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AND GUIDANCE
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INVESTIGATION AND
REPORT
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SURVEY OF KONKANI IN KERALA

LANGUAGE DIVISION,
OFFICE OF THE REGISTRAR GENERAL,
INDIA

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PREFACE

I am delighted that Shri R. C. Nigam and Miss J. Rajathi are now publishing their monograph on Konkani, a study that had been decided upon as far back as 1962. The study on Kanauri in the Himachal Pradesh region, conceived and undertaken about the same time, has just been published. Miss Rajathi's study on Kerala Konkani was completed as early as 1969 but the printing took a great deal of time. Her further studies on Konkani in Karnataka and Goa are nearing completion.

A new welcome feature in this volume is the series of maps on isoglosses and the statistical analysis of shared cognates and other characteristics. These have been introduced almost for the first time in Indian language studies, at any rate, on such a scale and will prove very helpful to students of linguistics and regional science.

My warm thanks and congratulations once again to Shri R. C. Nigam and his colleagues for having so patiently pursued decisions taken so long ago. There would be few instances of such steadfastness in the face of heavy odds and lack of recognition or even of endorsement. For them the work alone, and little else, has been its own reward and I feel blessed that I started with such colleagues who are quietly and perseveringly extending one of the proudest and most rigorous of Indian traditions : the study of the structure of languages.

ASOK MITRA

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18 June 1976.

NOTE

Following the 1961 language census it was felt imperative to study closely several of the languages which are either widespread in contiguous geograpical areas or which are scattered in various parts of the country[1]. It was thought necessary to investigate how such languages fared themselves and reacted on others. Konkani with its spread in four major states and union territories of the country, viz.; Kerala, Karnataka, Maharashtra and Goa, was one of the first languages chosen for this purpose by virtue of its interesting history of migration streams, its literature and script.

After the publication of the language report of the 1961 census, it was decided to start work simultaneously in the sub-Himalayan region in the north and in the Kerala region in the south. Kerala was selected for the study of Konkani precisely because very little literature on it exits so far. The survey of Konkani was subsequently extended to Maharashtra, Karnataka (erstwhile Mysore) and Goa. This report on Kerala is the first in the series.

Kumari J. Rajathi, senior technical assistant and a researcher of our unit, took up the work on this project and undertook extensive surveys of the Konkani speaking areas of Kerala in two field trips, one from June to October in 1965 and the other from Febrauy to June in 1966. A third short trip of a month's duration was made in 1967 when the materials were checked in the light of the findings available after the analytical studies had been completed at headquarters. Further vocabulary material was collected from Gowd Saraswat and Saraswat Brahmin communities of Calicut during this trip. As no earlier material was available on Konkani of this part of the country, the work had to be initially exploratory in character. On the basis of the 1961 census returns of the Konkani-speaking population, a detailed distribution of speakers was procured from the Trivandrum office of the

[1] Census of India, 1961, Vol. I-Part-II-C (ii) Language tables (1964) page : cxxv.

Superintendent of Census Operations, Kerala. Thereafter a programme of visits to all the main Konkani settlements was planned. Data collection was done through the detailed informant interview method. Kumari Rajathi took upon herself the difficult task of interviewing the informants by visiting most of the settlements, no matter how hazardous the approach to some of them, checking the material she had already collected and adding further samples to her stock if she found something new. This way the researcher had the advantage of knowing more closely the life style of the people and their surroundings, as also making sure that in a new field which was being surveyed by her for the first time she was not missing anything significant. In the introductory chapter of the report the details of the areas visited and the people interviewed by the researcher have been discussed. Brief descriptions of the people, of their migratory traditions, settlements, life style and other cultural features are also included in this chapter.

Konkani was returned from Kerala in four mother-tongue names, viz., Konkani, Kudubi, Moopan and Nawait. Kudubi-pronounced Kudumbi by the native speakers-and Moopan meant the same speech. Nawait were Bhatkal Konkani-speaking Muslims from Mangalore. The returns of Nawait being negligible (42 only) work on their speech was deferred to a future survey of Mysore Konkani. Konkani and Kudumbi were eventually taken up for detailed investigation. Analysis of material, however, did not bring out, as Kumari Rajathi's study will show, significant dialect differences between Konkani (comprising speeches of Gowd Saraswat and Saraswat Brahmins) and Kudumbi (non-Brahmins) in the two dialect areas viz., southern and northern Konkani, the former comprising the areas between Trivandrum in the south and Trichur in the north, and the latter the area of Cannanore district. Kozhikode district happens to be the border line area for both, viz., the northern and southern dialects of Kerala Konkani. However, Kumari Rajathi has worked out in minute detail the dialect variations both on caste and regional scores and has presented an 'isogloss study' of dialect differences.

The researcher has provided a detailed descriptive analysis of the Gowd Saraswat Brahmin dialect of Cochin. The dialect was considered to be the representative dialect of southern Konkani. The reasons were that it had a major concentration of speakers which included a large number of economically and culturally influential families which had quite important traditions of migrations and which were affiliated to temples and *Devasthanam* of religious importance. This descriptive study is detailed from chapters II to IX, covering discussions on phonology, morphonemics, noun and verb morphology, negatives, indeclinables, derivatives and syntax.

This descriptive study has been made useful by incorporating copious illustrative material from the speech to support the observations of the researcher on grammatical characteristics. Additionally at the end under appendix II a large amount of field data comprising 1,685 words, 1,224 small sentences, and five connected text samples on Cochin Gowd Saraswat Konkani and four samples on Kudumbi dialect has been listed as reference material.

After the detailed study of the Cochin Gowd Saraswat dialect and after coming to her conclusion that the Gowd Saraswat Branmin dialect including variations of Cochin as well as Kasargod is the representative dialect of Kerala Konkani, the researcher goes into deeper detail and closer comparison of all the nine varieties of Kerala Konkani in chapter X and has succeeded through an isogloss study in mapping the Konkani dialect areas bringing out the 'focal' and 'relic' areas of different dialects all of which have been illustrated through a set of four maps which provide distributions of a number of selected phonological and morphological isoglosses. The researcher has put in additional detailed comparisons of data on the basis of phonological and morphological characteristics and shared cognate materials and thereby sought to establish the major, minor or border-line dialects of the Konkani of Kerala on a regional or caste matrix.

The researcher has also attempted statistical calculations on the basis of the cognate count of all the eight dialects from

which she was able to make comparisons of 215 items considered cognates and which would not be confused with items of borrowings. These calculations also tend, more or less, to support the researcher's conclusions drawn earlier on the question of dialect differences. Trivandrum Kudumbi Konkani, however, registers the lowest figure of shared common cognates. This has led the researcher to leave Trivandrum Kudumbi's inclusion in Konkani as an unsettled point for the time being. The situation demands a further probe into other peculiarities, particularly important phonological and morphological features and a number of shared cognates.

In the second part of this chapter Kumari Rajathi compares her material on the Ratnagiri dialect of Marathi with the other dialects of Konkani of Kerala. Statistical calculations of shared cognates from the data consisting of 162 words of Ratnagiri marathi illustrating the comparative percentages with each of the dialects have been worked out. These calculations appear to support the conclusion of the researcher earlier spelled out by her that on the basis of phonological, morphological and sentence comparisons (illustrated in appendix I-C) one finds 'striking differences between Konkani and Marathi'. The percentages of shared cognates between Marathi and other eight dialects of Kerala Konkani range between 44·5 and 52·5 while the lowest percentage of shared cognates among the eight Konkani dialects of Kerala worked out to 57·3. In the concluding portion of this chapter, Kumari Rajathi has taken up the discussion of Konkani as a dialect of Marathi and has examined in detail the observations of Sir George Grierson as given in his Linguistic Survey of India (LSI) vol. VII.

The reasearcher has detailed the numerous phonological and morphological divergences between Konkani and Marathi. These were pointed out by the editor of the LSI., the logical conclusion to which should have been for the editor to desist from drawing any categorical conclusion. Instead the LSI observed : The line between dialects and languages is, of course, difficult to draw, but in the case of Marathi and

Konkani there cannot be any doubt..... The reason for our calling this language Marathi and not Konkani is that the national literature is written in language which is mainly derived from the northern dialects of Poona and Satara, and not from those spoken in the Konkan ....." (LSI vol. VII p. 164). The pronouncement on the question of Konkani's status as a separate language made by the editor of LSI has been considered by the reasearcher as 'inappropriate' since she has found in the LSI several cases in which the decisions of the editor appear to have been made on the basis of changing criteria that lacked consistency. Further on the basis of her own findings the researcher arrives at more or less the same conclusion as of Dr. S. M. Katre[1] who, in his pioneering study, relying on his findings that Konkani possessed a number of distinctive grammatical features, 'proved' Konkani as a separate language.

It was the lack of written literature in Konkani, as has been quoted above from LSI vol. VII p. 164, which appears to have led the editor of LSI decide against considering it as a language separate from Marathi. Sir George Grierson's pronouncements on Konkani in 1903 (Census of India 1901 report), in 1905 (LSI vol. VII p. 164) and in 1927 in the concluding volume of LSI (No. I, Part I, Introductory) make interesting reading. We shall give the relevant extracts.

1903-"Konkani is spoken in the Konkan, south of Goa and through-out the districts of North Kanara and Belgaum. Goanese itself is a form of it. It differs more widely from standard Marathi than any of the other dialects and local pride sometimes leads to its being given the dignity of a distinct language....".

1905-"Konkani is, a Marathi dialect having branched off from the common parent, Prakrit, at a relatively earlier period. This fact accounts for the many apparent divergencies between the two forms of speech. Konkani has, in many respect, preserved an older stage of phonetical development and shows a greater variety of verbal forms than

1. Katre, S. M. — The formation of Konkani, 2d ed. (1966) — p. 174.

standard Marathi..... The missionaries of Goa and Mangalore, to whom we are largely indebted for our knowledge of Konkani, are of a similar opinion and contend that Konkani is not a dialect of Marathi. Their view is, however, based on too narrow a conception of the idea connoted by the word 'dialect'.....".

1927-"As a dialect of Marathi, it branched off from the common parent, Prakrit, at a relatively early period, so that there are many divergencies from the standard of Poona. Indeed, in some respects, it has preserved an older stage of phonetical development and shows a greater variety of verbal forms.....".

As can be seen from these extracts, it was noticed by the editor in 1903 that Konkani differed 'more widely' from Marathi than any other dialect. In 1905 as also in 1927, he recognised that Konkani branched off from the parent Prakrit at a relatively early period and that many divergencies between Marathi and Konkani were noticeable. In 1903 he seems to be aware of the 'local pride' for considering it as a separate language but in 1905 he liked to demolish this local 'opinion' by considering it a "too narrow a conception of the idea connoted by the word dialect" and has recourse to the finding of lack of any literature in the language. In 1927, however, the pronouncement does not appear to be a summary dismissal of the case of Konkani. Indeed a strong case appears to have been made by pointing out that in some respects Konkani "has preserved an older stage of phonetical development and shows a greater variety of verbal forms".

Language and dialect controversies are often indecisive and at times do not even remain confined to the discussions of linguists alone. Since the decisions effect the speech population in as much as certain economic, educational or socio-political advantages are involved, great caution and circumspection are needed. A linguist therefore needs to spell out with great care the scope of his research. In case the idea is to comment on the language versus dialect situation, the working definitions

of the terms have in that event to be clearly stated so that work could proceed in terms of those definitions only. In LSI, although the editor stated his criteria at the outset, yet in several cases of 'language versus dialect' his decisions appear to have been taken on extra-linguistic exigencies. In most of the classifications described in LSI, particularly in the Indo-Aryan sub-family section, the vernaculars, considered as branching off from the parent Prakrit, have been assigned by the editor the status of independent languages. This status, however, was not given to Konkani although the distinctive linguistic characteristics of the language were frankly recognised.

It, however, appears that the decision of including Konkani under Marathi taken by the Government of India from the 1901 census onwards through the 1911 and 1921 censuses presumably on the basis of Grierson's LSI classification, was reviewed and again discussed. In the 1931 census the position got changed when Konkani was treated as a separate language in the publication (Census of India 1931, vol. I-Report p. 350). No comments are, however, available in the census report with the exception of a brief observation of H. T. Sorley, the Superintendent, in the Census of India 1931, vol. VIII-Part I, Bombay report, p. 329, viz., "Konkani is properly the language spoken in Goa and in parts of the western littoral. It is considered by scholars to be derived not from Marathi but separately and earlier from another Prakrit". In the 1961 census, we followed the decision of the 1931 census in keeping Konkani figures separate from Marathi but we also felt confident in doing so since the reputed work of Dr. S. M. Katre had already been completed.

The total Indian population of Konkani speakers according to the 1971 census is 1,522,684 of which the states and areas of major concentration are Karnataka (572,828), Goa (556,223), Maharashtra (272,970) and Kerala (73,245). Populationwise Konkani occupied the twentysecond place in 1971 among the mother-tongues of India. Goa is considered by many to be the original home from where the ancestors of the

current Konkani-speaking populations of other states of India are supposed to have migrated. The entire written literature of the language is reported to have been destroyed under Portuguese rule while other measures were also said to have been taken to discourage the use of the language, but the language has survived these onslaughts. Even in the different language surroundings, like Malayalam in Kerala and of Kannada and Tulu in Mysore/Karnataka, the language has continued to be very much alive in homes and in inter-community parlance. Literature has continued to be produced in the language and, of late, it has received recognition from the Sahitya Akademi. This goes to prove the vitality of the living language as well as the sense of active involvement of its speakers towards its development.

Insofar as the objectives of these investigations of Konkani-speaking areas were concerned, the reader may find that Kumari Rajathi's efforts in producing a more or less comprehensive report on the dialect situation of Kerala Konkani and in presenting the selected data on the same have been successful. We could have perhaps reduced the bulk of data but as it was the first effort in the area of Konkani investigations in Kerala we considered it useful to present the data in detail. After the completion of this report which was done by 1968-69, Kumari Rajathi extended her investigations to Mysore and Goa also and has been working on the data from those areas. We propose to present her subsequent reports shortly. We regret very much that it took years to arrange printing of the publications of our department. Phonetic types could be secured only in 1974 and printing of our reports started then.

I heartily congratulate and warmly thank Kumari Rajathi who worked with a great sense of dedication. I am thankful to Dr. Asok Mitra, the then Registrar General, India, who advised us to assign priority to the Konkani survey and this encouraged us to embark upon a fairly extensive survey programme. I am thankful to Shri R. B. Chari, the Registrar General and Census Commissioner of India, who showed his

keenness in getting the reports of the department published quickly by arranging to purchase the phonetic types for us. I am also grateful to the officers of the directorate of census operations, Kerala, specially Shri B. T. Pillai and K. V. Joseph, who spared no pains to facilitate the field investigations of Kumari Rajathi. I am happy to put on record my sense of gratefulness to those Konkani-speaking ladies and gentlemen of Kerala who offerred to discuss with me the problems regarding their language, literature, social and religious systems during my brief visits to Kerala in July 1965 and April 1966 when I toured the areas and met Kumari Rajathi in the field for discussions with her. The script was typed in the department by Shri Ranjit Kumar Chakraborty and Kumari Dipti Ghosh. Shri Sachindra Nath Mukherjee, a dedicated official, supervised the manuscript through the press as he has done for all other publications of this department.

The views expressed in this report including this note are the views of the respective authors and do not necessarily reflect the views of the Government.

R. C. NIGAM.

Calcutta, 20th May 1976. *Assistant Registrar General (L).*

KERALA

DISTRIBUTION OF KONKANI SPEAKING POPULATION, 1961

MYSORE STATE

LACCADIVE SEA

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N

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20 0 20 40 60 80 KILOMETRES

STATE BOUNDARY

DISTRICT BOUNDARY

TALUK BOUNDARY

KASARAGOD
NILESWARAM
CANNANORE
TALIPARAMBA
CANNANORE
TELLICHERRY
MAHE
MAHE
(PONDICHERRY)
BADAGARA
NORTH WYNAD
SOUTH WYNAD
QUILANDY
KOZHIKODE
KOZHIKODE
ERNAD
PERINTALMANNA
TIRUR
PALGHAT
OTTAPALAM
PALGHAT
PONNANI
TALAPPILLY
ALATHUR
TRICHUR
CHITTUR
CHOWGHAT
TRICHUR
MUKUNDAPURAM
CRANGANORE
ALWAYE
PARUR
DEVICOLAM
KUNNATHUNAD
ERNAKULAM
MUVATTUPUZHA
COCHIN
ERNAKULAM
THODUPUZHA
UDAMBANCHOLA
VAICOM
MEENACHIL
SHERTALAI
KOTTAYAM
KOTTAYAM
KANJIRAPPALLY
CHANGANACHERRY
PEERMADE
AMBALAPUZHA
KUTTANAD
ALLEPPEY
THIRUVALLA
PATHANAMTHITTA
CHENGANNUR
KARTHIGAPALLY
MAVELIKARA
KUNNATHUR
KARUNAGAPALLY
QUILON
KOTTARAKARA
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QUILON
CHIRAYINKIL
NEDUMANGAD
TRIVANDRUM
TRIVANDRUM
NEYYATTINKARA

KONKANI SPEAKERS

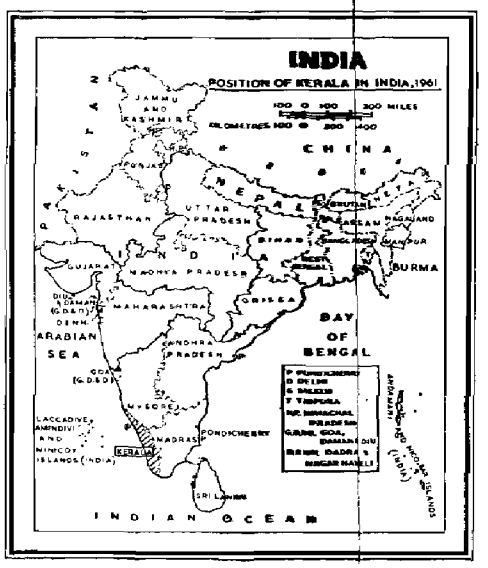
ABOVE 5,000

1,000 – 5,000

BELOW 1,000

INDIA

POSITION OF KERALA IN INDIA, 1961



Based upon Survey of India map with the permission of the Surveyor General of India.

The spelling of names have been taken from various sources.

The territorial waters of India extend into the sea to a distance of twelve nautical miles measured from the appropriate base lines.

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CHAPTER 1

INTRODUCTION

Konkani Language in the Southern group of the Indo-Aryan Sub-family is spread throughout the Western Coast of India from Goa to Kerala, together with small pockets reaching Madras. As far as our information regarding the language goes it has long been a non-literary language. It is the sister language of Marathi, the literary language belonging to the Southern group of the Indo-Aryan Sub-family, is spoken in Goa, (Daman, Diu), Maharashtra, South and North Canara districts of Mysore and Kerala with a total of 1,352,363 speakers. Of these 77,594 speakers are to be found in the various districts of Kerala as follows :

†Cannanore	14,795
Calicut	1,779
Palghat	252
Trichur	7,237
Ernakulam	36,829
Kottayam	1,752
Alleppey	12,707
Quilon	1,870
Trivandrum	373

There are sixteen mother tongue returns recorded in the 1961 Census out of which Konkani, Kudubi, Moopan and Nawait are returns from Kerala.

As this writer was deputed to undertake field investigations on Konkani in Kerala, in the following pages, the linguistic situation of Konkani in Kerala only will be dealt with.

Earlier Works

It can be said that prior to the present attempt of the Language Division, no work has been done on Kerala Konkani. Linguistic Survey of India* and Dr. A. M. Ghatage** treat Konkani as a dialect of Marathi, while Dr. S. M. Katre *** claims it as an independent language. From 1901 onwards Census tradition had been to treat Konkani as a dialect of Marathi. In 1931 Census, however, the situation was reviewed and Konkani was treated separately. In 1961 Census report again Konkani figures are shown separately. Whatever be the claims put forth by the previous scholars, our main concern has only been to investigate thoroughly about the Konkani

†Census of India 1961 figures.

*Linguistic Survey of India, Vol. VII, p. 164.

**Ghatage, AM.—A Survey of Marathi dialects Konkani of South Canara—Introduction, pp. iii-iv.

***Katre, Dr. S. M.—Formation of Konkani—Chapter IV, Conclusion pp. 170-183.

language as also know something about its speakers in Kerala. During investigations this writer had an occasion to collect material from a Ratnagiri Marathi speaker settled in Cochin. A comparison of the Konkani forms with those of Marathi has been done (vide Chapter X of this work) and it has been found that the influence of Marathi is negligible. Of all the dialects of Konkani, Chitrapur Saraswat dialect shows closest affinity to Marathi. But even this is not above 53 per cent., while the interdialectal affinity is minimum 63 per cent.* This leads one to believe that as far as Kerala Konkani is concerned, it cannot be treated as a dialect of Marathi.

People

Nothing more significant or authentic appears to have been added to our information than what Dr. S. M. Katre discussed about the Konkani population prior to their immigration to Goa and from Goa to various states.** After they settled in various parts of Kerala, their history can be obtained in bits from various sources. Mainly, the informants gave some information regarding the particular settlements. The Cochin Thirumala Devaswom authorities were kind enough to show some records, where it was found that due to a dispute between the Cochin Konkanis and the Maharaja of Cochin in the last years of 19th century and in the beginning of 20th century, the Cochinites fled to Alleppey where they lived for over 80 years and then came back to Cochin. According to Puracad and Ambalapuzha temple authorities, there was a settlement in Puracad consisting of some 10 to 15 families who gradually moved towards Ambalapuzha and Alleppey, due to the forward marching of the sea. The cannanore settlement is said to have been from the time of arakkal raja of Calicut 200 years back. Ten to twelve households from South Canara are said to have settled there first. Beyond Calicut all settlers are either from South or North Canara districts of Mysore State. Konkanis settled in the southern parts of Kerala are found in Trivandrum, Quilon, Kayangulam, Alleppey, Shertalai, Thuravoor, Ernakulam, Cochin, N. Parur, Vaipeen Island, Cranganore and Calicut. In the northern parts they are found in Cannanore, Tellichery, Kasargod, Kumbla and Manjeshwar. In the southern parts of Kerala the Gowd Saraswath Konkani Brahmins and Kudumbis (the Kon-Kani non-Brahmins) are found. In the northern parts Kudumbis are not to be found in Kasargod. In Calicut and Kasargod in addition to the Gowd Saraswat Brahmins, a few families of Chitrapur Saraswats are also found.

Settlements

The settlements of Kudumbis and Gowd Saraswats may be described separately.

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*cf. chap x.

**Katre, Dr. S. M.—Formation of Konkani, pp. 174-180.

Kuḍumbi settlements

The Kuḍumbi settlements are in (1) Trivandrum (2) Quilon (3) Kayangulam to Alleppey (4) Shertalai, Thuravoor and Suburbs (5) Cochin—Ernakulam (6) Vaipeen island, N. Parur and Varapuzha (7) Calicut and Tellichery.

1. *Trivandrum.*—This settlement consists of about 400 people living in Oruvātil kōṭṭā, a village 10 km. from Trivandrum. They are living in small huts in close proximity in a coconut grove of about three acres. Their profession is the preparation of beaten rice. According to the old people of the settlement, they came from Goa in the later part of 18th century, in the time of one Mārtāṇḍa Varma Maharaja, (M.E. 903 [1728]) who gave them this plot of land free, and asked them to provide beaten rice for the pujas in the palace. Until now the main profession of men and women is only the beating of rice for the preparation of beaten rice. They sell it in the market and live by it. The surrounding Malayalis call them as iḍiyammār 'Those who beat,' because of their profession.

2. *Quilon.*—Concentration is not much. There are about ten to fifteen families living in subsurbs at distances of about two miles from the Main Road.

3. *Kayangulam to Alleppey.*—In Kayangulam there are about 30 to 40 families living in Eravai ward, one mile from the main road. In between Kayangulam and Alleppey, they are found in Karivāṯṯa (40 to 50 families), a village three miles from the National High Way, and in Tōṭṭappaḷḷi (10 families). In Alleppey there are nearly 75 to 100 families living half a mile away from the Ananthanarayanapuram Temple.

4. *Shertalai, Thuravoor and Suburbs.*—The Kuḍumbis are found in Veṭṭakkal (20 families), Vēḷar vaṭṭam (10 families) villages 5 miles from Shertalai, Thuravoor (30 to 40 families) vīyāttara, paḷḷittōḍu, cellānam, iḻuvanna, maravakkāḍu, kaṇḍakkaḍavu, and aṇḍikkaḍavu (70 to 80 families) villages within a stretch of 7 miles connected by backwaters.

5. *Cochin—Ernakulam.*—Nearly 100 to 150 families live in and around the area.

6. *Vaipeen island, N. Parur, Varāpula.*—In Varāpuḻa, a village at about 30 to 40 Km. from Ernakulam, there live nearly 300 families. This can be said to be the biggest single Kuḍumbi settlement. These Kuḍumbis are agriculturists. In N. Parur there are 60 to 70 families while in Cherai 30 to 40 families reside. In the following places within a stretch of 10 to 15 miles, 10 to 50 families are found in each place. They are Cranganore Kāvikkaḍavu, kārā, patineṭṭarayāḻam, maraḍə (near Trippuṇittura), murgōṭə, ceppanam, udayattum vātil, and munambam (near paḷḷippuram). In between Cranganore and Trichur they are found in poyyə, centurutti, (via kriṣṇankōṭṭa) neytakkuḍi, Cālakkuḍi, kāññirappaḷḷi, annamannaḍa, māṅgurrippāḍam, veḷḷikkuḷaṅgara, mōnaḍi, cuṅgāl, uppukkuḻi, nūluvaḷḷi, kōḍāli,

koḍakara, tirukkūr, vallasara, triśśūr, eḍatiriñju, kākkattirutti, vaḷḷivaṭṭam, veḷḷiankallūr, kallūr, nārāyaṇamangalam and puḷḷūrra.

7. *Calicut and Tellicheri.*—According to information from the local people 100 to 200 families were settled in Calicut and Tellicheri.

Economic Condition.—Except in certain places like the Alleppey Municipal Town, Cochin, Ernakulam area and Vaipeen island, the Kuḍumbis have their own settlements having no active contact with the Gowd Saraswats. They are illiterate and live in seclusion from the surrounding people. Wherever the well-to-do Konkani temples (Gowd Saraswat) are found, in those places, the Kuḍumbis are living near about the Gowd Saraswats and are economically better when compared to their brethren living in independent settlements, whose economic, sanitary, and living conditions are deplorable. They do not own a profession of their own. In some places like Varāpuḻa and N. Parur they are husbandsmen. In Calicut and Northwards they are papad sellers, and men are shop keepers. Their settlements are as a rule in villages not easily accessible to an investigator. They are low lying suburbs and one has to wade through waist deep water to reach them. A central pond which is half dried up in summer is the source of water for drinking purposes as well. Being shy in nature communication with them is quite an ordeal. There are only a handful of educated men in the entire Kuḍumbi community of Kerala.

Culture.—Women belonging to the older generation do not wear blouses, instead they wear the saree and cover the upper portion of the body by putting a knot (gosli) below the neck thus covering the rest of the body also. The new generation of course is gradually drifting towards the general trend of culture of the surrounding people. Mostly they ignore their language wherever they are in the proximity of Malayalis. In karivāṭṭa, a village in between Alleppey and Kayangulam, the people, including the people surviving oldest have altogether forgotten their language and speak only Malayalam within the community. Sometimes they are ashamed of talking their tongue before others.

But these people do not intermarry or interdine with the Malayalis. Unhealthy and naked children is a common sight in the locality. Although they seem to merge with the others, in customs, manners and speech they give the impression that in their heart of hearts they are Kuḍumbis, and are averse to be called otherwise.

In the southern parts of Kerala, among Malayalis they are known as mūppan 'Kuḍumbi male' mūppatti 'Kuḍumbi female' and mūppammār 'Kuḍumbis'. In N. Parur and suburbs they are called as bāy ceṭṭi. Within themselves, they are called kuḍumbis. They are non-brahmins in the fold of the Konkani people. The kuḍumbis use the title either mūrti or mūppan viz. Cellappa mūrti, Cellappa mūppan etc. North of Calicut, they are referred to as pappaḍaccetṭi 'pappad seller or maker' and they use a title mahārāj.

Profession.—None of them is a skilled workman. They take up any profession which is prevalent in the area in which they live. In and around Cochin, Ernakulam, Alleppey, and Vaipeen island, the women work as house-hold servants and men are either clerks or peons or if illiterate, manual labourers. They are agriculturists in Varāpuḻa. They are well-diggers and fishermen, in and around N. Parur. They are papad sellers, cooks and fried rice sellers in and around Calicut. There are a few teachers, lecturers and one advocate.

Marriage.—This writer was told by the Kuḍumbis in the Southern part of Kerala that in earlier times they used to have the marriage ceremony for two to three days and during the marriage the whole marriage is narrated in the form of songs by the women belonging to both the parties of bride and bridegroom. A few such songs were recorded in Vayalār West village near Thuravoor. Otherwise no other folk songs are available except a few hymns. The marriage custom prevalent in olden times in the areas in and around Cannanore seems to be very simple, according to the information given by a Kuḍumbi cook Mr. G. Ananta. According to him, the girl as soon as she attains puberty will have a special type of chain laid in her neck, in order to show others that she is eligible for marriage. Any one belonging to their community may offer to marry her. After a short ceremony, they live as man and wife. The married ladies wear the ta:ḻi 'marriage badge' and chain with black beads 'pirḍu:kə'.

Child marriage is still prevalent. Widow remarriage is widely prevalent. But the man who marries the widow is not given the name go:vu 'husband' but rabbilo:lo 'one who lived with.'

At present they follow the surrounding Malayalis in their marriage customs.

Temples.—They do not have prohits of their own. Their temples have the goddess bo:ganti, 'Bhagavati' worshipped in Kerala. The ceremonies and festivals are short, very few and simple. No daily pujas are performed in the temple. A small dome with a small stone idol, of about 6″ to 9″ height in the suburbs of the village, serves the purpose of a temple.

Caste.—Within Kuḍumbis, there is a sub-caste by name baḍki. They are said to be inferior to the Kuḍumbis. There are 16 such families in Varāpuḻa. The Kuḍumbis have ostracised them. They are not allowed to mix with the Kuḍumbis. They are said to be people of hal ja:ti, 'inferior caste', as their ancestors had interdined or intermarried with people outside the fold.

Associations.—They are having a few associations in the name of Kuḍumbi Karayōgam. They are not functioning due to various well known reasons.

Language.—They call their language as Kuḍumbi.

Gowd Saraswat Brahmin (GSB) settlements.—GSBs are to be found in varying numbers throughout Kerala. They are found in large numbers in and around the following places. Quilon, Kayangulam, Alleppey, Shertalai, Thuravoor, Ernakulam, Cochin, N. Parur, Cranganore, Calicut Tellicheri and Kasargod.

Their concentration is reported to be more than 25,000 in Cochin and Ernakulam of Earnakulam District, and more than 10,000 in Alleppey and Kasargod of Alleppey and Cannanore Districts respectively. In the districts of Calicut, Trichur, Kottayam and Quilon, there are more than 1,000 Konkani people in each district. They are referred to as koṅgaṇimār by Malayalis. The Konkanis with the exception of a few found in Northern Kerala are fair complexioned.

Economic Conditions.—GSBs are comparatively well-off middle class people. In case there are poor ones they are taken care of by their temples, rich men, and various funds made available for the community people. Except in Vaikom of Kottayam district, they are not very poor elsewhere. In Vaikom, the poorer section of the GSBs are found to live in huts.

Most of the people are educated and are employed. Many are business men. There are many land owners too.

General.—Most of them are Tri-linguals, who can speak Erglish and Malayalam in addition to Konkani.

Culture.—These GSBs are Vaishnavites, and are followers of Madhvacharya. They come under the fold of Kasi math Samsthan and their present Religious Guru is Sri Sudhindra Tirtha Swami, the 22nd Swami in the order of succession. They have a feeling of belonging to Goa, their contended original home. Their folk songs reveal it. In one of the songs, a crow is addressed by the mother and is asked whether he had gone to Goa, seen the child's father and whether the father said that he would come today or to-morrow. In another folk song the appearance of Portuguese is criticised. These GSBs have certain 'surnames' peykə added to their names such as mhallo, 'Mallayya', Mallan' kammeti, 'Kammath', na:yku 'Naik'. ṣeṇey 'Shenoy', kiṇi ' Kini', ba:lgo 'Baliga', poro:bu 'prabhu', peyyə 'pai', hegḍo 'Hegde', bhoṭṭu 'Bhat', peḍiya:ru' padiyar' and Kuḍuva: 'Kuduva'. Of these 12 titles, hegḍo and Kuḍuva: are not found in the southern parts of Kerala. Naiks are very few. Mostly we come across ṣeṇey, mhallo, poro:bu, peyyə, and bhoṭṭu. On enquiry this writer was told that in ancient times, these titles were according to their profession ṣeṇey' accountant', mhallo 'warior', poro:bu 'Zamindar', kammeti 'Agriculturists', bhoṭṭu 'priest'. But at present there are no such distinctions except bhoṭṭu who are still found to be priests. These titles have no significance of any intra-caste structure within Brahmins.

There is a sub-caste in Southern and Northern parts of Kerala of GSBs. They are called as appo:ḷuka:ri in South by the GSBs and their title is

bhaṭṭar. GSBs do not intermarry or interdine with these people. These people were formerly GSBs themselves. In olden times, girls were to be married before they attained puberty. Those families in which the girls could not be married before they attained puberty were not married by the other people of the community. Gradually they were ostracised by the GSBs and from then onwards those families began to have marital relations within themselves. At present there are 15 to 20 such families in Cochin, 1 in Trivandrum and 15 to 25 families in Kasargod. However, these differences are fast disappearing, and the Religious Guru has admitted them into the fold of GSBs.

The married women wear the saree (18 cubits) keeping folds ka:sə in the back. Men wear dhotis either like Bengalis or like Malayalis. The orthodox brahmins always wear the dhoti like the Bengalis.

GSBs are addressed as mɔdala:ḷi's 'master' by Malayalis and others.

Food Habits.—GSBs except in Southern part of Kerala are non-vegetarians. Their preparations are unique and are not to be got outside their community.

Marriage and other customs.—GSBs do not interdine or intermarry with the other Brahmins in Kerala. They belong to 9 to 10 gotrams namely vacchə, ka:syəpə, kɛmśi, kavṇḍanyə, bha:ratva:jə, gəvtam, atri and so on. Sagotram (people belonging to the same gotra) marriages are prohibited. Cross-cousin marriage is evidently prevalent. The cross-cousin (paternal aunt's son/daughter marrying maternal uncle's daughter/son) relationship is termed as mavḷ-bhac soyri:kə 'Cross-cousin relationship', Maternal uncle marrying his niece (sister's daughter) is not prevalent. These go:trə̃ have nothing to do with the pəykə̃ 'titles.'

Widow remarriage is unknown to them. Child marriage is not prevalent now. In Southern parts of Kerala, marriages are held only during noon time at 12'0 Clock, in the abhija:nə ləgnə, while in northern parts marriages can be held in the morning (sakka:ṇi) in the mid-noon (dɛnpa:rã:pa:rə), in the evening (gɔdɔ:ḷi) and in the nights (ratri:cɛ).

Gowd Saraswat Brahmins and Saraswats.—
GSBs were saivites prior to the advent of Madhvacharya. The people who stick to saivism after the advent of Madhvacharya, are the present Saraswats. The saraswats are the followers of Kaivalya Math and of Chitrapur math while the GSBs are of the Kashi Math. As such, the saivaites and the Vaishnavaites viz. the Saraswats and GSBs do not intermarry nor interdine. These two can be said to belong to two watertight compartments. Culturally and socially there are many notable differences between the Saraswats and GSBs. The Saraswats call themselve as 'Saraswat' while the GSBs refer to them as ṣeṇa:pañcī. The meaning is not clear. The GSBs feel that they are superior to the Saraswats and vice versa. The following points may be brought out to indicate the cultural differences between GSBs and Saraswat Brahmins.

1. The GSBs are fish eaters, though those settled in Southern parts of Kerala except in Kayangulam are vegetarians. The GSBs beyond Calicut are non-vegetarians. The Saraswat Brahmins on the other hand aver to be vegetarians.

2. The former are Vaishnavites, followers of Kashi Math and their swamiji or the Religious Guru is termed as Tirtha. While the latter are Saivites, followers of Chitrapur Math and their religious Guru is termed as Ashrama.

3. These two sects have their own temples and the pujas are conducted in different manners.

4. While the GSBs have 'title' pəykə such as Mallan, Naik, Shenoi, pai, Kamath, prabhu, Kini, Baliga. Bhat added to their names, the Saraswats on the other hand have no titles but only have 'aḍnã:vɔ̃ 'surname'. This surname is the name of the place to which the forefathers of these families belonged. They sometimes take Rao as an additional title. The GSBs also take Rao as an honorary or sophisticated title. There are certain common features in between GSBs and Saraswat Brahmins. Both the sects wear the sacred thread, observe pollution during the time of birth and death and do not permit sagotra (belonging to the same gotra) marriages.

There are certain cultural differences due to the regional culture prevalent in the places of settlement also.

(iv) *Caste Structure.*—The Saraswats do not have any sub-castes nor low castes in their fold. The GSBs only, consider the Kuḍumbis as the non-brahmins. There is no untouchable caste among the Konkani people. The Kuḍumbis are considered to be Sudras and they do not perform any elaborate religious rites and do not wear the sacred thread. Their festivals are few and simple unlike those of the brahmins. The Kuḍumbis follow a culture of their own. There are Konkani speaking Muslims and they are called bhaṭkaḷi because their forefathers settled in Bhatkal in North Canara, and became Muslims during the rule of Tippu Sultan. There are a few bhaṭkaḷis settled in Calicut. They are mostly traders. The Christians are of course there. They are found in plenty in Mangalore and Northwards. One curious thing to be noticed is that in spite of the conversion to Christianity, the caste system is rigidly followed by them and they still use the pəykɔ̃ with their names. There are a few vaisyas and Sonnars in the Southern Konkani areas. Mostly they are found in and beyond Mangalore Northwards. In Kasargod there are carpenters who are called ceṇṭakārɔ̃. They sell the fried rice and do also carpentry. They do not mix with the Konkani Brahmins and live in the outskirts of the town. They have the title Naick but this is not the same as the GSB title Naik. These people wear the sacred threads, but are not brahmins. Near Kumbla, a tribe called ara marāṭhi are living, their language is called ka:ḍə koṅkaṇi. They

are fish sellers. For the present no linguistic data could be collected from these people.

(v) *Temples.*—Temples are a must for the GSBs and the Saraswat Brahmins as well. There are hundreds of these GSB temples, which function as socio-educational and religious centres. In most of the temples the presiding deity is Venkata pathi with the exeption of a few temples where Krishna is the presiding deity. In Cherai the presiding deity is Varaha. These temples have close contact with the people and the maths and the bhats are the priests who perform the religious rites for the other GSBs. But these priests are meant only for the GSBs.

Some of these temples have schools and colleges under their jurisdiction. Sanskrit *pathasalas* are opened by these temples for the advancement of Sanskrit knowledge.

A peculiarity in the case of the GSB temples in Cochin and Southwards is that women and people belonging to other classes are not allowed to enter the innermost corridor near the sanctum sanctorum. Only GSB men with wet dhotis and without shirts have the previlege of entering this corridor. The women do not take part in any of the sociological functions except in going to temples and standing outside the sacred corridor. The temples in the North, however, are not so strict and allow women to enter the inner corridor.

In a way, the history of the GSBs is the history of their temples. In very few places in Kerala, the GSBs live without a temple of their own. They consider it a disgrace if they do not have a temple. In kozhencheri and Pallipuram where there is not a temple, the family deity belonging to any one of the families attains the importance of a temple. From the situation and history of the temples, the history of Konkani Brahmins can be reconstructed.

Associations.—There are plenty of associations of GSBs doing great service to the community and people in all walks of life. Generous and docile, unobtrusive by nature, their community spirit is found to be vigorously enthusiastic. They have many schools, colleges, and other types of charitable institutions meant mainly for the community people. Recently they have been publishing souvenirs in which facts about Konkani and stories and plays have appeared. In South, they make use of Malayalam script and in North beyond Cannanore they make use of Kannada script. The christian konkanis settled in Mangalore are publishing regular magazines such as amci ma:yi 'Our mother' rakṇo 'protection' etc.

About the Language in general.—GSBs call their language as Kɔ́ŋkɔ:ṇi. Under Konkani there are 16 mother tongue returns in the 1961 Census, of which Konkani, Kudubi, Moopan and Nawait are returns from Kerala. In the Southern parts of Kerala, the writer came across three mother tongues, Konkani, Kudubi and Moopan. Kudubi and Moopan are none

other than the Kuḍumbi dialect of Konkani. Moopan is the name given to Kuḍumbis by the Malayalis and hence the mother tongue return in 1961 Census. The muslim konkanis bhaṭkaḷi are otherwise referred to as Nawait by the people from and around Mangalore and that explains the presence of the mother tongue Nawait in the 1961 Census.

The Field Investigations on Konkani in Kerala.—The preliminary investigations on Konkani in Kerala were conducted during June-October 1956. Concentration was laid upon the regional variation in the speech of the GSBs in Kerala. Accordingly three places were visited and information was gathered. Data was collected in Cochin Taluk of Ernakulam district, Kasargod taluk of Cannanore and in Trivandrum. GSBs are very few in Trivandum and so the sample collected from Trivandrum was from a native of Alleppey, working in the Census Office, Trivandrum. A visit to Cannanore town revealed the fact that the dialect spoken there, was nearer to that spoken in Kasargod, than to the Cochin sample. It was inferred that there should be a Dialect Boundary somewhere between Cochin and Cannanore. Naturally, Calicut was found to be the isogloss area.

Further due to the paucity of time no sample was collected on the Kuḍumbi dialect of Konkani, during the preliminary investigations, though a visit to the Kuḍumbi settlement in Parur taluk of Ernakulam district revealed a notable difference between the Kuḍumbi and GSB dialects of Konkani.

A second trip to Kerala was undertaken in February-June 1966. The main aim this time was to delimit the bou ndary of the dialect spoken in and around Cochin (Southern Dialect), and to record the Kuḍumbi speech. An area survey was attempt ed. The Kuḍumbi speech in Trivandrum (40 Kuḍumbi families are settled in a packe t surrounded by Malayalis), and Alleppey and GSB sample in Quilon were collected in the Southern Dialect. Depending upon the Census figures of 1961, all the GSB and Kuḍumbi settlements were visited. The camps were in Trivandrum, Alleppey, Shertalai, Thuravoor, Viyattara, Tiruvalla, N. Parur, Varapula, Cranganore, Cannanore, Kasargod, Manjeshwar, and Quilon. Calicut was visited. By camping in the abo ve places nearby places were visited. Speech samples were collected from places where it was found necessary. As such eight samples were collected.

The linguistic material was analysed. It was found out that an isogloss study would be more suitable for Konkani than a mere descriptive study of a particular dialect. So in addition to the descriptive study of Cochin GSB dialect, the frame for an isogloss study was drafted.

A third trip was paid to Kerala in June 1967 during which trip, the material already collected was checked up and 200 words were collected from Calicut in the GSB and Saraswat Brahmin dialects of Konkani in Calicut.

Konkani as a language gives much scope for an investigator. Earlier history of the language and the people as well is not available further. The migration of the people causes further difficulty for a language analyst, as the language seems to have been influenced by various other languages from time to time. Comparative study, with the other Indo-Aryan languages, providing a lexicon and dictionary of the language will perhaps be of far-reaching consequence and of value.

Dialects of Konkani in Kerala.—The dialects of Konkani in Kerala have been dealt with in detail in Chapter—X of the report. A few points in brief regarding the dialects may, however, be made here. While samples of speech from GS community of Cochin (CGS) were being organised a visit was paid to the Kuḍumbi settlement in Varāpuḻa where the speech utterences of the local people were noticed to be different in pronunciation though morphological patterns and sentence constructions were the same as in Cochin Sample. The following were noted as some of the characteristic examples. CGS udda:kə 'water' Kuḍumbi dialect uddɔ 'water', kha: 'eat', ha: 'eat'.

It was therefore felt that Kuḍumbi samples would be necessary. In the latter phase of the tour, in Kasargod a GSB sample was further collected. The differences between CGS and the present sample were found to be much more than were noticed in the case of the Kuḍumbi dialect of Varāpuḻa and CGS. Though the construction of sentences did not differ, the suffixes used in morphological constructions in Kasargod sample were different from those of the CGS samples. A few typical instances may be given here *viz.*

	CGS	Kas
coming	e:və:pə	evcẽ
eating	kha:və:pə	khavcẽ
come (hon.Sg.)	eyya:y	eyya:ci
go (")	vəcca:y	vəcca:ci
first	a:dyaccẽ	surve:cẽ
key	ca:vi	biga:tu

The differences were therefore considered to be relevant enough to conclude that the two samples should be of two different Dialects. Further a sample from Cannanore revealed that the speech resembled Kasargod dialect. So it was decided that the Dialect Boundary should be somewhere between Cochin and Cannanore. During 2nd stage of investigations visit was paid to Cranganore and suburbs and all the places in and around Cochin, thoughout the Southern parts of Kerala. A Kuḍumbi sample from Trivandrum was also collected. Even places such as Tiruvalla,

Kozhencheri, Changaṇācheri, Vaikom, Kōṭṭayam, mūvāṟṟuppuḻa where the Konkani population was sparse, were visited and samples taken. All these in turn showed that the dialect spoken by GSBs from Quilon to Cranganore could be termed as Cochin dialect with negligible modifications. As regards Kuḍumbi dialect the modifications were linguistically relevant. A further trip to Calicut was paid. A few utterances such as

	CGS	*Calicut GS*	*Kas GS*
South	tɛ:kə	tɛ:ṅkə	dəkṣiṇə
father	bappa:	bappa:	a:nu
eating	kha:və:pə	khavcẽ	khavcẽ

revealed that Calicut should be the border line of the Cochin dialect and the dialect of Cannanore and Northwards up to Mangalore.

Meanwhile a publication on 'Konkani of South Canara' by A.M. Ghatage presented materials from Chitrapur Saraswat dialect of South Canara which when compared with the materials collected by this writer in Kasargod (the GSBs are from South and North Canara) again showed similar differences as there had been between the Kuḍumbi dialect of South and the Cochin dialect of the GSBs. Most notable of them were as follows.

	SB (Kas.)	*GSB (Kas.)*
girl	tsalli [tsalli]	celli [celli]
remembrance	ugḍa:su	uḍga:su
what	kəllẽ	kəslẽ
eating	khaṽcɛ	khavcẽ
come (Pres.pl.)	eyya:ti	eyya:ci

From the above factors, I came to the following conclusions and with these dialectal differences of various dimensions being in view the following aspects of Konkani Survey in Kerala were therefore tentatively considered.

1. A mere descriptive study of one of the dialects may not be enough.

2. The Cochin dialect or the Southern Dialect is different from the Kas. dialect or the Northern Dialect.

3. There are sub-dialects within the Major Dialects.

Isogloss Study.—In addition to the detailed descriptive study of one Major Dialect with comparative statement on other dialects the isogloss study of dialects was therefore considered to be very much desirable. It may not be

irrelevant to spell out here in very brief some of the basic assumptions and procedures in an isogloss study. The natural linguistic boundaries fall in a place depending upon the speech habits of a group of people speaking the same language settled in various regions of a place. When we come across two different speech varieties of the same language then, for each speech variety there is a focal area and relic areas. When the relic areas of the two speech varieties meet at a point, we find that there lies the border line between the speech varieties. The speech habits of the border line area is a compound of the two speech varieties and is also a bit different from both the varieties. When the Cochin dialect meets the Kas. dialect, the border line falls in Calicut. A set of items or a questionnaire or list of glosses is prepared and the sample is collected from the different speech varieties which reveal the exact position of each speech variety with respect to the other. The glosses thus available for the items of the questionnaire are isoglosses.

The isoglosses are of two types. The isoglosses may be of two speech varieties spoken in the same region. The speech variation may be due to caste. In such a case, the difference can be said to be of a vertical nature e.g. Kuḍumbi dialect Vs GS dialect; Saraswat dialect vs Gowd Saraswat dialect. In other words the region taken for study is the same; and such isoglosses are said to be topo-isoglosses. Those dialects in which the topo-isoglosses are the same with slight modifications, then we group those dialects as sub- or minor dialects of a Major Dialect. The Kuḍumbi dialect and the GSB dialect of South are minor dialects of the one Major Southern Dialect. Likewise the Saraswat and Gowd Saraswat dialects are the sub-dialects of the Major Northern Dialect. In such cases we find that the structure is the same, only phonological differences are found *viz.*

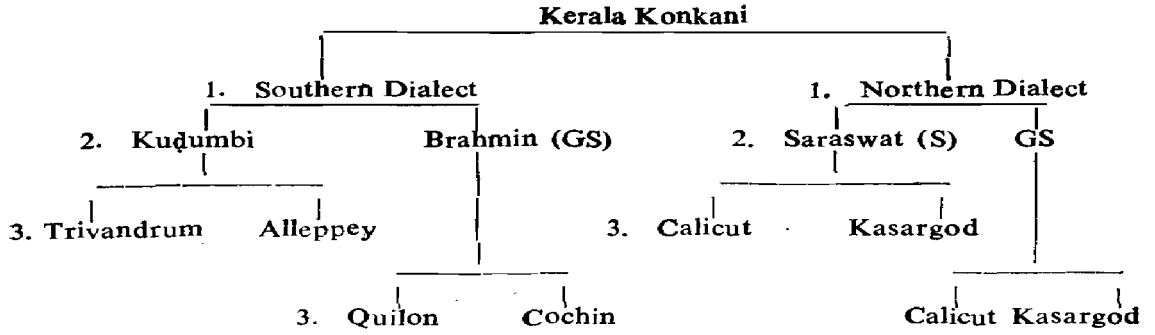
	CGS	*Trivandrum Kuḍumbi (TK)*
eat	kha:	ha:
eating	kha:və:pə	ha:vo:po

The other type of isogloss is found from the speech varieties of two different regions, irrespective of the presence or absence of minor dialects. Such isoglosses are said to be chrono-isoglosses. These isoglosses are of a horizontal nature and are more important. The chrono-isoglosses are primary isoglosses while the topo-isoglosses are secondary ones, in the sense that from the collection and analysis of the former, we are able to find out the Major Dialect Areas while in the case of the latter, minor dialect areas are determined.

In the isogloss study presented in Chap. X, both the types of isoglosses are collected and analysed. In addition a topo-isogloss study of the region of Kerala as a whole is done which reveals the difference between the Kuḍumbi

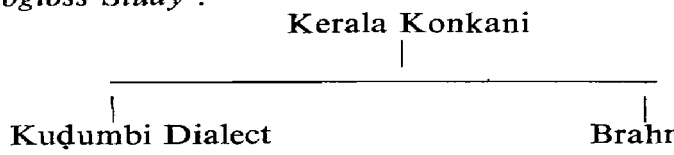
and the Brahmin dialects of Konkani in Kerala. The Dialect Structure of Konkani in Kerala can be presented as follows :

Chrono-Isogloss Study :



1,3—Chrono-Isoglosses.
2—Topo-Isoglosses.

Topo-Isogloss Study :



In the ensuing chapters the descriptive analysis of Cochin Gowd Saraswat Brahmin dialect (CGS), the representative dialect of the Southern Dialect of Kerala Konkani is presented. Chapter X deals with the Dialect Study or the Isogloss study of Kerala Konkani.* There are two Appendices; Appendix—I : containing materials for the Isogloss study and Appendix—II: consists of materials mainly from CGS and the connected text from Trivandrum Kuḍumbi Konkani. Further available material in the other dialects/sub-dialects discussed in Chapter X is not given since considerable amount of data already found place by way of illustrations in the comparative studies in that chapter.

The places of work from South to North of Kerala were as follows :—

Trivandrum District	..	Trivandrum Taluk
Quilon District	..	Quilon Town proper
Alleppey District	..	Alleppey Town proper and Suburbs
Ernakulam District	..	Cochin Taluk and Suburbs and Parur Taluk
Trichur District	..	Cranganore Taluk
Calicut District	..	Calicut Town proper
Cannanore District	..	Cannanore Town proper and Kasargod Taluk

*The last chapter deals with Borrowings in CGS, the main source being Malayalam.

Informants were selected from Trivandrm, Quilon, Alleppey, Cochin, Calicut, Cannanore and Kasargod. In Cochin and in Alleppey the number of informants were three, in Kasargod and Calicut two and in other places, one each.

List of Informants

1	Mr. N. Chellappan	.. (Trivandrum Kuḍumbi dialect)
2.	Miss. R. Padmini Bai	.. (Quilon GSB dialect)
3.	Miss. Radha Bai	.. (Alleppey GSB dialect) (No data is provided as it is very close to Cochin dialect)
4.	Mr. K. Chellappan	.. (Alleppey Kuḍumbi dialect)
5.	Mrs. Yamuna Krishnan	.. —do—
6	Mr. M. Lakshminaraya Bhat	.. (Cochin GSB dialect).
7	Mrs. R. Mohana Kumari	.. —do—
8	Miss. Kanaka Bai	.. —do—
9	Mr. M.P. Bhat	.. —do—
10	Mrs. K.N. Krishna Bai	.. (Calicut Gowd Saraswat dia.)
11	Mrs. Dhareshwar Sita Bai	.. (Calicut Saraswat dialect)
12	Miss. Swarna Rani Kammath	.. (Cannanore Gowd Saraswat dialect)
13	Mrs. Nalini Ramdas Shenoi	.. (Kasargod Gowd Saraswat dialect)
14	Miss. Vijayalaxmi Shenoi	.. —do—
15	Mrs. B. Mukta Bai	.. (Kasargod Saraswat dialect)
16	Sr. M. Nunciata	.. (Kasargod Chiristian dialect) (Data not given in the report)
17	Smt. Sumati Deo, Cochin	.. (Ratnagiri dialect of Marathi)

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CHAPTER 2

COCHIN KONKANI

Phonology

By Cochin Konkani is meant the Gowd Saraswat Brahmin dialect of Konkani spoken from Trivandrum to Calicut. This can be said to cover the Kuḍumbi dialect spoken in the same area but for a few modifications.

Cochin konkani consists of 52 phoneme of which 50 are segmental and 2 suprasegmental. Of the 50 segmental phonemes 7 are vowel phonemes and 43 consonants. The suprasegmental phonemes occur with the vowel phonemes.

Phonemes

Vowels

	Front	*Central*	*back*
High	i		u
Higher-mid	e		
Mean-mid		ə	
Lower-mid	ɛ		ɔ
Low		a	

Suprasegmental

/~/	Nasalization
/ : /	length

Consonants

		Lab.	*Lab.den.*	*den.*	*Alv.*	*Ret.*	*pal.*	*vel.*
Stops	Vl. Unasp.	p		t	*ṯ	ṭ	c	k
	Vl. asp.	ph		th		ṭh	†ch	kh
	Vd. Unasp.	b		d		ḍ	j	g
	Vd. asp.	bh]		dh		ḍh	jh	gh
Nasals	Unasp.	m	ṽ	n		ṇ	ñ‡	ṅ
	asp.	mh		nh				
Fricatives			†*f		s	ṣ	ś	h
Liquids	Unasp.				r,l	ḷ,*ḻ		
	asp.				lh			
Semi-Vowels	Unasp.		v				y	
	asp.		vh				yh	

* phonemes borrowed from Malayalam.

† occurrence very rare (of nearly 1500 words only one word. vaccha 'name of a gotra' is found with/ch/).

‡ influence of Malayalam.

*† borrowed, occurence rare.

Vowels : There are 7 vowel phonemes. Vowels contrast in terms of tongue-height and position. There are five degrees of tongue-height : viz. High, Higher-Mid, Mean-Mid, Lower-Mid and Low; and three degrees of position : viz. Front, Central, Back. Of the 7 vowels, 3 are front vowels, 2 central and 2 back. Central vowels and one of the front vowels / e / higher-mid do not have a position contrast in their respective tongue-heights, in the sense, they don't have corresponding members in other positions of the same tongue-height. The high and lower-mid vowels have a two way contrast of position front : back. The back vowels are rounded while the non-back ones are unrounded.

All vowels occur with length as well as nasalisation. So we have long and short vowels and nasalised and oral vowels. All long vowels excepting the low central are slightly higher than the corresponding short vowels.

Distribution of Vowels : Occurrence of short vowels is freer and more frequent compared to that of long vowels. Short vowels rarely occur before single consonants and the same is the case with the long vowels before consonant clusters. Except / ã: / no other nasalised vowel occurs initially.

In general final occurrence of long vowels is limited to monosyllabic words, though we find a few instances of / a: / occurring finally in di-syllabic words. Initial / ə: / and / e: / are rare.

On the basis of distribution (initial, medial and final) in words, vowels can be grouped as follows :—

Group I	Occurrence—initial, medial and final ex / i, e:, ɛ, ɛ:, a:, ɔ, ɔ:, u, u:, ə, ə: /
Group II	Occurrence—initial and medial ex. / e, a, ã: /
Group III	Occurrence—medial and final / ĩ, i:, ĩ: ũ: /
Group IV	Occurrence—medial / õ:, ə̃:/
Group V	Occurrence—final /ɛ̃, ɛ̃:, ũ, ə̃/

As regards frequency of occurrence / ə / is the most frequent vowel ; nasalised vowels except / ĩ, ɛ̃, ə̃ / are the least frequent.

Description of Vowels.—The examples are given phonemically. Except when those phonemes which have more than one allophone are described, phonetic expressions of the phonemic representation are not given.

/ i / high, front, unrounded, short, vowel (occurrence initial, medial and final)

/ iṅga:ḷɔ / ' charcoal '

/ tiksa:ṇi / ' pungence '

/ i: / high, front, unrounded, long vowel (occurrence—medial and final)

/ pi:lə / ' young one '

/ bi: / ' seed '

/ e / higher-mid, front, unrounded, short, vowel
(occurrence—initial and medial)

/ekvi:s/	' 21 '
/celli/	' girl '

/e:/ higher-mid, front, unrounded, long, vowel
(occurrence—initial, medial and final)

/e:kə/	' one '
/ke:ri/	' street '
/ghe:/	' take '

/ɛ/ lower-mid, front, unrounded, short, vowel
(occurrence—initial, medial and final)

/ɛka:n̤ə:vi/	' 91 '
/pɛṭṭɔ/	' male dog '
/ambɛ/	' mangoes '

/ɛ:/ lower-mid, front, unrounded, long vowel
(occurrence—initial, medial and final)

/ɛ:ka:də:si/	' name of a tithi '
/jalyɛ:ri/	' if; but '
/pɛ:jə/	' soft cooked rice '
/tɛ:/	' They

mostly /e, e:/ occur before high vowels and /ɛ, ɛ:/ before non-high vowels. But there are a few instances, exceptional to the general rule, which make the occurrence of /e, e:/ and /ɛ, ɛ:/ unpredicatable, and hence, /e/, /e:/, /ɛ/ /ɛ:/ are treated as separate phonemes. In certain positions (initially; medially in certain instances, and finally in monosyllabic words) they contrast and in certain other positions (finally, medially) they are in complementary distribution /e/ does not occur finally only /ɛ/ occurs.

/e:kə/	' one '
/ɛ:ka:də:si/	' eleventh phase of the moon '
/celli/	' girl '
/jalyɛ:ri/	' if '
/ghe :/	' take '
/tɛ:/	' they '
/gɛllɔ/	' went (m) '
/gelli/	' went (f) '

/a/ low, central, unrounded, short, vowel
(occurrence—initial and medial)
(phonetically ∧lower-mid, unrounded, back vowel)

/ambɔ/	' mango '
/pallɔ/	' leaf '

/a:/ low, central, unrounded, long vowel
(occurrence—initial, medial and final)

/a:bu/	' grand father '
/pa:kə/	' wing '
/a:ṣa:/	' 18 '
/su:rya:/	' sun '

/ɔ/ lower-mid, back, rounded, short, vowel
(occurrence—initial, medial and final)
This has two allophones [ɔ] and [o].

[o] occurs initially or medially, before high vowels and [ɔ] elsewhere.

/ɔppu:rba:y/	' affection ' [oppu:rba:y]
/ɔṇɔ:ku/	' a measure ' [oṇo:ku]
/kɔbbu/	' sugarcane ' [kobbu]
/khɔlli/	' jack leaf ' [kholli]
/kɔllɔ/	' fox ' [kɔllɔ]
/vɔkkɔ:də/	' medicine ' [vɔkkɔ:də]

/ɔ:/ lower-mid, back, rounded, long vowel
This has two allophones [ɔ.] and [o:]
[o:] occurs initially or medially, before high vowels and [ɔ:] elsewhere

/ɔ.ḍi/	' rice wafer ' [o:ḍi]
/kɔ.pu/	' anger ' [ko:pu]
/bɔ.ḍə/	' skull ' [bɔ:ḍə]
/tɔ:/	' he ' [tɔ.]
/ɔ.pə/	' presentations [ɔ.pə] given in a marriage'

/u/ high, back, rounded, short, vowel
(occurrence—initial, medial and final)

/uvva:ru/	' flood '
/bukkɔ/	' male cat '
/jhɔ:ḍu/	' storm '

/u:/ high, back, rounded, long, vowel
(occurrence—initial, medial and final)

/u:bə/	' steam '
/bhu:kə/	' hunger '
/u:/	' louse '

/ə/ mean-mid, central, unrounded, short, vowel
(occurrence—initial, medial and final)

/əḍgə:y/	' pickles '
/phəppə:ḷə/	' arecanut '
/pəḷḷi/	' church '
/hu:mə/	' sweat '

/ə:/ mean-mid, central, unrounded, long, vowel
(occurrence—initial, medial and final)

/ə:ḷi/	' screen of wooden bars '
/kambə:ḷi/	' woolen shawl '
/sə:/	' six'

Contrasting pairs : short *vs* long

	/i/ ÷ /i:/siṅgə̃/	horns
	/ si:ṅgə /	horn
/ e / ÷ / e: /	/ eka:və:nə /	51
	/ e:kə /	one
/ ɛ / ÷ / ɛ: /	/ ɛka:stə:ri /	71
	/ ɛ:ka:də:si /	eleventh phase of the moon
/ a / ÷ / a: /	/phanti /	plait
	/ pha:nti /	row
/ ɔ / ÷ / ɔ: /	/ ɔṇɔ:ku /	a measure
	/ tɔ:ḍɔ:vu /	delay
/ u / ÷ / u: /	/ khuṇṭi /	the small central piece used in a grinding stone
	/ khu:ṇṭi /	to cut
/ ə / ÷ / ə: /	/ ghəssi /	an eatable
	/ ghə:ṣṭi /	to rub

Oral vs Nasalised

/ i / ÷ / ĩ /	/ matti /	mud
	/ mattĩ /	heads
/ i: / ÷ / ĩ: /	/ bi: /	seed
	/ bĩ: /	sowing seed
/ e: / ÷ / ẽ: /	/ paḍe:ku:tə /	a kind of snake
	/ edẽ:ci /	a few

/ ɛ / ÷ / ɛ̃ /	/ guḍḍɛ /	short (m.Pl)
	/ guḍḍɛ̃ /	short (N.Sg)
/ ɛ: / ÷ / ɛ̃: /	/ tɛ: /	They (m)
	/ tɛ̃: /	That
/ a: / ÷ / ã: /	/ ma:və /	scar
	/ mã:vũ /	father-in-law
/ ɔ / ÷ / ɔ̃ /	/ gɛllɔ /	went (he)
	/ gɛllɔ̃ /	went 'I' (mas.)
/ ɔ: / ÷ / ɔ̃: /	/ bɔ:ṭə /	finger
	/ cɔ̃:ci /	beak
/ u ÷ / ũ /	/ kɔ:pu /	anger
	/ mã:vũ /	father-in-law
/ u: / ÷ / ũ: /	/ u: /	louse
	/ tũ: /	you (Sg.)

Consonants—There are 43 consonants. ṯ the alveolar stop and ḷ are borrowings from Malayalam ; f is a borrowing from English. In the nasal series, dentals have uniformly swept off the alveolar series. In a few places we hear *[*n*], the alveolar nasal. As there is no contrast between *[*n*] and [n] and the occurrence of *[*n*] is rare, *[*n*] is given phonemic status. This is due to the influence of Malayalam. Stops except ṯ are voiced as well as aspirated. The aspirated phonemes are treated as unit phonemes for distributional reasons. There is one instance of mh a cluster with h as the second member *e.g.* simhu 'Lion'. This cluster /mh/ is distinguished from the unit phoneme**/mh/,mhə:ṇə/,'say' (though not overtly shown in the given examples). In the former case, syllabic cut is between /m/and/h/while in the latter case, syllabic cut is either before /mh/ or after that.

Long consonants are treated as gemination of single consonants.

Distribution of Consonants—All phonemes except/ch, ṯh, ñ, ṅ, ṣ, ḷ, ṯ and ḷ/ occur initially. The occurrence of aspirated consonants is very limited. They are fewer in number and are restricted in distribution. They occur initially and medially‡ as the second member of the cluster where the first member is a homorganic unaspirated consonant. Consonants do not generally occur in the final position. A few words with m, s, ḷ, v, and y as final consonants are of course to be found in the material. As/ch/is found only in one word, its treatment is not elaborate, though it is given phonemic status. Clusters are discussed separately.

---

* [*n*] alveolar nasal.

** Unit phoneme/ mh/occurs only initially.

‡ Exceptions : in a borrowed word/ mithuna m/'name of a month'/and in the word /ti:thi/'phase of the moon'/where/th/aspirated dental stop occurs intervocally.

On the basis of distribution, consonants are grouped as follows

group I : Occurrence-initial, medial and final / m, s, y, v /

group II : Occurrence-initial and medial. All consonants except those of group I and / bh, dh, jh, ṭh, ḍh, mh, nh, ṣ, lh, ḷ, vh yh and ṭ, ḷ /

group III : Occurrence-medial and final / ḷ /

group IV : Occurrence-initial / bh, dh, jh, ḍh, mh, nh, f lh, vh and yh /

group V : Occurrence-medial / ṭh, ṽ, ṣ, ṭ, ḷ, ch/

Description of Consonants: —Expressions are phonemic. Unless unavoidable, corresponding phonetic expressions are not given.

/ p / bilabial, voiceless unaspirated stop (occurrence-initial and medial)

/ pa:ri /	mango seed
/ ma:pə /	measure

/ ph / bilabial, voiceless, aspirated stop (occurrence-initial and medial)

/ phu:lə /	flower
/ tapphə:ṭə /	blow

/ b / bilabial, voiced unaspirated stop (occurrence-initial and medial)

/ ba:ri /	lath
/ ra:bə /	to stand

/ bh / bilabial, voiced aspirated stop (occurrence-initial)

/ bhu:kə /	hunger

/ t / dental, voiceless, unaspirated stop (occurrence-initial and medial)

/ ta:kə /	butter-milk
/ ga:tə /	hoof

/ th / dental, voiceless, aspirated stop (occurrence-initial and medial)

/ thɛmbɔ /	drop
/ ti:thi /	phase of the moon

/ d / dental, voiced unaspirated stop (occurrence-initial and medial)

/ di:ru /	seedling
/ du:də /	milk

/ dh / dental, voiced aspirated stop (occurrence-initial)

/ dhã:pi / to shut

/ ṯ / alveolar, voiceless unaspirated stop (occurrence-medial)

/ teṯṯə / wrong

/ ɔṯṯɛkkə / alone

/ ṭ / retroflex, voiceless unaspirated stop (occurrence-initial and medial)

/ ṭukḷi/ fisti cuff

/ bɔ:ṭə / finger

/ ṭh / retroflex, voiceless aspirated stop (occurrence-medial)

/ aṭṭha:vi:s / 28

/ ḍ / retroflex, voiced, unaspirated stop (occurrence-initial and medial)

/ ḍ /has two allophones [ɽ and ḍ]. [ɽ] occurs intervocally and [ḍ] elsewhere.

/ ḍukkə:ɽə /	pig	[ḍukkə:rə]
/ ha:ḍə /	bone	[ha:ɽə]
/ phɔ:ṇḍu /	pit	[pho:ṇḍu]
/ gaḍḍə:və /	ass	[gʌḍḍə:və]

/ ḍh / retroflex, voiced aspirated stop (occurrence-initial)

/ ḍhɔ:ṅkə / stork

/ c / palatal, voiceless unaspirated stop (occurrence-initial and medial)

/ ca:ri / four

/ cõ:ci / beak

/ ch / palatal, voiceless, aspirated stop (occurrence-medial)

/ vacchə / name of a gotra

/ j / palatal voiced, unaspirated stop (occurrence-initial and medial)

/ jɔrlɔ / cockroach

/ khɔ:rɔ:ju / itch

/ jh / palatal voiced, aspirated stop (occurrence-intial)

/ jhɔ:ḍu / storm

/ k / velar, voiceless, unaspirated stop (occurrence-initial and medial)

/ kayḷɔ / crow

/ pa:kə / wing

/ kh / velar, voiceless, aspirated stop (occurrence-initial and medial)

/ khã:ki /	sneeze
/ ikkhə:ra: /	11

/ g / velar, voiced, unaspirated stop (occurrence-initial, medial)

/ gu:lə /	cowry
/ va:gu /	tiger

/ gh / velar, voiced, aspirated stop (occurrence-initial and medial)

/ ghɔ:su /	bunch
/ mɔgghɛ̃ /	name of a star

/ m / bilabial, unaspirated nasal (occurrence-initial, medial and final)

/ ma:mu /	maternal uncle
/ gurthəm /	blessing

/ mh / bilabial, aspirated nasal (occurrence-initial)

/ mhə:ṇə /	to say

/ ṽ / labio-dental unaspirated nasal (occurrence-medial)

/ vaṽtɔllɔ /	porter
/ daṽḍa:y /	to chase

/ n / dental, unaspirated nasal (occurrence-initial and medial)

/ na:ṅkə /	nose
/ pa:nə /	leaf

/ nh / dental, aspirated nasal (occurrence-initial)

/ nha: /	to bathe

/ ṇ / retroflex, unaspirated nasal (occurrence-initial and medial)

/ ṇə:vi /	90
/ kha:ṇə /	eatable, fodder

/ ñ / palatal, unaspirated nasal (occurrence-medial)

/ kɔñjɔ:li /	handful
/ mullañña /	radish

[ñ] is given phonemic status, though it is in complementary distribution with*[*n*] in certain environments. Medially in gemination it contrasts with all the other nasals.

*[n] alveolar nasal.

/ṅ/ velar, unaspirated nasal (occurrence-medial)

/ maṅkə:ḍə /	monkey
/ aṅṅə:ṇə /	courtyard

[ṅ] is in complementary distribution with [n] in certain environments. This is given phonemic status as it contrasts with all the other nasals, medially in gemination.

/f/ labio-dental, voiceless fricative
(occurrence—initial)

/fḷu:/	influenza

/s/ Alveolar, voiceless fricative
(occurrence—initial, medial and final)

/sə:/	6
/sa:su/	1,000
/vi:s/	20

/ṣ/ retroflex, voiceless fricative
(occurrence—medial)

/vi:ṣə/	poison

/ś/ palatal, voiceless fricative
(occurrence—initial and medial)

/śɛ:ḷɔ:vu/	coolness
/ka:śɛ̃/	bronze

/h/ velar, voiceless fricative,
(occurrence—initial and medial)
(phonetically glottal)

/ha:ru/	a kind of chain
/ahə/	is

/l/ Alveolar, unaspirated lateral
(occurrence—initial and medial)

/le:su/	handkerchief
/ka:li/	yesterday

/lh/ Alveolar, aspirated lateral
occurrence initial)

/lha:yi/	parched paddy

/r/ alveolar trill
(occurrence—initial and medial)

/ra:nə/	forest
/va:rɛ̃/	air

/ɭ/ Retroflex, unaspirated lateral
(occurrence—medial and final)

/ta:ɭɔ/	throat
/usə:ɭ/	get out (imp.)

/ɭ̲/ heavy retroflex, unaspirated lateral fricative
(occurrence—medial)

/a:ɭ̲ca:/	week

/v/ labio-dental, unaspirated semivowel
(occurrence—initial, medial and final)

/va:ci/	to read
/mha:və/	mother's elder sister
/ghaɳṭre:v/	crow's nest

/vh/ labio-dental aspirated semivowel
(occurrence—initial)

/vhɔ:ɳṭi/	udder

/y/ palatal unaspirated semivowel
(occurrence—initial, medial and final)

/yɔ:/	come
/va:yu/	plaintain fibre
/tə:y/	third phase of the moon

/yh/ palatal aspirated semivowel
(occurrence—initial)

/yhɔ:/	he (prox.)

Contrasting Pairs :

/p/÷/ph/÷/b/÷/bh/

/p/÷/ph/	pa:yu	leg
	pha:y	to-morrow
/p/÷/b/	pɛṭṭɔ	male dog
	bɛṭṭɔ	marble (playing)
/b/÷/bh/	bɔ:rɔ	line
	bhɔ:rɔ	bundle

/t/÷/th/÷/d/÷/dh/

/t/÷/th/	tambɛ̃	copper
	thɛmbɔ	drop
/t/÷/d/	ta:ɭɔ	throat
	dɔ:ɭɔ	eye

/d/÷/dh/	dɔ:ri	rope
	dhə:ri	to catch
/ṭ/÷/ṭh/÷/ḍ/÷/ḍh/		
/ṭ/÷/ṭh/	taṭṭɛ̃	roof
	aṭṭha:vi:s	28
/ṭ/÷/ḍ/÷/ḍh/	ṭukḷi	fisticuff
	ḍukkə:rə	pig
	ḍhɔ:ṅkə	stork
/c/÷/ch/÷/j/÷/jh/		
/c/÷/j/÷/jh/	cə:ḍə	to climb
	jɔ:ḍu	pair
	jhɔ:ḍu	storm
/c/÷/ch/	bhacci	niece
	vacchə	name of a gotram
/k/÷/kh/÷/g/÷/gh		
	ku:ḍə	room
	khɔ:ḍɔ	a particle of salt
	gɔ:ḍə	jaggery
	ghɔ:ḍɔ	horse
/m/÷/mh/	mɔ:vu	soft
	mhɔ:vu	honey
/n/÷/nh/	na:	no
	nha:	to bathe
/m/÷/ṽ/÷/n/÷/ṇ/ ÷/ñ/÷/ṅ/		
/m/÷/n/	matti	mud
	nattu	grand son
/m/÷/ṽ/	umti gha:li	to keep straight
	vaṽtɔllɔ	porter
/m/÷/n/÷/ṇ/÷/ṅ/		
	amge:lɛ̃	our
	mankə:ṭə	wrist
	ka:ṉge	bring
	maṅkə:ḍə	monkey

/m/÷/ṃ/	ambɔ	mango
	kuṃbɔ	kudumbi male
/n/÷/ṇ/	navvə	9
	ṇə:vi	90
/ṇ/÷/ñ/	pɔṇjɔ	great grandfather
	kɔñjɔ:li	handful (measure)
/mm/÷/nn/÷/		
ṃṃ/÷/ññ/÷/ṅṅ/	bammu:ṇu	husband
	dhanni	owner
	bəṃṃu	colour
	mullañña	radish
	aṅṅə:ṇə	courtyard
/s/÷/ṣ/	sa:su	1,000
	a:ṣa:	18
/s/÷/ś/	səśśī	600
	śiśśɛ̃	lead (metal)
/ṣ/÷/š/	vi:ṣə	poison
	ka:šɛ̃	bronze
/l/÷/lh/	lu:yi	to harvest
	lha:yi	parched paddy
/l/÷/r/	la:nə	smooth
	ra:nə	forest
/l/÷/ḷ/	ka:li	yesterday
	ka:ḷi	black (f)
/ḷ/÷/l̲/	kheḷcɔ	playing (m)
	a:l̲ca:	week
/v/÷/vh/	va:nə	mortar
	vha:ṇə	slipper
/y/÷/yh/	/yɔ:/	come
	/yhɔ:/	he (prox.)

Clusters—There are no vowel clusters in the language.

Consonant clusters—Clusters found within the word boundary are taken here for consideration. Clusters occurring across the word boundary are dealt with under the morhophonemic rules.

Consonant clusters occur initially and medially and finally† in words. Initial consonant cluster consists of 2 consonants while in the medial cluster

† in one borrowed word, te:bl 'table'.

the number of consonants may go up to 3. Only non-identical clausters occur initially.

Initial Clusters—These are very few in number compared to the medial clusters.

pr-	pra:yu	old age
by-	bya:ru	business
tr-	trəyɔ:də:si	the 13th phase of the moon
ty-	tya:ṇə:vi	93
dv-	dva:də:si	the 12th phase of the moon
jv-	jva:la:	flame
jy-	jye:ṣṭu	name of a month
kr-	krətti:kɛ̃	name of a star
kṣ-	kṣavrə	shaving
mr-	*mrə:gə*	*animal*
st-	stirañjasillɛ̃	permanent
sth-	sthə:lə	land
sn-	sne:hu	love
sv-	sva:ti	name of a star
sl-	slayḍə	hair pin
sr-	srə:və:ṇə	name of a star
sy-	syətəbiṣɛ̃	name of a star
vr-	vrə:ṇə	sore
fḷ	fḷu:	influenza

Medial Clusters : (two members)

/p/	pp	bappa:	father
	pph	tapphə:ṭə	a kind of vessel
	pt	səptə:mi	7th phase of the moon
	pṭ	tipṭɛ	nickname for Tamil Brahmin
	pl	kapla:bɔ:rə	fate
	pr	upra:ntɛ̃	next
/b/	bb	gəbbɔ:ru	ash
	bd	cəbda:	14
/t/	tt	mattɛ̃	head
	tk	khətkəta:y	to boil (liquid)
	tm	a:tma:	soul
	tr	nəkṣə:trə	star
	ty	itya:kə	why
	tś	satśĩ	87
	tv	hatva:ti	a kind of small lamp
	tl	ra:tlə	a measure

/d/	dd	daddu:lɔ	man
	dg	gudgɔ	tender jack fruit
	dm	padma:kṣə	lotus
	dn ~ dṇ	kɛdna:y ~ kɛdṇa:y	always
	dr	səmudru	sea
	dy	madya:nə	noon
/dh/	dhv	budhva:ru	wednesday
/ṭ/	ṭṭ	taṭṭɛ̃	roof
	ṭṭh	aṭṭha:vi:s	28
	ṭg	gəṭgəṭi:	onom expr. of drinking fast
	ṭm	baṭma:rɛ	Tamil Brahmin
	ṭs	miṭsa:ṇi	saltishness
	ṭś	aṭśĩ	800
	ṭv	phaṭvə:ṇə	trick
/ṭh/			
	ṭhp	aṭhpayya:ñcɔ	spider
/ḍ/			
	ḍb	iḍbe:ṭə	Thunder
	ḍt	məḍtə:lə	hammer
	ḍḍ	aḍḍə:li	sickle (for cutting vegetable)
	ḍk	bɔḍki	widow (with a shaven head)
	ḍg	pɔḍgɔ	frying pan
	ḍs	aḍsə:ṣṭi	68
	ḍv	khaḍva:ṇɛ̃	reins
/c/			
	cḍ	khicḍi	an eatable
	cc	viccu	scorpion
	cch	vacchə	name of a gotra
	ck	mackə:ṭə	a cake
	cv	ucva:su	breath
/j/			
	jj	ujjɔ	fire
	jr	gujra:ti	gujarati
/k/			
	kṭ	dhakṭi	second wife
	kk	lɔkkə:ṇḍə	iron
	kkh	ikkhə:ra:	11
	kn	sɔkni	lizard
	ks	tiksa:ṇi	pungency

	kṣ	pɔkṣu	fortnight
	kr	sukra:ru	firday
	kḷ	ṭukḷi	fisticuff
	kv	mukvañcɔ	fisherman
/g/			
	gṭ	səgṭə:y	all
	gḍ	thɔgḍɛ̃	a little
	gg	kuggu:mə	owl
	ggh	mɔgghɛ̃	name of a star
	gl	maglaya:nə	behind
	gr	gagrɔ	skirt
	gv	cɔgvañcɔ	Eelava male
	gy	a:rɔ:gyə	health
/m/			
	mp	kɔmpɔ:ru	elbow
	mb	tambɛ̃	copper
	md	ramdə:y	curry
	mk	camkɔ:ḷu	mole
	mm	ammi	we
	ms	amsa:ṇi	sourness
	ms ~ mṣ	ma:msə ~ ma:mṣə	flesh
	mś	amśɛ̃	sour
	mh	simhu	lion
/ṽ/			
	ṽt	vaṽtɔllc	porter
	ṽd	raṽde:y	curry
	ṽṭ	gɔṽṭɔ	neck
	ṽḍ	daṽḍa:y	to chase
	ṽc	vaṽcɔ	porter
	ṽg	aṽgə:lɛ̃	clothes
/n/			
	np	denpa:rə	noon
	nt	manta:rɔ	old man
	nd	mandu:ri	mat
	nk	mankə:ṭə	wrist
	nn	punnə:və	full moon
	ns	bi:nsə	beans
	nv	ənva:ṇɛ̃	washed clothes touched only after bathing.
	ny	dha:nyə	grain
/ ṇ /			
	ṇp	saṇpu:kə	blow pipe
	ṇb	kuṇbɔ	kudumbi male
	ṇt	pɔṇtu	great grandson
	ṇṭ	vɔ:ṇṭu	lip
	ṇḍ	tɔ:ṇḍə	mouth

	ṇc	nɔṇcɛ̃	pickles
	ṇj	pɔṇjɔ	great grandfather
	ṇg	ka:ṇge	bring
	ṇṇ	mhəṇṇi	proverb
	ṇs	bhaṇsi:rɛ̃	cloth (used to lift vessels from the oven)
	ṇy	na:ṇyə	coin
/ ñ /			
	ñc	pa:ñcə	five
	ñj	sa:ñjə	evening
	ññ	mullañña	radish
/ ṅ /			
	ṅk	naṅku:ṭə	nail
	ṅg	ja:ṅgə	thigh
	ṅṅ	vayṅṅə:ṇə	brinjal
/ s /			
	sp	a:spatri	hospital
	sb	resba:ḷɛ̃	a variety of plantain
	st	həsti	elephant
	sc	vrəscikam	name of a month
	sk	peska:ti	knife
	sm	rəsmi	ray
	ss	sissə:ri	crocodile
	sl	a:sle:ṣɛ̃	name of a star
	sr	nisra:y	to loosen
	sv	nesvə:ṇə	dress
	sy	ka:syapə	name of a gotra
/ ś /			
	śś	triśśu:r	name of a place
	śr	miśrə	intercaste
	śy	ka:śyapə	name of a gotra
/ ṣ /			
	ṣṭ	kəṣṭə	trouble
	ṣn	paṣna phattɔ:ru	granite stone
	ṣv	viṣva:su	belief, faith
	ṣy	puṣyu	name of a month
/l /			
	lp	kəlpəñji	a kind of lamp
	lb	malba·ri	Malayalam
	lk	kalkə.ri	coa l
	lg	galguṇṭə	mumps

	lm	ɑlmɑ:ri	almirah
	ls	ulsɔ:vu	festival
	ll	celli	girl
/ r /			
	rp	sirpu:ṭə	twig
	rb	kərbe:vu	a kind of leaf
	rt	ka:rti:gu	8th calender month
	rth	ərthu	meaning
	rd	hərdɛ̃	heart
	rdh	ərdhə	half
	rṭ	kərṭɛ̃	outer shell of coconut
	rḍ	cerḍũ	child
	rj	khɔrju kha:	to itch
	rk	cərku:lə	a small vessel
	rg	ma:rgasi:rṣu	name of a month
	rm	sərma:ḷa:	a string of lamps (used in the temples)
	rn	sa:rni	broom
	rṇ	vərṇu	colour
	rs	ərsɔḷsi	1/8 of a measure
	rś	carśĩ	400
	rṣ	vərṣɔ̃	years
	rl	kɔppu:rlɔ	big earthen pot
	rv	parvɔ	pigeon
	ry	su:rya:	sun
/ ḷ /			
	ḷb	kiḷbiḷe:	to chirp
	ḷt	vaḷti	white ant
	ḷd	hɔḷdu:vɛ̃	yellow
	ḷk	naḷkɔ	pipe
	ḷg	gəḷgəḷi:	onom. expr.
	ḷs	kɔḷsu:lɔ	a vessel
	ḷḷ	cuḷḷi	stick
	ḷv	vhuḷvuḷmu:yi	big black ant
/ l̲ /			
	l̲c	a:l̲ca:	week
/ v /			
	vp	cɔvpə:nə	54
	vt	cɔvti:s	34
	vd	əvde:ta:pu	malaria
	vc	cavcəkə:ri	to chew, to bite
	vk	cɔvkaṇḍə	square
	vg	ba:vgə	to bend
	vṇ	cĩvṇɛ̃	sparrow

vs	pa:vsu	rain
vś	nəvśĩ	900
vl	pa:vlə	foot
vr	bhəvri	eye brow
vḷ	savḷə	eagle
vv	uvva:ru	flood
vy	avyə:və	limb

/ y /

yp	ca:ypə	pial
yt	naytə	muslim
yd	maydə:rə	backside of the house
yḍ	slayḍə	hair pin
yj	dayji	cognate
yk	a:ykə	to hear
yṇ	bhəyṇi	sister
ys	pa:ysu	an eatable
yś	payśĩ	500
yl	ba:ylə	woman
yr	səyri	relative (f)
yḷ	kayḷə	crow
yy	piyya:vu	onion

three members : vṇṭ, vñc, vṅg are in free variation with ṽṭ, ṽc, ṽg (P:34)

ḍst	aḍstə:ri	78
kṣm	ləkṣmina:ra:yə:ṇu	a proper name
ntp	rantpi	cook (m)
ntr	mantri	minister
ndr	cendre:mu	moon
ṇṭr	ghaṇṭre:v	crow's nest
ṅkr	səṅkrə	pebble
ṅgr	aṅgre:ji	English
ṅgl	iṅgli:s	English
sṅg	məsṅga: sa:ṅgə	a vegetable
rmb	karmbə:lə	a fruit
rmm	carmmu:rə	parched rice
rṇḍ	kərṇḍə	name of a vessel
rṅg	sərṅgə	kite (playing)
vky	səvkyə	health
vṇṭ	gəvṇṭə	neck
vñc	vavñcə	porter
vṅg	avṅgə:lɛ̃	clothes
ytr	cəytru	name of a month
ynd	pəynda:rə	sugar
yny	səynyə	army

yn̪ḍ	gɔyn̪ḍɔ	buttock
yn̈n̈	vayn̈n̈ə:n̪ə	brinjal

Syllabic Structure.—Words in Konkani can be divided according to the number of syllables they contain. The number of syllables is the same as the number of vowels present in a word, for, the presence of vowel(s) is a must in a Konkani word. There are mono-syllabic, di-syllabic and tri-syllabic words, of which di-syllabic are the most frequent.

Mono-syllabic words :

(~)

(i) (C) V:

ex.		
	u:	louse
	kha:	eat
	pi:	drink
	gu:	excrement
	yɔ:	come
	tɛ:	They (m)
	tɛ̃:	that

(ii) $C_1V:C_2$ where C_2 is y or s

ex:		
	cɔ:y	see
	vi:s	20

Di-syllabic words :

(i) $(C_1)\ V_1 : C_2\ V_2$

ex:		
	a:nu	elder brother
	ka:nu	ear
	va:rɛ̃	wind
	hã:və̃	I

(~)

(ii) $(C_1)\ V_1\ (:)\ C_2\ C_2/C_2\ C_3\ (C_4)V_2$

ex:		
	assə	is
	tussu	bran
	ba:ylə	woman
	tɔ:n̪ḍə	mouth
	gɔyn̪ḍɔ	buttock
	taṭṭɛ̃	roof
	aḍḍɛ̃	plank for preparing papad
	pa:rli	big lizard
	parvɔ	pigeon

(iii) $C_1 V_1 C_2 C_3 C_4 V_2 : C_5$ (only one word)

ghaṇṭre:v	crow's nest

(iv) $V_1 C_1 V_2 : C_2$ (only one word)

usə:ḷ	get out

Tri-syllabic words : (~)

(i) $C_1 V_1 : C_2 V_2 : C_3 V_3$

ex :	ka:sɔ:vu	tortoise
	ka:ḷu:ku	darkness
	ta:ra:və	duck
	ka:ra:tẽ	bitter gourd

(ii) $(C_1) V_1 C_2 C_2/C_2 C_3 V_2 : C_4 V_3$

ex:	niḍḍə:ḷə	forehead
	rannə:ṇi	oven
	kɔylu:və	tile
	udda:kə	water
	naṅku:ṭə	nail

Syllable Type.—Syllable system of Konkani is of peak type, and the peak is always a vowel. In addition to peak type, there are onset-peak type and onset-peak-coda type. When there are more than one syllable in a word, interludes are present and they vary from one to three.

ex :	peak type	u:	louse
	onset-peak type	gu:	excrement
		tũ:	you
		ti:	she
	onset-peak-coda type	vi:s	20

Onsets.—Onsets are consonants. Onsets are simple or complex. Simple onset contains a single consonant and complex two.

ex:	Simple onset	yɔ:	come
		pi:	drink
		ha:di	way
	complex onset	pra:yu	old age
		mrə:gə	animal

Peak.—Peak is a vowel. It is always simple. The vowel may be short or long, oral or nasal.

Coda.—Codas are rare, rarer still are complex codas. There is only one instance of a Complex Coda. A complex coda contains two consonants.

ex:	Simple Coda	vi:s	20
		cɔ:y	see
		usə:l̤	get out
	Complex Coda	t̤e:bl̤	table

Interludes.—Interludes vary from one to three

ex:	*single interlude* :	a:nu	elder brother
		a:bu	grandfather
two interludes :			
		ajjɔ	grandfather
		bhitti	wall
		tɔ:n̤də	mouth
		ba:ylə	woman
three interludes :			
		sɔn̈krɔ	pebble
		cəytru	name of a month

CHAPTER 3

MORPHOPHONEMICS

In the preceding chapter we dealt with words occurring in isolation. These words were collected as such in isolation from the informants. They were slowly uttered, in the sense no stylistic variants of the same word in fast speech or in utterances, were to be noticed. Such slowly uttered forms are to be taken as the basic forms, when we come across variant forms of a particular word in utterances. These variations can be explained to a certain extent when they can be fitted in the frame of Morphophonemic rules.

Morphophonemic rules are divided into two types : General and Specific. The specific rules are applicable to specific category of words, in specified morphological environments, viz. Nouns before the plural or case suffixes; verb roots before tense suffixes, etc. These specific rules have been stated in the appropriate places. In this chapter a few rules of the general type are intended to be discussed. It cannot be said that the treatment is elaborate or exhaustive, for the reason that many of the changes are optional, depending mainly upon the mood of the speaker, nature of the conversation etc. So, only a few rules which are ordinarily applicable to words when they occur in a sentence are discussed here. For such a purpose by a word is meant a minimum free form i.e., freedom of occurrence in isolation is the main criterion for determining a word.

Most of the morphophonemic alternations of the general type are optional and irregular† too. There are a few regular† alternations which are non-automatic†.

Regular Alternation.—When the polysyllabic words ending in long vowels occur in the sentence initial or medial position the length of the final vowel is lost.

Examples :

makka tũ: dittavɛ	'do you give me?'
makka :	'to me'
tũ:	'you'
makka:+tũ:≫makkatũ:	
tũ: makka kɛdda:ɳ cɔytɔ:lɔ	'when will you see me?'
takka vaccu:kə kə:ḷna:	'he doesn't know to read'

†—Hockett, C. F.—Ch. 33 A Course in Modern Linguistics. pp. 279, 280.

Irregular Alternations.—If the final vowel is short, then (i) when the following word has an initial vowel, the final vowel of the preceding word as well as the word final pause get elided.

makk attə̃ ka:ỹ nakka: 'I don't want anything now'

edɛ di:supra:ntɛ̃ putta:li kəmbi dusse:rayli 'after a few days son's telegram came again'

di:sə 'days' upra:ntɛ̃ 'after'
dusse:ri 'again ' ayli 'came'

(ii) when the following word begins with a consonant, any one of the following optional changes occur.

(a) the final vowel is lost the pause may or may not get elided.

tisse:r pavṭi:k kəmbi ayli 'the telegram came for the third time'

tisse:ri 'third'
pavṭi:kə 'time'
tisse:ri+pavṭi:kə+kəmbi
>tisse:rpavṭi:kkəmbi
or
tisse:r pavṭi:k kəmbi

(b) the penultimate consonants, if geminated, are degeminated.

maktũ: dittavɛ 'do you give me?'

(c) no change may occur

makka tũ: dittavɛ 'do you give me?'

But if the word consists of only of short vowels or if it is a monosyllabic word no change occurs whatever be the initial phoneme of the succeeding word.

Examples :

tɔ: attə̃ ettɔ:lɔ 'he will come now'

tummi kɛdda:ṇ makka cɔytə:lɛ 'when will you see me?'

putta:li kəmbi ayli 'son's telegram came'

(iii) Loss of final vowel or the final syllable of any word occurring finally in the non-final position of a sentence is a most frequent but sporadic phenomenon. It is quite optional too.

tak vaccu:k kə:ḷna: 'he doesn't know to read'

slow utterance takka vaccu:kə kə:ḷna: tɛ kəmbiye: ka:gə:t ghe:vnu gellɔ
'he having taking the telegram, went'

ka:gə:tə 'paper'
thaṅga:cɛ dadlya:n ka:gə:t vaccu:n dakkə:ylɛ̃
'The neighbour read him the telegram'

Basic forms :—

	dadlya:nə	'by the man'
	ka:gə:tə	'paper'
	vaccu:nu	'having read'

tɛ rukka: pɔnda: bɔllɛ̃ ghallɛ̃

'(he) spread a net below the tree'

basic form pɔnda:kə 'below'

tagge:l pu:tu sikku: gɛllɔ:lɔ

'his son had gone to study'

basic form : sikku:kə 'to learn'

tɛ: səggə tɔ vərɔ: vu khamca: khalla:

emca:ni:k tɛ bɔlyã: pəḷḷɛ

'when they came down to eat the rice they fell into the net'

basic forms :

khamca:kə	'to eat'
khalla:kə	'down'
emca:ni:kə	'while came'

no elision may occur

tɔ: sara:ri e:vnu tɛ vɨndra:kə:y ghe:vnu gɛllɔ

'he, having come very fast, took the rat too.'

CHAPTER 4

NOUN MORPHOLOGY

Nouns

Konkani Nouns denoting animate or inanimate beings belong to one of the three genders masculine, feminine and neuter. The criterion for the classification is not the one based upon sex of the being, though we find some consistency, such as the nouns denoting males are always masculine (daddu:lɔ 'man', roḍḍɔ 'bullock' etc.) and those denoting females feminine (ba:ylə 'woman', celli 'girl' etc.). Young ones belong to neuter gender (cerḍũ 'child). As regards inanimate things no such consistency is to be expected, though in general, it can be said that big and rough things such as mountain, sea, tree belong to mas. gender, small and tender ones such as plant, tender mango etc. feminine. Most of the nouns of this category belong to neuter gender. Further, certain categories of the inanimate things belong to a particular gender, unpredicatably. The gender of these words is inferred syntactically e.g. names of the months, days of the week etc. are masculine; names of tithis are feminine and numerals are neuter.

Most of the nouns end in vowels, generally short vowels. The final vowel gives a clue to the gender of a particular noun. It is the distribution of a specific plural allomorph after these singular nouns, which determines the gender, in cases where the same final vowel occurs in two genders viz. /ə/ ending words, may be either neuter or feminine ba:ylə 'woman' (f) ghə:rə 'house' (n). These together are taken as criteria for the classification of nouns into different genders.

(i) final vowel of the singular noun
(ii) distribution of the plural allomorph

gender	*final vowel of the singular noun*	*Plural allomorph*
masculine	(i) u	ə
	(ii) ɔ	ɛ
feminine	(i) i	yɔ
	(ii) ə/ a: / y	ɔ
neuter	(i) ə	ə̃
	(ii) ɛ̃	ĩ

This, however, does not exhaust all nouns. Cases of exceptions viz. nouns which end in consonants other than y; nouns which do not have the above vowel ending ; nouns which do not take plural; singular form used in plural etc. are found in the data. However, there are only about fifty such nouns in the data.

For the sake of convenience, the treatment of noun is as follows :—

Masculine Nouns	Class I
(i) ending in u	Class I (1)
(ii) ending in ɔ	Class I (2)
Feminine Nouns	Class II
(i) ending in i	Class II (1)
(ii) ending in ə/a:/y	Class II (2)
Neuter Nouns	Class III
(i) ending in ə	Class III (1)
(ii) ending in ɛ̃	Class III (2)
All the other nouns	Class IV
Masculine	Class IV (1)
Feminine	Class IV (2)
Neuter	Class IV (3)

Class IV nouns are the remainder of the nouns which do not conform to any one of the above classes. These are cases of exceptions. Their gender is decided syntactically, if there is no indication morphologically.

Number

There are two numbers: singular and plural: the former denoting one, and the latter more than one.

Exemples :

Class-I(**1**)

Singular		*Plural*
ha:tu	hand	ha:tə
di:su	day	di:sə
ke:su	hair	ke:sə
uvva:ru	flood	uvva:rə
ka:nu	ear	ka:nə
da:ntu	tooth	da:ntə
ru:ku	tree	ru:kə
muṭṭu	knee	muṭṭə
vhɔ:ṇṭu	lips	vhɔ:ṇṭə

Class I (**2**)

dɔ:ḷɔ	eye	dɔ:ḷɛ
cɛllɔ	boy	cɛllɛ
kayḷɔ	crow	kayḷɛ
gɔvṇṭɔ	neck	gɔvṇṭɛ

Class I (2)—contd.

Singular		*Plural*
kʰandɔ	branch	khandɛ
ambɔ	mango	ambɛ
iṅga:ḷɔ	charcoal	iṅga:ḷɛ
kɔllɔ	fox	kɔllɛ
***Class II* (1)**		
manta:ri	old woman	manta:ryɔ
mi:si	moustache	mi:syɔ
mu:ṣṭi	fist	muṣṭyɔ
ra:ti	night	ratyɔ
sa:li	skin	salyɔ
mu:yi	ant	muyyɔ
heṭṭi	female dog	heṭṭi:yɔ
paḍḍi	female calf	paḍḍi:yɔ
muddi	ring	muddi:yɔ
hatti	cubit	hatti:yɔ
celli	girl	celli:yɔ
***Class II* (2)**		
ba:ylə	woman	baylɔ
khu:ḷə	heal	khu:ḷɔ
ja:ṅgə	thigh	jaṅgɔ
li:kə	nit	likkɔ
va:ṭə	way	vaṭṭɔ
kɔylu:və	tile	kɔylu:vɔ
su:və	needle	suvvɔ
ma:ḷa:	garland	ma:ḷɔ
kriya:	rite	kriyɔ
əvəsta:	stage	əvəstɔ
jva:la:	flame	jva:lɔ
əḍugə:y	pickle	əḍugə:yɔ
ma:ṇa:y	plank	ma:ṇa:yɔ
ramdə:y	cooked vegetables	ramdə:yɔ
***Class III* (1)**		
tɔ:pə	garden	tɔppã
pɔ:ṭə	belly	pɔṭṭã
de:hə	body	de:hã
tɔ:ṇḍə	face	tɔṇḍã
pa:vlə	foot	pavlã
niḍḍə:ḷə	forehead	niḍḍə:ḷã
bhu:jə	shoulder	bhujjã
mɔ:ḍə	cloud	mɔ:ḍã
ra:nə	forest	rannã
pa:ḷə	wave	pa:ḷã

Class III (1)—contd.

Singular		*Plural*
vha:ṇə	slipper	vhaṇṇə̃
ba:lə	tail	ballə̃
ku:kə	potato	kukkə̃
ga:tə	hoof	gattə̃
mrə:gə	animal	mrə:gə̃
ghə:rə	house	ghə:rə̃

Class III (2)

kɛ:ḷɛ̃	plantain	ke:ḷĩ
hərdɛ̃	heart	hərdĩ
mattɛ̃	head	mattĩ
va:rɛ̃	wind	va:rĩ
tambɛ̃	copper	tambĩ
vaggu:ḷɛ̃	bat (animal)	vaggu:ḷĩ

Class IV (1) *Masculine*

jɔ:lika:ri	field worker	jɔ:lĩka:rə
dənde:li	man servant	dənde:li
bya:ri	merchant	bya:ri
ve:ḷɛ	time(s)	ve:ḷɛ
a:ḷə	person (male)	a:ḷə
duddi	pumpkin	duddi
uṣṭɛ̃	saliva	..
su:rya:	sun	..
gã:vũ	village	gã:və̃
jã:və̃:yĩ	son-in-law	jã:və̃:yĩ
bappa:	father	bappa:

Class IV (2) *Feminine*

tɔḍɔ:pu	widow's saree	tɔḍpɔ
dənde:li	woman servant	dənde:li
məttĩ	pearl	məttĩ:yɔ
amma:	mother	amma:
avva:ḷəbɔ:y	dried amla	..
rɛ̃:və̃	sand	..
khɔrɔ:ju	itch	..
bã:yĩ	well	bãyyə̃
bəḷḷi:kə	small pox	..

Class IV (3) *Neuter*

duṇḍu	a sweet meat	duṇḍu
ərəm	a tool	ərem
ciṅṅan	a variety of banana	..
kadaḷi	a variety of banana	..
fḷu:	influenza	..

Class IV (3) *Neuter*—contd.

Singular		*Plural*
cerḍũ	child	cerḍũ:və̃
lɔ:ṇi	butter	..
mɛ̃ḷã:yə̃	curd	..
cɔ:ḷam	maize	..
carka:	spinning wheel	carka:
vi:ṇa:	veena	vi:ṇa:
nã:və̃	name	nãvvə̃
bə:ri	side	bə:ri
vi:s	twenty	..

Formation of Plural

All the three classes of nouns ending in vowels, lose the final vowel before the plural suffix (with the exception of nouns of the form $C_1V_1C_2$ C_2 i final vowel is lengthened instead of being dropped before the plural suffix). In addition to the loss of final vowel, the noun bases undergo morphophonemic alterations before the plural suffix.

The following are the morphophonemic statements regarding nouns before plural suffix.

1. Nouns of the form C_1V_1 : C_2—ə become $C_1V_1C_2C_2$—where (i) C_2 is one of the eleven consonants / p, b, t, ṭ, j, k, m, n, ṇ, l, v /, (ii) if C_2 is not one among the 11 consonants then no change takes place.

Examples :—

(i)	/ p /	tɔ:pə	garden	tɔpp-ə̃
		ma:pə	measure	mapp-ə̃
	/ b /	ji:bə	tongue	jibb-ɔ
	/ t /	ga:tə	hoof	gatt-ə̃
		vɔ:tə	sunshine	vɔtt-ə̃
		bha:tə	paddy	bhatt-ə̃
		su:tə	thread	sutt-ə̃
	/ ṭ /	pɔ:ṭə	stomach	pɔṭṭ-ə̃
		va:ṭə	way	vaṭṭ-ɔ
		rɔ:ṭə	road	rɔṭṭ-ə̃
	/ j /	bhu:jə	shoulder	bhujj-ə̃
	/ k /	ku:kə	potato	kukk-ə̃
		li:kə	nit	likk-ɔ
		pa:kə	wing	pakk-ə̃
	/ m /	rɔ:mə	hair (of the body)	rɔmm-ɔ
	/ n /	ra:nə	forest	rann-ə̃
		pa:nə	leaf	pann-ə̃
		va:nə	mortar	vann-ə̃
	/ ṇ /	vha:ṇə	slipper	vhaṇṇ-ə̃
		sɔ:ṇə	coco fibrous rind	soṇṇ-ə̃
	/ l /	te:lə	oil	tell-ə̃

	ba:lə	tail	ball-ə̃
	phu:lə	flower	phull-ə̃
/ v /	dhu:və	daughter	dhuvv-ɔ
	ja:və	co-sister	javv-ɔ
	su:və	needle	suvv-ɔ

Exceptions :

/ j /	me:jə	table	me:j-ə̃
/ n /	və:nə	forest (puranic)	və:n-ə̃
	su:nə	daughter-in-law	su:n-ɔ
/ ṇ /	kha:ṇə	tiffin	kha:ṇ-ə̃
	tə:ṇə	grass	tə:ṇ-ə̃
/ v /	ma:və	the central portion of jack fruit	ma:v-ə̃
/ l /	gu:lə	cowri	gu:ly-ɔ
	be:lə	strength	bə:l-ə̃

(ii) When C_2 is not one among the said 11 consonants then no change takes place

ku:ḍə	room	ku:ḍ-ə̃
mɔ:ḍə	cloud	mɔ:ḍ-ə̃
pa:ḷə	wave	pa:ḷ-ə̃
mu:ḷə	root	mu:ḷ-ə̃
de:hə	body	de:h-ə̃
dha:rə	edge of any instrument	dha:r-ə̃

Exception :

ha:ḍə	bone	haḍḍ-ə̃

2. Nouns of the form $C_1V_1:C_2C_3$—ə/i become $C_1V_1C_2C_3$—where C_2C_3 is either a consonant cluster or a nasal plus homorganic stop.

ba:ylə	woman	bayl-ɔ
pa:vlə	foot	pavl-ə̃
və:rṣə	year	vərṣ-ə̃
ra:tlə	42 tolas	ratl-ə̃
ti:ntə	ink	tint-ə̃
tɔ:ṇḍə	face	tɔṇḍ-ə̃
ci:ñcə	tamarind	ciñc-ə̃
sa:ñjə	evening	sañj-ɔ
na:ṅkə	nose	naṅk-ə̃
ja:ṅgə	thigh	jaṅg-ɔ
sa:rni	broom	sarny-ɔ

bha:nḍi	cart	bhaṇḍ-yɔ
mu:ṣṭi	fist	muṣṭ-yɔ
sũ:ṇṭi	dried ginger	suṇṭ-yɔ
kha:ñci	gap	khañc-yɔ

however, if C_2C_3 is nasal plus any other consonant, no change takes place.

dha:nyə	grain	dha:ny-ə̃
na:ṇyə	coin	na:ṇy-ə̃

3. Nouns of the form C_1V_1: C_2—i become $C_1V_1C_2$—where C_2 is t, y, l. If C_2 is not either t, y, l nor d, s, v, then V_1 retains its length.

ra:ti	night	rat-yɔ
va:ti	wick	vat-yɔ
da:yi	ladle	day-yɔ
mu:yi	ant	muy-yɔ
sa:li	skin	sal-yɔ
va:li	creeper	val-yɔ
pa:ḍi	bank (of the river)	pa:ḍ-yɔ
ki:ḍi	worm	ki:ḍ-yɔ
u:ḷi	chisel	u:ḷ-yɔ
cɔ:ḷi	blouse	cɔ:ḷ-yɔ
ti:thi	tithi	ti:th-yɔ
mə:ṣi	ink	mə:ṣ-yɔ
ti:ri	tendril	ti:r-yɔ
ci:ri	bag	ci:r-yɔ
kha:ṇi	ditch	kha:ṇ-yɔ
ghɔ:ṇi	eagle	ghɔ:ṇ-yɔ

Exceptions :

pu:ḷi	ulcer	puḷ-yɔ
gha:ri	a preparation	ghar-yɔ
vɔ:ṇi	lane	vɔṇy-ɔ

where C_2 is d, v, s, only two examples in each case are available in the material. Of which one retains length while the other doesn't.

/ v /	ca:vi	key	cav-yɔ
	ga:vi	pulley	ga:v-yɔ
/ d /	ha:di	way	had-yɔ
	nə:di	river	nə:d-yɔ
/ s /	mi:si	moustache	mi:s-yɔ
	ra:si	heap	ras-yɔ

4. Nouns of the form $C_1V_1:C_2V_2:C_3$—i/ə and $C_1V_1C_2C_2V_2:C_3$ i/ə become $C_1V_1C_2\ C_3$—

hə:ɭə:di	turmeric	həɭd-yɔ
pə:rə:bə	festival	pərb-ɔ
vɔ:ɳu:və	chin	vɔɳv-ɔ
thappə:ṭə	blow	thapṭ-ə̃

5. In the nouns of the forms $C_1V_1:C_2V_2:C_3$—u and $(C_1)\ V_1\ (C_2)\ ,C_3C_4\ V_2:C_5$—u/ɔ where V_1 is not / ɔ / and V_2 is / ɔ / then V_2 becomes /ə/ before the plural suffix.

pimpɔ:ɭu	banyan tree	pimpə:ɭ-ə
kajjɔ:lɔ	collyruim	kajjə:l-ə
maṅkɔ:ɖu	male monkey	maṅkə:ɖ-ə
divvɔ:ɖu	snake	divvə:ɖ-ə
ka:sɔ:vu	tortoise	ka:sə:v-ə
ulsɔ:vu	festival	ulsə:v-ə
gayɳɖɔ:ɭu	earth-worm	gayɳɖə:ɭ-ə

when V_1 is / ɔ / two types of changes are to be found.

(i) V_1 as well as V_2 become / ə /

pɔrmɔ:ɭu	sweet smell	pərmə:ɭ-ə
mɔɖvɔ:ɭu	washerman	məɖvə:ɭ-ə

(ii) no change occurs

pɔrvɔ:tu	mountain	pɔrvɔ:t-ə
pɔɳɔ:su	jack	pɔɳɔ:s-ə
khɔrvɔ:tu	saw	khɔrvɔ:t-ə
sɔrɔ:pu	serpent	sɔrɔ:p-ə

Exceptions :

mɔ:dɔ:ku	a sweet meat	mɔ:də:k-ə
kɔmpɔ:ru	elbow	kɔmpə:r-ə

6. Nouns of the form $C_1V_1C_2C_2$i become $C_1V_1C_2C_2$ i: before the plural suffix.

celli	girl	celli:-yɔ
hatti	cubit	hatti:-yɔ
paḍḍi	female calf	paḍḍi:-yɔ
heṭṭi	female dog	heṭṭi:-yɔ

Oblique Forms

The nouns when inflected for case, do not occur in their root from † before the case suffixes. The bases accrue some suffix before the case suffixes. The bases together with the new suffixes are the oblique bases and the suffix is the oblique suffix. The case suffixes occur after the oblique suffix.

† The form used in Singular is taken as the root form.

Oblique Suffix

These are of two types (i) Singular (ii) Plural. These are added after singular root forms devoid of the final vowel. The following are the oblique suffixes.

Gender of the Noun	*Final vowel*	*Singular Oblique Suffix*	*Plural Oblique Suffix*
Masculine . .	u	a:◌̃uva:~va:	ã:◌̃uvã:
Masculine . .	ɔ	a:~aya:~ya:	ayã:~yã:
Feminine . . .	i	i:◌̃ye:~e:	iyã:
Feminine . . .	ə	e:	ã:
Neuter . . .	ə	a:	ã:
Neuter . . .	ɛ̃	ya:~aya:	ĩyã:

Allomorphic Distribution of Oblique Suffix

It is suffice to discuss the allomorphic variation of the singular oblique suffix, as, in the plural suffix, only nasalisation is added to the corresponding singular suffix and the conditions given to the singular allomorph applies to the corresponding plural allomorph too.

/ u / ending nouns

/ a:◌̃uva:~va: /

/ uva: / occurs after one root dhɔṇṇu 'bow' dhɔṇ-uva:-

/ va: / occurs after the following roots tussu 'bran' tus-va:- viccu 'scorpion' vic-va:-

/ a: / occurs elsewhere pu:tu 'son' putt-a:- bu:ku 'book' bukk-a:- accu 'mould' acc-a: vɔyddu 'doctor' vɔydd-a:-

/ ɔ / ending nouns

/ a:~aya:~ya: /

/aya: / occurs after roots which have a retroflex consonant as the penultimate phoneme kayḷɔ 'crow' kayḷ-aya: pɔ:ḷɔ 'a rice cake' pɔ:ḷ-aya: ghɔ:ḍɔ 'horse' ghɔ:ḍ-aya:

/ a: / occurs after one root ujjɔ 'fire' ujj-a:-

/ ya: / occurs elsewhere ambɔ 'mango' amb-ya: suḷkɔ 'spear' suḷk-ya:- sɔppɔ 'pial' sɔp-ya: ~ sɔp-yɛ:- pɔḍgɔ 'a frying pan' pɔḍg-ya:- kattɔ 'mango seed' kat-ya: kɔllɔ 'fox' kɔl-ya: cɔggɔ 'shirt' cɔg-ya:-

Exception appɔ 'a cake' app-aya:-

/ ye: / ~ / e: / occurs before the accusative Case Suffix.

/ ye: / occurs after one root celli 'girl' celi-ye:-nə

/ e: / occurs with other roots ga:yi 'cow' gayy-e:-nə peska:ti 'knife' peska:t-e:-nə mu:yi 'ant' muyy-e:-nə

/ i: / occurs after other case suffixes. ra:ti 'night' ratt-i:-ri nə:di 'river' nəd-i:-ntũ peska:ti 'knife' peska:t-i:-ri matti 'mud' matt-i:-ntũ

sometimes / i: ~ ye: / occur in free variation before case suffixes other than accusative.

/ ɛ̃ / ending nouns

/ ya: ~ aya: / / aya: / occurs after roots which have retroflex consonants as the penultimate phoneme and after roots of the form $C_1V:C_2$ ɛ̃
tə:ḷɛ̃ 'tank' tə:ḷ-aya:
pa:ḷɛ̃ 'bucket' pa:ḷ-aya:
su:ṇɛ̃ 'dog' su:ṇ-aya:
taṭṭɛ̃ 'roof' taṭṭ-aya:
aḍḍɛ̃ 'obstruction' aḍḍ-aya:
va:rɛ̃ 'air' va:r-aya:
ə:rɛ̃ 'granery' ə:r-aya:-
kə:lɛ̃ 'scar' kə:l-aya:

In fast speech / aya: ~ ya: / becomes / ɛ: / te:ḷ-aya: ~ tə:ḷ-ɛ : bɔl-ya: ~ bɔllɛ:-

/ ya: / occurs elsewhere bɔllɛ̃ 'net' bɔl-ya:-ntũhərdɛ̃ 'heart' hərd-ya: 'mattɛ̃' head' mat-ya: ~ ma -yɛ

Formation of Oblique Forms

As already stated, oblique forms are obtained by adding the oblique suffix to the singular noun root devoid of the final vowel. The form of noun used before the oblique suffix can be called the base. In addition to the morphophonemic alterations of the base before the plural suffix, the bases undergo further alterations before the oblique suffix. Those bases which did not have any change before the plural suffix undergo changes before the oblique suffixes.

Morphophonemic Alterations of the Bases before the Oblique Suffixes

As the same base is used before the singular as well as plural oblique suffixes the following statements hold good for plural oblique suffixes too.

1. Nouns of the form C_1 V_1 : C_2—u/i become $C_1V_1C_2C_2$—if C_2 is not one among the consonants ḍ, g, ḷ, v, s, d, r,

ka:nu	ear	kann-a:-
ha:tu	hand	hatt-a:-
a:bu	grand fathers	abb-a:-
ra:ti	night	ratt-i:-
ra:mu	a proper name	ramm-a:-
ja:ti	caste	jatt-i:-

where C_2 is ḍ, g, ḷ, v, s, d, r then no change occurs.

be:ḍu	hunter	be:ḍ-a:-
bha:gu	part	bha:g-a:-
pu:ḷu	wooden peg	pu:ḷ-a:-
bha:vu	brother	bha:v-a:-
ke:su	hair	ke:s-a:-
ma:su	month	ma:s-a:-
pa:du	wind from the anus	pa:d-a:-
mha:ru	harijan	mha:r-a:-
bha:ru	weight	bha:r-a:-
kha:ri	christian	kha:r-i:-

Exception

di:su	day	dis-a:

2. Nouns of the form (C_1) V_1 C_2 $(C_2)/C_2$ C_2 V_2 : C_4–u / ə / i become (C_1) V_1 C_2 C_4–/C_1 V_1 C_2 C_3 C_4—

pimpɔ:ḷu	banyan tree	pimpḷ-a:
vindu:ru	rat	vindr-a:
pɔṇɔ:su	jack	pɔṇs-a:
majjə:rə	cat	majr-a:
udda:kə	water	udk-a:
phattɔ:ru	stone	phatr-a:

bammu:ṇu	husband	bamṇ-a:
jəgge:li	verandah	jəgl-ɛ:ri*
rakku:ḍə	firewood	rakḍ-a:
divvɔ:ḍu	snake	divḍ-a:
sɔrɔ:pu	serpent	sɔrp-a:
daddu:lɔ	man	dadl-ya:
phəppə:ḷə	aricanut	phəpḷ-a:
phiddə:rə	front side of the house	phidr-a:
kɛḷə:kə	east	kɛḷk-a:
vɔrɔ:vu	rice	vɔrv-a:
luggə:ṭə	cloth	lugṭ-a:
bhaṅga:rə	gold	bhaṅgr-a:

Exceptions

cittə:ḷə	deer	cittə ~ aḷ-a:-
maṅkə:ḍə	monkey	maṅkə ~ aḍ-a:-
nira:śə	disappointment	nira:ś-e:-
pəṇji:rə	west	pəṇjir-a:-
peska:ti	knife	peska:t-e:-
əmsə:rə	hurry	əmsə ~ ar-a:-
maydə:rə	back portion	maydə ~ ar-a:-
aydə:nə	vessel	aydə ~ an-a:-
ulsɔ:vu	festival	ulsav-a:-
kuṭṭu:kɔ	piece	kuṭik-a:-

3. Nouns of the form (C_1) V_1 C_2 C_2—ɔ/ɛ̃ become (C_1) V_1C_2—before the oblique suffix.

mattɛ̃	head	mat-yɛ:-
bɔllɛ̃	net	bɔl-ya:ntũ
kattɔ	mango seed	kat-ya:-
cɔggɔ	shirt	cɔg-ya:-
sɔppɔ	pial	sɔp-yɛ:- ~ sɔp-ya:-
tussu	bran	tus-va:-
viccu	scorpion	vic-va:-
dhɔṇṇu	bow	dhɔṇ-uva:-
accu	mould	acc-a:-
khɔllɔ	glass	khɔl-ya:-
cɛllɔ	boy	cɛl-ya:-
appɔ	a cake	app-aya:-

4. Nouns of the form (C_1) V_1:C_2 (C_3)—u/ə/i become C_1 V_1C_2 (C_3)before the oblique suffix where C_2 is not ḷ, s.

gu:hə	cave	guh-a:
nha:ṇi	bathroom	nhaṇi-ya:-
lɔ:ṇi	butter	lɔṇi-ya:-

* jəgle:ri 'in the verandah'

a:ru	river	ar-a:-
və:rə̃	hours	vər-ã:-
ca:ypə	pial	cayp-a:
va:ylu	the attached portion in a oven	vayl-a:-
vhɔ:yri	a small room	vhɔyr-i:-

Exception

de:hə	body	de:h-a:-

5. Nouns of the form $C_1V_1C_2C_2$ i become $C_1V_1C_2$ i before the oblique suffix if C_2 is not a vl.stop.

celli	girl	celi-ye:-
bəḍḍi	stick	bəḍi-ye:-
paḍḍi	female calf	paḍi-ye:-
muddi	ring	mudi-ye:-

if $V_2$is a vl. stop then no change takes place.

heṭṭi	female dog	heṭṭ-i:-
patti	row	patt-i:-
hatti	cubit	hatt-i:-

There are in the data, about ten nouns of the Canonical form $C_1V_1 : C_2V_2 : C_3V_3$ of which each form behaves after a fashion of its own, and hence no condition is plausible.

ka:sɔ:vu	tortoise	kasav-a:-
pa:rɔ:du	mercury	pa:rɔ:d-a:-
gɔ:pa:ḷu	a proper name	gɔpḷ-:a-
bha:sɔ:tu	granery	bhast-:a-
ta:ra:və	goose	ta:ra:v-a:-
pa:sə:tə	granery	past-a:-
ku:ra:ḍi	axe	ku:ra:ḍ-i:-

Numerals

All numerals belong to Noun Adjective class. Excepting 'one', 'half', and, 'one-and-half' which show gender distinction when used either as nouns or as adjectives, other numerals belong to neuter gender. Following are the basic Fractions :

1/4	ka:l		1.1/2	de:ḍu	m.
1/2	ərdhə	n.		de:ḍi	f.
	ərdhi	f.		de:ḍə	n.
	ərdhu	m.	2.1/2	əḍḍe:cə	
3/4	mukka:l		3.1/2	ɔvvu:ṭə	
1	e:ku	m.	4.1/2	cəvvə:ḍə	
	e:ki	f.	5.1/2	pəñcə:ḍə	
	e:kə	n.	6.1/2	sa:ḍi:sə	

1.1/4	səva:y	7.1/2	sattə:ḍə
2.1/4	səva:y dɔ:ni	8.1/2	aṭṭə:ḍə
3.1/4	səva:y ti:ni	9.1/2	navvə:ḍə
1.3/4	pavuṇ dɔ:ni	10.1/2	dassa:ḍə
2.3/4	pavuṇ ti:ni	11.1/2	ikhra: sa:rdə
3.3/4	puvuṇ ca:ri	12.1/2	ba:ra: sa:rdə

Formation of Fractions : 'half' has many allomorphs ərdhə, sa:ḍi: -ə:ḍə and ; a :rdə Except with ; i x where the morpheme for 1/2 is pre-posed, in other cases the order of the morphemes is numeral+half.

The formation of numerals from eleven to ninety-nine resembles the formation in other IA languages. So only cardinal numbers and their formation of ordinals from 1 to 11 are given below.

Cardinal Numbers		*Ordinals*	
e:kə	'one'	*a:dyacc-ɛ̃	'first'
dɔ:ni	'two'	dusse:r-ɛ̃	'second'
ti:ni	'three'	tisse:r-ɛ̃	'third'
ca:ri	'four'	cɔvt-ɛ̃	'fourth'
pa:ñcu	'five'	pañcə:-vɛ̃	'fifth'
sə:	'six'	səṭṭ-ɛ̃	'sixth'
sa:tə	'seven'	sattə-:vɛ̃	'seventh'
a:ṭə	'eight'	aṭṭə:-vɛ̃	'eighth'
navvə	'nine'	navva:-vɛ̃	'ninth'
dha:	'ten'	dha:-vɛ̃	'tenth'
ikkhə:ra:	'eleven'	ikhra:-vɛ̃	'eleventh'

Formation of Ordinals : From one to four altogether different allomorphs of suppletive nature of the cardinal numbers are used before the ordinal suffix. From five onwards the form used before the ordinal suffix., resembles the cardinal numbers with slight modifications. The ordinal number for 'first' is a borrowing from Malayalam.

†*Ordinal Suffix :* This suffix has two allomorphs / ɛ̃ ~ v ɛ̃ /./ ɛ̃ / occurs after consonants and / vɛ̃/ occurs after vowels. Again, the ordinal numbers show gender distinction when they occur as adjectives.

/ ɔ ~ vɔ /	masculine
/ i ~ vi /	feminine
/ ɛ̃ ~ vɛ̃ /	neuter

only the neuter form is the ordinal number suffix.

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* borrowing.

† cf. P : 123.

	Case Suffix	*Suffix*
1	Accusative or Agentive Case	nə ~ ni
2	Instrumental	nə
3	Dative	kə
4	Genetive$_1$	l-ɔ ~ l-i ~ l-ɛ̃ ~ l-ɛ ~ l-yɔ ~ l-ĩ
	Genetive$_2$	c-ɔ ~ c-i ~ c-ɛ̃ ~ c-ɛ ~ c-yɔ ~ c-ĩ
5	Locative$_1$	ri ~ ce:ri 'upon, in, on'
	Locative$_2$	/ ~ /· ~ /tũ/ ~ /ntũ/ 'among, in, within'
6	Vocative	ø ~ dɔ ~ nu

Accusative or Agentive Case : /nə ~ ni/unlike other cases, where the same case suffix is used after the singular as well as plural oblique suffixes, in accusative case/nə/ is used after singular oblique stem and/ni/ is used after plural oblique.

e.g.

Noun	*Sg. Obl.*	*Pl. Obl.*	*Accu. Case.*
pəkşi	pəkşi:-		pəkşi:nə
'bird'		pəkşiyã:	pəkşiyã:ni
ba:ylə			
'woman'	bayle:-		bayle:nə
		baylã:-	baylã:ni
pu:tu	putta:-		putta:nə
'son'		puttã:-	puttã:ni
kayḷɔ	kayḷaya:-		kayḷaya:nə
		kayḷayã:-	kayḷayã:ni

Genetive Case :—gen.$_1$/l-ɔ ~ l-i ~ l-ɛ̃ ~ l-ɛ ~ l-yɔ ~ l-ĩ/gen.$_2$/c-ɔ ~ c-i ~ c-ɛ̃ ~ c-ɛ ~ c-yɔ ~ c-ĩ/

Gen.$_1$ is used with human nouns (nouns denoting human beings) and gen.$_2$ with non-human things. In these suffixes of gen.$_1$ and gen.$_2$./l/in gen.$_1$ denotes human beings.

/c/ in gen.$_2$ denotes non-human things .

/ɔ ~ i ~ ɛ̃ ~ ɛ ~ yɔ ~ ĩ/ in both the suffixes denote gender and number.

/ɔ/ masculine singular ; /i/ feminine singular ; /ɛ̃/ neuter singular ; /ɛ/ masculine plural ; /yɔ/feminine plural /ĩ/ neuter plural.

In fast speech, /l/ in gen.$_1$ is retained and the gender number part is dropped ; in gen.$_2$ suffix, whole of the suffix is dropped thereby only the oblique form gives the genetive meaning.

Locative Case : There are two different sets of Locative Suffixes with meaning difference. loc.$_1$ gives the meaning 'in, upon, on' while loc.$_2$ gives the meaning 'among, in, within'.

loc.$_1$ /ri ~ ce:ri/

/ri ~ ce:ri/occur in free variation with human nouns.

celli 'girl' celiye:ri 'in the girl'

celiye:ce:ri

/ri/occurs with non-human beings :

ha:di	'way'	haddi:ri	'on the way'
ru:ku	'tree'	rukka:ri	'on the tree'
me:jə	'table'	me:ja:ri	'on the table'
ghə:rə	'house'	ghəra:ri	'in the house'

loc.$_2$/ ~ ∣ ~ /tũ/ ~ ntũ/

/tũ/ occurs after nasalised vowels.

gã:vũ	'village'	gã:vã:-tũ	'in the village'
cɛllɔ	'boy'	cɛlyã:-tũ	'among the boys'

/ntũ/ occurs elsewhere.

ha:tu	'hand'	hatta:-ntũ	'in the hand'
bɔllɛ̃	'net'	bɔlya:-ntũ	'within the net'

/ ~ / used in fast speech replacing the suffixes /tũ ~ ntũ/by nasalization upon the final vowel of the oblique form.

gã:vã:tũ 'in the village'
gã:vã: 'in the village'

Vocative /ø ~ (~) e: ~ i: ~ ɔ: ~ a:/ ~ dɔ ~ nu/

Vocative Case suffix is to be found only with the human nouns viz. kinship terms and proper nouns. In addition to the vocative suffix, separate words are 'm.sg.': agɔ 'f.sg.'; aga: 'm.pl.', 'm.sg. hon.' and agɛ 'f.pl., f.sg. hon.' are pre-posed to the oblique form. These words are also independently used for addressing any one.—(cf. P : 101)

/ø ~ (~) e: ~ i: ~ ɔ: ~ a:/ ~ dɔ ~ nu/

/ø ~ (~) e: ~ i: ~ ɔ: ~ a:/ Occurs after Sg. human nouns.

/ø/ occurs after (i) kinship terms ending in a:

(ii) after a few proper names ending in -a:

Examples :

(i)	amma:	'mother'	amma:—ø	'Oh ! mother'
	bappa:	'father'	bappa:—ø	'Oh ! father'
	akka:	'elder sister'	akka:—ø	'Oh ! elder sister'
(ii)	sa:nta:		sa:nta:—ø	
	gəṅga:		gəṅga:—ø	

/e:/ occurs after (i) kinship terms ending in —ə/i

(ii) after a few proper names ending in -a:

Examples :

(i) dhu:və	'daughter'	duvv-e:	'Oh daughter'
a:yi	'grand mother'	ayy-e:	'Oh grandmother'
mã:yĩ	'maternal uncle's wife'	mãy-ẽ:	
ma:və	'father's elder brother's wife'	mav-e:	
mavsi	'mother's younger sister'	mavs-e:	
vhɔnni	'elder brother's wife'	vhɔnn-e:	

(ii) These are feminine nouns denoting women.

gi:ta:	gi:t-e:
si:ta:	si:t-e:

Exception :

ra:dha: radh-e:~ra:dha:-

/a:/ occurs after

(i) kinship terms ending in -u

(ii) proper names ending in -u/-ə/

Examples :

(i) kinship terms ending in -u

a:nu	'elder brother'	ann-a:	'Oh elder brother'
ma:mu	'maternal uncle'	mamm-a:	
ma:ntu	'father's elder brother'	mant-a:	

Exception :

pu:tu	'son'	putt-ɔ:~putt-a:
a:bu	'grand father'	abb-ɔ:

In these case only /ɔ:/~ɔ:~a:/occurs.

(ii) proper names ending in -u/~*C/-ə/

Most of the Masculine nouns referring to men end in -u some end in-c, and a few others end in -i. The feminine nouns referring to women end in -ə.

Examples :

ra:mụ	ramm-ạ:
damdɔ:rụ	damdar-ạ:
upe:ndrụ	upe:ndr-ạ:
vaste:vụ	vaste:v-ạ:
kənə:kə	kənk-ạ:
rattə:nə	ratn-ạ:
sa:rədə	sard-ạ:
emmụ:nə	emn-ạ:

* C—Consonant.

/i:/ occurs after proper names ending in -i

Those nouns ending in -i are mostly feminine nouns.

Examples :

Masculine Nouns

hə:ri	hər-i:
rəvi	rəv-i:

Feminine Nouns

jayanti	jayant-i:
ləkṣi:mi	ləkṣim-i:
rukmi:ṇi	rukmiṇ-i:
kəstu:ri	kəstu:r-i:
ka:ve:ri	ka:ve:r-i:

/dɔ ~ nu/ Occur in free variation with plural human nouns. In addition, separate words are ɛ 'm.sg'; agɔ 'f.sg.'; aga: 'm.pl. (hon.)'; m.sg. (hon.)'; age 'f.sg. (hon.) ; f.pl., (hon:)' are preposed to the oblique forms.

Examples :

(1) accusative or objective case : /nə ~ ni/

Singular	*Plural*		
mha:ra:nə	mha:rã:ni	mha:ru	harijan
putta:nə	puttã:ni	pu:tu	son
bayle:nə	baylã:ni	ba:ylə	woman
pəkṣye:nə	pəkṣiyã:ni	pəkṣi	bird
cerḍa:nə	cerḍũvã:ni	cerḍũ	child
majra:nə	majrã:ni	majjə:rə	cat
su:ṇaya:nə	su:ṇayã:ni	su:ṇɛ̃	dog

(2) instrumental /nə/

peska:te:nə		peska:ti	knife
hatta:nə	hattã:nə	ha:tu	hand
bəḍiye:nə	beḍiyã:nə	bəḍḍi	stick
phatra:nə	phatrã:nə	phattɔ:ru	stone
ghə:ra:nə	ghə:rã:nə	ghə:rə	house
pa:ḷaya:nə	pa:ḷayã:nə	pa:ḷə	wave
bɔlya:nə	bɔlyã:nə	bɔllɛ̃	net

(3) dative /kə/

pəkṣe:kə	pəkṣiyã:kə	pəkṣi	bird
rakḍa:kə	rakḍã:kə	rakku:ḍə	firewood
rukka:kə	rukkã:kə	ru:ku	tree
cerḍa:kə	cerḍũvã:kə	cerḍu	child
dɔ:ḷaya:kə	dɔ:ḷayã:kə	dɔ:ḷɔ	eye
səvṇaya:kə	səvṇiyã:kə	səvṇɛ̃	sparrow
bayle:kə	baylã:kə	ba:ylə	women

(4) genetive ; (1)/lɔ ~ li ~ lɛ̃ ~ lɛ ~ lyɔ ~ lĩ/

putta:lɔ	bu:ku	'son's book'	pu:tu	'son'
putta:li	kəmbi	'son's telegram'		
putta:lɛ̃	ka:gə:tə	'son's letter'		
putta:lɛ	bu:kə	'son's books'		
putta:lyɔ	duvvɔ	'son's daughter'		
putta:lĩ	kagtə̃	'son's letters'		

(2) /cɔ ~ ci ~ cɛ̃ ~ cɛ ~ cyɔ ~ cĩ/

rukka:(cɔ)	khandɔ	'branch of the tree'
bokḍi:(ci)	leṇḍi	'excrement of the goat'
ghə:ra:(cɛ̃)	kavvə:ḍə	'door of the house'
ghə:ra:(cɛ)	daddu:lɛ	'male members of the house'
ghə:ra:(cyɔ)	baylɔ	'female members of the house'
ghə:ra:(cĩ)	cerḍũ:və̃	'children members of the house'

(5) Locative : (1)/ri ~ ce:ri/ 'in, upon, on'

Singular	*Plural*		
rukka:ri	*rukkã:ri*	*ru:ku*	*'tree'*
celiye:ri	celiyã:ce:ri	celli	'girl'
celiye:ce:ri			
vaṭṭe:ri		va:ṭə	'way'
bhuñce:ri		bhũ:yĩ	'land, earth'
hatta:ṛi	hattã:ri	ha:tu	'hand'
dhɔṇuva:ri	dhɔṇuvã:ri	dhɔṇṇu	'bow'
me:ja:ri	upon the table	me:jə	'table'
mɔ:ḍaya:ri	mɔ:ḍĩyã:ri	mɔ:ḍɛ̃	'corpse'
udka:ce:ri	on the water	udda:kə	'water'
udka:ri			

(2) /~/ ~ ntũ ~ tũ/ 'within, among, in, inside'

hattã: ~ hatta:ntũ		'inside the hand'	ha:tu hand
gã:vã: ~ gã:vã:tũ		'in the village'	gã:vũ
rannã: ~ ranna:ntũ		'in the forest'	ra:nə
khanci:ntũ		'in the gap'	kha:ñci
dikka:ri	dikkã:ri	'in the direction'	di:ku
ghə:ra:ntũ ~ ghərã:tũ		'in the house'	ghə:rə
bɔlyã:		'in the net'	bɔllɛ̃
me:ja:ntũ ~ me:jã:tũ		'inside the table'	me:jə
tusva:ntũ		'in the husk'	tussu
	cɛlyã:tũ	'among the boys'	cɛllɛ 'boys'
udka:ntũ		'in the water'	udda:kə

(6) vocative : /ø ~ dɔ ~ nu/

arɛ	celyã:nu ~ celyã:dɔ	'Hey ! boys'
agɔ:	celiyã:nu ~ celiyã:dɔ	'Hey ! girls'
puttɔ:	putta:	'Oh ! son !'
duve:		'Oh ! daughter !'
aga: mamma:		'Oh ! uncle !'
agɛ: amma:		'Oh ! mother !'

The distribution of Suffixes

Obl.		*Root*	*Nominal form*	
ḍukra:-	'pig'	ḍukkə:rə	ḍukra:nə	$acc._1$
			ḍukrã:ni	$acc._2$
peska:te:-	'knife'	peska:ti	peska:te:nə	Ins.
rukka:-	'tree'	ru:ku	rukka:kə	dat.
ghə:ra:-	'house'	ghə:rə	ghə:ra:cɛ̃	$gen._2$
mənisa:-	'man'	məni:ṣu	mənisa:lɛ̃	$gen._1$
cɛlya:-	'boy'	cɛllɔ	cɛlya:ce:ri	$loc._1$
udka:-	'water'	udda:kə	udka:ntũ	$loc._2$
cɛlyã:-	'boys'	cɛllɛ	(arɛ) cɛlyã:nɔ	voc.

Post-Positions

upra:ntɛ̃	'after'
bəge:kə	'for
guṇi	'for'
thakun	'from'
laggi	'near'
pɔnda:kə	'under'
uñca:ri	'upon, above'
mukka:ri	'in front of'
maglaya:nə	'behind'
bhittə:ri	'inside'
bha:yrə	'outside'
pəsi	'than'
peḷta:ntu	'beside'
əḷta:ntu	'beside'
maṭṭə	'like'
pərɛ:ne ~ vərɛ:nə	'up (to)'

Distribution of Post-positions

All the post-positions except bəge:kə'for' and 'thakun' 'from' are used after the oblique form. bege:kə is used after genetive sfx. and thakun after the Sociative Suffix/lya:/

Person	*Singular*	*Pronouns*	*Plural*	
I	ˈhã:və̃	I	ammi	'we'
II	tũ:	you	tummi	you (pl.)

(Sometimes h- of hã:və̃ is dropped in speech)

III Remote—

M	tɔ:	he	tɛ:	they (m.)
F	ti:	she	tyɔ:	they (f.)
N	tɛ̃:	that	tĩ:	those (n.)

Proximate—

yhɔ:	he	yhɛ:	they (m.)
yhi:	she	yhɔ:	they (f.)
yhɛ̃:	this	yhĩ:	these (n.)

(in fast speech yh is de-aspirated).

Third person pronouns are also used as demonstrative adjectives while they are so used, the pronouns lose the length of the final vowel.

Demonstrative adjectives

These are of two types, nominal and oblique. Nominal Demonstrative Adjectives are used before nouns in their nominative case and the oblique ones are used before oblique nouns. Oblique Demonstrative adjectives have no gender number distinction. There is only one form used before all oblique nouns, singular as well as plural.

	Singular	*Plural*	*Oblique*
M	tɔ	tɛ	
F	ti	tyɔ	tɛ
N	tɛ̃	tĩ	

Ex.

	tɔ məni:ʂu	'that man'
	tɛ cɛllɛ	'those boys'
	ti celli	'that girl'
	tyɔ bayɭɔ	'those women'
	tɛ̃ cerɖũ	'that child'
	tĩ cerɖũ:və̃	'those children'
Obl.	tɛ celiye:nə	'by that girl'
	tɛ cerɖu:kə	'to that child'
	tɛ pəkʂi:cɛ̃	'of that bird'
	tɛ baylã:kə	'to those women'
	tɛ cɛlya:kə	'to that boy'
	tɛ cɛlyã:kə	'to those boys'

The above statements hold good for the proximate pronouns also, as they also undergo similar changes. In all these places the Remote forms can be replaced by the proximate forms.

Interrogative pronouns :—'who' 'what' 'which' are the interrogative pronouns.

kɔ:ɳu 'who (m)'.? (infrequent use)
kɔ:ɳə 'who' ?
ittɛ̃ 'what' ?

(itti when used in constructions viz. ittiɾɛ 'what' ? (voc.) ittigɔ 'what' ? (voc.)

khɔñcɔ	'which' (m.sg.)	kɔñcɛ	m.pl.
khɔñci	'which' (f) ?	khəñcyɔ	f.pl.
khɔñcɛ̃	'which' (n) ?	khɔñcī	n.pl.

Of the above pronouns 'who' takes all case suffixes. while others take one or two case suffixes.

Pronoun	*Oblique*	*Case*	
kɔ:ɳu kɔ:ɳə	kɔ:ɳa:-	kɔ:ɳɛ̃	Agentive or
		kɔ:ɳa:nɔ	Accusative
		kɔ:ɳa:nə	Instrumental
		kɔ:ɳa:kə	Dative
		kɔ:ɳa:l-	Genitive$_1$
		kɔ:ɳa:ce:ri	Locative$_1$

Declension of Pronouns

	Pronouns	*Cases*	
	I	hã:və̃	Nominative
		hã:vɛ̃	Accusative
		mijja:nə	Instrumental
		mijlya ~ mijje laggi	*Sociative
		makka:	Dative
		migge:l-	**Gen.$_1$
		mijje:ri	loc.$_1$
	we	ammi	
		ammi	
		amca:nə	
		amcelya: ~ amcelaggi	
		amka:	
		amge:l-	
		amce:ri	

* The Sociative case occurs only with the human nouns and pronouns. It gives the meaning 'alongwith, with' ex. ramma:laggi ~ ramma:lya: 'along with, or with Rama'.

** After the given gen$_1$. stems occur the gender number suffixes M. /ɔ/,,ɛ/;F/i/, /yɔ/;N/ɛ̃/;/ī/—singular and plural respectively

You sg.	tũ:
	tũ:vɛ̃
	tujja:nə
	tujlya: ~ tujje laggi
	tukka:
	tugge:l-
	tujje:ri
you pl.	tummi
	tummi
	tumca:nə ~ tuñca:nə
	tumcelya: ~ tumce laggi
	tuṅka: ~ tumka:
	tuṅge:l- ~ tumge:l-
	tumce:ri ~ tuñce:ri
he/it (Remote)	tɔ:/tɛ̃:
	ta:ɳɛ̃
	tajja:nə
	tajlya: ~ tajje laggi
	takka:
	tagge:l-
	tajje:ri
	tantũ (only for tɛ̃:) loc.$_2$
she (Remote)	ti:
	ti:ɳɛ̃
	tijja:nə
	tijlya:—tijje laggi
	tikka:
	tigge:l-
	tijje:ri
they	tɛ:/tyɔ:/tĩ:
	tanni
	tañca:nə
	tañce laggi
	taṅka:
	taṅge:l-
	tañce:ri

The proximate pronoun /yhɔ:/etc. have similar paradigms, as the remote ones/tɔ:/etc. We get the paradigm by deleting t- in the above forms, starting form acc. case.

Except in the nominative same form is used for m./n.sg. in other cases. In the case of 3rd person plural, gender distinction is found only in nominative case.

Pronoun	*nominative*	*oblique form*
I	hã:və̃	ã:v- mijje ~ mij- ma- mi-
we	ammi	am- amce-
you (sg.)	tũ:	tũ:v- tujje- ~ tuj- tu-
you (pl.)	tummi	tumce- tuṅ- ~ tum- ~ tuñ-
she (rem.)	ti:	ti:ṇ- tijje- ~ tij ti-
he/it (rem.)	tɔ:/tɛ̃:	ta:ṇ- tajje- ~ taj- ta-
they (rem.)	tɛ:/tyɔ:/tĩ:	tan- tañce- taṅ- ~ tañ-
she (prox.)	yhi:	i:ṇ- ijje- ~ ij- i-
he/this (prox.)	yhɔ:/yhɛ̃:	a:ṇ- ajje- ~ aj- a-
they (prox.)	yhɛ:/yhɔ:/yhĩ:	an- añce- ~ añci- aṅ- ~ añ-

Distribution of allomorphs :—Excepting the I person pronouns 'I' and 'we' and II per. pl. 'you' all the other pronouns have three allomorphs in their oblique form. 'I' has four allomorphs while 'we' has two. In pronouns, for the sake of convenience we do not separate the oblique suffix from the oblique forms.

Of the four allomorphs /ã:v- ∞/mijje- mij/∞ ma- ∞mi/ of the oblique form of hã:və̃ 'I' /ã:v-/ is used before the accusative or agentive case suffix /ɛ̃/ ex: ã:v-ɛ̃.

/mijje ~ mij- / occur in free variation before the Sociative Case Suffix and /mijje/occurs before post-positions.

ex:	mijjelya: ~ mijlya:	'with me'
	mijje laggi ~ mij laggi	'with me'

/ma-/ is used before the dative case sfx.

ex: ma-kka: 'to me'

and/mi-/occurs elsewhere.

mi-j-ja:nə 'by me'

mi-g-ge:l-ɛ̃ 'my'

In the case of ammi 'we' there are two allomorphs/am-∞ amce-/. amce- is used before the sociative case suffix and/am-/is used elsewhere. tummi 'you (pl.)' has two allomorphs. tumce occurs before the sociative case suffix and before post-position. /tum-~tuṁ-~tuñ/occurs elsewhere, quality of the nasal depending upon the following consonant. All the other pronouns, viz. tũ: you (sg.); tɔ:/tɛ̃: 'he/it'; ti: 'she'; tɛ:/tyɔ:/tĩ: 'they' have three allomorphs each. viz. tũ: 'you (sg)' /tũ:v-∞/tujje~tuj/∞tu-/. The first allomorphs/tũ:v-/ etc. are used before the agentive case suffix.

tũ:v-ɛ̃	'you'
ti:ṇ-ɛ̃	'she'
ta:ṇ-ɛ̃	'he, it'
tan-ni	'they'

The second allomorphs/tujje-~tuj-/ etc. occur before the sociative case suffix and before post-position except bəge:kə 'for' and thakun 'from'.

tujje laggi~tujjelya:	'with you'
tajje guṇi	'for him'
tijje mukka:ri	'in front of her'

The third allomorphs/tu-/ etc. occur elsewhere. In the case of Sg. pronouns this allomorph which is of the form (C)V- becomes $(C_1)V_1C_2$- where C_2 is the same as the initial consonant of the following suffix. This is also applicable to the allomorph/mi-/ of hã:və̃ 'I'

ex:	mi-j-ja:nə	'by me'
	tu-g-ge:l-ɛ̃	'your'
	ta-k-ka:	'to him'

In the case of plural pronouns the third allomorph is of the form (C)VN- where the quality of N- the nasal depends upon the following consonant.

tuṁ-ge:l-	'your'
tuñ-ce:ri	'upon you'
añ-ca:nə	'by them'

Case Suffixes :—

1. *Accusative or Agentive Case :—*

/ɛ̃∞ ni ∞ ø/

/ɛ̃/	occurs after sg. pronouns e.g. ta:ṇ-ɛ̃ 'he' ã:v-ɛ̃ 'I'
/ni/	occurs after III person plural e.g. tan-ni they
/ø/	occurs with I and II person plural ammi -ø 'we' tummi-ø 'you (pl.)'

2. *Instrumental* : /ca:nə ∞ ja:nə/

/ca:nə/ occurs after plural pronouns
e.g. ammi 'we' am-ca:nə 'by us'
tummi 'you (pl.)' tum-ca:nə 'by you'

/ja:nə/ occurs after sg. pronouns
e.g. ã:və̃ 'I' mij-ja:nə 'by me' ti: 'she' tũ: 'you (sg.)' tuj-ja:nə 'by you' tij-ja:nə 'by her'

3. *Sociative Case* : /la: ~ lya: ~ laggi/

These occur in free variation ; occurrence of /lya:/ is most frequent.
e.g. tũ: 'you (sg.)' tuj-lya: 'along with you'
tə: 'he' taj-lya: 'along with him'

4. *Dative* : /kka: ∞ ka:/

/kka:/ occurs after sg. pronouns

/ka:/ occurs after pl. pronouns
e.g. tũ: 'you (sg)' tu-kka: 'to you' ã:və̃ 'I' ma-kka: 'to me' ammi 'we' am-ka: 'to us' tummi 'you (pl.)' tum-ka: 'to you'

5. *Genetive* : /ge:l-/

tũ: 'you (sg.) tu-g-ge:l- 'your (sg.)
tummi 'you (pl.)' tum-ge:l- 'your (pl.)

6. *Locative* : /ce:ri ∞ je:ri/

/je:ri/ occurs after sg. pronouns
e.g. ã:və̃ 'I' mij-je:ri 'on me' tũ: 'you (sg.)' tuj-je:ri 'on you'

/ce:ri/ occurs after pl. pronouns
e.g. ammi 'we' am-ce:ri 'on us'
tummi 'you (pl.)' tum-ce:ri 'on you (pl.)'

There are two forms tan-tũ 'in that' and an-tũ 'in this' where /tũ/loc.$_2$ suffix is used after /tɛ̃:/ and/yhɛ̃:/.

Occurrence and Distribution of post-positions : Whatever has been stated for nouns applies to the pronouns also.

Adjectives

Adjectives are divided into two categories : Declinables and Indeclinables. Declinables are those which are declined for gender and number. The gender and number of the adjective is in concordance with that of the following noun.

Declinables.—The declinables are distinguished for three genders masculine, faminine and neuter and for two numbers singular and plural, thus giving rise to a six way differentiation. Sometimes they may not have

a plural form at all, in which case there is only gender distinction. These adjectives can be said to contain two parts : Adjective Root + gender (number) suffix.

e.g. (1) Adjective Root + gender — number sfx.

sɔggu	'all (m.sg.)'
səggə	'all (m.pl.)'
səggi	'f.sg.'
səgyɔ	'f. pl.'
seggə	'n. sg.'
səggə̃	'n. pl.'
thɔgḍɔ	'a little (m.sg.)'
thɔgḍɛ	'm. pl.'
thɔgḍi	'f. sg.'
thɔgḍyɔ	'f. pl.'
thɔgḍɛ̃	'n. sg.'
thɔgḍĩ	'n. pl.'

(2) Adjective Root + gender suffix

e.g.	se:l̤u	'cool (m.sg.)'
	se:l̤i	'f. sg.'
	se:l̤ə	'n. sg.'
	e:ku	'one (m.sg.)'
	e:ki	'f. sg.'
	e:kə	'n. sg.'

The gender number suffixes

gender	*singular*	*plural*	
masculine	—u	—ə	
	—ɔ	—ɛ	
feminine	i	yɔ/i	(sometimes i is used instead of yɔ)
neuter	—ə	—ə̃	
	—ɛ̃	—ĩ	

There is a correspondence between these suffixes viz. if m.sg. is u/ɔ the neuter sg. is ə/ɛ̃ consistently. It is easy to find out the other two forms given one of the two forms, masculine or neuter.

Indeclinables.—Gender number distinction is not to be found in these adjectives. The same form is used for all genders and all numbers.

e.g.	kɔ : ḍu	'bitter'
	səlpə	'a little'

Examples : Declinables

Those which show a six way differentiation of gender and number (only n.sg. form is given).

purt-ɛ̃	'all, whole'
səgg-ə	'all'
thɔgḍ-ɛ̃	'a few'
jhayt-ɛ̃	'much, many'
ed- ɛ̃	'a little'
ca:ṅg-ə	'good'
balla:v-ə	'bad'
hɔḷdu:v-ɛ̃	'yellow'
paccu:v-ɛ̃	'green'
ni:ḷ-ə	'blue'
ka:ḷ-ɛ̃	'black'
vhɔḷḷ-ɛ̃	'big'

Those which show three way distinction of gender only.

de:ḍ-ə	'1½'
ərdh-ə	'½'
se:ḷ-ə	'cool'
vhu:n-ə	'hot'

Indeclinables

kɔ:ḍu	'bitter'
gɔ:ḍu	'sweet'
səlpə	'a little'
la:nə	'smooth'
mɔ:vu	'soft'

Indeclinables are very few when compared to the declinables. In the declinables also adjectives showing six way differentiation are numerous.

CHAPTER 5

VERB MORPHOLOGY

Of the 230 verb roots available in the data, 200 are simple roots and the remaining are compound ones. Simple verbs are formed from simple roots and compound verbs are formed from compound roots.

Simple roots.—A simple root is one which contains a monomorphemic root with or without an added suffix. A monomorphemic root without any suffix is called a basic root. Derivative roots are formed by the addition of a derivative suffix to the basic roots. Basic as well as derivative roots are called simple roots, as they contain only one root.

Basic roots.—These are monomorphemic. They may be transitive, intransitive or transitive-intransitive. Morphologically, transitive and the intransitive roots are differentiated by their respective past tense forms. Syntactically a transitive verb takes an object, direct or indirect while an intransitive verb does not take any object. A transitive-intransitive root is one which is transitive or intransitive simultaneously, i.e. it behaves as a transitive or an intransitive by the addition of a transitive or an intransitive suffix, while verbs are formed. A transitive-intransitive root is further differentiated from the transitive or an intransitive root in that, the former in formation of a finite verb does not take a stem formative suffix while the transitive and the instransitive roots must have a stem formative suffix before the tense suffix.

Transitive roots :

ma:ri	'beat'
dhã:pi	'shut'
gha:li	'put'
dəvva:ri	'put'
ka:ḍi	'take'
cɔ:y	'see'
bə:rə:y	'write'

Intransitive roots

rə:ḍə	'weep'
ha:sə	'laugh'
dhã:vã	'run'
põ:vã	'swim'
nidde	'sleep'
bɛ:sə	'sit'
yɔ:	'come'
və:cə	'go'

Transitive-intransitive roots

la:si	'burn' (tr.)
	'burn' (intr.)
bhe:ti	'break' (tr.)
	'break' (intr.)
bha:ji	'fry' (intr. tr.)
mə:ḍə	'break' (intr. tr.)

Derivative roots.—There are two types (1) transitive, (2) Causative. Transitive root is formed by the addition of transitive suffix and so on.

Transitive root.—This is formed by the addition of a transitive suffix to a basic intransitive root. The difference between the basic transitive root, and a derivative transitive root is that, the former takes a stem formative suffix before tense suffix while the latter does not : furhter, a basic transtive root undergoes much morpho-phonemic changes. Syntactically, there is no difference between a basic and a derivative transitive root.

There are two types of transitive suffixes, $\{i:\}$ and $\{ə:y\}$-$\{i:\}$ is added with a transitive-intransitive basic root, while $\{ə:y\}$ is added with an intransitive basic root. $\{i:\}$ is treated under stem formation (P:78), as the resultant form is a stem.

$\{ə:y\}$ /ḍa:y-a:y∞ə:y/

/ḍa:y/added with the following two roots.

dhã:və	'run'	dhaṽ-ḍa:y	'chase'
ghũ:və	'turn' (intr.)	ghuṽ-ḍa:y	'turn' (tr.)

/a:y/, added with two roots.

gəḍgəḍe	'roll' (intr.)	g ḍgəḍ-a:y	'roll' (tr.)
phu:l	'bloom'	phull-a:y	'blossom'

/ə:y/ is added with other roots.

nha:	'bathe'	nha:ṇ-ə:y	'bathe' (tr.)
ra:bə	'stand'	rabb-ə:y	'stop'
ha:lə	'move'	hall-ə:y	'shake'

In addition, roots of the form $C_1V_1C_2C_2$ə:y are also treated as derivative roots, because of their pattern of behaviour though corresponding intr. basic roots are not available in the data.

rəkk-ə:y	'pour
kall -ə:y	'mix'
maḍḍ -ə:y	'drive'
tuṇṭ -ə:y	'cut'
sijj-ə:y	'boil'
ḍakk-ə:y	'show'

Causitive root.—This is formed by the addition of causative suffix to any basic root. In some cases, a derivative root formed of a basic intransitive root may either be a transitive or a causative root. Morphologically it is not possible to ascertain in such cases, as to whether the resultant root is causative or transitive, as the transitive as well as the causative suffix are homophonous morphemes. They are ascertained syntactically.

Example

ra:bə	'stand'	rabbə:y	'cause to stand' (causative) 'stop' (transitive).

Causative Suffixes are of two types :

(1) Causative, (2) Double Causative.

Causative { ə:y } 'cause to.....

This has two allomorphs. /ə:y ~ və:y/

/və:y/ occurs after stems ending in vowels.

Examples

kha:	'eat'	kha:-və:y	'feed' (cause to eat)
pi:	'drink'	pi:-və:y	'drink' (cause to drink)

/ə:y/ occurs elsewhere.

Examples

ha:sə	'laugh'	hass-ə:y	'cause to laugh'
cəmmə:kə	'walk'	cə̃k-ə:y	'cause to walk'
la:si	'burn'	lass-ə:y	'cause to burn'
gha:li	'put'	ghall-ə́:y	'cause to put'

Double Causative Suffix { ə:və:y }

'cause to.....(thro'a third person)

Examples

ha:sə	'laugh'	hass-ə:və:y	'cs. to laugh' (thro'a third person)
kha:	'eat'	kha:v-ə:və:y	'cs. to eat' ,,
la:si	'burn'	lass-ə:və:y	'cs. to burn' ,,

Formation of Verbs.—Having the verb root as base, two types of formations are found in the language : viz (1) Finite verb (ii) Mood.

Finite Verb.—A finite verb is a complete verb and shows the complete action done, in which process, it indicates tense and person-gender-number. Syntactically, it is in concordance in gender-person and number with the subject in all tenses except in past. In past tense, the intransitive verb is in concordance in gender-number-person with the subject while all the other

verbs are in concordance in gender-number with the object direct or indirect while only one object is present, and with the direct object if both the objects are present. If no object is overtly present, then the verb is in neuter-singular.

A finite verb contians three components :

Verb stem + tense suffix + PT (pronominal termination) i.e. (person-gender-number suffix) in that order.

Verb stem.—This consists of one or two constituents. verb root (±) stem formative suffix depending upon the nature of the root as to whether it is a basic root or a derivative one. The first constituent is a must whatever the nature of the root, while the stem formative suffix is found only with the basic roots, excluding the tr. intr. roots. The stem formative suffix described below is found only with the finite verb stem. The phonemic shape of this suffix depends upon the syllabic pattern, final vowel and the penultimate consonant of the verb root. In the case of a transitive-intransitive root, the stem formative suffix is the transitive/or the intransitive suffix.

Finite verb Stem Formative Suffix.—This has three allomorphs before the past, present and future tense suffixes respectively, as follows :—

Syllabic pattern.	penultimate C.	final V.	past.	pres.	definite. fut.
(1) disyllabic root	Consonants other than d, ḍ, ṇ, l, r, ḷ	i	-i:	—i:	ø
(2) disyllabic root	Cons. other than d, ḍ, k, ṇ, l, r, ḷ	ə	-i:	ə:	ø
(3) disyllabic	ḍ, ṇ, l, r, ḷ	i/ə	ø	ø	ø
(4) disyllabic	d	i	-i:	-i:	i
(5) di. or tri. syllabic	k	ə	i:	ə:	ə
(6) tri. of the form CV(:)(C)CV:(C)CV	..	i	i:	i:	i
(7) mono. of the form CV:(C)(except yɔ:)	..	..	I	t	t

1. Disyllabic roots whose final vowel is i and penultimate consonant is not among d, ḍ,ṇ, l, r, ḷ.

Examples :

		past	pres.	future
		-i:	-i:	ø
va:ci	'read'	vacc-i:-	vacc-i:-	vac-
vi:ki	'sell'	vikk-i:--	vikk-i:-	vik-
me:ji	'measure'	mejj-i:-	mejj-i:-	mej-
phu:ṅki	'steal'	phuṅk-i:-	phuṅk-i:-	phuṅk-
ve:ñci	'select'	veñc-i:-	veñc-i:-	veñc-
khu:ṇṭi	'cut'	khuṇṭ-i:-	khuṇṭ-i:-	khuṇṭ-
*khaṇḍi	'pouṇḍ'	khaṇḍ-i:-	khaṇḍ-i:-	khaṇḍ-

2. disyllabic root whose final vowel is-ə and the penultimate consonant is other than d, ḍ, k, ṇ, l, r, ḷ.

Examples :

		Past.	Pres.	Future
		-i:	-ə:	ø
kɔ:pə	'to be angry'	kɔpp-i:-	kɔpp-ə:-	kɔp-
ra:bɔ	'stand'	rabb-i:-	rabb-ə:-	rab-
ha:sə	'laugh'	hass-i:-	hass-ə:-	has-
ma:gə	'beg'	magg-i:-	magg-ə:-	mag-
na:ñcə	'dance'	nañc-i:-	nañc-ə:-	nañc-

3. disyllabic root whose final vowel is-i/-ə and whose penultimate consonant is any one of ḍ, ṇ, l, r, ḷ.

Examples :

		Past	Pres.	Future
ka:ḍi	'take'	kaḷ-	kaḍ-	kaḍ-
rə:ḍə	'weep'	rəḷ-	rəḍ-	rəḍ-
ta:ṇi	'drag'	taḷ-	taṇ-	taṇ-
mhə:ṇə	'say'	mhəḷ-	mhəṇ	mhəṇ-
gha:li	'put'	ghal-	ghal-	ghal-
ma:ri	'beat'	mar-	mar-	mar-
sə:rə	'move'	sər-	sər-	sər-
gi:ḷi	'swallow'	giḷ-	giḷ-	giḷ-
vhɔ:ḷə	'flow (water)'	vhɔḷ-	vhɔḷ-	vhɔḷ-

* the homorganic nasal preceding ḍ cor ditions if.

4. disyllabic root whose final vowel is -i and those penultimate consonant is d.

Examples :

		past -i:	pres. -i:	future -i
**vi:ndi	'throw'	vind-i:-	vind-i:-	vind-i-
sɔ:di	'search'	sɔdd-i:-	sɔdd-i:-	sɔd-i

5. Di or tri-syllabic root whose final vowel is -ə and whose penultimate consonant is k.

Examples :

		past -i:	pres. -ə:	future -əꝏø
a:ykə	'hear'	ayk-i:-	ayk-ə:-	ayk-ə-
si:kə	'learn'	sikk-i:-	sikk-ə:-	sik-
cəmmɔ:kə	'walk'	cəṽk-i:-	cəṽk-ə:-	cəṽk-ə-

Tri-syllabic root of the form CV(:)(C)CV:(C)CV whose final vowel is -i.

Examples

		past -i:	pres. -i:	future -i
khə:rə:pi	'scratch'	khərp-i:-	khərp-i:-	khərp-i-
khə:rə:ḍi	'scratch'	khərḍ-i:-	khərḍ-i:-	khərḍ-i-
nimmə:ṅgi	'ask'	nimg-i:-	nimg-i:-	nimg-i-

mono-syllabic root of the form CV:(C)

Examples

		past -l-	pres. -t-	future -t-
nha:	'bathe'	nha-l-	nha-t-	nha-t-
kha:	'eat'	khɛ-l-	kha-t-	kha-t-
pi:	'drink'	pi-l-	pi-t-	pi-t-
di:	'give'	di-l-	di-t-	di-t-
dhu:y	'wash'	dhu-l-	dhu-t-	dhu-t-
ghe:	'take'	*	ghe-t-	ghe-t-
ja:y	'to happen'	ja-l-	ja-t-	ja-t-

* Form not available in data.

** the homorganic nasal is in effective, cf. p : 76.

Transitive and Intransitive suffixes after tr.-intr.—roots :

These suffixes have three allomorphs before the past, present and future suffixes respectively.

	past	pres.	future
transitive suffix	-i:	-i:	i:∞i
intransitive suffix	-ə:~ɔ:	-ə:	-ø∞ə

e.g. : transitive stem ; intransitive stem.

		past	pres.	future
bha:ji	'fry'(tr.)	bhajj-i:-	bhajj-i:	bhajj-i:-
bha:ji	'fry' (intr.)	bhajj-ə:-~ bhajj-ɔ:-	bhajj-ə:-	bhaj-
khu:ṇṭi	'cut' (tr.)	khuṇṭ-i:-	khuṇṭ-i:-	khuṇṭ-i:-
khu:ṇṭi	'cut' (intr.)	khuṇṭ-ə:-~ khuṇṭ-ɔ:-	khuṇṭ-ə:-	khuṇṭ-
bhe:ti	'break' (tr.)	bhett-i:-	bhett-i:-	bhet-i-~ bhett-i:-
bhe:ti	'break'(intr.)	bhett-ə:-~ bhett-ɔ:-	bhett-ə:-	bhet-ə-
dhã:pi	'shut' (tr.)	dhamp-i:-	dhamp-i:-	dhamp-i -~ dhamp-i:-
dhã:pi	'shut' (intr.)	dhamp-ə:-~ dhamp-ɔ:-	dhamp-ə:-	dhamp-
va:ṭi	'split' (tr.)	vaṭṭ-i:-	vaṭṭ-i:-	vaṭṭ-i:-
va:ṭi	'split' (intr.)	vaṭṭ-ə:-~ vaṭṭ-ɔ:-	vaṭṭ-ə:-	vaṭ-ə-
a:ra:mbi	'start' (tr.)	a:ra:mb-i:-	a:ra:mb-i:-	a:ra:mb-i-
a:ra:mbi	'start' (intr.)	a:ra:mb-ə:-~ -ɔ:-	a:ra:mb-ə:-	a:ra:mb-
la:si	'burn' (tr.)	lass-i:-	lass-i:-	lass-i:-
la:si	'burn' (intr.)	lass-ə:-~ -ɔ:-	lass-ə:-	las-
pə:rə:ti	'change' (tr.)	pərt-i:-	pərt-i:-	pərt-i-
pə:rə:ti	'change' (intr.)	pərt-ə:-~ -ɔ:-	pərt-ə:-	pərt-ə-
gupsi	'change' (tr.)	gups-i:-	gups-i:-	gups-i-
gupsi	'change' (intr.)	gups-ə:-~ -ɔ:-	gups-ə:-	gups-ə-

ɔppə:rti	'turn over' (tr.)	ɔppərt-i:-	ɔppərt-i:-	ɔppərt-i-
ɔppə:rti	'turn over' (intr.)	ɔppərt-ə:- ~ -ɔ:-	ɔppərt-ə:-	ɔppərt-ə-
ci:rə:ḍi	'squeeze' (tr.)	cirḍ-i:-	cirḍ-i:-	cirḍ-i-
ci:rə:ḍi	'squeeze' (intr.)	cirḍ-ə-:- ~ -ɔ:-	cirḍ-ə:-	cirḍ-

exception :

mə:ḍə	'break' (tr.intr.)	məḷ- ~ mɔḷ-	məḍ-	məḍ-

no difference is found in tr., intr. forms.

Allomorphic distriubtion of the transitive and intransitive suffixes

Transitive Suffix has two allomorphs before future suffix viz. /i:∞i/. They do not seem to be phonologically conditioned and a statement as to their respective occurrence is not plausible. They are morphologically conditioned and hence the roots are listed.

/ i: ~ i / occur in free variation with the following roots.
bhe:ti 'break' dhã:pi 'shut'

/ i: / occur with two roots. la:si 'burn' and a:ra:mbi 'start'.

/ i / occurs with the remaining roots.

Intransitive Suffix has two allomorphs each in past tense and in future. Those allomorphs in past are phonologically conditioned.

/ ɔ: / occurs before the mas. sg. PT.

and /ə: / occurs elsewhere before the other PTs.

As regards the allomorphs / ə ∞ø / in future, they are morphologically conditioned.

/ ø / occurs with the following roots.
bha:ji 'fry', khu:ṇṭi 'cut', dhã:pi 'shut'
a:ra:mbi 'start' ; and la:si 'burn'

/ ə / occurs with other remaining roots.

As stated earlier, not all roots take formative suffix (stem formative or tr.intr. suffix) for the formation of finite verb stem. Those roots which do not take any stem formative suffix undergo only certain morpho-phonemic alterations before the tense suffix in forming the finite verb stem. Those roots which take the stem formative suffix, of course, undergo morpho-phonemic alterations before the stem formative suffix.

Morphophonémic alterations in a Finite verb stem :

1. Roots of the form $C_1V_1 : C_2 V_2$ where C_2 is not one among the Consonants t, d, ṭ, ḍ, ṇ, l, r, ḷ, become $C_1 V_1 C_2 C_2$—before long vowels and $C_1 V_1 C_2$ before Consonants.

vi:ki	'sell'	vikk-i:- vik-tə:l-
va:ci	'read'	vacc-i:- vac-tə:l-
me:ji	'measure'	mejj-i:- mej-
ni:pə	'hide'	nipp-ə:- nip-tə:l-
ra:bə	'stand'	rabb-ə:- rab-tə:l-
ha:sə	'laugh'	hass-i:- has-tə:l-
ma:gə	'beg'	magg-i:- mag-tə:l-

if C_2 is t, d, or ṭ then $C_1V_1 : C_2V_2$ becomes $C_1V_1 C_2C_2$—before long vowels and $C_1 V_1 C_2$—before short vowels.

sɔ:di	'search'	sɔdd-i:- sɔd-i-
bhe:ti	'break'	bhett-i:- bhet-i-
mu:ti	'to pass urine'	mutt-i:- mut-i-
va:ṭi	'split'	vaṭṭ-i:- vaṭ-ə-

if C_2 is one among the consonants ḍ, ṇ, l, r, ḷ, then $C_1V_1:C_2V_2$ becomes $C_1 V_1 C_2$—

rə:ḍə	'weep'	rəḷ-ḷ- rəḍ-t-
mə:ḍə	'break'	məḷ-ḷ- məḍ-t-
ka:ḍi	'take'	kaḷ-ḷ- kaḍ-t-
mhə:ṇə	'say'	mhəḷ-ḷ- mhəṇ-t-
gha:li	'pour'	ghal-l- ghal-t-

cə:rə	'move'	cər-l- cər-t-
gi:ḷi	'swallow'	giḷ-ḷ- giḷ-t-

2. Roots of the form $(C_1)V_1 : C_2C_3V_2$ become $(C_1)V_1\ C_2C_3$—before the suffixes.

ra:ndi	'cook'	rand-i:- rand-i-
ve:ñci	'select'	veñc-i:- veñc-tɔ:l-
khu:ṇṭi	'cut'	khuṇṭ-i:- khuṇṭ-tɔ:l-
sa:ṅgə	'say'	saṅg-i:- saṅg-tɔ:l-
a:ykə	'hear'	ayk-ə:- ayk-ə-
ka:nti	'scrape'	kant-i:- kant-i-
vɔ:ṅkə	'vomit'	vɔṅk-i:- vɔṅk-tə:l-

3. Roots of the form $C_1\tilde{V}_1 : C_2V_2$ become $C_1V_1NC_2$—where N is the nasal homorganic with C_2

dhã:pi	'shut'	dhamp-i:- dhamp-i-

4. Roots of the form $C_1\ V_1$ (:) C_2 $(C_3)V_2$:y become $C_1\ V_1$ (:) C_2 $(C_3)\ V_2$y —if V_2 is / ə /

bə:rə:y	'write'	bə:rəy-t-
bə:ḷə:y	'send'	bə:ḷəy-t-
vɔḷə:y	'comb'	vɔḷəy-t-
a:ṭhə:y	'think'	a:ṭhəy-t-
timmə:y	'wash'	timməy-t-
buḍḍə:y	'sink'	buḍḍəy-t-
rəkkə:y	'pour'	rəkkəy-t-
kallə:y	'mix'	kalləy-t-
sijjə:y	'boil'	sijjəy-t-
tuṇṭə:y	'cut'	tuṇṭəy-t-
khuṇṭə:y	'cut'	khuṇṭəy-t-
rabbə:y	'stop'	rabbəy-t-
aykə:y	'Cs. to hear'	aykəy-t-

if V_2 is / a: / then no change occurs.

bhisra:y	'frighten'	bhisra:y-t-
dhaṽḍa:y	'chase'	dhaṽḍa:y-t-
ghuṽḍa:y	'Cs. to turn'	ghuṽḍa:y-t-
viskaḷa:y	'open'	viskaḷa:y-t-

5. Roots of the form $C_1 \tilde{V}_1 : C_2 \tilde{V}_2$ become $C_1 V_1 C_2$—before the past suffix and $C_1 V_1 C_2$ before present and future suffixes.

dhã:və	'run'	dhav-l-	(past)
		dhaṽ-t-	(present)
		dhaṽ-tə:l-	(future)
ghũ:və	'turn'	ghuv-l-	
		ghuṽ-t-	
		ghuṽ-tə:l-	
põ:və	'swim'	pɔv-l-	
		pɔṽ-t-	
		pɔṽ-tə:l-	
sĩ:vī	'stitch'	siv-l-	
		siṽ-t-	
		siṽ-tə:l-	

6. Roots of the form $(C_1)V_1 C_2 C_3 V_2 : C_4 V_3$ become $(C_1) V_1 C_2 C_3 V_2 C_4$—if V_2 is / ə /. If V_2 is / a / then the roots become $(C_1) V_1 C_2 C_3 V_2 : C_4$—

hantu:ḷi	'spread'	hantuḷ-
dhiṅgu:ḷi	'push'	dhiṅguḷ-
vissə:rə	'forget'	vissər-
kattə:ri	'cut'	kattər-
ukkə:ḍi	'boil'	ukkəḍ-
appə:ḍə	'touch'	appəḍ-

V_2 is /a/ then V_2 retains its length.

śiṅga:ri	'decorate'	śiṅga:r-

7. Roots of the form $C_1 V_1 : C_2 C_3 V_2 : C_4 V_3$ become $C_1 V_1 : C_2 C_3 V_2 C_4$—

ga:sma:ri	'bite'	ga:smar-
ga:ska:ḍi	'bite'	ga:skaḍ-

8. Roots of the form $C_1 V_1 : C_2 V_2 : C_3 V_3$ become $C_1 V_1 C_2 C_3$—

khə:rə:pi	'scratch'	khərp-
khə:rə:ḍi	'scratch'	kharḍ-
ci:rə:ḍi	'squeeze'	cirḍ-
pə:rə:ti	'change'	pərt-

9. Roots of the form $C_1 V_1 : (C_2)$ become $C_1 V_1$—

pi:	'drink'	pi-t-
kha:	'eat'	kha-t-
di:	'give'	di-t-
nha:	'bathe'	nha-t-
dhu:y	'wash'	dhu-t-
ghe:	'take'	ghe-t-

10. In roots where the penultimate consonant is ḍ/ṇ, then these consonants become ḷ before ḷ.

rə:ḍə	'weep'	rəḷ-ḷ-
mhə:ṇə	'say'	mhəḷ-ḷ-
appə:ḍə	'touch'	appəḷ-ḷ-

In one case r becomes l before l in this environment.

və:rə	'take'	vəl-l-

11. In roots of the form $C_1 V_1 : C_2 V_2$ where V_1 is / ə /, V_1 becomes / ɔ / before the mas. sg. PT.

rə:ḍə	'weep'	rɔḷ-ḷ-ɔ	'he wept'
mhə:ṇə	'say'	mhɔḷ-ḷ-ɔ	'said (m.)'
pə:ḍə	'fall'	pɔḷ-ḷ-ɔ	'he fell'

12. Stem Vowel / ɛ / becomes / e / before high vowels.

və:cə	'go'	gɛl-l-ɔ	'he went'
		gel-l-i	'she went'
kha:	'eat'	khɛl-l-ɔ	'ate (m.)'
		khel-l-i	'ate (f.)'
kə:ri	'do'	kɛl-l-ɛ̃	'did'
		kel-l-i	'did'

Exceptions

Following examples are given as cases of exception, as they do not conform to the above rules one way or the other.

		past stem	*present stem*	*future stem*
yɔ:	'come'	ay-	et-	et-
və:cə	'go'	gɛl-~gel-	vət-	vət-
cɔ:y	'see'	dikki:l-	cɔy-	cɔy-
kə:ri	'do'	kɛl-~kel-	kər-	kər-
kha :	'eat'	khɛl-~khel-	khat-	khat-

In addition to the above examples intr. basic roots of the form $C_1V{:}C_2(C_3)$ from which derivative transitive roots of the form $C_1VC_2C_2$ (C_3) ə : y are formed behave like the intr. stem of a tr.- intr. basic root i.e. They have the stem formative suffix past -ə:- ~ -ɔ:- ; pre. -ə:- and rut. -ø-∞-ə-, allomorphic distribution also is similar.

		Past	*present*	*future*
e.g.		-ə:~ɔ:-	-ə:-	-ø-∞-ə
ha:lə	'move'	hall-ə:- ~ -ɔ:-	hall-ə:-	hal-
ni:pə	'hide' (intr.)	nipp-ə:- ~ -ɔ:-	nipp-ə:-	nip-
ba:vgə	'bend' (intr.)	bavg-ə:- ~	bavg-ə:-	bavg-ə-

ɔ:- bu:ḍə 'sink' (intr.)', tu:ṇṭə 'cut (intr.)' also behave similarly. These are treated as exceptions, as, though, they belong to the basic intr. root class, they behave like the intr. root of the intr.tr- class of the basic roots. They cannot be grouped with either class and hence they are treated as exceptions. These are exceptions not only in the phonemic shape of the formative suffix, but also to the general morpho-phonemic rules applied to the other roots.

Tense Suffix

It has been mentioned already that a finite verb consists of three constituents, of which tense suffix happens to be the second constituent, the first constituent being the verb stem. There are six types of tense suffixes used in a Konkani finite verb, They are : simple past, past continuous ; past perfect ; present ; present continuous or perfect and future. These are morphological constructions. There are many more types of tense constructions such as present perfect ; past irrealis etc. which are periphrastic constructions. The periphrastic constructions will be treated under syntax.

Simple past : (1) /l ~ ḷ/∞ø/

/ḷ/ occurs after stems ending in retroflex consonants.

mhə:ṇə	'say'	mhəḷ-ḷ-
ka:ḍi	'take'	kaḷ-ḷ-
rə:ḍə	'weep'	rəḷ-ḷ-
gi:ḷi	'swallow'	giḷ-ḷ- /l/ occurs elsewhere, after the finite verb stems, and in other constructions. viz. past perfect and past continuous, after the respective suffix and before PT.
ra:bə	'stand'	rabbi:-l-
vi:ki	'sell'	vikki:-l-
va:ci	'read'	vacci:-l-
gha:li	'pour'	ghal-l-

cə:rə	'move'	cər-l-
sa:ŋgə	'say'	saŋgi:-l-
yɔ:	'come'	ay-l-
və:cə	'go'	gɛl-l- ~ gel-l-
kha:	'eat'	khɛl-l- ~ khel-l-
pi :	'drink'	pil-l-
dhu:y	'wash'	dhul-l-

/l ~ ḷ/ occurring after l or ḷ ending stems, become ø before the f. pl. PT. /yɔ/ in simple past constructions.

e.g.

və:cə	'go'	gɛl-l-ɔ	'he went'	gel-ø-yɔ	'they(f)/went'
rə:ḍə	'weep'	rɔḷ-ḷ-ɔ	'he wept'	rəḷ-ø-yɔ	'they (f) wept'

Past Continuous tense :—{ta:} 'was.....ing'

This suffix occurs immediately after the verb stem and before the past allomorph /l/.

mhə:ṇə	'say'	mhəṇ-ta:-l-
rə:ḍə	'weep'	rəḍ-ta:-l-
ma:ri	'beat'	mar-ta:-l-
sijjə:y	'boil'	sijjəy-ta:-l-
yɔ:	'come'	et-ta:-l-
və:cə	'go'	vət-ta:-l-
kha:	'eat'	khat-ta:-l-
gɪ:ḷi	'swallow'	giḷ-ta:-l-

Past perfect tense :

The perfect suffix {le:} /le: ~ ḷe: ∞ lɔ: ~ ḷɔ: /occurs before the past suffix and immediately after the verb stem.

/lɔ: ~ ḷɔ:/		occurs before the mas. sg. PT.
/le: ~ ḷe:/		occurs elsewhere before other PTs.
lɔ: ~ ḷɔ:/	/ḷɔ:/	occurs after retroflex consonants.
	/lɔ:/	occurs elsewhere.
le: ~ ḷe:/	/ḷe:/	occurs after retroffiex consonants.
	/le:/	occurs elsewhere.

e.g.

mhə:ṇə	'say'	mhɔḷ-ḷɔ:-l-ɔ	'he had said'
rə:ḍə	'weep'	rɔḷ-ḷɔ:-l-ɔ	'he had wept'

gha:li	'put'	ghal-lɔ:-l-ɔ	'he had put'
mhə:ɳə	'say'	mhəl̩-l̩e:-l-i	'she had said'
gha:li	'put'	ghal-le:-l-i	'he had put'

Present tense :

Unlike other tenses where after the tense suffix, PT is clearly distinguishable from the tense suffix, in present tense, it is a bit difficult to make the morphemic cut with certainty. Two types of analyses of the present finite verb is possible.

I type	et-t-a:	'come(s)' (he, she, it, you (sg.))
	et-t-ã:	'I come'
	et-t-a:y	'we, they, you (pl.) come'

{ t } present tense suffix and the remaining morpheme (s) is/are PT.

II type :

{ ta: } present tense suffix, and the remaining morpheme indicates PT.

The I type of analysis is preferred, for the sake of pattern as well as convenience. In the second type of analysis we have a Zero morpheme as PT. As it is possible to have a PT, in all persons and numbers by following an alternative analysis the Zero can be avoided. Hence the first type of analysis is preferable so { t } present tense suffix.

Present Continuous or perfect :—Mostly simple present form is used for present continuous. This particular tense construction is available in the case of a few verbs in the data. The same construction is used for present perfect tense also.

rabbi:-l-a:	'he is standing'
rab-l-ya:	'she is standing'
rab-l-yɛ:ỹ	'they, we, you are standing'
rab-l-yɛ:y	'they (m.), we(m), you(m.) are standing'
gɛlla:	'he has gone'
gɛlya:	'she has gone', 'she is going'

similarly we get for the verb bɛ:sə 'sit'

bɛssə:-la:	'he is sitting'
bɛssə:-l-ya:	'she is sitting'
bɛsl-yɛ:ỹ	'they are sitting'

{ 1 } present continuous suffix. The remaining are PT. This has two phonologically conditioned allomorphs /1 ~ ɻ/ and a morphologically conditioned allomorph ø.

/ɻ/	occurs after retroflex ending stems.			
	rə:ɖə	'weep'	rəɻ-ɻ-a:	'he is weeping'
/l/	occurs elsewhere.			
	bɛ:sə	'sit'	bɛssə:-l-a:	'he is sitting'
	və:cə	'go'	gɛl-l-a:	'he is going'
/1 ~ ɻ/	occuring after 1 or ɻ ending verb stem become ø before the f. PT. /ya:/.			
	gɛl-ø-ya:		'she is going'	
	rəɻ-ø-ya:		'she is weeping'	

future { tə:l } /tɔ:l ∞ tə:l/

/tɔ:l/	occurs before the mas. sg. PT.		
/tə:l/	occurs elsewhere before other PTs.		
yɔ:	'come'	et-tɔ:l-ɔ	'he will come'
və:cə	'go'	vət-tɔ:l-ɔ	'he will go'
		et-tə:l-i	'she will come'
		et-tə:l-ɛ	'They (m) will come'
		et-tə:l-ɛ̃	'it will come'

PT. (pronominal termination). : PT, the third and the final constituent of a finite verb, indicates the person-gender-number or the person-number or gender-number. This part of the verb indicates the person-gender-number of the subject which does the action or the gender-number of the object taken by the verb. Hence there is always concordance in constructions.

As already mentioned, the transitive roots (which take an object) show the gender-number concordance, with the object, in past and past perfect tense,while intransitive roots concord with the gender-number-person of the subject. A transitive and an intransitive verb, differ in the use of a particular PT. in the past and past perfect finite verb i.e. while the first two constituents, verb stem and the tense suffix remain the same for an intr. as well as a tr. verb, the PTs. differ. But for the PTs. in past and past perfect tense, the transitive and intransitive verbs do not differ in other formations.

PT. consists of three parts : person-gender- and number.

Person : Of the three persons, 1st, 2nd and 3rd, only 1st person (singular number) is overtly indicated by a suprasegmental morpheme/ ~ /. This suffix occurs in all tenses, in the case of all verbs, with the exception of the past and past perfect form of a transitive verb, with m.sg. and f. sg. suffix.

e.g.	intr.	rə:ɖə	'weep'	rəɻ-ɻ-i	'she wept'
				rɔɻ-ɻ-ɔ	'he wept'

rəḷ-ḷ-ĩ	'I(f.) wept'
rɔḷ-ḷ-ɔ̃	'I(m.) wept'
rəḷ-ḷe:1-ĩ	'I(f.) had wept'
rɔḷ-ḷɔ:-1-ɔ̃	'I(m.) had wept'
rəḍ-ta:-1-ɔ	'he was weeping'
rəḍ-ta:-1-ɔ̃	'I(m.) was weeping'
rəḍ-ta:-l-i	'she was weeping'
rəḍ-ta:-l-ĩ	'I(f.) was weeping'
rəḍ-t-a:	'he weeps'
rəḍ-t-ã:	'I (m.f.) weep'
rəḷ-ḷ-a:	'he is weeping or he has wept'
rəḷ-ḷ-ã:	'I(m.) am weeping or have wept'
rəḷ-ø-ya:	'she is weeping'
rəḷ-ø-yã:	'I(f.) am weeping'
rəḍ-tɔ:1-ɔ	'he will weep'
rəḍ-tɔ:l-ɔ̃	'I(m.) will weep'
rəḍ-tə:1-i	'she will weep'
rəḍ-tə:l-ĩ	'I(f.) will weep'

Tr: ma:ri 'beat' (person indication in simple past and past perfect) is not found. Even if the indirect object is in 1st person concordance is found only in gender and number between the object and verb. No person distinction is made). In all the other tenses, tr. verb is not differentiated from an intransitive verb.

Gender and Number.—There are three genders : masculine, feminine and neuter and two numbers : singular and plural. Except in present tense where no gender distinction is found, in all the other tenses, gender and number are inseparable and in these tenses one morph indicates gender as well as number as follows. These are used in all tenses except simple present and present perfect or continuous.

(i)	{ ɔ }	mas. sg.	{ ɛ }	mas. pl.
	{ i }	fem. sg.	{ yɔ }	f. pl.
	{ ɛ̃ }	neuter sg.	{ ĩ }	n. pl.
(ii)	present tense :		{ a: }	singular
			{ a:y }	plural

(iii) *present continuous tense or present perfect :*

{ a: }	mas. sg.	{ ya: }	f. sg.
/yɛ:y/	mas. pl.	/yɛ:ỹ/	nr. pl.

e.g.

gɛl-l-ɔ	'he went'
gɛl-l-ɛ	'they (m) went'
gel-l-i	'she went'
gel-ø-yɔ	'they (f) went'
gɛl-l-ɛ̃	'It went'
gel-l-ĩ	'they (n) went'
vət-t-a:	'he/she/it goes'
vət-t-a:y	'they go'
gɛl-l-a:	'he is going, he has gone'
gɛl-ø-ya:	'she is going, she has gone'
gɛl-ø-yɛ:y	'they (m) are going, they have gone'
gɛl-ø-yɛ:ỹ	'they (n) are going, they have gone'

The PT. can be tabulated as follows :

ɔ̃/ɔ+~/	masculine	singular	I
ɛ	masculine	plural	all persons
ĩ/i+~/	feminine	singular	I
yɔ	feminine	plural	III
ɔ	masculine	singular	II, III
i	feminine	singular	II, III
ɛ̃	neuter	singular	III
××ĩ	neuter	plural	III

Sample Paradigm

intr. ra:bə 'stand'

Simple Past

		sg.	*pl.*
I	M	rabbi:lɔ̃	rabbi:lɛ
	F	rabbi:lĩ	rabbi:lĩ
II	M	rabbi:lɔ	rabbi:lɛ
	F	rabbi:li	rabbi:lĩ
III	M	rabbi:lɔ	rabbi:lɛ
	F	rabbi:li	rabbi:lyɔ
	N	rabbi:lɛ̃	rabbi:lĩ

×× /I/ neuter plural is in addition used to indicate I and II person fem. pl. ; mas. fem./ mas. nr. /fem. nr. pl. in III person and mas. -fem. pl. in all the three persons. A masculine– feminine pl. is one in which some members are mas. and some are feminine and so on.

Past Continuous tense

II	M	rabta:lɔ̃	rabta:lɛ
	F	rabta:lī	rabta:lī
II	M	rabta:lɔ	rabta:lɛ
	F	rabta:li	rabta:lī
III	M	rabta:lɔ	rabta:lɛ
	F	rabta:li	rabta:lyɔ
	N	rabta:lɛ̃	rabta:lī

Past Perfect tense

I	M	rabbilɔ:lɔ̃	rabbile:lɛ
	F	rebbile:lī	rabbile:lī
II	M	rabbilɔ:lɔ	rabbile:lɛ
	F	rabbile:li	rabbile:lī
III	M	rabbilɔ:lɔ	rabbile:lɛ
	F	rabbile:li	rabbile:lyɔ
	N	rabbile:lɛ̃	rabbile:lī

Present

I	M	rabbə:tã:	rabbə:ta:y
	F	rabbə:tã:	rabbə:ta:y
II	M	rabbə:ta:	rabbə:ta:y
	F	rabbə:ta:	rabbə:ta:y
III	M	rabbə:ta:	rabbə:ta:y
	F	rabbə:ta:	rabbə:ta:y
	N	rabbə:ta:	rabbə:ta:y

Present Continuous or Perfect

I	M	rabbi:lã:	rablyɛ:y
	F	rabbi:lyã:	rablyɛ:ỹ
II	M	rabbi:la:	rablyɛ:y
	F	rabbi:lya:	rablyɛ:ỹ
III	M	rabbi:la:	rablyɛ:y
	F	rabbi:lya:	*
	N	*	rablyɛ:ỹ

Future

I	M	rabtɔ:lɔ̃	rabtə:lɛ
	F	rabtə:lī	rabtə:lī
II	M	rabtɔ:lɔ	rabtə:lɛ
	F	rabtə:li	rabtə:lī
III	M	rabtɔ:lɔ	rabtə:lɛ
	F	rabtə:li	rabtə:lyɔ
	N	rabtə:lɛ̃	rabtə:lī

*Forms not available in the data.

tr. *di; 'give'*

Simple past

	M	dillɔ	dillɛ
	F	dilli	dillyɔ
	N	dillɛ̃	dillī

Past perfect

	M	dillɔ:lɔ	dille:lɛ
	F	dille:li	dille:lyɔ
	N	dille:lɛ̃	dille:lī

All the other tenses same as intransitive.

tr. intr. bhe:ti 'break'

Tr. bhe:ti behaves like di: 'give' intr. bhe:ti behaves like ra:bə 'stand' intr.

tr. bhe:ti 'break'

Simple past

	M	bhetti:lə	bhetti:lɛ
	F	bhetti:li	bhetti:lyɔ
	N	bhetti:lɛ̃	bhetti:lī

Past continuous

I	M	bhetita:lɔ̃	bhetita:lɛ
	F	bhetita:lī	bhetita:lī
II	M	bhetita:lɔ	bhetita:lɛ
	F	bhetita:li	bhetita:lī
III	M	bhetita:lɔ	bhetita:lɛ
	F	bhetita:li	bhetita:lyɔ
	N	bhetita:lɛ̃	bhetita:lī

Past perfect

	M	bhetilɔ:lɔ	bhetile:lɛ
	F	bhetile:li	bhetile:lyɔ
	N	bhetile:lɛ̃	bhetile:lī

Present

I	M	bhetti:tã:	bhetti:tą:y
	F	bhetti:tã:	bhetti:ta:y

etc. (substitute bhetti:—for rabbi:—in the previous paradigm)

Present Continuous or Perfect

I	M	bhetti:lã:	bhetti:lyɛ:y
	F	bhetti:lyã:	bhetti:lyɛ:ỹ

Future

I	M	bhetitɔ:lɔ̃	bhetitə:lɛ
	F	bhetitə:lī	bhetitə:lī

etc. (substitute bheti- for rab- in the paradigm)

intr. bhe:ti 'break'

Simple past

I	M	bhettɔ:lɔ̃	bhettə:lɛ
	F	bhettə:lī	bhettə:lī
II	M	bhettɔ:lɔ	bhettə:lɛ
	F	bhettə:li	bhettə:lī

etc. (substitute bhettɔ:- ~ bhettə:- for rabbi:- in the past paradigm)

Past Continuous

I	M	bhetəta:lɔ̃	bhetəta:lɛ
	F	bhetəta:lī	bhetəta:lī

etc. (substitute bhetə- for rab- in the pradigm)

Past perfect

I	M	bhetəlɔ:lɔ̃	bhetəle:lɛ
	F	bhetəle:li	bhetəle:lī

etc. (substitute bhetə- for rabbi- in the paradigm)

Present

I	M	bhettə:tã:	bhettə:ta:y
	F	bhettə:tã:	bhettə:ta:y

etc. (substitute bhettə:- for rabbə:- in the paradigm)

Present Continuous

I	M	bhettə:lã:	bhettə:lyɛ:y
	F	bhettə:lyã:	bhettə:lyɛ:ỹ

etc.

Future

I	M	bhetətɔ:lɔ̃	bhetətə:lɛ
	F	bhetətə:lĩ	bhetətə:lɪ̃

etc. (substitute bhetə- for rab- in the pradigm)

The root as- 'to be' has certain peculiarities of form and wherever such differences are there, they are given below :

Present

I, II, III	assə	assə:y

Other forms resemble that of ra:bə 'stand'. In certain syntactic constructions the root as- 'to be' has an allomorph tə̃. It is dealt with under Syntax (P:126.)

Irregular Verbs : There are three verb roots kəḷta: 'know' and ja:ṇə 'know', ja:y 'want'. These three verbs do not have any tense-gender-number-person distinction. These are used in present tense in all persons, genders and numbers. No other forms of these verbs are available in the data. Syntactically ja:y 'want' and kəḷta: 'know' occur after a dative form and ja:ṇə occurs after a nominative form.

Compound Verbs : Compound verbs consist of two constituents. The second constituent is one among the verbs 'kə:ri 'do' ma:ri 'beat' di: 'give', və:cə 'go', gha:li 'put', ja:y 'to happen', *la:g- 'to hit. The first constituent may be a noun, a verb, an adverb, or an adjective. Of the 31 compound verbs available in the data, 14 verbs have Malayalam words as their first constituents and 1 verb English word. The Malayalam words are mostly Malayalam adverbs formed from Malayalam verb or Malayalam Nouns and the English word is an English verb.

tɔrnə	kə:ri	'to open'	Ma. turakka	'to open'
məḍəkki	kə:ri	'to fold'	Ma. maṭakkuka	'to fold'
taḍti	kə:ri	'to prevent'	Ma. taṭukkuka	'to prevent'
jɔ:li	kə:ri	'to work'	Ma. jo:li	'work'
iñjeṭcə	kə:ri	'to inject'	Eng. inject	

Of the remaining compound verbs, one verb has an adjective as the first constituent, e.g. cã: kə:ri 'to repair' ca:ṅgə 'good' four verbs have adverbs as the first constituent :

e.g.	ɔḍḍa:n	ullə:y	'shout'	ɔḍḍa:nə	'loudly'
	pɔrtu:n	yɔ:	'return'	pɔrtu:n	'having turned'
				pə:rə:tɪ	'turn'

*la;g 'to hit' m. root form is used only in the Compound bhu:k la;g– 'to be hungry.'

vhɔ:l̤ũ:	və:cə	'float'	vhɔ:l̤ə	'flow' (water)'
			vhɔ:l̤ũ:	'having flown'
ekkə:ḍə	kə:ri	'collect'	ekkə:ḍə	'together'

All the remaining verbs have noun as the first constituent. In one case, the noun is in locative case.

e g.		*verb*		*Noun*
mənã:	ja:y	'understand'	mə:nə	'mind'
			mənã:	'in mind'
uttə:rə	di:	'answer'	uttə:rə	'answer'
bɔbbɔ	gha:li	'shout'	bɔbbɔ	'shout ; noise'
gī:tə	mhə:ṇə	'sing'	gī:tə	'song'
uḍki	ma:ri	'jump'	uḍki	'jump'
uḍga:s	kə:ri	'remember'	uḍga:su	'remembrance'
bhu:kə	la:g	'to be hungry'	bhu:kə	'hunger'

The finite verb formation of these compound verbs is that of the second component, the auxiliary verb. The first constituent remains unchanged.

Moods.—This is the second type of formation with a verb root as basis. This formation is differentiated from the finite verb formation, by (i) the formative suffix taken by the modal stem, (ii) further morphophonemic changes. Further, all the moods do not indicate tense, gender, person and number, though a few show person-number distinction, a few indicate tense and a few indicate just the number. A mood may be finite or non-finite.

There are eleven types of moods available in the data. They are (1) Honorific imperative (2) Negative Imperative, (3) Optative, (4) Conditional, (5) Gerund, (6) Verbal participial, (7) Infinitive of purpose, (8) Potential, (9) Adverb of Concomitant action, (10) Gerundive, (11) Indefinite future. Of these, Conditional, verbal participial, Infinitive of purpose and Adverb of Concomitant action, are non-finite moods. i.e. they do not give a complete sense by themselves occurring in isolation. The remaining are finite moods, which can occur in isolation and give a complete sense.

Formation of Moods.—A mood consists of two constituents : verb stem +modal suffix.

Verb Stem.—This consists of a verb root, simple or compound and a stem formative suffix. This suffix differs in phonemic shape from the one occurring before the tense suffix. The occurrence of a particular suffix depends upon the syllabic pattern, penultimate consonant, and the final vowel of the verb root. The verb root loses the final vowel before the formative suffix.

Modal Stem Formative Suffix.—The occurrence of the suffix may be tabulated as follows :

Syllabic pattern	*penultimate consonant*	*final vowel*	*formative suffix*	*Environment*
(1) disyllabic root	Consonants other than ḍ,ṇ,l,r,ḷ.	i/ə	u:	before verbal participial sfx. infinitive of purpose, potential, adverb of concomitant action sfx. { ni:kə }
(2) disyllabic root	Consonants ḍ,ṇ,l,r,ḷ	i/ə	ø	before the verbal participial sfx. and
(*a*) Ditto.	Cons. ḍ.ṇ.r.	i/ə	ø	potential Cf. P: 97
(3) disyllabic root	Consonants other than ḍ,ṇ,l,r,ḷ.	i/ə	i:/ə:	before the negative imperative
(4) disyllabic root	Consonants ḍ,ṇ,l,r,ḷ.	i/ə	ø	before the negative imperative
(5) disyllabic root	Consonants other than ḍ,ṇ,l,r,ḷ.	i/ə	u	before gerundive sfx.
(6) disyllabic root	Consonants ḍ,ṇ,l,r,ḷ.	i/ə	ø	before gerundive sfx.
(7) disyllabic root	Consonants other than ṭ,c,j,k.	i	y	before hon. imperative suffix.
(8) disyllabic of the form $(C_1)V_1(:)C_2(C_2)$ -ə:y			v	before gerund
			ṽ	before gerundive sfx.
			ṽca:	before infinitive and the adverb of concom. action ni:kə
(9) Mono syllabic roots with the exception of cɔ:y.			ṽ	before vowel initial suffix

Modal Stem Formative Suffix.—concld.

	ṽca:	before infinitive and adverb of concom. action ni:kə
	ṽ	before gerundive
	C	occurs elsewhere before imp. hon. sfx. negative imp. suffix adverb of concomitant action { tə:na: } and { tə: }
(10) All roots except those with -ə:y and	†-V	before the indefinite future
(11) disyllabic root ending in -ə:y	ø	indefinite future and potential

Examples

1. disyllabic roots having the final vowel i/ə and the penultimate consonant any other than ḍ,ṇ,l,r,ḷ, take the formative suffix u: before the verbal participial suffix { nu } nfinitive of purpose { kə }; potential { ya:t }; and the adverbial suffix of concomitant action { ni:kə }.

ra:bə	'stand'	rubb-u:-nu	'having stood'
		rabb-u:-kə	'to stand'
		rabb-u:-ya:t	'may stand'
		rabb-u:-ni:kə	'when stood'
va:ci	'read'	vacc-u:-nu	'having read'
me:ji	'measure'	mejj-u:-kə	'to measure'
sɔ:di	'search'	sɔdd-u:-ya:t	'may search'
sa:ṅgə	'say'	saṅg-u:-ni:kə	'when said'
vɔ:ṅkə	'vomit'	vɔṅk-u:-kə	'to vomit'
khã:ki	'cough'	khaṅk-u:-nu	'having coughed'
kɔ:pə	'to scold'	kɔpp-u:-kə	'to scold'
va:ṭi	'split'	vaṭṭ-u:-nu	'having split'

† Final vowel.

Exception

və:cə 'go' has a: before the infinitive suffix { kə } the potential suffix and before the adverb of concomitant action.

və:cə	'go'	vəcc-a:-kə	'to go'
		vɔcc-u:-nu	'having gone'
		vəcc-ø-a:t	'may go'
		vəcc-a:-ni:kə	'when gone'

2. Disyllabic roots with final i/ə and penultimate consonant ḍ,ṇ,l,r,ḷ, have ø as the formative suffix before the verbal participial suffix, potential.

rə:ḍə	'weep'	rɔ:ṇ-ø-u	'having wept'
ka:ḍi	'take'	ka:ṇ-ø-u	'having taken'
gha:li	'put'	gha:l-ø-nu	'having put'
kə:ri	'do'	kɔ:r-ø-nu	'having done'
gi:ḷi	'swallow'	gi:ḷ-ø-ṇu	'having swallowed'
		rə:ḍ-ø-a:t	'may weep'

a. The above roots with penultimate consonant ḍ,ṇ,r, have u: before the infinitive of purpose suffix and the adverb of concomitant action suffix ; while roots with the penultimate consonant l,ḷ, have ca: before the infinitive and the adverb of concomitant action suffixes.

ka:ḍi	'take'	ka:ḍ-u:-kə	'to take'
kə:ri	'do'	kɔ:r-u:-ni:kə	'when done'
gha:li	'put'	ghal-ca:kə	'to put'
gi:ḷi	'swallow'	giḷ-ca:-ni:kə	'when swallowed'

3. Disyllabic roots with final i/ə and with penultimate consonants other than ḍ,ṇ,l,r,ḷ, have i:/ə: before the negative imperative sfx.

ra:bə	'stand'	rabb-ə:-si	'don't stand'
va:ci	'read'	vacc-i:-si	'don't read'

Exception

və:cə	'go'	vɔcc-u:-si	'don't go'

4. Disyllabic roots having the final vowel i/ə and penultimate consonants ḍ,ṇ,l,r,ḷ, have ø before the negative imperative sfx.

rə:ḍə	'weep'	rəḍ-ø-si	'don't weep'
mhə:ṇə	'say'	mhəṇ-ø-si	'don't say'
gha:li	'put'	ghal-ø-si	'don't put'
kə:ri	'do'	kər-ø-si	'don't do'
ma:ḷi	'wear'	maḷ-ø-si	'don't wear'

5. Disyllabic roots having final i/ə and penultimate consonant any other than ḍ, ṇ, l, r, ḷ, have u before the gerundive suffix {ka:}.

sa:ṅgə	'say'	saṅg-u-ka:	'must say'
ra:bə	'stand'	rabb-u-ka:	'must stand'
va:ci	'read'	vacc-u-ka:	'must read'
və:cə	'go'	vɔcc-u-ka:	'must go'
vi:ki	'sell'	vikk-u-ka:	'must sell'
kɔ:pə	'scold'	kɔpp-u-ka:	'must scold'

6. Disyllabic roots having the final i/ə and penultimate consonants ḍ, ṇ, l, r, ḷ have ø before the gerundive suffix.

ka:ḍi	'take'	ka:ḍ-ø-ka:	'must take'
mhə:ṇə	'say'	mhɔ:ṇ-ø-ka:	'must say'
gha:li	put'	gha:l-ø-ka:	'must put'
kə:ri	'do'	kɔ:r-ø-ka:	'must do'
gi:ḷi	'swallow'	gi:ḷ-ø-ka:	'must swallow'

7. Disyllabic roots having final i and penultimate consonants other than ṭ, c, j, k, take y before the hon. imp. suffix {a:y} (cf. p: 101).

ka:ḍi	'take'	ka:ḍ-y-ɛ:y	'please take'
gi:ḷi	'swallow'	gi:ḷ-y-ɛ:y	'please swallow'
la:si	'burn'	las-y-ɛ:y	'please burn'
ma:ndi	'tie'	mand-y-ɛ:y	'please tie'

The roots with penultimate consonant ṭ, c, j, k take ø before the hon. imp. suffix.

va:ṭi	'spilt'	vaṭṭ-a:y
va:ci	'read'	vacc-a:y
me:ji	'measure'	mejj-a:y
tu:ki	'weigh'	tukk-a:y

Exception

vi:ki	'sell'	vik-y-ɛ:y

8. Disyllabic roots of the form $(C_1)\ V_1\ (:)\ C_2\ (C_2)$ ə:y take v before the gerund {ə:pə} and ṽ before the gerundive {ka:} ṽca: before the infinitive and adv. of concom. action {ni:kə}

sijjə:y	'boil'	sijjə:-v-ə:pə	'boiling'
rəkkə:y	'pour'	rəkkə:-v-ə:pə	'pouring'
ullə:y	'speak'	ullə:-v-ə:pə	'speaking'
vəḷə:y	'comb'	vɔḷə:-v-ə:pə	'combing'

		sijjɔ:-ṽ-ka:	'must boil'
		rəkkɔ:-ṽ-ka:	'must pour'
		ullə:-ṽ--ka:	'must speak'
		vɔḷɔ:ṽ-ka:	'must comb'
		sijjɔ:-ṽca:-kə	'to boil'
kallə:y	'mix'	kallɔ:-ṽca:-ni:kə	'when mixed'

9. Monosyllabic roots with the exception of cɔ:y take v before vowel or y beginning suffix ; ṽca: before infinitive, gerundive and adv. of concom. act. {ni:kə} and C- the consonant same as the initial consonant of the following suffix, before imp. hon. sfx. negative imperative, and adverb of concomitant action {tə:na:} and {tə:}

kha:	'eat'	kha:-v-ə:pə	'eating'
pi:	'drink'	pi:-v-ɔ	'let him drink'
		pi:-v-ũ	'let us (excl) drink'
		pi:-v-yã:	'let us (incl.) drink'
		pi:-v-ya:t	'may drink'
		pi:-v-nu	'having drunk'
		pi-ṽca:-kə	'to drink'
		pi-ṽca:-ni:kə	'when drunk'
di:	'give'	di:-ṽ-ka:	'must give'
		di-y-ya:y	'give (hon. sg.)'
		di-s-si	'don't give'
		di-t-tə:na:	'while giving'
		di-t-tə:	'giving continuously'

Exception

cɔ:y	'see'	cɔ:-v-ə:pə	'seeing'
		cɔ:-v-ɔ	'let him her see'!
		cɔ:-v-ũ	'let me see'!
		cɔ:-v-yã:	'let us see'!
		cɔ:-v-ya:t	'may see'!
		cɔ:-v-nu	'having seen'
		cɔ-ṽca:-kə	'to see'
		cɔ:-ṽ-ka:	'must see'
		cɔ-ṽca:-ni:kə	'whom seen'
		cɔy-ya:y	'see (hon. sg.)'
		cɔy-si	'don't see'
		cɔy-tə:na:	'while seeing'
		cɔy-tə:	'seeing continuously'

In the case of nha: 'bathe' there is one form nhạ:-ṇ-ə:pə 'bathing' exceptional ; other forms are regular.

10. All roots except those ending in-ə:y take V: where V is their final vowel, before the indefinite future mood suffix.

ka:ḍi	'take'	ka:ḍi:-nə	'will take'
sa:ṅgə	'say'	saṅg-ə:-nə	'will say'
khə:rə:pi	'scratch'	khərp-i:-nə	'will scratch'

Monosyllabic roots except kha: 'eat' and yɔ: 'come' undergo no change.

pi:	'drink'	pi:-nə
di:	'give'	di:-nə
cɔ:y	'see'	cɔ:y-nə

Exceptions

kha:	'eat'	kha:y-nə	'will eat'
yɔ:	'come'	e:-nə	

—ə:y ending roots take ø.

sijjə:y	'boil'	sijjə:y-ø-nə	
rəkkə:y	'pour'	rəkkə:y-ø-nə	
ullə:y	'speak'	ullə:y-ø-nə	
		sijjə:y-a:t	'may boil'
		ullə:y-a:t	'may speak'

Morphophonemic alterations in the stem.—In addition to the morphophonemic changes undergone by the roots before the finite verb formative suffix, or tense suffix, the following changes are to be noted before the modal stem formative suffix.

1. In Roots of the form C_1ə:C_2V_2 and of the form C_1ɛ :C_2V_2,/ə:/ becomes/ɔ(:)/berore rounded vowels and /ɛ:/ becomes /e/ before high vowels.

rə:ḍə	'weep'	rɔ:ṇ-u	'having wept'
mə:rə	'die'	mə:r-u:-kə	'to die'
bɛ:sə	'sit'	bess-u:-nu	'having sit'
pə:ḍə	'fall'	pɔḍ-ɔ	'let (him) fall'
kə:ri	'do'	kɔ:r-nu	'having done'

2. ḍ + n > ṇ.

rə:ḍə	'weep'	rə:ḍ+nu	rɔ:ṇ-u	'having wept.'
pə:ḍə	'fall'		pɔ:ṇ-u	'having fallen'

3. Roots of the form C_1 V_1 (:) $C_2(C_2)$ ə:y become C_1 V_1 C_2 (C_2) ɔ:- before the verbal participial and infinitive suffixes.

sijjə:y	'boil'	sijjɔ:-v-nu	'having boiled'
bə:rə:y	'write'	bɔrɔ:-ṽca:-kə	'to write'
ullə:y	'speak'	ullɔ:-v-nu	'having spoken'

Modal Suffixes

1. (i) Honorific imperative sfx. or plural imperative sfx. {a:y}.

/ a:y ~ ã:y ∞ ɛ:y /
ya:y ∞ ə:y /

/ ɛ:y/ occurs after the following roots.

gi:ḷi	'swallow'	gi:ḷy-ɛ:y
ni:pə	'hide' intr.	nipy-ɛ:y
ma:ndi	'tie'	mandy-ɛ:y
la:si	'burn'	lasy-ɛ:y
na:ñcə	'dance'	nañc-ɛ:y
va:ḍi	'serve'	va:ḍy-ɛ:y
gha:li	'put'	gha:ly-ɛ:y
hantu:ḷi	'spread'	hantly-ɛ:y
a:ra:mbi	'start'	a:ra:mby-ɛ:y

/ ã:y / occurs after roots ending in nasalised vowels.

pã:və̃	'reach'	pã:v-ã:y
põ:və̃	'swim'	põ:v-ã:y
dhã:və̃	'run'	dhã:v-ã:y
ghũ:və̃	'turn'	ghũv-ã:y
sĩ:vĩ	'stitch'	sĩ:v- ã:y

/ ya:y / occurs after monosyllabic roots.

kha:	'eat	khay-ya:y
pi:	'drink'	piy-ya:y
dhu:y	'wash'	dhuy-ya:y

/ ə:y/ occurs after the root as- 'to be'

'to be' assə:y 'be'

/a:y / occurs elsewhere

va:ci	'read'	vacc-a:y
ra:bə	'stand'	rabb-a:y
va:ṭi	'split'	vaṭṭ-a:y
rə:ḍə	'weep'	rəḍ-a:y
ha:sə	'laugh'	hass-a:y
khə:rə:pi	'scratch'	khərpy-a:y

(ii) non-hon./hon. imperative suffix.

/ rɛ: ∞ gɔ:∞ gɛ: ∞ ga : /

This suffix is nothing but the shortened form of the Vocative words (p : 59).

/ rɛ: ∞ gɔ: /	non-honorific or imperative sfx. (affectionate)
/ rɛ: /	m. sg.
/ gɔ: /	f. sg.

These are used with all words when the person addressed is one's equal or intimate or inferior.

/ gɛ : ∞ gas:	hon. sg. imp. sfx.
/ gɛ : /	f. hon. sg. sfx.
/ ga: /	m. hon. sg. suffix

These suffixes are used with all types of words when a person (s) is/are addressed to and the matter is conveyed in person.

Example

yɔ :rɛ :	come	(m. sg.)
yɔ :gɔ :	come	(f. sg.)
yɔ : gɛ :	come	(f. sg. hon.)
yɔ ; ga :	come	(m. sg. hon.)
eyya :yrɛ :	come	(pl. non.-hon.)
assərɛ :	is	
vəssigɔ :	dont go	(f. sg. non-hon)
na : rɛ :	no	
aṅga gɔ :	here	

2. Negative imperative {si ~ sibi}

/ si ~ *sibi / occur in free variation.

və :cə	'go'	vəs-si ~ vəs-sibi	'dont go'
yɔ :	'come'	es-si ~ es-sibi	'don't come'
sa : ṅgə	'say'	saṅgə :-si ~ saṅgə :-sibi	
a :ra :mbi	'start'	a :ra :mbi :si ~ a :ra :mbi :sibi	

3. *Optative* : Optative has four types of suffixes (1) { ū }

I person sg. and excl. pl. optative.

və :cə	'go'	vəcc-ũ	'let me/us (excl) go' !
yɔ :	'come'	e :v-ũ	'let me/us (excl) come' !
sa : ṅgə	'say'	saṅg-ũ	'let me/us (excl) say' !
bɛ :sə	'sit'	bess-ũ	'let me/us (excl) sit' !

(2) {ã :~ yã :} I person incl. pl. optative

və :cə	'go'	vəcc-ã :	'let us go'!
yɔ :	'come'	e :v-yã :	'letg us come'!
sa : ṅgə	'say'	saṅgu :-yã :	'let us say'!
va : ci	'read'	vaccu :-yã :	'let us read'!

* In utterences containing more than three syllables like saṅgə-sibi, sibi becomes -Sbi in fast speech.

(3) { ɔ } III person Sg. optative

vəːcə	'go'	vɔcc-ɔ	'let him/her/it go'!
yɔː	'come'	eːv-ɔ	'let (iii person sg.) come'!
vaːci	'read'	vacc-ɔ	'let him/her/it read'!
saːn̂gə	'say'	saǹg-ɔ	'let him/her/it say'!

(4) { ɔːy } III pl. optative

vəːcə	'go'	vɔcc-ɔːy	'let them go'!
yɔː	'come'	eːv-ɔːy	'let them come'!
vaːci	'read'	vacc-ɔːy	'let them read'!
saːn̂gə	'say'	saǹg-ɔːy	'let them say'!

4. *Conditional sfx:* yɛːri 'if'

vəːcə	'go'	gel-yɛːri	'if gone'
yɔː	'come'	ayl-yɛːri	'if come'
saːn̂gə	'say'	saǹgil-yɛːri	'if said'
vaːci	'read'	vaccil-yɛːri	'if read'
kaːḍi	'take'	kaḷ-yɛː ri	'if taken'

5. *gerund* { əːpə } ....."ing"

vəːcə	'go'	vəcc-əːpə	'going'
yɔː	'come'	eːv-əːpə	'coming'
kəːri	'do'	kəːr-əːpə	'doing'
maːri	'beat'	maːr-əːpə	'beating'
saːn̂gə	'say'	saǹg-əːpə	'saying'
rəkkəːy	'pour'	rəkkəːv-əːpə	'pouring'

6. *Verbal participial* {nu} 'having....."

/ nu ~ ṇu ~ u/

/ u/ after roots whose penultimate consonant is one among ḍ, ṇ.

rəːḍə	'weep'	rəːṇ-u	'having wept'
kaːḍi	'take'	kaːṇ-u	'having taken'
mhəːṇə	'say'	mhɔːṇ-u	'having said'

/ṇu / after roots whose penultimate consonant is ḷ.

maːḷi	'wear'	maːḷ-ṇu	'having worn'
giːḷi	'swallow'	giːḷ-ṇu	'having swallowed'

/nu/ occurs elsewhere.

yɔː	'come'	eːv-nu	'having come'
vəːcə	'go'	vɔccuː-nu	'having gone'
kəːri	'do'	kɔːr-nu	'having done'
saːn̂gə	'say'	saǹguː-nu	'having said'

ra: bə	'stand'	rabbu:-nu	'having stood'
va:ci	'read'	vaccu:-nu	'having read'
rabbə:y	'stop'	rabbə:v-nu	'having stopped'
la:si	'burn'	lassu:-nu	'having burnt'
khə:rə:pi	'scratch'	khərpu:-nu	'having scratched'
bhe:ti	'break'	bhettu:-nu	'having broken'

7. *Infinitive of purpose* { kə } 'to'

kə:ri	'do'	kə:ru:-kə	'to do'
yə:	'come'	eṽca:-kə	'to come'
və:cə	'go'	vəcca:-kə	'to go'
nidde	'sleep'	niddeṽca:-kə	'to sleep'
pə:ḍə	'fall'	pə:ḍu:-kə	'to fall'
gi:ḷi	'swallow'	gi:ḷca:-kə	'to swallow'
gha:li	'put'	ghalca:-kə	'to put'
khə:rə:pi	'scratch'	khərpu:-kə	'to scratch'
ullə:y	'speak'	ullə:ṽca:-kə	'to speak.'
sa:ṅgə	'say'	saṅgu:-kə	'to say'

8. *Potential* { yat } 'may'

/yat ~ ya: t ~ a:t/

/ a:t/ occurs after two roots rə:ḍə and və:cə and after all roots ending in -ə:y.

rə:ḍə	'weep'	rə:ḍ-a:t	'may weep'
və:cə	'go'	vəcc-a:t	'may go'
sijjə:y	'boil'	sijjə:y-a:t	'may boil'
ullə:y	'speak'	ullə:y-a:t	'may speak'

/ yat ~ ya:t/ occur in free variation.

sa:ṅgə	'say'	saṅgu:-yat ~ ya:t	'may'say'
kə:ri	'do'	kə:r-yat ~ ya:t	'may do'
ullə:y	'speak'	ullə:v-yat ~ ya:t	'may speak'
gha:li	'put'	gha:l-yat ~ ya:t	'may put'

9. *Adverb of Concomitant action*

(a) Continuous { tə: } '.....ing continuously'

ma:ri	'beat'	mar-tə:	'beating continuously'
kə:ri	'do'	kər-tə:	'doing continuously'
sa:ṅgə	'say'	saṅg-tə:	'saying continuously'
yə:	'come'	et-tə:	'coming continuously'
və:cə	'go'	vət-tə:	'going continuously'
as-	'to be'	as-tə:	'being continuously'

(b) /tə:na:/ 'while.....ing'

kər-tə:na:	'while doing'
mar-tə:na:	'while beating'
saṅg-tə:na:	'while saying'
et-tə:na:	'while coming'
vət-tə:na:	'while going'
as-tə:na:	'while being'

(c)/ni:kə/ 'when.....' (cf. p:113)

kɔ: ru:-ni:kə	'when done'
ma:ru:-ni:kə	'when beaten'
saṅgu:-ni-kə	'when said'
eṽca:-ni:kə	'when come'
vəcca:-ni:kə	'when gone'
assu:-ni:kə	'when been'

10. *Gerundive* {ka:} 'must' (cf. p:113)

və:cə	'go'	vɔccu-ka:	'must go'
yɔ:	'come'	e:ṽ-ka:	'must come'
sijjə:y	'boil'	sijjə:ṽ-ka:	'must boil'
kə:ri	'do'	kɔ:r-ka:	'must do'
ka:ḍi	'take'	ka:ḍ-ka:	'must take'
sa:ṅgə	'say'	saṅgu-ka:	'must say'
kha:	'eat'	kha:ṽ-ka:	'must eat'

11. *Indefinite future* {nə} 'will'

kə:ri	'do'	kə:ri:-nə	'will do'
ka:ḍi	'take'	ka:ḍi:-nə	'will take'
yɔ:	'come'	e:-nə	'will come'
kha:	'eat'	kha:y-nə	'will eat'
sa:ṅgə	'say'	saṅgə:-nə	'will say'

Sample paradigm

sa:ṅgə 'say'

1 Honorific imperative		:	saṅga:y
2 Negative imperative		:	saṅgə:si ~ sangə:sibi
3 Optative	(i)	:	saṅgũ
	(ii)	:	saṅguyã:
	(iii)	:	saṅgɔ
	(iv)	:	saṅgə:y
4 Conditional		:	saṅgilyɛ:ri
5 gerund		:	saṅgə:pə
6 Verbal participial		:	saṅgu:nu

7	Infinitive of pourpose	:	saṅgu:kə
8	Potential	:	saṅgu:yat ~ saṅgu:ya:t
9	Adverb of Concomitant Action	:	
	(a)	:	saṅgtə:
	(b)	:	saṅgtə:na:
	(c)	:	saṅgu:ni:kə
10	Gerundive	:	saṅguka:
11	Indefinite future	:	saṅgə:nə

List of verb roots classified according to their category:

Basic roots:

(a) Intransitive roots :

1	və:cə	'go'
2	yɔ:	'come'
3	nidde	'sleep'
4	uṭṭa:	'get up'
5	bɛ:sə	'sit'
6	ra:bə	'stand'
7	gərḍe: mpə:ḍə	'tumble'
8	ha:sə	'laugh'
9	rə:ḍə	'weep'
10	u:bə	'fly'
11	cəmmə:kə	'walk'
12	sĩ:ki	'sneeze'
13	khã:ki	'cough'
14	nha:	'bathe'
15	dhã:vã	'run'
16	ba:vgə	'bend'
17	gi:ḷi	'swallow'
18	ni:pə	'hide'
19	na:ñcə	'dance'
20	põ:vã	'swim'
21	cə:rə	'move'
22	kɔ:pə	'scold'
23	və:ṅkə	'vomit'
24	nimmə:ṅgi	'ask'
25	vissə:rə	'forget'
26	hu:ṅgə	'smell'
27	ghũ:vã	'turn'
28	lə:ḷə	'roll'
29	cə:ḍə	'climb'
30	ma:gə	'beg'
31	pã:vã	'reach'
32	bhə:ṅkə	'bark'

33	hambe:	'bellow'
34	kiḷbiḷe:	'chirp'
35	bu:ḍə	'sink'
†36	bhə:ri	'fill'
37	pə:ḍə	'fall'
38	mə:rə	'die'
39	balla:ṇḍi	'cross'
40	jə:ḷ-	'burn'
41	ja:y	'to be necessary'
42	śi:rə	'pierce'
43	ɔ:ḷɔ:ki	'to sprain'
44	ni:vi	'cool'
†45	sɔ:lə	'peel'
46	du:ki	'to give pain'
†47	pissu:ḍi	'peel'
48	si:kə	'learn'
49	kaḍkaḍe:	'to tremble'
50	thərtəre:	'slip'
51	as-	'to be'
52	gurñje	'murmur'
53	bə:vi	'travel'
54	gerje:	'roar'
55	sə:rə	'to start'
56	de:vi	'descend'
57	khərse:	'to breathe heavily'
58	phu:lə	'bloom'
59	udde	'rise'
60	vhə:ḷə	'flow (water)'
61	bhi-	'to be afraid'
62	sə:rə	'move'
63	kə:ḷə:mbi	'to be corroded with verdigris'
64	su:kə	'to be dry'
65	ag-	'to defecate'
66	mu:ti	'urinate'
67	turmbe	'to be rusted'
68	pi:	'drink'
69	je:vi	'take meals'
70	gəḍgəḍe:	'fall down'
71	khɔ:mbə	'pierce'

(*b*) *transitive roots*

72	kə:ri	'do'
73	cɔ:y	'see'
74	va:ci	'read'
75	kha:	'eat'
76	ka:ḍi	'take'

77	ma:ri	'beat'
78	khe:ḷə	'play'
79	ra:ndi	'cook'
80	vẽ:ci	'pick'
81	vi:ndi	'throw'
82	sə:ḍi	'leave'
83	gha:li	'put'
84	kattə:ri	'cut'
†85	nhe:sə	'wear'
86	ma:ḷi	'wear'
87	və:ḍi	'draw'
88	ca:ḷi	'fry'
89	sə:di	'search'
90	me:ji	'measure'
91	vhã:və̃	'carry'
92	ga:ska:ḍi	'bite'
93	ga:sma:ri	'bite'
94	ghe:	'take'
95	sĩ:vĩ	'stitch'
96	hantu:ḷi	'spread'
97	ka:ṇvə:rə	'remove'
†98	jha:ḍi	'sweep'
†99	dhu:y	'wash'
100	ma:ndi	'tie'
101	di:	'give'
102	vi:kì	'sell'
103	ka:ṇge	'buy'
104	a:ykə	'hear'
105	pha:ri	'steal'
106	va:ḍi	'serve'
†107	appə:ḍə	'touch'
108	dhiṅgu:ḷi	'push'
109	ca:bə	'bite'
110	khə:rə:pi	'scratch'
111	me:ḷ-	'to be available'
112	dhə:ri	'catch'
113	ta:ṇi	'drag'
114	phu:ṅki	'steal'
115	mekkə:ḷi	'untie'
116	tu:ki	'weigh'
117	lu:y	'reap'
118	və:rə	'take'
119	khə:rə:ḍi	'scratch'
120	ghə:ṣṭi	'rub'
121	vi:ṇi	'weave'
122	də:ḷi	'grind'

123 təːɭi	'fry'
124 haːɖi	'bring'
125 dəvvəːri	'put (down)'
126 piːɭi	'squeeze'
127 siːndi	'cut'
128 saːŋgə	'say'
129 laːy	'feed'
130 umbəːɭi	'wash'
131 mhəːɳə	'say'
132 məːy	'measure'
133 vaːji	'strike'
134 uɭdi	'call'
135 vaːɳṭi	'distribute'
136 kaːnti	'scrape'

(*c*) *Transitive-intransitive roots*

137 dhãːpi	'shut'
138 khuːɳṭi	'cut'
139 laːsi	'burn'
140 vaːṭi	'split'
141 ghaːsi	'rub'
142 bhaːji	'fry'
143 aːraːmbi	'begin'
144 gupsi	'change'
145 pəːrəːti	'change'
146 ɔppəːrti	'change upside down'
147 bheːti	'break'
148 ciːrəːɖi	'squeeze'
149 ukkəːɖi	'boil' (by steam)
150 kaɳɖi	'pound'
151 məːɖə	'break'
152 phuːṭə	'crack'
153 peːsi	'cut'
154 śiŋgaːri	'decorate'

Derivative roots (All the basic roots are capable of being transformed into Derivative roots. Only a few examples are given below).

155 bəːrəːy	'write'
156 rabbəːy	'stop'
157 viṣkaɭaːy	'open'
158 dhaṽɖaːy	'chase'
159 tuɳṭəːy	'cut'
160 maɖɖəːy	'drive'
161 kalləːy	'mix'
162 rəkkəːy	'pour'

163	dakkə:y	'show'
164	vəḷə:y	'comb'
165	ullə:y	'speak'
166	ghuṽḍa:y	'turn'
167	nisra:y	'loosen'
168	hallə:y	'move'
169	jhə:rə:y	'sharpen'
170	ni:və:y	'cool'
171	sukkə:y	'dry'
172	khətkəta:y	'boil' (liquid)
173	sijjə:y	'boil' (solid)
174	timmə:y	'make wet'
175	phuggə:y	'soak'
176	buḍḍə:y	'sink'
177	sikkə:y	'teach'
178	peṭṭə:y	'send'
179	bə:ḷə:y	'send'
180	a:ṭhə:y	'think'
181	siṽḍa:y	'scatter'
182	bhisra:y	'frighten'
183	nippə:y	'hide'
184	vaḍavə:y	'extinguish'
185	phulla:y	'blossom'
186	kɔcca:y	'wash cloth (by gently pressing with hands)'
187	cəṽkə:y	'drive'
188	kha:və:y	'feed'
189	ka:sə:y	'plough'
190	jhə:rə:y	'chase'
191	lə:ḷə:y	'roll'
192	gəḍgəḍa:y	'roll down'
193	pi:və:y	'cause to drink'
194	lassə:y	'cause to burn'
195	kha:və:vəy	'cause to feed (thro a third person)'

Compound Verbs

196	*tɔrnə kə:ri	'open'
197	uḍki ma:ri	'jump'
198	ɔḍḍa:n ullə:y	'shout'
199	gī:tə mhə:ṇə	'sing'
*200	sampa:diccu kə:ri	'earn'
*201	jɔ:li kə:ri	'work'
202	vhɔ:ḷũ: və:cə	'float'
203	pɔrtu:n yɔ:	'return'

204	rəkṣəṇ kə:ri	'protect'
205	thu: kə:ri	'spit'
206	kṣavrə kə:ri	'shave'
207	uttə:rə di:	'answer'
*208	visva:s kə:ri	'believe'
209	uḍga:s kəri	'remember'
210	pa:ỹ pə:ḍə	'worship'
*211	taḍti kə:ri	'prevent'
*212	ti:rtə kə:ri	'finish'
*213	ma:tti kə:ri	'change'
214	cinnəbhinnə kə:ri	'smash'
*215	məḍəkki kə:ri	'fold'
216	cã: kə:ri	'repair'
*217	iñjekṭə kə:ri	'inject'
*218	ba:ḍi ja:y	'fade'
*219	kɔtti kə:ri	'peck'
220	ekkə:ḍə kə:ri	'join'
221	bhu:kə la:g	'to feel hungry'
222	di:g kə:ri	'lengthen'
223	bəbbə gha:li	'shout'
*224	a:lə:ciccə kə:ri	'think'
225	mənã:ja:y	'understand'
*226	visramijja:y	'rest'
227	tɔ:ḍɔ:vu kə:ri	'delay'
*228	svi:kariccu kə:ri	'adopt'
*229	ba:rtə kə:ri	'mould'
230	rakku:n ra:bə	'wait'

Irregular Verbs :

231	ja:ṇə	'know'
232	kəḷ-	'know'

† exceptions
* borrowings

CHAPTER 6

NEGATIVES

Though Negatives are verbs and are also inflected for gender, and number, they are treated under a separate head, due to their non-conformity with the other verbs. As regards tense, the negative word is added to either finite verbs in a particular tense or to a particular verb stem which occurs only before the negative verb. Negative mood is treated under verb Morphology. However, the Negative is not inflected for tense.

There are two types of negatives.

(1) Negation of existence (2) Negation of Identity

1. *Negation of existense* {na:} 'no'

Having / na: / as basis many formations are found. These formations may be divided into two parts viz. (i) /na:/ with or without inflection for gender and number used as a finite verb. (ii) various types of negative forms.

(i) */na:/used as a finite verb :* This may either be used in isolation or with an affirmative finite verb or verb stem. In both the cases, it is inflected for number and in plural for gender i.e. In singular no gender difference is indicated. In plural too, the gender difference is neuter vs non-neuter. When it is used in isolation it gives the meaning 'no', while used with finite verb or verb stem it gives the meaning 'did not....."do(es) not....." 'and 'will not.....' depending upon the nature of the verb added to it.

Examples : *Used in isolation*

tɔ:	aṅga	na:	'he is not here'
ti:	aṅga	na:	'she is not here'
tɛ̃:	aṅga	na:	'it is not here'
tɛ:	aṅga	na:y	'they (m.) are not here'
tyɔ:	aṅga	na:y	'they (f.) are not here'
tĩ:	aṅga	na:ỹ	'they (n.) are not here'

In the three forms /na:/, na:y/ and /na:ỹ/, /na:/ 'no' /y/ Epicene plural, /ỹ/ neuter plural.

Used with a finite verb or a verb stem

In past tense {na:} is used after the past finite verb. Sometimes in fast speech the PT. of the finite verb is dropped before the negative. However, as they are retained in slow speech the PT. is shown in brackets.

Example :	ti: ayl(i) na:	'she did not come'
	ã:vɛ̃ dikki:l(ɛ̃) na:	'I didn't see'
	cerḍũvã:ni saṅgi:l(ɛ̃) na:ỹ	'the children did not say'
	tɛ: gellɛ na:y	'they did not go'

Sometimes the past form of verb used before the negative slightly differs from that used as an affirmative past finite verb.

Example :	ti: ayle na:	'she did not come'
	tɛ:/tyɔ ayle na:y	'they (m/f.pl) did not come'
	tɛ̃: aylɛ̃ na:	'it did not come'
	ammi aylɛ̃ na:y	'we (f) did not come'

Present tense

	stem+na:	
1. yɔ:	'come'	
	tɔ:/tɛ̃:/ti: e:na:	'he/she/it does not come'
	tɛ:/tyɔ: e:na:y	'they (m/f) do not come'
	tĩ: e:na:ỹ	'they (n) do not come'

Similarly with kə:ri 'do'

kə:rna:	'sg. do not'
kə:rna:y	'pl. (m/f) do not'
kə:rna:ỹ	'pl. (n) do not'

Future tense

Stem+na: No person-gender-number difference is found.

sa:ṅgə	'Say'	saṅgun-na:	'won't tell'
və:cə	'go'	vɔccun-na:	'won't go'
yɔ:	'come'	em-na:	'won't come'
bɛ:sə	'sit'	bessun-na:	'won't sit'
ra:bə	'stand'	rabbun-na:	'won't stand'
nidde	'sleep'	nidde:v-na:	'won't sleep'

(ii) *Various tpyes of negative forms.*—These are formed from the verb {na:}. The resultant forms may either be treated as separate words or as a combination of na: and some other suffix. In those cases where the dissection serves no purpose, they are treated as separate words, otherwise the suffixes are treated separately.

Separate Words

(1) najjə	'should/must not'
(2) nakka:	'need not ; must not'
(3) pa:ṇa:	'cannot'
(4) jamna:	'not possible'

These words are added to the verb stems (P : 105) used before the adverb of concomitant action mood {ni:kə}. Before nakka: the gerundive form of any verb can also occur, without any meaninng difference.

Examples :

kə:ri	'do'	kɔ:ru: najjə	'must not do'
sa:ṅgə	'say'	saṅgu: nakka:	'need not say'
və:cə	'go'	vɔcca: pa:ṇa:	'cannot go'
		kɔ:ru jamna:	'not possible to do'

before nakka: the forms may also be

kɔ:rka:, saṅguka:, vɔccuka: etc.

Further nakka:, najjə and jamna: can be used in isolation.

nakka:	'not necessary'
najjə	'don't'
jamna:	'not possible'

Suffixes used with na:

(1) *Negatvive Conditional.*—(i) negative stem+conditional sfx. yɛ:ri This is added with the stem na:l-

na:lyɛ:ri	'if not'

(ii) added with the stem nattil-

nattil-yɛ:ri	'if not ; if not available'

Examples :

ja:ṽka: jalyɛ:ri ra:bə na:lyɛ:ri və:cə

'if (you) want stay if not go'

tɛ̃: nattilyɛri yɛ̃: ka:ḍi

'If not that, take this or if that is not available take this'

mɛ:ḷnattilyɛ:ri	'if not available'
saṅgə nattilyɛ:ri	'if not said'

(2) *Negative contingent :*

nas-si:ṇa:	'without.....ing'

Examples :

kə:ri	'do'	kərnassi:ṇa:	'without doing'
yɔ:	'come'	emnassi:ṇa:	'without coming'
sa:ṅgə	'say'	saṅgənassi:ṇa:	'without telling'

2. *Negation of Identity :* nə:ỹ 'not so and so'
'not such and such'

This is an indeclinable i.e. this does not show any gender-number-person-tense distinction.

Examples :

yɔ: ra:mu nə:ỹ	'he is not Ramu'
ti: guḍḍi nə:ỹ	'she is not short'
ã:və̃ rabbunnə:ỹ assə	'I am not standing'
tɔ: 'aṅganə:ỹ assə'	'he is not here'
(thaṅg assə)	(he is there)

Irregular Verb

Corresponding to the irregular verb ja:ṇə 'know' the negative verb is nɛ:ṇə 'don't know'. This is an indeclinable and is used in isolation.

CHAPTER 7

INDECLINABLES

In the previous chapters, categories of words which are inflected for number, tense, gender-person were discussed. There are a set of words in konkani which are not declined to suit such grammatical functions. They are Indeclinables. They are incapable of being inflected. They have only one form and are incapable of showing distinctions as to number, person, gender, tense, etc.

Adverbs, particles and certain other suffixes come under this category.

1. *Adverbs :* Adverbs are indeclinables morphologically and modifiers of verbs syntactically. They sometimes occur as post-positions too. Adverbs are divisible into various categories:—*viz.* adverbs of place, manner and time. In each category there are ordinary as well as interrogative adverbs.

(1) *Adverbs of Place*

aṅga:	'here'
thaṅga:	'there'
khəntə:ỹ	'where' ?
bhittə:ri	'in' (p.p.)
bha:yrə	'out' (p.p.)
laggi	'near' (p.p.)
dhu:rə	'distant'
əḷta:ntu	'this side' (p.p.)
peḷta:ntu	'that side' (p.p.)
mukka:ri	'in front of' (p.p.)
maglaya:nə	'in the back' (p.p.)
pɔnda:kə	'under' (p.p.)
uñca:ri	'up' (p.p.)

Note : Those adverbs which are used as post-positions after nouns are indicated as (p.p.).

(2) *Adverbs of manner*

əssi	'thus', like this'
təssi	'like that'
kəssi	'how'?
dhara:ri	'fast'
ṿɔggi	'fast'
səntə	'slowly'

(3) *Adverbs of time*

attə̃	'now'
tavvə:ḷi	'then'

maggi:ri	'afterwards'
jatte:ri	'after'
murthə:mə	'previously'
a:ji	'to-day'
ka:li	'yesterday'
pha:y	'to-morrow'
pəyri	'day before yesterday'
əvve:ri	'two days previous to yesterday'
pərã:	'day after to-morrow'
əvve:rã:	'two days after to-morrow'
sakka:ṇi	'morning'
kɛdda:ṇa:	'when'?

2. *Particles :* These are of three types.

(i) *Interjections.*—A few are available in the data.

hã:		'yes'
e:y		'particle expressing negation'
ku:ṣ		'particle used as an interjection'
ja:vɔ		'let it be'. used in answer to one's taking leave.
yɛ̃:	cɔ:y	'Look ! behold' (object shown is of neuter gender).
yɔ:	cɔ:y	'Look ! behold' (object shown is of mas. gender)
yi:	cɔ:y	'Look ! behold' (obj. shown is of feminine gender)

The above three are used when the object is nearer. If the object is yonder, the particle used is :—

u:	tɛ̃ (cɔ:y)	'look. ! behold' (object n.)
u:	tɔ (cɔ:y)	,, (object m.)
u:	ti (cɔ:y)	,, (object f.)

The remaining particles are divided into two types on the basis of their occurrence. The second type consists of particles which are suffixed to words and are bound-forms while the third type consists of particles which are post-posed to words and are free-forms.

Second type : There are five particles belonging to this type.

(1) *Emphatic particle* : -ci '.....self' 'very'

This particle is used with all types of words such as nouns in all cases, pronouns, adjectives, and adverbs. This conveys an emphasis to the word uttered. When this is suffixed to the words, the final vowel of the word if short is lengthened and if long, length is retained. If the word is an adjective of the form :

$C_1V_1 : C_2V_2$ then it becomes $C_1V_1C_2V_2$ before the particle.

tũ:	'you'	tũ:-ci	'you, yourself'
tukka:	'to you'	tukka:-ci	'to you, yourself'
ra:mu	'Ramu'	ra:mu:-ci	'Ramu himself'

di:gu	'tall'	digu:-ci	'very tall'
ni:ṭə	'steep'	niṭə:-ci	'very steep'
la:nə	'smooth'	lanə:-ci	'very smooth'
mɔ:vu	'soft'	mɔvu:-ci	'very soft'
əssi	'like this'	əssi:-ci	'like this, itself'
aṅga:	'here'	aṅga:-ci	'here itself'
kəssi	'how'	kəssi:-ci	'somehow'

In fast speech or in sentence constructions either the whole suffix or the final vowel /i/ of the suffix is lost leaving behind the stem to convey the meaning thus :

digu:c	assə	'he is very tall'
lanə:	assə	'is very smooth'

(2) *Conjunctive particle :* {y} 'and', 'too' This particle is added with each word of a group of words to give the meaning 'and'.

This has four allomorphs.

/və:ỹ∞ vɔ:y ~ və:y ~ y/və:ỹ ~ V:Y/ added after words ending in nasalised vowels. V is the final vowel of the word.

/və:ỹ/ is added after monosyllabic words.

Exmples :

tũ:	'you'	tũ:- və:ỹ	'you and'
tɛ̃:	'that'	tɛ̃: - və:ỹ	'that and'
tĩ:	'those'	tĩ: - və:ỹ	'those and'

/V:y/ is added after polysyllabic words.

hã:və̃	'I'	ã:v - ə:ỹ	'I and'
gã:vũ	'native place'	gã:v - u:ỹ	'native place and'

/vɔ:y ~ və:y/ occur after monosyllabic words ending in vowels.

/vɔ:y/ occurs after /ɔ/ ending words.

Only one example is available.

tɔ:	'he'	tɔ: - vɔ:y	'he and'

/və:y/occurs elsewhere.

ti:	'shə'	ti: - və:y	'she and'
u:	'louse'	u: - və:y	'louse and'
bi:	'seed'	bi: - və:y	'seed and'
gu:	'excrement'	gu: - və:y	'excrement and'
tɛ:	'they'	tɛ: - və:y	'they and'

/y/ occurs elsewhere.

The final vowel of the words are lengthened if short and the length is retained if long.

kayḷɔ	'crow'	kayḷɔ:-y	'crow and'
tukka:	'to you'	tukka:-y	'to you and'

ka:sɔ:vu	'tortoise'	ka:sɔ:vu:-y	'tortoise and'
ta:ra:və	'duck'	ta:ra:və:-y	'duck and'
ammi	'we'	ammi:-y	'we and'
aṅga:	'here'	aṅga:-y	'here too'
kaḷḷɔ	'was taken'	kaḷḷɔ:-y	'was taken and'

3. *Concessive particle :* yi. 'even.....'

This particles is added only with the conditional form of the verb (P.103). The final vowel of the form is lenghthened.

Examples :

gɛlyɛ:ri	'if gone'	gɛlyɛ:ri:-yi	'even if gone'
dilyɛ:ri	'if given'	dilyɛ:ri:-yi	'even if given'
kaḷyɛ:ri	'if taken'	kaḷyɛ:ri:-yi	'even if taken'

4. *Affirmative particle :* y.

This is only added to interrogative words to give an affirmative meaning. The final vowel of the word is lengthened before the suffix.

Examples :

kɔ:ṇə	'who?'	kɔ:ṇə:-y	'some one, whoever'
khɔñcɔ	'which?'	khɔñcɔ:-y	'some of the species, whichever'
ittɛ̃	'what?'	*ittɛ̃:-y	'anything', 'whatever'
kɛdda:ṇa:	'when?'	kɛdda:ṇa:-y	'whenever'
kɔ:ṇa:kə	'to whom?'	kɔ:ṇa:kə:-y	'to some one' 'to whomsoever'
kɔ:ṇa:lɛ̃	'whose?'	kɔ:ṇa:lɛ̃:-y	'whosesoever'
kɔ:ṇa:laggi	'with whom?'	kɔṇa:laggi:-y	'with some one' 'with whomsoever'
kəssəlya:kə	'what for?'	kəssəlya:kə:-y	'for whatsoever'

5. *Additive particle :* {y} 'all'

This is used with numerals and one noun to give the meaning 'all'. Words of the form $C_1 V_1 : C_2 V_2$ become $C_1 V_1 C_2 C_2 V_2$:- before this particle where C_2 is not r ; if C_2 is r the form is $C_1 V_1 : C_2 V_2$:-

Examples :

dɔ:ni	'two'	dɔnni:-y	'both'
ti:ni	'three'	tinni:-y	'all the three'
ca:ri	'four'	ca:ri:-y	'all the four'

Above four, the noun səggə:ṭə 'all' is used and the particle is added to the word səggə:ṭə.

səggə:ṭə	'all'	səggəṭə:-y	'wholly'
səggəṭə:-y a:ḍi		'bring all', 'bring wholly'	
kuppi səggəṭə:-y a:ḍi		'bring all the bottles'	

* Coresponding to this form, a particle ka:y/ka:ỹ 'anything' is used before negatives (p : 112) but no mention has been made urder negatves. The forms occurring are ka:yna : nothing ; ka:ỹ na:nothing (emphatic). Cf. P : 119.

Third type.—particles belonging to this type are post-posed to various words. Not all particles are capable of being added with all types of words. Regarding their distribution reference may be made to Syntax (P: 126).

Particles :

guṇi	'for'	pəsi	'than'
muṇ, si	'that'	saba:rə	'thorough' (ittu:l saba:rə)
ki	'or'	dusse:ri	'again'
tə̃	'only'	dusdusse:ri	'again and again'
məṭṭə ~ maṭṭə	'like'	səba:və	'just like that'
cã:	'very'	pəsa:vat	'on behalf'
ani	'and'	vɛ ~ vɛ̃	'interrogative'
ani:kə	'some more'	və:y	'yes'
bəgɛ:kə ~ bəge:kə	'for'	ja:ṇə̃ ~ jaṇyɔ	'person'
kərɛ:nə	'for'	khə: ỹ	'Quotative particle'
vərɛ:nə	'until, upto'		
puṇi	'at least'		
nantə:na:	'except'		
lagge:nə	'more'		
dikku:n	'because'		
ka:y	'anything' (sg.)	} used only with negatives	
ka:ỹ	,, (pl.)	} used only with negatives	
səggə:ṭə	'all'		
pasun	'about'		

CHAPTER 8

DERIVATIVES

A derivative consists of two parts:stem† a derivative sfx. This suffix changes the category of the resulting word either completely or partially, from the category of the stem. A complete change is one where the stem and the resulting word belong to two different categories viz. a noun stem† derivative suffix results in a verb, an adjective, or an adverb and vice versa. A partial change is one in which the stem and the resulting word belong to the same major category but with slight change within the category. In other words, in a partial change a noun stem† a derivative suffix results in a noun ; but if the noun stem is a masculine noun, the resulting word is a feminine noun, substantive or abstract as the case may be.

Complete change has not so far been dealt with. Partial change of a few categories* have been dealt with earlier at appropriate places for the sake of convenience. So, cases of complete change and the partial changes left out have been described in this chapter. In addition, certain morphological constructions such as onomatopoeic construction, echoword construction, diminutive construction which could not be described elsewhere under morphology, are also discussed in this chapter.

Formation of Nouns

1. *Formation of Nouns from Nouns*

1a. Personal nouns are formed from substantives by the addition of suffixes such as -ka:ri, -cɔ, -i, -e:li, -a:ṇi, -a:ru etc.

Examples :

du:də	'milk'	dudda:-cɔ	'milk man'
tɔ:pə	'garden'	tɔppak-ka:ri	'gardener'
bya:ru	'business'	bya:ri ~ bya:re:li	'business man'
vəjjɛ̃	'luggage'	vəjj-e:li	'porter'
ghə:rə	'house'	ghə:r-a:ṇi	'household'
dəndə	'work'	dənd-e:li	'servant'
ca:mə	'leather'	camm-a:ru	'cobbler'

1b. *Feminine nouns formed from masculine nouns*

(i) derivative suffix : -i

ma:ḍa:	'dhobi'	ma:ḍ-i	'dhobi woman'
məḍuvɔ:ḷu	'dhobi'	məḍuvə:ḷ-i	'dhobi woman'
manta:rɔ	'old man'	manta:r-i	'old woman'
sɔyrɔ	'relative'	sɔyr-i	'female relative'

* In the case of verbs, formation of derivative roots from basic roots ; formation gerund, from verb roots have been discussed in Ch. 5.

(ii) derivative suffix : ṇi ~ i:ṇi

rantpi	'cook'	rantp-i:ṇi	'female cook'
ghɔ:ḍɔ	'horse'	ghɔ:ḍ-i:ṇi	'female horse'
simhu	'lion'	simh-i:ṇi	'lioness'
sa:ru	'teacher'	sa:r-ṇi	'female teacher'

1c. *Abstract nouns formed from personal nouns*

Derivative suffix : -pə:ṇə, -i:kə

bhɔṭṭu	'priest'	bhaṭ-pə:ṇə	'priesthood'
vassə:rti	'a woman during her menses'	vassərt-pə:ṇə	'menstruation'
cerḍū	'child'	cerḍu-pə:ṇə	'childhood'
manta:ri	'old woman'	manta:r-pə:ṇə	'old age'
sɔyrɔ	'relative'	sɔyr-i:kə	'relationship'

1d. *Abstract nouns formed from substantives*

Derivative suffix : -sa-ṇi

mi:ṭə	'salt'	miṭ-sa:ṇi	'saltishness'
gɔ:ḍə	'jaggery'	gɔḍ-sa:ṇi	'sweetness'

2. *Formation of Nouns from Verbs :*

Derivative suffix : -ṇi ∞-ṇə ∞-i ∞-nə ∞-pi ∞-və:ṇə ∞-ṇɛ̃ ∞-və:ṇi

examples

rə:ḍə	'to weep'	rəṇṇi	'elegy ; song of mourning'
si:kə	'to learn'	sik-və:ṇə	'education'
ra:ndi	'to cook'	rant-pi	'cook'
kha:	'to eat'	kha:-ṇə	'tiffin ; fodder'
mə̃:rə	'to die'	mərə-ṇə	'death'
ja:y	'to be born'	janə:-nə	'birth'
nha:	'to bathe'	nha:ṇi	'bath room'
sĩ:vĩ	'to stitch'	sivv-və:ṇi	'stitch'
je:vi	'to take meals'	jevə:-ṇə	'meals'
nhe:sə	'to wear'	nhes-və:ṇə	'dress'
lu:y	'to reap'	luv-və:ṇi	'harvest'
mhə:ṇə	'say'	mhəṇ-ṇi	'proverb'
ka:nti	'to scrape'	kantɔ:-ṇɛ̃:	'scraper'
kaṇḍi	'to pound'	kaṇḍə:-ṇə	'pestle'

3. *Formation of Nouns from Adjectives :*

Derivative suffixes : -(s)a:ṇi, -va:ṇi, -pə:ṇə, -a:y, -vu

ti:kə	'pungent'	tik-sa:ṇi	'pungency'
kɔ:ḍu	'bitter'	kɔḍu-va:ṇi	'bitter things'

amsə	'sour'	ams-a:ṇi	'sourness'
ca:ṅgə	'good'	caṅg-pə:ṇə	'goodness'
balla:və	'bad'	balla:v:pə:ṇə	'badness'
sa:nə	'small'	san-pə:ṇə	'young age'
jə:ḍə	'heavy'	jə:ḍ-a:ṇi	'heaviness'
u:nə	'hot'	un-sa:ṇi	'heat'
se:ḷə	'cold'	se:ḷɔ:-vu	'coolness, cold'
ru:ndə	'broad'	rund-a:y	'breadth'
di:gə	'long, tall, high'	dig-a:y	'height' 'length'

4. *Formation of Nouns from Adverbs*

There is, however, only one example available in the data, where a noun is derived from an adverb.

khalla:(kə)	'down'	khal-pə:ṇə	'obedience'

Formation of Adjectives from nouns

In the data we get only one example where adjective is formed from noun.

Example :

gɔ:ḍə	'jaggery'	'gɔ:ḍ-u	'sweet'

Formation of Advrebs

Adverbs are mostly formed from nouns.

Derivative suffix : -a-nə, -e -ã:, -u:s

Examples :

le:kə	'manner'	lekk-a:nə	'in (this) manner'
sa:ñjə	'evening'	sanje	'in the evening'
denpa:rə	'noon'	denpa:r-ã:	'in the noon'
əmsə:rə	'hurryy'	əmsər-a:nə	'hurriedly'
mi:ṭə	'salt'	miṭṭ-u:s	'saltish'
ambɔ	'mango'	amb-u:s	'sourish'

There is another type of construction where the same noun is repeated twice, and the suffix -a:n is used with the first noun. The resulting form is an adverb syntactically.

Examples :

ghə:rə	'house'	ghə:ra:n	ghə:rə	'from house to house'
a:ḷə	'person'	a:ḷa:n	a:ḷə	'every person or each person'
gã:vũ	'village'	gã:va:n	gã:vũ	'each village'

There is one example where adverb is formed from an adjective.

ɔ:ḍə	'loud'	ɔḍḍ-a:nə	'loudly'

Adjectivals

So far this category of words was not mentioned. These are Adjectives as well as Nouns morphologically as also syntatically. Many words such as piśśo 'mad' kɛppɔ 'deaf', thɔṇṭi 'lame' etc. which are although morphologically treated as Adjectives are not adjectives proper. Those words which are capable of being adjectives as well as nouns are termed as *Adjectivals*. In addition to the adjectives described under Noun Morphology (P : 69) which are adjectivals, we come across some more by way of derivation.

There are two sources from which Adjectivals are derived.

1. *Formation of Adjectivals from Adverbs*

Resulting forms are personal nouns as well as adjectives.

Derivative suffix : (i)/-cɔ~ -ci~cɛ̃~ -cɛ~ -cyɔ~ -cĩ:/

(ii) /vɔ~ -vi~ -vɛ̃~ -vɛ~ -vyɔ— -vĩ/

(iii) /~ /-ɔ~ -i~ -ɛ̃/~ -ɛ~ -yɔ~ -ĩ/

(i)	(ii)	(iii)	
-cɔ,	-vɔ	-ɔ	Masculine Singular
-cɛ,	-vɛ	-ɛ	Masculine Plural
-ci,	-vi	-i	Feminine Singular
-cyɔ,	-vyɔ	-yɔ	Feminine Plural
-cɛ̃,	-vɛ̃	-ɛ̃	Neuter Singular
-cĩ,	-vĩ	-ĩ	Neuter Plural

(ii) is used after numerals (P:57) and (i) elsewhere ; (iii) used after past stems.

Examples :

bha:yrə	'outside'	bhar-cɔ	'outsider'
aṅga:	'here'	aṅga:-ci	'local person(f)'
laggi	'near'	laggi:-cɛ̃	'next thing'
ittu:lɛ̃	'how many?'	ittlya:vɔ	'how manyth man'?

2. *Formation of Adjectivals from Verbs*

There are two types of forms available from every single verb, the one is the past finite verb stem plus the gender-number suffix and the other is got by adding derivative suffix to the verb stem.

I. *type :*

sa:ṅgə	'say'	saṅgi:li	'she about whom *was said*'
		saṅgi:l-ɔ	'he about whom *was said*'
		saṅgi:l-ɛ̃	'that about which *was said*'

Six forms of are available by adding the gender-number suffixes to, (P : 84, 85), the past stem of a verb, one at a time.

II. *type :* These are got by adding -cɔ, -ci, -cɛ̃, -cɛ, -cyɔ, cĩ to the † verb stems.

Example :

sa:ṅgə	'say'	saṅgu:-cɔ	'he about whom it *is said*'
		saṅgu:-ci	'she about whom it *is said*'
		saṅgu:-cɛ̃	'that about which *is said*'

The special characteristic of these adjectivals derived from verbs is that, they show the tense distinction past vs. non-past or present. In order to distinguish these from those adjectivals derived from adverbs which shows no such tense distinction, these adjectivals derived from verbs are called verbal adjectivals. Syntactically there is no difference between adjectivals and verbal adjectivals.

In addition certain words in the data are verbs as well as nouns i.e. they are homophonous completely, or they differ as regards the final vowel when they occur as verbs as well as nouns. These are treated under derivatives as there seems to be no scope to treat them elsewhere. Further, for convenience of description, nouns are taken to be basic forms from which the verbal forms are taken to be derived.

Derivative suffix : -ə, -ø, -i

Examples :

hu:ṅgi	'smell'	hu:ṅg-ə	'to smell'
kɔ:pu	'anger'	kɔ:p-ə	'to scold'
*si:ṅki	'sneeze'	sĭ:ki-ø	'to sneeze'
khã:ki	'cough'	khã:ki-ø	'to cough'
ha:su	'laughter'	ha:s-ə	'to laugh'
dhã:və̃	'run'	dhã:və̃-ø	'to run'
na:ñcə	'dance'	na:ñcə-ø	'to dance'
vɔ:ṅki	'vomit'	vɔ:ṅk-ə	'to vomit'
ghũ:və̃	'turn'	ghũ:və̃-ø	'to turn'
bhɔ:ṅki	'bark' (dog's)	bhɔ:ṅk-ə	'to bark'
ɔ:ḷɔ:ku	'sprain'	ɔ:ḷɔ:k-i	'to sprain'
du:ki	'pain'	du:ki-ø	'to give pain'
phu:lə	'flower'	phu:lə-ø	'to bloom'
mu:tə	'urine'	mu:t-i	'urinate'
gu:	'excrement'	ag-	'to pass stools'

† non-past stems. The stems occurring before these suffixes are different from those occurring before tense or mood suffixes. No detailed analysis was made.

*Internal change.

kə:ḷə:mbi	'verdigris'	kə:ḷə:mbi-ø	'to be lined with verdigris'
ma:ri	'blow ; beat'	ma:ri-ø	'to beat'
khe:ḷə	'play'	khe:ḷə-ø	'to play'

Onomatopoeic Construction

This consists of a disyllabic word pattern of the form $C_1 V_1 C_2 C_1 V_1 C_2$ (i:) where $C_1 V_1 C_2$ is repeated twice. If C_1 of the first syllable is aspirated then the C_1 of the second syllable is the de-aspirated C_1.

Examples :

+ bhiṇbiṇ	'pitch (darkness)'
gətgəṭi:	'quickly (drinking)'
+ gəḷgəḷi:	'falling (water)'
sərsəri:	'moving (snake)'
+ khərkəri:	'rough (floor)'
+ bəḷbəḷi:	'over ripened (fruit)'
+ təḷtəḷi:	'bright, shining (cloth)'

Of the above formations available in the data, those marked with + are adjectives syntactically while the remaining are adverbs.

Echoword Construction :

Similar to the onomatopoeic construction, this has a disyllabic structure of the form $C_1 V_1$ (:) C_2 bi(:) C_2–. The echoword replaces the first two phonemes of the noun by bi(:), length of /i/ depending upon the length of V_1. The meaning got by such a construction is '.....etc.'

Examples :

ghə:rə	'house'	ghə:rə bhi:rə	'house etc.'
ka:pi	'coffee'	ka:pi bi:pi	'coffee etc.'
jevə:ṇə	'meals'	jevə:ṇ bivə:ṇə	'meals etc.'

Formation of Diminutives :

Derivative Suffix : -u:lə ∞ -u:li

Examples :

giṇḍi	'a vessel with a snout'	giṇḍ-u:lə	'small vessel with a snout'
khəṭṭə	'big basket'	khəṭṭ-u:lə	'small basket'
ambə	'mango'	amb-u:li	'tender mango'

CHAPTER 9

SYNTAX

General Remarks

A sentence in Konkani, is a unit occurring in absolute isolation, and which gives a complete sense by itself. The intonational characteristics which a sentence possesses are not described here. The constituents of a sentence are described on the basis of their Immediate Constituent structure. Konkani sentences are of two types : Major and Minor. A Major type of sentence is a predicative type *i.e.*, Any sentence which has a predicate as the nucleus with or without other preceding constituents. A predicate has verb as nucleus.

Predicative type.—This again is divided into three sub-types :

(1) Affirmative
(2) Negative
(3) Interrogative.

(1) *Affirmative.*—This type has a finite verb or a verb phrase, a finite mood or the verb tə̃, as predicate.

Examples :

ekkɔ:lɔ aṅgetta:
'A man *comes* here'
tak e:k su:ṇẽ assə
'He *has* a dog'
ta:ṇẽ putta:k ruppa:y peṭṭɔ:vnu dillẽ
'He *sent* money to his son'
tɛ rukka:ri jhaytĩ səvṇĩ rabbu:n assillĩ
'In that tree many birds *were staying*'
bappa : makka pənna:s ruppa:y peṭṭə:y
'Father, *send* me fifty rupees'
tũ: thaṅga və:cə
'You *go* there'
su: ṇaya: ka:nu di:gu tə̃
'The dog's ear *is* big'
tɔ: migge:l bappa: tə̃
'He *is* my father'

(2) *Negative*—This type has a negative verb na:, or the indeclinable negative nə:ỹ or other negative formations, as predicate.

Examples

ba:ylə kɔ:ṇ na:	'*No* woman *is* here'
daddu:lɛ kɔ:ṇ na:y	'*No* men *are* here'

tũ: aṅga na: assilli	'you (f.) *were not* here'
ta:ṇẽ saṅgunna:	'he *won't tell*'
tũ: vəssi	'You *don't go*
makka nakka:	'I *don't want*'
yhɔ: ra:mu nə:ỹ	'he *is not* Ramu'
tɔ: thaṅga vɔcca: najjə	'he *should not go* there'

(3) *Interrogative*—In this type of sentences, interrogative particle -vɛ/vɛ̃ is post-posed to the previous two types of sentences, or interrogative words of adverbial nature precede the predicate.

Examples

tũ: attə̃ ettavɛ	'are you *coming* now' ?
tũ: khəntəỹ vətta:	'where are you *going*' ?

Minor Type—Any sentence which is not a member of the predicative type is said to be a member of the Minor Type. A Minor Type of sentence can be any of the following.

1. Nominal
2. Interrogative
3. Interjectional

1. *Nominal*—A nominal sentence is one which has a noun or noun phrase as nucleus in the place of the predicate. It is invariably of an interrogative nature, interrogation in the form of interrogative suffix suffixed to the Noun nucleus or an interrogative word in the nature of an adjective occurring in the sentence. For the sake of convenience the final Noun component of such a sentence is taken as the Noun nucleus, as, the prededing components also happen to be either a noun or a noun phrase in some cases.

Examples

(i) tɔ: tugge:l bappavɛ
'he your *father*' ?
(Is he your father ?)

(ii) uttu:l və:rə̃ attə̃
what *time* now' ?
(what is the time now ?)

(iii) khəñcẽ phə:ḷə tukka *cã:* iṣṭam
'which fruit to you *much liking* ?'
(which fruit do you like best ?)

2. *Interrogative*—These have an interrogative word of a Nominal nature as the nucleus. After a few interrogatives of adjectival type, the particle ki 'interrogative' is added.

Examples :

(i)	tɔ: kɔ:ṇə	'he *who*' ? (who is he ?)
(ii)	tɔ: khəmtə:ỹ	'he *where*' ? (where is he ?)
(iii)	tɛ̃: *ittɛ̃*	'that *what*' ? (what is that ?)
(iv)	tũ: *itlya:vɔki*	'you howmanyth' ? (Howmanyth (m) are you ?)

3. *Interjections*—Single word or word sequence utterances giving the interjectional sense belong to this category.

Examples :

və:y	'yes'
ujjɔ ujjɔ	'fire! fire!'
kəssəl kəṣṭə	'what a nuisance!'
u: thaṅga:	'oh! there!'
vəyvɛ	'Is (that) so ?'
veynavɛ	'Isn't (that) so ?'

Conversational bits are not taken for consideration under Syntax. In the following pages, a sentence is meant to be only a Major Type of sentence.

Nouns, pronouns, adjectives, adverbs and verbs were described as regards their morphological categories. In Syntax, however, they will be dealt with as regards their syntactic function. So, in Syntax, whenever a Noun, a Verb, an Adjective, an Adjectival or an Adverb is referred to, they are to be taken as per their syntactic functions mentioned below :

Nouns—Nouns of all types (basic, derivative) and pronouns.

Adverbs—Those that modify the predicate of a sentence *viz.* an adverb, a verbal participial form, locative, instrumental or sociative form of nouns.

Adjectives—Those that occur as attributes to nouns and syntactic adverbs *viz.* adjectives of all types, genetive form of a noun or a pronoun.

Verbs—In addition to the simple and compound verbs discussed in (p.89. p:93), a few more formations (p.131) are treated as compound verbs syntactically.

Adjectivals—As specified in morphology. (P:123)

Phrases—A phrase is a larger construction in which there is a head-word. Depending upon the morphological category of the head-word, the nature or the type of the phrase is decided. The constituents preceding the head-word decide the sub-type or such a phrase.

There are five types of phrases made use of in Konkani. They are, Noun Phrase, Adjective Phrase, Adjectival Phrase, Adverb Phrase and Verb Phrase.

Noun Phrase—This is of three types.

1. *Attributive*—This type consists of two constituents one the head and the preceding one attributive to the head. The attribute may be an adjective, an adjective phrase, an adjectival or an adjectival phrase or a noun.

(*a*) *Adjective*—

dhu:rə gã:vũ	'distant place'
kəlgi ra:ti	'dark night'
bhiṇbiṇ ka:ḷu:ku	'pitch darkness'
dhə:vɛ̃ phu:lə	'white flower'
tɔ cɛllɔ	'that boy'
ti ba:ylə	'that woman'
ɛ̃dɛ di:sə	'a few days'
putta:li kəmbi	'son's telegram'
tagge:l pu:tu	'his son'
e:ku mha:ru	'one harijan'
pənna:s ruppa:y	'fifty rupees'

(*b*) *An Adjective Phrase*—An adjective phrase has an adjective as head preceded by an adjective or an adjectival.

Examples

e:k sanə: ra:nə	'one very small forest'
e:k dɔ:ni pəysa:r	'one or two times'
dhu:rə assil e:ku ka:sɔ:vu	'a tortoise, living far away'

(*c*) *An Adjectival*—

sikvə:ṇə nattillɔ mha:ru	'illiterate Harijan'
laggi: ghə:rə	'neighbouring house'
pəḷḷe:li phaṭvə:ṇə	'the deceit that which fell'
rabbu: thə:lə	'staying place'

(*d*) *An Adjectival phrase*—A phrase substitutable for an adjectival, and has an adjectival as head and adjectives or adjectivals as attributes.

e:ku sikvə:ṇə nattillɔ mha:ru 'An illiterate Harijan'

2. *Co-ordinate*—This consists of two or more nouns or noun phrases co-ordinate in nature. The nouns are co-ordinated either by (i) the use of the conjunctive particle ani 'and' (ii) additive suffix—V:y (where V is the final vowel of the noun) or is (iii) an echo word construction. Of these (ii) is the most frequent in constructions.

(i) use of the conjunctive particle ani 'and'

Examples:

kayḷɔ, ani tagge:l ku:ṭṭuka:rə̃

'(the) crow and his friends'

maṅkə:ḍə ani pu:ḷu
'(the) monkey and (the) wedge'
e:ki amma: ani tigge:l cerḍũ
'a mother and her child'

(ii)use of the additive suffix-V:y

Examples:

kayḷə:y ka:sɔ:vu:y
'(the) crow and (the) tortoise'
kayḷə:y vindu:ru:y ka:sɔ:vu:y cittə:ḷə:y
'(the) crow, rat, tortoise and deer'
tɔ kayḷə:y tɔ vindu:ru:y tɔ ka:sɔ:vu:y tɛ̃ cittə:ḷə:y
'that crow, that rat, that tortoise, and that deer'

(iii) *An echoword construction*

ghə:rə bi:rə	'house, etc.'
ka:pi bi:pi	'coffee, etc.'
jevə:ṇ bivə:ṇ	'meals, etc.'

3. *Appositional*—A phrase in which two or more nouns, noun phrases, adjectivals or adjectival phrases stand in apposition to each other.

Examples:

taṅge:l saṅga:ti, e:ku vindu:ru
'their friend, one rat'
sikvə:ṇənattillɔ, tɔ mha:ru
'illiterate man, that Harijan'
tɛ tə:ḷaya: pa:ḍi: assil tɔ pimpḷa: ru:ku
'that which was on the bank of the tank, that banyan tree'
e:ku sikvə:ṇənattillɔ
'one, illiterate man'
sikvə:ṇənattillɔ, e:ku
'Illiterate, one'
si:ta:, migge:l ɔḷḷi dhu:və
'Sita, my eldest daughter'
putta:li kəmbi, dusse:ri
'son's telegram, second'

Adverb Phrase—Adverb Phrase has an adverb as head and adverb(s) or adverbial phrase, an adjective or a noun as attribute.

Example:

laggi pɔ:sta:pi:sã	'in the nearby post office'
ittu:l səntə	'this much slow'
rɔ:ṇu rɔ:ṇu	'having continuously wept'

vɔggi vɔggi	'very fast'
ka:li sakka:ṇi	'yesterday morning'
təssi: astə:na:	'while being thus'
dhɔrcɛ bəge:k ja:vnu	'in order to catch'
rabbu:n assil ve:ḷe:ri	'by the time while staying'
cã: ma:rə:g	'very costly'
tɛ rukka:ri	'in that tree'
rukka: pɔnda:kə	'under the tree'
parvaya: maglaya:n	'behind the pigeons'
səvṇĩyã: laggi	'near the sparrows'

Verb Phrase—This has a finite verb, a negative verb, a finite mood or a compound verb as head, preceded by non-finite mood construction, which in turn has a non-finite mood as head. This head is either in verbal participial or infinitive of purpose mood. When the head is in the prohibitive mood, the attribute may be in obligatory mood.

Examples:

*siṽḍa:vnu ghallɔ	'having scattered, put'
bessu:n jevta:	'having sit, eats'
khamca: vɔcca:najjə	'to eat, mustn't go'
khamca: gɛllɛna:ỹ	'didn't go (n.pl.) to eat'
emca: sa:ṅgə	'ask to come'
cɔytə: rabbi:lɔ	'seeing continuously stood'
vɔccuka: nakka:	'need not go'

Compound Verb.—A compound verb consists of two constituents. The first constituent is a (non)-finite verb/mood form followed by an auxiliary verb formation, the verb bases being any one of the following: : və:cə 'to go'; ja:y 'to happen' ; ja: 'to be possible' ; pu:rɔ 'to be enough' and as-- 'to be'. The meaning is idiomatic. All periphrastic tense constructions are treated as compound verbs, as the second constituent is an auxiliary verb formation of the verb base as-- 'to be'.

(1) † Infinitive form of any verb+finite verb formation of the base və:cə: 'to go'.

'about to.....'

'(was) going to.....'

Examples:

kɔ:ru: vətta:	'(he) is about to do ; going to do'
ma:ru: gɛllɔ	'(he) was about to beat'
	'(he) was going to beat'

* The verbal participial form is an adverb or a non-finite verb attribute depending upon the Immediate Constituent structure.

† the infinitive suffix is lost.

(2) Infinitive form of any verb+jamna :

'won't be possible to.....'

Examples:

kɔ:ru: jamna:	'won't be possible to do'
saŋgu: jamna:	'won't be possible to say'

(3) Infinitive form of a verb+jattə:lɛ̃

'will be possible to.....'

Examples:

kɔ:ru: jattə:lɛ̃	'will be possible to do'
saŋgu: jattə:lɛ̃	'will be possible to say'

(4) Infinitive form of a verb+pu:rɔ

'might or may.....'

Examples

ma:ru: pu:rɔ	'might beat ; may beat'
kɔ:ru: pu:rɔ	'might or may do'

(5) Habitual present tense :

general form of a verb+assə

'be in the habit of.....ing'

Examples:

ma:rə:p(ə) assə	'Is/are in the habit of beating'
saŋgə:p(ə) assə	'Is/are in the habit of telling'
kə:rə:p(ə) assə	'Is/are in the habit of doing'

(6) Habitual past tense :

Gerund form of a verb+ past form of the root as-- 'to be'

Examples:

kə:rə:p(ə) assi:lɛ̃	'used to do'
e:və:p(ə) assi:lɔ̃	'I(m.) used to come'

(7) Habitual Present negative :

Gerund form of a verb+na:

'be not in the habit of.....ing'

Examples:

kə:rə:pə na:	'Is/Are not in the habit of doing'
e:və:pə na:	'Is/Are not in the habit of coming'

(8) Habitual Past negative—This is formed by adding na: 'no' in between the two constituents of the habitual past, thus :

Gerund form of a verb+na:+assi:l-

Examples:

kə:rə:pə na: assi:lɛ̃	'was not in the habit of doing'
vəccə:pə na: assi:lɔ	'he was not in the habit of going'

Concordance in Phrases :

In the case of noun phrases (except the co-ordinate type), adjective phrase and adjectival phrase, there is concordance in gender and number between all the constituents present.

Examples :—*Noun Phrase :*

1. Attributive type :

dhə:vɛ̃ phu:lə	'white flower'
dhə:vī phullə̃	'white flowers'
tɔ cɛlɬɔ	'that boy'
ti celli	'that girl'
putta:li kəmbi	'son's telegram'

2. Appositional type :

putta:li kəmbi dusse:ri	'son's telegram, second'
rukka:ri bessallɔ tɔ kayḷɔ	'that crow, which was sitting in the tree'

Adjective Phrase :

e:k sanə: ra:nə	'one very small forest'
e:ku vhɔḷḷɔ cɛllɔ	'one big boy'

Adjectival Phrase :

e:ku sikvə:ṇənattḷḷɔ mha:ru	'one illiterate Harijan'
e:ki muṅgi ba:ylə	'one dumb woman'

Simple Sentence :

Depending upon the nature and complexity of the constituents other than the predicate, Major Type of sentences are divided into two sections : Basic and Expanded constructions. A simple sentence is of the basic construction type, and has only one predicate.

A simple sentence in Konkani has six constituents : Subject, Direct Object, Indirect Object, Complement, Attribute and Predicate. Of these excepting the predicate (with the exception of tə̃ or nə:ỹ as a predicate) all the others may or may not occur. When tə̃ or nə:ỹ is the predicate, two more constituents, subject and the attribute must also occur.

Subject : This can be filled by a noun or a noun phrase or an adjectival.

Direct Object : This may be a noun or a noun phrase or an adjectival.

Indirect Object : A noun or a noun phrase in dative case serves as an Indirect Object.

Complement : This modifies the Predicate. There can be more than one complement. A complement may be an adverb or an adverb phrase.

Attribute : This occurs in sentences of equational type, where the predicate tə̃ or nə:ỹ functions as a connecting link between the Subject and the Attribute. The main difference between an attribute and a complement is that, the former must occur whenever the predicate is tə̃ or nə:ỹ , while the latter may or may not occur in sentence where it can *i.e.* while an attribute is an obligatory constituent, a complement *is an optional one. An Attribute may be a noun or a noun phrase,* an adjective, an adjectival, an adverb or an adverb phrase.

Predicate : This being the nucleus of the sentence construction, is always a verb or a verb phrase.

Word Order.—The predicate is the closing constituent of the sentence and it is mostly found in the final position. All the other constituents precede the Predicate and are interchangeable as regards their mutual placement. In general it may be said that the order is Subject, Indirect Object, Direct Object, Complement(s), and Predicate.

Concordance between the Constituents

Depending upon the nature of the Predicate (*i.e.* the category of the verb) there is or is not concordance between the constituents in gender-number (person). About 30 sentences are taken for consideration ; each constituent of every sentence is notified and the rules of concordance is discussed.

There are altogether five types of concordance :

Type 1 : Concordance in gender-number (person) between Subject and Predicate.

Type 2 : Concordance in gender-number between Indirect/Direct Object and Predicate.

Type 3-4 : No concordance as regards gender-number (person).

Type 3 : The Predicate is in obligatory mood.

Type 4 : The Predicate is tə̃ or iṣ in indefinite future mood.

Type 5 : The Predicate is a negative finite verb (in some cases there is concordance and in other cases not).

Type 1 : **Examples**

1. tũ: vətta: 'you are going'
   Sub. Pred.
   Noun Intr. Finite Verb

2. dɔ:g ja:ɳə̃ mənişə aŋg etta:y 'two men are coming here'

Sub. Noun Phrase (appo.)	Comple. Adv.	Pred. Intr. Fin. Vb.

3. kayḷɔ:y vindu:ru:y sukha:n rabbi:lɛ 'The crow and the rat lived happily'.

Sub. Noun Phrase (Co-ord.)	Comple. Adv.	Pred. Intr. Fin. Vb.

4. tũ: kɛdda:ṇ makka cəytɔ:lɔ 'When will you (m.) see (m.) me'

Sub. Noun	Comple. Adv.	Ind. Obj. Noun	Pred. Tr.Vb. in Future tense

5. e:ku sikvə:ṇṇattillɔ mha:ru assillɔ '(There) was (m. sg) an illiterate Harijan (m. sg.)

Sub. Noun Phrase (appo.)	Pred. Intr. Vb.

6. tagge:l pu:tu dhu:rə gã:vã sikku:gɛllɔ:lɔ

Sub. Noun Phrase (attri.)	Comple. Adv. Phrase	Pred. Verb Phrase (Intr. Vb: head)

'His son had gone (m.sg.) to a distant place for studies.'
His son (m.sg.) had gone (m.sg.)

7. edɛ di:s upra:ntẽ putta:li kəmbi dusse:ri ayli

Comple. Adv. Phrase	Sub. Noun Phrase (Co-ord.)	Pred. Intr. Vb.

'After a few days son's second telegram (f.sg.) came (f.sg)'

In the above sentences, the Predicate is either intransitive or a non-past transitive verb or a verb phrase whose head is the one mentioned above. In such cases the concordance in gender-number (person) is between Subject and Predicate.

Type 2 : **Examples**

1 ta:nni dikki:lɔ yɔ vɔrɔ:vu 'They saw (m.sg.) this rice' (m. sg.)'

Sub. Noun (Agentive case)	Pred. Tr. Verb in past tense	Dir. Obj. Noun Phrase

2 ta:ṇẽ tɛ səvṇiyã:laggi saṇgi:lẽ 'He said to those sparrows'

Noun (Agent case)	Complement Adv. Phrase	Pred. Tr. Vb. in past tense

3. thaṅga:cɛ dadlya:n ka:gə:t vaccu:n dakkəylẽ

Sub. Noun Phrase (Agent case)	Dir. Obj. Noun	Pred. Verb Phrase head—Tr. Vb. in past tense

'The man there read (n.sg.) (him) the paper (n. sg.)'

4. ti:ṇẽ takka kəmbi vaccu:n aykəyli

Sub. Noun (Agent case)	Ind. Obj.	Dir. Obj.	Pred. Verb Phrase head—Tr. Vb. in past tense

'She read (f.sg.) him the telegram (f.sg.)'

5. ta:ṇẽ makka dikki:li 'He saw (f.sg.) me (f.sg.),

Sub. Noun (Agent Case)	Ind. Obj.	Pred. Tr. Vb. in past tense

In the above sentences, the Predicate is a transitive verb in past tense. Thes Subject is in agentive case. The concordance is in gender-number between (i) Direct Object and Predicate, if both the Direct and the Indirect Objects are present or only the Direct Object is found.

(*ii*) Indirect Object and Predicate, if only the Indirect Object occurs. The Predicate is in neuter-singular if both the Objects are absent.

Type 3 : **Examples**

1. tummi makka:y tuṅge:l ku:ṭṭukka:ri ja:vnu ka:ḍka:

Sub. Noun (Agent case)	Ind. Obj.	Comple. Adverb Phrase	Pred. Obligatory mood

'You should take me too as your friend'

2. attə̃ ammisəgṭa:ni eksəni: ubbuka:

Comple. Adv.	Sub. Noun Phrase (Agent case)	Comple. Adv.	Pred. Obl. mood

'Now we all should fly together'

3.	tummi	kəsi:	makk	aṅga	rabbu:thə:l	di:mka:
	Sub. Noun (Agent case)	Comple. Adv.	Ind. Obj.	Comple. Adv.	Dir. Obj. Noun Phrase (Attributive)	Pred. Obl. mood

'You should somehow give me shelter'

4.	makk	attə̃	vɔccuka:	tə̃	'I should go now'
	Ind. Obj.	Comple.	Pred.	Emphatic particle	

In the above sentences the Predicate is in obligatory mood. There is no concordance of any sort between the constituents ; the Direct Object if present is in nominative case ; the Subject if present is in agentive case ; the Ind. Obj. if present is in dative case. Sometimes the emphatic particle tə̃ is also found after the Predicate.

Type 4 : **Examples**

1.	ã:v	tɛ̃:	pha:y	kəri:nə	'I shall do it tomorrow'
	Sub. Noun (Nom. case)	Dir. Obj. Noun	Cmople. Adv.	Pred. indefinite future mood	

2.	ã:v	tukka	maggi:r	cɔ:ynə	'I shall see you later'
	Sub. Noun (Nom. case)	Ind. Obj.	Comple. Adv.	Pred. indefinite future mood	

3.	ã:v	tɛ̃:	tukka	maggi:r	di:nə
	Sub.	Dir. Obj.	Ind. Obj.	Comple.	Pred.

'I shall give that to you later'

4.	ammi	tukka	maggi:r	cɔ:ynə	'We shall see you later'
	Sub.	Ind. Obj.	Comple.	Pred.	

5.	tɔ:	migge:l bappa	tə̃	'He is my father'
	Sub. Noun	Attribute Noun Phrase (Attributive)	Pred.	

6.	migge:l dhu:və	thɔṇṭi	tə̃	'My daughter (f.sg.) is lame (f.sg.)'
	Sub. Noun Phrase (Att.)	Attri. Adjectival	Pred.	

7.	tɔ mɔ:lɔ	u:ñcə	tə̃	'That mountain is high'
	Sub. Noun Phrase (Att.)	Attri. Adjective	Pred.	

8.	ghə:rə	dhu:rə	tə̃	'The house is distant'
	Sub. Noun	Attri. Adjective/ Adverb	Pred.	
9.	ghə:rə	lāggi	tə̃	'The house is near'
	Sub. Noun	Attri. Adv.	Pred.	

When the Predicate is in indefinite future mood or is tə̃, there is no concordance between the predicate and other constituents. The Subject is in nominative case.

Type 5 **Examples**

1.	tɔ:	aylna:		'He did not come'
	Sub.	Pred. past negative (Intr. Vb.)		
2.	majra:n	tɛ̃:	aykilna:	'The cat didn't hear tha t
	Sub. Noun (Agent case)	Dir. Obj.	Pred. past negative (Tr. Vb.)	
3.	tɔ:	e:na:		'He is not coming'
	Sub.	Pred. Present negative		
4.	ta:ɳɛ̃	emna:		'He won't come'
	Sub. Noun (Agent case)	Pred. future negative		
5.	tɔ:	aṅga	na:	'He is not here'
	Sub.	Comple.	Pred. neg. sg. (present)	
6.	tɛ:	aṅga	na:y	'They are not here'
	Sub.	Comple.	Pred. neg. pl. (present)	
7.	tī:	aṅga	na:ỹ	'They (nr. pl.) are not (nr. pl.) here'
	Sub.	Comple.	Pred. neg. nr. pl. (present)	

8.	tɛ:	e:na:y		'They are not coming'
	Sub.	Pred. present neg. pl.		
9.	cerḍũ:və̃	e:na:ỹ		'Children (nr. pl.) are not coming (nr. pl.)'
	Sub.	Pred. neg. nr. pl. (present)		
10.	tĩ:	tɛ̃:	khamca:gellɛ na:ỹ	
	Sub.	Dir. Obj.	Pred. Verb Phrase (neg.)	

'They (nr. pl.) didn't go to eat (nr. pl.) that'

11.	tɔ:	ra:mu	nə:ỹ	'He is not Ramu'
	Sub.	Attri.	Pred. negation of identity (present)	

When the Predicate is a present negative verb or a past negative intransitive verb, the Subject is in nominative case and there is concordance in gender-number between the Subject and the Predicate. When the Predicate is nə:ỹ 'negation of identity' the Subject is in nominative case, and there is no concordance between Predicate and other constituents. In other cases, the Subject is in agentive case and there is no concordance between Predicate and other constituents.

Expanded Constructions.—Complex and compound sentences are treated as expanded constructions.

Complex Sentence.—This contains two or more Clauses where one is a main Clause and the other(s) is/are Subordinate Clause(s). While the Main Clause is independent, the Subordinate Clause(s) is/are dependent upon the Main Clause.

A Clause is a part of the main sentence, and which has a Predicate of its own.

A Subordinate Clause may be 1. Noun Clause 2. Advervial Clause.

1. *Noun Clause.*—This is substitutable for a noun and acts as the Object/Subject of the Predicate of the Main Clause, depending upon whether the predicate is a transitive/intransitive verb or verb phrase.

Occurrence

(a) It is generally followed by the subordinating particles muṇ 'that', si: 'that', -V:y 'and' (where -V is the final vowel of the constituent with which it occurs).

(b) If no such particle is to be found, then, this Clause is interspersed within the Main Clause.

(c) juxta-posed to the Main Clause, if the Subordinate Clause happens to be the utterance of the Subject of the Main Clause, and is in direct speech or is a quotation.

1(*a*) Examples

(i) mha:ra:n aṭhəylɛ̃ tagge:l pu:tu khalpaṇe:n bərəylɛ̃ muṇ

'The Harijan thought *that his son wrote obediently*'

(ii) maṃkk e:k na:ñcu cɔ:mka: muṇ dista:

'(I) feel *that I should see a dance*'

(iii) tɔ: a:ji e:na: si: dista:

'(I) feel *that he is not coming to-day*'

(iv) jhaytɔ srəmu pa:vnu maṅkəḍa:n pu:ḷu kaḷḷɔ:lɔ:y tajje ba:lə tantũ sirkallɛ̃:y ta:ṇɛ̃ e:ki bɔ:bə galle:li:y ekkə: jallɛ̃

'*with much difficulty the monkey had taken off the wedge and his tail got caught up and he wailed* (*and*); all happened simultaneously'

In the last sentence the Noun Clause occurs as the Subject. In other cases, it occurs as the Object. From the occurrence of the particular particle, one is able to decide the nature and function of the Clause, i.e,, the Clauses that precede*muṇ 'that' si:'that'; -V:y 'and' are always Noun Clauses. Further they occur as Object of the Main Clause when followed by 'muṇ' or 'si:' and as Subject when followed by -V:y.

1.(*b*): Examples

(i) rukka:ri bɛssallɛ kayḷaya:n parve ubbu:n vətta:y dikki:lɛ

'The crow saw *the pigeons flying away*'

(ii) parvaya:n e:ki mu:yi tɛ tə:ḷaya:ntũ pɔṽta dikki:li

'The pigeon saw *an ant floating in the water*'

The Noun Clause occurs as Object of the Predicate of the Main Clause.

1(*c*) Examples

(i) tɛ kayḷaya:n tañcila: saṅgi:nɛ makka:y tuṅge:l ku:ṭṭukka:ri ja:vnu ka:ḍka:

'The crow said to them " (*you*)*should take me too as your friend.*"

(ii) thaṅga:cɛ dadlya:n ka:gə:t vaccu:n dakkəylɛ̃ bappa: makka pənna:s ruppa:y peṭṭə:y

"The man who was there read him the paper "*Father! send me fifty rupees.!*"

2. *Adverb Clause.*—Substitutable for an Adverb, this occurs as a Complement to the Predicate of the Main Clause. This is of three types, depending upon the type of the particle used.

*However, when the clause is further followed by an adverb, the clause is an adverb clause, and occurs as the complement of the predicate of the main clause.

(a) *Conditional*: The particle jalyɛ:ri 'if' occurs after the Adverb Clause.

Examples

(i) tukka ja:ṽka jalyɛ:ri tũ: yɔ:
'*If you want*, you come

(ii) tukka ja:ṽka jalyɛ:ri ã:v e:nə
If you want, I shall come'

(iii) ã:v aylna: jalyɛ:ri tũ: ekli: və:cə
'*If I don't turn up*, you go alone'

(b) *Purposive*.—The particle dikku:n 'because' occurs after the Adverb clause.

Examples

(i) tũ:vɛ̃ sɔ:villɛ̃ dikku:n mak kɔ:paylɔ
'*Because you scolded*, I became angry'

(ii). tɔ: aylɔna: dikku:n ã:v nidde:lɔ̃
'*Because he didn't come*, I slept'

(c) *Modal*.—Connectors such kəssi.....jalyɛ: təssi 'how.....thus'; kɔ:ṇɛ̃.....jalyɛ: ta:ṇɛ̃ 'who.....he' are used to connect the Adverb Clause of modal type with the Main Clause.

Examples

(i) kəssi ka:ṇgɛttə:lɛ̃ jalyɛ: təssi di:mka:
'How (you) got thus (you) should give (back)'

(ii) kɔ:ṇɛ̃ kɛllɛ̃ jalyɛ:ta:ṇɛ̃ uṭṭa:
'He who did may get up'

There is one sentence in the data which has an adverb as head and a clause preceding it. This clause resembles a noun clause in that it is a simple sentence followed by the particle muṇ 'that'. The whole is treated as an adverb clause because the head is an adverb and functions as complement to the predicate of the main clause.

Examples

tɛ̃: ayku:kə ta:ṇɛ̃ tagge:l pu:tu tajjelaggi a:gñə kərta: muṇ a:ṭhɔ:vnu ruppa:y peṭṭəylɛna:
'Having heard that, he, *having thought that his son orders him*, did not send money'

Compound Sentence

This contains more than one main clause, the clauses being connected by connectors. Depending upon the nature of the connector, compound sentences are divided into the following sub-types :

1. Conjunctive. 2. Alternative. 3. Adversative.

1. *Conjunctive.*—A conjunctive particle ani 'and' or ani:kə 'some more' is used as the connector.

Examples

tanni tɔ pu:ḷu dusse:ri assilkaḍe dɔvvɔ:rnu marlɔ ani tẽ mañkəḍa: ba:lə khañcī: thakun ka:ṇ sɔḷḷẽ

'They, having kept the wedge where it was earlier struck it *and* released the tail of the monkey from the gap.'

(ii) mha:ra:n a:ṭhəylẽ tagge:l puṭta:n khalpaṇe:n bərəylẽ muṇ ani:kə puṭta:k ruppa:y peṭṭɔ:vnu dillẽ

'The harijan thought that his son wrote obediently *and* sent money'

2. *Alternative* : Particle ki 'or' is used.

Examples

tɔ: etta: ki vətta:

'(Does) he come *or* go?'

tũ: ettɔ:lɔ ki emna:

'Will you come *or* not?'

3. *Adversative.*—Particles nantə:na: 'except' jalyɛ:ri 'but' are used.

Examples

(i) ta:ṇẽ tagge:l kuṭumba:kə ittẽ:puṇi cañgpə:ṇə kɛlle:lẽ assə nantə:na: balla:vpə:ṇə ka:ỹ kellena:

'*Except* (that) he has done some good to his family, he has done no harm'

(ii) tɔ: pa:ñcma:sə murthə:m buḍḍə:s jallɔ:lɔ tə̃ jalyɛ:ri kɔ:ṇki: uñca:ri ka:ṇ sɔḷḷɔ

'Five months back he was almost drowned *but* somebody rescued him'

CHAPTER 10

ISOGLOSS STUDY

As has been pointed out earlier Kerala Konkani materials on analysis showed significant Dialectal variations. Therefore, after a detailed study of Cochin Konkani in the preceding chapters a discussion on the Dialectal Situation becomes pertinent. The same is being attempted now beginning with an Isogloss study illustrated with relevant maps showing appropriate isogloss area. The maps are being supplemented with suitable explanatory notes.

This Isogloss study contains two parts; the first part deals with the Dialect Study of Kerala Konkani while the second part is a comparative study of Maraṭhi on the one hand and the Kerala Konkani on the other. The second part is, however, relevant only in the sphere of comparison. It becomes pertinent to discuss the same in this chapter as without this the study of Kerala Konkani may remain incomplete. However, without going into details of grammatical analysis of the Marathi sample a discussion on comparison of the same with Kerala Konkani shall be taken up at an appropriate place.

The analysis of the material collected during the field investigation trips revealed the existence of Major Dialectal Areas in Kerala Konkani. With the help of the questionnaire, the Isogloss Items when filled up, showed the Focal and Relic Areas of the Southern and Northern Dialects. The Focal area of the Southern Dialect happened to be Cochin and that of the Northern Dialect, Kasargod. As the GSB population is considerable in both these places, their speech variety is taken as the representative sample of the Major Dialects, Southern and Northern respectively. The dialects spoken in the Relic Area of these Major Dialects are taken as borderline dialects. In this study, the Relic Area is Calicut and hence the Calicut Gowd Saraswat dialect and the Calicut Saraswat dialect are the borderline dialects.

Major and minor Dialects

The Isoglosses with the help of which the Major Dialect Areas are delimited are found at various linguistic levels namely phonological, morphological, lexical and idiomatic. These are of varied importance. The Isoglosses in the morphological level are of primary importance in a Dialect Study. They may be said to be the criterion for deciding a Dialect Area. By frame of a particular Major Dialect, mainly the morphological features are meant since they are less prone to be borrowed from other sources or to be replaced by borrowed features. Further they form the core of resemblance

for the comparison of two Dialects. Lexical and idiomatic features are next to the morphological features in importance; but, in the absence of the latter in the data, the former may be taken as the chief criterion. In the presence of the morphological features they help us to be on firmer grounds as regards the decision of the position of the Dialects.

On the other hand, once the regularities of correspondence is established, the phonological features help us to check up the results already arrived at with the help of other features mentioned earlier. They are further useful in finding out the existence of minor dialects within Major Dialects.

A Major Dialect may consist of a number of minor dialects. Minor dialects are usually distinguishable by two factors: regional difference or caste difference, or both. Regional difference rather than caste difference may be the deciding factor in subgrouping the minor dialects into Major Dialects. A greater mutual intelligibility may be expected between the minor dialects within a Major Dialect. In other words, depending upon the degree and consistency of variation of the isoglosses at various levels, between the minor dialects, the grouping is done. In the case of borderline dialects, the degree of resemblance decides the degree of nearness or remoteness of affinity to a particular Major Dialect. Calicut dialects are more akin to the Northern Dialect than to the Southern Dialect.

For a comparative study, one of the minor dialects spoken by the largest majority of people in the Focal Area, is taken as the representative dialect of the particular Major Dialect. The grammatical structure of that representative dialect is taken as the grammatical structure of the Major Dialect.

On this basis, Kerala Konkani is divided into two Major Dialects :— Southern and Northern. Trivandrum Kundumbi dialect (TK), Alleppey Kudumbi dialect (AK), Quilon Gowd Saraswat Brahmin dialect (QGS), and Cochin Gowd Saraswat Brahmin dialect (CGS) form the Southern Dialect and CGS is the representative dialect. Likewise, Kasargod Gowd Saraswat Brahmin dialect (Kas GS) [including Cannanore Gowd Saraswat Brahmin dialect] and Kasargod Saraswat Brahmin dialect (Kas S), form the Northern Dialect. Of these Kas GS is taken as the representative dialect of Northern Dialect. The Calicut dialects (5, 6) are the borderline dialects in between the Southern and Northern Dialects, i.e., geographically Calicut is the point where the Southern and Northern Dialects meet.

***Dialects of Kerala Konkani**

Geographically on the basis of linguistic differences noticed in various areas, samples were collected in the following eight dialects. The specific nature (pp. 145,6) as regards the relative position of particular dialect or in other words sub grouping these dialects is discussed in (p. 147). Though

*Only those dialects in which material could be collected are dealt with in this Chapter.

the samples available are in varying degrees, enough material has been collected for an Isogloss Study. A portion of the remaining collected material is given in the Appendix for reference.

The dialects are as follows :

1. Cochin Gowd Saraswat Brahmin dialect (CGS).
2. Trivandrum Kudumbi dialect (TK).
3. Alleppey Kudumbi dialect (AK).
4. Quilon Gowd Saraswat Brahmin dialect (QGS).
5. Calicut Gowd Saraswat Brahmin dialect (Cal GS).
6. Calicut Saraswat Brahmin dialect (Cal S).
7. Kasargod Gowd Saraswat Brahmin dialect (Kas GS).

7a. Cannanore Gowd Saraswat Brahmin dialect (Can GS).

8. Kasargod Saraswat Brahmin dialect (Kas S).

1. Cochin Gowd Saraswat Brahmin dialect (CGS)

This dialect is spoken from Alleppey to Trichur by the Gowd Saraswat Brahmins settled in and around these places. As the large density of population of GSBs is found in Cochin, this dialect is termed as Cochin GS dialect. This can be said to be the main dialect in the southern parts of Kerala. Sample collected was about 2500 words, a few paradigms, 1000 sentences, 4 stories, 30 proverbs, 10 folk songs, 5 riddles. [Speakers roughly †47,000 (Alleppey 12,191), Ernakulam (30,124), Trichur (3,599)].

2. Trivandrum Kudumbi dialect (TK)

This dialect is spoken by the Kudumbis settled in Trivandrum District, in a village roughly 10 kms. from the Trivandrum City proper. This dialect though spoken only by nearly 400 people, has been taken into consideration due to its geographical significance. This is a pocket surrounded by Malayalam speakers. Gowd Saraswats are negligible in number in Trivandrum and so, other dialectal influence is nil in this dialect. Sample collected consists of about 1500 words, a few paradigms, 700 sentences, and 4 short stories.

3. Alleppey Kudumbi dialect (AK)

This dialect is spoken in and around Alleppey by the Kudumbis settled there. The main difference between the Trivandrum Kudumbi dialect and this is that, in the latter heavy influence of the Gowd Saraswat dialect is visible. The Kudumbis in Alleppey are living proximate to the GSBs, mix with them freely and work in the GSB houses. According to the Census figures as also personal observation the Kudumbis speaking this dialect may be above 500. Material collected consists of 500 words, a few paradigms, 150 sentences, and one story.

4. Quilon Gowd Saraswat Brahmin dialect (QGS)

This dialect is spoken by the GSBs settled in and around Quilon. Difference between the Cochin GSB and this dialect is that, in the latter influence

†According to District Census Hand Books and 1961 Census figures.

of Malayalam is more and the pronunciation is slightly like the Kudumbi dialect in a few cases. Spoken by nearly †1,870 people, sample was collected in this dialect, only for the sake of clarification as to whether beyond Cochin in the southern parts of Kerala, Cochin GS dialect is prevalent or not. The sample shows that there is negligible difference, but for the profuse use of Malayalam. Sample collected consists of 500 words, a few paradigms, 100 sentences, and one story.

5. **Calicut Gowd Saraswat Brahmin dialect** (Cal GS)

This dialect gains importance by being a border line dialect. This shares the features of the Cochin GS dialect as well as the features of the Northern dialects spoken in the northern parts of Kerala. The Calicut GSB population is itself a mixture of Cochin GSBs and Northern GSBs. The borrowings are both from Kannada and Malayalam. Number of speakers is †1,717. Due to non-availability of informants, and paucity of time a very small sample of only 160 words could be collected.

6. **Calicut Saraswat Brahmin dialect** (Cal S)

The Saraswat Brahmins in Kerala can easily be numbered. Their settlement in Kerala seems to be purely temporary, as their relatives are all mostly in Bombay. But those who have settled in Kerala speak a dialect different from that of the GSBs. The differences are remarkably noticeable and linguistically pertinent. Though their total all India population is only 30,000 or so* their dialect is easily distinguishable from other dialects. The Calicut Saraswat Brahmin dialect again, is a border line dialect like the Calicut GS dialect. Naturally, we find shared common features between Calicut GS dialect and this dialect. A small sample of 160 words only could be collected.

7. **Kasargod Gowd Saraswat Brahmin dialect** (Kas GS)

Corresponding to the Cochin GS dialect which is the representative dialect of the Southern Dialect of Kerala Konkani, this dialect represents the Northern Dialect. Spoken by about+14,000 this dialect is spread from Cannanore to Mangalore. The settlers are mostly from South and North Canara districts of Mysore. It is to be noted that prior to the reorganisation of States in 1956 Kasargod was in the South Canara district of present

†According to 1961 Census figures it was found that in Census Hand books two entries were made as Konkani and Kudumbi. When the figures in the Part II-C-(ii)-Language Tables given according to mother tongue returns were compared with the figures given in the Census Hand books, the figures against the mother tongue Konkani tallied with the figures against Konkani (population) return in the Census Hand books. Only four mother tongue returns Konkani, Nawait, Moopan, Kudumbi are found in Kerala as major mother tongues. It was found that Moopan as well as Kudumbi are synonymous. Nawait is the mother tongue return by Konkani speaking Muslims. The major Konkani speaking population in Kerala are GSBs, and Kudumbis. It is inferred that Konkani figures in the Hand books corresponds to GSB population.

*According to the Chitrapur Saraswat 1956 Census Report and Directory, The Kanara Saraswat Association (Regd.) Bombay.

+According to 1961 Census figures.

Mysore State, and the then Madras State. Comparatively the density of the Kerala Konkani population is the most in Cannanore district, specifically in Kasargod taluk. A sample of 2000 words, 500 sentences and 2 stories was collected.

7a. Cannanore Gowd Saraswat Brahmin dialect (Can GS)

This is the dialect spoken in and around Cannanore town. Population is a few hundreds and the speakers are settlers from South Kanara district of Mysore. This dialect is much different from the above stated (1-6) dialects. As the Calicut dialects (5, 6) were mentioned as border line dialects, this dialect is the starting point of the Northern Dialect of Kerala Konkani i.e. Dialect spoken in the Northern parts. A sample of 500 words, a few paradigms and 50 sentences was collected.

8. Kasargod Saraswat Brahmin dialect (Kas S)

As already stated, though spoken by a handful throughout Kerala, this dialect, basically a Northern dialect, varies distinctly from the Kasargod Gowd Saraswat Brahmin dialect. A sample of 1000 words, a few paradigms and a few sentences was collected.

In the two Major Dialects viz. Southern and Northern, CGS has been considered as the representative minor dialect of the Southern Dialect. Since it has been found to share most of the grammatical features of the Southern Dialect and a detailed study of the same as has been presented earlier should help the reader to understand the other minor dialects of Southern Dialect, the frame of which more or less fits in the over-all pattern of the Major Dialect except for a very few features which are peculiar to the individual minor dialects and which again help distinguishing one minor dialect from the other. Similar is the position of Kas GS as regards the Northern Dialect. Minor dialects are usually distinguishable for two factors (1) regional difference and (2) caste difference or both. In the former case the caste of the speakers is the same viz.

(*a*) Trivandrum Kudumbi dialect *vs* Alleppey Kudumbi dialect

(*b*) Quilon Gowd Saraswat Brahmin dialect *vs* Cochin Gowd Saraswat Brahmin dialect

(*c*) Calicut Gowd Saraswat Brahmin dialect. *vs* Kasargod Gowd Saraswat Brahmin dialect *vs* Cannanore Gowd Saraswat Brahmin dialect

(*d*) Calicut Saraswat Brahmin dialect *vs* Kasargod Saraswat Brahmin dialect

In the latter case region is the same viz :

(*a*) Calicut Gowd Saraswat Brahmin dialect *vs* Calicut Saraswat Brahmin dialect

(*b*) Kasargod Gowd Saraswat Brahmin dialect *vs* Kasargod Saraswat Brahmin dialect

When we compare any two of the eight dialects, then except the above sets all the remaining sets are due to regional as well as caste differences. Cal GS and S are borderline dialects. They belong to both Southern and Northern Dialects. From the available data (viz. 169 words) Calicut dialects seem to be more akin to Northern Dialect than to Southern Dialect.

However, taking Kerala as a single region we find three different caste dialects viz. (i) Kudumbi, (ii) Gowd Saraswat and (iii) Saraswat.

The study in this chapter, therefore, contains six sets of comparison to show the various facets of the dialects of Kerala Konkani. They are as follows:—

(i) Comparison of the Southern and Northern Dialects.

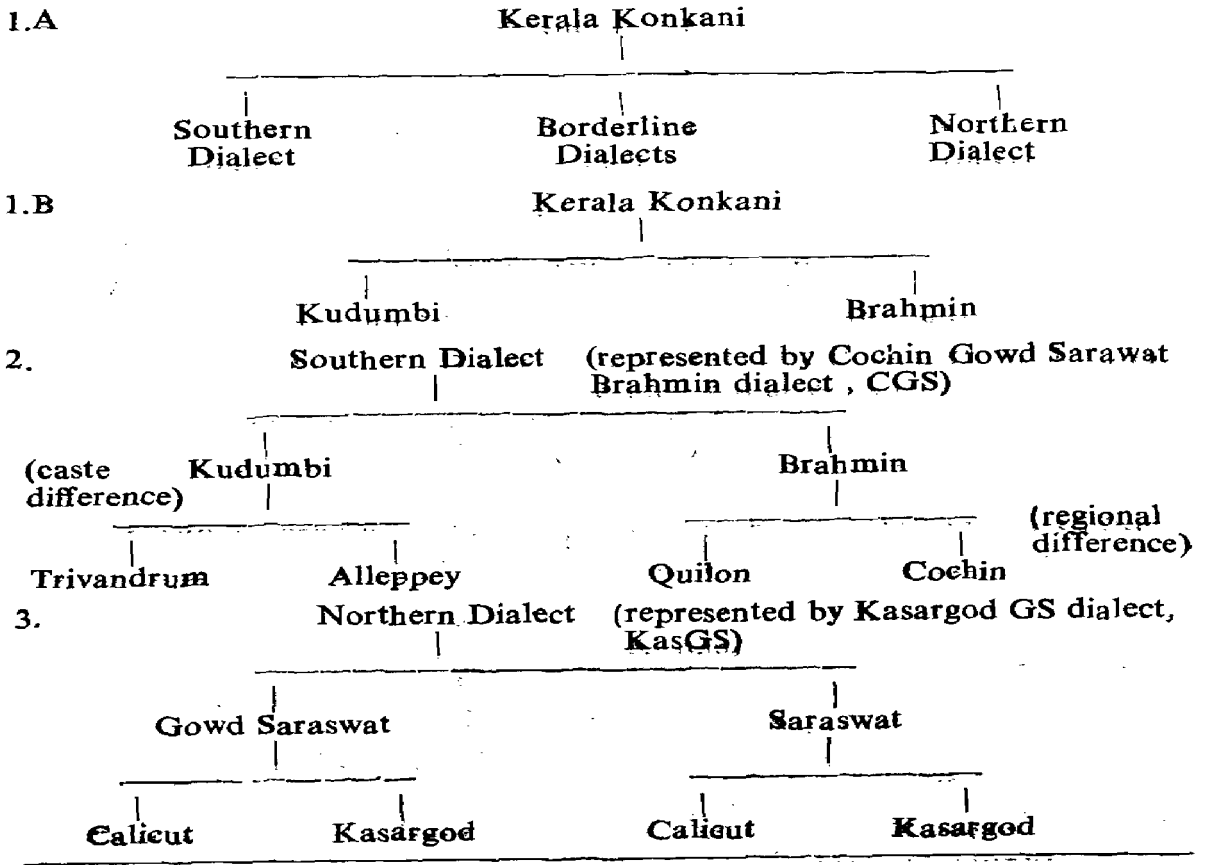
(ii) Comparison of the Calicut dialects (Borderline dialects) with each of the Major Dialects.

(iii) Comparison of the Kudumbi and the Brahmin dialects.

†(iv) Comparison of the Kudumbi dialects with the Southern Dialect to show that they are members of the same.

(v) Comparison of the minor dialects in the Northern Dialect.

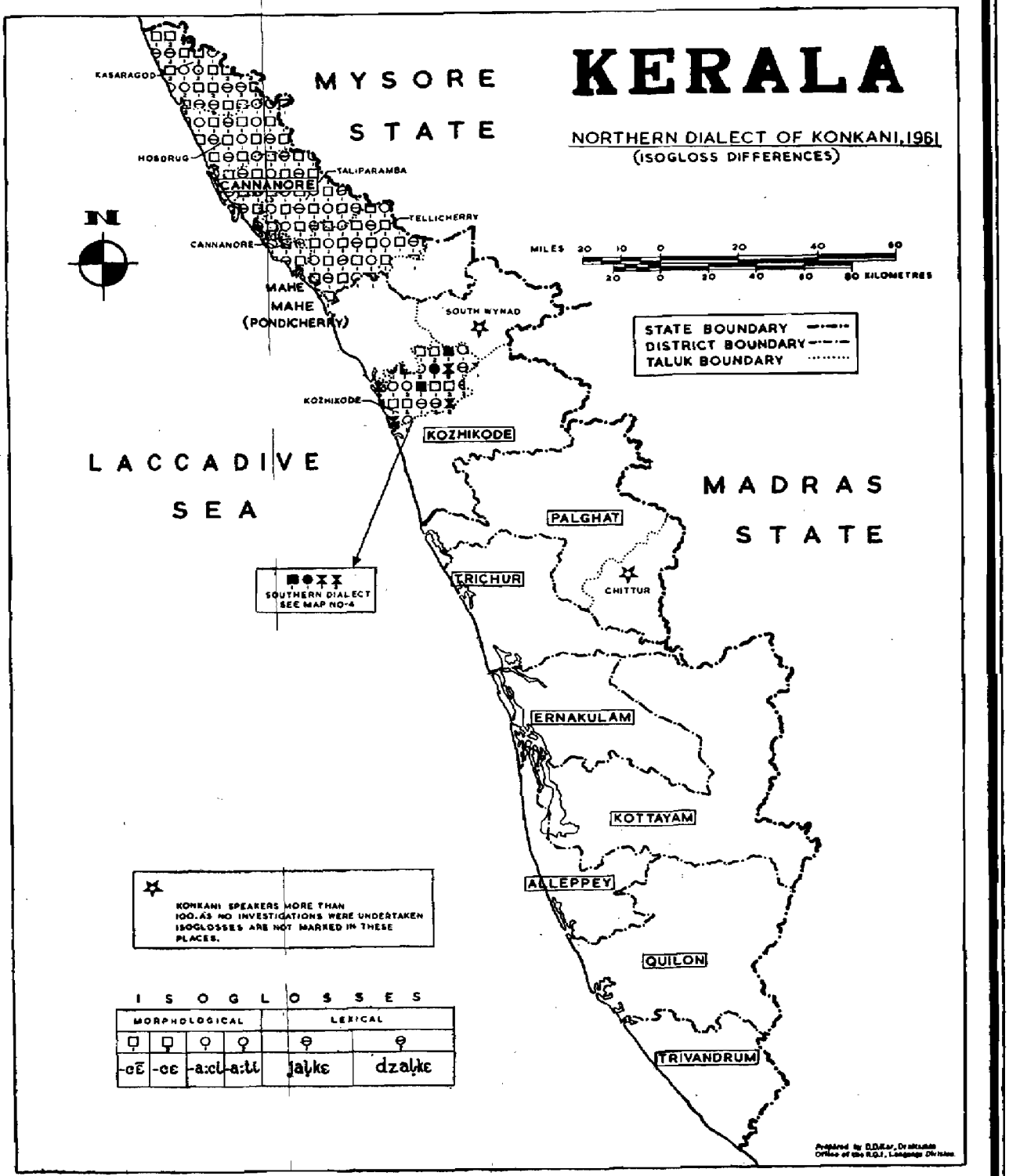
This may conveniently be presented in the following chart thus :



† Kudumbis are found only in the Southern Dialect Area. cf- P. 150, 4th Paragraph.

KERALA

NORTHERN DIALECT OF KONKANI, 1961
(ISOGLOSS DIFFERENCES)



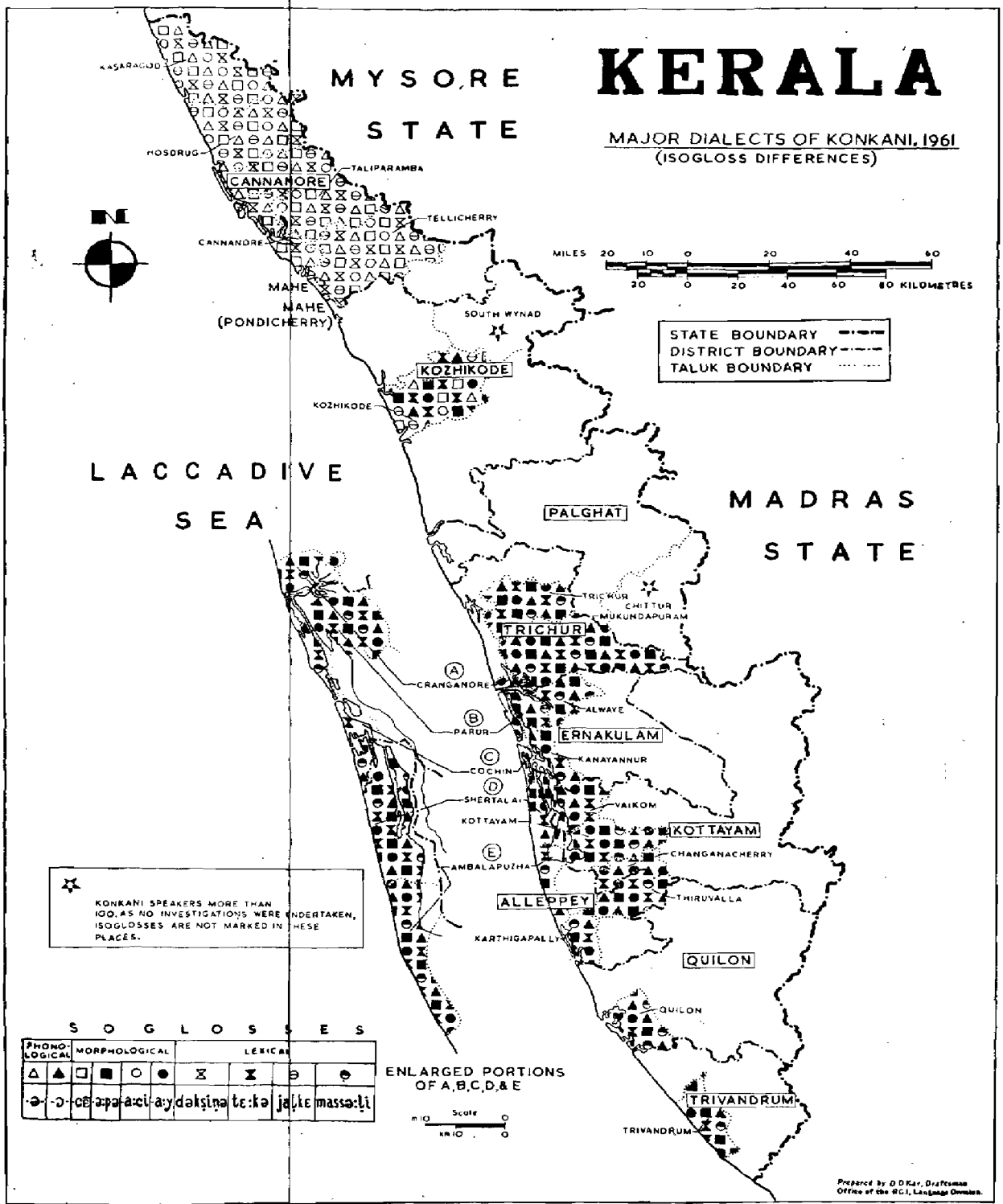
Based upon Survey of India map with the permission of the Surveyor General of India.

The spelling of names have been taken from various sources.
The territorial waters of India extend into the sea to a distance of twelve nautical miles measured from the appropriate base line.

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KERALA

MAJOR DIALECTS OF KONKANI, 1961
(ISOGLOSS DIFFERENCES)



Based upon Survey of India map with the permission of the Surveyor General of India.

The spelling of names have been taken from various sources.

The territorial waters of India extend into the sea to a distance of twelve nautical miles, measured from the appropriate base line.

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In the ensuing discussion the Dialectal Situation shall be examined in detail through copious illustrative materials—Phonological, Morphological and Lexical—by prefacing the same with area maps detecting Isogloss Area on the basis of some of the Isoglosses.

Maps.—Altogether there are five maps. Map No. 1, showing the distribution of Konkani population 1961 is given as the frontispiece opposite Introduction (page 1). The remaining four maps Nos. 2, 3, 4 and 5 are illustrative of the Isogloss Areas as follows :

No. 2—Major Dialects of Konkani (Isogloss Differences)

No. 3—Northern Dialect of Konkani (Isogloss Differences) (includes borderline dialects)

No. 4—Southern Dialect of Konkani (Isogloss Differences) (includes borderline dialects)

No. 5—Konkani Dialects (Gowd Saraswat & Saraswat *vs* Kudumbi)

Maps : 2, 3 and 4

In these three maps ten Sample Isoglosses out of the many available isoglosses are represented, of which two are phonological, four morphological and four lexical. The meaning of the Isoglosses is as follows :

Symbols	*Actual Isogloss and its meaning*	*Linguistic Level*
△ —ə— ▲ —ɔ—	(medial occurrence)	Phonological
□ —cẽ	gerund suffix	Morphological
■ —ə:pə		
○ —a:ci	pl./hon. Sg. suffix	
● —a:y		
X dɛkṣiṇə	'South'	Lexical
⊠ tɛ:kə		
⊖ jaḷke	'fish'	
⊕ massɛ:ḷi		

Each symbol has two types : empty ; filled up. The empty symbols are to be found in Northern Dialect while the corresponding filled up symbols are to be expected in the Southern Dialect. The Relic Area or the

borderline dialect contains all of the Phonological and Morphological Isoglosses of both the Dialects together with one or two of the Lexical Isoglosses of Southern and Northern Dialect.

Explanation :

Map. 2

'Major Dialects of Konkani' shows the trend of the particular Isoglosses namely, Empty Symbols Northward, Filled up Symbols Southward and the transition Area in the middle containing both and hence we decide the existence of Southern, Northern and borderline dialects.

Maps 3 and 4

Showing the 'Northern Dialect of Konkani' (including the borderline dialects) and the 'Southern Dialect of Konkani' (including the borderline dialects) respectively are extensions of Map. 2, the purpose of which is to show the existence of minor dialects within each of the Major Dialect Areas.

Base numbers

Base numbers ($\ldots\ldots^{1}_{15}$ $\ldots\ldots^{2}_{25}$ $\ldots\ldots^{3}_{35}$) are used to indicate the existence of phonological differences in the same isoglosses in the minor dialects of the same area. The phonological shape of forms indicated by the symbols along with the base numbers are shown in the maps 3 and 4. In Map 3, symbols with base number$_1$ indicate the forms used in the Gowd Saraswat dialect and the symbols with base number$_2$ used in the Saraswat dialect. In Map 4, symbols with base number$_1$ indicate forms used in the Gowd Saraswat dialect and the symbols with base number$_2$ used in the kudumbi dialect. In the case of Isogloss, 'south' X_3 is found only in the borderline dialects. Incidentally, the fact that Gowd Saraswat dialect is spoken all over Kerala while Kudumbi dialect is spoken only in the Southern Dialect Area and Saraswat dialect is spoken only in the Northern Dialect Area and the borderline area is made explicit through these two maps.

Map 5

This map showing 'Konkani Dialects' illustrates that though Kudumbi is a minor dialect belonging to the Southern Dialect, in the phonological level, it is differentiated from the Brahmin dialect (Gowd Saraswat as well as Saraswat) in Kerala as a whole. Only phonological isoglosses are used and the respective isoglosses and symbols are clear in the map and require no explanation.

In Maps 3 and 4, only lexical isoglosses are shown in the borderline dialects. A symbol is explained only once in the map and the maps 3 and 4 are to be compared with map 2 for the borderline dialects.

	*Southern Dialect		*Northern Dialect
1.(1)	—ɔ:—		—ə:—
	kɔ:ṇu	'particle'	kə:ṇu
	kɔ:ḷɔ	'bud'	kə:ḷɔ
	vɔ:tə	'sunshine'	və:tə
	tɔ:ḍɔ:vu	'delay'	tə:ḍə:vu
	pɔrvɔ:tu	'mountain'	pərvə:tu
	vɔ:ṇṭu	'lip'	və:ṇṭu

(Correspondence regular in Nor. S and irregular in Nor. GS)

1.(2) vh ~ v ~ ø ——————→ h
——————→ vh
——————→ v

Southern		*NGS*	*NS*
vhunsa:ṇi ~ unsa:ṇi	'heat'	hunsa:ṇi	hunsa:ṇi
vindu:ḷɔ	'swing'	hindlɔ	hindlɔ
vhɔkkə:lə	'bride'	vəkkə:lə	vhəkkə:lə
vhɔ:re:tu	'groom'	vəre:tu	vhəre:tu
vɔṇu:və	'chin'	vəṇvi	həṇuvɔ

(In the Northern Dialect the correspondence is regularly either vh or h in S where as it is ~h v in GS).

	Southern Dialect		*Northern Dialect*
1.(3)	h ~ ø		h
	hã:vɜ̃ ~ ã:vɜ̃	'I'	hã:vɜ̃
	aṅga:	'here'	haṅga:
	avṅge:lɛ̃	'our'	haṅge:lɛ̃

1.(4) *Influence of Malayalam phoneme* ḷ *in Southern Dialect*

a:ḷca:	'week'	
ta:ḷcə	'depth'	

	Dental nasal in Southern Dialect		*Alveolar nasal in Northern Dialect*
1.(5)	ra:nə	'forest'	ra:nə
	ka:nu	'ear'	ka:nu
	canni	'squirrel'	canṇi

(As there is no Contrast between Dental [n̪] and Alveolar [*n*] in both the Dialects, for sake of convenience same symbol /n/ is used for both the Dialects though in Southern Dialect it is /n/ while it is /*n*/ in Northern Dialect).

*The Major Dialects are discussed only with reference to the respective representative dialects.

1.(6) While same Cognates are used in Southern as well as Northern Dialects, the forms are longer in Southern Dialect than the corresponding forms in the Northern Dialect.

Southern Dialect		*Northern Dialect*
daddu:lɔ	'man'	darlɔ
rəggə:tə	'blood'	rəgətə
vəṇu:və	'chin'	vəṇvi
bɔmbu:li	'naval'	bɔmbli
vasu:rə	'calf'	vasru
sattu:li	'umbrella'	sattɛ̃
vindu:ḷɔ	'swing'	hindlɔ
mandu:ri	'mat'	mandri

2.(1) *Honorific Singular Imperative Suffix*

Southern Dialect			*Northern Dialect*	
			GS	*S*
-a:y			-a:ci	a:ti
və:cə	'go'	vəcca:y	vəcca:ci	vəcca:ti
yɔ:	'come'	eyya:y	eyya:ci	eyya:ti
kha:	'eat'	khayya:y	khayya:ci	khayya:ti

2.(2) *Gerund*

-ə:pə			-cɛ̃	-cɛ
və:cə	'go'	vəccə:pə	vəccɛ̃	vəccɛ
yɔ:	'come'	e:və:pə	evcɛ̃	eṽɛɛ
kha:	'eat'	kha:və:pə	khavcɛ̃	khaṽɛɛ

2.(3) *Pronoun Declension*
Case suffixes are different (refer to the Chart). (APPX. B.b).

2.(4) *Formation of Fractions :*

In Southern Dialect fractions are found by post-posing the allomorphs of /ərdhə/'½' to the numeral while the same is pre-posed to the numeral in the Northern Dialect. Further, the allomorphs used are also different.

Southern Dialect		*Northern Dialect*	
cɛvvə:ḍə	4½	sāḍi: ca:ri	4½
pañcə:ḍə	5½	sāḍi: pa:ñcə	5½
*sa:ḍi: sə:	6½	sāḍi: sə:	6½
sattə:ḍə	7½	sāḍi: sa:tə	7½
ikhra: sa:rdə	11½	sāḍi: ikhra:	11½

* Exception to the rule.

2.(5) *Stem Alternants*

In Northern Dialect stem alternants before plural suffixes are more in number while compared to those in Southern Dialect.

Southern Dialect		*Northern Dialect*
naṅku:ṭə	'nail'	
naṅku:ṭõ		naṅṭə
ḍukkə:rə	'pig'	
ḍukkə:rõ		ḍukrõ
cittə:ḷə	'deer'	cittə:l ə
cittə:ḷõ		citlõ
majjə:rə	'cat'	
majjə:rõ		majrõ

2.(6) *Post-Positions*

Southern Dialect		*Northern Dialect*
khalla:kə	'down, below'	toggu ~ sakkə:lə
pɔnda:kə	'under'	mu:ḷa:kə ~ toggu
murthə:mə	'previous'	puḷḷẽ ~ pirtə:mə
maglaya:nə	'back'	makṣi
uñca:ri	'up'	vəyri
laggi	'with'	oṭṭu ~ saṅga:ti
maggi:rɛ̃	'next'	nəṅtə:rə
cã:	'very'	bha:ri ~ jɔ:rũ ~ məstə ~ bhəri:
kərɛ:nə	'on behalf of'	kərca:nə
dikku:n	'so, therefore' 'because'	nimiti
thaku:n	'from'	suku:nu ~ ta:nu (S)
vərɛ:nə	'up (to)'	tha:yi 'up (to)' (S)
dusse:ri	'again'	ɔpa:s 'again'
dhara:ri ~ vəggi	'quickly, fast'	vəggi

2.(7) *Adjectives*

Southern Dialect		*Northern Dialect*
balla:və	'bad'	va:yṭə
jhaytẽ	'much'	məstə
teṭṭə	'wrong'	cu:ki ~ tsu:ki(S)
se:ḷə	'cold'	thəṇḍə
veggə:ḷẽ	'different'	viṅgə:ḍə
sətyə	'true'	bəddə

2.(8) *Interrogatives*

Southern Dialect		*Northern Dialect*
kɛdda:ṇa:	'when?'	kɛdna:
ittɛ̃	'what?'	kəsse:lɛ̃ (GS) kəslɛ̃ ~ kəllɛ̃ (S)
uttu:lɛ̃	'how much?'	kitlɛ̃
khəntə:ỹ	'where?'	khə:ỹ

3. Vocabulary Difference

3.(1) Cognates used are different in the two Dialects. To cite a few :—

	Southern Dialect	*Northern Dialect*
Fish	massə:ḷi	jaḷkɛ̃
Mosquito	mumbu:rə	jə:ḷa:rə
Hut	khɔmpi	jhompḍi
Mango seed	pa:ri	kattɔ
Bucket	pa:ḷɛ̃	ba:ldi
Tile	kɔylu:və	nə:ḷɔ
Cart	bha:ṇḍi	ga:ḍi
Month	ma:su	məynɔ
Rice	vɔrɔ:vu	tandu:lu
Ox	rɔḍḍɔ ~ paḍḍɔ	baylu
Neck	gɔṽṭɔ	gə:ḷɔ

3.(2) *Borrowings*

Malayalam words are borrowed in Southern Dialect while Kannada words are borrowed in Northern Dialect.

Examples :

	Southern Dialect
South	*tɛ:kə
West	*pəṇji:rə
East	*kɛḷə:kə
Knee	*(payya:) muṭṭu
Liver	*karaḷə
Cave	*gu:hə
Hill	*kunnɔ
Thunder	*iḍbe:ṭə
Lightning	*minnə:lə
Rainbow	*maḷavillə
Duck	*ta:ra:və
Week	*a:ḷca:
Property right	*avaga:su
Plough	*kalappe

*Malayalam Borrowings.

Examples :		*Northern Dialect*	
Key		†biga:tu	
Verandah		†jagli	
Cocoa palm		†maḍə:lə	
Net		†bə:lɛ̃	
Cow shed		†kəḍkɛ̃	
Country boat		†do:ṇi	
Village		†həḷḷi	
Towel		†bəyra:su	
Sparrow		†gurbanji	
Fence		†be:li	
Window		†kəṇḍi	
Door		†ba:gi:lə	
Pigeon pea		†aḷsandɔ	
Hill		†guḍḍɔ	

3.(3) *Kinship terms* : different

	Southern Dialect	*Northern Dialect*	
Co-brother	saḍḍu:kə	bha:vu	(GS)
Daughter	dhu:və	tsalli	(S)
Elder brother	a:nu	əṇṇa:	
Father	bappa:	a:nu	
Father's brother	bappa:	bappa: ~ bappalya:	
Elder sister's husband	bha:vu	bha:va:ji	(GS)
Grand father	a:bu	ajjɔ	
Grand mother	a:yi	ajji	
Younger brother	bha:vu	sa:n bha:vu ~ dakl bha:vu	
Younger sister	bhəyṇi	dakl bhəyṇi ~ sa:ni bhəyṇi	
Mother's younger sister	mavsi	pacci	(GS)

4. *Idiomatic differences*

	Southern Dialect	*Northern Dialect*	
What?	ittɛ̃	kəslɛ̃	(S)
		kəssə:lɛ̃	(GS)
What news?	itti kayrɛ̃	kəssəl kabbə:rə	
How are you?	savkyannavɛ̃	kəssəl kabbə:rə	
What for?	itya:kə	kəssəl khəti:rə	
Just like that	səba:və	əssi:ci	
Has gone out	gɛllɔ:lɔ	ba:rsarlɔ	
Who is he?	kɔ:ṇ tɛ̃:	kɔ:ṇə mu ~ kɔ:ṇə ba:	
No	na:	na:ba: ~ na:məḷɛ	
(I) Know	ja:ṇə	gottassə	
Don't know	nɛ:ṇə	gotna:ba:	

† Kannada borrowings.

5 & 6. *Calicut Dialects*

The Calicut dialects share some of the features of Southern Dialect and some other features of Northern Dialect. It is more akin to Northern than to the Southern Dialect. A few features are unshared by either of the two Major Dialects. They are local features characteristic of the Calicut dialects. (As the data is limited, only phonological features and vocabulary difference are dealt with here). Further, of the two Calicut dialects the Gowd Saraswat dialect is akin to Gowd Saraswat dialect and the Saraswat dialect is akin to Saraswat dialect of Northern Dialect. The lists given below are not exhaustive.

Characteristic features unshared by either Southern or Northern Dialects.

1. *Phonological feature*

Southern Dialect	and	*Northern Dialect*	*Calicut dialect*	
-rḍ ~ rṭ-		-rḍ- ~ -rṭ-	-ḷḍ- ~ -ḷṭ-	
cerḍũ		'child'	cəḷḍũ 'child'	(GS)
varḍi:kə		'marriage'	vaḷḍi:kə	(GS)
ku:rṭu		'waist'	ku:ḷṭu	(GS)

2. *Vocabulary*

	Cal. Dia. S.		*Southern Dialect*	*Northern Dialect*	
Sea	səmundru	(GS)	səmudru	semudru	
	səmidru	(S)			
Lightning	jagjo:gu	(GS)	*minnə:lə	jəḷə:ki	(GS)
	vi:ju	(S)			
Lip	və:ṇṭə	(S)	və:ṇṭu	və:ṇṭu ~	(GS)
				və:ṭu	(S)
Branch	khɛndɔ	(GS)	khandɔ	ghɛllɔ	(GS)
Wall	dɔ:rɔ	(GS)	ɔṇɔ:ti	vəṇə:ti	
Ceiling	mettu	(GS,S)	taṭṭɛ̃	mucci:gə	
Window	daḍḍə:ḷɛ̃	(GS)	jənnə:rlə	†kəṇḍi	
Nit	li:ki	(GS)	li:kə	li:kə	
Calf	vasrə	(GS)	vasu:rə	vasru	
Rope	cũ:ḍi	(GS)	dɔ:ri	dɔ:rə	
Check	põllɔ	(S)	ga:lə	ga:ḷu	
Night	rā:tri	(GS)	rā:ti	ra:ti	
Male dog	hɛṭṭɔ	(GS)	ɒɛṭṭɔ	bɔgga	
Lion	śĩmu	(S)	simhu	simvũ ~	(GS)
				sĩvvu	(S)

* Borrowing from Malayalam.
† Borrowing from Kannada.

3. *Malayalam borrowings*

	Calicut Dialect		*Southern Dialect*	
South	*tɛ:ṅkə		*tɛ:kə	
Plough	*kalappe (GS)		*kalappe	
Property right	*avaga:śu (GS)		*avaga:su	
	*əvaga:śu (S)			
Duck	*ta:ra:və (GS)		*ta:ɾa:və	
Rainbow	*maḷavillə (S,GS)		*maḷavillə	
Thunder	*i:ḍi (GS)		*iḍbe:ṭə	
Wolf	*cen°ṇa:y		*ceṅṇa:y	(K)

4. *Kannada borrowings*

	Cal. dia. S.		*Northern Dialect*	
Hill	τguḍḍɔ		τguḍḍɔ	
Pigeon pea	τaḷsandɔ	(GS)	τaḷsandɔ	(GS)
	τalsandɔ	(S)		
Fence	τbe:li		τbe:li	
Door	τba:gi:lə		τba:gi:lə	
Hut	τkuḍi:lə	(GS)	@	
	τguḍsə:lə	(S)	@	
Towel	τbhəyra:su	(S)	τbəyra:su	(GS)
Village	τhəḷḷi	(S)	τhəḷḷi	
Boat (Country)	τdo:ṇi		τdo:ṇi	
Cow shed	τkɔṭkɛ̃	(S)	τkɔṭkɛ̃	(S)
	τkɔḍkɔ	(GS)	τkɔḍkɛ̃	(GS)
Cocoa palm	τməḍlə	(S)	τmaḍlə	(S)
Key	τbiga:tu		τbiga:tu	

5. *Features shared with Northern Dialect*

(i) Phonological feature : shorter forms and -ə- (→ -ɔ- in Southern Dialect)

	Cal. Dialect	*Southern Dialect*		*Northern Dialect*	
man	dadlɔ	(GS)	daddu:lɔ		
	daṛlɔ	(S)		daṛlɔ	(GS,S)
blood	rəgəṭə	(S)	rəggə:ṭə	rəgəṭə	(S)
chin	vhəṇvi	(GS)	vɔṇu:və	vəṇvi	(GS)
	hə:ṇu	(S)		həṇuvə	(S)

* Malayaḷam Borrowings.
τ kannaḍa Borrowing.
° nasal dental.
@ not available in the data.

	Cal. Dialect		*Southern Dialect*	*Northern Dialect*	
flesh	ma:sə		ma:msə	ma:sə	
wrinkle	mi:ri	(GS)	jərḍə	mi:ri	(GS)
	ni:ri	(S)		ni:ri	(S)
navel	bombuli	(GS)	bəmbu:li		
	bombli	(S)		bombli	(GS,S)
neck	gə:ḷə		gəṽṭə	gə:ḷə	
sky	a:ka:śə	(GS)	mə:ḷə:bə	a:ka:ṣu	(GS)
	a:ka:su	(S)			
dew	də:vu		də:vu	də:vu	(GS,S)
sun	su:ryu		su:rya:	su:ryu	(GS,S)
noon	denpa:rə̃	(GS)	denpa:rə	dənpa:rə	(GS)
Exception	dhənpa:rə	(S)		dhənpa:rə	(S)
bud	kə:ḷə		kə:ḷə	kə:ḷə	
fish	jaḷkɛ	(GS)	massə:ḷi	jaḷkɛ	(GS)
	dzaḷkɛ̃	(S)		dzaḷkɛ̃	(S)
mosquito	jə:ḷa:rə	(GS)		jə:ḷa:rə	(GS)
	dzə:ḷa:rə	(S)	mumbu:rə	dzə:ḷa:rə	(S)
pup	pɛṭṭə		kutti:rə	pɛṭṭə	
duck	bə:tə	(S)	*ta:ra:və	bə:tə	
sparrow	ghupci	(S)	savṇɛ̃	ghupci	
snake	divo:ḍu	(S)	divvə:ḍu	divo:ḍu	(GS)
	sərpu	(GS)		sərpu	(S)

6. *Features shared with the Southern Dialect*

body	de:hə	(GS)	de:hə		
foot	pa:vlə	(GS,S)	pa:vlə	pavlə	
forehead	niḍḍə:lə	(GS,S)	niḍḍə:lə	ni:ḍə:ḷə	
mustard	sassə:mə	(GS)	sassə:mə	sa:sə:mə	
buffalo	rəḍḍə	(GS)	rəḍḍə	rəḍḍə	(GS)
lion	simhu	(GS)	simhu	simvũ	(GS)
				sĩvvu	(S)
hut	khompi	(GS)	khəmpi	jhompḍi	
roof	muggu:ḷu	(GS)	muggu:ḷu	kəgga:lə	(GS)

The above features are given as a few notable distinguishing features of the Southern Dialect from the Northern Dialect and to show the nature of the Calicut dialects. A few distinguishing features of each dialect (phonologically and on vocabulary level) in comparison with the nearest kin dialect, and the features of distinction between Kudũmbi and Brahmin dialect taking Kerala as a single region and the Brahmin dialect (GS as well as S) as a single dialect are given below.

* Malayalam Borrowings.

A separate list of phonemic correspondence between the dialects is given. The sets of comparison are :

1 Kudumbi *vs* Brahmin
2 Trivandrum Kudumbi *vs* Alleppey Kudumbi
3 Quilon Gowd Saraswat *vs* Cochin Gowd Saraswat
4 Kasargod Gowd Saraswat *vs* Kasargod Saraswat

Kudumbi vs Brahmin

1. *Phonological features :*

1(a) *Consonants :*

(i) In the Kudumbi dialect aspirated phonemes are absent. The voiceless aspirated stops of the brahmin dialect correspond to the voiceless fricatives of the Kudumbi dialect and the voiced aspirate phonemes correspond to voiced unaspirated phonemes.

Brahmin		*Kudumbi*	*Brahmin*	*Kudumbi*	
ph	→	f	pha:ṭi	fa:ṭi	'back'
			phu:lə	fu:lə	'flower'
			phɔ:ṇḍu	fo:ṇḍu	'pit'
bh]	→	b	bhaṅga:rə	baṅga:rə	'gold'
			bha:ṇḍi	ba:ṇḍi	'cart'
			bha:tə	ba:tə	'paddy
dh	→	d	dhə:ri	de:ri	'carch'
			dhu:y	du:yi	'wash'
			dhiṅgu:ḷi	duṅgḷi	'push'
			dhã:vã	da:vã	'run'
jh	→	j	jhɔ:ḍu	jo:ḍu	'storm'
			jhaytẽ	jaytẽ	'many'
			jha:ḍə	ja:ḍə	'bush'
kh	→	h	khambɔ	hambo	'pillar'
			kha:ndu	ha:ndu	'shoulder'
			khandɔ	handi	'branch'
gh	→	g	ghɔ:ḍɔ	goḍo	'horse'
			ghə:rə	ge:ro	'house'
			ghũ:vã	gu:vã	'turn'
mh	→	m	mhə:ṇə	me:ṇo	'say'
			mhɔ:vu	mo:vu	'honey'
nh	→	n	nha:	na:	'bathe'
lh	→	l	lha:yi	la:yi	'parched paddy

Brahmin		*Kudumbi*	*Brahmin*	*Kudumbi*	
vh	→	v ~ ø	vhɔ:ṇṭi	vo:ṇṭi	'lap'
			vhɔkkə:lə	voṅko:lo	'bride'
			vhɔ:re:tu	vore:tu ~ e:re:tu	'bridegroom'
yh	→	y	yhɔ:	yo:	'he'

Note : Examples are not available in retroflex series.

Exception : th corresponds to ṭh, t or s in free variation

Brahmin	*Kudumbi*	
thaṅga:	thaṅga: ~ taṅga: ~ saṅga:	'there'

(ii) h- in the Brahmin dialect corresponds to ø in the Kudumbi dialect.

Brahmin	*Kudumbi*	
ha:di	a:ḍi	'way'
ha:tu	a:tu	'hand'
ha:ḍə	a:ḍə	'bone'

(iii) *Medially*

(a) Nasal Consonant→Consonant cluster

(i) NC → C(C)

(ii) → NC

(b) Consonant cluster→Homorganic nasal + Stop

(i) C(C) → NC

(ii) C(C) → C(C)

Examples (a) (i) NC——→C(C)

C after long vowels

CC after short vowels

Brahmin	*Kudumbi*	
naṅku:ṭə	nakku:ṭə	'nail'
ma:msə	ma:sə	'flesh'
ṇa:ṅkə	na:kə	'nose'
kẖɔmpi	hoppi	'hut'
ṭeṅku:ḍi	tokko:ṇḍi	'pole with iron hook'

(a) (ii) *NC→NC*

mṇanta:ri	manṭa:ri	'old woman'
unsa:ṇi	unsa:ṇi	'heat'
vhɔ:ṇṭi	vo:ṇṭi	'lap'
bəmbu:li	bombili	'navel'
jạ:ṅgə	jaṅgo:ḍo	'thigh'
kẖandɔ	handi	'branch'

(b) (i) $C(C) \rightarrow NC$; (the preceding vowel loses its length)

Brahmin	*Kudumbi*	
va:sɔ	vanso	'bamboo'
sassə:mə	sansə:mə	'mustard'
ha:śə	anso	'laugh'
sattu:li	santu:li	'umbrella'
va:ṭi	vaṇṭi	'macerate'
vhɔkkə:lə	voṅko:lo	'bride'
a:ṭhə	aṇṭo	'eight'

(ii) $C(C) \longrightarrow C(C)$

massə:ḷi	masso:ḷi	'fish'
mattɛ̃	mattẽ	'head'
ləssu:ṇə	lessu:ṇi	'gralic'

(b) CC→C with or without corresponding vowel change either in quality or in quantity in addition to the regular correspondences by way of assimilation, dissimilation, regular correspondence etc.

Brahmin	*Kudumbi*	
duvvɔ:ru	divo:ru	'smoke'
rɔḍḍɔ	roḍo	'male buffalo'
simhu	si:mu	'lion'

The above changes are unpredictable and hence the only way is to list them out.

(iv) -yḷ———→ -vḷ-

Brahmin	*Kudumbi*	
kayḷɔ	kavḷo	'crow'

(iv) (a) -rl- ———→ l

na:rlu	na:lu	'cocoanut'

(v) -rḍ- ———→ -ḍḍ-

cerḍũ	coḍḍum	'child'

(v) (a) -rl- ———→ -ll-

kurlɔ	kulli	'crab'

(vi) -kn- ———→ -kṇ-

sɔknɨ	sekṇi	'lizard'

(vii) -rn- ———→ -rṇ-

sa:rni	sa:rṇi	'broom'

(viii) v-/vh- ⟶ ø ~ v-

Brahmin	*Kudumbi*	
viccu	iccu	'scorpion'
vindu:ru	undi:ru ~ indu:ru	'rat'
vindu:ɭɔ	indu:ɭo ~ indo:ɭu	'swing'
vi:ki	i:ki	'sell'
vissə:rə	isso:ro	'forget'
vɔ:ṅki	o:ṅki	'vomit'
vɔɭə:y	oɭe:	'comb'
v-/vh- ⟶	v-	
vhɔ:ṇṭi	vo:ṇṭi	'lap'
v- ⟶	v-	
vasu:rə	vasso:ro	'calf'
va:ci	vacci	'read'
və:cə	vo:	'go'
va:ḍi	va:ḍi	'serve'

1.(b) *Vowels*

(i) ə(:) of the Brahmin dialect corresponds to (i) e(:) (2) o (:)

(1) ə(:) → e(:)

Brahmin	*Kudumbi*	
rəggə:tə	reggo:to	'blood'
rəsmi	resmi	'ray'
səmudru	seɖu ~ dru	'sea'
ləssu:ṇə	lessu:ṇi	'garlic'
həsti	esso:ti	'elephant'
jənnə:rlə	jenno:lo	'window'
ghə:rə	ge:ro	'house'
həɭə:di	eɭo:di (TK)	'turmeric'
	eɭe:di (AK)	

(2) ə(:)—→ o(:) This is the most frequent correspondence.

ba:ylə	ba:ylo	'woman'
pɔ:ṭə	po:ṭo	'belly'
rəggə:tə	reggo:to	'blood'
naṅku:ṭə	nakku:ṭo	'nail'
mə:ɭə:bə	moɭo:bo	'sky'

There are numerous exmaples in this category.

(ii) ɔ(:) —→o(:) : ɛ(:) —→e(:)

Brahmin	*Kudumbi*	
pɔ:ṭə	po:ṭo	'belly'
gɔṽṭɔ	govṇṭi	'neck'
mattɛ̃	mattẽ	'head'
pɛṭṭɔ	peṭṭo	'male dog'
bɛbbɔ	bebbo	'frog'
mɛ:ṭə	me:ṭo	'step'

(iii) In some cases a: —→ a ; ɔ: —→o

a: —→ a

manta:rɔ	mantaro	'old man'
pa:vlə	pavulo	'foot'
pa:yu	payyo	'leg'
ta:ḷɔ	taḷo	'throat'
pa:rɔ	paro	'rock'
ca:vi	cavi	'key'

ɔ:→ o

dɔ:ḷɔ	doḷo	'eye'
kɔ:ḷɔ	koḷo	'bud'
ghɔ:ḍɔ	goḍo	'horse'
tɔ:ḍɔ:vu	toḍo:vu	'delay'

(iv) Medial non-nasalised→Nasalised Vowels

ke:su	kẽ:su	'hair'
ghɔ:su	gõ:su	'bunch'

(iv) (a). Medial nasalised vowels—→Medial non-nasalised volwels

bhũ:yi	bu:yĩ	'earth'
dhã:vã	da:võ	'run'
ghũ:vã	gu:võ	'turn'

(v) *Metathesis*

vindu:ru	undi:ru	'rat'
vindu:ḷɔ	indo:ḷu	'swing'
nimbu:vɔ	numbi	'lemon'

(vi) *Assimilation : Partial*

Brahmin		*Kudumbi*	
e [u	⟶	o [u	
cerḍũ		coḍḍum	'child'
e [u	⟶	i [u	
cendre:mu		cendri:mu	'moon'

Assimilation : Complete

a: [i	⟶	i [i	
manta:ri		mantiri	'old woman'
u: [i	⟶	ī [i	
bɔmbu:li		bombili	'navel'

Dissimilation :

u [u	⟶	o [u	
ka:ḷu:ku		ka:ḷo:ku	'dark'
u [u	⟶	i [u	
səmudru		soḍ̃i di:ru	
duvvɔ:ru		divo:ru	'smoke'
ɔ [ɔ	⟶	o [i	
gɔṽṭɔ		govṇṭi	'neck'

(vii) *Other sporadic Changes :* As they are varied in quality, this is taken as a case of varied correspondence in general, without specifically mentioning the set of correspondence.

Brahmin	*Kudumbi*	
pa:vlə	pavulo	'foot'
pa:yu	payyo	'leg'
vhɔ:ṇṭi	vaṇṭu:ṇi	'lap'
ja:n̂gə	jaṅgo:ḍo	'thigh'
dvi:pə	di:bo	'island'
denpa:rə	deṽpo:ram	'noon'
ḍukkə:rə	ḍukko:ro	'pig'
pa:kə	fa:kə	'wing'
cɔ̃:ci	cõ:co	'beak'
vasu:rə	vasso:ro	'calf'
ḍɔ:ri	ḍo:ro	'rope'
teṅku:ḍi	tokko:ṇḍi	'pole with an iron hook'
da:yi	ḍo:yi	'ladle'
kɔ:ṇu	ke:ṇu	'particle'
jɔḷu:və	joḷu	'leech'

Brahmin	*Kudumbi*	
ga:vi	ga:ḍi	'pulley'
piṭṭi	fiṭṭo	'flour'
udda:kə	uddo	'water'
iṅga:ḷɔ	iṅga:ḷu	'charcoal'
bɔllɛ̃	ballẽ	'net'
†varḍi:kə	verḍi:ke	'marriage'
vhɔ:re:tu	e:re:tu	'bridegroom'

The above mentioned phonological features are regular and consistent in Trivandrum Kudumbi dialect, while the vowel correspondence are most irregular and inconsistent in the Alleppey Kudumbi dialect. The investigator came across Kudumbi people in Alleppey, who could not even speak this dialect, due to their constant movement in the GSB settlements. This dialect is heavily influenced by the GS dialect and the dialect seems to linger between the Kudumbi dialect and the GS dialect. But the Kudumbi dialect features are numerous and hence we treat this dialect as a Kudumbi dialect.

The impact of the GS dialect is keenly felt in the phonological level. The presence of /ə/ is the most important factor to be reckoned with in the Alleppey Kudumbi dialect. /ə/ of Brahmin dialect is sometimes preserved in the dialect, some times /ə/ of the Brahmin dialect corresponds to /e/, /o/ etc., which is a predominant Kudumbi feature. The preservation of the Kudumbi feature and the influence of the GS dialect make the phonological picture somewhat confusing.

Phonologically the Kudumbi dialect is distinguished from Brahmin dialect as a whole taking Kerala as a region. In these morphological features they show that they are members of the Southern Dialect.

2. *Morphological features*

From the morphological features we are able to decide that the Kudumbi dialect is basically a Southern Dialect.

(1). *Honorific Imperative Singular Suffix*

		Southern Dialect	*Trivandrum Kudumbi(TK)*	*Alleppey Kudumbi(AK)*
		-a:y	-a:y	-a:y
pi:	'drink'	piyy-a:y	piyy-a:y	piyy-a:y
yɔ:	'come'	eyy-a:y	eyy-a:y	eyy-a:y
ra:bə	'stand'	rabb-a:y	rabb-a:y	rabb-a:y

†Cal. S.—vərḍi:kə

(2). *Gerund*

		Southern Dialect	*TK*	*AK*
		-ə:pə	-o:po	-ə:pə
pi:	'drink'	pi:v-ə:pə	pi:v-o:po	pi:v-ə:pə
yɔ:	'come'	e:v-ə:pə	yo:v-o:po	e:v-ə:pə
ra:bə	'stand'	rabb-ə:pə	rabb-o:po	rabb-ə:pə

2. (3) *Pronoun declension*

In pronoun declension, Kudumbi dialect is distinctly different from the Brahmin dialect. Mainly in the case of third person pronouns, the forms in all the seven cases (refer to the chart in Appendix I B.6) are distinguishably different from the forms available in Brahmin dialect.

2. (4) *Formation of Fractions*

Post-posing the allomorphs of /ərdhə/½ after the numerals

	Southern Dialect	*Trivandrum Kudumbi(TK)*	*Alleppey Kudumbi(AK)*
	-ə:ḍə	-o:ḍo	-ə:ḍə
	-sa:rdə	-sa:rdo	-sa:rdə
4½	cəvv-ə:ḍə	covv:o:ḍo	cəvv-ə:ḍə
5½	pañc-ə:ḍə	poñc-o:ḍo	pañc-ə:ḍə
11½	ikhra: sa:rdə	ikko:ra-sa:rdo	ikkə:rə sa:rdə

2. (5) *Stem Alternants*

	Southern Dialect	*Trivandrum Kudumbi(TK)*	*Alleppey Kudumbi(AK)*	*Northern Dialect*
nail	naṅku:ṭə	nakku:ṭo	nakku:ṭə	naṅku:ṭə
	naṅku:ṭ-ə̃	nakkuṭṭ-am	†nakṭə̃	naṅkṭə̃
pig	ḍukkə:rə	dukko:ro	ḍukkə:rə	ḍukkə:rə
	ḍukkə:rə̃	dukko:r-am	ḍukkə:r-ə̃	ḍukr-ə̃
cat	majjə:rə	majjo:ro	majjə:rə	majjə:rə
	majjə:r-ə̃	majjo:r-am	majjə:r-ə̃	majr-ə̃

2. (6) *Post positions*

	Southern Dialect	*TK*	*AK*	*Northern Dialect*
down	khalla:kə	halla:(kə)		toggu ~ sakkə:lə
under	pɔnda:kə	ponda:		mu:ḷa:kə ~ toggu
previous	murthə:mə	nurto:mo	purto:mə	puḷḷẽ—pirtə:mə
back	maglaya:nə	magalẽ ~ makṣẽ	magalaya:ṇi	makṣi

†Exception.

	Southern Dialect	*Trivandrum Kudumbi (TK)*	*Alleppey Kudumbi (AK)*	*Northern Dialect*
up	uñca:ri	uñca:ri	uñca:ri	vəyri
with	laggi	*kuṭṭã:	*kuṭṭã:	oṭṭu ~ saṅga:ti
next	maggi:rcẽ	maggi:rcẽ	maggi:rcẽ	nantə:rə
very	cã:	cã:	cã:	bha:ri ~ jo:ru mestə ~ bhəri:
because, so, therefore	dikku:n	dekkũ:	dekku:ṇu	nimiti
from	thakun	leggũ ~ takũ ~	legguṇu ~ saku:ṇu hakku:ṇu	suku:nu (GS) ta:nu (S)
up (to)	vərɛ:nə	pitto:ri	perẽ: ~ pere:nə	tha:yi (S)
again	dusse:ri	dusse:ri	dusse:ri	opa:s
quick	dhara:ri	voggi ~ hara:ṇi	voggi ~ sara:ri	vəggi

2. (7) *Adjectives*

bad	balla:və	ballavẽ	balla:və	va:yṭə
much	jhaytẽ ~ ce:ḍə	ja:yto ce:ḍo ~ ceḍo	jaytẽ cə:ḍə	məstə
a little	thɔgḍẽ ~ edẽ:ci	ede:ci	edẽ:ci	cikki ~ səlpə
cold	śe:ḷə	śeḷavo:ti	se:ḷə	thəṇḍə

2. ~ Interrogatives

When ?	kɛdda:ṇa:	keddo:ṇo	kedda:ṇa:	kɛdna:
what ?	ittẽ	kittẽ	kittẽ	kəssə:lẽ (GS) kəslẽ kəllẽ (S)
how much ?	uttu:lẽ	kittu:lẽ	kuttu:lẽ	kitlẽ
where ?	khəntə:ỹ	hecce	hente:ỹ ~ heccə:ḍə	khə:ỹ

* Borrowed from Malayalam.

3. *Vocabulary*

3.(I) **Kudumbi dialects have the same cognates as the Southern Dialect.**

Examples	*Southern Dialect*	*(TK)*	*(AK)*	*Northern Dialect*
Fish	massə:ḷi	masso:ḷi	masso:li	jaḷkɛ
Mosquito	mumbu:rə	numbu:ro	numbu:ro	jə:ḷa:rə
Nut	khɔmpi	hoppi	hoppi	jhompḍi
Mango seed	pa:ri	pa:ri	pa:ri	kattɔ
Bucket	pa:ḷɛ̃	*[illegible]	pa:ḷɛ̃	ba:ldi
Tile	kɔylu:və	koylu:vo	koylu:və	nə:ḷə
Cart	bha:ṇḍi	ba:ṇḍi	ba:ṇḍi	ga:ḍi
Month	ma:su	mā:su	ma:su	məynɔ
Rice	vərə:vu	voro:vu	voro:vu	tandu:lu
Neck	gɔṽṭɔ	govṭi	govṇṭo	gə:ḷɔ

3. (2) *Borrowings* : All the borrowings are Malayalam words, similar to the Southern Dialect (refer p. 154).

Examples	*Southern Dialect*	*Trivandrum Kudumbi (TK)*	*Alleppey Kudumbi (AK)*
South	*te:kə	*tekkə†	*tekkə
West	*pəṇji:rə	*poḍeñja:rə	*poḍeñja:rə
East	*keḷə:kə	*kaḷaka:dikku	*kəḷəkə
Knee	*(payya:) muṭṭu	*(payya:) mu:ṭo	*(payya:) mu:ṭə
Liver	*karaḷə	*karoḷo	*karaḷə
Cave	*gu:hə	*guha:	*guha:
Hill	*kunnɔ	*† ..	..
Thunder	*iḍbe:ṭə	*iḍiveṭṭi	*iḍbe:ṭə
Rainbow	*maḷavillə	..	*maḷavillə
Duck	*ta:ra:və	*tara:vo	*ta:ra:və
Week	*a:ḷca:	..	..
Property right	*avaga:su	*avaka:śam	*avaga:śu
Plough	*kalappe	..	..
Bug	..	*mu:ṭe	..
Cameleon	..	*o:ndo	..
Prison	..	*/jeylo	*/jeylo

*Borrowing.

† —ə is retained only in borrowed words.

*/ English borrowing.

*† Either not available or no borrowing.

In addition to the above mentioned differences we find the following cognates in Kudumbi, unshared by the Brahmin dialects. The items are more in Trivandrum Kudumbi than in Alleppey Kudumbi. When the item is found only in Trivandrum Kudumbi or Alleppey Kudumbi, the item is marked with (TK) or (AK).

Examples

jenduko:ḷu ~ jendu	' animal '
kollu:ṭo (TK)	' bitch '
maḷi (TK)	' ceiling '
huḷho (TK)	' drizzle '
naṅgu:ru (TK)	' plough '
atto:ri (TK)	' mat '
kesso:ri (TK)	' betal '
foṇi	' comb '
bo:ku	' buttock '
haḍki	' chin '
okko:ṇḍi (TK)	' finger '
koppa:ḷu (TK)	' fore-head '
boñco	' wrinkle '
be:ṇḍo (TK) ~ bɛ:ṇḍə (AK)	' waist '
doṅgo:ru (TK)	' hill '
oḷḷo doṅgo:ru (TK)	' mountain '
e:ḷu ~ ve:ḷu	' sun '
pormo:tu	' gun '
pavsa: doṇṇu (TK)	' rainbow '

In addition to these there are a few cognates which are shared only by QGS in one case and the Saraswat dialects in other cases. All these cognates, unshared and shared are proposed to be discussed at the end of this chapter.

Coming to the other minor dialects the important set in Northern Dialect is (Kas S) vs Kas GS. Here only a few phonological features will be dealt with. Other differences can be found by referring to the lists provided.

1. In Saraswat dialect both c. ts, and j, dz are found while only c, j are found in the GS dialect.

Saraswat	*Gowd Saraswat*	
tsallɔ	cɛllɔ	' boy '
dza:ṅgə	ja:ṅgə	' thigh '
jhompḍi	jhompḍi	' hut '
ji:rṇə	ji:rṇə	' digestion '
co:ku	co:ku	' figures drawn with diluted rice paste on the floor '

2. *Aspirated Consonant →Unaspirated Consonant*

Saraswat	*Gowd Saraswat*	
dharvandə	darvandu	' threshold '
dzhambə:yɔ	jambə:yɔ	' yawning '
dhe:n̂ku	ḍe:n̂ku	' belch '

3. *Unaspirated Consonant →Aspirated Consonant*

dza:ḍə	jha:ḍə	' plant '
gu:ḷi	ghu:ḷi	' anything round '
ku:ṇṭu	khuṇṭɔ	' peg '

4. *Retroflex Consonants →Alveolar/Palatal*

(i)	ṣ	→ ś	
kəṣṣi		kəśśi	' how '
ṣe:ḍi		śe:ḍi	' the substance used for decorating floors with figures'
(ii)	ṇ	→ n	
səṇṇi		sənni	' significant gesture '
addə:ṇə		addə:nə	' water boiled for preparing rice'
(iii)	ḷ	→ l	
kə:ḷɛ		kə:lɛ̃	' scar '

5. *Other Sporadic correspondences*

ni:ri	mi:ri	' fold '
karṇḍi	kannə:ḍi	' mirror '
randɔ:y	randə:yka:y	' vegetables '
adzku:l	kajku:l	' tickle '
aṅva:lɛ	avṅga:lɛ̃	' clothes '
ugḍa:su	uḍga:su	' remembrance '
ta:nə	ta:ni	' thirst '
le:ki	le:kə	' relationship '
khərdzu	khoro:ju	' pustule '
baṭli	ba:ṭli	' bottle '
digga:y	diga:y	' length '
uṣṇɛ̃	uśśi:ṇɛ̃	' debt '

A few vocabulary differences

Saraswat	*Gowd Saraswat*	
tsɔ:l̥ɛ̃	cɔ:gɔ	'shirt'
ve:ṣṭi	puḍuvɛ̃	'manner of wearing dhoti'
muṇḍə	a:ḍne:śɛ	'mannerof wearing dhoti'
gurtu	boṭṭu	'point'
gɛ:rɔ	gi:ṭi	'line'
rũ:vɜ̃	vrə:ṇə	'sore'
vətsgɛ:lɔ	cəmkə:lɔ	'went'

Statistical Calculation

An attempt has also been made to check up the results by means of statistical calculation. For such a study, the vocables are taken as material.

Procedure

A total of 215 items are taken for which the number of words available in each of the eight dialects are counted. Of the available words, only *cognates are taken into account leaving aside the borrowings. If a single item in the list has two words in a dialect (Items 1, 2.....) then they are counted as two items having two words. In other words, the correspondence is always one-to-one between the items and the words. To illustrate : 'boy' the item has two words in Brahmin dialects. cɛllɔ and cɛ:ḍɔ. While only one word cɛ:ḍɔ is available in the Kudumbi dialects. Thus for the two items both meaning 'boy' two counts are given. The number of similar cognates found in the dialects divided by the minimum number of words available gives the cognate percentage shared by the dialects, viz. if in the two dialects compared there are 215, 185 words available respectively and 75 cognates shared by them, then the percentage of shared cognates is $75/185 \times 100$. When more than one dialect on one side is compared with more than one dialect on the other side it is not always necessary that the word should be found in all the dialects. It is enough even if the word is found in one dialect on each side.

* At present it is not possible to detect inter-dialectal borrowings, or all re-borrowings from Malayalam which have been adapted according to the phonemic pattern of Konkani. Further, borrowing from Marathi are also undetectable. So, leaving aside definite borrowings from Malayalam, Kannada and English, remaining words are tentatively treated as cognates including the doubtful cognates. Doubtful cognates are those whose origin are for the present shrouded, considered inexplicable due to their presence in both Dravidian and Indo-Aryan languages. Re-borrowings are those which are primarily borrowed from Skt into Malyalam and secondarily borrowed from Malayalam into Konkani (e.g. 'ray' reśmi~rəsmi). Those which could easily be detected are treated as borrowings.

Cognate Count

1. When more than one dialect on one side are compared with one or more dialects on the otherside, then

(i) that cognate found in majority of the dialects is taken into account.

(ii) If in majority of the dialects, borrowed words are found and in one or two remaining dialects cognates are found, then, the cognate is taken into account.

(iii) If in out of four dialects, two have borrowed words and the remaining have two different cognates, then, that cognate which is the same as the one on the other side is chosen.

(iv) If all the dialects have cognates but are equally divided in the presence of a particular cognate i.e., half of them have one cognate and the other half another cognate, then, that cognate which is the same as the one on the other side is chosen.

Percentage of Shared Cognates

All the results are corrected to one decimal. *Southern vs Northern* (Calicut dialects are left out, and are dealt with separately as they happen to be border line dialects).

Shared Cognates 149

Total number of vocables 216

Percentage of Shared Cognates $= \frac{149}{216} \times 100 = 69\%$ (app.)

Kudumbi vs *Brahmin* $= \frac{160}{211} \times 100$ 75·8%

Kudumbi vs *Southern Dialect* $= \frac{174}{211} \times 100$ 82·5%

Cal. dialects vs *Southern Dialect* $= \frac{129}{180} \times 100$ 71·7%

Cal. dialects vs *Northern Dialect* $= \frac{143}{180} \times 100$ 79·4%

The above results show that

(i) Kudumbi dialects belong to the Southern Dialect.

(ii) Calicut dialects are more akin to Northern Dialect than to the Southern Dialect.

The Chart given below showing inter-dialectal relationship with regards to percentages of cognate counts will further bear out the comparable situations of various Major and minor dialects as have been maintained in the foregoing discussion.

Intra-dialectal relationship : (*Of the three figures given, (i) number of shared cognates, (ii) total number of vocables compared, (iii) percentage of shared cognates : (The Percentage is corrected to the first decimal point).*

Minor dialects :	CGS	TK	AK	QGS	Cal GS	Cal S	Kas GS	Kas S
	1	2	3	4	5	6	7	8
1.	..	148 221 70.1	162 211 76.8	164 203 80.8	126 180 70.7	107 170 62.9	146 216 67.6	112 181 61.9
2.	..	.. .. ..	158 211 74.9	143 203 70.4	111 180 61.7	99 170 58.2	121 211 57.3	111 181 61.3
3.	..	.. .. ..	.. .. ..	155 203 76.4	114 180 63.3	105 170 61.8	130 211 61.6	115 181 63.6
4.	..	.. .. ..	.. .. ..	.. .. ..	123 180 68.3	109 170 64.1	136 203 67·0	116 181 64.1
5.	..	.. .. ..	.. .. ..	.. .. ..	.. .. ..	124 170 73·0	126 180 70·0	113 180 62.8
6.	..	.. .. ..	.. .. ..	.. .. ..	.. .. ..	.. .. ..	132 170 77·6	124 170 73·0
7.	..	.. .. ..	.. .. ..	.. .. ..	.. .. ..	.. .. ..	.. .. ..	150 181 82.9
Total No. of Vocables	216	211	211	203	180	170	239	181
Major Dialect		Southern Dialect			Border line dialect		Northern Dialect	

It will be found from the chart that the lowest percentage is between (2, 7) viz. 57.3, while the highest is between (7, 8) viz. 82.9. The median falls at 70·1. Between any two members of any of the Major Dialects or of the border line dialects, the percentage of shared cognates is never below median. It is either at or above median. It is at the median between (1, 2) of Southern Dialect, and in all the other cases it is above median between members of the same Major Dialect.

From the above chart we infer that,

(i) between GS dialects the percentage of shared cognates is more when compared to those between GS and S or GS and K.

(ii) The same is true as regards Kudumbi dialects. But between Saraswat dialects, this does not seem to hold good. The percentage is more between (5, 6) (5, 7) and (7, 8) than that between (6, 8).

(iii) The percentage of shared cognates between TK and other dialects is in general less than those between any other set of minor dialects. While the percentage is maximum between (2, 3) both K dialects, it declines gradually as one proceeds from Quilon to Kasargod.

(iv) The Kudumbi dialects when compared to the minor dialects of border line and Northern dialects, the percentage of shared cognates is more with the Saraswat dialects while they are noticeably less with the GS dialects.

1. The percentage of shared common cognates being the least in the case of TK it reduces the level of median too. On seeing this and other factors such as pronunciation, number of unshared cognates, and other morphological features, a genuine doubt creeps in as to whether TK should be treated as a dialect of Konkani? Only further collection of material and analysis will make things clear. But as the matter stands, the percentage of shared cognates between the other minor dialects of Konkani and TK is more than that of Kudumbi dialects with Marathi (Cf. p. 178) so at present Kudumbi is treated as a dialect of Konkani.

Part II

In the second part of the Isogloss Study, these minor dialects of Konkani are compared with the Ratnagiri dialect of Marathi. The material taken for comparison are 162 words, a few morphological categories and 66 sentences.

The analysis of the Ratnagiri Marathi is not done, as it is beyond the scope of the present work. So, only a few phonological, morphological and lexical features which distinguish Marathi from Konkani are taken for discussion.

1. *Phonological features*

(*a*) While almost all of the Konkani nouns end in vowels most of the Maraṭhi nouns end in consonants.

Examples

	Konkani	*Marathi*
'back'	pha:ṭi	pa:ṭh
'belly'	pɔ:ṭə	po:ṭ
'bone'	ha:ḍə	ha:ḍ

(*b*) Masculine Sg. nouns end in -ɔ and -u in Konkani while they end in -a: and ø respectively in Maraṭhi.

Examples

	Konkani	*Marathi*
'old man'	manta:rɔ	mha:ta:ra:
'eye'	dɔ:ḷɔ	ḍo:ḷa:
'ear'	ka:nu	ka:n
'hair'	ke:su	ke:s

(*c*) both ts, c and dz, j are found in Maraṭhi, while only c, j are found in Konkani except in the Saraswat dialects. The presence of ts, c and dz, j in the Saraswat dialects may be said due to its contact with Maraṭhi.

Examples

	Konkani	*Marathi*	*Saraswat dialects*
beak	cɔ̃:ci	tso:ts	tsõ:ci
mat	...	tsaṭayi:	...
net	...	dza:ḷe	...
breast	...	cha:ti	...
moon	cendre:mu	candrə	...

(d) *Konkani* NC → *Marathi* C

Further the vówel preceding is mostly short in Konkani while long in Maraṭhi.

Examples

	Konkani	*Marathi*
'old man'	manta:rɔ	mha:ta:ra:
'elbow'	kɔmpɔ:ru	ko:pə:r
'noon'	denpa:rə	dupa:r
'nose'	na:ñkə	na:k
'flesh'	ma:msə~ma:sɔ (Kud.)	ma:s

(e)

Konkani		*Marathi*
C(C)	⟶	NC

Examples

	Konkani	*Marathi*
' scorpion '	viccu	vintsu
' wing '	pa:kə	paṅkhə
' wall '	bitti	bhintə

(f)

Konkani		*Marathi*
—V	→	—ø

Where V is a vowel and most frequently -ə/u.

Examples	*Konkani*	*Marathi*
' belly '	pɔ:ṭə	po:ṭ
' ear '	ka:nu	ka:n
' day '	di:su	divas
' flower '	phu:lə	phu:l

(g) *Other sporadic correspondences:* (only a few examples are given below).

	Konkani	*Maratht*	*Saraswat dialect*
' back '	pha:ṭi	pa:ṭh	pha:ṭi
' blood '	rəggə:tə	raktə	rəgətə
' chin '	vɔ:ṇu:və	hanuvaṭi:	hə:ṇu ~ həṇuvə
' nail '	naṅku:ṭə	nə:kh	naṅku:ṭə
' eye '	dɔ:ḷɔ	ḍo:ḷa:	dɔ:ḷɔ
' eyebrow '	bhɔvri	bho:vayi:	bho:vi (Nor.Dia.)
' foots	pa:vlə Kud. pavulə	pa:vul	pavlə
' forehead '	koppa:lu (TK)	kapa:ḷ	
' lip '	vɔ:ṇṭu	vo:ṭh	və:ṭu
' navel '	bɔmbu:li	be:mbi:	bombli
' calf '	vasu:rə	va:sru	vasru
' rat '	vindu:ru undi:ru (TK) indu:ru (AK)	undir	undu:ru
' cradle '	paḷḷɛ̃	pa:ḷṇa:	paḷḷɛ̃
' camel '	† ..	uṇṭ	ɔṇṭɛ (Cal S Kas.GS)
bucket	† ..	baḷḍi:	baldi ba:ldi (Cal. dia. & Kas GS)
flour	piṭṭi fiṭṭo (TK) fiṭṭi (AK)	pi:ṭh	pi:ṭə

† Particular Cognates not in use.

2. *Lexical items*

(a) *Verbs:*	*Konkani (Southern Dialect)*	*Northern Dialect*	*Marathi*
'go'	vəːcə	vəːsə	dzaː
'see'	cəːy	pəːɭɛ	bəːgh
'write'	bərəːy	bərəːy	lihiː
'open'	kaːɖi	kaːɖi	ughəːɖ
'fly'	uːbə	uːbə	uɖɖ
'stop'	rabbəːy	rabbəːy	thaːmb
(b) *Nouns* :			
'door'	kavvəːɖə	†baːgiːlə	daːr
'room'	kuːɖɔ	kuːɖɔ	khoːliː
'boy'	cɛllɔ cɛɖɔ(kud.)	cɛllɔ	mulgaː
'child'	cerɖũ	cerɖũ	muːl
'head'	mattɛ̃	mattɛ̃	ɖoːkɛ̃ː
'throat'	taːɭɔ	taːɭɔ	ghassaː
'neck'	gɔvʈɔ	gəːɭɔ	maːn
'loin, waist'	kuːrʈu ~ bɛːɳɖə(Kud.)	kuːrʈu	kambar
'thigh'	jaːŋgə	jaːŋgə	maːɳɖi
(c) *Kinship term* :			
'mother'	ammaː	aːvsu	aːyiː
'elder brother'	aːnu	əɳɳaː	moːʈhaː bhaːvu
'father-in-law'	mãːvū	mãːvũ	saːsraː
'mother-in-law'	mãːyĩ	maːyĩ	saːsuː
'son'	puːtu	puːtu	mulgaː

(d) *Profession*

	Konkani (Southern Dialect)	*Marathi*
shop keeper	aŋgəːɖikaːri	duːkaːndaːr
labourer	dəndeːli	noːkəːr
dhobi woman	məɖvəːɭi	paritiːɳ
porter	vaṽtɔllə	həmaːl
barbar	keɭisyañcə	naːviː

† Kannada Borrowing.

(e) *Adjectives*

	Konkani Southern Dialect	*Northern Dialect*	*Marathi*
good	ca:ŋgə	ca:ŋgə	tsa:ŋgla:
bad	balla:və	va:yṭə	va:yṭ
tall	di:gu	di:gu	untsə
short	guḍḍə	guḍḍə	ṭhe:ŋgu:
small	sa:nə	sa:nə	laha:n
big	vəḷḷə	ho:ḍu	mo:ṭha:
old	pərnə	..	dzuna:
cold	śe:ḷə	thəṇḍi	thaṇḍə
hot	u:nə	hu:nə	garam

(f) *Numerals*

	Konkani (Southern Dialect)	*Marathi*
one	e:kə	e:kh
five	pa:ñcə	pa:ts
six	sə:	səha:
nine	nəvvə	navu:
ten	dha:	daha:
eleven	ikkhə:ra:	akra:
eighteen	a:ṣa:	aṭṭhəra:

Morphological and syntactical features are not discussed here. Any one who just glances at the descriptive analysis of Konkani and Marathi will find that the gap widens as one proceeds from phonology to morphology and from morphology to syntax. The 66 sentences given in the appendix (I.C) show the striking difierence between Konkani and Marathi.

Statistical Calculation—Material consists of 162 words.

Konkani vs Marathi

Total	Shared Cognates	Percentage
162	93	57.4

Marathi vs Southern Dialect

Total	Shared Cognates	Percentage
162	80	49.4

Marathi vs Northern Dialect (We take Cal. dialects as Northern Dialect)

Total	Shared Cognates	Percentage
162	89	55·0

Minor Dialects of Konkani vs Marathi

Marathi is referred to as 9 (refer the Vocabulary Chart)

Gowd Saraswat vs Marathi

	Total	Shared Cognates	Percentage
(1, 9)	162	82	50.6

Trivandrum Kudumbi vs Marathi

	Total	Shared Cognates	Percetage
(2, 9)	162	73	45.1

Alleppey Kudumbi vs Marathi

	Total	Shared Cognates	Percentage
(3, 9)	162	73	45.1

Quilon Gowd Saraswat vs Marathi

	Total	Shared Cognates	Percentage
(4, 9)	162	74	45.7

Calicut Gowd Saraswat vs Marathi

	Total	Shared Cognates	Percentage
(5, 9)	162	74	45.7

Calicut Saraswat vs Marathi

	Total	Shared Cognates	Percentage
(6, 9)	162	72	44.5

Kasargod Gowd Saraswat vs Marathi

	Total	Shared Cognates	Percentage
(7, 9)	162	86	53.1

Kasargod Saraswat vs Marathi

	Total	Shared Cognates	Percentage
(8, 9)	162	85	52.5

The above figures show that the maximum percentage of shared cognates is between (7,9) viz. 53.1 while the lowest is between (6, 9) viz. 44.5. The Median falls at 48.8. Except 1, 7, and 8, 9 which have percentage of shared cognates above the Median, majority of the dialects have percentage below the median. Further when we compare the figures obtained above with those of the eight dialects of Kerala Konkani we find that the highest percentage of shared cognates between any two dialects presuming 1 to 9 to be dialects of a single language is less by 4.2% than the lowest percentage of shared cognates between any two dialects of Kerala Konkani. This can only mean

that the 9th is not a dialect in the sense in which all the others are. In other words, 1 to 8 belong to one language, while 9 belongs to another language *i.e.* Kerala Konkani cannot be treated as a dialect of Marathi. Then why is Trivandrum Kudumbi dialect which is treated as a dialect of Konkani has 57.3% when compared with the Kasargod Gowd saraswat dialect which is 0·1% less than the percentage of shared cognates between Konkani (8 dialects) and Marathi is an unanswered but pertinent question yet.

Further it can be noted that the percentage of shared cognates between (i) Kudumbi *vs* Brahmin dialects (75.8) ; (ii) Kudumbi *vs* Southern Dialect of Kerala Konkani (82.5) ; (iii) Calicut dialects *vs* Southern Dialect (71.7) ; (iv) Calicut dialects *vs* Northern Dialect (79.4) ; (v) Southern Dialect *vs* Northern Dialect (69.0) are all far above the percentage of shared cognates between (i) Marathi *vs* Southern Dialect (49.4) ; (ii) Marathi *vs* Northern Dialect (55.0). All these only strengthen the view that Kerala Konkani cannot be treated as a dialect of Marathi. A glance through the Introduction, Vol. 7, Linguistic Survey of India in comparison with the descriptive study of the Cochin Gowd Saraswat dialect of Kerala Konkani will reveal the fact that the grammatical structure of Modern Marathi is very much different from that of Kerala Konkani. A few observations in the same volume may be of interest to readers. "(i) In the southern part of the district of Ratnagiri the Konkani form of Marathi gradually merges into Kōṅkaṇi, through several minor dialects". (p:1).

(ii) Dental consonants are much more commonly cerebralised in Māhārashṭrī, Ardhāmāgadhī, and also in Māgadhī, than in śaurasēnī.

.....Marāṭhi ḍōḷā 'an eye'
But cf. Konkani ɖo:ḷə 'eye'

(iii) "We may add stray forms such as Sanskrit kshētra..... Māraṭhī śēt, but śaurasēnī khetta, Hindī khēt, a field" (p:8).

Cf. Konkani in one dialect (Calicut Gowd Saraswat, 5) one finds khe:tə 'field'.

Further

(iv) "The nominative singular of strong masculine bases ends in ā as in the east and in some dialects of western Hindi, but in ō in Kōṅkaṇī" (p:10).

(v) "Marāṭhī possesses a separate case of the agent and, in consequence thereof, uses the passive construction of the past tense of transitive verbs. The verb is put in the neuter singular if the object is accompanied by a case suffix. In the Konkan, however,it agrees with the object also in such cases, just as it does in Gujarati and Rājasthānī. Konkani also agrees with Gujarātī in possessing a separate form of the nominative singular of the personal pronoun of the first person ; thus Kōṇkaṇi hāv, Gujarātī hũ I". (p: 10).

(vi) "The termination of the second person singular of verbal tenses ends in s as in Bengali, Bihārī and Eastern Hindī. Kōṅkaṇī, however uses y like Kāsmīrī....." (p: 11).

(vii) "The past tense is formed by adding an l- suffix as in the east..... Gujarātī, it is true, forms a pluperfect participle by adding an l- suffix,.....We also find that it is occasionally dropped, not only in the east, but also in Marāṭhī dialects,..... .....on the other hand, this suffix is used in a much wider way in Kōṅkaṇī....." (p: 11).

(viii) "In the Konkan there are important points of agreement with Gujarātī, a fact which may perhaps be accounted for by the supposition that the Marāṭhī speaking inhabitants of the Konkan once occupied the modern Gujarāt, and only settled in the Konkan after having lived for sometime in the neighbourhood of the Gujarātīs. The tradition according to which their original home was Trihotra may be a faint recollection of such a migration" (p: 12).

(ix) "*Pronunciation:*—The short a is pronounced like the u in English 'but'. In Kōṅkaṇī, however, it assumes the open sound of o in 'hot', as is also the case in Bengali".....(p:2) "short i and u as final vowels only occur in loan-words such as mati 'intelligence'; bhānu 'sun'. In the dialect of the Saraswat Brahmans of Karwar, however, final i and u are quite common". (p: 21).

"The Anunāsika is often dropped, or when it is considered necessary to pronounce it distinctly, in order to distinguish between forms which would otherwise be confounded, replaced by ṅ..... In the Southern Konkan, however, the nasal pronunciation is very marked". (p: 22).

" ..... The cerebral ṇ is often confounded with the n, though both have a different origin,..... It has often been stated that the cerebral ṇ is more common in the Konkan. This statement however, only applies to the Kōṅkaṇī dialect, where the two sounds seem to be correctly distinguished.....". (p: 22-23)

"Marāṭhi has two s- sounds, a dental s and palatal ś..... Dialectically every ś is changed to s. A cerebral sh only occured in borrowed words..... It is pronounced as ś." (p: 23). But Cf. Kerala Konkani which has three distinct phonemes s ś ṣ.

"Aspirated letters have often lost their aspiraion..... In the Southern Konkan and Dekhan, where Marāṭhī borders on Kanarese, deaspiration is almost the rule". (p:23).

Thus at every step one can find that Konkani differs from Marāṭhī in more than one count.

However, the concluding observation in the Linguistic Survey of India regarding Konkani's relation to Marathi deserves a closer scrutiny. It is :—

"Kōṅkaṇī is a marāṭhī dialect, having branched off from the common parent Prakrit at a relatively early period. This fact accounts for the many apparent divergencies between the two forms of speech. Kōṅkaṇī has,

in many respects preserved an older stage of phonetical development, and shows a great variety of verbal forms than standard Marāṭhī. Several forms are peculiar to the dialect, and others have come to be used in a different way from what is the case in standard Marāṭhī. The tradition according to which seṇvis, a tribe of Brahmaṇs who have largely spread over the Konkan from Goa, were originally brought from Trihotra by paraśurama, has been adduced by native writers as pointing to the conclusion that Kōṅkaṇī has a different origin from Marāṭhī and is derived from some old dialect called Saraswatī Bālabhāshā, which was originally spoken in Tirhut. The same writers also point to the broad pronunciation of the short a, which sounds almost as an o, as a confirmation of this view. The missionaries of Goa and Mangalore, to whom we are largely indebted for our knowledge of Kōṅkaṇī, are of a similar opinion, and contend that Kōṅkaṇī is not a dialect of Marāṭhī. This view is, however, based on too narrow a conception of the idea connoted by the word dialect. They apparently think that a dialect is a deterioration of some other form of speech, and if such were the case Kōṅkaṇī would certainly be a separate language, as would almost every dialect all over India. The line between dialects and languages is, of course, difficult to draw; but in the case of Marāṭhī and Kōṅkaṇī there cannot be any doubt. They are both derived from the same Prakrit and are both dialects of the same form of speech. The reason for our calling this language Marāṭhī and not Kōṅkaṇī is that the national literature is written in a language which is mainly derived from the northern dialects of Poona and Satara, and not from those spoken in the Konkan..... ....." (p: 164).

While from the foregoing citations of extracts from the LSI it is abundantly clear that Konkani differs from Marathi significantly in the treatment of several phonological and morphological features of their reconstructed parent form of speech and while in the LSI it has also been specified that Konkani "branched off from the common parent Prakrit at a relatively early period" a fact which "accounts for many apparent divergencies between the two forms of speech" the final pronouncement on the position or status of Konkani as a dialect of Marathi of Grierson appears to be inappropriate. His observations become more difficult to understand when it is considered that the survey did not include any specimens from an important geographical area of Kerala and also the biggest Konkani concentration area of Goa although in the survey by 'Standard Konkani' is meant inclusion of the representation of Goa Konkani also (LSI. Vol. V, p. 186) 'Language' and 'dialect' considerations involve complexities of varying dimensions in respect of specific socio-linguistic situations of particular speech areas and quite often rational linguistic considerations do not provide practical solutions for these complexities. The Editor of the LSI also appears to be quite aware of the difficulties. To quote, "In the course of the survey, it has sometimes been difficult to decide where a given form of speech is to be looked upon as an independent language or as a dialect of some

other definite form of speech. In practice it has been found that it is sometimes impossible to decide the question in a manner which will gain universal acceptance" (LSI Vol. I. Part I, p. 22). However, for the tremendous and almost pioneering task of classifying a very large number of speeches for the survey a tentative criteria for language and dialect question appears to have been decided according to which the factor of 'grammatical structure' was considered most important. The other factor was 'nationality' supported by existence of national literature. Question of 'mutual intelligibility' was, however, considered of little value (Ibid. p. 22).

Although on current standards of linguistic considerations the criteria of LSI leave plenty of scope for modifications yet according to his own standards the Editor of LSI has not applied the same on his classifications with a measure of consistency. The case of Konkani is a point. Even though it appears to satisfy its most important factor of 'Grammatical Structure' it is included within Marathi simply because it has no written literature. Case of Assameses is another point, where Assamese on account of its 'nationality' and 'literature' is considered a separate language although it is agreed that 'if merely its grammatical forms and vocabulary are considered, it would not be denied that it is a dialect of Bengali' (Ibid p. 24). Case of Hindi is yet another point where 'radical difference of idiom and construction' is the deciding factor for dividing the area into different languages even though the vast transitional type of situations of Bhojpuri or Eastern Rajasthani posited serious considerations.

There should be more of such cases the details of which need not be given here. But in the light of the foregoing observations it may not be wrong to state that with regards to matters of details in respect of theoretical observations on problems of linguistic classifications and affiliations the LSI does not only need a revision but also should not be considered as a work of reference or for that matter a quotable authority. Regarding the question of consideration of Konkani as a dialect or independent language for an investigator whose studies are limited to Kerala Konkani it would be not only too early but also inappropriate to hazard any conclusive observation, since quite vast as well as significant Konkani speaking areas of Goa and Mysore still remain to be surveyed and reported. However, the issue of inclusion of a set of variety of speeches within a certain language area involves pragmatic considerations also and, so needs be handled on sociolinguistic plane for which a different approach would be found commendable.

As has been explained earlier in the first chapter of this book the scope of our investigations was to attempt a survey of Konkani as spoken in Kerala. The same has been done and the necessary analyses and conclusions based primarily on grammatical structure have been presented in this study. Fully realizing the difficulties involved in the presentation of a comprehensive survey report for the speeches of a specified area the investigator is convinced that all has not been given quite satisfactorily and the data show

quite a number of gaps. But the practical difficulties of the field in otherwise previously unapproached areas already groaning under near famine or politically uncertain conditions of the time were also no less. All the same something has been possible and the same is being now presented in all earnestness and humility. As the foregoing pages containing grammatical analyses of various sub-dialects or dialects of Kerala Konkani as also their comparison with Marathi specimens would have shown that for linguistic classification purposes in the existing schemes of LSI, on the basis of Kerala Konkani study at least, the Southern Group of the Indo-Aryan Branch should contain instead of one, *two* languages *viz.* (1) Marathi and (2) Konkani.

After LSI classification of Konkani as a dialect of Marathi the publication of the first great and pioneering work of Dr. S. M. Katre entitled 'The Formation of Konkani' (1942) almost demolished the LSI stand and pointed to further openings for extensive field researches in Konkani linguistics all along the spread of the Konkani speech areas. The lead given by Dr. Katre has unfortunately not received a suitable follow-up so that the whole question could have been re-examined in the light of additional researches. Neither any significant rebuttals against the findings of Katre's significant work has been offered. Curiously enough there is a tendency on the part of a section of scholars in Marathi linguistics as for instance reference may be made to the opening lines of the Introduction in Dr. A. M. Ghatage's recent book 'Konkani of South Kanara' (1963)—that they start their work on the presumption that Konkani is a dialect of Marathi, undoubtedly there could be no objection to any particular scholar's convictions for or against any point of linguistic classification but at least in the field of linguistic reserch involving actual data and analysis of a certain speech a complete disregard of the existing research conclusions of approved standards on the same becomes misleading.

CHAPTER XI

BORROWINGS

With the exception of a few, Konkanis in Kerala are bi-and tri-linguals. In the southern parts from Trivandrum to Calicut, they use Malayalam in their day-to-day dealings with non-konkanis. In Kasargod and northwards, however, they use Kannada.

In this chapter we shall deal with the phonological, grammatical and lexical borrowings in Cochin Konkani, the main source being Malayalam.

Phonological borrowing.—Altogether three phonemes /t̲/, alveolar voiceless stop /l̲/ retroflex frictionless lateral and /f/, labiodental voiceless fricative are borrowed. Of these /t̲/ and /l̲/ are from Malayalam and /f/ is from English.

Grammatical.—ka:ri 'doer'; pakṣe 'but. pakṣe is borrowed from Malayalam. The source of ka:ri is obscure as in no language including Sanskrit-ka:ri is used in Masculine gender. In Konkani-ka:ri is used for indicating both masculine and feminine words.

Examples : tɔ:ppəkka:ri aylɔ- 'The gardener (m.) came(m.)' migge:l ku:ṭṭakka:ri ayli 'My friend (f.) came (f.)'.

Lexical borrowing.—The Lexical borrowing or the number of loan words in Cochin Konkani amount to 186 in a list of 1640 words. Of these 84 are borrowings from Malayalam (a few from Tamil); 16 are reborrowings[1]* from Malayalam ; 22 are from Kannada/Tulu. (and one from Telugu), 16 are from English and from other foreign languages and the remaining 48 are the Dravidian borrowings in Sanskrit, inherited by Konkani. The last are not considered as borrowings for the purpose of discussion.

Impact of borrowing.—In general, the impact is not very deep, phonologically, three marginal phonemes /t̲/, /l̲/, /f/, are added to the phonemic inventory. In the distributional level of phonemes, the final consonant ending words are due to borrowing. Their number is remarkably small as can be seen from the material. But a new mode of phonemic distribution foreign to Konkani is introduced, *viz.* consonant ending words, a few initial and medial consonant clusters ; grammatically, absence of reflexive pronouns, replacement of relative pronouns by participials (adjectivals) are other noticeable features, which may be due to the influence of Malayalam. According to Rev. Caldwell†, one of the main features that distinguishes Indo Aryan from Dravidian is the presence of relative pronouns in the former and the occurrence of participials instead in the later.

* Reborrowings are the skt. words borrowed by Konkani thro' Malayalam.

† P: 50 Introduction, A comparative grammar of the Dravidian languages.

Lexically, the percentage of borrowed words to the total available words in the data is only 8.4% approximately (Excluding Dravidian borrowings in Skt.). As these borrowings are from non-Indo Aryan languages, they are easily noticeable. Almost all borrowings are adapted according to the native phonemic pattern of the words, and are naturalised°.

The impact is rather in the surface level than deep. Perhaps, this might have been the reason for people to call Konkani a heterogeneous rather than a homogeneous language, at first sight. The analysis proves that the structure of konkani is not so much affected as it is claimed by many scholars. This can be said with certainty at least with respect to Kerala Konkani in general and Cochin Konkani in particular.

Borrowings from Malayalam and a few from Tamil

	Item in CGS	Ma. Ta. equivalent	Entry no. in DED†	Meaning
1	ambə	ampu	150	arrow
2	aṅgə:ḍi	aṅṅāṭi	37	shop
3	ara:	ara	192	half
4	a:ru	āṟu	33	river
5	a:ḷca:	āṟca	341	week
6	əḍḍi	aṭi	63	foot of vessels
7	əḍkə:ḷi	aṭukkaḷa	66	kitchen
8	əraṭṭi	iraṭṭi	401	double
9	ərəm	aram	191.b	file
10	əṟkəva:ḷə	karukku 'teeth of a saw' + vāḷ 'saw'	1061 + 4405	saw
11	ərka:l	kāl quarter + ara half	1238 + 192	1/8
12	iṭli	iṭṭali	385	a kind of cake
13	idbe:ṭə	iṭi	375	thunder
14	uppuma:və	Col.Ta. uppumāvu		a dish
15	ukkə:ri	uppu 'salt' + kaṟi 'hot condiments, vegetables'	2201 + 1171	curry
16	uṇḍə	uṇṭa 'globe'	571.b	any round thing
17	urvə:ḷi	uruḷi	571.a	name of a vessel
18	u:ḷi	uḷi	600	chisel
19	ɔṯṯekkə	oṟṟa 'single'	834.c	alone
20	ɔḷɔ:ku	uḷukku	2227	sprain
21	paccu:vɛ̃	pacca	3161	green

† Dravidian Etymological Dictionary.

° The borrowed words once borrowed are assigned appropriate grammatical genders.

Item in CGS	Ma.Ta. equivalent	Entry no. in DED†	Meaning
22 pa:rə	pāṟa	3392	rock
23 pədivu	pativu	3232	habit, custom
24 pəccaṭṭi	Ta. paccaṭi	..	name of a helping
25 pəṇji:rə	paṭiññāru	3190	west
26 pəynda:rə	payntārə 'colloquial Ma'	..	sugar
27 pə:ḍi	paṭi	3187	measure
28 puḷcəkə:ri	puḷi (tamarind)] kaṟi 'vegetables']	3546] 1171]	a type of helping
29 peska:ti	katti	1012	knife
30 baṅga:ḷi	baṅka:ḷi 'id' col. Ma.	..	a variety of plantain
31 baṅṅi	baṅki 'id' col. Ma.	..	beauty
32 bɔykɔ:lu	vai-kkōl	4569	straw
33 beḷu:və	veḷi	4526	open space
34 ta:ra:və	tāṟāvu	2588	duck
35 ta:ḷcə	tāṟca 'lowness col. Ma. 'depth'	2597	depth
36 tə:ḷi	tāḷi 'to season'	2604	to fry
37 tu:ki	(a) tūkku	2777	to wiegh
38 tɛṯṯə	terṟu	2835	wrong, mistake
39 tɛ:kə	teṟku	2839	south
40 tɔppakka:ri	tōppu 'grove'	2929	gardener
41 tɔrnəkə:ri	tuṟakka	2667	to open
42 tɔ:pə	tōppu 'grove'	2929	garden
43 ciññan	ciṅṅan	2063	a variety of plantain
44 ci:ri	cīla (ka.) cīra	2164	(cloth) bag
45 cuḷḷi	cuḷḷi 'sprig'	2230	stalk
46 ceṇḍɛ	ceṇṭa	2276	drum
47 cɔ:ḷam	cōḷam	2359	maize
48 kalkə:ri	kari 'charcoal'] kal 'stone']	1073a] 1091]	charcoal
49 ka:ṭu	kaṭṭu (Ta.)	961	bundle
50 kədələ	kasēra col. Ma.	..	chair
51 kəmbi	kampi	1038	wire
52 (cinni) kəṇəṅgə	kiṟaṅṅu	1314	sweet potato
53 kə:rə:ḍi	karaṭi	1059a	bear (animal)
54 kə:rɛ̃	kaṟa (ka.) kaṟe	1175	stain

	Item in CGS	Ma. Ta. equivalent	Entry no. in DED†	Meaning
55	kunnɔ	kunnu	1584	hill
56	kuṇṭa: muṇṭi	kuṇṭa 'dirty woman' muṇṭi 'short woman'	4047	naughty
57	kurḍi	kuruṭu 'blindness'	1487	blind woman
58	kurḍɔ	kuruṭi 'blind woman	1487	blind man
59	ku:ṭṭakka:ri	kūṭṭāḷi col. Ma. kūṭṭukkāran	1562	friend
60	kəḷə:kə	kiṛakku	1348	east
61	kɔsavañcɔ	kuśavan	1468	potter
62	maḍḍə:lə	maṭal	3814	woven palm
63	maggɔ	Col. Ta. makiṭu vakiṭu	..	the cleaving line
		vakir 'to cleave'	4235	in combing hair
64	mandɔ	col. Ma. Mandu	..	phyleria
65	mankə:ṭə	maṇikkeṭṭu	3824	wrist
66	maḷavillə	mara 'rain'	3893	rainbow
		villu 'bow'	4449	
67	ma:ṇa:y	Ta. maṇai	3826	wooden plank seat
68	minnə:lə	minnal	3994	lightning
69	muṭṭu	muṭṭu	4044	knee
70	mukka:l	mu-three kāl 'quarter'	4147	3/4
71	mullaṅṅi	muḷḷaṅki	4105	radish
72	mɔṭṭɛku:sə	Col. Ta. muṭṭaikkōs	..	cabbage
73	mɔṭṭɔ	muṭṭa, moṭṭa	4048	egg
74	naytya:li pəḷḷi	paḷḷi	3309	mosque
75	na:ṭṭukadaḷi	Col. Ma. nāṭṭukataḷi	..	a variety of plantain
76	nəndarba:ḷɛ̃ kɛ:ḷɛ̃	Col. Ma. nēntaraṅkāy		a variety of plantain
77	ni:ṭə	nīṭu 'long'	3059	long
78	nesvə:ṇə	Ta. necavu 'texture'	3103	dress
79	ne:re:	nirai 'form a column' nirai-ccal 'screen'	3042	screen made of wooden bars

Item in CGS	Ma. Ta equivalent	Entry no, in DED†	Meaning
80 nhe:sə	ney 'to weave clothes'	3103	to wear dress
81 nhe:sə	..		dress
82 rəsba:ḷɛ̃	Col. Ta. rastāḷi	..	a variety of plantain
83 rəsta:ḷi	Col. Ta. rastāḷi	..	a variety of plantain
84 le:lə̃	Col. Ma. lēlam	..	auction

Reborrowings from Malayalam

1 a:dyaccɛ̃	first
2 eḍavam	10th Malayalam calendar month
3 tula:m	3rd Malayalam calendar month
4 du:ram	distance
5 dhənu	5th Malayalam calendar month
6 ca:ye	tea
7 ciññem	1st Malayalam calendar month
8 kanni	2nd Malayalam calendar month
9 karkaṭakam	12th Malayalam calendar month
10 kumbam	7th Malayalam calandar month
11 makaram	6th Malayalam calendar month
12 mithunam	11th Malayalam calendar month
13 mi:nam	8th Malayalam calendar month
14 me:ḍam	9th Malayalam calendar month
15 si:lam	practice
16 vriscikam	4th Malayalam calendar month

Borrowings from Kannada, a few from Tulu and one from Telugu

Item in CGS	Equivalent in ka. Tu. Te.	Entry no. in DED	Meaning
1 appɔ	appa	132	a sweet meat
2 appɔ:ḷu	appaḷa	3243	wafer of black gram
3 aḷiya:	aḷiya ' son-in-law	256	wife's brother
4 ba:lə	bāla	4394	tail
5 (həsti:) piṇḍu	Te. peṇḍa 'dung of cattle'	3636	dung of elephant
6 bəḍə:kə	(kod)badaki Tu. baḍakāyi	4267	north
7 bɔykɔ:lu	Ta. vaikkol Tu. bai	4569	straw
8 bə:rə:y	bare	4304	to write
9 tu:pə	tuppa	2685	ghee
10 tamiḷu	Tu. tamuḷu	2508	Tamil Language
11 jeggə:li	Tu. jagali	1880	veranda
12 kannaḍa	kannaḍa	1079	Kannada Language
13 kannə:ḍi	kannaḍi	939	mirror
14 ghu:ḍu	gūḍu ' cage '	1563	cage, prison
15 məḍuvə:ḷi	maḍivāḷi	4804	washer woman
16 khaḍva:ṇɛ̃	kaḍivāṇa	950	bridle, reins
17 muṅgi	mūṅga	4124	dumb woman
18 muṅgɔ			dumb man
19 sa:ru	sāṟu ' relish in a liquid state '	2050	broth
20 sərpə:ḷi	sarpaḷi	1948	chain
21 sikka:y	Tu. sige-kāyi	2147	soap-nut
22 suḷkɔ	culike 'a stout stick to beat cotton with '	2226	spear

Borrowings from other languages, mainly from English and Portuguese

1 alma:ri	almirah
2 a:spatri	hospital
3 pinnə	safety pin
4 bi:nsə	beans
[5 bu:ku	book]
6 betta:mbə	button

Borrowings from other languages, mainly from English and Portuguese—*concld.*

7	ṭe:bḷ	table	
8	jənnə:rlə	window	(Portuguese : janela)
9	karaṇṭə	current	
10	me:jə	table	
11	fḷu:	influenza	
12	sa:ku	sack	
13	rantə:rlə	lantern	
14	rɔ:ṭə	road	
15	vuḷḷə:nə	wool	

	Word in CGS	Equivalent in Sanskrit	†Entry No. in the Article	Equivalent in Dravidian (Tamil)	DED Entry
1	akka: 'elder sister'	akkā 'mother'	1	akkā 'elder sister'	24
2	aggəḷu 'fallen hair'	alaka 'lock curl'	9	alaṅku 'to tangle'	203
3	amma : 'mother'	ambā 'mother'	7	ammā 'mother'	154
4	aṅku:ri 'sprout'	ankura 'id'	4	akai 'to sprout'	16
5	aḷsa:yi 'laziness'	alasa 'lazy'	SDWS 3	alacu 'to be weary	200
6	parvɔ 'pigeon'	pārāvata 'dove'	197	puṟā	3555
7	pəḍḍə:ḷɛ 'snake gourd'	paṭola 'Trichosan-thesdiocea	188	puṭal 'snake gourd'	3491
8	pittə:ḷi 'brass'	pittala 'id'	208	pittaḷai 'id'	3161
9	pi:lə 'young of animals'	pillika 'young of birds'	209	piḷḷai 'young of animal; child'	3449
10	*pəṇɔ:su 'jack-fruit'	pkt.pīlua 'id' panasa-bread 'fruit tree'	191	palā 'jack-tree'	3290
11	phɔ:ḍu 'boil'	sphota 'id' Pkt. phoḍaa 'id'	311	Tu. poṭla 'pustule	3679
12	phɔ:ḍu 'extended hood of a serpant'	phaṭa-, phuṭa 'id'	224	Ka. peḍe 'id'	3180
13	bha:ṇḍi 'cart'	bhaṇḍi 'id' Pkt. bhaṇḍī 'id'	237	paṇṭi, vaṇṭi 'id'	3219

* Ultimately this word is probably Austro-Asiatic : L. V. Ramaswamy Aiyar, JORM, V, P : 163.

† Cf. Bibliography S. No. 4.

	Word in CGS	Equivalent in Sanskrit	Entry No. in the Article	Equivalant in Dravidan (Tamil)	DED Entry
14	ta:li 'marriage badge'	tāli 'a kind of ornament'	158	tāli 'marriage badge'	2594
15	ti:ḷu 'sesamum indicum'	tila 'id'	161	eḷ 'id'	726
16	tu:ḷə:si 'basil'	tulasī 'holy basil'	168	tuḷāy 'sacred basil'	2761
17	tɔ:ṇḍə 'mouth'	tuṇḍa 'beak, snout' Pkt. toṇḍa 'id'	163	cuṇṭu 'beak' 'lower lip lip'	2193
18	thappə:ṭə'blow with an open palm'	capeṭa 'a slap with the open hand' Pkt. capeṭā 'id'	SD WS 21	cappāṇi 'clapping hands'	1928(a)
19	caṭṭu 'a flat vessel with a handle'	caṭuka 'a wooden vessel for taking up any fluid'	134	caṭṭuvam 'ladle'	1905
20	ca:ñgə 'good'	caṅga 'handsome'	131	(ka.) canna 'a handsome man'	1999(a)
21	ci:ñcə 'tamarind'	cincā 'tamarind tree'	142	(Te.) cinta 'tamarind'	2086
22	cɔ̃.ci 'beak'	cancu-'beak' Pkt. cāc 'id'	132	cuṇṭu ' beak' (ka.) cunca 'id'	2193
23	kammə:ḷə 'lily'	kamala 'lotus'	41	kuvaḷai 'lotus' (ka.) komaḷe 'id'	1574
24	karvi:ru 'Oleander'	karavīra 'id'	47	kaṇaviram 'Red Oleander'	977
25	kavvə:ḍə 'door'	kavāṭa-Pkt. kavāḍa-'the leaf of panel of a folding door'	62	kavaṭu 'division'	1113
26	kərṭɛ̃ 'cocoa-shell'	karoṭi 'cup bowl'	SDWS 10	ciraṭṭi 'cocoa-shell'	2101
27	kuggu:ḷi 'Indian cuckoo'	kokila 'id'	105	kuyil 'id'	1470
28	ku:ra:ḍi 'axe'	kuḷhāra-'axe'	77	Ka.koḍali 'axe'	1702
29	kɔṭṭɛ̃ 'fort'	koṭa 'id'	106	kōṭṭai 'id'	1831
30	kɔmpɔ:ru 'elbow'	kūrpara 'elbow' Pkt. koppara 'id'	SDWS 16	kopparam 'elbow'	..

	Word in CGS	Equivalent in Sanskrit	Entry No. in the Article	Equvalant in Dravidian (Tamil)	DED Entry
31	khə:ḷi 'gutter'	khalla 'canal'	113	kāl 'irrigation channel'	1239
32	khu:ḷə 'heel'	gḥuṭa-khulaka 'ankle'	127	keṇṭai 'ankle'	1619
33	khə:rə:ju 'itch'	kharju 'id'	19	Ka. kajji 'itch'	925
34	gaḍḍə:və 'ass, donkey'	gardabha 'donkey'	121	kaṇutai 'donkey'	1149
35	ghə:su 'bunch'	guccha 'id'	122	kuccu, koccu 'cluster'	1368
36	gh:ũvã 'to rotate'	ghūrṇ 'roll about'	129	Ka. kuṇi 'to move about'	1547
37	maṅkɛ:ḍə 'monkey'	..		..	
38	maṅkə:ḍi 'she monkey'	markaṭa 'monkey'	254	Ka- maṅga 'id'	3777
39	maṅkɔ:ḍu 'he monkey'	..		..	
40	ma:ḷa: 'garland'	mālā 'id'	260	mālai 'id'	3954
41	ma:ḷi 'upstairs'	māḍi 'upper storied house' Pkt. māla 'id'	259	Ka. māḍi 'an upstair house'	3930(a)
42	muṅgu:si 'mongoose'	maggusa 'id' Pkt.-maṃguso muggaso	243	Ka. muṅgiso 'id'	4014
43	mə:ḍə 'to break'	muḍ-'id'	264	muṭṭu 'to dash against'	4041
44	niḍḍə:ḷə, 'forehead'	niṭāla 'forehead'	277	nutal 'id'	3069
45	sattẽ 'umbrella'	chattra 'id'	SDWS	kavi 'to over-spread'	1024
46	sɔṇḍa:ḷɔ 'elephant's trunk'	suṇḍā 'id'	304	tuṇṭam 'beat' toṇṭai 'elephant's trunk' Ka. soṇḍalu 'id'	2713
47	sɔllu 'to peel'	colaka 'bark'	144	coli 'to strip of'	2336
48	sũ:ṇṭi 'dried ginger'	suṇṭhi 'id'	303	cuṇṭu 'to dry up'	2191

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2 Quilon
3 Ernakulam
4 Kozhikode
5 Trichur
6 Cannanore
7 Alleppey

APPENDIX I

ISOGLOSS MATERIAL

A—Vocabulary

B—Grammar

(a) Pronouns
(b) Pronoun : Third person plural : case
(c) Interrogatives
(d) Verbs : roots (Imperative Singular)
(e) Mood formation : Imperative plural or honorific singular
(f) Formation of Verbal Noun
(g) Obligatory or Assertive gerundive mood
(h) Formation of mood : Infinitive of purpose

C—Sentences

Abbreviations and diacritic marks used in the Charts

1 CGS —Cochin Gowd Saraswat dialect
2 TK —Trivandrum Kudumbi dialect
3 AK —Alleppey Kudumbi dialect
4 QGS —Quilon Gowd Saraswat dialect
5 Cal GS —Calicut Gowd Saraswat dialect
6 Cal S —Calicut Saraswat dialect
7 Kas GS —Kasargod Gowd Saraswat dialect
8 Kas S —Kasargod Saraswat dialect

* Malayalam borrowings

† Kannada borrowings

° Doubtful Cognates : These are decided with the help of Dravidian Etymological Dictionary. (Burrow & Emeneau, 1961.)

‡ Borrowings from Foreign Languages.

Item	Southern Dialect			
	CGS	TK	AK	QGS
	1	2	3	4
1 child	cerḍũ	coḍḍum	cerḍũ	corḍũ
2 boy	cɛllɔ~ cɛ:ḍɔ	ceḍo	cɛ:ḍɔ	cɛllɔ~ cɛ:ḍɔ
3 girl	celli ~ ce:ḍu	coḍum	co:ḍũ	celli~ co:ḍũ
4 man	daddu:lɔ	daddu:lo	daddu:lɔ	daddu:lɔ
5 woman	ba:ylə	ba:ylo	ba:ylə	ba:ylə
6 old woman	manta:ri	mantiri	manta:ri	manta:ri
7 old man	manta:rɔ	mantaro	manta:rɔ	manta:rɔ
8 wife	ba:ylə	ba:ylo	ba:ylə	ba:ylə
9 body	de:hə	a:ṅgo	a:ṅgə	a:ṅgə
10 back (body)	pha:ṭi	fa:ṭi	fa:ṭi	pha:ṭi
11 belly	pɔ:ṭə	po:ṭo	pɔ:ṭə	pɔ:ṭə
12 blood	rəggə:tə	reggo:to	rəggə:tə	rəggə:tə
13 bone	ha:ḍə	a:ḍo	a:ḍə	ha:ḍə
14 breast	mɔmmɔ	erdẽ	erdẽ	..
15 buttock	gɔyḍṇɔ	bo:ku	kullɔ~bo:ku	gɔyṇḍɔ
16 cheek	ga:lə	ga:lu	ga:lə	ga:lu
17 chin	vɔṇu:və	haḍki	haḍki	voṇu:və
18 nail	naṅku:ṭə	nakku:ṭo	nakku:ṭə	naṅku:ṭə
19 ear	ka:nu	ka:nu	ka:nu	ka:nu
20 elbow	kɔmpɔ:ru	*mu:ṭo	*muṭṭu	kɔmpo:ru~ *muṭṭu
21 eye	dɔ:lɔ	doḷo	dɔḷɔ	dɔ:ḷɔ
22 eye brow	bhɔvri	*piriyam (Mal. purikam)	bovri	..
23 finger	bɔ:ṭə	okko:ṇḍi	bɔ:ṭə	bɔ:ṭə
24 flesh	ma:msə	ma:so	ma:sə	ma:msə
25 foot	pa:vlə	pavulo	pavulə	pa:vlə
26 forehead	niḍḍə:ḷə	koppa:lu	niḍḍe:ḷə	niḍḍə:ḷə
27 hair	ke:su	kẽ:su	ke:su	ke:su
28 hand	ha:tu	a:tu	a:tu	ha:tu
29 head	mattẽ	mattẽ	mattẽ	mattẽ
30 knee	(payya:) *muṭṭu	payya: *mu:ṭo	payya: *mu:ṭɔ	..

borderline dialects		Northern Dialect		
Cal GS	Cal S	Kas GS	Kas S	Marathi
5	6	7	8	9
cəḷḍũ	cerḍũ ~ ceḷḍũ	cerḍũ	cerḍũ	mu:l
cɛllɔ ~	tsallɔ ~ cɛrkɔ	cɛllɔ ~	tsallɔ	mulga:
cɛ:ḍɔ		cɛ:ḍɔ		
celli ~	tsalli	celli ~	tsalli	mulgi
cọ:ḍu		ce:ḍə		
dadlɔ	darlɔ	darlɔ	darlɔ	puruṣ
ba:ylə	baylə mani:şi	bayla manşi	bayla manşi	ba:yko
manta:ri	manta:ri	manta:ri	manta:ri	mha:ta:ri:
manta:rɔ	manta:rɔ	manta:rɔ	manta:rɔ	mha:ta:ra:
ba:ylə	ba:ylə	ba:ylə	ba:ylə	ba:yko
de:hə	a:ṅgə	şəri:rə	a:ṅgə	śəri:r
pha:ṭi	pha:ṭi	pha:ṭi	pha:ṭi	pa:ṭh
pɔ:ṭə	pɔ:ṭə	pɔ:ṭə	pɔ:ṭə	po:ṭ
..	rəgətə	rəgətə	rəgətə	raktə
ha:ḍə	ha:ḍə	ha:ḍə	ha:ḍə	ha:ḍ
..	..	mɔmmɔ	..	cha:ti
gɔyṇḍa:kullɔ	kullɔ	ga:ṇḍi	ga:ṇḍi	..
ga:lu	pɔllɔ	ga:lu	ga:lu	ga:l
vhəṇvi	ha:ṇu	vəṇvi	həṇuvɔ	hanuvaṭi:
naṅku:ṭə	naṅku:ṭə	naṅku:ṭə	naṅku:ṭə	nə:kh
ka:nu	ka:nu	ka:nu	ka:nu	ka:n
kɔmpo:ru	kɔppo:ru	kɔmpo:ru	khɔppo:ru	ko:pə:r
dɔ:ḷɔ	dɔḷɔ	dɔ:ḷɔ	dɔ:ḷɔ	ḍo:ḷa:
..	..	bho:vi	bho:vi	bho:vayi:
bɔ:ṭə	bɔ:ṭə	bɔ:ṭə	bɔ:ṭə	bo:ṭ
ma:sə	ma:sə	ma:sə	ma:sə	ma:s
pa:vlə	pa:vlə	pavlə	pavlə	pa:vul
niḍḍə:ḷə	niḍḍə:ḷə	ni:ḍə:ḷə	ni:ḍə:ḷə	kapa:ḷ
ke:su	ke:su	ke:su	ke:su	ke:s
ha:tu	ha:tu	ha:tu	ha:tu	ha:t
mattẽ	mattẽ	mattẽ	mattẽ	ḍo:kẽ
..	..	dimbi	dimḅi	ḍho:par

Item	Southern Dialect			
	CGS	TK	AK	QGS
	1	2	3	4
31 leg	pa:yu	payyo	payyɔ	pa:yu
32 lip	vɔ:ṇṭu	vo:ṇṭu	vo:ṇṭu	vo:ṇṭu
33 liver	*karaḷə	*karoḷo	*karaḷə	*karaḷə
34 lap	vhɔ:ṇṭi	vaṇṭu:ṇi	vo:ṇṭi	va:ṇṭi
35 moustache	°mi:si	°misi	°mi:sa:	..
36 navel	bɔmbu:li	bombili	bɔmbə:li	bombu:li
37 neck	gɔṽṭɔ	govṇṭi	gɔvṇṭɔ	gɔvṇṭɔ
38 nose	na:ṅkə	na:ko	na:kɔ	na:ṅkə
39 palm	hatta: ta:ḷu:və	atti: toḷavo	atta: tɔḷavc	..
40 shoulder	bhu:jə	ha:ndu	ha:ndu	bhu:jə
41 soul	a:tma:	ji:vu	ji:vu	..
42 thigh	ja:ṅgə	jaṅgo:ḍo	jaṅgə:ḍə	ja:ṅgə
43 throat	ta:ḷɔ	taḷo	taḷɔ	ta:ḷɔ
44 wrinkle	jɔrḍɔ	boñco	bɔñcɔ	mi:ri
45 waist	ku:rṭu	be:ṇḍo	bɛ:ṇḍə	ku:rṭu
46 field	°gəjjə:ni	°gaddɔ	°gaddɔ	°gaddɔ
47 cave	gu:hə	guha:	guha:	gu:hə
48 dew	dɔ:vu	do:vu	do:vu	do:vu
49 hill	*kunnɔ	doṅgo:ru	°mɔ:lɔ	*kunnɔ
50 mountain	pɔrvɔ:tu	oḷḷo doṅgo:ru	°mɔ:lɔ	°mɔ:lɔ
51 land	bhũ:yī	bu:yī	bu:yī	bhu:yī
52 lightning	*minnə:lə	*minno:lo	*minnə:lə	jugla:və:pə
53 ray	*rəsmi	*reśmi	kiraṇə	*reśmi
54 sky	mə:ḷə:bə	moḷo:bo	mɔḷə:bə	a:ka:śu ~ mə:ḷə:bə
55 storm	jhɔ:ḍu	jo:ḍu	jo:ḍu	jho:ḍu
56 island	dvi:pə	di:bo	*turittə	..
57 moon	cendre:mu	cendri:mu	cendre:mu	cendre:mu
58 moon light	candi:ṇɛ	candi:ṇe	candi:ṇɛ	candi:ṇɛ
59 rock	pa:rɔ	paro	pa:rɔ	pa:rɔ
60 sea	səmudru	soũdi:ru	seũdru	semundru

borderline dialects		Northern Dialects		
Cal GS	Cal S	Kas GS	Kas S	Marathi
5	6	7	8	9
pa:yu	pa:yu	pa:yu	pa:yu	pa:y
vo:ṇṭu	və:ṇṭə	və:ṇṭu	və:ṭu	o:ṭh
..	..	..	..	..
vo:ṇṭi	..	ja:ṅgə	..	..
..	..	°mi:sa:	°mi:si	°misi:
bombuli	bombli	bombli	bombli	be:mbi:
gə:ḷɔ	gə:ḷɔ	gə:lɔ	gə:ḷɔ	ma:n
na:ṅkə	na:ṅkə	na:ṅkə	na:ṅkə	na:k
..	..	hatta: taḷvi	taḷ ha:tu	taḷ ha:t
bhu:jə	bhu:dzɔ	bhu:jə	kha:ndu	kha:nda:
..	..	a:tma:~pra:ṇi	a:tma:~pra:ṇu	..
ja:ṅgə	dza:ṅgə	ja:ṅgə	dza:ṅgə	ma:ṇḍi:
ta:ḷɔ	taḷɔ	ta:ḷɔ	..	ghassa:
mi:ri	ni:ri	mi:ri	ni:ri	..
ku:ḷṭu	ku:rṭu	ku:rṭu	ku:rṭu	kambar
khe:tə~°gaddɔ	°gaddɔ	°gaddɔ	..	..
guhe:~guyye:	guyyə̃	guyyə̃	gu:hə	..
..	də:vu	də:vu	də:vu	..
†guḍḍɔ	†guḍḍɔ	†guḍḍɔ	†guḍḍɔ	ḍo:ṅgə:r
parvə:tu	pərvətu	°mɔ:lɔ	pərvətu	parvat
bhũ:yĩ	bhu:yĩ	bhũ:yĩ	bhu:yĩ	bhu:mi
jagjɔ:gu	vi:dzu	jəḷə:ki	..	ḍhə:g
*rəśmi	kiraṇə	ki:raṇə	..	..
a:ka:śə	a:ka:śu	a:ka:ṣu	..	a:ka:ś
jho:ḍu~jhoḍu va:rə̃	tupha:nə	tufa:nə	..	va:ḍə:ḷ
..	..	dvi:pə	..	be:ṭ
..	..	cendru	..	candrə
..	..	..	..	candra-praka:ṣ
..	..	..	..	
səmidru	səmudru	səmudru	səmudru	samudrə

Item	Southern Dialect			
	CGS	TK	AK	QGS
	1	2	3	4
61 sun	su:rya:	pormo:tu ~ e:ḷu	pɔrmo:tu ~ ve:ḷu	su:rya:
62 thunder	*iḍbe:ṭə	*iḍiveṭṭi	*iḍbe:ṭə	*i:ḍi
63 rainbow	*maḷavillə	pavsa: doṇṇu	*maḷavillə	*maḷavillə
64 night	ra:ti	ra:ti	ra:ti	ra:ti
65 day	di:su	di:su	di:su	di:su
66 darkness	ka:ḷu:ku	kaḷo:ku	ka:ḷu:ku	ka:ḷu:ku
67 noon	denpa:rə	deỹpo:ram	deỹpa:rõ	denpa:ru
68 smoke	duvvɔ:ru	divo:ru	du:vo:ru	duvvo:ru
69 bamboo	va:sɔ	vanso	va:sɔ	va:sɔ
70 branch	khandɔ	handi	handɔ	handɔ
71 bunch	ghɔ:su	go:su	..	..
72 bud	kɔ:ḷɔ	koḷo	kɔ:ḷə	kɔ:ḷɔ
73 flower	°phu:lə	°fu:lɔ	°fu:lə	°phu:lə
74 garlic	ləssu:ṇə	lessu:ṇi	..	..
75 grass	tə:ṇə	to:ṇo	tɔ:ṇə	tɔ:ṇə
76 mustard	sassə:mə	sanso:mo	sassə:mə	sassə:mə
77 pigeon pea	cəvḷi	covḷi	covḷi	cəvḷi
78 animal	mrə:gə	jenduko:ḷu	mrə:gə	jendu ~ mrə:gə
79 bat	vaggu:ḷẽ	fakkate:ro ~ vagga:ḷẽ	fakkɔ ~ vagga:ḷẽ	vaggu:ḷẽ
80 bed bug	bikku:ṇḍu	*mu:ṭe	..	..
81 she buffalo	mhə:śi	mo:śi	mo:ṣi	mhə:śi
82 he buffalo	rəḍḍɔ	roḍo	rəḍḍɔ	rəḍḍɔ
83 crab	kurlɔ	kulli	kulli	kurlɔ
84 crow	kayḷɔ	kavḷo	kavḷɔ	kayḷɔ
85 dog	su:ṇẽ	peṭṭo	su:ṇẽ	su:ṇẽ
86 she dog	heṭṭi	kollu:ṭo ~ su:ṇẽ	eṭṭi ~ peṭṭi	eṭṭi
87 he dog	pɛṭṭɔ	peṭṭo	pɛṭṭɔ	pɛṭṭɔ
88 elephant	həsti	esso:ti	esse:ti	həsti

borderline dialects		Northern Dialect		Marathi
Cal GS	Cal S	Kas GS	Kas S	
5	6	7	8	9
su:ryu	su:ryu	su:ryu	su:ryu	su:ryə
†guḍuguḍu	†guḍgu:ḍu	†guḍuguḍu	†guḍguḍu	..
*maḷavillə	a:ka:śa ba:ṇu	ka:mana billu	indra dənusu	..
		de:va:l dhoṇṇu		
ra:tri	ra:ti	ra:ti	ra:ti	ra:trə
di:su ~ div:asu	di:su	di:su	divasu	divas
..	..	ka:ḷu:ku	ka:ḷo:ku	andha:r
denpa:rə̃	dhɔnpa:rə	dənpa:rə	dhɔnpa:rə	dupa:r ~ madhya:nə
..	..	duvvo:ru	..	..
va:sɔ	va:sɔ	va:sɔ	va:sɔ	ve:ḷu
ghɛllɔ ~ khɛndɔ	ghɛllɔ	ghɛllɔ	..	kha:ndi: ~ śa:kha:
..	..	gɔ:sɔ ~ gɔñcɔ	gɔntsɔ	gucchə
kə:ḷɔ	kə:ḷɔ	kə:ḷɔ	kə:ḷɔ	kaḷi:
°fu:lə ~ °phu:lə	°phu:lə	°phu:lə	°phu:lə	°phu:l
..	..	losu:ṇə	ləsu:ṇə	laṣu:ṇ
tə:ṇə	tə:ṇə	tə:ṇə	tə:ṇə	tsa:r
sassə:mə	sa:se:mə	sa:sə:mə	sa:sə:mə	mo:həri:
† aḷsandɔ	†alsandɔ	cəvḷi ~ †aḷsandɔ	..	..
mrə:gə	mrə:gə	pra:ṇi ~ mrə:gə	..	dzəna:və:r
vaggu:ḷɛ	vagḷɛ	vagva:ḷɛ̃	..	..
..	..	bikku:ṇə	bikkuṇu	ḍhe:kuṇ
mhə:śi	mhə:śi	mhə:śi	mhə:śi	mhaỹs
rɔḍḍɔ	rəḍḍɔ	rəḍḍɔ	rəḍḍɔ	re:ḍa:
kurlɔ	kurlɔ	kurlɔ	..	kurli:
kayḷɔ	kayḷɔ	kayḷɔ	kayḷɔ	ka:vḷa:
su:ṇɛ̃	su:ṇɛ̃	su:ṇɛ̃	su:ṇɛ̃	kutra:
heṭṭi	bayla su:ṇɛ̃	boggi	boggi	..
hɛṭṭɔ	darla su:ṇɛ̃	bɔgga:	bogga:	..
..	..	həsti	həsti	hatti:

Item	Southern Dialects			
	CGS	TK	AK	QGS
	1	2	3	4
89 fish	massə:l̥i	masso:l̥i	masso:l̥i	massə:l̥i
90 frog	bɛbbɔ	bebbo	bɛbbo	bɛbbɔ
91 horse	ghɔ:ḍɔ	goḍo	gɔ:ḍɔ	ghɔ:ḍɔ
92 lion	simhu	si:mu	simhu	simhu
93 lizard	sɔkni	sekṇi	sekṇi	śokni
94 mosquito	mumbu:rə	numbu:ro	numbu:rə	mumbu:rə
95 pig	ḍukkə:rə	dukko:ro	ḍukkə:rə	ḍukkə:rə
96 scorpion	viccu	iccu	iccu	viccu
97 squirrel	canni	canni	canni	canni
98 cameleon	sirlɔ	*o:ndo	sirlɔ	..
99 wing	pa:kə	fa:ko	fa:kə	pa:kə
100 puppy	kutti:rɔ	kutto:ro	kutti:rɔ	kutti:rɔ
101 duck	*ta:ra:və	*tara:vo	*ta:ra:və	*ta:ra:və
102 male cat	bukkɔ	bukko	bukkɔ	bukkɔ
103 wolf	kɔlusu:ṇɛ̃	*cenna:y	*cenna:y	kolsu:ṇɛ̃
104 fem. cat	majjə:rə	majjo:ri	..	..
105 eagle	savl̥ɔ	..	savl̥ɔ	məḍə:kayl̥ɔ
106 cuckoo	kuggu:l̥i	..	..	..
107 pit	phɔ:ṇḍu	fo:ṇḍu	fo:ṇḍu	pho:ṇḍu
108 wall	bitti	oṇo:ti	pa:gə:rə	pa:ga:rə
109 window	‡jənnə:rlə	‡jenno:lo	‡jennə:rlə	‡jennə:rlə
110 fence	vɔ̃:yĩ	vɔ̃:yĩ	vɔ̃:yĩ	†be:li
111 house	ghə:rə	ge:ro	gɛ:rə	ghə:rə
112 ceiling	taṭṭɛ̃	maḷi	taṭṭi	‡si:liṅ
113 door	kavvə:ḍə	kovo:ḍo	kɔvɔ:ḍə	kavv :ḍə
114 hut	khɔmpi – khɔppi	hoppi	hoppi	khoppi
115 roof	muggu:l̥u	*ku:re	muggu:l̥ə	muggu:l̥u
116 sparrow	səvṇɛ̃	*kuruvi	səvṇɛ̃	səvṇɛ̃
117 snake	divvɔ:ḍu	soro:pu	sɔro:pu	divo:ḍu
118 louse	u:	u:	u:	u:

borderline dialects		Northern Dialect		Marathi
Cal GS	Cal S	Kas GS	Kas S	
5	6	7	8	9
jaḷkɛ	dzaḷkẽ	jaḷkɛ	dzaḷkɛ	ma:sa:
bɛbbɔ	maṇḍu:ku	bɛbbɔ	maṇḍu:ku	be:ḍu:k
ghɔ:ḍɔ	ghɔ:ḍɔ	ghɔ:ḍɔ	ghɔ:ḍɔ	gho:ḍa:
simhu	śimu	simvũ	sīvvu	simhə
sokṇi	sokṇi	sokṇi	sokṇi	pa:l
jə:ḷa:rə	dzə:ḷa:rə	jə:ḷa:rə	dzə:ḷa:rə	maccə:r
ḍukkə:rə	ḍukkə:rə	ḍukkə:rə	ḍukkə:rə	ḍukkə:r
viccu	vitstsu	viccu	vitstsu	vintsu
canni	tsanni	canni	tsanni	..
..	..	śirla maṇḍɔ	..	..
pa:kə	pa:kə	pa:kə	pa:kə	paṅkhə
pɛṭṭɔ	su:ṇaya: pɛṭṭɔ	pɛṭṭɔ	..	..
*ta:ra:və	bə:tə	bə:tə	bə:tə	badak
bukkɔ	bukkɔ	bukkulu ~ bukka: ~ gaṇṭa:	bukka:	..
*cenna:y	..	kolsu:ṇẽ	..	la:ṇḍga:
..	..	majjə:ri	madzri	..
mə:ḍaya: kayḷɔ	məḍe: kayḷɔ	məḍe: kayḷɔ	..	gidha:ḍa:
..	..	ko:gilə	..	..
pho:ṇḍu	pho:ṇḍu	pho:ṇḍu	pho:ṇḍu	..
dɔ:rə	və:ṇə:ti	vəṇə:ti	vəṇəti	bhintə
daḍḍə:ḷɛ	†kəṇḍi	†kəṇḍi	†kəṇḍi	khiḍki:
†be:li	†be:li	†be:li	və:yi	..
ghə:rə	ghə:rə	ghə:rə	ghə:rə	ghar
mettu	mettu	mucci:gə	..	..
†ba:gi:lə	†ba:gi:lə	†ba:gi:lə	†ba:gi:lə	da:r
khompi ~ †kuḍi:lə	†guḍsə:ḷə	jhompḍi	jhompḍi	..
muggu:ḷu	ma:ḍə	kɔgga:lə	ma:ḍə	..
səvṇẽ	†ghupci	†gurbanji ~ †ghupci	†ghupci	cimṇi:
divo:ḍu	sərpu	divo:ḍu ~ divaḍu	sərpu	sa:p
u:	u:və	u:	u:	u:

Item	Southern Dialect			
	CGS	TK	AK	QGS
	1	2	3	4
119 nit	li:kə	li:ko	li:kə	li:kə
120 ginger	allẽ	allẽ	allẽ	allẽ
121 lemon	nimbu:vɔ	numbi	numbi ~ numbu:vɔ	nimbu:vɔ
122 beak	cõ:ci	cõ:co	cõ:cə	cõ:ci
123 sesame	ti:ḷu	ti:ḷu	ti:ḷu	ti:ḷu
124 calf	vasu:rə	vasso:ro	vasu:rə	vassu:rə
125 rain	pa:vsu	pa:vsu	pa:vsu	pa:vsu
126 hay	†bɔykɔ:lu	†boyko:lu	†boyko:lu ~ *kacci	*kacci ~ †bəyko:lu
127 sand	rẽ:vã	rẽ:võ	rẽ:vẽ	rẽ:vã
128 step	mɛ:ṭə	me:ṭo	me:ṭə	me:ṭə
129 rope	dɔ:ri	do:ro	dɔ:rə	dɔ:rə
130 pole with iron hook to pluck anything	teṅku:ḍi	tokko:ṇḍi	tɔṅko:ḍi	teṅku:ḍi
131 rat	vindu:ru	undi:ru	indu:ru	indu:ru
132 towel	aṅgu:ṭi	aṅgu:ṭi	aṅgu:ṭi	aṅgu:ṭi ‡ṭavvə:lə
133 umbrella	sattu:li	santu:li	santu:li	sattu:li
134 plate	ma:ṇḍi vaṭṭẽ (dining)	vaṭṭẽ	vaṭṭẽ	vaṭṭẽ
135 ladle	da:yi	do:yi	da:yi	da:yi
136 swing	vindu:ḷɔ	indo:ḷu	indu:ḷə	vindu:ḷɔ
137 cradle	paḷḷẽ	paḷḷẽ	paḷḷẽ	paḷḷẽ
138 paddy	bha:tə	ba:to	ba:tə	bha:tə
139 particle	kɔ:ṇu	ke:ṇu	ke:ṇu ~ ko:ṇu	ko:ṇu
140 sunshine	vɔ:tə	unno:to	vɔ:tə	vɔ:tə
141 drizzle	..	hu:bɔ	ku:pə	kuppɔ
142 season	ka:lu	ka:lu	ka:lu	ka:lu
143 time	ve:ḷu	somoyo	somoyu ~ ve:ḷu	səməyu

borderline dialects		Northern Dialect		
Cal GS	Cal S	Kas GS	Kas S	Marathi
5	6	7	8	9
li:ki	li:kə	li:kə	li:kə	li:kh
allẽ	allẽ	allẽ	allẽ	a:lẽ
limbi:yɔ	nimbu:vɔ	limbi:yɔ	nimbu:vɔ	limbu:
cõ:ci	tso:ñci	cõ:ci	tsõ:ci	tso:ts
ti:ḷu	ti:ḷu	ti:ḷu	ti:ḷu	..
vasrə	vasru	vasru	vasru	va:sru
pa:vsu	pa:vsu	pa:vsu	pa:vsu	pa:vus
†bəyko:lu	(sukki) tə:ṇə	sukki tə:ṇə ~ *kacci	tə:ṇə	gavə:t
rẽ:vã	rẽ:vã	rẽ:vã	rẽ:vã	re:ti:
mɛ:ṭə	meṭṭu	mɛ:ṭə ~ meṭṭə:lə	meṭṭu	pa:yri
cu:ḍi ~ dɔ:rə	dɔ:rə	dɔ:rə	dɔ:rə	do:r
teṅku:ḍi	kɔkkɛ	do:ṇṭi ~ teṅkḍi	do:ṇṭi	..
vindu:ru	undu:ru	vindi:ru	undu:ru	undir
le:su	†bhəyra:su	aṅsɔ †bəyra:su	‡ṭuvva:lə	..
sattẽ	sattẽ	sattẽ	sattẽ	chatri:
vaṭṭɛ	ta:ṭə	vaṭṭẽ	vaṭṭɛ	ta:ṭh
da:yi	dəvlɔ	dəvlɔ	dəvlɔ	ḍa:v
hindlɔ	hindlɔ	hindlɔ	hindlɔ	..
paḷḷẽ	paḷḷẽ	paḷḷẽ	paḷḷẽ	pa:ḷṇa:
bha:tə	bha:tə	bha:tə	bha:tə	..
kə:ṇu	kə:ṇu	kə:ṇu	kə:ṇu	..
və:tə	və:tə	və:tə	və:tə	..
ku:pə ~ sirsir pa:vsu	ṣənnə	kuṇḍu	ṣa:nə ~ pirpi:ri	..
ka:lu	ka:lu	ka:lu	ka:lu	..
ve:ḷu	ve:ḷu ~ səmeyə	ve:ḷu ~ səmeyə ~ evadi	ve:ḷu	samə:y

Item	Southern Dialect			
	CGS	TK	AK	QGS
	1	2	3	4
144 week	*a:l̥ca:	va:ru	va:ru	va:ru
145 heat	vhunsa:ṇi	unsa:ṇi	unsa:ṇi	unsa:ṇi
146 day-time	di:su	di:su	dissa:ve:l̥u	di:su
147 delay	tɔ:ḍɔ:vu	toḍo:vu	to:ḍo:vu	tɔḍo:vu
148 memory	uḍga:su	uḍga:su	uḍga:su	uḍga:su
149 pollusion	sudkə:lə	sudko:lo	sudkə:lə	sudkə:lə
150 relationship	sɔyri:kə	..	śeyrī (relatives)	..
151 property right	*avaga:su	*avaka:śam	*avaga:śu	*avaga:śu
152 saree	kappə:ḍə	kappo:ḍo	kappə:ḍə	kappə:ḍə
153 mango seed	pa:ri	pa:ri	pa:ri	pa:ri
154 jack fruit	pɔṇɔ:su	poṇo:su	poṇo:su	pɔṇo:su
155 leech	jɔl̥u:və	jol̥u	jol̥u:və	jol̥u:və
156 camel	ɔṭṭakam	oṭṭagam	ɔṭṭagam	ɔṭṭagam
157 horn	si:ṅgə	si:ṅgo	si:ṅgə	śi:ṅgə
158 hoof	ga:tə	hu:l̥o	hu:l̥ɔ	ga:tə
159 heal	khu:l̥ə	hu:l̥o	hu:l̥ɔ	khu:l̥ə
160 village	ɛḍgã:vũ	ga:vũ	ga:vũ	eḍaga:və̃
161 prison	*ghu:ḍu	‡jeylo	‡jeylə	‡jeyl
162 plough	*kalappe	naṅgu:ru	*kalappa	*kalappe
163 pulley	ga:vi	ga:ḍi	ga:ḍi	ga:ḍɔ
164 threshing floor	°khə:l̥ə	°he:l̥o	°hə:l̥ə	°khə:l̥ə
165 boat (country)	mɔñcu:və	moñcu:lo	moɾ̃cu:və	moɾ̃cu:və
166 bucket	pa:l̥ɛ̃	*toṭṭi	pa:l̥ɛ̃	pɔ:yə̃ ~ pa:l̥ɛ̃
167 broom	sa:rṇi	sa:rṇi	sa:rṇi]	..
168 floor	†nɛ:lə	†ne:lo	†ne:lə	..
169 flour	piṭṭi	fiṭṭo	fiṭṭi	..
170 tile	kɔylu:və	koylu:vo	koylu:və	koylu:və
171 cattle shed	(gaycɛ) gɔṭṭɔ	gayye: goṭṭo	gayce gu:ḍu	gayce gɔṭṭɔ
172 cart	bha:ṇḍi	ba:ṇḍi	ba:ṇḍi	bha:ṇḍi
173 water	udda:kə	uddo	udda:kə	udda:kə

borderline dialects		Northern Dialect		
Cal GS	Cal S	Kas GS	Kas S	Marathi
5	6	7	8	9
va:ru ~ əptə:	va:ru	həptə	va:ru	a:ṭhavḍa:
vhunsa:ṇi	hunsa:ṇi	hunsa:ṇi	hunsan:ṇi	garam (adj.)
di:su ~ divasu	di:su	di:su	di:su	..
təḍo:vu	tə:ḍə:vu	tə:ḍo:vu	tə:ḍə:vu	..
uḍga:su	ugḍa:su	uḍga:su	ugḍa:su	a:ṭhvəṇ
sudkə:lə	su:təkə ~ pə:lẽ	su:təkə ~ və:lẽ ~ hə:lẽ	ho:lɛ ~ su:tə:kə	..
..	..	le:kə	le:ki	..
†əvaga:śu	hakku	həkku	hakku	..
kirgi ~ kappə:ḍə	kappə:ḍə	kappə:ḍə ~ kirgi	kapḍə	sa:ḍi
kattə	kattə	kattə	kattə	..
pəṇo:su	pəṇə:s	pəṇo:su	pəṇə:s	paṇə:s
joḷu:və	..	co:ḷu ~ kanno:ṭi	..	..
ɔṭṭə:gə	ɔṇṭɛ	ɔṇṭɛ	..	uṇṭ
śi:ṅgə	śiṅgə	śi:ṅgə	śi:ṅgə	śiṅ
ga:tə	ga:tə	ga:tə	ga:tə	..
..	..	kuḷuvi	khuḷuvɔ	kho:ṭ
gra:mə̃	†həḷḷi	†həḷḷi	†həḷḷi	ga:v
‡jeylə	‡jeylə	‡jayl	‡jeylə	‡jayil
*kalappe	..	†ne:gilu	naṅgə:ru	na:gər
ga:ḍɔ	ga:ḍɔ	ga:ḍə	ga:ḍɔ	kappi:
..	..	ja:lə	..	..
†do:ṇi	†do:ṇi	†do:ṇi	†do:ṇi	galbat
baldi	ba:ldi	ba:ldi	baldi	baḷḍi:
..	..	sarṇi	sa:ḷṇi	ke:rsuṇi:
..	†nɛ:lə	†nɛ:lə	†nɛ:lə	..
..	..	piṭṭi ~ pi:ṭə	pi:ṭə	pi:ṭh
nɔ:ḷɔ	nə:ḷə	nə:ḷə	ne:ḷɔ	naḷa:
†gayce kɔḍkɔ	†kɔṭkẽ	†kɔḍkẽ	†kɔṭkẽ	..
ga:ḍi	ga:ḍi	ga:ḍi	ga:ḍi	ga:ḍi
udda:kə	udda:kə	udda:kə	udda:kə	pa:ṇi:

Item	Southern Diatect			
	CGS	TK	AK	QGS
	1	2	3	4
174 fire	ujjɔ	ujjo	ujjɔ	ujjɔ
175 charcoal	iṅga:ḷɔ	iṅga:ḷu	iṅga:ḷɔ	iṅga:ḷɔ
176 pillar	khambɔ	hambo	hambɔ	khambɔ
177 mat	mandu:ri	atto:ri	mandu:ri	mandu:ri
178 net	†bɔllẽ	†ballẽ	†ballẽ	..
179 stone	phattɔ:ru	fatto:ru	fatto:ru	phatto:ru
180 betal	phəḍica:nə	kesso:ri	foḍica:nə	phəḍica:nə
181 betelnut	phəppə:ḷə	foppo:ḷo	fəppə:ḷə	phəppə:ḷə
182 cocoa-nut	na:rlu	na:lu	na:lu	ɪ.a:rlu
183 cocoa palm	piḍḍɔ	piḍḍo	piḍḍɔ	piḍḍɔ
184 butter fly	pakki	..	..	..
185 parrot	ki:ru	..	..	..
186 fruit	°phə:ḷə	keḷẽ	°fɔ:ḷə	°phə:ḷə
187 unripe fruit	ji:vi sa:ṅgə	°fo:ḷo	..	ji:vi sa:ṅgə
188 kitchen	vassə:ri	randu:ce ku:ḍo	vasse:ri	vassə:ri
189 verandah	†jeggə:li	†jeggo:li	†jegge:li	†jeggə:li
190 book	‡bu:ku	‡bukku	‡bukku	‡bu:ku
191 marriage	varḍi:kə	verḍike	varḍike	varḍi:kə
192 bride	vhɔkkə:lə	voṅko:lo	vɔṅkə:lə	vɔkkə:lə
193 bridegroom	vhɔ:re:tu	ere:tu	ere:tu ~ vo:re:tu	vɔ:re:tu
194 comb	dantɔ:ṇi	foṇi	fo:ṇi	danto:ṇi
195 parched rice	carmbu:rɔ ~ carmu:rɔ	..	..	carmu:rɔ
196 key	ca:vi	cavi	ca:vi	ca:vi
197 glass (water)	khɔllɔ	‡gla:so	hɔllɔ	khɔllɔ ~ ‡tambḷar
198 tusk	su:ḷɔ	su:ḷo	su:ḷɔ	su:ḷɔ
199 turmeric	həḷə:di	eḷo:di	eḷe:di	həḷə:di
200 month	ma:su	ma:su	ma:su	ma:su
201 rice	vɔrɔ:vu	voro:vu	voro:vu	vɔro:vu
202 gold	bhaṅga:rə	baṅga:ro	baṅga:rə	bhṅanga:rə
203 silver	ruppẽ	ruppẽ	ruppẽ	ruppẽ
204 copper	tambẽ	tambẽ	tambẽ	tambẽ

borderline dialects		Northern Dialect		
Cal GS	Cal S	Kas GS	Kas S	Marathi
5	6	7	8	9
ujjɔ	udzdzɔ	ujjɔ	udzdzɔ	..
†kə:ri	iñgḷɔ ~ †kə:ri	iñga:ḷɔ	iñgḷɔ	ko:ḷsa:
..	..	khambɔ	khambɔ	kha:mb
..	..	mandri	mandri	tsaṭayi:
..	..	†bə:lɛ̃	†bə:lɛ̃	dza:ḷɛ̃
..	..	phatto:ru	phattə:ru	daggɔ:ḍ
..	..	pəḍpa:nə	..	..
..	..	phappə:ḷə	supa:ri	supa:ri:
..	..	na:rlu	na:rlu	na:rə:l
piḍḍɔ	†maḍlə	†maḍə:lə	†maḍlə	..
..	..	pətəñgə	..	phulpa:kru
..	..	ki:ru	..	po:pə:ṭ
..	..	°phə:ḷə	°phə:lə	°phə:ḷ
..	..	hərve	..	..
..	..	vassə:ri	..	saypa:k ghar
..	..	†jagli	..	..
..	..	‡bu:kə	..	pustak
vaḷḍi:kə	vərḍi:kə	varḍi:kə	lagnə	lagnə
hɔkkə:lə	vhəkkə:lə	vəkkə:lə	vhəkkə:lə	..
vhə:re:tu	vhə:rəytu	vəre:tu	vhə:re:tu	..
..	..	danto:ṇi	danto:ṇi	kañgva: ~ fəṇi:
..	..	carmu:rɔ	tsarmu:rɔ	kurmura: ~ tsurmura:
ca:vi	†biga:tu	†biga:tu	†biga:tu	tsa:vi:
khɔllɔ	pɛ:lɔ	dɔṇṇɔ ~ pɛ:lɔ	pɛ:lɔ	fulpa:trə
su:ḷɔ	da:ḍi	da:ḍə	..	..
..	..	həḷdi maṇḍe	həḷədi	..
maynɔ	məynɔ	məynɔ	məynɔ	mahina:
tandu:lu	tandu:ḷu	tandu:lu	tandu:ḷu	tã:du:lu
bhañga:rə	bhañga:rə	bhañga:rə	bhañga:rə	so:ne:
ruppɛ̃	ruppɛ̃	ruppɛ̃	ruppɛ̃	tsa:ndi:
tambɛ	tambɛ	tambe	tambɛ	ta:mbɛ̃

Item		Southern Diatect			
		CGS	TK	AK	QGS
		1	2	3	4
205	direction	di:ku	dikku	..	..
206	east	*kɛḷə:kə	*kaḷaka: dikku	*kəḷəkə	*kəḷə:kə
207	west	*pəṇji:rə	*poḍeñja:rə	*poḍeñja:rə	*paḍiñja:rə
208	north	†bəḍə:kə	†boḍakku	†boḍakku	†bəḍəkkə
209	south	*tɛ:kə	*tekkə	*tekkə	*tekkə
210	yesterday	ka:li	ka:li	ka:li	ka:li
211	day before yesterday	pəyri	poyri	po:yri	poyri
212	tomorrow	pha:y	falle	fa:y	phalle
213	today	a:ji	a:ji	a:ji	a:ji
214	year	vərə:sə	..	..	və:rṣə
215	evening	sa:ñjə	sa:ñjo	sa:ñjə	sa:ñjə

borderline dialects		Northern Dialect		
Cal GS	Cal S	Kas GS	Kas S	Marathi
5	6	7	8	9
..	..	di:ku	..	diśa:
pu:rvə	pu:rvə	pu:rvə	pu:rvə	pu:rvə
pəścimə	pəścimə	pəścimə	pəścimə	paścim
†bəḍə:kə	†bəḍə:gə	uttərə	uttərə	uttə:r
*tɛ:ṅkə	*tɛ:ṅkə	dəkṣiṇə	dəkṣiṇə	dakṣiṇ
ka:li	ka:li	ka:li	ka:li	ka:l
pəyri	pəyri	pəyri	pəyri	parva:
pha:y	pha:y	pha:y	pha:y	udhya:
a:ji	a:ji	a:ji	a:ji	a:dz
..	..	vərə:sə	vərəsə	varṣə
sa:ñjə	sa:ndzə	sa:ñjə	sa:ndzə	sa:yaṅka:ḷ

*Malayalam Borrowings.
†Kannada Borrowings.
°Dravidian Borrowings in Sanskrit.
‡Borrowings from Foreign languages.

"B"

(a) *Pronouns*

Item	CGS	TK	AK	QGS	Cal GS	Can GS	Kas GS	Kas S	Marathi
1. I	(h)ã:və̃	a:vũ	ã:vũ	ã:və̃	hã:və̃	hã:və̃	hã:və̃	hã:və̃	mi:
We	ammi	ammi	ammi	ammi	ammi	ammi	ammi	ammi	a:mhi
You	tũ:	tũ:	tũ:	tũ:	tũ:	tũ:	tũ:	tũ:	tũ:
You (pl.)	tummi	tummi	tummi	tummi	tummi	tummi	tummi	tummi	tumhi:
He (dis.)	tɔ:	to:	to:	tɔ:	tɔ:	tɔ:	tɔ:	tɔ:	to:
She (dis.)	ti:	ti:	ti:	ti:	ti:	ti:	ti:	ti:	ti:
It (dis.)	tɛ̃:	tẽ:	tẽ:	tɛ̃:	tɛ:	tẽ:	tɛ̃:	tɛ̃:	tẽ:
He (prox.)	y(h)ɔ:	yo:	yo:	yɔ:	hɔ:~yhɔ:	yɔ:	yɔ:	hɔ:	ha:
She (prox.)	y(h)i:	yi:	yi:	yi:	hi:	yi:	yi:	hi:	hi:
This	y(h)ɛ̃:	yẽ:	yẽ:	yɛ̃:	hɛ:~yhɛ:	yẽ:	yɛ̃:	hɛ̃:	hẽ:
They (m. dis.)	tɛ:	te:	te:	tɛ:	..	te:/tanni	tɛ:	tɛ:	te:
„ (f. dis.)	tyɔ:	tĩ:	tĩ:	ti:...saggə	..	tĩ:	tĩ:	tĩ:	tya:
„ (n. dis.)	tĩ:	tĩ:	tĩ:	tĩ:	..	tĩ:	tĩ:	tĩ:	tĩ:
„ (m. prox.)	y(h)ɛ:	ye:	ye:	yɛ:	..	ye:	yɛ:	hɛ:	he:
„ (f. prox.)	y(h)ɔ:	yĩ:	yĩ:	yĩ:...saggə	..	yĩ:	yĩ:	hĩ:	hya:
„ (n. prox.)	y(h)ĩ:	yĩ:	yĩ:	yĩ:	..	yĩ:	yĩ:	hĩ:	hĩ:

(b) *Pronoun : Third person plural : Case*

Item	CGS	TK	AK	Can GS	Kas S	Marathi
Third person place						
(1) Proximate						
(2) Distant						
1. Nominative case	y(h)ɛ:, y(h)ɔ:, y(h)ĩ:	ye:, yĩ:	ye:,yĩ:	ye:,yĩ:	hɛ:,hĩ:	he:,yha:,hĩ:
	tɛ:, tyɔ:, tĩ:	te:, tĩ:	te:,tĩ:	te:,tĩ:	tɛ:,tĩ:	te:,tya:,tĩ:
2. Accusative	anni	iṇi	yi:ṇi	hanni	hanni	yha:ni
	tanni	tiṇi	ti:ṇi	tanni	tanni	tya:ni
3. (i) Instrumental	añca:n	iñja:ṇi	iñca:ṇi	hañca:nə	hañca:nə	..
	tañca:nə	tiñja:ṇi	tiñca:ṇi	tañca:nə	tañca:nə	..
(ii) Sociative	añce laggi	iñje laggi ~ iñje faṭi	iñce laggi/ faṭi/kuṭṭa:	hant ~ laggi ~ hañcoṭṭu	haṅge:loṭṭu/han saṅga:ti	yha:ñca: baro:bar
	tañcelaggi	tiñje laggi ~ tinje faṭi	tiñce laggi/ faṭi/kuṭṭã:	tant laggi ~ tañcoṭṭu	taṅge:loṭṭu/tan saṅga:ti	tya:ñca: baro:bar
4. Dative	aṅka:	iṅkã:	iṅkã:	haṅkã:	haṅka:	yha:na:
	taṅka:	tiṅkã:	tinkã:	taṅkã:	taṅka:	tya:na:
5. Ablative	añce:lya: thakun	iṅgaḍe	iñcele: sakun	hantla: suku:n	hantlya: ta:nu	yha:ñca:dzavaḷu:n
	tañce:lya: thakun	tiṅgaḍe	tiñcele: sakun	tantla: suku:n	tantlya: ta:nu	tya:ñca:dzavaḷu:n
6. Genetive	aṅge:1-6 sfx.s	iṅg-3 sfx.s	iṅge,iṅgẽ	haṅge:1-5 sfx.s	haṅge:1-5 sfx.s	yha:n-6 sfx.s
	taṅge:1-6 sfx.s	tiṅg-3sfx.s	tiṅge,tiṅgẽ	taṅge:1-5 sfx.s	taṅge:1-5 sfx.s	tya:n-6 sfx.s
7. Locative	añce:ri	iñje:ri	iñce:ri	hañcevayri	hañce:ri	..
	tañce:ri	tiñje:ri	tiñce:ri	tañce vayri	tañce:ri	..

(c) *Interrogatives*

Item	CGS	TK	AK	Can GS	Kas GS	Kas S	Marathi
1. How ?	kəssi	Keśśi	Keśśi	Kəśśi	kəśśi	kəṣṣi	ka(s)sẽ:
2. What ?	ittẽ	kittẽ	kittẽ	kəssə:lẽ	kəssə:lẽ	kəslẽ ~ kəllẽ	ka:y
3. When ?	kɛdda:ṇa:	keddo:ṇo	kɛdda:ṇa:	kedna:	kɛdna:	kenna:	ke:vhã:
4. Where ?	khəntə:ỹ ~ khəttə:ỹ	hecce	hentẽ ~ heccə:ḍə	khə:ỹ	khə:ỹ	khə:ỹ	kuṭhe:
5. Which ?	khəñcẽ	keccẽ ~ hecce	hɛccə	khəñcẽ	khəñcẽ	khəñcẽ	khuṭla:
6. Who ?	kə:ṇə	ko:ṇo	ko:ṇə	ko:ṇə	kə:ṇə	kə:ṇə	ko:ṇ
7. Why ?	itya:kə	kittɛ:kə	kitta:	itya:kə	itya:kə	ittẽ ~ itya:kə	kã:
8. Whom (to) ?	kə:ṇa:kə	koṇa:	ko:ṇa:kə	ko:ṇa:kə	ko:ṇa:kə	ko:ṇa:kə	kuṇa:la:
9. Whose ?	kə:ṇa:lẽ	koṇakkẽ	koṇakkẽ	ko:ṇa:lẽ	ko:ṇa:lẽ	ko:ṇa:tẽ	kuṇa:tsẽ
10. How many ?	uttu:lẽ	kittu:lẽ	kuttu:lẽ	kitlẽ	kitlẽ	kitlẽ	kiti:

(d) *Verbs : roots (imperative singular)*

Item	CGS	TK	AK	Cal GS	Cal S	Can GS	Kas GS	Kas S	Marathi
1. come	yɔ:	yo:	yo:	yɔ:	yɔ:	yɔ:	yɔ:	yɔ:	ye:
2. go	vəːcə	vo:	voːs	vəːs	vəːtsə	vəːcə	vəːsə	vəcə	dza:
3. eat	kha:	ha:	ha:	kha:	kha:	kha:	kha:	kha:	kha:
4. drink	pi:	pi:	pi:	pi:	pi:	pi:	pi:	pi:	pi:
5. see	cɔ̃:y	ce:y	ceːy ~ coːy	coːy ~ pəːḷɛ	pəːḷɛ	pəːḷɛ	pəːḷɛ	pəːḷɛ	bəːgh
6. do	kəːri	ke:ri	ke:ri	kəːri	kəːri	kəːri	kəːri	kəːri	kəːr
7. sit	bɛːsə	beyso ~ bɛːso	bɛːsə	beys	bəys	bəys	bəys	bəys	bes
8. say	saːṅgə	saːṅgo	saːṅgə	saːṅgə	saːṅgə	saːṅgə	saːṅgə	saːṅgə	saːṅg
9. speak	ullə:y	ulle:	ulleːy	..	..	ullə:y	ullə:y	ullə:y	bo:l
10. give	di:	di:	di:	di:	di:	di:	di:	di:	de:
11. walk	cəmməːkə	coːṽko	commoːkə	..	tsəmkə	cəmməːkə	cəːməːkə	tsəmkə	tsaːl
12. run	dhã:və̃	da:və̃	da:və̃	dhã:və̃	dhã:və̃	dhã:və̃	dhã:və̃	dhã:və̃	paḷ ~ dhaːv
13. laugh	haːsə	aːnso	aːsə	haːsə	haːsə	haːsə	haːsə	haːsə	has
14. to be (is)	assə	assa:	assa:	assə	assə	assə	assə	assə	aːheː
15. stand	raːbə	raːbo	raːbə	raːbə	raːbə	raːbə	raːbə	raːbə	ubhaːraha:
16. hear	aːykə	aːyko	aːykə	aːykə	aːykə	aːykə	aːykə	aːykə	ayk
17. call	uḷdi	ullakeːri	..	..	..	..	appəːy	appəːy	..

(e) *Mood Formation : Imperative plural or honorific Imperative*

Verb roots		CGS	TK	Can GS	Kas GS	Kas S	Marathi
1. come	yɔ:	eyya:y	eyya:y	eya:ci	eyya:ci	eyya:ti	ya:vẽ:
2. go	vəːcə	vəcca:y	vossa:y	vəca:ci	vəcca:ci	vəca:ti	dza:vẽ:
3. eat	kha:	khayya:y	hayya:y	khaya:ci	khayya:ci	kha:ya:ti	
4. do	kəːri	kəːrya:y	kera:y	kəra:ci	kəːrya:ci	kəra:ti	
5. sit	bɛːsə	bɛssa:y	bessa:y	..	bəsya:ci	bəysa:ti	
6. stand	ra:bə	rabba:y	rabba:y	..	rabba:ci	rabya:ti	
7. give	di:	diyya:y	diya:y	di:ya:ci	diyya:ci	di:ya:ti	
8. walk	cəmməːkə	cəmka:y	coṽka:y	cəmkəːya:(ci)	cəmkəya:ci	cəmkəːya:ti	
9. see	cɔ:y	cɔyya:y	ceyya:y	pəːḷɛya:(ci)	pəːḷɛya:ci	pəːḷɛya:ti	
10. say	saːṅgə	saṅga:y	saṅga:y	saṅgyɛ:ci	saṅga:ci		
Suffix		-a:y	-a:y	-a:ci	-a:ci	-a:ti	-vẽ:

(f) *Formation of Verbal noun*

	CGS	TK	AK	Can GS	Kas GS	Kas S
1. come	e:vəːpə	yovo:po	e:vəːpə	evcɛ̃	evcɛ̃	eṽcɛ
2. go	vəccəːpə	vosso:po	vossəːpə	vɔccɛ̃	vɔccɛ̃	vɔccɛ
3. eat	kha:vəːpə	havo:po	ha:vəːpə	khavcɛ̃	khavcɛ̃	khaṽcɛ
4. do	kəːrəːpə	koro:po	kəːrəːpə	korcɛ̃	korcɛ̃	korcɛ
5. eat	bɛssəːpə	besso:po	bessəːpə	..	bɔścɛ̃	boscɛ
6. stand	rabbəːpə	rabbo:po	rabbəːpə	..	rabcɛ̃	rabcɛ
7. give	di:vəːpə	divo:po	di:vəːpə	divcɛ̃	divcɛ̃	diṽcɛ
8. walk	cəmkəːpə	coṽko:po	cəṽkəːpə	cəmku:cɛ̃	cəmku:cɛ̃	tsəmkũ:cɛ
9. see	cəːvəːpə	cevo:po	co:vəːpə	poḷo:cɛ̃	poḷo:cɛ̃	poḷõ:cɛ
10. say	saṅgəːpə	saṅgo:po	saṅgəːpə	saṅcɛ̃	saṅcɛ̃	saṅcɛ
Suffix	-əːpə	-o:po	-əːpə	-cɛ̃	-cɛ̃	-cɛ

(g) Obligatory or Assertive gerundive mood

	CGS	TK	AK	Can GS	Kas GS	Kas S
1. come	e:ṽka:	yovka:	evka:	e:vka:	e:vka:	eṽka:
2. go	vɔccuka:	vokka:	voska:	voccuka:	vəccuka:	votska:
3. eat	kha:ṽka:	havka:	havka:	kha:vka:	khavka:	kha:ṽka:
4. do	kɔ:rka:	karka:	karka:	ko:rka:	ko:rka:	korka:
5. sit	bessuka:	beska:	beska:	..	bəysuka:	boska:
6. stand	rabbuka:	rabka:	rabka:	..	rabka:	rabka:
7. give	di:ṽka:	divka:	divka:	divka:	divka:	diṽka:
8. walk	cəmkuka:	coṽkaka:	coṽkaka:	cəmkuka:	cəmkuka:	tsəmko:ñka:
9. see	cɔ:ṽka:	covka:	covka:	po:ḷo:ka:	poḷo:ka:	poḷõ:ka:
10. say	saṅguka:	saṅka:	saṅka:	saṅka:	saṅguka:	saṅka:
11. speak	ullɔ:ṽka:	ullo:ka:	ulle:yka:	ullo:ka:	ullo:ka:	..
Suffix	-ka:	-ka:	-ka:	-ka:	-ka:	-ka:

(h) *Formation of Mood : Infinitive of purpose*

	CGS	TK	AK	QGS	Can GS	Kas GS	Kas S
1. come	emca:kə	yovce	evca:	eṽca:kə	evca:kə	evca:kə	eṽca:kə
2. go	vəccu:kə	vocce	vocca:	vəcca:kə	vocca:kə	vəcca:kə	votstsu:kə
3 eat	khamca:kə	havce	havca:	khaṽca:kə	khavca:kə	khavca:kə	khaṽca:kə
4. do	kɔ:ru:kə	kerce	karca:	ko:ru:kə	korca:kə	korca:kə ~ ko:ru:kə	ko:ru:kə
5. sit	bessu:kə	besce	besca:	bessu:kə	besca:kə	bəśca:kə	boysu:kə
6 stand	rabbu:kə	rabbacce	rabca:	rabbu:kə	rabca:kə	rabca:kə	rabbu:kə
7 give	diṽca:kə	duvce	divca: ~ diṽca:	diṽca:kə	divca:kə	divca:kə	diṽca:kə
8. walk	cəmku:kə	comkacce	coṽkaca:	coṽku:kə	cəmku:ca:kə	cəmkuca:kə	cəmkuñca:kə
9. see	coṽca:kə	covce ~ cevce	covca: ~ ceyca:	coṽca:kə	poḷo:ca:kə	poḷo:ca:kə	poḷõ:ca:kə
10. say	saṅgu:kə	saṅce	saṅca:	saṅgu:kə	saṅca:kə	saṅca:kə	saṅgu:kə
Suffix	-kə	-ce	-ca:	-kə	-ca:kə	-ca:kə ~ kə	-ca:kə ~ kə

"C"

Sentences

	Konkani (Cochin Gowd Saraswath Brahmin dialect)	Marathi (Ratnagiri Dialect)
1. Which is your book ?	tugge:l bu:ku khɔñcɔ	tudzẽ: pustak kuṭhlẽ:
2. Who is this boy ?	yɔ cɛllɔ kɔ:ṇə	ha: mulga: ko:ṇ
3. Whose book is this ?	yɔ bu:ku kɔ:ṇa:lɔ	hẽ: pustak kuṇa:tsẽ:
4. How many mangoes do you want ?	ittu:lɛ ambɛ ja:ṽka tukka:	tula: kiti: ambe: ha:ve:t
5. How many flowers do you want ?	ittu:lĩ phullə̃ ja:ṽka tukka:	tula: kiti : fulẽ: havi:t
6. How manyth boy is he ?	tɔ: itlya:vɔ cɛllɔ ki	to:kitva: mulga:
7. How manyth girl is she ?	ti: itlya:vi celli ki	ti: kitvi: mulgi:
8. How manyth child is it ?	tɛ̃: itlya:vɛ̃ cerḍũ ki	tẽ: kitvẽ: mu:l
9. How many times did he come ?	ittu:lɛ̃ pəysa:r aylɔ tɔ:	to: kiti:ve:ḷ a:la:
10. How much sugar do you want ?	ittu:lɛ̃ paynda:r ja:ṽka tukka:	tula: kiti: sa:khər havi:
11. How much money do you have ?	ittu:l duḍḍahə tujlaggi	tudza: dzavə:ḷ kiti: payse: a:he:t
12. How many brothers do you have ?	tukka ittu:l bha:vassə:y	tula: kiti: bha:vu a:he:t
13. How many schools are here ?	ittu:lĩ sku:ḷə̃ assə:y aṅga:	ithe: kiti: śa:ḷa: a:he:t
14. Who is crying ?	kɔ:ṇə rəḍta:	ko:ṇ raḍto:
15. When I came here you were sleeping .	ã:v aṅgayle:l tavvə:ḷi tũ: niddẽ: pəḷḷe:li	dzeva: mi: ithe: a:le: tevhã: tu: dzo:pli: ho:ti:s
16. Whenever I come you are sleeping.	ã:v kɛdna:y aṅgaylyɛ:ri tũ: nidde:vnassə	dzeva: mi: e:te: tevhã: tu: dzo:pli: aste:s
17. Whatever the price I want it.	ittɛ̃:y mɔ:l jalyɛ:ri cinna: makka tɛ̃: ja:mka:	tya:ci: kimmat kitihi: asso: mala: ti: havi:

18.	Whoever it may be I don't like that behaviour.	kɔ:ɳ:əy jalyɛ:ri cinna təssə:lɛ̃ peruma:ɪɪə̃ makkiṣṭanna:	to: ko:ṇi: asso:, mala: to: a:vḍat na:hī:
19.	Wherever you go you have to be patient.	khəyī: gɛlya:ri cinna:,kṣə:mə ja:vka:	tu: kuṭhe:hi: dza: sama:dha:n havẽ:
20.	Whichever book you want, you may take it.	khɔñco:y bu:ku jalyɛ:ri tukka ja:vka jallɔ:lɔ tũ: ka:ḍi	tula: dzẽ: pustak a:vḍe:l tẽ: ghe:
21.	However much I try I am unable to be patient.	ã:v itlɛ̃: coylyɛ:ri mak kṣamijjamca: ja:yna:	kiti: prayatna ke:la: tari: mala: sama:dha:n dza:lẽ: na:hī:
22.	Somebody may come to-day.	kɔ:ɳə:y emca: purɔ a:ji	a:j kada:cit ko:ṇi ye:yi:l (sometimes)
23.	He who has done it may get up.	kɔ:ɳẽ tɛ̃: kɛllɛ̃ jalya: t:ɔ: utta:	dza:ne: tẽ: ke:lẽ tya:ne: uṭha:vẽ:
24.	This boy is good.	yɔ cɛllɔ ca:ṅgu tə̃	ha: mulga: tsa:ṅgla:a:he:
25.	This child is naughty.	yɛ̃ eerḍũ balla:və tə̃	he: mu:l kho:ḍkar a:he:
26.	He (hon) didn't utter a word.	tɛ: e:k akṣərəsəri ulləylna:	te: e:k ṣabda sudda: bo:lat na:hī:
27.	He is uneducated.	tɔ: sikvə :ṇṇattilɔ tə̃	to: asikṣit a:he:
28.	I don't like it.	mak tɛ̃ iṣṭanna:	mala: te: a:vḍat na:hī:
29.	I don't want it now.	makkattə̃ nakka tɛ̃:	mala: atta: tẽ: nakko:
30.	I didn't say anything.	ã:v ka:ỹ saṅgilna:	mi: ka:hī: bo:lat na:hī:
31.	I don't like anybody to come here.	makkaṅga kɔ:ɳə:y emca: iṣṭanna:	maḷa: ithe: ko:ṇi: a:le:lẽ: a:vḍat na:hī:
32.	You must do it!	tũ:vẽ: kɔ:rka: tɛ̃:	tula: ke:lẽ: pa:hidze:
33.	I must go now!	makkattə̃ vɔccuka:	mala: atta: ge:lẽ: pa:hidze:
34.	He must sleep.	ta:ɳɛ̃ nidde:vka:	tya:la: dzo:plẽ: pa:hidze:
35.	you must not go there !	tũ: thaṅga vɔcca: najjə	tu: tithe: dza:vu: nako:s
36.	You can do that !	tɛ̃: tukka kɔ:ru: jattə:lɛ̃	tujha:n tẽ: ho:yi:l
37.	you can't do that !	tujja:n jamna: tɛ̃:	tujha:n tẽ: ho:ṇa:l na:hī:
38.	In this manner he began to talk.	yɛ madri:nə ullɔ:vca: a:ra:mbi:lɛ̃	to: asa: bo:lu: la:gla:

	Konkani	Marathi
39. I requested him to be ealm.	ã:v takka dusdusse:ri saṅgi:l (again and again) nɔtɔ:ra:muṇ	mi: tya:la: sa:nta ra:haṇya:tsa: upade:ṣ dila:
40. He refused to do so.	ta:ṇẽ aykil na: (he didn't hear)	tya:ne: asse: karnya:ce: na:ka:rlẽ:
41. He may come by this way.	tɔ: əssi:ṇemca: pu:rɔ	to: kada:cit yha: va:ṭe:ne: ye:yi:l
42. At what time do you go to bed ?	tũ: ittu:l vərã:ce nidde:vca: vətta:	tu: kevha: dzo:pa:yla: dza:te:s
43. Can I expect you to-morrow ?	pha:y ã:v tukka dikku: ettavɛ	udhya: mi: tula: bhe:ṭu: ṣake:n ka:y to see can
44. Not sure, please don't mind if I don't turn up.	te:rchə na: ã:v ayllã:muṇ tũ: ka:ỹ a:ṭhə:vnakka:	nakki na:hi: mi: dzari: a:lo: na:hi:
45. Don't wait for me.	makka rakku:n rabbu: nakka:	tari: tu: ka:ḷji karu: nakko:s ma:jha: saṭhi: ra:khu:n ra:ho: nako:s
46. Once or twice I said it .	e:k dɔ:ni pəysa:r saṅgi:l ã:v tẽ:	e:k do:n ve:ḷ mi: sa:ṅgitlẽ:
47. He repeated the same thing.	ta:ṇẽ tẽ:ci kɛllẽ dusse:ri	punha: punha: tya:ne: tẽ:ts ke:lẽ:
48. I didn't say anymore.	ã:v cə:ḍə ka:ỹ saṅgil na:	mi: a:ṇki: ja:staka:hĩ: saṅgat na:hĩ:
49. No more; this is enough.	ani nakka: tẽ: pu:rɔ	a:ṇki: nako: hẽ: pure:
50. Why do you shout like this ?	tũ: itya: bɔ:bə galta: əssi	tu: asa: kaśa: sa:ṭhi: o:raḍla:s
51. Otherwise I wouldn't have come.	na: jalyɛ ã:vemna: assillõ	tar mi: a:le: naste:
52. Promise me to do so.	təsi: kəre:nmuṇ uttar di:	ase: kare:n ase:n mala: vacan de:
53. Try to do this work.	jatta jalya: kɔ:ru: cɔ:y	hẽ: ka:m karnya:tsa: prayatna kə:r
54. Did you tell him emphatically ?	tummi təsi: ti:rtəkɔ:rn saṅgi:lvɛ	tumhi: nakki: sa:ṅgitlẽ ka:y
55. Yes. but he didn't hear me.	vhə:y pakṣe: ta: ṇẽ tẽ: ayki:lna:	ho:y pə:ṇ tya:ne: ayklẽ: na:hĩ:

56.	No. I was afraid to say so.	na: makka təsi: saṅgu: bhə:y jallẽ	na:hĩ: na:hĩ: mala: bhiti: va:ṭli
57.	Don't lie, tell the truth.	phəṭṭi saṅgəsi, sətyə sa:ṅgə	kho:ṭẽ: bo:lu: nako:s, khare. bo:l
58.	Are you afraid of her ?	tũ: tikka bhittavɛ	tula: tici: bhiti:va:ṭli ki: ka:y
59.	Will you eome with me to-morrow ?	pha:y tũ: mijlaggi etto:lvɛ	tu: udhya: ma:jha: baro:bar e:silka:
60.	The cloth shop is quite near.	lugṭa: aṅgə:ḍi laggi:(c) tə	kapḍa:tsẽ duka:n ithu:n agtĩ: dzavə:ḷ a:he:
61.	Look ! you can see it from here.	yẽ: cɔ:y aṅgathakun cɔylyɛ:ri dikku:ettə:li	bə:g ithu:n baghu: sakśi:l
62.	Is it giving you much pain ?	cã: dukkə:tavɛ tukka	ja:stə dukkhə de:te: ka:
63.	May I be of any help to you ?	ã:v ka:ỹ kɔ:rka:vɛ tukka:	mi: tula: ka:hi: madat karu:ka:
64.	No. don't trouble yourself.	nakka: tũ: buddi muṭṭi ja:ỹ nakka:	nako, tasti ghe:vu: nakko:s, uga:ts bə:s
65.	Did you yourself go there ?	tũ:cvɛ gɛllɔ:lɔ thaṅga:	tu: a:pəṇə:s thite: ge:li:s ka:
66.	Yesterday there was a heavy storm.	ka:li vhɔḷḷɔ jhɔ:ḍassillɔ	ka:l mo:ṭhẽ: va:ḍə:ḷ ho: tẽ:

APPENDIX II

(*a*) Words

Cochin Gowd Saraswat Konkani

1	appə:ḍə	touch
2	appɔ	a sweetmeat
3	appɔ:ḷu	papad
4	attə̃	now
5	adrɛ̃	name of a star
6	aṭṭha:ṇə:vi	98
7	aṭṭa:śĩ	88
8	aṭṭha:və:nə	58
9	aṭṭha:vi:s	28
10	aṭṭhə:ḍə	8½
11	aṭṭə:vɛ̃	8th
12	aṭśĩ	800
13	*aṭhpayyañcɔ*	*spider*
14	aḍti:s	38
15	aḍḍə:ḷi	knife blade attached to a narrow plank
16	aḍḍɛ̃	plank used to prepare papad
17	aḍḍɔ:ḷɔ	scraper
18	aḍsə:ṣṭi	68
19	aḍstə:ri	78
20	acca:ri	carpenter
21	acca:ri pəkṣi	wood pecker
22	akka:	elder sister
23	aggɔ:ḷu	a single long fallen hair
24	amba:ḍi	hog plum
25	amba:ḍɔ	guava
26	ambə*	arrow
27	ambə:ṭə	a dish
28	ambu:li	tender mango
29	ambɔ	mango
30	ambɔ:lɔ	a pendant like ear-ring
31	amma:	*mother*
32	ammi	we
33	amsa:ṇi	sourness
34	ambu:s	sour
35	anura:dhɛ̃	name of a star
36	aṅku:ri	tip of a pestle
37	aṅku:ri	sprouting twig

38	aṅgə:ḍi	shop
39	aṅgḍi:dhanni	shop owner
40	aṅgə:ḍika:ri	shop keeper
41	aṅgə:ṇə ~ aṅṅə:ṇə	backyard
42	aṅgre:ji	English Language
43	assə	is
44	asvati	name of a star
45	ayta:ru	Sunday
46	aydanpaydan	day-to-day utensils
47	aydə:nə	utensil
48	ayṇɔ	handfan
49	ayyanppə:ṇəsilli	a woman whose husband is alive
50	ara:*	half
51	alpi:ṇi	pin
52	alma:ri ~ arma:li	almirah
53	allɛ̃	ginger
54	aḷiya:*	wife's brother
55	aḷsa:yi	laziness
56	avyə:və	limb
57	avva:ḷəbɔ:y	dried Amla
58	avva:ḷɔ	Amla
59	a:bu	grandfather
60	a:tma:	soul
61	a:dyaccɛ̃*	first
62	a:ṭə ~ a:ṭhə	eight
63	a:ṭhsa:su	8,000
64	a:ca:ri	Hindu Seer
65	a:ji	to-day
66	a:gñə	order
67	a:nu	elder brother
68	a: spatri°	Hospital
69	a:sle:ṣɛ̃	name of a star
70	a:svi:ju	name of a month
71	a:ṣa:	eighteen
72	a:ṣa:ḍu	name of month
73	a:yi	grand mother
74	a:ykə	to hear
75	a:ra:mbi	to begin
76	a:ru*	stream
77	a:rɔ:gyə	health
78	a:ḷa:vdi:	to feed
79	a:ḷca:*	week
80	a:vsu	mother
81	ədiśəyə	surprise
82	əḍugə:y	pickles

83	əḍukə:ḷi	kitchen
84	əḍə:kkə	a bundle consisting of 100 betal leaves
85	əḍḍi*	foot of vessels
86	əḍḍe:bha:vu	cousin brother
87	*əḍḍe: bhəyṇi*	*cousin sister*
88	əḍḍe:cə	2½
89	əḍkə:ḷi	kitchen
90	ənva:sə	pine apple
91	əssi	like this
92	əśśĩ	80
93	əṣṭə:mi	8th phase of the moon
94	əṣṭɛtta:ḷi:s	'48'
95	əraṭṭi*	double, twice as much
96	ərəm*	file (tool)
97	ərdhə	½
98	ərka:l*	⅛
99	ərkəva:ḷə	saw
100	ərsəḷsi	1/8th measure (liquid)
101	ərvə:ḷə*	½ measure (liquid)
102	əḷbəḷi:ci	onom. Exp. for ceaseless talking
103	əḷta:ntũ	this side
104	əḷḷi	tasteless
105	əvəta:ru	incarnation
106	əvəsta:	stage (in man's life)
107	əvde:ta:pu	malaria
108	əvve:rã:	next day after day-after to-morrow
109	əvve:ri	previous day to day before yesterday
110	ə:dikə:y	much
111	ə:ḍi*	foot (measure)
112	ə:rẽ	granery
113	ə:ḷi	a wooden screen with horizontal bars

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114	ittẽ	what
115	itya:kə	why
116	iṭṭakka:lu	limestone
117	iṭli*	idli
118	iḍbe:tə*	thunder
119	ikuṇa:stə:ri	69
120	ikuṇṇə:vi	89
121	ikuṇpənna:s	49
122	ikuṇti:s	29

123	ikuṇca:ḷi:s	39
124	ikuṇsa:ṭi	59
125	ikṇiya:śi ~ ikaṇa:šĩ	79
126	ikkə:rəsa:rdə	11½
127	ikkhuṇis	19
128	ikkhə:ra:	11
129	ikhra:vɛ̃	11th
130	ikhra:vɔ	the 11th day obsequies
131	iñga:ḷɔ	charcoal
132	iṣṭi:kə	brick

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133	upa:yam*	plan; way
134	uppuma:və*	a dish
135	upra:ntɛ̃	next
136	upədrɔ:vu	trouble
137	ubbə:s	costly; above
138	uttə:rə	answer
139	uttə:rɛ̃	name of a star
140	utra:bha:drəpədɛ̃	name of a star
141	utra:ṣa:ḍɛ̃	name of a star
142	udka:cɛ̃	chicken pox
143	uddə:ṇə	three
144	uṭṭa:	to get up
145	uḍda:appɔ	a dish
146	uḍda: amba:ḍɔ	a kind of cake
147	uḍki	jump
148	uḍkima:ri	to jump
149	uḍga:su	rememberance
150	ucva:su	sigh
151	ujjɔ	fire
152	ujva:ḍu	light
153	ukkɔ:ḍɔvɔrɔ:vu	boiled rice
154	ukkə:ḍi	to boil
155	ukkə:ri	a dish
156	umma:sə	newmoon
157	uṇḍi	a dish
158	uṇḍɔ	any round thing
159	uñca:ri	up, above
160	uṅgɔ:ṭɔ	thumb
161	uskɔ	anxiety
162	ussɛ̃	pillow
163	uṣṭɛ̃	anything defiled by contact with mouth
164	urvə:ḷi	name of a vessel

165	ulsɔ:vu		festival
166	ullə:y		to speak
167	uḷdi		to call
168	uvva:ru		flood
		/u:/	
169	u:		louse
170	u:bə		to fly
171	u:bə		steam
172	u:ñcə		high
173	u:ḷi*		chisel
		/e/	
174	edẽ:ci		some, a little
175	eḍavam*		name of a month
176	ekti:s		31
177	eka:və:nə		51
178	eкeta:ḷi:s		41
179	ekke:vi:s		21
180	eksə:ṣṭi		61
181	eklɔ		one (m)
		/e:/	
182	e:kə		one
183	e:ki		one (f)
184	e:ku		one (m)
		/ɛ/	
185	ɛḍgã:vũ		village
186	ɛka:ṇə:vi		91
187	ɛka:śĩ		81
188	ɛka:stə:ri		71
		/ɛ:/	
189	ɛ:ka:də:si		11th phase of the moon
		/ɔ/	
190	ɔppu:rba:y		affection
191	ɔṭṭɛkkə		alone
192	ɔṭṭagappəkṣi*		ostrich
193	ɔṭṭakam*		camel
194	ɔḍḍa:nullə:y		to shout
195	ɔńkɔ:ru		excrement of the eye
196	ɔḷɔ:ku		sprain
197	ɔvvu:ṭə		3½
		/ɔ:/	
198	ɔ:ḍi		boat; raft

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199	ã:vɜ̃	I

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200	pappa:sə	slipper
201	pappa:yi	papaya
202	pappu:ḍɔ	¼
203	pattə:l̤ə	thin
204	pattə:l̤i	a cake
205	pattɛ̃	outer skin of banana tree
206	pattɔrvɔḍɔ	a dish
207	patra:vəl̤i	a dining leaf
208	paṭɛ̃:kɔ:rnu	onom. Expr. for giving a blow
209	paṭṭɔ	belt
210	paṭya:kappə:ḍə	silk saree
211	paḍe:ku:ṭə	a small snake
212	paḍḍi	female calf
213	paḍḍɔ	bull, ox
214	paḍvɔ	1st phase of the moon
215	paccu: aṭṭa:ṇɔ	green pea
216	paccu:vɛ̃	green
217	paccu:vɔ ki:ru	grasshopper
218	pakka:mu:yi	big ant
219	pakki	butterfly
220	pakku:l̤i	a rib of cocoa-palm
221	pannɔ	teat
222	paṇḍə	long ago
223	paṇḍiyañcɛ	Tamils
224	pa ~ əñca:ṇə:vi	95
225	pañca:stə:ri	75
226	pa ~ əñca:śĩ	85
227	pa ~ əñca:və:nə	55
228	pa ~ əñcata:l̤i:s	45
229	pa ~ əñcə:ḍə	5½
230	pa ~ əñcə:vi:s	25
231	pañcə:vɛ̃	5th
232	paṅkɔ:ṭu	stink (of hair)
233	paṅga:yi	oar
234	paṣu:l̤ɛ̃	asthma
235	paṣṇa: phattɔ:ru	granite stone
236	payki:l̤ɔ	dirty
237	payki:l̤ɔ	contents of a drain
238	payśĩ	500
239	payya: uṅgɔ:ṭɔ	big toe
240	payya: pɔ:ndə	sole of the foot

241	payya:va:ḷə	anklet
242	parvə	pigeon
243	pallə	leaf (small)
244	paḷḷẽ	cradle
245	pavṭi:kə	time, turn
246	pavṇi ti:ni	$2\frac{3}{4}$
247	pavṇi də:ni	$1\frac{3}{4}$
248	pavṇi ca:ri	$3\frac{3}{4}$
249	pavsakka:lu	Rainy season
250	pavla:pa:ḍə	foot print (human)
251	pavli	edge of the row
252	pa:tẽ	tin (A1).†
253	pa:ḍi	bank of the river
254	pa:kə	wing
255	pa:nə	leaf
256	pa:ṇḍə:və	five
257	pa:ñcu	five
258	pasə:tə	granery
259	pa:yu	leg
260	pa:ysu	a dish
261	pa:ri	mango seed
262	pa:rə	rock
263	pa:rə:du	mercury
264	pa:ḷə	wave
265	pa:ḷẽ	bucket
266	pa:vsu	rain
267	pa:vlə	foot
268	pa:vlə	foot (measure by hum. foot)
269	pədivu*	habit
270	pədma:kṣə	lotus
271	pəkṣi	bird
272	pəḍḍə:ḷẽ	snake gourd
273	pəccaṭṭi*	a dish
274	pənna:s	50
275	pənne:ra:	15
276	pəṇji:rə*	west
277	pəñcəgəda:y	a preparation
278	pəñcə:mi	5th phase of the moon
279	pəykə	title
280	pəynda:rə*	sugar
281	pəyri	day before yesterday
282	pərã:	day after to-morrow
283	pəvitrə	seven

† (AL.)—Allepey GS.

284	pə:ḍi*	one measure (liquid)
285	pə:rə:bə	festival day
286	pə:rə:ti	to change
287	pittə:ḷi	brass
288	piṭṭi	flour
289	piḍḍɔ	cocoa-palm
290	pimpɔ:ḷu	banyan (tree)
291	pimpə:ḷi	a kind of spice
292	pinnə°	safety pin
293	piṇḍu	dung of elephant
294	pissi	mad woman
295	pissɛ̃	insanity
296	pissɔ	mad man
297	pissɔndə:ri	cocoa-fibrous rind
298	piyya:vu	onion
299	pirḍu: kə	a chain worn by married ladies
300	pirlu:kə	flute
301	pi:	to drink
302	pi:lə	young one
303	pi:ḷi	to sqeeze
304	punarvə:su	name of a star
305	punnə:və	full moon
306	puṣyu	name of a month
307	puṣyɛ̃	name of a star
308	purtɛ̃:ci	all (n)
309	purnəpɔ:ḷi	a dish
310	purvuṇṭɔ	small money bag
311	puḷcəkə:ri	a dish
312	pu:tu	son
313	pu:ra:ṇə	Epic
314	pu:rɔ	enough
315	pu:rva:bha:drəpadɛ̃	name of a star
316	pu:rva:ṣa:ḍɛ̃	name of a star
317	pu:ḷi	ulcer
318	peḍa:və:ṇə	idli pot
319	peska:ti	knife
320	perpi:ḍɛ̃	the threshold incl. the gate
321	peḷta:ntũ	that side
322	peḷta:ndu	reverend, revered
323	pe:jə	soft-cooked rice
324	pe:śi	one side piece of a mango
325	pe:lu	ball
326	pɛṭṭɔ	male dog
327	pɛ:ṭə	box
328	pɛ:rə	guava

329	pəṭə:ja:vnu	onom. expr. to fall
330	pəḍgə	frying pan
331	pəkḍi	turban
332	pəkṣu	fortnight
333	pənda:kə	under
334	pəṇə:su	jack fruit
335	pəṇti	great grand daughter
336	pəṇtu	great grand son
337	pəṇji	great grand mother
338	pəṇjə	great grand father
339	pəṇsa:ru:ku	jack tree
340	pəssə	handful;palmful
341	pərmə:ḷu	good smell
342	pərvə:tu	mountain
343	pəllə	cheek
344	pəvuṇ	four
345	pə:ṭə	belly
346	pə:ḷe:ru	small plate
347	pə:ḷə	Dosa
348	pã:ti:s	35
349	pã:sə:ṣṭi	65
350	pã:ypə:ḍə	to pray
351	pã:vɔ̃	to reach
352	põ:vɔ̃	to swim
353	pra:yi	age
354	prɛ:tə	the dead person coming in dream

/ph/

355	phappə:ḷə jeṇṭu:kə	name of a bird
356	phattə:ri	stone (serving a purpose)
357	phattə:ru	stone
358	phatra:dənde:li	mason
359	phanta:	time (no. of times)
360	phanti	plait
361	phante:v ratti	mid-night
362	phallepalya:ri	early morning
363	phallɛ̃	morning
364	pha:ṭi	back
365	pha:y	to-morrow
366	pha:ri	to steal
367	pha:rə	20 measures (liquid)
368	pha:lgunu	name of a month
369	phəppə:ḷə	betelnut
370	phəṭvə:ṇə	falsehood
371	phədica:nə	betel

372	phəṇṇə	seasoning
373	phə:ḍi	vegetable (small piece)
374	phə:ḷə	fruit
375	phiddə:rə	front side of the house
376	phuggə:y	to soak
377	phulla: puḍḍi	pollen
378	phulli	a small stud with one stone
379	phu:di	vegina
380	phu:ṭi	split (Nn)
381	phu:ṅki	to steal, blow
382	phu:lə	flower
383	phempa:rə	the white rough skin outside the jack nut
384	phə:ḍu	boil due to burning, scalding, etc.
385	phə:ḍə	hood of a serpant
386	phə:ḍə	big piece of vegetable put in the broth
387	phə:vu	beaten rice

/b/

388	bappa:	father
389	bappa: bhəyṇi akka:	father's sister
390	batma:rə̃	Tamil Brahmins
391	bajji	greens
392	bammuṇu	husband
393	bandə:ṇə	abdomen
394	bandə:ṇə	gut
395	baṅga:ḷi	a variety of plantain
396	baṅṅi	beauty
397	balla:ṇḍi	to cross
398	ba:ḍrəpadu	6th calender month
399	ba:dhə	hurt (A1.)
400	ba:ṇu	arrow
401	ba:ṇə:vi	92
402	ba:ṅku	bench
403	ba:stə:ri	72
404	ba:śĩ	82
405	ba:ylə	woman
406	ba:ẏlə	wife
407	ba:ra:	twelve
408	ba:ra:və	the 12th day obsequies
409	ba:ri	lath
410	ba:ləʈ	tail
411	ba:ḷa:nti	woman who has recently given birth to a child

412	ba:ɭu:kə	chips
413	ba:vi:s	22
414	ba:vɛta:ɭi:s	42
415	ba:vənə	52
416	ba:vgə	bend
417	bətti:s	32
418	bəḍəkə pəɲjira:mullɔ	north west
419	bəḍəkə kɛɭaka:mullɔ	north-east
420	bəḍḍi	stick
421	bəssə:ṣṭi	62
422	bərɲi	glass jar
423	bəɭbəɭi:kə	over ripened onom. expr
424	bəɭɭi:kə	small pox
525	bə:ḍə:kə	north
426	bə:ri	side
427	bə:rə:y	write
428	bitti	wall
429	bikku	stammering
430	bikku:ɳḍu	bed-bug
431	bikkəɳḍə	nut
432	bimbə	idol which is handy or small
433	biyyã:ɭə	sowing seed
434	bi:	seed
435	bi:	2nd phase of the moon
436	bi:nsə	beans
437	bi:resta:ru	Thursday
438	budhva:ru	Wednesday
439	buḍḍə:y	to soak
440	bukkɔ	male cat
441	bu:ḍə	to sink
442	bu:ku	book
443	betta:mbə	button
444	beɭu:və	open space
445	bɛbbɔ	frog
446	bɛṭṭɔ	marble (playing)
447	bɛ:sə	to sit
448	bɔḍki	a woman who has shaved her head
449	bɔkḍi: pi:lə	lamb
450	bɔkkɔ	boil
451	bɔkkɔ:ḍi	she goat
452	bɔkkɔ:ḍu	he goat
453	bɔmbu:li	navel
454	bɔɳḍɔ	immature cocoa-nut
455	bɔykɔ:lu	straw
456	bɔllɛ̃	net

457	bɔ:bə	cry, shout
458	bɔ:du	the effigy of cupid being burnt during holi festival
459	bɔ:ṭə	finger
460	bɔ:nḍi	plantain flower
461	bɔ:rɔ	line
462	bɔ:rɔ:ḍu	insect
463	bɔ:man	onom. expr. signifying wailing in a loud voice
464	bã:yi	well (n)
465	bya:ri	merchant
466	bya:ru	merchandise business

/bh/

467	bhattɔ	bellows (n)
468	bhacci	sister's daughter (for a man) brother's daughter (for a woman)
469	bhaccɔ	brother's son (for a woman) sister's son (for a man)
470	bhaṇsirẽ	cloth used to remove hot vessels
471	bhaṅga:rə	gold
472	bhassə:tə	space adjoining the oven
473	bhayya:	husband's elder brother
474	bharku:ṇə	sickness
475	bha:tə	paddy
476	bha:ḍẽ	rent
477	bha:ji	to fry
478	bha:ṇə	the rice pot which is always kept full
479	bha:ṇḍi	vehicle
480	bha:sɔ:tu	space adjoining the oven
481	bha:yrə	outside
482	bha:vu	younger brother
483	bha:vu	sister's husband
484	bhəyṇi	younger sister
485	bhərṇi	jar
486	bhə:rə:syə	adulterated ; mixture
487	bhərəṇi	2nd star
488	bhə:ri	to fill
489	bhittə:ri	inside, within
490	bhiṇbiṇ ka:ḷu:ku	pitch darkness
491	bhiḷkɔ	hole
492	bhi:k magri	beggar
493	bhi:mu:gu	ground-nut
494	bhu:tə	the remains of a jack fruit after the removal of the carpels

495	bhu:tə	ghost
496	bhu:jə	shoulder
497	bhu:kɔ:mbu	earthquake
498	bhu:kə	hunger
499	bheṇḍẽ	ladies finger
500	bhe:ti	to break
501	bhɔggaḍẽ	kind of vessel
502	bhɔvri	eyebrow
503	bhɔvvɔ:ru	beetle
504	bhɔ:rɔ	bundle of cocoa-palms
505	bhũ:yĩ	earth (ground)
506	bhũ:yĩ	land
507	tapphə:ṭə	a vessel in the form of a open palm
508	taṭṭẽ	ceiling
509	takka:kə:ḍi	a dish with butter milk
510	takka:mbə:ṭə	a dish with butter milk and unripe fruits
511	tamiḷu	Tamil language
512	tambə:ḷi	chutney
513	tambi:ḍẽ	red
514	tambẽ	copper
515	tavvə:ḷi	then
516	ta:pu	serious illness
517	ta:ṭə	big plate
518	ta:ṇi	to drag
519	ta:ra:və*	duck
520	ta:li	the marriage badge
521	ta:ḷɔ	throat
522	təssi	like that
523	tə:ḍi	trunk
524	tə:ṇə	grass
525	tə:y	3rd phase of the moon
526	tə:ḷə:yi	big pool (constructed)
527	tə:ḷi	to fry
528	tə:ḷẽ	small tank
529	tipṭɛ	nick name for Tamil Brahmin
530	tiksa:ṇi	pickles
531	tiksa:ṇi	pungency
532	timmə:y	to make wet
533	tinniśĩ:	300
534	tissə:rẽ	third
535	ti:	she (dist.)
536	ti:thi	phase of the moon
537	ti:kə	pungent

538	ti:ni	three
539	ti:ntə	ink
540	ti:nsa:su	3,000
541	ti:s	30
542	ti:ri	tendril
543	ti:ɭa:laḍḍu	a sweet prepared with Til
544	ti:ɭu	sesame
545	ti:ɭe:lə	til oil
546	ti:ɭɔ	a round mark worn in the forehead
547	tummi	you (pl.)
548	tuɳṭe:y	to cut, break (thread)
549	tussu	husk
550	turumbə:ṭi	a type of hair dress
551	tula:m*	3rd calendar month
552	tu:pə	ghee
553	tu:ki	to weigh
554	tu:ɭə:si	a variety of plantain
555	tɛkkə pəɳjira:mullɔ	south-west
556	tɛkkə kɛɭka:mullɔ	south-east
557	teɳḍu:ɭɛ̃	a kind of vegetable
558	teṅku:ḍi	a pole with iron hook to pluck fruits etc.
559	te:raya:pa:nə	a kind of leaf
560	te:ra:	thirteen
561	te:ra:vɔ	the 13th day obsequies
562	te:lə	oil
563	te:vi:s	23
564	te:vɛta:ɭi:s	43
565	tɛppə:nə	53
566	tɛlla: bya:ri	oilman
567	tɛssə:ṣṭi	63
568	tɛ:	they (m. dist.)
569	tɛ:kə*	south
570	tɔppakka:ri	gardener
571	tɔppi	cap
572	tɔḍɔ:pu	dhoti
573	tɔrnɔ	tender unripe fruit
574	tɔrnəkə:ri	to unfold, to open
575	tɔ:	he (dist.)
576	tɔ:pə	garden
577	tɔ:ḍɔ:vu	delay
578	tɔ:ɳḍə	face
579	tɔ:ɳḍə	mouth
580	tɔ:yə	dal
581	tɔ:rɔ	a kind of vegetable

582 tĩ: they (n)
583 tũ: you (Sg.)
584 tɛ̃: it, that
585 tya:ɳə:vi 93
586 tya:stə:ri 73
587 tya:śĩ 83
588 tyɔ: they (f. dist.)
589 trəyɔ:də:si 13th phase of the moon

/th/

590 thappə:ṭə blow (n)
591 thaṅga: there
592 thərtəre: to slip
593 thɛmbɔ drop (of liquid)
594 thɔgḍɛ̃ some (n)

/d/

595 daddu:lɔ man
596 daddɔ:ḍu ringworm
597 dakkə:y to show
598 damtu:kə 1/24 of a tola
599 daniṣṭɛ̃ ~ denuṣṭɛ̃ the 23rd star
600 dantumbə:rə a kind of eatable
601 dantɛ̃ mortar
602 dantɔ:ɳi comb
603 daɳḍa:rɔ the nerve in the centre of the plantain leaf
604 daɳḍi metal bolt
605 daɳḍɔ handle
606 daṅga:li 2 measures (liquid)
607 dassa:ḍə 10½
608 dayji congnate
609 darbɔ darbha grass
610 daṽḍa:y *to drive (car)*
611 da:mu money
612 da:ntu tooth
613 da:sa:su 10,000
614 da:vɛ̃ 10th
615 da:yi ladle
616 da:vlə small ladle
617 dənde:li servant
618 dəssə:mi 10th phase of the moon
619 dəvvə:ri to put
620 də:ra:kşi grapes
621 də:li to grind
622 dirba:ṅku:ru a kind of grass
623 *divli* a small oil lamp

624	divvɔ:ḍu	snake
625	di:	to give
626	di:ku	direction
627	di:gə	long
628	di:ṅku	gum of the jack tree
629	di:su	day
630	di:ru	seedling
631	dudiya:phə:ḷə	pumpkin (ripe)
632	dudda:cɔ	milkman
633	duddi	pumpkin
634	duḍḍu	money below a rupee
635	dukki	pain
636	duṇḍu	a sweetmeat
637	dusse:ri	again
638	dusse:rɛ̃	2nd (n)
639	duṣṭe	ferocious
640	duvvɔ:ru	smoke
641	du:də	milk
642	du:ram	distance
643	denpa:rə	noon
644	de:ḍə	1½
645	de:ṇṭu	stalk, stem
646	de:hə	body
647	de:ru	husband's younger brother
648	de:vu	God
649	dɔnniśɛ̃ ~ dɔnniśi:	200
650	dɔṇḍu	a stick given during upanayanam
651	dɔvva : pa:vsu	hail
652	dɔ:ni	two
653	dɔ:n sa:su	2,000
654	dɔ:ri	rope
655	dɔ:ḷaya: udda:kə	tears]
656	dɔ:ḷaya: patti	eye lash
657	dɔ:ḷaya: pattɛ̃	eye lid
658	dɔ:ḷɔ	eye
659	dɔ:va: kaṭṭɔ	ice
660	dɔ:va: ka:lu	winter
661	dɔ:vu	dew
662	dva:dɔ:si	12th tithi
663	dvi:pə	island
	/dh/	
664	dhakṭi ba:ylə	second wife
665	dhakṭi mavsi	father's second wife
666	dhampɔ:ṇɛ̃	lid
667	dhanni	owner

668 dhara:ri ~ dhara:yi — quick, fast
669 dha: — ten
670 dha:nyə — grain
671 dha:ra kaḍacɔ — milkman
672 dha:ra:va:ḷɔ — a variety of Amla
673 dha:rə — blade of the knife
674 dha:vɔ — the 10th day obsequies
675 dhənu* — 5th calendar month
676 dhə:ỹ — curd
677 dhə:ri — to catch
678 dhə:vɛ̃ — white
679 dhiṅgu:ḷi — to push
680 dhi:ru — strength (used in a certain compound)
681 dhu:y — to wash
682 dhu:ra: — far
683 dhu:ra:pa:nə — tobacco
684 dhu:ḷi — dust
685 dhu:və — daughter
686 dhɔṇu — bow
687 dhã:və̃ — to run
688 dhã:pi — to shut
689 dhã:vũ — run

/ṭ/

690 ṭukḷi — fisti cuff
691 ṭe:bḷ — table

/ḍ/

692 ḍabbə:ṇə — long thick needle used to stitch sack
693 ḍaṅgarpu:ḷi — boil in the eyelid
694 ḍukkə:rə — pig
695 ḍumma:nə — boils over head

/ḍh/

696 ḍhərkayḷɔ — a variety of crow
697 ḍhɔ:ṅkə — stork

/c/

698 caturdə:si — 14th phase of the moon
699 caṭṭu — a kind of flat vessel with a handle
700 cakkara: — palm jaggery
701 cakkə:ḷə — button
702 cakku:li — a kind of eatable prepared from rice flour

703	camma:ru	cobbler
704	camkɔ:ḷu	mole
705	candə:nə	sandal wood
706	caṅgpə:ṇə	goodness
707	carka:	spinning wheel
708	carmbu:rɔ ~ carmu:rɔ	parched rice
709	carśī:	400
710	ca:bə	chew, bite
711	ca:mə	skin of anima\
712	ca:mə	hide (of animal)
713	ca:ndu	the paste used for tilak
714	ca:ṅgə	good
715	cã: kə:ri	to repair
716	ca:ye	tea
717	ca:ypə	part of the house
718	ca:r sa:su	4,000
719	ca:ri	the outerskin of the Jack fruit
720	ca:ri	four
721	ca:ḷi	to mix (while frying)
722	ca:ḷĩ	perforation
723	ca:ḷĩ da:yi	perforated ladle
724	ca:ḷi:s	40
725	ca:vi	key
726	cəmmə:kə	to walk
727	cəytru	the name of 1st month of a year
728	cəvḷi	pigeon pea
729	cəvvə:ti	4th phase of the moon
730	cəvvə:ḍə	4½
731	cə:ḍə	to climb
732	cə:rə	to crawl
733	cə:rə:y	to move (tr.)
734	cippə:ṭə	spoon
735	cittə:ḷə	deer
736	citrẽ	the 14th star
737	cikkɔ:lu	mud
738	cimiṭi	a small quantity held between the thumb and another finger
739	civṭɔ	tongs
740	civṇẽ	mouse
741	cintə:rlə	file (a weapon used for smoothing the surface of the wooden furniture)
742	cinna:	not bad, good

743	cinnəˈbhinnə	into pieces
744	cinni kə:ṇəṅgə	sweet potato
745	ciñca:mbə	tamarind
746	ciñca:rə	the tamarind seed
747	ciñce:ru:ku	tamarind tree
748	ciṅṅam	the first month of the Malayalam year
749	ciṅṅan	a variety of plantain
750	civṇɛ̃	a type of lamp
751	ci:ñcə	tamarind fruit
752	ci:rə:ḍi	press in between
753	ci:ri	bag (word used only by the old people)
754	cunnɔ	lime
755	cuḷḷi	stalk
756	cu:ḷə	the calling for prayer of the muslims
757	cedavə	hurt, wounded
758	cendre:mu ~ cendru	moon
759	cerḍũ	child
760	cɛlli	girl
761	ce:ḍi	prostitute
762	ce:ḍu	a non-GSB girl
763	cɛṇḍɛ̃	drum
764	cɛllɔ	a Gowd Saraswat Brahmin boy
765	cɛ:ḍɔ	a non-GSB boy
766	ćɛ:rə	ridge of a field
767	cɔbda:	fourteen
768	cɔgvañcɔ	Eaḷava among the Malayalis
769	cɔggɔ	shirt
770	cərku:lə	small vessel resembling the big bronze pot in shape
771	cɔvpə:nə	54
772	cɔvti:s	34
773	cɔvtɛ̃	4th
774	cərvi	cooking pot made of bronze
775	cɔvkəṇḍə	square
776	cɔ:y	to see
777	cɔvsə:sṭi	64
778	cɔvra:ṇə:vi	94
779	cɔvra:stə:ri	74
780	cɔvra:śi:	84
781	cɔ:ru	thief
782	cɔ:ḷam*	maize
783	cɔ:ḷi	blouse
784	cɔ:ḷɛ̃	the refuse in the nose

785 cɔ:vi:s 24
786 cɔ:vɛta:ḷi:s 44
787 cī:vī a scolding
788 cī:võ teat
789 cõ:ci beak, bill

/j/

790 jambə:y ka:ḍi to yawn
791 janna:ḷɔ maize (not in frequent use)
792 jaṅgu:li pinch in the thigh
793 jaypə:ḷə nutmeg
794 jalyɛ:ri if, but, though
795 jaḷka:yɔ jealousy
796 ja:ṅgə thigh
797 ja:ṇə know
798 ja:yi a type of jasmine
799 ja:lavidya: magic
800 ja:lavidya:ka:ri magician
801 ja:və co-sister
802 ja:vɔ Let it be so; alright
803 jənnə:rlə window
804 jə:ḍa:ṇi weight
805 jə:ḍi heavy
806 jə:nənə birth
807 ji:bə tongue
808 ji:rẽ cumin seed
809 ji:vi sa:ṅgə unripe green vegetable or unripe fruit
810 ju:yi a type of jasmine
811 jeggə:li verandah
812 jɛṭṭa: tangle
813 jɔppu:c ma:ḷa Rosary
814 jɔrɔ disease
815 jɔrḍɔ dandruff
816 jɔrḍɔ wrinkle
817 jɔrlɔ cockroach
818 jɔḷu:və leach
kas GSB. cɔ:ḷu – kannɔ:ṭi
819 jɔ:ḍu ear-ring (pair)
820 jɔ:li kə:ri to work
821 jã:vã:yī son-in-law
822 jye:ṣṭu 3rd calendar month
823 jye:ṣṭẽ the 18th star
824 jva:la: flame

/jh/

825 jhaýtɛ̃ many
826 jha:ḍə bush
827 jha:ḍi to sweep
828 jhərə:y to grind
829 jhə:rə:y to sharpen
830 jhɔ:ḍu storm
831 jhɔ:ḷi the cloth cradle

/k/

832 kappə:ḍe cotton saree
833 kappə:ṇi that portion of hair which is always removed
834 kappu:su cotton
835 kappu:ru camphor
836 kapla : phəḍa:pə:ḍi head ache
837 kapla : bɔ:rə fate
838 kattə:ri to cut
839 kattə:ḷi piece of cocoanut
840 kattə:ḷi kernel
841 kattɔ *cocoa fibre*
842 kattɔ hog plum's core
843 kadaḷi a variety of plantain
844 kajjə:lə collyrium
845 kajjɔ:lɔ glow worm
846 kajjɔ:lɔ burnt wick
847 kambə:ḷi wool
848 kammə:ḷə lily
849 kantɔ:ṇɛ̃ scraper
850 kannaḍə Kannada Language
851 kannə:ḍi mirror
852 kanni the 2nd calendar month
853 kaṇṭɔ thorn
854 kaṇḍə:ṇə pestle
855 kaṅkə:ṇə bangle
856 kasa:pi butcher
857 kayrɛ̃ ~ kayrī news, matter
858 kayḷɔ crow
859 kayḷɔ:ṇə a small bronze frying pan
860 karaṇṭə current
861 karkaṭakam * 12th calendar month
862 karkaḍe to tremble, to quiver
863 karmbə:lə a kind of fruit
864 karvi:ru oleander
865 kalkə:ri coal
866 kallə:y to mix

867	kaḷgira:ti	moonless night
868	kavvə:ḍə	door
869	ka:ti	slough of snake
870	ka:ṭu	bundle
871	ka :ḍi	to take
872	ka:ḍi	to open
873	ka:gə:tə	paper
874	ka:nu	ear
875	ka:ṇge	to buy
876	ka:ṇvə:rə	to remove, to descend
877	ka:sɛ̃	bronze
878	ka:sɔ:vu	tortoise
879	ka:yli	pan
880	ka:rã:phu:lə	clove
881	ka:ra:tɛ̃	bitter gourd
882	ka:rə:ṇə	reason
883	ka:rti:gu	8th calendar month
884	ka:l	¼ (quarter)
885	ka:li	yesterday
886	ka:lu	season
887	ka:ḷɛ̃	black
888	kədɛ:lə	chair
889	kəmbi	telegram
890	kəssi	how
891	kərə:ḍi	to rub gently
892	kərbe:vu	a variety of leaf used as spice
893	kərṭi	scabbies
894	kərṭɛ̃	cocoa nut shell
895	kəlpəñji	a kind of lamp given in the hand of the bridegroom during marriage
896	kəvśa: pakku:ḷi	fragrant screw pine
897	kəvlɛ pappu:ḍɔ	1¼
898	kə:ḍi	a preparation with butter milk
899	kə:rə:ḍi	bear (animal)
900	kə:rə:ḍi	to scratch (the ground, etc.)
901	kə:rə:ḍi	refuse in the cocoa fibre
902	kə:ri	to do
903	kə:rɛ̃	camel
904	kə:rɛ̃	stain
905	kiccəndə:ri	musk rat
906	kimus	nine
907	kira:ṅguḷ	six
908	ki:ḍi	worm
909	ki:ḍɔ	worm (breeding out of putrefide things)

910	ki:raṇə	ray
911	ki:ru	an insect
912	ki:ru	parrot
913	kutti:rɔ	young one
914	kuṭpa:ysu	a liquid dish with cocoanut, rice and jaggery
915	kuṭṭu:kɔ	piece
916	kuḍumbi	kudumbi community
917	kuḍmbi:ṇi	kudumbi female
918	kuccu:kɔ	½
919	kuggu:ḷi	cuckoo
920	kumbam*	7th calendar month
921	kumba:stə:ri	a bird with red feathers
922	kumbɔ:ru	wasp
923	kunnə	hill
924	kuṇbɔ	kudumbi male
925	kuṇḍa: muṇḍi	naughty
926	kuṇḍɔ	bran
927	kuṅku:sə	vermillion
928	kusḍɔ	a kind of snake
929	kunkḍi:pi:lə	chicken
930	kusuṅga:yɔ	hatred
931	kurḍi	blind woman
932	kurḍɔ	blind man
933	kurlə	crab
934	kulle:rə	spoon
935	ku:ṭṭakka:ri	friend
936	ku:ḍi	the sacred room in the house
937	ku:ḍɔ	room
938	ku:kə	potato
939	ku:sə	sting of a scorpion, poison
940	ku:ra:ḍi	axe
941	ku:rə:ḍə	black ant
942	ku:rṭu	waist
943	ku:va:ḷɛ̃	white pumpkin
944	keppi	deaf woman
945	keḷisyañcɔ	barber
946	kevəlɛ̃	one (code word)
947	ke:su	hair (of head)
948	ke:ri	street
949	ke:ḷi	plantain tree
950	kɛppɔ	deaf man
951	kɛdda:ṇa:	when
952	kɛdṇa:ỹ	always
953	kɛḷə:kə*	east

954	kɛ:ɭɛ̃	plantain fruit
955	kəppu:rlə	big earthen pot
956	kəttəmbəribajji	green coriander
957	kəttəmbə:ri	coriander
958	kəṭṭu	knot
959	kəṭṭɛ̃	fort
960	kəmpə:ru	elbow
961	kəmbə	cock
962	kəñjə:li	handful (when both palms are put together)
963	kəsavan*	potter
964	kəyti	sickle
965	kəylu:və	tile
966	kərṇḍə	a cylindrical vessel
967	kərlañcə	blacksmith
968	kəllə	fox
969	kəlusu:ṇɛ̃	wolf
970	kəḷsu:lə	small earthen pot
971	kə:pu	anger
972	kə:ṭi	crore
973	kə:ḍu	bitter (indeclinable)
974	kə:ḍu nimba: ru:ku	neem tree
975	kə:ḍə	a kind of medicinal water
976	kə:mbu	the papaya leaf with its petiold or stalk
977	kə:nə	who ?
978	kə:ṇu	a particle of cooked rice
979	kə:ri	very big ladle
980	kə:ḷə	flowering bud
981	krətti:kɛ̃	3rd star
982	kṣavrə	shaving
983	kṣa:mam	famine
984	khaḍḍa:və	sandals
985	khaḍva:ṇɛ̃	reins
986	khakkɛ̃	arm pit
987	khambə	pillar
988	khamma:s	below ; cheap
989	khardə	branch
990	khaṇḍi	twenty
991	khaṇḍɛ̃	sword
992	khaṇṇɔ̃	the small pit like structure in the plate to prepare idli
993	khalla:kə	down : below
994	kha:	to eat
995	kha:ḍə	beard

996	kha:mbu	a kind of lamp
997	kha:ṇi	ditch
998	kha:ñci	gap
999	kha:rɔ	christian
1000	kha:lə	low
1001	khətkata:y	to boil
1002	khəntə:ỹ	where ?
1003	khərkəri	rough
1004	khə:ḍi	the rice about to become smooth while being cooked
1005	khə:rə:pi	to scratch (when itching)
1006	khə:ḷə	threashing floor
1007	khə:ḷi	drainage
1008	khiccḍi	a variety of paysu
1009	khi:ri	a kind of sweet juicy dish with wheat and jaggery
1010	khi:ḷi	hatch
1011	khubbɔ	oyster
1012	khuṇṭi	a small wooden piece used in the grinding stone
1013	khurḍi	a stunted variety of cocoanut
1014	khu:ṇṭi	to cut
1015	khu:ḷə	heel
1016	khe:ḷə	to play
1017	khe:ḷu	toy
1018	khɔṭṭu:lə	small basket
1019	khɔṭṭɔ	big basket
1020	khɔmpi	hut
1021	knɔrɔ:ju	scab
1022	khɔrkɔ:ṭɔ	anything defiled by contact with cooked things
1023	khɔrvɔ:tu	saw (n)
1024	khɔlli	jack leaf
1025	khɔ:ḍɛ	shackles
1026	khɔ:ḍɔ	a particle of salt
1027	khɔ:rɛ̃	spade
1028	khɔ:rɔ:ju	scabbies
1029	khɔ:ḷu	water obtained from salted mango
1030	khã:ki	to cough
1031	gabbɔ	plantain stem
1032	gaddɔ	shrub
1033	gaḍḍə:və	ass, donkey
1034	gajja:rɔ	tamarind seed
1035	gaggə:ri	tinkling ornament : a girdle of small bells

1036	gagrɔ	skirt
1037	gayṇḍɔ:ḷu	earthworm
1038	galguṇṭə	mumps
1039	ga:tə	hoof
1040	ga:ḍɔ	wheel
1041	ga:ndə	sandal wood
1042	*ga:ska:ḍi*	*to bite*
1043	ga:yi	cow
1044	ga:ḷə	ten
1045	ga:li	to filter
1046	ga:ḷɛ	vulgar (Alleppey)
1047	ga:vi	pulley
1048	gəṭgəṭi:	onom. expression quickly (to drink)
1049	gəjjə:ni	field
1050	gərduddi	a kind of vegetable
1051	gərḍe:mpə:ḍə	to fall
1052	gəḷgəḷi	onom. expr. water falling
1053	gəve:tə	drawer (of a table)
1054	gimməkka:lu	summer
1055	gimsə:ṇi	(pillow) cover
1056	giṇḍi	big vessel with a spout
1057	giṇḍu:lə	small feeding vessel with a spou
1058	gi:ntu	song
1059	gi:ḷi	to swallow
1060	gudgɔ	tender jack fruit
1061	guḍḍɔ	short
1062	gujjɔ	earthen pot with a long neck
1063	gujra:ti	Gujrati Language, Gujrati people
1064	guggu:mə	owl
1065	guṇi	for
1066	guṇṭi	nut
1067	gurpa:ḷɛ̃	the board used for a game with cowry
1068	gurba: udda:ku	rose water
1069	gurba: udka: phu:lə	rose
1070	gurbi:ṇi	pregnant lady
1071	gurthəm	blessing
1072	gulle:rə	a type of fruit
1073	gu:	excrement having bad smell
1074	gu:hə	cave
1075	gu:lə	cowry
1076	gu:ḷi	tablet
1077	gəṭṭa:rli	a kind of worm
1078	gəṭṭiṅgə	a kind of medicinal spice
1079	gəṭṭɔ	cattle shed

1080	gɔḍḍa:ppɔ	sweet cake
1081	gɔḍsa:ṇi	sweetness
1082	gɔṽṭɔ	neck
1083	gɔndɔ:ḷu	crowd
1084	gɔyṇḍɔ	buttock
1085	gɔrkɔ:ṣṭə	a kind of medicinal spice
1086	gɔ:bi: phu:lə	cauliflower
1087	gɔ:ḍə	jaggery
1088	gɔ:vu	wheat
1089	gã:vũ	country
1090	gĩ:t mhə:ṇə	to sing
1091	gha:ṇi	stink
1092	gha:si	to rub
1093	gha:yu	wound
1094	gha:ri	a kind of eatable prepared with black gram and fried in oil
1095	gha:li	to put
1096	ghəssi	vegetable broth
1097	ghə:ḍa:yu	the big cluster of banana bunches coming out of the tree
1098	ghə:rə	house
1099	ghə:ṣṭi	to rub
1100	ghu:ḍu	cage ; prison
1101	ghu:və:ḷi	turning
1102	ghɔssa:ḷɛ̃	a kind of vegetable
1103	ghɔ:ṭu	one mouthful (of water)
1104	ghɔ:ḍi:ni	mare
1105	ghɔ:ḍɔ	horse
1106	ghɔ:ṇi	kite (bird); centipede
1107	ghɔ:su	bunch
1108	ghɔ:rɔ	carpel of jack fruit
1109	ghũ:və̃	to rotate

/m/

1110	matti	clay
1111	mattɛ̃	head, brain
1112	madya:nə	mid-day
1113	maḍghɔssa:ḷɛ̃	a kind of vegetable
1114	maḍḍə:y	to drive (cycle)
1115	maḍḍə:ḷə	woven-cocoa-palm
1116	mackə:ṭə	a round cake prepared with pulse
1117	majjə:rə	female cat
1118	makaram*	6th calendar month
1119	maggi:ri	then
1120	maggi:rcɛ̃	next
1121	maggɔ	the cleaving line in combing hair
1122	maglaya:nə	back

1123	manta:ri	old woman
1124	manta:rɔ	old man
1125	mandu:ri	mat
1126	mandɔ	phyleria
1127	mankə:ṭə	wrist and the part of the hand below
1128	mañcɔ	cot
1129	maṅkə:ḍə	monkey
1130	maṅkə:ḍi	she monkey
1131	maṅkɔ:ḍu	he monkey
1132	maṅgaḷa:ru	Tuesday
1133	massə:ḷi	fish
1134	maɣdə:rə	back side of the house
1135	maysu:r kɛ:ḷɛ̃	a variety of banana
1136	malba:ri	Malayalam ; Malayali
1137	mallaṭṭi	any shallow open earthen vessel
1138	maḷavillə*	rainbow
1139	mavsi	mother's younger sister ; father's younger brother's wife; father's second wife
1140	ma:tram	only
1141	ma:ḍa:	washerman
1142	ma:gu	11th calendar month
1143	ma:mu	maternal uncle
1144	ma:msə	flesh ; mutton
1145	ma:ḍi	washerwoman
1146	ma:ntu	father's elder brother
1147	ma:nḍi	to tie
1148	ma:ṇa:y	wooden plank
1149	ma:ṇḍi	plate (used for covering)
1150	ma:su	month
1151	ma:ri	to beat
1152	ma:rgasi:rṣu]	9th calendar month
1153	ma:ḷa:	garland
1154	ma:ḷi	upstairs
1155	ma:ḷi	to wear flowers
1156	ma:ḷɔ	the place where firewood is kept
1157	ma:və	the central trunk like portion of jack fruit
1158	məttĩ	pearl
1159	məṭṭə	like (resembling)
1160	məḍte:lə	hammer
1161	məni:ṣu	man
1162	məṅgə:ḷə	eight
1163	məsṅga:sa:ṅgə	drumstick

1164	məyda:nə	maidan
1165	mə:rə:ṇə	death
1166	mə:ḷə:bə	sky
1167	mithunam*	11th calendar month (Malayalam)
1168	miṭṭu:s	salty
1169	miṭsa:ṇi	saltishness
1170	miḍke:sa:ṅgə	a kind of vegetable
1171	minnə:lə	lightning
1172	miriya : kɔ:ṇu	black pepper
1173	miriya: sa:ṅgə	chillies
1174	miriya:happɔ:ḷu	appalam eith chillies
1175	missi	European lady
1176	mi:ṭə	salt
1177	mi:nam*	8th calendar month
1178	mi:si	moustache
1179	muṭṭu	knee
1180	mukka:l	¾
1181	mukvañcɔ	fisherman
1182	mukka:ri	front
1183	muggu:ḷu	roof
1184	mumbu:rə	mosquito
1185	muṅgi	dumb lady
1186	muṅgu:si	mongoose
1187	muṅgɛ̃	dumb
1188	muṅgɔ	dumb man
1189	murthə:mə	previous
1190	muḷi:ku	a kind of preparation
1191	mullaṅṅi	radish
1192	mu:tə	urine
1193	mu:gu	green gram
1194	mu:ñji	the upanayanam
1195	mu:su	fly
1196	mu:ṣṭi	fist
1197	mu:ṣṭi	fist (measure)
1198	mu:yi	ant
1199	mu:ra:ḍɛ̃	root of the plantain tree
1200	mu:lə	the 19th star
1201	mu:ḷə	root
1202	mu:ḷə	five
1203	metti	a kind of leaf
1204	mekkə:ḷi	to undress
1205	mevṇi	wife's sister
1206	mevṇɔ	wife's brother
1207	me:ḍam*	ninth calendar month

1208	me:jə	table
1209	me:ji	to measure
1210	me:ji	to count
1211	me:hə	V.D.
1212	mɛ:ṭə	step
1213	motti: laḍḍu	a sweetmeat
1214	mɔddɛ̃	middle, centre
1215	mɔṭṭɛku:sə	cabbage
1216	mɔṭṭɔ	egg
1217	mɔḍuvə:ḷi	a type of bird with a black body and white wings
1218	mɔḍuvɔ:ḷu	washerman (not frequent)
1219	mɔḍvə:ḷi	washerwoman
1220	mɔggɔ:rɛ̃	jasmine
1221	mɔgghɛ̃	the 10th star
1222	mɔmmɔ	breast
1223	mɔñcu:və	country boat
1224	mɔ:dɔ:ku	a kind of sweetmeat
1225	mɔ:ḍə	cloud
1226	mɔ:ḍə	to break
1227	mɔ:ḍɛ̃	corpse
1228	mɔ:ru	peacock
1229	mɔ:liya: kha:ṇi	valley
1230	mɔ:lɔ	mountain
1231	mɔ:vu	soft
1232	mã:yĩ	maternal uncle's wife
1233	mã:yĨ	mother-in-law
1234	mã:vũ	father-in-law
1235	mɛ̃ḷã:yə̃	curd
1236	mrə:ga: rɔ:mə	fur of animal
1237	mrəgəsi:rɛ̃	the 5th star
1238	mrə:gə	domestic animal
	/mh/	
1239	mha:ri	harijan
1240	mha:ru	untouchable ; Harijan
1241	mhə:ṇə	to say
1242	mhə:śi	she buffalo
1243	mhɔ:va: mu:su	honey bee
1244	mhɔ:vu	honey
	/n/	
1245	nattu	grandson
1246	naggu:ḍi	naked female
1247	naggu:ḍɛ̃	naked
1248	naggu:ḍɔ	naked male
1249	nantə:na:	otherwise ; except ; excluding ;
1250	naṅka:pu:ḍu	nostril
1251	naṅka: phulli	nose ring

1252	naṅku:ṭə	nail
1253	naṅku:ṭə	claw
1254	naytɔ	mulsim
1255	naytya:li pəḷḷi	mosque
1256	naḷkɔ	the vessel with a snout
1257	navvə:ḍə	9½
1258	navva:ṇə:vi	99
1259	navva:vɛ̃	9th
1260	navvə	nine
1261	na:	no (Sg.)
1262	na:ti	grand daughter
1263	na:ṭə:kə	drama
1264	na:ṭṭu kadaḷi	a variety of plantain
1265	na:ṇyə	coin
1266	na:ñcə	to dance
1267	nä:ñcu	dance
1268	na:ṅkə	nose
1269	na:y	no (Pl.)
1270	na:rlu	cocoanut
1271	na:ḷi	gun
1272	nəkṣətrə	star
1273	nəndarba:ḷɛ̃ kɛ:ḷɛ̃	a variety of banana
1274	nəṇəndə	husband's sister
1275	nəvsa:su	9,000
1276	nəvśĩ:	900
1277	nə:ỹ	not so
1278	nə:di	river
1279	nə:mi	9th phase of the moon
1280	nə:ḷi	narrow pipe
1281	nə:və	new
1282	nibbə:rə	not well cooked
1283	nidde	to sleep
1284	niḍḍə:ḷə	forehead
1285	niṽgi	to ask
1286	nimba: ru:ku	neem tree
1287	nimbu:vɔ	lemon
1288	nimbya: ru:ku	lemon tree
1289	nissə:ṇi	staircase
1290	nissə:ṇi	ladder
1291	nisra:y	to loosen
1292	nira:śə	disappointment
1293	ni:pə	to hide
1294	ni:ṭə	steep
1295	ni:ḷə	blue
1296	ni:və:y	to cool

1297	nesvə:ṇə	dress, clothing
1298	ne:re:	wooden obstruction
1299	nɔkku	aim
1300	nɔṇcambu:li	salted tender mango
1301	nɔṇcambɔ	salted mango
1302	nɔṇcɛ̃	pickled tender mango
1303	nɔ:ḷi — nə:ḷi	wooden or metal rod to prepare papad
1304	nɔ:ḷɔ	pipe
1305	nã:vã	name
	/nh/	
1306	nha:	bathe (non-hon imp.) to bathe
1307	nhə:ỹ	back water
1308	nhe:sə	to wear dress
1309	nhe:sə	dress
1310	ṇə:vi	90
1311	fḷu:	influenza
	/s/	
1312	sattə:vɛ̃	7th
1313	sattu:li	umbrella (cloth)
1314	sattɛ̃	umberlla made of palm leaves
1315	satśĩ:	700
1316	saḍḍu:ku	co-brother
1317	sakka:ṇi — sakka:ḷĩ	in the morning
1318	sampa:diccukə:ri	earn
1319	samma:nə	gift
1320	sandə:ṇə	a kind of idli
1321	saṇpu:kə	blow pipe
1322	saṅkaḍam	affliction
1323	saṅkɔ:ḍu	float
1324	saṅkɔ:vu	bridge
1325	saṅga:ti	friend
1326	sassə:mə	mustard
1327	sassə:mə	sweet or sour chutney
1328	savḷi	shadow, shade
1329	savḷɔ	eagle
1330	sa:ti:s	37
1331	sa:tə	seven
1332	sa:tsa:su	7000
1333	sa:tsə:ṣṭi	67
1334	sa:ṭi	60
1335	sa:kṣi	witness
1336	sa:ḍi	a variety of silk saree (not in use now)
1337	sa:ḍi:sə:	6½
1338	sa:ku	Eng. sack

1339	sa:mba:ru	sambhar
1340	sa:nə	small
1341	sa:ñjə	evening
1342	sa:ṅgə	long, stick like unripe fruit
1343	sa:stə:ri	77
1344	sa:ru	rasam
1345	sa:rɛ̃	manure
1346	sa:rni	broomstick
1347	sa:li	skin
1348	səppə:nə	56
1349	səptə:mi	7th phase of the moon
1350	səba:və	without any particular work
1351	sətta:ṇə:vi	97
1352	sətta:śi	87
1353	sətta:vi:s	27
1354	sətta:və:nə	57
1355	sətti:s	37
1356	sətteta:ḷi:s	47
1357	sətte:ra:	17
1358	səttə:ḍə	$7\frac{1}{2}$
1359	səttə:ri	70
1360	sətyə	truth
1361	səṭṭɛ̃	6th
1362	səḍḍə:ḷə	loose (adj)
1363	səgṭe:y	all
1364	səmudru	sea
1365	səstə:ri	76
1366	səssa:rə	cheap
1367	səssə:ṣṭi	66
1368	səśśɛ̃:~səśśĩ:	600
1369	səśśĩ	86
1370	səha:yu	help
1371	sərpə:ḷi	chain (wearing)
1372	sərma:ḷa	a string of lamps (used in temples)
1373	sərseri:	onom. expr. falling with force (water)
1374	səlpə	little
1375	səva:y	$1\frac{1}{4}$
1376	səva:yti:ni	$3\frac{1}{4}$
1377	səva:y dɔ:ni	$2\frac{1}{4}$
1378	səvṇɛ̃	sparrow
1379	səynyə	army
1380	sə:	six
1381	sə:mə:yu	time
1382	sə:sa:su	6000

1383	sə:ṣṭi	6th phase of the moon
1384	sə:ytə	together, along with
1385	sijjə:y	to boil (solid things)
1386	sikka:y	any leaf made into a paste to remove oil from hair
1387	sikkə:y	to teach
1388	simpi	a kind of dish with rice flour
1389	simhi	lioness
1390	simhu	lion
1391	sisssə:ri	crocodile
1392	sirpu:ṭə	twig
1393	sirlɔ	chameleon
1394	sivvə:ṇi	stitching
1395	sivvə:ṇka:ri	tailor
1396	siyya:ḷɛ̃	tender cocoanut
1397	si:tə	cooked rice
1398	si:kə	to learn
1399	si:ṅgə	horn
1400	si:lam*	practice
1401	si:villɛ̃ pakkɛ̃	thatched roof
1402	suttə:ḷi	jute
1403	sukkarba:ḷɛ̃	a variety of banana
1404	sukkə:y	to dry
1405	sukra:ru	Friday
1406	suṅkã: ki:ḍi	a kind of worm
1407	surnə:ḷi	sweet dosa
1408	suḷkɔ	spear
1409	su:tə	thread
1410	su:tram	formula ; plan
1411	su:nə	daughter-in-law
1412	su:ṇɛ̃	dog
1413	su:rya:	sun
1414	su:ru	toddy
1415	su:ḷu	a kind of worm
1416	su:ḷɔ	tusk
1417	su:və	needle
1418	seṭṭiya:r	chettiar caste
1419	senva:ru	Saturday
1420	seṇti	great great grand daughter
1421	seṇtu	great great grandson
1422	seṇji	great great grand mother
1423	seṇjɔ	great great grand father
1424	se:ṇə	dung
1425	se:ṇi	cow dung cake
1426	se:ḷə	moss

1427	se:ḷɔ:vu	cold (n)
1428	sɔppu:r ku:kə	a variety of potato
1429	sɔppɔ	pial
1430	sɔkni	lizard
1431	sɔnna:ru	goldsmith
1432	sɔnna:rliṅgə	orange
1433	sɔṇḍa:ḷɔ	trunk (of elephant)
1434	sɔṅkrɔ	sandstone
1435	sɔssɔ	hare
1436	sɔllu	to peal off
1437	sɔḷsi	¼ measure (liquid)
1438	sɔyri	female relative
1439	sɔyri:kə	relationship
1440	sɔyrɔ	male relative
1441	sɔrɔ:pu	serpant
1442	sɔrṅgɔ	paper kite
1443	sɔ:di	to search
1444	sɔ:ḍi	to leave
1445	sɔ:ma:ru	Monday
1446	sɔ:ṇə	cocoa fibrous rind
1447	sɔ:ru	chain of gold beads containing two lines
1448	sɔ:ru	chain made up of gold beads connected by chain
1449	sɔ:ḷa:	sixteen
1450	sɔ:yi	scraped coconut
1451	sɔ:vi:s	26
1452	sɔ:vɛta:ḷi: s	46
1453	sã:cerḍũ	baby
1454	sĩ:və:ỹ	cause to stitch
1455	sĩ:vĩ	to stitch
1456	sũ:ṇṭi	dried ginger
1457	sthə:lə	land
1458	sne:hu	love
1459	srə:və:ṇə	the 22nd star]
1460	sra:vɔ:ṇu	5th calender month
1461	slayḍə	hair pin
1462	sva:ti	the 15th star
1463	sva:su	breathing (n)
1464	sya:ṇə:vi	96
1465	syətabiṣẽ	the 24th star
	/ś/	
1466	śiṅga:ri	adorn
1467	śiśśẽ	lead
1468	śi:ṅki	to sneeze
1469	śeṇḍi	small tuft

1470	śeṇḍɔ	big tuft
1471	śe:ḷə	cold (n)
1472	śe:ḷi	*cold (disease)*
1473	śɛ:ḍə	small bits of the jack fruit
1474	śe:ḷɔ:vu	coldness
1475	śɔṅku	conch
1476	śɛ̃:	100

/h/

1477	happɔ:ḷu	papad
1478	hatta: bɔ:rɔ	the lines to the palm
1479	hatta: ta:ḷu:və	palm
1480	hatta: sərpə:ḷi	bracelet Lit : hand chain
1481	hatti	cubit
1482	hatva:ti	a lamp with a handle
1483	hantu:ṇə	mattress (thick)
1484	hantu:ḷi	to spread
1485	hantu:ḷcɛ̃	blanket
1486	hañju:*li*	*thin rope*
1487	hañjɔ	long thick sturdy rope
1488	haṅga:	here
1489	havanam	a small home
1490	ha:tu	hand
1491	ha:di	passage
1492	ha:ḍə	bone
1493	ha:ḍi	to bring
1494	ha:sə	to laugh
1495	ha:ru	pythorn
1496	ha:ru	chain of gold beads
1497	həmsu	swan
1498	həstə	the 13th star
1499	həsti	elephant
1500	həsti: piṇḍu	dung (of elephant)
1501	həstɔ:ndu	ivory
1502	həriya:ṇṭi	green snake
1503	hərdɛ̃	chest
1504	hə:ḷə:di	turmeric
1505	hiṭṭu	an etable like idli
1506	hi:ṅgu	asafoetida
1507	hubbɛ̃	the 11th star
1508	hu:mə	sweat
1509	heṭṭi	bitch
1510	hɛvva:ḷɛ̃	water snake
1511	hərḍɔ	chebulic myrobalan
1512	həḷdu:vɛ̃	yellow

1513	rabbə:y	to stop
1514	rajjaṅñə:ṇə	courtyard
1515	raṽdə:y	cooked vegetable
1516	ramdə:y	cooked vegetable
1517	ran kaṭṭə:rə	bush
1518	rantə:rlə	lantern
1519	rantpi	male cook
1520	rantpi:ṇi	female cook
1521	rannə:ṇi	oven
1522	ra:bə	to stand
1523	ra:ti	night
1524	ra:tlə	42 tolas
1525	ra:nə	forest
1526	ra:ndi	to cook
1527	ra:si	heap
1528	ra:v	two (code)
1529	ra:yu	king
1530	rəkkə:y	to pour
1531	rəksəṇə	protection
1532	rəggə:tə	blood
1533	rəṇṇi	weeping
1534	rəsba:ḷɛ̃	a variety of plantain
1535	rəsmi	ray
1536	rə:ḍə	to weep
1537	rukka:sa:li	bark
1538	ruppaytu:kə	tola
1539	ruppa:y	money ; rupee
1540	ruppɛ̃	silver
1541	runda:y	breadth
1542	ru:pənattillɛ̃	ugly
1543	re:və:ti	the 27th star
1544	rɔḍḍɔ	he buffalo
1545	rɔggɔ:ḍɔ	grinding stone
1546	rɔṇṭi	an eatable
1547	rɔssu	juice
1548	rɔṇṭə:sə	a kind of eatable
1549	rɔ:ṭə	road
1550	rɔ:gə	disease
1551	rɔ:gi	sick man
1552	rɔ:mə	hair (of body)
1553	rɔ:hi:ṇi	4th star
1554	rɛ̃:vã	sand

/l/

1555	labbana:va:ti	perfume stick; jass stick
1556	laḍḍu	a sweetmeat
1557	laggi	near
1558	lagge:nə	more
1559	lande:gudgɔ	portuguese jackfruit
1560	la:nə	soft (surface)
1561	la:si	to burn
1562	ləgnə	auspicious time
1563	ləssu:ṇə	garlic
1564	liskɔ	muslim
1565	li:kə	nit
1566	luvvə:ṇi	harvest
1567	leṇḍi	dung of sheep etc.
1568	le:kə	arithemetic, calculation, principle
1569	le:su	handkerchief
1570	le:lə̃	auction
1571	lɔkkə:ṇḍə	iron
1572	lɔn̂gɔ	stick marks
1573	lɔ:ṇi	butter
1574	lɔ:vu	light (heavy)
1575	lha:yi	parched paddy

/v/

1576	vaṭṭu:ḷi	small (dining) plate
1577	vaṭṭẽ	dining plate
1578	vaḍuku:ḷẽ	round
1579	vaḍḍallɔ cɛllɔ	bachelor
1580	vaggu:ḷẽ	bat
1581	vagmu:yi	big black ant
1582	vaṽtɔllɔ	porter
1583	vansa:ḷə	a room where the mortar for milling paddy is kept
1584	vasa:rɔ	a part of a house—the covered verandah
1585	vasu:rə	calf
1586	vassə:ri	kitchen
1587	varḍi:kə	marriage
1588	vaḷti	white ant
1589	vaḷte:mallɔ	ant hill
1590	vayn̂n̂ə:ṇə	brinjol
1591	vaysa:mbə:ḷə	a kind of vegetable
1592	va:ti	wick (of a light)
1593	va:ṭə	way
1594	va:ṭi	to split

1595	va:ḍi	to serve (food)
1596	va:ci	to read
1597	va:gu	tiger
1598	va:nə	mortar
1599	va:ṇṭi	distribute (vb)
1600	va:sɔ	bamboo
1601	va:ru	day of the week
1602	va:ru	yard (measure)
1603	va:rɛ̃	air, wind
1604	va:yu	gas
1605	va:ylu	the side hole in the oven
1606	vəjjɛ̃	luggage
1607	vəssə:rti	girl having period time
1508	vərşi:kə	annual rite
1609	vəysa:ku	2nd calender month
1610	vəyra:gyə	renunciation
1611	və:cə	to go
1612	və:rə	the striking of the clock
1613	və:rşə	year
1614	və:ḷə:ki	recognition
1615	və:y	yes
1616	viccu	scorpion
1617	vigrə:hə	idol
1618	vindu:ḷɔ	swing
1619	vindu:ḷɔ	kingfisher
1620	viṇcɛ̃	loom
1621	viṇcɔ	weaver
1622	viskaḷa:y	to unfold, open
1623	vissə:rə	to forget
1624	visva:su	belief
1625	viśa:kɛ̃	the 16th star
1626	vi:ki	to sell
1627	vi:ṇḍi	to throw
1628	vi:ṇa:	veena
1629	vi:ṇi	to twist, to weave
1630	vi:s	twenty
1631	vi:ṣə	poison
1632	vujjɔ	fire
1633	vussɛ̃	pillow
1634	vuḷḷə:n	Eng. woolen
1635	vu:ḍi:du	black gram
1636	vejju	hole
1637	veggə:ḷɛ̃	different
1638	ve:ḍi	a kind of earring
1639	ve:ṇi	daughter's or son's mother-in-law

1640	vɛ:ñci	to select
1641	ve:ḷə	splinter
1642	ve:ḷu	time
1643	ve:ḷe	time (no. of times)
1644	ve:yu	daughter's or son's father-in-law
1645	vɔjje:li	porter
1646	vɔkkə:də	medicine
1647	vɔggi	fast ; quick
1648	vɔṇɔ:ku	a measure ; a vessel
1649	vɔrɔ:vu	rice
1650	vɔllɛ̃	wet
1651	vɔḷsi	the narrow portion adjoining to the kitchen
1652	vɔ:tə	sunshine
1653	vɔ:ḍi	to pull
1654	vɔ:ḍi	to draw (cart)
1655	vɔ:ḍɔ	an eatable
1656	vɔ:ṇu:və	chin
1657	vɔ:ṇṭu	lip
1658	vɔḷə:y	to comb
1659	vɔ:ṇi	lane
1660	vɔ:ṅkə	to vomit
1661	vɔ:ṅki	vomit
1662	vrə:ṇə	sore
1663	vriscikam*	4th calender month
1664	vha:ṇə	slipper
1665	vhi:ḷɔ	sickle
1666	vhunsa:ṇi	heat
1667	vhurvu:rɛ̃	measles
1668	vhuḷvuḷmu:yi	a variety of fast running small black ant
1669	vhɔkkə:lə	bride
1670	vhɔnni	elder brother's wife
1671	vhɔḷḷi ba:ylə	first wife
1672	vhɔḷḷɛ̃	big (n)
1673	vhɔ:ḍə	big
1674	vhɔ:ṇṭi	the udder
1675	vhɔ:ṇṭi	lap
1676	vhɔ:yri	a particular small room in a GSB house
1677	vhɔ:re:tu	bridegroom
1678	vhã:və̃	to carry

/y/

1679	yɔ:	to come
1680	yhi:	she (prox)

1681	yhɛ:	they(m prox.) he (sg. hon.)
1682	yhɔ:	he (prox.)
1683	yhɔ:	they (prox. f.)
1684	yhĩ:	these (n)
1685	yhɛ̃:	This (n)

(b) UNCONNECTED TEXT

1	ekkɔ:lɔ məni:ʂu aṅgetta:~ ekkɔ:lɔ aṅgetta:	One man comes here.
2	dɔ:gaja:ɳã thaṅga vətta:y	Two persons (men or man and woman) go there.
3	dɔ:gi jaɳiyɔ thaṅga vətta:y	Two persons (woman only) go there.
4	te:gaja:ɳã thaṅga nidde:vnu pəḷyɛ:y	Three persons are sleeping there.
5	te:gi jaɳiyɔ nidde:lyɛ:y~ nidliya:y	Three persons are sleeping.
6	jhayte daddu:lɛ thaṅga gɛllɛ	Many men went there.
7	saggaṭəy daddu:lɛ	All the men.
8	ede: ja:ɳã:k(ə) (h)ã:vẽ thaṅga dikki:lɛ	I saw some men there.
9	daddu:lɛ kɔ:ɳ na:y	No men are (here).
10	daddu:lɔ kɔ:ɳ na:	No man is (here).
11	thaṅga baylɔ kɔ:ɳ na:y	No women are there.
12	ba:ylə kɔ:ɳ na:	No woman is (here).
13	cerḍũ kɔ:ɳ na:	No child is (here).
14	cerḍũ:vã̃ kɔ:ɳ na:ỹ	No children are (here).
15	ekkɔ:lɔ lagge:nə aṅgetta:	One more man comes here.
16	veggɔ:ḷɔ aṅgetta:	Another man comes here.
17	ekkə:li thaṅga vətta:	One(f) goes there.
18	te:gijaɳiyɔ thaṅga gɛlyɔ	Three women went there.
19	jhayti jaɳiyɔ thaṅga gɛlyɔ	Many persons (f) went there.
20	edyɔ jaɳiyɔ ~edi: jaɳiyɔ a:ji e:vuya:t	A few persons(f) may come to-day.
21	edi: jaɳiyɔ a:ji ettɔ :lyɔ	A few persons(f) will come to-day.
22	edyɔ baylɔ a:ji etta:y	A few persons(f) are coming to-day
23	ekkə:li lagge:nə e:ṽka:	One more person is yet to come.
24	ekkə:li lagge:nə e:vu:ṅka:	One more person(f) must come.
25	e:kə su:ɳẽ peḷtã: vətta:	One dog goes that side.
26	dɔ:ni su:ɳĩ peḷtã: vətta:y	Two dogs are going that side.
27	ti:ni su:ɳĩ peḷtã: vətta:y	Three dogs are going that side.
28	jhaytĩ su:ɳĩ	Many dogs.
29	səggə su:ɳĩ bhɔṅkita:y	All the dogs are barking.
30	edĩ su:ɳĩ thaṅga rabliyɛ:ỹ	A few dogs stood there.
31	ekkə:l(ɛ̃) lagge:nə tañce kuṭṭa:ntũ vətta:	One more (dog) goes along with them.
32	e:ku phattɔ:ru vɔḷḷɔ	One stone is big.
33	dɔ:ni phattə:rə vɔḷḷɛ	Two stones are big.

34	ti:ni phattə:rə	Three stones.
35	edɛ: phattə:rə sa:nə	A few stones are small.
36	jhaytɛ phattə:rə sa:nə	Many stones are small.
37	səggə phattə:rə *eḍattaram tə̃	All the stones are of medium size.
38	migge:l matya:ri e:kə vrə:ṇ assə	There is a wound in my head.
39	tugge:l(ɔ) ka:nu ɔ:ḍu tə̃	Your ear is big.
40	tuvṅge:l(ɔ) ka:nu ɔ:ḍu tə̃	Your (Pl.) ear is big.
41	tuvṅge:lɛ ka:nə (v)ɔ:ḍə tə̃	Your ears are big.
42	tuvnge:l(ɛ) səgṭa:le:y ka:nə ɔ:ḍə tə̃	The ears of all of you are big.
43	su:ṇẽ tagge:lẽ ba:lə hallə:yta:	The dog wags its tail.
44	su:ṇaya: ba:lə hallə:ta:	The dog's tail wags.
45	su:ṇaya: ka:nə di:gə tə̃	The dog's ears are long.
46	su:ṇayã: ka:nə di:gə tə̃	The dogs' ears are long.
47	su:ṇaya: ka:nu di:gu tə̃	The dog's ear is long.
48	pakṣe: guḍu thaṅg assə	The bird's nest is there.
49	ã.vẽ ambɔ khɛllɔ	I ate mango.
50	tũ:vẽ ambɔ khɛllɔ	You ate mango.
51	ta:ṇẽ ambɔ khɛllɔ	He ate mango.
52	ammi ambɔ khɛllɔ	We ate mango.
53	tummi ambɔ khɛllɔ	You (pl.) ate mango.
54	tanni ambɔ khɛllɔ	They ate mango.
55	ã:vã ambɔ khattə:lə̃	I(m) will eat mango.
56	ammi ambɔ khattə:lĩ	We (non.mas.) will eat mango.
57	tummi ambɔ khattə:lĩ	You (non.mas. pl.) will eat mango.
58	ammi/tummi/tɛ: ambɔ khattə:lɛ.	We(m)You(m.Pl.) They(m) will eat mango.
59	ã:vã ambɔ khattə:lĩ	I(f) will eat mango.
60	ti: ambɔ khattə:li	She will eat mango.
61	tyɔ: ambɔ khattə:lyɔ	They(f) will eat mango.
62	cerḍũ ambɔ khattə:lẽ	The child will eat mango.
63	cerḍũ:vã ambɔ khattə:lĩ	Children will eat mango.
64	kayḷaya: mɔṭṭɛ sa:nə tə̃	The crow's eggs are small.
65	kayḷaya: mɔṭṭɔ sa:nu tə̃	The crow's egg is small.
66	kayḷayã: mɔṭṭɔ sa:nu tə̃	The crows' egg is small.
67	kayḷayã: mɔṭṭɛ sa:nə tə̃	The crows' eggs are small.
68	ta:ra:vã: pakkə̃ rundə̃ tə̃	The wings of the ducks are broad.
69	ke:ḷi: pa:nə ru:ndə tə̃	The plantain leaf is broad.
70	migge:l ha:tə di:gə tə̃	My hands are long.
71	migge:l ha:tu di:gu tə̃	My hand is long.
72	avṅge:l dɔgga:lĩ ghə:rə̃ laggi tə̃	Our houses are near-by.
73	avṅge:l dɔgga:lĩ ghə:rə̃ laglagi:c tə̃	Our houses are near eachother.
74	tugge:l(ẽ) su:ṇẽ	Your dog.
75	tuvṅge:l(ẽ) su:ṇẽ	Your (Pl.) dog.

76	tagge:l(ɛ̃) su:ṇɛ̃	His dog.
77	taṅge:l(ɛ̃) su:ṇɛ̃	Their dog.
78	igge:l(ɛ̃) su:ṇɛ̃	Her (prox) dog.
79	tigge:l(ɛ̃) su:ṇɛ̃	Her (dist) dog.
80	makka e:kə su:ṇɛ̃ assə	I have a dog.
81	tukka e:kə su:ṇɛ̃ assə	You have a dog.
82	avṅka e:kə su:ṇɛ̃ assə	We have a dog.
83	tuvṅka: e:kə su:ṇɛ̃ assə	You(Pl.) have a dog.
84	takka e:kə su:ṇɛ̃ assə	He has a dog.
85	tikka e:kə su:ṇɛ̃ assə	She has a dog.
86	takka:y makka:y su:ṇĩ assə:y	He and I have dogs.
87	avṅka dəggã:kə:y su:ṇĩ assə:y	We two have dogs.
88	yhi: ga:yi kɔ:ṇa:li	Whose cow is this ?
89	yhi: migge:li ga:yi tə̃	This is my cow.
90	yhi: peska:ti kɔ:ṇa:li	Whose knife is this ?
91	yhi: migge:li tə̃	This is mine.
92	yhi: migge:li ku:ra:ḍi tə̃	This is my axe.
93	yhɔ: migge:l(ə) bu:ku tə̃	This is my book.
94	yhɛ: migge:l(ɛ) bu:kə tə̃	These are my books.
95	yhɔ: migge:lyə gayyə tə̃	These are my cows.
96	yhɛ̃ migge:l(ɛ̃) cerḍũ tə̃	This is my child.
97	yhĩ: migge:lĩ cerḍũ:və̃ tə̃	These are my children.
98	yhi: tugge:li ci:ri nə:ỹ	This is not your bag.
99	yhĩ: tugge:lĩ vastrə̃ tə̃	These are your clothes.
100	tɔ: migge:l bappa tə̃	He is my father.
101	tɔ: migge:l ma:mu tə̃	He is my uncle.
102	tugge:l amma:kə səvkyə na:	Your mother is not well.
103	tagge:l dhakku:l bha:vu vacci:ta	His younger brother is studying.
104	taṅge:l bappa thaṅg assə	Their father is there.
105	avṅge:li amma: devḷã: vətta:	My mother goes to the temple.
106	tigge:l bammu:ṇ a:pi:sɔ:ru tə̃	Her husband is an officer.
107	takkekkə:li bhə:yṇi assə	He has a sister.
108	avṅge:l a:bassə ~ avṅka a:bahə	We have father's father.
109	taṅka taṅge:l a:yassə	They have their grandmother.
110	tugge:l bappa kɔ:ṇə	Who is your father ?
111	tugge:li amma khəntə:ỹ assə	Where is your mother ?
112	tagge:li amma khəntə:ỹ assilli	Where was his mother ?
113	ti:ṇɛ̃ tigge:l(ɛ) ayye:kə pəṭṭəyli	She sent her grandmother.
114	tugge:li amma:lamma khə:ỹ	Where is your mother's mother ?
115	ã:vɛ̃ taṅge:l celiyã:kə dikki:lyə	I saw their daughters.
116	e:ku vəḷḷə ceḷḷə aṅg aylə	One big boy came here.
117	də:ni sanyə celli:yə thaṅga gelyə	Two small girls went there.
118	də:ni sanyə celli:yə thaṅga gelle:li assə:y	Two small girls have gone there.

119	dɔ:ni sanyɔ celli:yɔ thaṅga gɛllɔ́:lyɔ tə̃	Two small girls had gone there.
120	dɔ:ni sanyɔ celli:yɔ thaṅga vəttə:lyɔ	Two small girls will go (will be going there).
121	dɔ:ni sanyɔ celli:yɔ thaṅga vətta:y	Two small girls go there.
122	dɔ:ni sanyɔ celli:yɔ thaṅga vətta:lyɔ	Two small girls were going there.
123	dɔ:ni sanyɔ celli:yɔ thaṅga vətta:y tə̃	Two small girls are going.
124	tɔ cɛllɔ thɔ:ru tə̃	That boy is fat.
125	ti celli sɔppu:ri tə̃	That girl is slim.
126	tagge:l cɛllɔ kurḍɔ tə̃	His son is blind.
127	migge:li celli thɔṇṭi tə̃	My daughter is lame.
128	tagge:l cɛllɔ kɛppɔ tə̃	His son is deaf.
129	jhaytī caṅgə̃ ghə:rə̃ le:kha:r kellī	Many good houses are destroyed.
130	jhaytī caṅgə̃ ghə:rə̃ le:kha:r kelle:lī	Many good houses were destroyed.
131	jhaytī caṅgə̃ ghə:rə̃ le:kha:r kərtə:lī	Many good houses will be destroyed
132	jhaytī caṅgə̃ ghə:rə̃ le:kha:r kɔ:rnu assillī tə̃	Many good houses were being destroyed.
133	jhaytī caṅgə̃ ghə:rə̃ le:kha:r ja:vnu vətta:y	Many good houses are getting destroyed.
134	tũ:vɛ̃ yhɛ̃: kɔ:rka:	You must do this.
135	tũ:vɛ̃ yhɛ̃: kɔ:ru: pa:ṇa:	You should not do this.
136	yhɛ̃: tũ:vɛ̃ kɔ:rya:t	You may do this.
137	tũ:vɛ̃ yɛ̃: kɔ:ru: jamna:	You cannot do this.
138	tɛ̃: kərsi	Don't do that.
139	makka:ji aṅga: ujjetta:	I feel hot to-day.
140	tukka śī: khatta:	You feel cold.
141	tɔ: cã:kṣi:ṇi jallɔ	He is very fired.
142	ã.və̃ cã: kṣi:ṇi jallə̃	I(m) am very tired.
143	ti: cã: kṣi:ṇi jalli	She is very tired.
144	ã.və̃ cã: kṣi:ṇi jallī	I(f) am very tired.
145	ammi cã: kṣi:ṇi jalle	We(m) are very tired.
146	ammi cã: kṣi:ṇi jallī	We(f) are very tired.
147	migge:l(ɛ̃) ghə:rə ca:ṅgə tə̃	My house is good.
148	tugge:l dɔ:ḷɔ balla:v nə:ỹ	Your eye is not bad.
149	ã.və̃ dhara:ri vəttã:	I go early.
150	tɔ: tɔ:ḍɔ:vu kɔ:rnu tə̃ ettɔ:lɔ	He will come late.
151	makke:ki ca:ṅgi ku:ra:ḍi ja:vka:	I require a good axe.
152	taṅka jhaytɛ̃ kha:ṇə ja:vka:	They want plenty of food.

153	ã:və̃ di:gu tə̃	I (m) am tall.
154	ã:və̃ di:gi tə̃	I (f) am tall.
155	tɔ cɛllɔ di:gu ja:vnu vaḍtɔ:lɔ	That boy will grow tall.
156	tɔ ru:ku di:gu tə̃	That tree is tall.
157	ti sərsi di:gi tə̃	That plant is tall.
158	tɛ rukka: tə:ḍi thɔ:ri tə̃	That tree trunk is thick.
159	khandɔ səppu:ru tə̃	Branch is thin.
160	ghə:rə ubbi rabbillɛ̃	The house is high.
161	ghə:rə u:ñcə tə̃	The house is on high ground.
162	tɔ pa:rɔ u:ñcə tə̃	The hill is high.
163	ghə:rə vɔ:ḍə tə̃	The house is big.
164	ghə:rə sa:nə tə̃	The house is small.
165	tɔ mɔ:lɔ u:ñcə tə̃	That mountain is high.
166	tɔ mɔ:lɔ sa:nu tə̃	That mountain is small.
167	yɛ gã:vã: edɛ: ja:ṇə̃ sannə:y edɛ vɔḍḍə:y	In this village some are young some are old.
168	yɛ tə:ḷayã: edi: massə:ḷi sanyɔ edi: vɔḍyɔ	In this pond some fish are large some are small.
169	tɛ rannã: edɛ: ru:kə di:gə edɛ guḍḍɛ	In that jungle some trees are tall some are short.
170	e:k dhə:vɛ̃ phu:lə	One white flower.
171	e:k dhə:vɛ̃ phu:l as thaṅga:	One white flower is there.
172	dɔ:ni hoḷdu:vɛ̃ luggə:ṭə̃	Two yellow clothes.
173	ti:n paccu:v pallɛ	Three green leaves.
174	jhaytɛ̃ ka:ḷɛ̃ savṇɛ̃ *or* jhayti ka:ḷi pəkṣi	Many black birds.
175	tɛ̃ phu:lə tambi:ḍə̃ tə̃	That flower is red.
176	tɛ̃ luggə:ṭə hoḷdu:v nə:ỹ	That cloth is not yellow.
177	yī phullə̃ dhə:vī tə̃	These flowers are white.
178	migge:l dhə:vɛ̃ bḷavsə tikka di: ~ migge:l dhə:vi cɔ:ḷi tikka di:	Give my white blouse to her (dist).
179	avṅge:l ku:ra:ḍyɔ ekkə: məṭṭ assə:y	Our axes are similar.
180	avṅge:l khɔṭṭɛ veggə:ḷɛ tə̃ yɛ: nə:ỹ	Our baskets are different, not these.
181	suḷkɛ ku:ra:ḍi: pəsi di:gə tə̃	Spears are longer than axes.
182	ku:ra:ḍi suḷkya:pəsi guḍḍi tə̃	Axe is shorter than a spear.
183	tɔ: səgṭə̃: pəsi balla:v tə̃	He is the worst of all.
184	tɔ: ajjepəsi balla:v tə̃	He is worse than him (prox).
185	tɔ: tijje pəsi balla:v tə̃	He is worse than her.
186	tɔ: tañce pəsi balla:v tə̃	He is worse than them.
187	tɔ: mijje pəsi balla:v tə̃	He is worse than me.
188	tɔ: amce pəsi balla:v tə̃	He is worse than us.
189	tɔ: tujje pəsi balla:v tə̃	He is worse than you.
190	tɔ: tumce pəsi ballav:tə̃	He is worse than you (pl.).

191	yɔ məni:ṣu tajje pəsi bə:lassilɔ tə̃ ~ bələvantu tə̃	This man is stronger than that man.
192	luggə:ḍ dhu:vnu attãsil pəsi dhə:vĩ kə:ri	Wash the clothes and make them whiter than they are now.
193	veggɔ:lɛ kuṭṭu:k ce:rtakɔ:rnu ~ ekkaḍa kɔ:rnu yɔ rukka: kuṭṭu:kɔ di:g(u) kə:ri	Join a piece of wood to this and make it longer.
194	tugge:l ghɔ:ḍɔ ca:ṅgu tə̃ jalyɛ:ri migge:lɔ səgṭã: pəsi ca:ṅgu	Your horse is very good, but mine is the best.
195	yhɔ məni:ṣu	This man.
196	tɔ məni:ṣu	That man.
197	yhɛ dɔ:g ja:ṇə̃ məni:ṣə	These two men.
198	tɛ dɔ:g ja:ṇə̃ məni:ṣə	Those two men.
199	tɛ məni:ṣə	Those men.
200	yhi ba:ylə	This woman.
201	ti ba:ylə	That woman.
202	yhɔ dɔggaja:ṇi baylɔ	These two women.
203	tyɔ dɔggaja:ṇi baylɔ	Those two women.
204	yhɔ baylɔ	These women.
205	tyɔ baylɔ	Those women.
206	yhĩ dɔ:ni su:ṇī	These two dogs.
207	yhĩ su:ṇī	These dogs.
208	kɔ:ṇə bəḍḍi kaḷḷi	Who (Sg.) took the stick ?
209	kɔ:ṇə bəḍyɔ kaḷyɔ	Who (dual) took the sticks ?
210	kɔ:ṇə bəḍḍi kaḷḷi	Who (dual) (pl.) took the stick ?
211	kɔ:ṇa:l cɛlyɛ:n tɛ majra: pilla: aḷḷɛ̃	Whose boy brought that kitten ?
212	tũ: a:ji vətta:li	You(f) were going to-day.
213	tũ: a:ji vətta:lɔ	You (m) were going to-day.
214	tummi a:ji vətta:lɛ	You (Pl. m.) were going to-day.
215	tũ: pha:y ettɔ:lvɛ	Will you (m) come to-morrow ?
216	tũ: pha:y ettə:livɛ	Will you (f) come to-morrow ?
217	tummi pha:y ettə:ni vɛ̃	Will you (Pl.) come to-morrow ?
218	tũ: kɛdna:y ~ disdisa: vɛttɔ:lvɛ	Are you(m) going everyday ?
219	tũ: disdisa: vəttə:livɛ	Are you (f) going everyday ?
220 (142)	tummi ettə:l ma:sã: ~ emce ma:sã: vattə:lĩvɛ̃	Will you (Pl. f.) be going next month ?
221 (143)	ã:və̃ ka:lratti gɛllɔ:ntə̃ ~ gɛllə:ltə̃	I (m) went last night.
222	(h)ã:və̃ ka:lratti gelle:nitə̃ gellə:lītə̃	I (f) went last night.
223	(h)ã:və̃ ka:l denpa:rã: pərtu:n aylə̃	I (m) came back yesterday afternoon.

224	(h) ã:vɜ̃ ka:ldenpa:rã: pɔrtu:n aylĩ	I(f) came back yesterday afternoon.
225 (144)	tũ: ka:l denpa:rã: pɔrtu:n aylɔ	You(m) came back yesterday afternoon.
226 (145)	tɛ: gɛllɛ ma:sã: pərtũ: gɛllɛ na:y	They did not go back last month.
227 (146)	tɔ: thaŋga cã: murthə:m assiltɜ̃	He was there a long time ago.
228 (147)	attɜ̃ se:ḷɔ:v assə	It is cold now.
229 (148)	ka:li seḷavɔ:t assiltɜ̃	It was cold yesterday.
230 (149)	pha:y seḷavɔ:t astɔ:lɔ	It will be cold to-morrow.
231 (150)	pha:y seḷavɔ:t as jalya:ri, hã:v vɔccunna:	If it is cold to-morrow, I shall not go.
232 (151)	attɜ̃ baḍka: va:rɛ̃ tɜ̃	The north wind is blowing now.
233 (152)	ka:li pənjira: va:rɛ̃ tɜ̃ assilɛ̃	The west wind was blowing yesterday.
234 (153)	ka:li tũ: ghərḳəḍe: gɛllɔ:na: itya:	Why did you(m) not go home yesterday ?
235	ka:li tũ: ghərkəḍe: gɛlli na: itya:	Why did(f) you not go home yesterday ?
236	ka:li tummi ghərkəḍe: gɛllɛ:na: itya:	Why did you (Pl) or (m.hon. Sg) not go home yesterday ?
237 (154)	tũ: kɛdda:ṇa: ghərkəḍe gɛllɔ:lɔ	When did you (m) go home ?
238	tũ: kɛdda:ṇa: ghərkəḍe gelle:li	When did you (f) go home ?
239	tummi kɛdda:ṇa: ghərkəḍe gɛlle:lɛ	When did you (m. pl.) go home ?
240 (155)	tũ: kɛddaì:ṇ makka cɔytɔ:lɔ	When will you (m) see me ?
241	tũ: kɛdda:ṇ makka cɔytə:li	When will you (f) see me ?
242	tummi kɛdda:ṇ makka cɔytə:lɛ	When will you (h.m.Sg.) or (m. Pl.) see me ?
243 (156)	ã:vɜ̃ tukka maggi:r cɔ:ynə~ ã:vɜ̃ tukka maggi:r cɔ:vũ	I'll(m.f.) see you later.
244	ammi tukka maggi:r cɔ:ynə~ cɔ:vũ	We will see you later.
245 (157)	ã:vɜ̃ tukka:y tugge:l bha:va:k ə:y pha:y cɔ:ynə~cɔ:vũ	I'll see you and your brother to-morrow.
246 (158)	tɔ: jhayte ghaḍiyã: ulləylɔ	He talked a long time.

247 (159)	tɔ: jhaytɛ ghaḍiyã: hassi:lɔ	He laughed a long time.
248	tɛ:/ammi/tummi jhaytɛ ghaḍiyã: hassi:lɛ	They/We/You (Pl.) laughed a long time.
249 (160)	ã:vɔ̃ takka jhaytɛ ghaḍiyã:~ səməyã: rakku:n rabbi:lɔ̃	I (m) waited a long time for him.
250 (161)	ã:vɔ̃ takka edɛ səməyã: rakku:n rabbi:lĩ	I (f) waited a little while for him.
251 (162)	ã:vɔ̃ bappa: pəsi murthə:m ghərkəḍe vəttɔ:lɔ̃	I (m) shall go home before father.
252 (163)	ã:vɔ̃ vɔccu:n jattə:ri tɔ̃ tɔ: ghərkəḍe vəttɔ:lɔ	He will go home after me.
253 (164)	takka khəntə:ỹ dikki:lɔ tũ:vɛ̃	Where did you find him ?
254 (165)	ekkɔ:laṅga: bɛssə:la:	One man is sitting here.
255 (166)	tyɔ baylɔ thaṅga rabbunnə:ỹ assə:y	The woman are not standing there.
256 (167)	tujjelaggi ti:ni su:ṇĩ bɛslyɛ:ỹ	Three dogs are sitting near you.
257 (168)	ã:vɔ̃ aṅga tɔ̃ assə	I am here.
258 (169)	ã:vɔ̃:y tũ:və:ỹ aṅga tɔ̃ assə:y	I and you are here.
259 (170)	tɔ:vɔ:y ã:və:ỹ aṅga tɔ̃ assə:y	He and I are here.
260 (171)	ti: ghərã: bhittə:ri tɔ̃ assə	She is inside the house.
261 (172)	tɔ: ghərkəḍe astɔ:lɔ	He will be in the house.
262 (173)	ka:li tɛ: ghərkəḍe assillɛ	They (m) were in the house yesterday.
263	ka:li tyɔ: ghərkəḍe assilyɔ	They (f) were in the house yesterday.
264 (174)	pha:y tɛ: ghərkəḍe astə:lɛ	They (m) will be in the house to-morrow.
265	pha:y tyɔ: ghərkəḍe astə:lyɔ	They (f) will be in the house to-morrow.
266 (175)	tɔ: ghərkəḍe assillɔ	He was in the house.
267 (176)	tɔ məni:ṣu rakaḍa: muṭhiye:ri rabbi:la:	The man is standing on a log.
268 (177)	canni rukka:ri tɔ̃ rabbə:ta:	The squirrel lives in a tree.

269	kə:rə:ḍi ranna:ntũ rabbə:ta:	The bear lives in the woods.
(178)		
270	tẽ: udka:ri ~ udka:ce:ri assə	It is on the water.
271	tẽ: udka:nt assə	It is in the water.
272	phatra:nə	By the stone/with the stone.
(181)		
273	ta:ṇẽ makka phatra:n marlə	He hit me with a stone.
274	phatra:laggi	Near the stone.
(182)		
275	phatra: laggi bəḍḍi assə	The stick is near the stone.
276	phatra: pənda:kə	Under the stone.
(183)		
277	phatra: pənda:k divvə:ḍ assə	There is a snake under the stone.
278	phatra:ri ~ phatra:ce:ri	On the stone.
(184)		
279	rukka: peḷta:nṭũ	Beyond the tree.
(185)		
280	tə: rukka: peḷta:ntũ rabbi:la:	He is standing beyond the tree.
281	ghə:rə nəyñce laggi tã	The house is by the river.
282	ru:ku udka: pə̃ta:	Wood floats on the water.
(187)		
283	phattə:r udkã: buḍḍə:ta:	The stone sinks in the water.
(188)		
284	pəkṣyə uñca:r ubbə:lyə	The birds flew up.
(189)		
285	phə:ḷə rukka:ri thakun khalla: pəḷḷẽ	The fruit fell from the tree.
(190)		
286	su:ṇẽ dhavlẽ	The dog ran.
287	su:ṇẽ dha:vnu gɛllẽ	The dog ran away.
(191)		
288	su:ṇẽ dhara: dhavlẽ	The dog ran fast.
289	eḍgã:vũ laggi tã	The village is close by.
(192)		
290	nə:ỹ dhu:rə tã	The river is far away.
(193)		
291	ti: tajje peḷta:ntã bessə:lya:	She is sitting next to him.
(194)		
292	migge:l ku:ra:ḍi khalla: devvə:ri	Put my axe on the ground.
(195)		
293	tugge:l ku:ra:ḍi phatra: pənda:kə dəvvə:rnakka:	Don't put your axe under the stone.
(196)		
294	mussã: gu:ḍu pa:ḷaya: laggi dəvvə:ri	Put the honeycomb near the bucket.
(197)		
295	khəṭṭayã: cə:vnakka:	Don't look at the basket.
(198)		

296 (199) vɔccu:n ghə:rã: bhittə:ri bɛ:sə — Go and sit inside the house.

297 (200) khɔppiye: ba:yrə rabbu: nakka: — Don't wait outside the hut.

298 (201) pagara: laggi ra:bə — Stand near the wall.

299 (202) ã:vã migge:l amma:k cɔvñca: aylõ — I (m) came (here) to see my mother.

300 (203) tɔ: khɔmpiyã: thaku:n ~ thiku:n ba:yraylɔ — He came out of the hut.

301 (204) tɔ: tukka cɔv̆ca: aylɔ na: — He did not come to see you (Sg.).

302 (205-6) tɔ: tumka cɔv̆ca: aylɔ na: — He did not come to see you (Pl.).

303 (207) celli udda:k ha:ḍu:k gɛlya: — The girl has gone to bring water.

304 (208) cɛllɔ udda:k piv̆ca:k pɔrtu:naylɔ — The boy came back to drink water.

305 (209) migge:l bappa: bha:yrə bɔv̆ca:k gɛlla: — My father has gone out for a walk.

306 (211) pəska:ti sindu:ce bəge:k assiltã — The knife is to cut things.

307 (211) ã:vã sara: vəttã: — I am going early.

308 (212) tɔ: tɔḍɔ:vu ja:vnaylɔ — He came very late.

309 (213) tɔ məni:ṣu dhara: vətta: — The man goes quickly.

310 (214) yhɛ məni:ṣə səntə nə:ỹ vətta:y ~ cəvṅkə:ta:y — These men do not walk slowly.

311 (216) dɔ:gi jaṇiyɔ baylɔ əmsəra:nə gɛlyɔ — Two women went hurriedly.

312 (217) cerḍa:k dhara:y cɔv̆ṅku:k jamna: — The child cannot walk fast.

313 (218) yhɛ celiye:k dhara:ri cɔv̆ku:k jattə:lɛ̃ ~ jattə:nɛ — This girl can walk faster.

314 (219) manta:rɛ səntə cəv̆kə:ta:y — Old men walk slowly.

315 (220) udda:k səntə vhɔḷta: — The water (current) flows slowly.

316 (221) ca:ṅgə va:rɛ̃ marta: — The wind is blowing hard.

317 (222) tɔ: ekkɔ:lɔ məni:ṣu tə — He is a man.

318	tɔ: migge:l bappa tə̃	He is my father.
(223)		
319	ti: tugge:l amma tə̃	She is your mother.
(224)		
320	makka pɔṭṭa: bu:kə laggə:li	I am hungry.
(229)		
321	makka pɔṭṭa: bu:kə laggalli	I was hungry.
(230)		
322	makka pɔṭṭa: bu:kə lagtə:li	I will be hungry.
(231)		
323	makka:y tukka:y pɔṭṭa: bu:kə laggə:li	You and I are hungry.
(232)		
324	tukka:y makka:y bu:kə laggalli	You and I were hungry.
(233)		
325	tukka:y makka:y bu:kə lagtə:li	You and I will be hungry.
(234)		
326	takka:y makka:y bu:kə laggə:li	He and I are hungry.
(235)		
327	tukka bu:kə laggə:li	You are hungry.
(239)		
328	taṅka bu:kə laggə:li	They are hungry.
(242)		
329	tikka bu:kə laggə:li	She is hungry.
(243)		
330	takka bu:kə laggə:li	He is hungry.
331	ã:və̃ ulləytã:	I am talking.
(246)		
332	ã:və̃ ulləyta:lə̃ ~ ulləyta:nɔ	I (m) was talking.
(247)		
333	ã:və̃ ulləytɔ:lə̃ ~ ulləytɔ:nɔ	I (m) will talk.
(248)		
334	ã:və̃ ulləytə:lĩ ~ ulləytə:ni	I (f) will talk.
335	tũ: ulləyta:lɔ	You (m) were talking.
(249)		
336	tɔ: ulləyta:	He is talking.
(250)		
337	ra:mu ulləyta:	Ramu is talking.
(251)		
338	si:tə ulləyta:	Sita is talking.
339	cerḍũ ulləyta:	The child is talking.
340	ã:və̃ bɔbbɔ galtã:	I am shouting.
(252)		
341	ã:və̃ bɔbbɔ galta:ntə̃	I (m) was shouting.
(253)		

342	ã:və̃ bɔbbɔ galtɔ:lə̃	I (m) will shout.
(254)		
343	ã:və̃ hassə:tã:	I am smiling.
(255)		
344	ã:və̃ hasta:ltə̃	I (m) was smiling.
(256)		
345	ã:və̃ hasta:lītə̃	I (f) was smiling.
346	ã:və̃ hastɔ:lə̃	I (m) will smile.
(257)		
347	ã:və̃ hastə:lī	I (f) will smile.
348	tũ: hasta:ltə̃	You (m) were smiling.
(258)		
349	tũ: hasta:li tə̃	You (f) were smiling.
350	tummi hasta:lɛ tə̃	You (m. Pl.) were smiling.
351	tummi hasta:lī tə̃	You (f.Pl.) were smiling.
352	tɔ: hassə:ta:	He is smiling.
(259)		
353	gɔ:vindu hassə:ta:	Govindu is smiling.
(260)		
354	gɔ:vindu:y krisṇu:y hasta:y	Govindu and Krishnan are laughing.
355	massə:ḷi pɔṽta:	The fish is swimming.
(261)		
356	su:ṇɛ̃ bhɔṅki:ta:	The dog is barking.
(262)		
357	ghɔ:ḍɔ bɔbbɔ galta:	The horse is neighing.
(263)		
358	mɔ:ru bɔbbɔ galta:	The peacock is screaming.
(264)		
359	bɛbbɔ rəḍta:	The frog is croaking.
(265)		
360	kayḷɔ rəḍta:	The crow is crowing.
361	mu:su gurñjə:ta:	The bee is humming.
(266)		
362	parvɔ gurñjə:ta:	The pigeon is cooing.
363	səvṇī – pəkṣyɔ kiḷkiḷeta:y – kiḷbiḷe: ta:y	Birds are chirping.
364	kɔmbɔ rəḍta:	The cock is crowing.
365	ga:y hambe:ta:	The cow is bellowing.
366	simhu gərjə:ta:	The lion is roaring.
367	kɔllɔ ku:y kərta:	The fox is howling.
368	attə̃ pa:vsu pəḍta:	It rains now.
(267)		
369	ka:li pa:vsu pɔḷḷɔ:ltə̃	It rained yesterday.
(268)		
370	ka:li pa:vsu pəḍta:ltə̃	It was raining yesterday.
371	pha:y pa:vsu pɔḍtɔ:lɔ	It will rain to-morrow.
(269)		
372	ti: buñce:ri pəḍtə:li	She will sleep on the ground.

373	a:jratti pa:vsu pɔḍtɔ:l	If it rains to-night, I shall not go.
(270)	jalle:ri ã:v vɔccunna:	
374	ekkɔ:lɔ makka cɔyta:	A man sees me.
(271)		
375	ekkə:li makka cɔyli	A woman saw me.
376	su:ṇaya:k kaḷkã: vindra:	A dog cannot see a mouse in dark.
(273)	dikku:emna:	
377	tukka makka dikku: ettave	Can you see me ?
(274)		
378	ã:vã̃ cerḍa:k cɔytã:	I see the baby.
(275)		
379	ã:vẽ tukka dikki:lɔ	I saw you (m. Sg.).
(276)		
380	ã:vẽ tukka dikki:li	I saw you (f. Sg.).
381	ã:vẽ tumka dikki:le	I saw you (m. Pl.).
(277-78)		
382	ã:vẽ tumka dikki:lĩ	I saw you (f. Pl.).
383	ammi takka dikki:lɔ	We saw him.
(279)		
384	ta:ṇẽ makka dikki:lɔ	He saw me (m).
385	tanni makka dikki:lɔ	They saw me (m).
386	ã:vẽ taṅka: dikki:le	I saw them (m).
387	ammi cendre:ma: ~ cendra:	We saw the moon.
(280)	dikki:lɔ	
388	tugge:l bappa:n tukka eḍga:vã:	Did your father see you in the
(281)	dikkki:lve	village ?
389	ã:vã̃ sɔrpa: cɔytã:	I see a snake.
(282)		
390	sɔrɔ:pu makka cɔyta:	The snake sees me.
(283)		
391	tũ: itya: thaṅga cɔyta:	Why do you see there ?
392	ã:vẽ takka thaṅga bɛssɔllɔ	I saw him sitting down there.
(285)	dikki:lɔ	
393	bappa tagge:l cerḍa: cɔyta:	Father is looking at his baby.
(286)		
394	ammi dɔgga ja:ṇã̃ takka cɔyta:y,	We two see him ; he sees us two.
(287)	tɔ: amka dɔggã:kə:y cɔyta:	
395	na:, ta:ṇẽ amka dɔggã:kə:y	No, he can't see us two, and now
(288)	cɔmca:jamna:, ammi takka:y	we too (can't see him).
396	ã:vã̃ takka dikkil jalye:ri, takka	If I see him I will give it to him.
(289)	di:nə tẽ:	
397	ã:vã̃ tukka dikkilye:ri, tukka	If I see you I will give you those
(290)	di:n tĩ phə:ḷã̃	fruits.
398	ã:vã̃ takka dikkilna: jalye:ri,	If I don't see him, I will go home.
(291)	ghərkəḍe vɔtto:lõ	

399 (292)	ãvɛ̃: dikki:lɛ̃	I saw it myself.
400 (293)	ã:və̃ tajje aṅga:ri phullə̃ uḍḍeytã:	I throw flowers at him.
401 (294)	tɛ: tikka phattə:r sɔ:ṇu marta:y	They throw stones at her.
402 (295)	tɛ: taṅka phattə:r sɔ:ṇ martə: lɛ	They will throw stones at them.
403 (296)	tɛ: su:ṇayã: bəḍḍi sɔ:ṇ martə:lɛ	They will throw sticks at the dogs.
404 (297)	ã:və̃ cellye:k gəjni: peṭṭəytɔ:lə̃	I (m) will send the girl to the field.
405 (298)	ta:ṇɛ̃ taṅge:l cɛlya: peṭṭtɔ:vna:	He did not send his son.
406 (299)	tũ:vɛ̃ tugge:l ku:ra:ḍi aḷḷɛ:na:	You did not bring your axe.
407 (300)	tũ: tugge:l khɔ:rɛ̃ ka:ḍiya:t	You may take your plough.
408 (301)	mijjeguṇi dɔ:ni su:ṇayã: ha:ḍi	You bring me two dogs.
409 (302)	makka yhɔ vhɔḷyɔ sərsyɔ peṭṭɔ:v nakka:	Don't send me these big plants.
410 (303)	makka tugge:l ku:ra:ḍi kɛdda:ṇ dittɔ:lɔ	When will you (m) give me your axe ?
411 (304)	ta:ṇɛ̃ tagge:l ku:ra:ḍi takka itya: dilli	Why did he give him his axe ?
412	tũ:vɛ̃ makka tyɔ sərsyɔ peṭṭə: yḷyɔvɛ	Did you send me those plants ?
413 (306)	tɔ cɛllɔ gɛllɔ	The boy is gone.
414 (308)	cɛlya: varḍi:k jalli	The boy is married.
415 (309)	cɛllɔ e:k cerḍa: dikkə:ta:	The boy finds a child.
416 (310)	tɔ: ekkɔ:l bappa jatta:	That man becomes a father.
417 (311)	migge:l celiye: bharku:ṇ jalya:, savkyə na:	My daughter is ill.
418 (312)	su:ṇaya:n makka ga:smarlɔ	The dog bit me (m).
419 (313)	avṅka su:ṇaya:n ga:smarlɔ	The dog bit us.
420 (315)	mijje payya: su:ṇaya:n ga:smarlɔ	A dog bit my leg.

421 (316)	su:ṇaya:n cerḍa: ga:smarlɔ	The dog bit that child.
422 (317)	migge:l bha:va:n ti:ni cittaḷã: marlĩ	My brother killed three deer.
423 (318)	migge:l dɔ:gaja:ṇanna:ni ti:ni cittaḷã marlĩ	My two brothers killed three deer.
424 (319)	ã:v e:k cittaḷa: dikkilyɛ:ri, takka martɔ:lõ	I will shoot a deer If I see one.
425 (320)	tɔ: khə:ỹ	Where is he ?
426 (321)	tɔ: thaṅga bɛssə:ta:	He sits there.
427 (322)	tu:vẽ takka khəntə:ỹ dikki:lɔ	Where did you find him ?
428 (323)	ã:vẽ tukka thaṅga:y dikki:lɔ	I found you there too.
429 (324)	tukka ka:ỹ na: *ammi səggə* khatta:y	You have none and we are all eating.
430 (325)	tujjeguṇi edẽ assə ; attə̃ avṅka səgṭã: kha:vyã:	Here is some for you ; now we can all eat together.
431 (326)	bappa:n makka dillẽ tẽ:, tukka na:	Father gave it to me ; (he did) not (give it) to you.
432 (327)	bappa makka edẽ: lagge:n ditto:lɔ	Father will give me somemore.
433 (328)	ã:və̃ migge:l dɔ:gaja:ṇ bha:vã: edẽ: ditto:lõ	I'll give some to my two brothers.
434 (329)	ã:və̃ bessə:lyã:	I (f) am sitting.
435 (330	ammi səggə aṅga beslyɛ:ỹ	We are all sitting here.
436 (331)	ammi səggekkə:ḍə ja:vn haṅga beslyɛ:ỹ	We are all sitting here together.
437 (332)	ammi səggekkə:ḍə ja:vnaṅga rablyɛ:ỹ	We all are standing here together.
438 (334)	ti ba:ylə rakku:ḍ ekkə:ḍ kərta:	The woman gathers firewood.
439 (335)	tyɔ baylɔ mu:ḷekkə:ḍə kə:rna: y	Those women do not gather roots.
440 (336)	dadlya:ni phə:ḷə̃ ekkə:ḍ kellĩ	Men gathered fruits.
441 (336)	dadlya:ni phə:ḷə̃ ekkə:ḍə kɛllɛ: na:ỹ	Men did not gather fruits.
442	tũ: celiye: laggi phullekkə:ḍə kɔ:ru: sa:ṅgə	Tell the girl to gather flowers.

443	tũ: celiyã: lagg̀i phullə̃ ekkə:ḍə kɔ:ru: sa:ṅgə	Tell the girls to gather flowers.
444	celiyã: laggi phullə̃ ekkə:ḍə kɔ:rnakka: muṇ sa:ṅgə	Tell the girls not to gather flowers.
445 (339)	dɔggaja:ṇ ekkə:ḍə jalyɛ:ri ca:ri *ha:t jattə:lɛ*	Two men make four hands.
446 (341)	e:k daddu:lɔ:y baylɔ:y khɔṭṭɔ kərna:y	A man and a woman are not making baskets.
447 (342)	tɛ: səg:ə.ə taṅge:l khɔpyɔ kɔ:ıu: a:ṭhəyta:y	They all like to make their huts.
448 (343)	kɔṇa:n saṅgi:l tukka:	Who told you (that) ?
449 (344)	ammi saṅgi:l talya:gi tũ: gɛllɔ muṇu	We told him you (m) had gone away.
450 (345)	kɛdda:ṇ saṅgi:l tũ: makka:	When did you tell me ?
451 (346)	ka:li ammi səgṭa:ni saṅgi:l tukka:	Yesterday we all told you.
452 (347)	kɛdda:ṇ tummi səgṭa:ni saṅgi:l takka:	When did you all tell him ?
453 (348)	tann səgṭa:ni saṅgi:l makka:	They all told me.
454 (349)	ã:vɛ̃ saṅgi:l taṅka səgṭa:ṅkə:y	I told all of them.
455 (350)	kɛdda:ṇ saṅgi:l tummi taṅka	When did you (Pl.) tell them ?
456 (351)	tanni səgṭa:ni tumcila: itti saṅgi:lɛ̃	What did they all tell you (Pl.) ?
457 (352)	bappa:n taṅka səgṭa:ṅkə:y vɔcca: saṅgi:lɛ̃	Father told all of them to go away.
458 (354)	cɛlya:n amka marlɔ	The boy hit us.
459 (353)	cɛlya:n makka marlɔ	The boy hit me.
460 (355)	ã:vɛ̃ tɛ cɛlya:k e:k bəḍiye:n marlɔ	I hit the boy with a stick.
461 (358)	ammi cɛlyã:k bəḍya:ni marlɔ	We hit the boys with sticks.
462 (359)	tɛ: dadlyɛ:n tukka ka:li marlɔ:lvɛ	Did the man hit you (Sg.) yesterday ?
463 (361)	tɛ dadlyɛ:n tumka ka:li marlɔ:lvɛ	Did the man hit you (Pl.) yesterday ?
464 (362)	tanni makka marlɔna:	They did not hit me.

465 (363)	tanni amka marlə na:	They did not hit us.
466 (364)	sərpa: ayku: jamna:	(A) snake cannot hear.
467 (365)	tə: də:ni sərpa: ma:ru pu:rə	The man might kill two snakes.
468 (366)	ta:ṇẽ saṅgu:cã: viśvasijja:yna:	I do not believe what he says.
469 (367)	tũ: kṣi:ṇi jaldikku:n tuk bessu ka: tə̃	You ought to sit down because you are tired.
470 (368)	tẽ: marlədikku:n mak kə:paylə	I am angry because you struck me.
471 (369)	tə: ghərkəḍe vəccə:	Let him go home.
472 (370)	ta:ṇẽ makkhamca: saṅgi:lẽ	He asked me to eat.
473	ta:ṇẽ mak jemca: saṅgi:lẽ	He asked me to take meal.
474 (371)	ã:və̃ takkhamca: saṅgtə:lə̃	I will ask him to eat.
475 (372)	ã:v tukka khamca: saṅgi:lẽ	I asked you to eat.
476 (373)	ã:v tuk khamca: saṅgtə:lə̃	I (m) will ask You to eat.
477 (374)	ã:v rabbu:n cəytã:	I am standing and looking.
478 (375)	ã:v bessu:n cəytã:	I am sitting and looking.
479 (376)	ã:v bessu:n jevtã:	I am sitting and eating.
480 (377)	tə: bessu:n jevta:lə	He was sitting and eating.
481 (378)	ã:v də:ni pəysa:r saṅgi:lẽ, e:kə pənta: pu:rəmu, tisse:r pəysa:r saṅgunna:	I have told you twice, once should be enough and I will certainly not tell you for the third time.
482 (379)	takka səggiṣṭə peṭṭa jatta:	Everybody likes him.
483 (380)	ekke:kelya: laggi:yi ekke: ku:ra:ḍi assi:litə̃ thəggaḍe: jaṇa:lyə̃: də:ni	Each man had an axe ; some had two.
484 (382)	bappa:y bha:vu:y ettə:lmuṇ a:ṭhəylẽ tə̃ kə:ṇaylna:	I expected my father and brother ; neither came.
485 (383)	kə:ṇki: etta: makka dista: tə: kə:ṇ tẽ:	Some one is coming—I think he is. Oh. what is his name ?
486 (384)	khəñcẽ phə:lə tukka cã: iṣṭam	Which fruit do you like best ?

487	tajlyassilli ekki: ku:ra:ḍi taṅka	He gave them his only axe; now
(385)	dilli anital eksari: na:	he has none.
488	pa:ñcə ma:sə murthə:m tɔ:	Two months ago he was almost
(386)	buḍḍə:s jallɔ:ltã jalyɛ:ri	drowned but somebody rescued.
	kɔ:ṇki uñca:ri ka:ṇsɔḷḷɔ	
489	ã:v saṅgi:l səmə: nəỹ jalyɛ:ri,	Stop me if I say anything wrong.
(387)	tavaḷi: rabbə:y	
490	ã:v pimce murthəm khattã:	I eat before I drink.
(388)		
491	ã:v javỹce murthəm a:bu mɛllɔ	My grandfather died before I was
(389)		born.
492	tɔ: makka cɔvnu:c assə, takk	He keeps on looking at me; I shall
(390)	itti ja:vỹka: muṇ nimgu:ka	ask him if he wants anything.
493	tɔ: tɛ gã:vã: asjalyɛ:ri takka	If he is in the village, I would like
(391)	dikka: muṇ assə	to see him.
494	ã:v tɛ̃: sa:nkɔ:rn di:nə	I'll shorten it.
(392)		
495	ã:v tɛ̃: ka:ḷɛ̃ kɛllɛ̃	I blackened it.
(393)		
496	ã:v takka ka:ḷi sa:yə kaḷḷi	I dyed it into black.
497	tɛ̃: vɔttã: sɔḷya: ka:ḷɛ̃ jattə:lɛ̃	If you leave it in the sun (it)
(394)		will go black.
498	pikkallɛ pallɛ khalla: pəḍta:y	Ripened leaves fall down.
499	ka:yna: dusse:ri suktə:ltɛ̃	All right, it will get dry again.
(396)		
500	ã:v tɛ̃: ujja:ri dɔvvɔ:rn	I'll dry it for you by the fire.
(397)	sukkɔ:vn di:ntukka:	
501	səlpə lagge:n vɔcca: amka:	Let us go further.
(398)		
502	tɔ: itya: aylɔ na:	Why has he not come ?
(399)		
503	thɔggaḍe veḷe: takka sukanna:	Perhaps he is sick.
(400)	ki: ittimuṇ kə:ḷḷã:	
504	thɔggaḍe veḷe: makkaṅga	Perhaps I shall have to stay.
(401)	rabbuka: jattə:nɛ	
505	tũ: ti bəḍḍi məḍsivɛ	Can you break the stick ?
(402)		
506	mɔ:ḍu: jamna: jalyɛ:ri ã:ve:k	Though I cannot break it, I will try.
(403)	cɔ:ynə	
507	e:y, mɔṇṇu:t assətɛ̃:	Oh, it is broken already.
(404)		
508	udda: pi:ỹ jallɛvɛ tugge:lɛ̃	Have you finished drinking water ?
(405)		
509	və:y, pakṣe~jalyɛ:ri edɛ̃	Yes, but I want some more.
(406)	lagge:n ja:ỹka:	

510	tũ : takka murthə :m dikkillɔvɛ	Did you see him before ?
407		
511	na :, takkajje murthə :m	No. I never saw him before.
(408)	diklɔ : lɔ : na :	
512	ghərkəḍe pavca :ni :k tɔ :	Having reached his house he fell
(409)	nidde :lɔ	down asleep.
513	di :ssəgəḷɔ : nidta :ltã tɔ :	He was sleeping all day.
(410)		
514	ã :v tukka saha :yiccu kɔ :ru :	I shall send someone to help you.
(411)	kɔ :ṇa :kə :y bə :ḷə :ynə	
515	tɔ : phu :lə bə :ḷə :ytɔ :lɔ	He will send flowers.
516	ti : phə :ḷã bə :ḷə :ytə :li	She will send fruits.
517	ka :li tɔ : massə :ḷ dhərta :lɔ	Yesterday he was fishing.
(412)		
518	yɛ gavka :rã lɔ :gya na :y	These villagers are not friendly.
(413)		
519	make :k na :ñcu cɔ :mka :muṇ	I would like to see a dance.
(414)	dista :	
520	attã daddu :lɛ nañcta :y	The man are dancing now.
(415)		
521	kɛdda :ṇ na :ñcastɔ :lɔ	When will there be a dance ?
(416)		
522	baylɔ mɔ :ṇu : a :ra :mbita :y	The women are starting to sing.
(417)		
523	mhəṇṇi rabbi :li (intr.)	The singing has stopped.
(418)		
524	ti mhəṇṇi ã :v rabbəylĩ	I stopped their singing.
525	ã :v mɔṇcɛ̃ rabbəylɛ̃	I stopped singing.
526	ta :ṇɛ̃ mɔṇcɛ̃ rabbəylɛ̃	He stopped (his) singing.
527	tɛ̃ : səggə jallɛ̃ tã	It is all over now.
(420)		
528	tagge :l nã :vittɛ̃	What is his name ?
(421)		
529	tugge :l gã :ṽ khəntə :ỹ	Where is your village ?
(422)		
530	tugge :l gã :ṽ khɔñcɔ	Which is your village ?
531	tũ : khəntə :ỹ thakun etta :	Where do you come from ?
(423)		
532	tũ : khəntə :ỹ vətta :	Where are you going ?
(424)		
533	tugge :l gã :vã : pasun saṅgə :śive	Won't you tell me about your
	makka :	village ?
534	ittu :l dhu :rə tɛ̃ :	How far is it ?
(426)		

535	itti cɔyta: tũ:	What are you looking for ?
(427)		
536	tũ: bhittə:ri ettavɛ	Will you come inside ?
(428)		
537	tik mijjelya: emca: jattə:lvɛ	Can she come with me ?
(429)		
538	tukkijja:vka:	What do you want ?
(430)		
539	tũ: make:k bəḍḍi a:ṇḍiśśivɛ	Won't you bring me a stick ?
540	tũ: takka uḷditɔ:lvɛ	Will you(m) call him ?
(432)		
541	tũ: tikka uḷditɔ:lvɛ	Will you (m) call her ?
542	tũ: tɛ̃: səntə saṅgə:śvɛ	Won't you say it slowly ?
(433)		
543	tɛ̃: śə:rivɛ	Is that true ?
(434)		
544	və:y, śərimuṇtə̃ dista:	Yes, I think so.
(435)		
545	kəsi kəḷta tɛ̃: tukka:	How do you know ?
(436)		
546	khəntə:ỹ thaku:n ayki:n tɛ̃:	Where from did you hear that ?
(437)	tũ:vɛ̃	
547	kɔ:ṇ kɛllɛ̃ tɛ̃:	Who did that ?
(438)		
548	ã:v tukka viṣvasijja:yna ~	I do not believe you.
(439)	makka tujje:ri viṣva:s na:	
549	tũ: kəsi ayl aṅga:	How did you (m) come here ?
(440)		
550	tũ: kəsi ayli aṅga:	How did you (f) come here ?
551	tukka hindi ullɔ:vca:	Can you speak Hindi ?
(441)	jattə:nvɛ	
552	tukka kɔṅkɔ:ṇi ullɔ:vca:	Can you speak konkani ?
(442)	jattə:nvɛ	
553	tukka malba:ri ullɔ:vca:	Can you speak Malayalam ?
	jatt:ənvɛ	
554	tukka aṅgre:ji ullɔ:vca:	Can you speak English ?
	jattə:nvɛ	
555	tukka tamiḷu ullɔ:vca:	Can you speak Tamil ?
	jattə:nvɛ	
556	tukka gujra:ti ullɔ:vca:	Can you speak Gujrati ?
	jattə:nvɛ	
557	itti saṅgi:lɛ̃ tũ:vɛ̃	What did you say ?
(443)		
558	ittu:l sara: ullɔ: nakka:	Don't talk so fast.
(444)		

559 (445)	tɛ: itya: pasun ullə:yta:y	What are they talking about ?
560 (446)	ã:v talya: nimgu:vɛ	Shall I ask him ?
561 (447)	talya: sa:ŋgə vɛ	Shall I tell him ?
562 (448)	tɛ: talya: saŋgtə:lvɛ	Will they tell him ?
563 (449)	tugge:l bappa khə:ỹ	Where is your father ?
564 (450)	tukkamma assəvɛ	Is your mother alive ?
565 (451)	tugge:l amma:l nã:vittẽ	What is your mother's name ?
566 (452)	tukka bappa assəvɛ	Is your father alive ?
567 (453)	tugge:l bappa:l nã:vittẽ	What is your father's name ?
568 (454)	tugge:l varḍi:kə jallivɛ	Are you married ?
569 (455)	ta:ṇẽ tɛ bayle:lya: ullɔ: ṽca: pa:ṇa:	He must not speak to that woman.
570 (456)	ti: tagge:l mã:yĩvɛ	Is she his mother-in-law ?
571 (458)	tũ: khəntə:ỹ jallɔ:lɔ	Where were you (m) born ?
572 (459)	tugge:l akka khə:ỹ	Where is your sister (elder) ?
573 (460)	ti: melli	She is dead.
574 (461)	tuk bhə:yṇi na:vẽ	Don't you have sisters ?
575 (462)	tuk ittu:n cerḍũ:v assə:y	How many children do you have ?
576 (463)	cendru udde:lvɛ	Has the moon risen ?
577 (464)	pha:y sakka:ṇi vɔggi vɔccã:vɛ	Shall we start to-morrow early morning ?
578 (465)	attã pa:vsu pɔḍtɔ:lvɛ	Will it rain now ?
579 (466)	a:ji pa:vsu pɔḍtɔ:lvɛ	Will it rain today ?
580 (467)	randə:p jallɔvɛ	Is cooking over ?

581 (468)	jalle:na attə̃ jattə:ne	Not yet ; will be over soon.
582 (469)	ujjɔ cã:ja:vnu jaltə́:ve	Is the fire burning well ?
583 (470)	ã:v ranni ujjɔ sampu: vəttã:	I am going to make fire.
584 (471)	edɛ̃: rakku:ḍ lagge:n ha:ḍu: sa:ṅgə talya:gi	Tell him to bring some more fire wood.
585 (472)	tukka savkhyamve	Are you quite well ?
586 (473)	na: makka:ji sukhanna:	No, I am not well to-day.
587 (474)	migge:l hatta: savkyəna:	My hand is hurt.
588 (475)	tukka kəsi kɛ:ḍə laggə:lɛ̃	How did you hurt yourself ?
589	ã:ve:k rukka:ri thakun pəḷḷõ	I fell down from a tree.
590 (476)	tɔ: gaḍgaḍɛ̃: pɔ:ṇu hatta: kɛ:ḍə laggə:lɛ̃	He fell and hurt his arm.
591 (477)	takka pɔ:ṭə dukkə:ta:	He has stomach ache.
592 (478)	yi ha:di khəntə:ỹ vətta:	Where does this track go ?
593 (479)	ti: makka rakku:n rabtə:live aṅga:	Will she wait for me here ?
594 (480)	tũ: mukka:ri vɔcca:t	You may go ahead.
595 (481)	tũ: ka:lratti khəntə:ỹ nidde:lɔ	Where did you sleep last night ?
596 (482)	mak :tɛ nədī vɔccuka:	I want to go to the river.
597 (483)	ã: vəttã:	I am going.
598 (484)	yɛ̃ thə:l ca:ṅgnə:ỹ	This place is not good.
599 (486)	taṅkijja:vka:	What do they want ?
600 (487)	tak ijja:vka:	What does he want ?
601 (488)	tũ: kɔ:ṇə	Who are you ?
602 (489)	tɔ: kɔ:ṇə	Who is he ?
603 (490)	tɛ su:ṇaya:n tuk ga:smarlɔ:lve	Did that dog bite you (Sg.) ?

604	tɛ su:ṇaya:n tuṅka	Did that dog bite you (Pl.) ?
(492)	ga:smarlɔ:lvɛ	
605	ka:li tɛ khɔmpiyã: makka	Did you see me (m) in the hut yesterday ?
(493)	di-killɔ:vɛ	
606	ka:li tɛ khɔmpiyã: amka	Did you see us in the hut yesterday ?
(495)	dikkilɛ:vɛ	
607	tũ: mijjilya: aylɔna: itya:	Why didn't you (m) come to me ?
(496)		
608	tũ: amcilya: aylɔ na:	Why didn't you (m) come to us ?
(498)	itya:	
609	ta:ṇẽ kɔṇa:lya: ullɔ:ṽca:	He cannot speak to anybody.
(500)	pa:ṇà:	
610	tanni amcilya: ullɔ:ṽca:	They cannot speak to us.
(501)	pa:ṇa:	
611	tɔ: tañcelaggi ullɔ:ṽca:	He wants to speak to them.
(502)	a:ṭhəyta:	
612	ti: migge:l bappa:lya:	She likes to speak to my father.
(503)	ullɔ:ṽca: a:ṭhəyta:	
613	tɔ: dɔ:ndissã: lagge:n rabbu:	He desires to stay for two more days.
(504)	a:ṭhəyta:	
614	migge:l bappa: ã:v cə:ḍə	My father wants me to stay more.
(505)	rabbuka:muṇ saṅgə:ta:	
615	su:rya: kɛḷka:ri udde:ta:	The sun rises in the east.
(506)		
616	cendru ratti udde:ta:	The moon rises by night.
(507)		
617	nə:dyɔ səmudra:n vɔccu:n	The rivers go down to the sea.
(508)	paṽta:y	
618	tɔ: dhaṽca: vətta:lɔ	He was about to run.
(509)		
619	majjə:r uḍkima:ru: vətta:	The cat is about to jump.
(510)		
620	pa:vsu pɔ:ḍu: vətta:	It is about to rain.
(511)		
621	vɔrə:vu: sijjə:s jallɔ	The rice is almost cooked.
(512)		
622	dəndə ja:yśijjallẽ	The work is almost finished.
(513)		
623	ã:v takke:k pəysa:r marlɔ:ltã	I hit him once.
(514)		
624	ã:v martə: assillõ takka:	I kept hitting him.
(515)		
625	ã:v takka jhayte ghaḍiyã:	I kept hitting him for a long time.
(516)	martə: assillõ	

626 (517) ã:v takka kɛdna:y ma:rə:passə — I hit him often.

627 (518) ã:v takka bəla:n marlɔ — I hit him hard.

628 (519) tanni amka marlɛna: — They did not beat us.

629 (520) aṅga gəndɔ:ḷ galcɛ̀ thaṅga gəndɔ:ḷ galcã:kə iṣṭi:k peṭṭə marta:y — The group here hit the other group there with brickbats.

630 (521) ramma: kriṣṇa: gha:lnu ma:ri — Ramu; strike Krishna !

631 (522) gɔ:vindu gəpḷa:k ma:ru:yat — Govindu may hit Gopalan.

632 (523) *ramcendru lekṣməṇa:k ma:rka:muṇ cəyta:* — *Ramachandran desires to hit Lakshmanan.*

633 (524) va:sudevu na:ra:yəṇa:k kɛdna:y marta: — Vasudev hits Narayan frequently.

634 (525) makka ka:li peṭṭu pəḷḷɔ — I was hit yesterday.

635 (526) tukka pha:y peṭṭu pəḍtɔ:lɔ — You will be hit to-morrow.

636 (533) tũ: gã:vã: vəcceve:ḷe:y mijje maglya:n itya: aylɔ — Why did you (m) follow me to the village ?

637 (535) ã:v tujje maglaya:n aylɔ na: — I did not follow you.

638 (537) ammi tumce maglaya:n aylɛna:y — We did not follow you (Pl.).

639 (538) ti:n dis jalle: pa:vsassə — It has been raining for three days.

640 (539) ti: jhaytɛ dis jalle: su:kh nattillɛ̃ pəḷḷe:li — She has been suffering for a long time.

641 (540) tũ: khəntə:ỹ assillɔ — Where had you been ?

642 (541) ra:ti saggə:ḷi kavvə:ḍə vaktə: assə — Whole night the door was kept open.

643 (542) taṅka səba:r tɔ:ḍɔ:v kɔ:ru:k ja:yna: — They could not wait any longer.

644 (543) cəṽkunu: rabbu:n tɔ: ksi:ṇi jallɔ — For continuous walking he got tired.

645 (544) tavtavəḷi:y pa:vsu pɔ:ṇu nhə:ỹ bhərli — On account of incessant rains the river is flooded.

646 (545) ku:ra:ḍi məḷḷi — The axe is broken.

647 546) ku:ra:ḍi məḷḷe:li — The axe was broken.

648	ku:ra:ḍi məḍtə:li	The axe will be broken.
(547)		
649	cerḍũ ghɔ:ḍaya: phaṭṭi:ri thakun gargaḍẽ: pəḷḷẽ	The child fell from the horse-back.
(548)		
650	peska:te:nə phə:ḷə̃ kattə:rle:lĩ	The fruits were cut with knife.
(549)		
651	santa:ntu ekkə bayle:k phaṭvə:ṇə pəḷḷi	A woman was cheated in the market.
(550)		
652	makka *tannata:ne* peṭṭu pɔḷḷɔ	I hit myself.
(551)		
653	tukka tannata:ne peṭṭu pɔḍtɔ:lɔ	You will hit yourself.
(552)		
654	takka tannata:ne peṭṭu pɔḷḷɔ	He hit himself.
(553)		
655	taṅka tannata:ne: peṭṭu pəḍtə:lɛ	They will hit themselves.
(556)		
656	ã:v tannata:ne nhattɔ:lə̃	I will wash myself.
(557)		
657	tukka tannata:ne kɛ:ḍə laggə:lẽ	You have hurt yourself.
(558)		
658	tɛ: pərəspə:rə jɔggɔ:ṇ ghɛtta:y	They are fighting with each other.
(559)		
659	ã:və̃:y tũ:və̃:y jɔggɔ:ṇ muṣṭyɔ marta:y	You and I strike each other with closed fist.
(560)		
660	yĩ avṅga:lĩ umbɔ:ḷnu dhə:vĩ kə:ri	Wash these clothes and make them white.
(564)		
661	savka:pə:ḷi gha:lnu, yĩ avṅga:lĩ kɔcca:vnu dhə:vĩ kə:ri	Applying soap, wash these clothes and make them white.
662	bhaṇḍi paḍḍɔ rabbi:lɔ: ã:və̃ takka cə̃kə:ytã:	The bullock has stopped I will make him go.
(565)		
663	su:ṇẽ dha$\tilde{y}$ta: ã:v takka rabbə:ytã:	Dog is running I will stop him.
(566)		
664	ã:v tajje karɛ:n attə̃ kha:və:ynə	I will make him eat now.
(568)		
665	ã:v tajjekarɛ:n ka:li kha:vəylẽ	I made him eat yesterday.
(569)		
666	ã:v takka pha:y kha:vəytɔ:lə̃	I will make him eat to-morrow.
(570)		
667	ã:v takka ka:li ka:ppi pi:vəyli	I made him drink coffee yesterday.
668	ã:v takka pha:y ka:ppi pi:vəytɔ:lə̃	I (m) will make him drink coffee to-morrow.
(571)		
669	ammi takka ka:li ka:ppi pi:vəyli	We made him drink coffee yesterday.
670	ammi takka ka:li pɔ:ḷɔ kha:vəylɔ	We made him eat dosa yesterday.

671	ammi takka pha:y pɔ:ḷɔ kha: vəytə:lɛ	We will make him eat dosa to-morrow.
672	a:vi se:ṇə kaḍta:	Grandmother sprinkles cowdung water.
673	tɔ: pəḍəm bərəyta:	He draws a picture.
674	tɔ: bərpə bərəyta:	He writes a letter.
675	ã:v pa:ṭham vacci:tã:	I read the lesson.
676	ã:vɛ̃ gi:ntu mhɔḷḷɔ	I sang a song.
677	tũ:vɛ̃ gi:ntu mhɔḷḷɔ	You sang a song.
678	ta:nɛ̃ gi:ntu mhɔḷḷɔ	He sang a song.
679	ã:v gi:ntu məṇtã:	I (m/f) sing a song.
680	ã:v gi:ntu məṇtɔ:lõ	I (m) will sing a song!
681	tũ: gi:ntu mhə:ṇə	You sing a song.
682	tũ: sa:ṅgə	You tell !
683	tũ: ullə:y	You speak !
684	tummi ullə:ya:y	You (Pl.) speak !
685	tũ: və:cə	You go !
686	tummi vəcca:y	You (Pl.) go !
687	tũ: yɔ:	You come !
688	tummi eyya:y	You (Pl.) come !
689	tũ: bɛ:sə	You sit !
690	tummi bɛssa:y	You (Pl.) sit !
691	tũ: gha:li	You wear it !
692	tummi gha:lyɛ:y	You (Pl.) wear it !
693	tũ: takka sɔ:ḍi	You leave him !
694	tummi takka sɔ:ḍyɛ:y	You (Pl.) leave him !
695	ã:v tɛ̃ peḍəm cɔytã:	I see that picture.
696	ã:v udda: pittã:	I drink water.
697	ã:v jevtã:	I take meals.
698	ã:v kha:ṇə khattã:	I eat tiffin.
699	ã:v gi:ntaykɔ:tã:	I hear the song.
700	ã:v bərpə bərəytã:	I write letter.
701	ã:v bu:k vacci:tã	I read the book.
702	ã:v du:d məytã:	I measure the milk.
703	ã:v kappɔ:ḍ ka:ṇgɛttã:	I buy clothes.
704	ã:v ga:y ;vikki:tã	I sell the cow.
705	ã:v takka sɔvtã:	abuse him.
706	ã:v tɛ̃: svi:karicu kərtã:	I accept it.
707	ã:v takka khɔ:ḍaya: galtã	I arrest him.
708	ã:v jɔ:li a:ra:mbi:tã:	I begin the work.
709	ã:v khɔllɔ bhetti:tã:	I break the glass.
710	ã:v ka:gə:t lassi:tã:	I burn the paper.
711	ã:v tɛ̃ luggə:d sukkə:ytã:	I dry the clothes.
712	ã:v tɛ̃ kavvə:ḍ dittã:	I close the door.
713	ã:v tɔ vərɔ:vu sijjəytã:	I cook the rice.

714	ã:v phə:ḷə kattə:rtã:	I cut the fruit.
715	ã:v cəylõ	I saw.
716	ã:v pillõ	I drank.
717	ã:v jevlõ	I ate.
718	ã:vẽ kha:ṇə khɛllẽ	I ate tiffin.
719	ã:vẽ gi:ntayki:lɛ	I heard songs.
720	ã:vẽ gi:ntayki:lɔ	I heard the song.
721	ã:vẽ bu:ku bərəylɔ	I wrote a book.
722	ã:vẽ bu:ku vacci:lɔ	I read a book.
723	ã:vẽ pejje: vərɔ:vu ghallɔ	I put rice for gruel.
724	tɔ: takka dhɔ:rnu vɛllɔ	He caught him.
725	tɔ: tikka dhɔ:rnu velli	He caught her.
726	ã:vẽ jɔ:li a:ra:mbi:li	I began the work.
727	ã:vẽ khɔllɔ bhetti:lɔ	I broke the glass.
728	ã:vẽ bhərṇi bhetti:li	I broke the jar.
729	ta:ṇẽ udda: aḷḷẽ	He brought water.
730	ti:ṇẽ bu:ku lassi:lɔ	She burnt the book.
731	tanni mandu:ri lassi:li	They burnt the mat.
732	ammi bu:kə lassi:lɛ	We burnt the books.
733	tũ:vẽ kagtõ lassi:lĩ	You burnt papers.
734	ã:v udda: pittɔ:lõ	I (m) will drink water.
735	ã:v udda: pittə:lĩ	I (f) will drink water.
736	ã:v taṅka udda: pi:vəytɔ:lõ	I (m) will make them drink water.
737	ã:v taṅka kha:ṇə kha:vəytə:lĩ	I (f) will make them eat tiffin.
738	ã:v tikka kha:veytɔ:lõ	I (m) will make her eat.
739	ã:v taṅka gi:nt aykəytə:lĩ	I (f) will make them hear the song.
740	tũ: pəḍəm cəyta:	You see a picture.
741	tɔ: bu:ku vacci:ta:	He reads the book.
742	tɛ: kha:ṇ khatta:y	They eat tiffin.
743	ammi thaṅga vətta:y	We go there.
744	tummi bu:ku vacci:ta:y	You (Pl.) read a book.
745	ã:v nhattã:	I take bath.
746	tũ: nhatta:	You take bath.
747	tɔ: nhatta:	He takes bath.
748	ti: nhatta:	She takes bath.
749	cerḍũ nhatta:	The child takes bath.
750	ammi nhatta:y	We take bath.
751	tummi nhatta:y	Yoy (Pl.) take bath.
752	tɛ: nhatta:y	They (m) take bath.
753	tyɔ: nhatta:y	They (f) take bath.
754	ã:v nhallõ	I (m) took bath.
755	ã:v nhallĩ	I (f) took bath.
756	tũ: nhallɔ	You (m) took bath.
757	tũ: nhalli	You (f) took bath.
758	tɔ: nhallɔ	He took bath.

759	ti: nhalli	She took bath.
760	tẽ: nhallẽ	It took bath.
761	ammí nhallɛ	We (m) took bath.
762	ammi nhallĩ	We (f) took bath.
763	tummi nhallɛ	You (m. Pl.) took bath.
764	tummi nhallĩ	You (f. Pl.) took bath.
765	tɛ: nhallɛ	They (m. Pl.) took bath.
766	tyɔ: nhalyɔ	They (f. Pl.) took bath.
767	ã:v nhattɔ:lɔ̃	I (m) will take bath.
768	ã:v nhattə:lĩ	I (f) will take bath.
769	tũ: nhattɔ:lɔ	You (m) will take bath.
770	tũ: nhattə:li	You (f) will take bath.
771	tɔ: nhattɔ:lɔ	He will take bath.
772	ti: nhattə:li	She will take bath.
773	cerḍũ nhattə:lẽ	The child will take bath.
774	ammi nhattə:lɛ	We (m) will take bath.
775	ammi nhattə:lĩ	We (f) will take bath.
776	tummi nhattə:lɛ	You (m. Pl.) will take bath.
777	tummi nhattə:lyɔ	You (f. Pl.) will take bath.
778	tɛ: nattə:lɛ	They (m. Pl.) will take bath.
779	tyɔ: nhattə:lyɔ	They (f. Pl.) will take bath.
780	tĩ: nhattə:lĩ	They (n. Pl.) will take bath.
781	tĩ: nhatta:y	They (n. Pl.) take bath.
782	tĩ: nhallĩ	They (n. Pl.) took bath.
783	ã:v aylɔna:	I (m) did not come.
784	ã:v aylɛna:	I (f) did not come.
785	ammi aylɛna:y	We (m) did not come.
786	tummi aylɛna:y	You (m. Pl.) did not come.
787	tɛ: aylɛna:y	They (m) did not come.
788	tũ: aylɔna:	You did not come. (m. Sg.)
789	tũ: aylɛna:	You (f. Sg.) did not come.
790	ti: aylɛna:	She did not come.
791	tɔ: aylɔna:	He did not come.
792	tẽ: aylẽna:	It did not come.
793	ammi aylɛna:y	We (f) did not come.
794	tyɔ: aylɛna:y	They (f) did not come.
795	ã:v e:na:	I don't come.
796	ammi e:na:y	We don't come.
797	tũ: e:na:	You don't come.
798	tɔ: e:na:	He doesn't come
799	ti: e:na:	She doesn't come.
800	tɛ: e:na:y	They do not come.
801	tĩ: e:na:ỹ	They (n. Pl.) do not come.
802	tyɔ: e:na:y	They (f. Pl.) do not come.
803	tummi e:na:y	You (Pl.) do not come.

804	ã:vemna:	I won't come.
805	tũ:vemna:	You won't come.
806	ti:ṇ emna:	She won't come.
807	ta:ṇ emna:	He won't come.
808	ammi emna:	We won't come.
809	tanni emna:	They won't come.
810	mak emca: jamna:	It is not possible for me to come.
811	su:kṣiccu kə:ri	Take care !
812	kəsəl kəṣṭə	What a suffering !
813	cã: maja:tã assillẽ	How funny !
814	cã: rəspət tã assilli	How interesting !
815	cã: dissə:ta:	How lovely !
816	śe:ri təssi ja:vɔ	O. K. allright !
817	nuttɔ pə:ḍgɔ	Keep quiet (f) !
818	usə:ḷə	Get out !
819	kəssə:l uphədrə:v muṇ cɔ:y	What a nuisance !
820	ujjɔ ujjɔ	Fire ! fire !
821	ã:v bhittə:r e:vyatvɛ	May I come in ?
822	ã:v bhittə:r ettavɛ	Let me come in ?
823	ka:li ã:v dikki:lɔ məni:ṣu attã aylɔ ~ ayla:	The man whom I saw yesterday has come now.
824	ã:v tujlya: saṅgi:li ba:ylə ti: tã	She is the lady about whom I spoke to you.
825	ti: a:jaylivɛ	Has she come to-day ?
826	tɔ: attã ettɔ:lɔ	He may come now !
827	tɔ: attã vərɛ:nə aṅgassillɔ	He was here until now.
828	ta:ṇẽ a:ji emma: si: dista:	It seems that he won't come to-day.
829	kɔṅkaṇ bha:se:k bərpə na:muṇ saṅgta:y	They say that Konkani has no script of its own.
830	ti:ṇẽ a:ji emna:muṇ [saṅgu:n peṭṭəylẽ.	She sent word that she won't come to-day.
831	makka thaṅga vɔcca: jamna: si: dista:	It seems that I will not be able to go there.
832	ti:ṇẽ a:ji emca: jamna: muṇ makka kəḷta:	I know that she won't be able to come to-day.
833	tẽ: caṅge:k pə:ḍəmuṇ tũ: ja: ṇəvɛ	Do you know that it is a good film ?
834	ã:v ja:ṇə	I know.
835	ã:v nɛ:ṇə	I don't know.
836	tũ: takka vəḷkatvɛ	Do you remember him ?
837	takkã:v dikkillassə: jalya: və:ḷə:ki na:	I have seen him, but I don't remember him.
838	kalce:ỹ ayce:ỹ pe:pərã: ka: ŋge:vn a:ḍi	Bring yesterday's and to-day's papers.

839	yɛ vərṣa:ci: gɛllɛ vərṣa:ci: luvv:əṇyɔ mɔ:sanna:	The harvests of this year and last year are not bad.
840	sa:nə cɛllɛ balla:v nə:ỹ	Young boys are not bad.
841	yhɔ bu:ku ca:ṅgu nə:ỹ jalya:ri tɔ: cinna:	This book is not good but that is good.
842	yɔ bu:ku ca:ṅgu nə:ỹjalyɛ:ri tɔ: ha:ḍi	If this book is not good, bring that one !
843	yɔ bu:ku ca:ṅgu nə:ỹ jalyɛ: ri:yi ã:v tɔ ka:ṇge:ṽka jallɔ	Though the book is not good, I had to buy it.
844	ã:v aylya:ri tũ: emna:vɛ	Won't you come, if I come along ?
845	ã:v aylya:ri:yi tũ: ettɔ:lnavɛ	Won't you come even if I come ?
846	tũ: aylyɛ:ri ã:v ettã:	If you come, I will come.
847	tũ: aylya:ri ã:vã:y ettã:	If you come, I will also come.
848	ã:v thaṅga vəccə:passə	I use to go there.
849	ta:ṇẽ aṅga e:və:passillẽ	He used to come there.
850	attə ã:v koccī:tə assə	At present I am in Cochin.
851	tũ: thaṅga vɔccana: phuḍe ã:v pha:y ettɔ:lmuṇ sa:ṅgə	When you go there tell them that I will come to-morrow.
852	tɛ: ba:yrə gɛlyɛ:y	He (hon) has gone outside.
853	tɔ: appaṇya:le duvve:kuṭã: bhu:mi səggə:ḷi bhɔvvilassə	He has travelled thro'out the world, taking his own daughter with him.
854	tũ: appaṇya:l duvve: kuṭṭã: vərtɔ:lvɛ	Will you take your daughter also along with you ?
855	ti: nidde:vn pəḷḷe:li ki rəḍta:li	Was she sleeping or weeping ?
856	ti: etta ki vətta:	Is she coming or going ?
857	tũ: a:ji ettɔ:l ki emna:	Will you come to-day or not ?
858	tũ: kərtɔ:lɔ ki kərna:	Will you do or not ?
859	tũ: nidtɔ:lɔ ki nidde:vna:	Will you sleep or not ?
860	emca:ḷu ra:mu tə	The coming man is Ram.
861	thaṅga rabbillɔ məni:ṣu migge:l bha:vu tə	The man who was standing there is my brother.
862	makka:ji e:nəmuṇ assə	I want to come to-day.
863	makka:ji e:ṽka:nakka muṇ assə	I don't want to come to-day.
864	tukk thaṅga vɔccuka:muṇ assəvɛ	Do you feel like going there ?
865	makkə:ḷna: tũ: kəsi aṅgettɔ:lmuṇ	I don't know as to how will you come here ?
866	ti: aṅga:ci	She belongs to this place.
867	tɔ: aṅga:cɔ	He belongs to this place.
868	ã:vẽ tẽ: thaṅga:ci dəvvərlẽ	I kept it there itself.
869	ã:v tavvə:ḷ e:nə	I will come then.
870	tukka aṅga rabbu:yat	You may stay here itself.
871	tẽ: taṇẽ: saṅgilvɛ	Did he himself say so ?
872	tũ:ci kə:ritẽ:	You yourself do it.

873	tɛ̃: tũ:c kɔrka:	You yourself must do it.
874	ãvɛ̃:c kɔ:rka: tɛ̃:	I myself must do it.
875	tũ: attə̃:c kɔ:rka: tɛ̃	You should do it now itself.
876	ã:v tavaḷi:c aylə̃	I came then itself.
877	kɛdda:ṇa:c ettɔ:lə̃	Sometimes I shall come.
878	ã:v tɛ̃ səggə təsi: vissɔ:rlə̃	I have completely forgotten it.
879	kəssi ka:ṇgɛttə:lɛ̃ jalyɛ: təsi: di:mka:	You should give it in the manner in which you got it.
880	tũ: kɔn̈kɔ:ṇɔvɛ	Are you a konkani (m) ?
881	tũ: kɔn̈kɔ:ṇivɛ	Are you a konkani (f) ?
882	tũ: kɔn̈kɔ:ṇi sikki:lvɛ	Did you (m) learn konkani ?
883	tũ: kɔn̈kɔ:ṇi sikki:livɛ	Did you (f) learn konkani ?
884	tɔ: bappa: maṭṭə: assə	He resembles his father.
885	tɛ səggə ekkə: acca:ri ba:rtə kɛlle:lɛ:	They are all moulded in the same mould.
886	khɔñcɔ ki tugge:l bu:ku	Which is your book ?
887	tugge:l bu:k khə:ỹ	Where is your book ?
888	kɔ:ṇki tɔ cɛllɔ	Who is that boy ?
889	yɔ bu:ku kɔ:ṇa:lɔ	Whose book is this ?
890	ittu:l ambɛ ja:ṽka tukka:	How many mangoes do you want ?
891	tɔ: itlya:vɔ ki	How manyth boy is he ?
892	ti: itlya:vi ki	How manyth girl is she ?
893	tɛ̃: itlya:vɛ̃ ki	How manyth child is it ?
894	ittu:l pəysa:r aylə tũ:	How many times did you come ?
895	itlya:vɔ pəysa:r aylə tũ:	How manyth time did you come ?
896	pəynda:r ja:yvɛ tukka:	Do you want sugar ?
897	itli:c di:	Give me this much only.
898	ti səggi di:	Give me the whole of it.
899	ã:v aṅgayle:l tavvə:ḷi tũ: niddɛ̃: pəḷḷe:li	When I came here you (f) were sleeping.
900	ã:v kɛdna:y aṅgaylyɛ:ri tũ: nidde:vnassə	Whenever I come here you are sleeping.
901	ittɛ̃:y mɔ:l jə̃lyɛ:ri cinna: makka tɛ̃: ja:mka:	Whatever may be the cost, I want it.
902	kɔ:ṇə:y jalyɛ:ri cinna: tɛssə:lɛ̃ perumattə̃ makkiṣṭanna:	Whoever it may be, I dont like that behaviour.
903	khəyĩ: gɛlya:ri cinna: kṣə:mə ja:ṽka:	Wherever you go you have to be patient.
904	khɔñcɔ:y jalyɛ:ri tukka ja:ṽka: jallɔ:lɔ tũ: ka:ḍi	Whichever you (m) like, you take it.
905	ã:v itlɛ̃: cɔylyɛ:ri mak kṣamijjamca: ja:yna	However much I try, I am unable to be patient.
906	kɔ:ṇə:y emca: pu:rɔ a:ji	Somebody may come to-day.

907	kɔ:ɳɛ̃ tɛ̃: kɛllɛ̃ jalya: tɔ:uṭṭa:	Whoever has done it should get up.
908	tɔ: e:k akṣərəsəri ulləyl na:	He did not utter a word.
909	tɔ: ulləylɔ:lɔ: na:	He didn't at all speak.
910	tɔ: sikvə:ɳɳattillɔ tə̃	He is an illiterate.
911	makkattə̃ nakka tɛ̃:	I don't want it now.
912	ã:v ka:ỹ saṅgilna:	I didn't say anything.
913	makka:ỹ nakka:	I don't want anything.
914	makka vɔccuka: attə̃	I should go now.
915	ta:ɳ nidde:vka: attə̃	He should sleep now.
916	tũ: thaṅga vɔcca:najjə	You must not go there.
917	tɛ̃: tukka kɔ:ru: jattə:lɛ̃	You can do that.
918	tujja:n jamna: tɛ̃:	You cannot do that.
919	yɛ madri:nə ullɔ:vca: a:ra:mbi:lɛ̃	In this manner he began to talk.
920	ã:v takka dusdusse:ri saṅgi:lɛ̃ nɔtɔ:ra:muɳ ta:ɳɛ̃ aykilna:	I requested him to be calm ; he refused to do so.
921	tɔ: əssi:ɳemca: pu:rɔ	He may come by this way.
922	tũ: ittu:l vəra:ñce nidde:vca: vətta:	At what time do you go to bed?
923	və:rə̃ vayta:y	The clock strikes.
924	te:rchə na: ã:v aylla:muɳ tũ: ka:ỹ a:ṭho:vnakka:	Not sure ; don't think otherwise if I don't turn up.
925	makka rakku:n rabbu: nakka:	Don't wait for me.
926	rabbu: nakka: bɛ:sə	Don't stand ; take your seat.
927	bhittə:ri yɔ: na: itya:	Why don't you come in ?
928	e:k dɔ:ni pəysa:r saṅgi:l ã:v tajlaggi	Once or twice I said to him.
929	tɔ: tɛ̃:ci kərta: dussə:ri	He repeats the same thing.
930	ã:v cə:ḍə ka:ỹ saṅgilna:	I didn't say anymore.
931	ani nakka: tɛ̃: pu:rɔ	No more, that is enough.
932	tũ: itya: bɔ:bə galt əssi	Why do you shout like this ?
933	na: jalyɛ ã:v emna: assillɛ̃	Otherwise I would not have come.
934	təsi: kəre:nmuɳ uttar di	Promise me to do so !
935	jatta jalya: kɔ:ru: cɔ:y	Try to do this work !
936	tũ:v təsi: ti:rtə kɔ:rn saṅgi:lvɛ	Did you say so conclusively ?
937	və:y ; pakṣe takka tɛ̃: ayku: mə:n na: assiltə̃	Yes ; but he didn't wish to hear it.
938	tũ: tikka bhittavɛ	Are you afraid of her ?
939	lugṭa: aṅgə:ḍi laggi: tə̃	The cloth shop is quite near.
940	yɛ̃: cɔ:y aṅga thakun cɔylyɛ:ri dikku ettə:lɛ̃	Look ! you can see it from here.
941	cɔ: y makka yɛ gaḍava: iṣṭanna:	Look here ! I don't like fools.
942	makka miśra viva:hə iṣṭanna:	I don't like inter-caste marriage.

943	cã: dukkə:tavɛ tukka:	Does it give you much pain ?
944	ã:v ka:ỹ kɔ:rka:vɛ tukka:	May I be of any help to you ?
945	nakka tũ: buddimuṭṭi ja:vka: nakka:	No ; don't trouble yourself.
946	tũ:cvɛ gɛllə:lɔ thaṅga:	Had you yourself gone there ?
947	ka:li vhɔḷḷɔ jhɔ:ḍassillɔ	Yesterday there was a heavy storm.
948	tɛ̃: cã: jə:ḍətã	It is very heavy.
949	makka bha:gyə na:	I don't have luck.
950	tɛ̃: lanə: mɔvu: assə	It is very smooth and soft.
951	tɛ̃: cã: eḷappã tã	It is very easy.
952	takka piśśɛ̃ tã	He is mad.
953	tɔ: piśśɔ tã	He is a mad man.
954	tɛ̃ luggə:ḍ ma:rə:g tã	That cloth is costly.
955	tajja mɔ:littɛ̃	What is the cost of it ?
956	takka cã: mɔ:lu vɔ:ṇu tã	It is very cheap.
957	mɔ:l cã: vhu:nə tã	The price is very tight.
958	mɔ:l cã: se:ḷə tã	The price is very loose.
959	takka gha:ṇi etta:	It gives a bad smell.
960	takka cã: pɔrmɔ:ḷ etta:	It gives a good smell.
961	thaṅga vɔ:ccu: nakka: payki:ḷɔ tã	Don't go there it is dirty !
962	tajlya: və:rə tɛ̃:	Take it to him !
963	tɛ̃: pɔ:sṭa:pi:sã: bə:ḷə:y	Send it to the Post Office !
964	ittu:l səntə itti tũ:	Why are you slow ?
965	vɔggi ja:vɔ	Get ready quickly !
966	yɔ: vɔccã:	Come, let us go !
967	mərpə:ḍi ka:ṇge:vnuyɔ:	Bring me an answer !
968	tɛ̃ luggə:ḍ sɔ:ḍi	Leave the curtain !
969	jannə:rla: kavvə:ḍə ka:ḍi	Close the window !
970	takka rabbu: sa:ṅg ã:vettã:	Ask him to wait ; I am coming !
971	tɛ məḍvə:ḷi:k uḷdi	Call that Dhobi woman !
972	dha:vnu vɔccu:n tɛ vɔydda: uḷdi.	Run and call the Doctor !
973	ta:ṇɛ̃ tagge:l kuḍumba:kə ittɛ̃:puṇi caṅgpə:ṇə kɛllɛ:lɛ̃ assə nantə:na: balla:vpə:ṇə ka:ỹ kɛllɛ̃: na:	He has done some good to their family ; he has done no wrong to them.
974	e:vnu cɔ:y	Come and see !
975	ayku:n və:cə	Hear and go !
976	tũ: cəmkətə: ra:bə	You keep on walking !
977	ti: bessunu: assə	She keeps on sitting.
978	ã:v vɔccunu: assə	I keep on going.
979	kəssə:l ja:ti kitɔ:	To what caste does he belong ?
980	ã:v camma:rə tã	I am a shoe maker by caste.
981	tɔ: bya:ri ~ bya:re:li tã	He is a business man.

982	tɔ: bhaṅgra: bya:ri tã	He is a gold merchant.
983	tɔ: pargaṽcɔ ~ bharcɔ tã	He is a man from outside.
984	ti peska:ti turmbe:li	The knife is rusted.
985	tɛ̃: turmbemcɛ̃ sa:də:nə tã	That thing is liable to be rusted.
986	tɔ: kɛḍappə tã	He is bedridden.
987	yɛ: ghə:ra:danni kɔ:ṇə	Who is the owner of the house ?
988	yɛ: aṅgḍi: dhanni kɔ:ṇə	Who is the owner of the shop ?
989	cerḍupə:ṇ thaku:n tɔ: aṅga rabbə:ta:	He lives here from his ehildhood.
990	ã:v vɔccu:n takka dikku:n tɛ̃: saṅgu:n aylɔ̃	Having gone, I saw him and told him and came awav.
991	ta:ṇɛ̃ saṅgi:lɛ̃ ta:ṇɛ̃ emna:muṇ	He said that he won't come.
992	tũ: aṅgemca: najjə	You should not come here.
993	ã:v aylna: jalya:ri tũ: əklɔ: və:cə	If I don't turn up, you(m) go alone.
994	ã:v aylna: jalya:ri tũ: ekli: və:cə	If I don't turn up, you(f) go alone.
995	makkɔ:paylɔ dikku:n tã sɔ: villɛ̃ kayraya: kaḍsi	I scolded you as I was angry ; please don't mind.
996	ajja ittu:l ki	How much for this ?
997	ittu:l ahə yɛ̃:	How much is this ?
998	ləkṣmi:nə saṅgi:lɛ̃	Lakshmi said this.
999	peska:te:nə kaṭtə:ri	Cut this with a knife.
1000	ramma:n saṅgi:lɛ̃	Ramu said.
1001	itya: uḷdilli makka:	What did you call me(f) for ?
1002	itya: uḷdillɔ makka:	What did you call me(m) for ?
1003	e:k khɔllɔ udda: a:ḍu:kə	To bring a cup of water.
1004	pampa:ñc vi:tam di: ~ ekke: kelyakə:y pampa:ñc di:	Give them five each.
1005	pampa:ñc ja:vnu kɔ:rneyya:y	Come here in groups of five.
1006	səlpə maglaya:n sə:rə	Move a bit backward !
1007	səlpə mukka:ri yɔ:	Come a bit forward !
1008	laggi yɔ:	Come near !
1009	thaṅga vɔccu:n takkaṅga vɔggi yɔ:mu sa:ṅgə	Go to him and tell him that I want him to come here immediately !
1010	takkattã: emca: sa:ṅgə	Ask him to come now itself.
1011	amma:n mɔ:ru:ni:k tavaḷi: tɔ: aṅga pavlɔ	He came here immediately after his mother's death.
1012	tũ: takka ja:ṇə ja:vka: muṇṇa	You need not know him.
1013	tukka takka cɔ:vka:muṇṇa:vɛ	Don't you want to see him ?
1014	a:veśə na:	Not necessary !
1015	tũ: thaṅga vəcna:phuḍe tavaḷi: takkaṅga əḷtã: bə:ḷə:y	As soon as you go there send him here !
1016	tajjərdhə makka di:	Give me half of it !
1017	tɔ: ərdhə hassi:lɔ	He smiled half heartedly.

1018	ã:v nimgu:ni:k tɔ: saṅgu: maḍijallɔ	When I asked him he hesitated to reply.
1019	murmuri:v nakka	Don't murmur !
1020	rəṇṇi rɔ:ṇakka	Don't babble !
1021	e:k vɔḷḷẽ rəhəsyə mhəḷḷe:l maṭṭə ta:ṇ saṅgi:lẽ tẽ:	He said it as if it is a great secret.
1022	vɔc maṭṭə: dakkəylẽ ta:ṇẽ	He pretended as if he was going.
1023	tak eklɔ:c pu:t tã assə	He has only one son.
1024	taṅkã: vɔḷḷẽ lɔ:gyan tã	They are very affectionate.
1025	kugḷi: ta:ḷɔ tã tikka:	Her voice is like the cuckoo's.
1026	phu:lə ma:ḷɔ ani vɔccɔ	Let her wear the flowers and go.
1027	kaṇṭɔ khɔmbɔ:lɔ takka:	The thorn pierced him.
1028	takka su:və khɔmbə:li	Needle pierced him.
1029	takka kaṇṭɛ khɔmbə:lɛ	Thorns pierced him.
1030	tak suvvɔ khɔmbə:lyɔ	Needles pierced him.
1031	ti: muṅgi tã	She is dumb.
1032	tɔ: muṅgɔ tã	He is dumb.
1033	tɔ: rankaṭara: maṭṭə assə	He is like a savage.
1034	hassə:si	Don't laugh !
1035	pəḍsi	Don't fall down !
1036	nhassi	Don't bathe !
1037	cəysi	Don't see !
1038	aykə:si	Don't hear !
1039	mərsi	Don't die !
1040	marsi	Don't beat !
1041	rabbə:si	Don't stand !
1042	bɛssə:si	Don't sit !
1043	nidde:si	Don't sleep !
1044	bərəysi	Don't write !
1045	bha:yrə vɔccu:sbi	Don't go out !
1046	attã khassibi	Don't eat now!
1047	ullə:sbi ullə:sbi	Don't talk ! Don't talk !
1048	saṅgə:sbi	Don't tell !
1049	pissibi	Don't drink !
1050	takka ekku: eku pu:tu	He has only one son.
1051	takka ekki: e:ki du:və	He has only one daughter.
1052	tak ekkə: e:kə cerḍũ	He has only one child.
1053	tuttu:l saba:r ka:ỹ kə:ḷna:	I don't know that thoroughly.
1054	a:ji makka khəyĩ: vəcca: na:	I don't feel like going anywhere today.
1055	a:ji ã:v khəyĩ: vɔccunna:	I won't go anywhere today.
1056	a:ji ã:v khəyĩ: gellina:	I did not go anywhere today.
1057	a:ji ã:v thaṅga gelle:li	I had gone there today.
1058	ti: thaṅga gelle:li astə:li	She would have gone there.
1059	thɔgaḍe ve:ḷe: ã:v vəttə:ni	Some times I will go.

1060	jallẽ jalyɛ:ri ã:v vəttə:ni	If it is possible I will go.
1061	tũ: aṅga phu:ḍe ayle:li assəvɛ	Have you come here before ?
1062	səlpə rabbu:n aylya: pu:rə	It is enough if you come a bit late.
1063	maggi:ri aylya: pu:rna vẽ	Is it not enough if I come afterwards ?
1064	vɔccɔ ka:y na:	Let it go ; doesn't matter.
1065	e:vɔ ka:y na:	Let them come ; doesn't matter.
1066	bɛssɔ: ka:y na:	Let her sit ; doesn't matter.
1067	tẽ: thaṅga assɔ	Let it be there !
1068	pha:nti ga:ln rabba:y	Stand in a row !
1069	ekke:ke:lĩ: eyya:y	Come one by one !
1070	dɔgdɔg ja:ṇ eyya:y	Come two by two !
1071	tũ: dusse:ri sa:ṅgə	You say again ! (for a second time)
1072	e:klaya: sa:ṅgə	Say it again !
1073	ekkə: ve:ḷe sa:ṅgə	Say just once !
1074	saṅgtə: bɛ:sə	Keep on saying !
1075	dusse:ri dusse:ri saṅka:	(You) should say again and again !
1076	maggi:ri saṅka:	(You) should say afterwards !
1077	yẽ: me:ḷnattil ve:ḷe:y ani e:k ka:ṇgɛttə:ni	This is not available I will get some other thing.
1078	jhayti kuppi:yɔ assə:y cɔ:y tantu:li dɔ:n ti:n a:ḍi	See there are many small bottles bring two or three.
1079	dɔ:ni əṇṇəm aḷya: pu:rɔvɛ	Are two enough ?
1080	nuppu:rə	Not enough !
1081	dɔnni: a:ḍi	Bring both !
1082	tinni: a:ḍi	Bring all the three !
1083	səgga:ḍi	Bring all !
1084	səgṭẽ eyya:y	All of you come !
1085	səgṭa:ni e:vka:	All of you should come !
1086	ti:ṇẽ nantə:na: tummi səgṭə:y saṅka:	Excepting her all of you should say.
1087	tigge:l tɔ:ṇḍə rundə: assə	Her face is broad.
1088	makka pu:rɔ jallẽ	I was fed up.
1089	səntə sa:ṅgə	Say slowly.
1090	səntə səntə: saṅgə	Say very slowly.
1091	tẽ: lɔvu: assə	That is very light (heavy).
1092	tɔ bu:ku da:ṭu: assə	That book is very thick.
1093	ti pe:ti ~ pɛ:ṭə jəḍi: assə	That box is very heavy.
1094	yi: tuttu:l jə:ḍi nə:ỹ	This is not that heavy.
1095	hakka jə:ḍa:ṇi na:	This has no weight.
1096	səba:v aylɔ:lɔ̃	I (m) have come just like that.
1097	tukka cəṽca: ayle:ni	I (f) have come to see you.
1098	ve:ḷu jallɔ	It is time.
1099	attə̃ bhiṇbiṇ ka:ḷu:ku tə̃	It is pitch dark now.
1100	tɔ: ghəra:n ghə:rə vətta:	He goes from house to house.

1101	ittɛ̃:y di:	Give anything !
1102	saṅgu:n cə:y aykəjja: aykə na:ja: vəccə	Tell him ; if he heeds let him hear if not let him not.
1103	ayku:n cə:y iṣṭə asja: aykə na:ja: sə:ḍi	Ask (?) him ; if he likes let him hear if not leave it.
1104	ja:ṽka jalyɛ:ri e:və na:ja: vəccə	If he likes let him come if not let him not.
1105	ja:ṽka jalya: yə: na:ja: və:cə	If you like to come do so if not go.
1106	tukka ja:ṽka jalya: ã:v e:nə	If you like I shall come.
1107	makkittɛ̃:y ja:ṽka jalya: e:nə	If I need anything I shall come.
1108	ja:ṽka: ki nakka:	Do you want or not ?
1109	ã:v saṅgu:cɛ̃ sangi:lɛ̃ kəsi jalya: təsi kə:ri	I have said what all I can say ; do as you like !
1110	saṅgilyɛ:ri saṅglɛ:na: jalyɛ:ri ekkə:le:kə	It is all the same whether said or not.
1111	tɛ̃: təsi:c tə̃	It is like that.
1112	khəntə:ỹ bhittə:ri vətta:	(Uptil) where do you go ?
1113	u: thaṅga bhittə:ri	Uptil there.
1114	saṅgilya: ayku:ka:	You should heed what is said !
1115	təllə:və:y mu:ḷə:y kɛ:ḷna:	I don't know the head or tail of the matter !
1116	kəḷta jalya: sa:ṅgə na:yle nakka:	Tell if you know otherwise not necessary !
1117	takka dikkil jalya: sa:ṅgə	Say if you happen to see him !
1118	tajje:lya: ma:trəm sa:ṅgə: veggə:ḷ kə:ṇə:y asjalya: saṅgu: nakka:	Tell it only to him ; don't say if anybody else happen to be with him !
1119	tə: nantə:na: veggə:ḷ kə:ṇa:lya: saṅgu: nakka:	Don't say it to anybody else but him !
1120	laggi vəccu: nakka: ti: kəñctə:li	Don't go near here ; she will hit you (with her horn) !
1121	thaṅga vəssimuṇ saṅgi:lnavɛ̃	Didn't I say, not to go there ?
1122	itya: gɛllə:lə	Why had (you) gone there ?
1123	takka laggu:n vəccu:nakka:	Don't go touching him !
1124	tajje laggica:nə vəəcu:nakka:	Don't go by the side of him !
1125	səmə: mukka:ri rabbu:nakka:	Don't stand just opposite !
1126	yɛ̃: pimcɛ̃ udda: nə:ỹ	This is not drinking water.
1127	yɛ̃: nhaṽcɛ̃ thə:l nə:ỹ	This is not the place to bathe.
1128	murthəm aṅge:k ghə:rassilmuṇ saṅgta:y	They say that once there was a house here.
1129	thaṅga tə: rabta:lmuṇ ayki:lɛ̃	I heard that he was staying there.
1130	səlpə səlpə kɛḷta:	I know a little.
1131	cã: ja:vn kə:ḷna:	I don't know well.
1132	titlɛ̃ cã: ja:vn kə:ḷna:	I don't know it very well.
1133	title:y ja:ṇa:ni saṅgi:lɛ̃	All the persons (assembled) said.

1134	ã:v vəttə: assə	I keep on going.
1135	ã:v vəttə: assillĩ	I (f) kept on going.
1136	edẽ: lagge:n bɛ:sə tidde bhittə:ri vəccuka:vɛ	Sit for some more time; should you go this soon ?
1137	ajje bhittə:ri essi	Don't come beyond this !
1138	tantũ bhittə:ri vəssi	Don't go inside that !
1139	kɛlle:na: jalyɛ:ri:yi virə:dna: gəndə:ḷ ga:lnakka:	It doesn't matter even if you have not done; don't make noise.
1140	ka:li kə:ṇa:guṇi ka:ṇgɛttə:lẽ tẽ:	For whom did you bring it yesterday ?
1141	tijje guṇi ~ tijji guṇi	For her.
1142	tajje guṇi	For him.
1143	kəsəl bəge:k tə: gɛllə	What for did he go ?
1144	khəntə:ỹ meḷtə:nɛ tẽ:	Where will it be available ?
1145	khəntə:ỹ meḷta:nɛ tẽ:	Where was it available ?
1146	khəntə:ỹ thakun khəntə:ỹ bhittə:ri tə: eəmki:lə	Where from where to did he walk !
1147	khə:ỹ tẽ: ; makka di:	Where is it, give me !
1148	cəytã: ti: rcə saṅgu: sa:dyə nə:ỹ meḷtə:n ki na:muṇ	Let me see ; I can't say for certain whether it is available or not.
1149	aṅga:mu dəvvərle:lẽ khəntə:ỹ gɛllẽ tẽ:	I kept it only here ; where did it go ?
1150	aṅga dikku: e:na:	You cannot see it from here.
1151	ittẽ: jalyɛ:ri śə:ri də:ni bhittə:ri e:kə ti:rcə kə:rka:	Come what may ; one among the two should be done for certain.
1152	laglagi:c bɛ:sə	Sit nearby each other !
1153	dhurdhu:r bɛ:sə	Sit apart from each other !
1154	tĩ: bhu:kə laggalĩ tə	They are the hungry ones.
1155	aydə:nə bhettə:lẽ	The vessel broke.
1156	ti:ṇẽ aydə:nə bhetti:lẽ	She broke the vessel.
1157	tə: makka kəppə:ta:	He is angry with me.
1158	takka kə:petta:	He is getting angry.
1159	makka kə:paylə	I was angry.
1160	ta: ṇẽ e:na:phuḍe tũ : takka kəppuka:	When he comes you should get angry with him.
1161	makka tajje:ri kə:paylə	I became angry with him.
1162	ti: na:rlu kanti:ta:	She scrapes the cocoanut.
1163	ambə pessu:n ha:ḍi	Cut and bring the mango into pieces ! (ready for eating).
1164	takka thu: kə:rka:	He wants to spit.
1165	aydənã:k śiśśẽ pu:si kərta:	He is plating vessels with lead.
1166	makka vəṅku: etta:	I feel like vomitting.
1167	kappə:ṇi ka:ḍə:vca: gɛlla: tə:	He has gone for a haircut.
1168	tẽ: sərlẽ	It is finished.

1169	phəppə:ḷə kərḍu:k əḍuka:ti ja:mka:	I want the nut cracker to cut aricanut.
1170	tɔ: gəḍgəḍe:ta:	He rolls down.
1171	tɔ: gəḍgəḍa:yta:	He rolls down (some one else).
1172	su:tə pa:vna:	The thread is not enough.
1173	su:tə pavna:	The thread won't be enough.
1174	ulsɔ:vu a:ra:mbə:lɔ	The temple festival began.
1175	ã:vɛ̃ ulsɔ:vu a:ra:mbi:lɔ	I began the festival.
1176	ulsɔ:vu a:ra:mbə:ta:	The festival begins.
1177	tɔ: ulsɔ:vu a:ra:mbi:ta:	He begins the festival.
1178	aṅga thakun a:ra:mbi	You start from here !
1179	jɔ:li a:ra:mbə:y	You start the work !
1180	tũ: kha:	You eat !
1181	tũ: takka kha:və:y	You feed him !
1182	tɛ̃: cã: vhu:nassə ni:vɔ	It is very hot ; let it cool down.
1183	tɛ̃: cã: vhu:nassə ni:və:y	It is very hot; please cool it.
1184	ke:su suklɔ na: sukkə:y	The hair is not dried; dry it.
1185	mijjelya: tukka dĩvca: ruppa:y nə:ỹ talya: saṅgu:n di:vəytɔ:lɔ̃	I don't have money to give you ; I shall tell him to give you.
1186	vərɔ:vu sijjɔ:lɔ	The rice is cooked.
1187	ã:vɛ̃ vərɔ:vu sijjəylɔ	I boiled (cooked) the rice.
1188	ti: pɲu:lə maḷta:	She wears flowers.
1189	ti: tijjakarɛ:n ma:ḷə:yta:	She gets it worn by somebody.
1190	ti: tigge:l duvve:k phu:lə mʑ:ḷə:yta:	She puts flowers on her daughter's head.
1191	ã:v kɔ:ḷɔ phulla:ytã:	I blossom the bud.
1192	phu:lə phullə:ta:	The bud blossoms.
1193	ã:v harvə:lĩ	I failed.
1194	ti: ga:ḷɛ ditta:	She talks in a vulgar manner.
1195	ã:v cəṽkə:tã:	I walk.
1196	ã:v ulsɔ:vu cəṽkə:ytã:	I celebrate the festival.
1197	ulsɔ:vu cəṽkə:və:ytã:	I celebrate the festival thro'some one else.
1198	ã:v rabbə:tã:	I stop.
1199	ã:v takka rabbə:ytã:	I stop him.
1200	ã:v takka rabbə:və:ytã:	I stop him thro' some body else.
1201	ã:v kha:ynə	I will eat.
1202	ã:v takka kha:və:ynə	I will feed him.
1203	ã:v takka kha:və:və:ynə	I will feed him in some other house.
1204	mandu:ri lassə:li	The mat burnt.
1205	ã:vɛ̃ mandu:ri lassi:li	I burnt the mat.
1206	ã:vɛ̃ mandu:ri lassəyli	I burnt the mat thro' him.
1207	mandu:ri lassə:ta:	The mat burns.
1208	ã:və̃ mandu:ri lassi:tã:	I burn the mat.
1209	ã:və̃ mandu:ri lassəytã:	I burn the mat thro' him.

1210	mandu:ri lastə:li	The mat will burn.
1211	ã:v mandu:ri lassi:tə:lĩ	I will burn the mat.
1212	ti: mandu:ri lassəytə:li	She will burn the mat thro' somebody else.
1213	khɔllɔ bhettɔ:lɔ	The blass broke.
1214	khɔllɔ bhetti:ta:	The glass breaks.
1215	khɔllɔ bhetətɔ:lɔ	The glass will break.
1216	ã:vɛ̃ khɔllɔ bhetti:lɔ	I broke the glass.
1217	ã:və̃ khɔllɔ bhetti:tã:	I break the glass.
1218	ti: khɔllɔ bhetitə:li	She will break the glass.
1219	tɔ: khɔllɔ bhetitɔ:lɔ	He will break the glass.
1220	ta:ɳɛ̃ khɔllɔ bhettəylɔ	He broke the glass through somebody else.
1221	tɔ: khɔllɔ bhettəyta:	He breaks the glass through somebody else.
1222	tɔ: khɔllɔ bhettəytɔ:lɔ	He will break the glass thro' somebody else.
1223	bha:va:lya: saṅgu:n tɔ: bhettə: vəytɔ:lɔ	He will break the glass by telling his brother to break it thro' somebody else.
1224	jɔ:li edi: səggə kellı	The work is almost over.

(c) CONNECTED TEXT

A. Cochin Gowd Saraswat Konkani

putta:li kəmbi (son's telegram)

e:ku	sikvə:ṇṇattillɔ	mha:ru	assillɔ/
one	learning-one-who has-not	Harijan	was.
tagge:l	pu:tu	dhu:rə	gã:vã:
His	son	distant	village-in
sikku:	gɛllɔ:lɔ/	e:kə	di:sə
learn-to	had gone.	One	day
putta:li	kəmbi	ayli/	takka
son's	telegram	came.	to-him
vaccu:-k	kə:ḷ-na	dikku:n	tɛ
to-read	known-not	because	that
kəmbi-ye:	ka:gə:t	ghe:v-nu	laggi:-ghərkəḍe
of-the-telegram	paper	having-taken	neighbouring-house-to
gɛllɔ/	thaṅga:-cɛ	dadlya-nə	ka:gə:t
went.	Of-there	the man	paper
vaccu:n	dakkəylẽ/	"bappa:	makka
having read	showed.	father	to-me
pənna:s	ruppa:y	peṭṭə:y"	tɛ
fifty	rupees	send	that
mha:ra:n	yẽ:	ayku:kə	takka
the-farmer	this	to-hear	to-him
tagge:l	pu:tu	tajje laggi	a:gñə
his	son	him-near	order
kərta: muṇ	a:ṭhɔ:vnu	ruppa:y	peṭṭəyl
does-that	having-thought,	rupees	sent
na: /	edɛ	di:s	upra:ntẽ
not.	Some	days	after
putta:li	kəmbi	dusse:ri	ayli/
son's	telegram	again/second	came .
dusse:ri	yẽ:ci	lekka:n	vaccu:n
Second	this-itself	manner	having-read

ayku:kə to-hear	ta:ṇẽ he	ruppa:y rupees	peṭṭə:yl sent
na: / not .	tisse:r Third	pavṭi:k time	kəmbi telegram
ayle came	ve:ḷe:yi at-the time	tɔ: he	laggi: ghərkəḍe neighbouring-house-to
veḷḷe:l took	ve:ḷe:yi at-the-time	thaṅg there	e:ki one
manta:ri old woman	tə̃ only	assilli/ was.	ti:ṇẽ She
takka to-him	kəmbi telegram	vaccu:n having-read	aykə:yli made-to-hear
"bappa..... father	makka to-me	pənna:s fifty	ruppa:y rupees
peṭṭə:y"/ send.	ti:ṇẽ She	vacci:lẽ that-which read	ayku:n having-heard
mha:ra:n the-harijan	a:ṭhəylẽ, thought	tagge:l his	putta:n son
khalpaṇe:n in-a-lower-capacity	bərə:ylẽ wrote	muṇ that	ani : kə and
putta:kə to-the-son	ruppa:y rupees	peṭṭɔ:vnu having-sent	dillẽ/ gave.

II

kayḷə ani tagge:l ku:ʈʈuka:rə̃

(Crow and its Friends)

paṇḍe:kə Long ago one	gã:vã: village in	laggi near	e:kə one
sanə: very-small	ra:nə forest	assillẽ/ was.	tɛ That
ranna:ntũ forest-in	e:k one	pimpḷa:ru:k banyan tree	ahillɔ/ was.
tɛ That	rukka:ri tree-in	jhaytī many	səvṇī small birds

rabbu:n having stayed	assillĩ/ were.	tañcelaggi Them-near	tɛ that
rukka:ri tree-in	e:ku one	kayḷɔ crow	assillɔ/ was.
təsyastə:na: Like-that-when-was	ekka one	disa:r in-day	e:k one
be:ḍa:nə hunter	tɛ that	pəkṣiyã: birds	dhɔrcɛ to-catch
bəge:kə for	ja:vnu being	tɛ that	rukka: of-tree
pɔnda:k below	e:k one	bɔllɛ̃ net	ghallɛ̃/ put.
tɛ That	səvṇiya:n birds	emce bəge:kə to-come for	tɛ that
bɔlya:ntũ inside-net	vɔrɔ:vu rice	sĩṽḍa:vnu having-spread	ghallɔ/ put
itya: Why	maḷyɛ:ri because	tĩ: those	səvṇiyã:ni birds
vɔrɔ:vu rice	khamca: to-eat	e:na: phuḍe come-when	tĩ: they
tɛ that	bɔlyã: inside net	pəḍtə:lĩ ; will-fall	tavvə:ḷi then
takka to-him	dhɔ:riyat may-catch	tańka:/ to-them.	pakṣe, But
tɛ that	kayḷaya:n crow	yɛ̃: this	dikki:lɛ̃/ saw.
ta:ṇɛ̃ He	vɔccu:n having-gone	tɛ that	savṇiyã: birds
laggi near	saṅgi:lɛ̃, said	"tummi you	tɛ̃: that
khamca: to-eat	vɔcca: to-go	najjə should not	tɛ that
be:ḍa:n hunter	tumka to-you	dhɔ:ru:k to-catch	kɛllɛ:lɛ̃ that-which-did
dəndə trick	tɜ̃ only	tɛ̃."/ that	tɛ̃: That
ayku:nu having-heard	tĩ: they	tɛ̃: : that.	khamca: to-eat

gɛllɛ
went

rabbi:lī/
stayed.

thakun
from

etta:lɛ/
were-coming.

vɔrɔ:vu/
rice.

vɔrɔ:vu/
rice.

tɛ
that

tɛ
that

"ammi
we

antũ
in-this

e:ki
one

tɔ
that

cɔ:y
see

səgṭa:ni
all

saṅgu:ni:k
when-said

eksani:
to-gether

tɛ
that

tɔ
That

rabbi:lɔ/
stood.

dhu:r
far-away

na:ỹ /
ńot .

tɛ
That

edɛ
a-few

tanni
They

tɛ:
Those

khamca:
To-eat

bɔlyã:
inside-net

parvya:ntũ
pigeons-among

attə̃
now

thakun
from

vaṭṭə:y
way-and

be:ḍu
hunter

etta:/
comes.

eksani:
to-gether

tɛ
those

ubbə:lɛ/
flew.

bɔllɛ̃:y
net-and

be:ḍu
Hunter

pakṣe
But

gɛllɛ/
went.

veḷḷe:ri
at-time

parvɛ
pigeons

dikki:lɔ
saw

səggə
all

khalla:
down

pəḷḷɛ/
fell.

rayya:n
king

bɔlyã:
inside-net

bha:yrə
outside

dikku:
to-see

jalyɛ:ri
but

attə̃
Now

ubbu:ka:"/
should-fly.

parvɛ
pigeons

tanni
They

ghe:vnu
having taken

təsi:
like-that itself

parvɛ
pigeons

rukka:ri:
in-tree-itself

dhu: r
very-far

ubbu:n
having-flown

yɔ
this

tɔ
that

emca:ni:k
when-came

tavvə:ḷi
Then

saṅgi:ḷɛ̃
said

pəḷḷɛ
fell

vɔcca:k
to-go

e:na:
does-not-come.

yɛ̃:
this

ammi
we

yɛ̃:
This

səggə
all

ubbu:nik
when-flew

gɛllɛ/
went.

cɔytə:
keep-on-seeing

ubbu:n
having-flown

tɛ
That

parvɛ
pigeons

tañce laggi
Them-near

tɔ
that

tɔ:
He

bha:yrə
outside

parvɛ
pigeons

devlɛ/
descended.

saṅga:ti
friend

thaṅga:/
there.

tɛ
that

phaṭvə:ṇə
deceit

vindra:n
rat

kattərlẽ/
cut.

kayḷɔ
crow

kayḷaya:n
crow

tuvṅge:l
your

səlpə
A-bit

tɛ
that

rukka:ri
in-tree

ubbu:n
having-flown

tẽ
that

kayḷɔ
crow

tɛ
that

sɔ:rnu
having-started

dhu:re:k
far-away-one

taṅka
To-them

e:ku
one

tɛ
That

vindra:laggi
rat-near

sagḷi:
all

tẽ
that

tẽ:
That

thaṅg
there

tañcila:
to-them

ku:ṭṭukka:ri
friend

a:lɔ:ciccə
having-thought

kayḷaya:kə:y
to-crow-too

bessəllɛ
one-which-was-sitting

vətta:y
go

bɔllẽ
net

ədiśəyə
surprise

parvayã:
of-pigeons

gɛllɔ/
went.

məyda:nã:
in-Maydan

dikku:n
having-seen

vindu:ru
rat

parvayã:
of-pigeons

taṅka
to-them

sangi:li/
said.

bɔllẽ
net

cɔ:vnu
having-seen

aylɔ/
came.

sangi:nɛ,
said

ja:vnu
having-made-

kɔ:rnu
having-done

taṅge:l
their

kayḷaya:n
crow

dikki:lɛ/
saw.

dikku:n
having-seen

pavlɔ/
reached.

maglaya:n
behind

tɛ
Those

vɔccu:n
having-gone

taṅge:l
their

aylɔ
came

rayya:n
king

pəḷḷe:li
that-which-fell

tɛ
That

cabbu:n
having-bitten

tɔ
that

tɛ
That

"makka:y
me-too

ka:ḍka:"/
should-take.

tanni
they

kuṭṭã:
in-company

kaḷḷɔ/	təssi	tanni	rabbu:n
took.	Like-that	they	having-stayed
assil	ve:ḷe:ri	e:k	disə
was	by-the-time	one	day
tɛ	kayḷaya:n	tɛ	vindra:lya:
that	crow	that	to-rat
e:vnu	əssi	saṅgi:lɛ̃/	"yɛ
having-come	like-this	said.	This
gã:vã:	kṣa:mɔ̃	laggə:lɛ̃/	ã:v
in-village	famine	fell.	I
aṅga	thakun	vɔcca:	vəttã:"
here	from	to-go	go.
tɛ̃:	ayku:n	tɛ	vindra:n
That	having-heard	that	rat
saṅgi:lɛ̃	ã:və:ỹ	etta	muṇ/
said	I-too	come	that.
tɔ	kayḷɔ	vindra:kə:y	cɔñcĩ:
That	crow	to-rat-too	in-the-beak
ghe:vnu	ubbu:n	ḍhu:rassil	e:k
having-taken	having-flown	far-away-that-was	one
kasava:	laggi	ghe:vnu	gɛllɔ/
tortoise	near	having-taken	went.
tɛ:	tɛggə:ỹ	thaṅga	sukha:n
They	three-too	there	in-comfort
rabbi:lɛ/			
lived.			
təssi	astə:na:	ekka	disa:r
Like-that	while-being	one	day
e:k	cittə:ḷə	khərse:vnu	ḍha:vn
one	deer	having-breathed-heavily	having-run
aylɛ̃	thaṅga:/	taṅka	ḍikku:n
came	there.	To-them	having-seen
tɛ	cittaḷa:n	saṅgi:lɛ̃	"makka
that	deer	said	to-me
dhɔ:ru:k	be:ḍə	ḍha:vn	etta:y /
to-catch	hunters	having-run	come.
tummi	kəsi:	makkaṅga	rabbu:
You	somehow	to-me-here	(that) staying

thə:l
place

cittaḷa:kə:y
to-deer-too

e:k
One

kha:ṇə
food

emca:
to-come

dikku:n
because

takka
him

kayḷaya:n
crow

dikki:lɛ̃/
saw.

tɛ
that

tañce
Their

gɛllɔ/
went.

tidde
In-the

pavlɔ
reached

cittə:ḷə:y
deer-too

kayḷɔ
Crow

tɛ
That

dikki:lɔ/
saw.

ta:ṇɛ̃
he

tɛ
that

di:mka:"/
should-give.

thaṅga
there

di:sa:
day

khamca:k
to-eat

tɔ:ḍɔ:vu
delay

tɔ
that

sɔddu:n
having-searched,

bɔlyã:
inside-net

tɔ:
He

vindra:kə:y
to-rat-too

maglaya:n
behind

vindra:n
Rat

bhittə:ri
meanwhile

thaṅga:/
there.

vindu:ru:y
rat-too

ubbu:n
having-flown

be:ḍa:n
hunter

cittə:ḷə
Deer

tɛ
that

dhɔṇuva:
of-the-bow

tanni
They

rabbəynɛ/
made-to-stay.

tɛ̃
that

gɛlle:lɛ̃
had-gone

jallɔ /
happened.

kayḷɔ
crow

gɛllɔ/
went.

pəḷḷe:lɛ̃
that-which-had
-fallen

sara:ri
very-fast

ghe:vnu
having-taken

tɔ
that

bɔllɛ̃
net

tɔ
that

be:ḍa:
Hunter

dha:vnu
having-run

rukka:ri
in-tree

tɛ
that

me:ḷnattil
not-available

kasava:
tortoise

taḷuva:
in-end

tɛ
that

ka:sɔ:vu:y
tortoise-too

kattərlɛ̃/
cut.

be:ḍu
hunter

dikku:n
having-seen

gɛllɔ/
went.

gɛllɔ/
went.

kasava:
tortoise

kɔppa:n
in-anger

dhɔ:rnu
having-caught

mandi:lɔ /
tied.

ɛ̃	dikku:n	ba:ki	assilyã:kə
That	having-seen	remaining	to-them-who-were
saṅkaḍ	aynɛ/	kayḷaya:n	e:kə
sorrow	came.	Crow	one
upa:yam	dhɔ:n	kaḷḷɛ̃/	cittə:ḷə
way	having-found	took.	Deer
dha:::vnu	vɔccu:n	tɛ	be:ḍa:n
having-run-far	having-gone	that	by-hunter
vɔcce	vaṭṭe:ri	səlpə	dhu:r
going	in-way	a-little	distance
vɔccu:n	pəḷḷɛ̃/	be:ḍu	tɛ̃:
having-gone	fell.	Hunter	that
dikku:n	tagge:l	dhɔṇṇu	thaṅga
having-seen	his	bow	there
dɔvvɔ:rnu	tɛ	cittaḷa:	laggi
having-kept	that	deer	near
gɛllɔ/	tidde	bhittə:ri	kayḷaya:n
went.	In-the-	mean-time	crow
tɛ	vindra:	thaṅga	sɔḷḷɔ/
that	rat	there	left.
vindra:n	tɛ	kasa:va:	kɔṭṭə
Rat	that	of-tortoise	knots
tuṇṭəylɛ/	tɔ	ka:sɔ:vu	dha:vnu
cut.	That	tortoise	having-run
laggi:	tə:ḷayã:	gɛllɔ/	be:ḍa:n
near-by	into-tank	went.	Hunter
laggi	paṽce	murthəm	cittə:ḷə:y
near	to-reach	before	deer-too
dha:vnu	gɛllɔ/	be:ḍa:n	ghu:vn
having-run	went.	Hunter	having-turned
cɔṽca:nik	kasava:kə:y	dikkil	nə/
when-saw	tortoise-too	saw	not.
təssi	tɔ	ka:sɔ:vu:y	cittə:ḷə:y
Like-that	that	tortoise-and	deer-and
vindu:ru:y	kayḷɔ:y	kɔ:rnu	sukha:n
rat-and	crow-and	together	comfortably
rabbi:lɛ/			
stayed.			

III

maṅkə:ḍə ani pu: ḷu (Monkey and the Wedge)

e:k	dika:ri	dəggaja:ṇ	ekkə:ḍ ja:vn
One	at-direction	two persons	having-joined
e:ku	ru:ku	ərtə	kərta:lɛ/
one	tree	sawing	were-doing.
tanni	edɛ̃	ərtəkɔ:rnu	jamca:nik
They	some	having-sawn	when-finished
ve:ḷu	denpa:ɾ	jallɔ/	ərtəkɛlle:l
time	noon	became.	That-which-was-sawn
bha:ga:	assil	khañcī:	pu:ḷu
part	was	in-gap	a wedge
ma:rn	dɔvvɔ:rnu	tɛ̃	ərkəva:ḷə:y
having-beaten	having-kept	that	saw-too
thaṅga:	sɔ:ṇu	tɛ:	jemca:
there-itself	having-left	that	to-take-meal
gɛllɛ/	yɛ̃:	cɔ:vnu	tɛ
went.	This	having-seen	that
rukka:ri	e:k	maṅkə:ḍə	bəssəllɛ̃/
in-tree	one	monkey	sat.
tanni	vɔcca:ni:k	tɛ̃:	de:vn
They	when-went	it	having-got-down
e:vnu	tɛ	ərtəkɔrce	rukka:ri
having-come	that	sawing	in-tree
bəssə:lɛ̃/	pu:rti	kayrɛ̃	kə:ḷnattilya:
sat.	Complete	matters	that-which-did-not-know
tɛ	maṅkəda:k	tɛ	pu:ḷa:
that	to-monkey	that	of-wedge
a:veśə	mənã:	jallɛ na:/	jhayto
necessity	understood-	not.	A lot of
srəmu	pa:vnu	maṅkəḍa:n	pu:ḷu
trouble	having-reached	monkey	wedge
kaḷḷɔ:lɔ:y	tajje	ba:lə	tantũ
had-taken-and	his	tail	in-that
sirkallɛ̃:y	ta:ṇɛ̃	e:ki	bɔ:bə
entangled-and	he	one	shout

galle:li:y	ekkə:	jallẽ/	cirḍu:n
uttered-and	simultaneously	happened.	Having-squeezed
balla:	kuṭṭu:kɔ	khalla:	pɔḷḷɔ/
of-tail	piece	down	fell.
tɛ	veḷḷe:ri	jevə:ṇə	ja:vnu
That	in-time	meals	having-finished
ərtəka:ri	aylɛ/	maṅkəḍa:	dikku:n
sawyers	came.	Monkey	having-seen
taṅka	vɔḷḷẽ	saṅkaḍam	aylẽ/
to-them	great	sorrow	came.
tanni	tɔ	pu:ḷu	dusse:ri
They	that	wedge	second-time
assilkəḍe:	dɔvvə:rnu	marlɔ	ani
again where-it-was	having-kept	beat,	and
tɛ	maṅkəḍa:	ba:lə	khancĩ;
that	of-monkey	tail	in-gap;
thakun	ka:ṇ	sɔḷḷẽ/	tẽ
from	having-taken	left.	That
maṅkə:ḍə	rɔ:ṇurɔ:ṇ	gɛllẽ/	
monkey	having-cried,	went.	

IV

mu:yi ani parvɔ (Ant and Pĩgeon)

e:k	disa:r	e:k	parvaya:n
One	day	one	pigeon
e:k	tə:ḷaya:	pa:ḍi:	assilya:
one	of-tank	in-bank	which-was
rukka:ri	bessəl	tavə:ḷi	e:ki
in-tree	sitting	by-that-time	one
mu:yi	tɛ	tə:ḷaya:ntũ	pɔvta
ant	that	in-tank	float
dikki:li/	tikka	rəkṣiccəkɔ:ru:	ja:vnu
saw.	Her	protection-to-do	having-finished
parvaya:n	tɛ	rukka:	e:k
pigeon	that	of-tree	one

bəḍiye:
of-stick

uḍḍɔ:vn
having-thrown

bəḍiye:
of-stick

paṿli/
reached.

tɔ:c
that-itself

pa:ḍi:
in-bank

visramijjatta:lɔ/
was-taking rest.

be:ḍu
hunter

ambə
arrow

tẽ:
That

kɛlle:l
been saved

dha:vnu
having-run

gha:smarlɔ/
bit.

ambɔ
arrow

ti
That

ubbu:n
having-flown

pɔrtu:n
having-returned

kuṭṭu:
piece

dillɔ/
gave.

kuṭika:ri
on-piece

ani
And

parvɔ
pigeon

assil
which-was

tẽ:
That

takka
him

dɔvvɔ:rnu
having-kept

tɛ
that

muyye:n
ant

vɔccu:n
having-gone

muyye:n
Ant

khalla:
down

bɔ:bə
cry

gɛllɔ/
went.

gellɔ/
went.

mɔ:ṇ
having-broken

mu:yi
Ant

cɔ:ṇu
having-climbed

e:k
one

tɛ
that

rukka:ri
in-tree

dikku:n
having-seen

ma:ru:k
to-beat

nɔkku
aim

parvaya:n
pigeon

dikki:lẽ/
saw.

tajje
his

gha:sma:ru:nik
when-bit

gha:lnu
having-dropped

ayku:n
having-heard

be:ḍu
Hunter

tə:ḷayã:
into-tank

tɛ
that

tə:ḍi
bank

disa:
day

tə:ḷaya:
of-tank

bessu:n
having-sit

e:ku
one

dhɔṇuva:ri
on-the-bow

cɔyta:lɔ/
was-seeing.

rəksiccə
that-which-had

ti:
She

payya:
leg

be:ḍa:n
hunter

bɔ:bəghalli /
cried.

parvɔ
pigeon

nira:śe:n
with-disa ppoint-ment

amma:ani tiggi:l cerḍū (mother and her child)

e:ki	amma:	tigge:l	cerḍa;k
One	mother	her	to-child
layta:li/	tɛ	cerḍa:n	jeṽna:muṇ
was-feeding.	That	child	won't-eat-that
sidda:ntə kɛllɛ̃/	thaṅga	laggi	e:k
obstinacy-did.	There	near	one
majjə:rə	assillɛ̃/	amma:n	majra: laggi
cat	was.	Mother	cat-near
tɛ	cerḍa:	bhisra:ṽca:	saṅgi:lɛ̃/
that	child	to-frighten	said.
majra:n	tɛ̃:	aykil na:/	su:ṇaya:laggi
Cat	that	did-not-hear.	Dog-near
majra:	bhisra:ṽca:	saṅgi:lɛ̃/	su:ṇaya:n
cat	to-frighten	said.	Dog
tɛ̃:	aykilna/	bəḍiye:laggi	su:ṇaya:
that	not-heard.	Stick-near	dog
ma:ru:	saṅgi:lɛ̃/	bəḍiye:n	tɛ̃:
to-beat	said.	Stick	that
aykilna:/	ujja:laggi	bəḍiye:	lassu:
not-heard.	Fre-near	stick	to-burn
saṅgi:lɛ̃/	ujja:n	tɛ̃:	aykilna:/
said.	Fire	that	not-heard.
udka:laggi	ujjɔ	vaḍavɔ:ṽca:	saṅgi:lɛ̃/
Water-near	fire	to-extinguish	said.
udka:n	tɛ̃:	aykilna:/	
Water	that	not-heard.	
amma:k	kɔ:paylɔ/	amma	tɛ̃
To-mother	anger-came.	Mother	that
udda:kə	pimca:	gelli/	udda:k
water	to-drink	went.	Water
dha:vnu	ujja:lya:	gɛllɛ̃/	ujjɔ
having-run	fire. near	went.	Fire
dha:vnu	bəḍiye:la:	gɛllɔ/	bəḍḍi
having-run	stick near	went.	Stick

dha:vnu
having-run

su:ṇɛ̃
Dog

gɛllɛ̃/
went.

aylɛ̃/
came.

jemca:
to-eat

amma
mother

su:ṇaya:
dog

dha:vnu
having-run

majjə:rə
Cat

cerḍa:n
Child

ara:mbi:lɛ̃/
started.

santɔ:ṣi
happy-woman

ma:ru:
to-beat

majra:
cat

cerḍa:
to-child

uṇḍi
morsel

təssi
Thus

jalli/
became.

gelli/
went.

gha:sma:ru:
to-bite

bhisra:
to frighten

ka:ṇghe:vnu
having taken

ti
that

B. Trivandrum kudumbi konkani

I

kriṣṇa:y tage mayne:y (krishna and his maina)

	kriṣṇa:	payyo	nijjo	aśśi
	Krishna	leg	not-having	was
eko	ceḍattẽ/	eppa:ṭi	to	heḷacce
one	boy.	Once	he	at-the-time-of
veḷḷe:ri	gergaḍe poḷḷo/	teśśi	tajje	payyo
playing	fell-down.	Thus	his	leg
moḍo:lo/	poḷḷo:somoy	monnã:	vija: rici gelle	atte:yĩ
broke.	Fallen-time	in-mind	having-thought if	even now
takka	voḷḷi	boyyattẽ/	pa:vam	to
to him	big	fear.	Alas !	he
attẽ	eppo:ḷum	mañca:rittẽ/	nurto:mo	ku:ṭṭika:ra:
now	always	in-cot.	Formerly	friends
kuṭṭã:	heḷḷalẽ	ansale:lẽ	monnã:	aṭṭõ
along-with	that-which-played	that-which-laughed	in-mind	having-thought
to	eppo:ḷum	mañca:ṭi:ci	poḍatto/	ennum
he	always	in-the-cot-itself	used to-lie.	Every-day
ekalo	vo:yju	yo:ṇu	tago	payyo-taḍavi
one	doctor	having come	his	leg-having-applied
karia:/	yo vo:yju	kriṣṇa:ko	comko:ce	boge:
does.	This doctor	to-krishna	to-make-walk	for
takka	ulsa:hippicci	karto/	to	saṅgatto:
to-him	having-cheered	used-to-do.	He	used-to-tell
"tũ:	comkacce:	ye:	sramam	naḍatti
you	to-walk	this	trouble	having performed.
kartalle:	tukka	ṭi:rcaya:yiṭṭum		comkacce:
if-done	to-you	certainly		to-walk
vossattẽ/	ye:	lekka:ni	sambavijjalle	
will-go.	This	in-manner	that-which-happened	

ja:yte	coḍḍuvã:	makka	keḷatta:/	avaśa:nam
many	children	to-me	are-known.	In-the-end
tiṅkã:	da:vṇu	bomceko:y		heḷacceko:y
to-them	having-run	to-wander-and		to-paly-and
kaḷinjalle	assa:"/	yẽ:	śegga	saṅgilyari:
happened	is.	This	a "	even-if-said
poḷḷe	kariyam	o:rta kelle		takka
fell	matter	having-remembered-if-done		to-him
comkaccako:	boyyattẽ/	tẽ	dekko:ṇu	to
to-walk	fear.	That	because	he
eppo:ḷum	poḍunu:ci		somoyo	kaḷicci
always	having-lied-down-only		time	having-spent
ku:ṭṭi	karto/	yo:ku	di:su	kriṣṇake
having-added	will-do.	one	day	to-krishna
edde:	ku:ṭṭuka:ro	gerkeḍe:	eyle/	ekko
some	friends	to-house	came.	One
mayneko:y	go:ṇattẽ	te	eyle:le/	gu:ḍa:
maina-too	having brought-only	they	had come.	Cage
soppaṭṭo:c	te	mayne:ko	jegle :	uñca:ri
with	they	to-the-maina	of-veranda	up
tu:kellẽ/	tattũ	ekkele	ceḍɛ:ṇi	saṇgilẽ/
hanged.	In-that	one	boy	said.
"tɨ:rce	e:	mayne	tukka	sando:ṣa
Definitely	this	maina	to-you	happiness
javce	aśśi	va:ṭo	kartẽ	tũ: eklo :
to-happen	was]	way	will-do	you alone
poḍacce veḷḷe:ri		tukka	e:	mayne:ḍe
at-the-time-of-lying		to-you	this	with-maina
ulliyatto/	attẽ:ci	ammi	eddi:	ba:ko
may-talk.	Even-now	we	a-few	words
takka	śikkilya	assa:/	aṇiko:y	tũ:
to-it	have-taught	is.	and-more	you
takka	śikḳe:talle	tẽ	teśśi:	moṇattẽ/
to-it	if-taught	it	just-like-that	will-tell.

tukka To-you	tẽ that	covka:/ should see?	ekkale One	ceḍe:ṇi boy
saṅgilẽ said.	"hilo: Hallo	bərḍi bird !	hilo" hallo !	oḍane At once
te that	mayne:ṇi maina	teśśi: just-like-that	moḷḷẽ/ said.	yẽ: This
aykacca:ṇi when-heard	kriṣṇa: to-krishna	oḷḷẽ great	sando:ṣa happiness	jallẽ/ happened.
te Those	ceḍamma:rə̃ boys	ya:tre good-bye	saṅgũ: having-said	gelle/ went.
	te They	gellẽ: went	magalẽ behind	kriṣṇaṇi krishna
teśśi: like-that-itself	nuṅgi:lẽ/ asked.	mayne:ṇi Maina	uttaravu answer	dillẽ/ gave.
tavo:ṇi Then	leggu:nu from	kriṣṇa:k to-krishna	ye: this	mayne:ḍe with-maina
oḷḷẽ great	sne:ham friendship	disso:lẽ/ found.	to He	ennum everyday
te that	mayne:ko to-maina	eddĩ some	ba:ko words	śikkitto/ will-teach.
te That	mayne maina	teśśi: like-that-itself	moṇattalẽ/ was-telling.	teśśi Thus
aśśiṇo when-was	yo:ku one	di:su day	ekkalo one	bukko male cat
eylaṇi came-and	ye: this	gu:ḍã: in-cage	aśśi which-was	mayne: maina
biṅgarõ: having-stared	ceylo/ saw.	tage His	doḷe eyes	dekkacca:ṇiko:ci when-seeing-itself
mayne: maina	bi:vṇu having-been-afraid		bobba: shout	arambi:li/ started.
kriṣṇa: Krishna	peḷattã: in-that-side	covca:ṇi: when-saw	yo this	bukko male cat
moṭṭẽ big	nakkuṭṭam claws	ba: yri outside	ka:ḍu:ṇu having-taken	tago his
yo that	payyo leg	gu:ḍã into-the-cage	ni:ṭṭakarta: stretches	ja:ṇattẽ for-having-only

taṇi	dikkilo/	tɨ: rceya: yiṭṭum	ye:	mayne:
he	saw.	Definitely	this	mayna
to	bukko	darto	muṇu	krɨṣṇa:
that	male cat	will-catch	that	krishna
to:nijallẽ/	to	hɛccemuṇu:y		keśśi:muṇu:y
felt.	He	from-somewhere		some-how
aśśi:	kariyam	monnã:	karnasso:ṇu	
which-was	matter	in-mind	not-having-held	
mañcɛ:ri	leggũ:	ye:	uḍki/	ye:k
in-cot	from	one	jump.	One
nimiṣam	koṇḍo	to	te	gu:ḍa:
minute	within	he	that	cage
laggi	pavlo	aṇi	bukke:	ḍavṇḍe: lo/
near	reached	and	cat	(chased) made run.
	oḍane	mañca:ri	aśśi:	a:vũ
	Suddenly	in-cot	was	I
attẽ	hɛcce	pavlo	muṇu	aśśĩ:
now	where	reached	that	this-or such
kariyam	o:rto		karca:ṇattẽ:	takka
matter	rememberance		when-did-only	to him
monnã:	jallẽ	to	comko:lo	muṇu/
in-mind	happened	he	walked	that.
ye	somyɛ:ri	tage	amma:	da:vṇu
This	at-time	his	mother	having-run
taṅga	pavli/	pu:tu	comko:lo	moṇaśśi
there	reached.	Son	walked	said
kariyam	tikka	monnã:	jallẽ	tikka
matter	to-her	in-mind	happened	to-her
eylẽ:	sando: ṣatine:		adiro	naśśĩ/
came	than happiness		limit	was-not.
tiye:ṇi	saṇgilẽ	" amkã	yo	gu:ḍu
She	said	to-us	this	cage
alpa	laggi	uñca:ri	bandõ/	aṇiko:y
a little	near	above	let-tie.	Still
to	bukko	ettẽ/	oḍane	krɨṣṇa:ṇi
that	cat	will-come.	Immediately	krishna
saṅgilẽ/	"ni:	amkã:	ye:	mayne
said.	Not.	to-us	this	maina

mo:gipiccu	kerõ"/	itlẽ:	saṅgu:ṇu	taṇi
having-freed	let-do much.	Only-this-much	having said	he
gu:ḍu	toranna kello/		aṇi	guḍbay
cage	opened.		And	good-bye
saṅgilẽ/	fakka:ỹ	viriciko:ṇu	te	mayne:
said.	Wings	having-spread	that	maina
ubbo:ṽ	gellẽ/			
having-flown	went.			

II

parve ani kavḷo (pigeons and the crow)

	eppe:ṭṭi		ekka	ga:vã:	laggi	e:k
	Once upon a time		one	village	near	one
ra:no	aśśi/	te	ranna:ntũ	yo:	pimpḷa:ru:ku	
forest	was.	That	in forest	one	banyan tree	
aśśi/	te	rukka:ri	ja:yte	paṭṣi	aśśi/	tiñje
was.	That	in tree	many	bird(s)	were.	Their
kuṭṭã:	te	rukka:ri	yo	kavḷo	laggi	aśśi/
in company	that	in tree	one	crow	also	was.
teśśi	aśśi:ṇa:	yo:	di:su	eka	ve:ḍana:ṇi	tiṅka
Thus	when-was	one	day	one	hunter	them
darce	boge:	te	rukka:	ponda:	e:ko	ballẽ
to-catch	for	that	of-tree	below	one	net
gallẽ/	te	paṭṣike:ḷo	evce	boge:	te	ballẽ:tũ
put.	Those	birds	to come	for	that	in-net
voro:vu	suvṇḍo:ṽ		gallo/	voro:vu	gallo	kittẽ
rice	having-scattered		put.	Rice	put	what
moḷḷe:	te	paṭṣi:yo	voro:vu	havce	ette/	
if-said	those	birds	rice	to eat	will-come.	
tavo:ṇi	tẽ	ballẽ:	poḍattẽ/		paṭṣe	kavḷe:ṇi
Then	they	in-net	will fall.		But	crow
dekki:lẽ/	taṇi	vossu:ṇu		te	paṭṣiyã:ḍe	
saw.	He	having-gone		those	to birds]	
saṅgi:lẽ/		"tummi	to	voro:vu	havce:	vonni/
said.		You	that	rice]	to-eat	don't go.

tuṅka (to)-you	darce to-catch	boge:tẽ for only	tẽ that	ballẽ net	gallẽ"/ spread".
yẽ This	ayku:ṇu having heard	te those	paṭṣi:yo birds	to that	voro:vu rice
havce: to eat	vonna/: did not go.	te That	somyɛ:ri at time	du:ro distance	leggu:ṇu from
ede: some	parave pigeons	ubbũ: having-flown	etta:le/ were coming.	te Those	parave:ṇi pigeons
yo this	voro:vu rice	dekki:lo/ saw.	havce To eat	evca:ṇi when come	te that
ballẽ: in net	poḷḷẽ fell.	te Those	paravantu: among-pigeons		rayya:ṇi king
ba:ki remaining	assilẽ:ḍe with-those-who-were		saṅgi:lẽ said	" ammi we	ballẽ: in net
poḷḷẽtẽ/ fell.	te That	ve:ḍe:nə hunter	yo:vṇu having-come		avṅkã: us
do:rṇu having-caught		vorto/ will-take.	tẽ That	dekku:ṇu because	avṅkã: to-us
eskaṇi:ci altogether	ubbo:ṽ having-flown	vokka:"/ must-go.	yẽ This	saṅgu:ṇu having-said	te they
eskaṇi:ci altogether	ubbo:ṽ having-flown	gelle/ went.	te They	ballẽ: net-too	go:ṇattẽ having-taken-only
ubbo:ṽ having-flown		gelle/ went.	to That	ve:ḍe:nə hunter	teśśi: thus
co:vṇu having-seen		rabbi :lo/ stood.			
	rukka:ri In-tree	besle: that-which was-sitting		kavḷe:ṇi crow	ye these
parave pigeons	ubbo:ṽ having-flown	votta: go	dekki:le/ saw.	yẽ This	ballẽ: net-also
go:ṇu having-taken		parave pigeons	ubbo:ṽ having-flown	vocca:ṇi when went	kavḷe:k to crow
voḷḷẽ great	adiśaya surprise	jallẽ/ happened.			

to	kavḷo:y		parave:	magalē	ubbo:v̄
That	crow-too		of-pigeons	behind	having-flown
gello/	te	parave	du:ra:	aśśi	maydanã:
went.	Those	pigeons	distant	which-was	in-maydan
ussũ		devle/	tiṅka	dekku:ṇu	ekkalo
having-gone		descended.	Them	having-seen	one
undi:ru	taṅgeylo/				
rat	there came.				

	te	parave:	rayya:ṇi	tiṅka	paṯṯijalle
	That	of-pigeons	king	to-them	happened
foṭavo:ṇo	śeggi	saṅgi:li/	te	undara:ṇi	tē
trick	all	said.	That	rat	that
ballē	cabbũ:	kattiri:lē/	yē	dekku:ṇu	to
net.	having bit	cut.	This	having-seen	that
kavḷo	taṅg	eylo/	te	kavḷe:ṇi	tiñjelaggi
crow	there	came.	That	crow	then-near
saṅgi:lē	takka:	laggi	tiñje	kuṭṭã:	haḍakka:
said	him	too	their	in-company	must take
muṇu/	solpam	a:lo:ciccɨko:ṇu		tiṇi	tiṅge:
that.	A bit	having thought		they	their
kuṭṭã:	kaḷḷo/	teśśi	aśśi:ṇo	te	kavḷe:ṇi
in com-	took.	Thus	when was	that	crow
pany					
yo:vṇu		undara:ḍe	saṅgi:lē:	te	ga:va:ntũ:
having-come		to-rat	said.	that	in-village
kṣa:mam	eylantē/	tē	dekku:ṇu	to	thaṅga
famine	came.	That	because	he	there
leggu:ṇu	vocce:	votta:	muṇu/	tē	ayku:ṇu
from	to-go	goes	that.	That	having-heard
undara:ṇi	saṅgi:lē	to:vo:y	laggi	etta	muṇu/
rat	said	he-too	near	comes	that.
te	undarakko:y		toṇḍã:	kaḍũ go:ṇu	
That	to-rat-too		in mouth	having taken	
du:raśśi:			ekkale	kansava:	laggi
distant-that-which-was			one	tortoise	near
gello/	te	teggo:y̆	thaṅga:	eskaṇi:ci	rabbi:le/
went.	They	three-too	there	together	stayed.

	teśśi	asso:ṇo	yo:	di:su	e:ko
	That	when-being	one	day	one
ma:no	hersẽ: thappẽ:			thaṅg	eylẽ/
deer	having-breathed heavily			there	came.
te	ma:na:ṇi	tiñje	laggi	saṅgi:lẽ/	takka
That	deer	them	near	said	him
darce	ekkalo	ve:ḍe:nə	etta	muṇu:y	
to-catch	one	hunter	comes	that-and	
tẽ	dekku:ṇu	keśśi:	jalle:	takka	rekṣici
that	because	somehow	if-happened	him	must
karka	muṇu:y	saṅgi:lẽ/		tiṇi	te
save	that-and	said.		They	that
ma:na:kko:		laggi:		te	rabbe:le/
deer		to-near-too		they	made-to-stay.

	yo:ku	di:su	te	ma:no	ha:ṇo
	One	day	that	deer	food
havce	gellẽ/	paṭṣe	tirige	yovce	solpõ
to eat	went.	But	to come	back	some
toḍo:vu	jallo/	tẽ	dekku:ṇu	to	kavḷo
delay	happened.	That	because	that	crow
takka	soddu:ṇu		ubbo:ṽ	gello/	te
him	having searched		having-flown	went.	That
kavḷe:ṇi	ballẽ:	poḷḷe:		ma:na:k	
crow	in-net	that-which-fell		to-deer	
dikki:lẽ/	to	stalatto		eyi	aṇi:ko
saw.	He	to-residing-place		came	and
undarako:y		go:ṇu		gello/	tiñje
to-rat too		having-taken		went.	Their
magalẽ	to	kanso:vu:y		gello/	undara:ṇĩ
behind	that	to-tortoise-too		went.	Rat
ballẽ	kattiri:lẽ/	tajjeḍayko		to	ve:ḍe:nə
net	cut.	In-the-meanwhile		that	hunter
thaṅga	paṿlo/	veḍana:	dekku:ṇu	ma:no:y	
there	reached.	Hunter	having-seen	deer-and	
undu:ro:y	da:vṇu	gelle/	kavḷo	ubbo:ṇu	
rat-and	having-run	went.	Crow	having-flown	

rukka:ri ceḷḷo/ veḍana:ṇi kansava: dekki:lo/ ma:no
in-tree ascended. Hunter tortoise saw. Deer

meḷannaśśi: koppa:ṇi te veḍana:ṇi
that-which-was-not-available by-anger that hunter

kansava: delle:ṇi villa: doriye: bandi:lo/ tẽ
tortoise caught-and of-bow in-rope tied. That

dekkacca:ṇi ba:ki aśśilẽ:
when-seen remains ones-who-were

saṅgaḍaylẽ/
sorrow-came.

kavḷe:ni e:ko u:ba:yam dekkũ: dellẽ/
Crow one way out having-seen caught.

ma:no da:vṇu gellaṇi te veḍe:nə vocce
Deer having-run went-and that hunter going

vaṭṭe alpam duro: vossũ: poḷḷẽ/ yẽ
on-way a few distance having-gone lied down. This

dekku:ṇu to veḍe:nə te villo:y
having-seen that hunter that bow-too

thaṅga: daro:ṇu ma:na: laggi gello/
there-itself having-put down deer near went.

te somye:ri kavḷe:ṇi te undara:ko
That in-time crow that to-rat

thaṅga vo:ṇu soḷḷo/ undara:ṇi te kansava:
there having-taken left. Rat that tortoise

bandile: keṇṭo tuṇṭe:lo/ to kanso:vu da:vṇu
tied knot cut. That torotise having-run

laggi aśśi toḷẽ: gello/ veḍe:nə laggi
near that-which-is in-tank went. Hunter near

pavce: nurto:mo tẽ ma:no:y da:vṇu gellẽ/
reaching before that deer-too having-run went.

veḍe:nə gu:vṇu covca:ṇi kansavako:y dekkilo:
Hunter having turned when saw tortoise too saw

na:/ " teśśi to kanso:vu:y, ma:no:y, undi:ru:y,
not. Thus that tortoise and deer-and rat-and

kavḷo:y sukhama:yiṭṭi rabbi:le/
crow-and happily stayed.

III

maṅko:ḍo:y a:ppo:y (The monkey and the wedge)

eka
One
dika:ri
in-direction
doggajaṇã
two-persons
ku:ḍija:vṇu.
having-joined,

yo:ku
one
ru:ku
tree
artakarta:le/
were-sawing.
tiṇi
They
eddẽ
a little

artavo:ṇu
having-sawn
javca:ṇi
when-finished
di:su
day
deỹpa:ro
noon

jallo/
happened,
artakellẽ:
that-which-was-sawn
kuṭṭikẽ:
in-piece
a:ppo:y
wedge-too

besso:ṇu
having-made-to-sit
va:ḷo:y
saw-too
soḍo:ṇu
having-left
te
they

jevce:
to-take-meal
gelle/
went.
yẽ
This
co:vṇu
having-seen
te
that

rukka:ri
in-tree
ekkalẽ
one
maṅko:ḍo
monkey
bessalẽ/
was sitting.
te
They

vocca:ṇi:ko
when-went
tẽ
that
de:vṇu
having-got-down
yo:vṇu
having-
come

te
that
artakarce
that-which-is-being-cut
rukka:ri
in-tree
besso:lẽ/
sat.

te
That
maṅkaḍa:ko
to-monkey
te
that
appa:
of-wedge
ave:śə
necessity

śerikki
thoroughly
monnã:
in-mind
jamna:/
did-not-happen.
vaḷare
A lot

paḥ:ḍa
trouble
peṭṭija:vṇu
having-put
te
that
maṅkaḍa:ṇi
monkey
te
that

a:ppo
wedge
kaḷḷe:lẽ,
had-taken
tajje
his
ba:lo
tail
te
that

sira:ntũ
in-gap
farkarillẽ,
entangled,
taṇi
he
ye:
one
bobba:
shout
gallili:
had-put

ekki:
one
jalli/
happened.
ciḍḍũ:
having-squeezed
tuṇṭalo
that-which-was-cut

balla:
of-tail
kuṭṭu:
piece
buyĩ:
on-floor
poḷḷo/
fell.
te
That
somyɛ:ri
at-time

jevṇo:y
meals-too
ja:vṇu
having-finished
te
those
arappuka:ro
sawyers

eylẽ/ came.	ye This	maṅkaḍa: monkey	dekku:ṇu having-seen	tiṅkã: to-them
oḷḷẽ great	saṅgaḍandisso:lẽ/ sorrow-felt.		tiṇi They	tẽ that
a:po wedge	aśśi: keḍiko: where-it-was	daro:ṇu having-left	mallẽ/ beat.	aṇi:ko And
te that	maṅkaḍa: of-monkey	ba:lo tail	te that	haśśĩ: in-gap
leggũ: from	kaḍu:ṇu having-taken	soḷḷẽ/ left.	tẽ That	maṇko:ḍo monkey
reḍũ: having-wept	reḍũ: having-wept	gellẽ/ went.		

IV

	ekkili one	amma: mother	tige her	coḍḍa: to-child
ha:ṇo food	ditta:li/ was-giving.	te That	coḍḍa:ṇi child	ha:ṇo food
hamnasso:ṇo without-eating		sidda:nto obstinacy	arambi:li/ started.	taṅga There
laggi:ci near-itself	ekkalẽ one	majjo:ro cat	aśśi:lẽ/ was.	amma:ṇi Mother
te that	majra:laggi cat-near	te that	coḍḍa:ko to-child	bissiḍicce to-frighten
saṅgi:lẽ/ said.	majra:ṇi Cat	tẽ that	aykanna:/ not-heard.	su:ṇɛ Dog
laggi near	te that	majjara: cat	bissiḍicce to-frighten	saṅgi:lẽ/ said.
su:ṇɛ:ṇi Dog	tẽ that	aykanna:/ not-heard.	boḍḍiye: Stick	laggi near
te that	su:ṇẽ dog	ma:ri beat	muṇu that	saṅgi:lẽ/ said.
boḍḍi:ṇi stick	tẽ that	aykanna:/ not-heard.	ujja: Fre	laggi near
te that	boḍḍiya: stick	lassi: burn	muṇu that	saṅgi:lẽ/ said.

ujja:ṇi Fre	tẽ that	aykanna:/ not-heard.	uddakka: water	laggi near
ujja:ko to-fire	vaḍivicce: to-extinguish	saṅgi:lẽ/ said.	uddakka:ṇi Water	tẽ that
aykanna: not-heard	amma:k to-mother	ko:peylo/ anger-came.	amma: Mother	tẽ that
uddo water	pivce: to-drink	gelli/ went.	uddo Water	da:vnu having-run
ujja:laggi fire-near	gellẽ/ went.	ujjo: Fire	da:vṇu having-run	boḍḍiye: stick
laggi near	gellẽ/ went.	boḍḍi Stick	da:vṇu having-run	su:ṇɛ: dog
marce: to-beat	gelli/ went.	su:ṇɛ, Dog,	da:vṇu having-run	majjara: cat
ga:nsumarce: to-bite	gellẽ/ went.	majjara:ṇi Cat	te that	coḍḍa: child
bissaḍe:lẽ/ frightened	coḍḍa:ṇi Child	uṇḍi morsel	go:ṇu having-taken	jevce: to-eat
arambi:lẽ/ started.	teśśi Thus	ti that	amma mother	sando:ṣi happy-woman
jalli/ became.				

MGIP (K.S.R. Unit), Sant—2 RGI/75—27-8-76—500.



ERRATA

Reference	Subhead and/or line No.	For	Read	
/ɔ./	All Occurrences	/ɔ./	/ɔ./	
Consonants	5th line *from top* 2nd	*[n̲] *[n̲]	[n]	
Number	1st line	plural:	plural as,	
Oblique Forms	1st line	from	form	
Formation of Fractions	2nd line *from top*	a:rdə	sa:rdə	
Formation of Ordinals	3rd line *from top*	suffix.,	suffix,	
Ordinal Suffix	7th line *from top*	is	gives	
Case Suffix	Heading	Case Suffix	**Case Suffix**	
Case Suffix	Under Heading	Case Suffix	*Case*	
Loc. [1]	2nd line *from top*	variation with	variation mostly with	
Loc. [1]	3rd line *from top*	occurs with	occurs mostly with	
(4) (2)	3rd line *from top*	bokḍi:(ci)	bɔkḍi:(ci)	field
(5) (2)	1st line	/~/~ntũ	/~/~/ntũ	
(5) (2)	6th line	dikka:ri etc. the whole line	dikka:ri etc. the whole line read under (5)(1)	
The distribution of suffixes	Heading	Root	Nominal form	
The distribution of suffixes	Heading	Nominal form	Case form	
The distribution of suffixes	1st line *from top*	acc.$_1$	acc. Sg.	
The distribution of suffixes	2nd line *from top*	acc.$_2$	acc. Pl.	
Distribution of post-positions	2nd line *from top*	bege:kə	bəge:kə	

Page No.	Reference	Subhead and/or line No.	For	Read
63	Distribution of post-positions	3rd line	/lya:/	/lya:/(cf. P:65 f.n.)
64	Heading	col.(1)	Person	(upon person) **Pronouns**
64	Heading	col. (3)	Pronouns	deleted
65	Interrogative Pronouns	Heading-Case col. (3)	Kɔ:ṇẽ	kɔ:ṇẽ ~
66	—	6th line *from last*	proximat pronouns	pronouns
72	Basic roots	8th line	while	when
84	—	4th line	rut.	fut.
84	Heading Present	3rd line	nipp-ə:-	nipp ~
84	Heading Past	4th line	bavg-ə: ~	bavg-ə:-~ɔ:—
84	—	10th line	ə:-	delected
84	Simple past	1st line	(1)	{ 1 }
89	The PT.	8th line	×× ĩ	ĩ
90	Past Continuous tense	1st line	II	I
93	Compound verbs	examp. 5th line	iñjeṭcə	iñjekṭə
93	Foot note	1st line	*la;g	*la:g
93	Foot note	1st line	m.	in
102	—	3rd line	/gɛ:ꝏgas:	/gɛ:ꝏga:/
102	Example	4th line	yɔ;ga:	yɔ:ga:
102	3. Optative	3rd line	{ ũ }	{ ũ }
102	Foot note	1st line	saṅgɛ	saṅga
106	Sl. no. 7	col. (1)	Pourpose	purpose
114	2. Negation of Identity	examp. 4th line	assə‘	assə
120	Foot note	2nd line	erund	gerund

Page No.	Reference	Subhead and/or line No.	For	Read
127	1. Nominal	6th line	prededing	preceding
128	2. Examples	2nd line -col. (1)	khəmtə:ỹ	khəntə:ỹ
130	Adverb Phrase	Examp. 1st. line-col.(1)	pɔ:sta:	pɔ:sʈa:
135	Type 2: examp(1)	1st line-col. (1)	ta:nni	tanni
136	Type 2: examp(2)	1st line-col. (3)	saṇgi:lɛ̃	saṅgi:lɛ̃
140	1.(6):Examples	1st line	parve	parvɛ
150	Base numbers	1st line	$(\ldots{}^{1}{}_{15}\ldots{}^{2}{}_{25}\ldots{}^{3}{}_{35})$	$(\ldots{}^{1}\ldots{}^{2}\ldots{}^{3})$
153	2.(5)Stem Alternants	Heading-Northern Dialect	naṅṭə	naṅṭə̃
156	2. Vocabulary	1st line under Northern Dialect	semudru	səmudru
157	3. Malayalam borrowings	7th line under Southern Dialect	*ceṅṇa:y	*cenna:y
270.	Foot note	serial nos. in brackets refer to serial nos. in the field work book of Language Division.		