). So day by day she grew fat.

2 When the stepmother saw this she sent her daughter behind Tilko sundari (to see what she does). Then she saw that she (Tilko sundari) was feeding the ram with the roti and after worshipping it and striking its horns three times she got sweets from it and ate them. Seeing Tilkosundari doing like this she (the stepmother's daughter) went home and told this to her mother. The next day Tilko sundari's stepmother sent her own daughter to graze the cattle. She too did likewise. When she struck at the horns of the ram three times the ram hit back with its horn and the girl lost one of her eyes. Crying she went back home and told (her mother) what ever had happened. The stepmother said I am going to cut the ram just now.

3 Hearing this Tilko sundari started crying and she went near the ram and told it that he is going to be cut just then. The ram said "let them cut me. But you do as follows. You drink my blood and bury my bone in the four corners and tie up my flesh in a bundle". She (Tilko sundari) did likewise.

4 yekk ro dzja ttər thī təḍḍhi tessrī maske tessa ge bəda kō m dīnna tesse bo llu kī tu ghōr lessiye dha yī kō r ro tti pəka yiyē dha yī ho r mō wl kho lli ho r ra yīṣa yī ta lī dha yī ho r a ppu sō ja ttrabē nhōtthī tho dī de yī de ra ba d cī dī ka wde illān əa yī tinnhe bo lu kī tilkōsundārī bobbīye tō ja ttra bē nī cōlna tesse bo lu mu wa ge bəda bha rī kōm sa tinnhe bo lu kī kōm sa tesse dāssī dīnna cī diyāē bo llu kī ra i ṣa assa ge dāē assa ta lī de ya sī ta illōniye ho r ka wde bo llu asse mōl kho lli de ya sī tu chekke chekke ro tti pəka ho r le ssatess andhe keru

5 ho r kōm kērne ba d tesse yek ku nī phutti tuyinā kapde nīkālā dujji tuyin gēhne nīklā tījji pntti tuyinā bu t nīklā cawthī putti tuyinā gho da nīklu gōth kho lli tuyinā dhōbbe nīklā phiri sō tyā r huyi ho r gho de pandhe beṣṣīye ja ttər de khdi nhōtthī sō ja ttər khattām ho nenāpehle ba pās a yī ba pās endī. ge rē tesra yek bu t pōyi gəwu sō chekke chekke yejjiye kapde kupde badliye beṣṣī gəyi jebbe tesrī ma sāk a yī tesse pucchu kī tubbhī ja. trabe a yidi thī tesse bo llu mu kandhe ye na thī yebbe ta hā w kōm khattām kerīye beythi

6 sō bu t ra jere nawkra bē millu teyye ra ja bē dāssu ra ja teybe dekkhiye hārha n huwa kī andha ba nka bu t kōsra ho lla teyye bo llu ju nira yəbu t ho. lla tes songhe mu bya h kerna sō bu t kōsire peyira nī a wu a kkhirānā jayyetilkō sundārī rē peyrānā phit a wu ra je tess songhe byāh keru jebbe sō hattīye pe wke a yī ta yekki ro dz tesrī ma ske bo:llu hā w əpānī bē ttirra sīr pa rnu jebbe tesse tilkō sundārī ra sīr pa rna la wu tebbe tesse

4 One day there was a Jatra festival Then her stepmother gave her a lot of work telling her to clean the house by smearing cowdung and cook rotis and clean the mustard And the stepmother herself went to the Jatra After some time birds like sparrows, eagles, crows, etc came and asked Tilkosundārī "sister are you not going to the Jatra" She replied that she had a lot of work to do and told them all about the work she had to do The sparrows said "you give us the mustard we will clean" The crows said "we will clear the cowdung, etc and you cook the food (roti) quickly and clean the house" She did accordingly

5 And then she dug up one of the corners (where she had buried the bones of the ram) and from there she got good clothes From the other corner she got ornaments and from the third she got shoes and from the fourth she got a horse And from the bundle she got money. And then she got ready and sitting on the horse she went to see the jatra Before the jatra came to a close she left the jatra and returned home While returning back one of her shoes fell down Leaving it she came back home quickly and removing her clothes, etc sat down When her stepmother came back she asked her whether she also had come to the jatra Tilkosundārī replied "how could I come I have just now completed all the work and am sitting now"

6 The shoe (which had fallen from Tilkō sundārī's leg) was taken by the servants of the King and was shown to him The King was much attracted by the nice shoe and wondered who could be owner of the shoe He said whoever is the owner of this shoe I will marry her But that shoe did not fit into any body's feet At last when Tilkosundārī tried it fitted her foot exactly The king married her When she came

tessre sɪrən me kh tho rɪye cɪ dɪ bəna.
 yɪ dɪnnɪ ho r aɐpəni yā.nɪ bəkhu b sɔja
 yye ra jɛra: gɛ bhe:jɪ: sɔ cɪ dɪ bɪr
 ajɛ re təkkepujɪ ho.r tessɛ cɪ dɪye
 bo llu tilkɔ sundəri: da lo. da'l ca r
 kəmo.ʃu. ra jɛ.na.l ra jɛbe sɔ cɪ.dɪ
 bəɖɪ pya rɪ la gɪ ra jɛ bo'llu. yessa
 cɪ:dɪ. ra jɛ re pələngə pa ndhe yejɪye
 beʃʃɪ gəyɪ ra:jɛ dhokki ho'r pyə r
 la:ga kerda jebbe teyre tesre sɪra pa
 ndhe hoth phe:ru tebbe teyre me kh
 cubbhɪ. jebbe teyre sɔ. me.kh khullɪ ta
 tilkosundəri teyre sa mne thɪ teyre
 pucchu yə kəndhe huwa horryə
 ku n sa tessɛ bo llu yə me rɪ bəhnsa
 ho r yessrɪ ma ye me ra sɪr pa rdɪ.
 gəyre hā w cɪ dɪ bəna yr dɪnnɪ ra jɛ
 tessrɪ bəhni.be ho.r ma skə.be phā sɪ
 dɪnnɪ ho r yebbe tilkɔ sundəri ho r
 ra jɛ sukha sənghe rəhnde la ge

back to her parent's house the step-
 mother said 'I will comb the hair of
 my daughter' and while combing
 she drove a hairpin into her head
 and turned her into a sparrow
 She then dressed her own daughter
 well and sent her to the King The
 sparrow also went to the king and,
 sitting nearby sang a song meaning
 that Tilkosundari is on the trees
 while an ugly girl is with the king
 The King liked that bird By that
 time the bird came and sat near him
 on his cot The king with affection
 moved his hand on its head and the
 hairpin pricked him Then he
 removed the pin when Tilkosundari
 got back her form and was before
 him He asked her how did this
 happen and who is the other girl.
 Then she replied that the other
 girl is her sister and that her mother
 when combing her hair turned her
 into as parrow Then the king
 killed the stepmother and her daugh-
 ter and now the king and Tilko-
 sundari lived happily.

III—COMPARATIVE WORD LIST

Mandcali and Kulur

English	Mandcali	Kulur
1 all	səbh	səbh
2 and	ho.r	ho r
3 animal	ja nwər	ji w
4 back	pɪ th	pɪ th
5 bad	bura	bu ra
6 because	ta kɪ	kɪbbəkɪ
7 belly	pe t	pe t
8 big	bədda	bədda
9 bird	pəncɪ	cɪ du ~ pəncɪ
10. bite	ka tna ~ kha na	ka tna
11 black	ka la	ka la
12 blood	lo hu	lo hu
13 blow	ba hɪ ~ ma r	ma r
14. bone	ha dka	ha dka
15 breath	sa h	sa h
16 burn	phukhna	phukhna
17. child	bacca	betɕa ~ be ta

English	Mandali	Kulu
18 cloud	baddel	ba dəl ~ ba ddəl
19 cold	thanda	thōnda
20 come	a wna	a wna ~ ye na
21 count	ginna	ginna
22. cut	ka tna	ka tna
23 day	dhya de	dhya de
24 die	marna	marna
25 dig	khu nna	kho ddəna
26 dog	kutta	kutta
27 drink	pī na	pī na
28 dust	dhu d	dhu l ~ swa h
29 ear	ka n	kə n
30 earth	dhartī	dhartī
31 eat	kha na	kha na
32 egg	anda	anda ~ danna
33 eye	ha khī	hə khī ~ ə khī ~ əwchī
34 fall	pawna	pəwna ~ pōwna
35 far	du r	du r
36 father	ba b	ba b ~ ba
37 fear	dərna	dərna
38 feather	pha nkh	pankh
39. fight	ghu lna ~ lədna	lədna
40 fire	a g	ə g
41 fish	məcchu	machli
42 five	pañj	pənj
43 float	tərna	tə rna
44 flower	phu l	phu .l
45. fly	uddəna	uddəna
46 fog	dhūy ~ dhundh	dhurī
47 foot	pe yr	per
48 four	ca r	ca r
49 fruit	phə l	phə l
50 give	də na	də na
51 good	khəra	bhala ~ bhalla
52 grass	gha h	ga h
53 hair	ba .lh	co dha ~ šəra l
54 hand	ha th	hə:th
55 he	se	sə
56 head	sīr	sīr
57 hear	sunna	sunna
58 heart	dīl	dīl
59 here	itthī ~ etthī	əkkhe
60 hit	ma rna ~ ba hna	ma rna
61 how	kī yhā ~ ke dha	kəndhe
61 husband	la da ~ khəssəm	la da
63 I	hā w	hā w
64 if	je	je
65 kill	ma rna	ma rna
66 lake	sə r	sə r
67 laugh	hassəna ~ ha sna	həššəna
68 leaf	pətar ~ patrə	pətrə
69 leg	ja ngh	jənggh
70. live	ji na	ji na

English	Mandean	Kulwi
71 liver	ka lja	ka lja
72 long	lamba	lomma
73 louse*	jū w	jū
74 man-male	a dmi	mərd
75 meat-flesh	ma ss	ma ss
76 mother	ma w	ya ~ a ma
77 mountain	paha.d	paha d
78 mouth	mu h	mu h
79. name	nā w	nā
80 neck	kya d ₁ ~ gə l	kya d ₁ ~ gə:la
81 new	nəwwā	nəwwā
82 night	ra t	ra t
83. nose	na k	na k
84 not	n ₁ y ~ nəy	nəy ~ n ₁ y
85 one	ye k	yek
86 Other	dujja	dujja
87 play	khe lna	khe lləna
88 pull	khunja	khunja
89 push	dəba na	dəba na
90 rain	bərkha	bərkha
91 red	la l	la l
92 right-correct	thu k	thu k
93 river	dərya w	noy ₁ ~ dərya y
94 road	peynda	rəsta
95 rope	rəssi	rəšši
96 rotten	sədīra	šəduḏa
97 salt	lu n	lu n
98 sand	ba llu	re t ~ rettə
99 say	bo lna ~ gəla na	bo lna
100 sea	səmuḏdrə ~ səmuḏrə	səmuḏdr
101 see	de khna	de khna
102 seed	byu w ~ bejja	bejja
103 sew	s ₁ na	s ₁ nha
104 sing	ga na	ga na
105 sit	beythna	beššəna ~ beythna ¹
106 skin	kha l	camd ₁
107 sky	əka s ~ sərgə	sərgə
108 sleep	sawna	so na
109 small	chotta	ko nha ~ konnha
110 smoke	dhūwā	dhūwā
111 snake	k ₁ da	sərpə
112 some	k ₁ ch	k ₁ ch
113 squeeze	nəp ₁ lna	nəco dna
114 stand	khədna	khədna
115 star	ta ra	ta ra
116 stick	sotth ₁	sotth ₁
117 stone	pa tthər	pa thər
118 suck	cussəna	cūššəna
119 sun	surjə	suijə
120 swim	tərna	tə rna
121 tail	hū nt	phunjt
122 that	e ~	sə

English	Mandeah	Kului
123 there	tetthi ~ titthi	tökkhe
124 they	syō.	te .
125 thick	motta	motta
126 thin	patla	pa tla
127 think	soccəna	so ccəna
128 this	ye	ye
129 thou	tu.	tu.
130 three	tinnə	tra
131 throw	səttəna	šəttəna
132 tie	ba nhəna	bənnhəna
133 tongue	ji bh	ji .bh
134 tooth	da nd	dənd
135 tree	da l	butta
136. turn	ghumna	ghumna
137 two	duy	duy
138. walk	ha ndhəna	nhəttəna
139 wash	dho .na	dho na
140 water	pa .ni	pa ni
141 we	asse	asse
142 what	kya	ki
143 when	kebbe	kəbbe
144 where	ketthi ~ kitthi	kəkkhe
145. who	ku n	ku.n
146 wife	la di	la di
147. wind	ba ggər	ba ggər
148 wing	pha nk	pankh
149 wipe	punjhəna	punjhəna
150 with	sawgi	sənghe
151. woman	jana nna	bəttədi
152. woods	bə n ~ jangəl	jangəl
153 Ye	tusse	tusse
154 year	sa l	sa l
155. yellow	piwla	piwla

