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DESIA

A TRIBAL ORIYA DIALECT OF KORAPUT ORISSA

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DESIA
A TRIBAL ORIYA DIALECT OF ORISSA
[Grammar, Text and Dictionary]

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FOREWORD

Professor Khageswar Mahapatra's study of the Desia language—the Desia dialect of Oriya—should be of interest to several kinds of scholar—as well as to those outsiders working in the Koraput district of Orissa (in an earlier period part of the Madras Presidency)—most of them from coastal central Orissa—wanting to know more about this chief local dialect. But Koraput has not been a popular place with these people—the administrators and businessmen from the coastal districts—it being considered an unhealthy, 'Jungly', and generally unpleasant place—a place to get out of as soon as one can. There have been exceptions of course; the distinguished novelist Gopinath Mohanty, who spent many years in Koraput, set a couple of his novels (about tribals—'Porojas') there. Students of Oriya will have to examine another 'southern' dialect, one different from the Southern Oriya of Berhampur and the Ganjam region. Desia, for instance, differs from the other Oriya dialects in lacking all the aspirates of standard Oriya (and Indo-Aryan). It also lacks the retroflex η and—, which lack is characteristic of 'central' (i.e. the central border region between 'North'—roughly, Indo Aryan, and 'South, i. e. Dravidian) India. Indo-Aryanists will want to know something about the south-western most Indo-Aryan language of mainland India, a frontier language fronting not only the border of Telugu-speaking Andhra, but in contact with several other languages in what is still—and probably has long been—a highly multilingual region, one of the regions in 'central' [i. e. no] Himalayan or extreme northeastern (Assam, Meghalaya, etc.)] India of greatest linguistic diversity. In Koraput at least five different Munda languages are spoken, as well as that many or more tribal Dravidian languages, this in addition to varieties of Telugu, and standard (coastal) Oriya and several other (presumably closely related to Desia) Indo-Aryan dialects. The Dravidianists and the Munda linguists have, as usual, preceded the students of 'tribal', 'substandard' or 'offbeat dialectal'—Indo-Aryan in coming to Koraput to do linguistic research. There is at least one reason why Desia ought to have been studied first and the results of the study made available to the Dravidianists and Mundalogists : it is clear, at least for the study of the Munda languages of the region Gutob (Gadba), Remo (Boṇḍa), Gta (Ḍidayi), Sora (Saora) and Gorum (Parengi), that these languages have been heavily influenced by Desia. How heavily was not fully apparent until Dr. Mahapatra's work appeared. Not merely lexicon (Gutob and Gorum have borrowed particularly heavily, and where Dravidian borrowings were noted in these languages it now looks as if most of these have come through Desia), but verbal categories, and pieces of syntax and semantics of some of these Munda languages have obvious sources in Desia. If there was—or is—a Munda influence on Desia, not much evidence of it has been noted so far. Desia, as Dr. Mahapatra shows, is very

close to 'Bhatri'. More and better work is now needed on the various dialects of 'Halbi' in order to provide a reliable and reasonably full description—and some notion of the history of—these southwestern and southcentral interior Indo-Aryan languages. The historic connections of these—claims on behalf of Marathi, Hindi (Chhatisgarhi) and Oriya have been made—are still unclear.

The region—like most regions in India—has been long known to history but not a great deal of its history has been worked out. There has been some, but not much anthropological work done on particular groups (i. e. the Sora and the Bonda) in the area, but we know practically nothing about the complex interactions of the many different (and I don't mean only linguistically different) social groups in Koraput. Like other regions, this one is changing (some parts of it at a very rapid rate)—in the wake of the building of hydroelectric projects, airplane factories, etc., and the influx of outsiders (mostly people from outside Orissa) that these developments have brought with them.

Professor Mahapatra has also collected a rich sample of texts in Desia, most of them not included in this volume. The song types, their contexts and occasions, are common to many of the groups of the region and no doubt to a wider region. Most of the speakers of the Munda languages of Koraput are bilingual in their own languages and in Desia. Some of them are giving up their own languages in favour of Desia. Nobody has tried to do for Koraput and e.g., the adjacent district of Srikakulam in Andhra, the sort of typological study that John Gumperz and associates did on the Maharashtra-Karnataka border. The situation here—and Koraput also shares a long border with the Bastar District of Madhya Pradesh (Andhra, but not Srikakulam, farther south also shares a long border with Bastar) is more complex; for one thing there are many more languages, and one more linguistic family represented. For any such areal study too—and such studies are very much worth doing—Dr. Mahapatra's book will be an indispensable source.

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I simply remember today my informants—Dundu Aita, Murli, Balaram, Kari, Ghasi and Dobek—who taught me their language, gave me their pleasant company in the hills and dales of Koraput and sacrificed the warmth of their home and hearth to share with me the bitter winter days in Delhi and Aligarh. I have really no words to express my feelings for them.

K. M.

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INTRODUCTION

'DESIA' (Skt. Desya) means 'native', 'aboriginal' or 'indigenous'. The primitive inhabitants of the hilly regions of Koraput are generally known as 'Desia' or the 'sons of the soil'. Their language, a dialect of Oriya has been, therefore, denominated as 'Desia', or the speech of the region.

I

Koraput is the land of the aboriginals. According to the 1961 Census as many as 51 tribal and 73 scheduled caste communities live there and constitute respectively 60.9 and 12.4 per cent of the total population of the district. In addition to this, of the rest bulk of population nearly 10% come under the Backward class. These people, taken together, are a heterogeneous mixture of three different ethnological groups, such as Aryan, Dravidian and Austric, and speak a large variety of dialects which are not mutually intelligible. It has been very correctly stated by R. C. S. Bell (District Gazetteer, Koraput, 1945) that—"The languages of the district form a veritable Babel". In this sparsely populated small stretch of land as many as 20 different languages are spoken and people living side by side in a village speak altogether different dialects. A list of the important languages of the area is given below:

- (A) Aryan Group—1. Oriya (908766) dialects—Desia,
Bhatri (133211)
Jharia (2032)
2. Marathi dialect—Halbi (1886)
3. Chhatisgarhi dialect—Laria (539)

- (B) Dravidian Group—
4. Telugu (86097)
5. Kui (162518)
6. Pengu (1254)
7. Kondh (79034)
8. Parji (83914)
9. Koya (31052)
10. Gondi (18098)
11. Konda (10930)

- (C) Munda Group—12. Gadba (31791)
12. Par eng a (6702)
14. Bonda (4677).
15. Dideyi (1978)
16. Saora (55418) including Lodha—16628)

Santali, Bhumij, Maheli, Mirdha, Mundari etc. are also current in the district, though these are spoken by minorities.

In this peculiar multilingual situation these people had the need for a common language for their inter-community social transactions. Of the languages listed above, Oriya had the benefit of being chosen as the 'lingua franca' of the region because of its royal patronage and cultural dominance

We learn from the history of Koraput that after the Silavamsi kings, who carved out a dominion in modern Koraput region and founded their capital at Nandapur, the Suryavamsi Kings of Orissa established suzerainty over that kingdom. Shri Vinayak Deo who succeeded Pratap Ganga Raju, the last king of Silavamsa, in 1448 is supposed to be a scion of the Suryavamsa and the Nandapur kingdom was conferred to him as a mark of favour by Kapileswar Deva. (Ref. Dr. N. K. Sahu—Koraput district Gazetteers, 1966, P. 59). It is probable that from the advent of the kings of Oriya descent dates the beginning of Oriya influence and the spread of Oriya language in Koraput region. (Ref. Bell. Op. Cit. P-23).

But Oriya spoken in Koraput differs to a great extent from the standard Oriya speech of the coastal districts of Orissa. In the words of R. C. S. Bell "Oriya as spoken by the hill tribes in the Koraput district differs so much from the Oriya of other parts of the province as to be almost unintelligible to a new-comer". His explanation of this difference is that "Oriya now spoken in Ganjam and Koraput is the form of the language which was generally spoken in Orissa a century ago. The Oriya of Cuttack has been influenced by literary experiments and so has tended to discard words which had humble association or were considered to be characteristic of the lower classes. Koraput has long been isolated from the influence of modern Oriya literature and has thus retained the old form of the language unchanged". (Ref. op. cit. P. 56-57). But it seems there are other reasons too behind the creation and preservation of this regional Oriya speech in Koraput.

Firstly, in consideration of the peculiar archaic and tribal nature of Koraput-Oriya, we can deduce that although the cause of Oriya was boosted from the advent of the Suryavamsi rule, the language had gained currency in this part of the country at a much earlier time. It may have originated from a very old form of the language which can be identified with the Odri Vibhasa. According to Markandeya, an Oriya grammarian of the 16th A. D., the Odri Vibhasa is a mixed dialect 'which comes off by adding local words of the Odra country and of Sauraseni etc. to Sabari, alone' (Ref. Prakrtasarvasvam, edited by Dr. K. C. Acharya, Utkal University Ph. D. Thesis, P. 97.) The Sutra and its commentaries are as follows

's'abaryām evaudri yogāt taddesyasaurasenyādeh' taddesānām odra-desapadānām sauresanyādipadānam ca yogāt sankarāc chābaryām eva audri sidhyati. (15·9)

Needless to say, the Desia dialect has the above characteristics of the Odri Vibhasa or Apabhramsa. It has affinities with the tribal languages which is indicated as Sabari Vibhasa and with Chhatisgarhi which through Eastern Hindi is descended from the Sauraseni Apabhramsa. In Grierson's opinion, all these Vibhasas 'Sakari, Chandali, Sabari, Audhri and Abhiri—these are all degradations—levelling down—of Magadhi, or Sauraseni, or of both' (Ref. The Prakrit Vibhasa, JRAS, 1918) In the absence of ample material evidences of the Odri Vibhasa, even if it is not possible to proceed any farther with this hypothesis, still it seems in all probability that Desia does represent a form of Oriya of the pre-Suryavamsi period.

Secondly, this area being a sort of meeting place of Marathi, Eastern Hindi (Chatisgarhi) and Oriya there has been a situation of language osmosis. This situation has been well described by Stenkonow when discussing the position of Halbi, Bhatri and other minor dialects of the area, he says, 'These dialects are the only one which can claim to be intermediary between Marathi and Oriya. ***They are not organic links, but merely mechanical mixtures of all the Aryan languages which meet in the eastern part of the Central province.' (L.S.I. Vol. VII, P. 339) Under this circumstance, the Oriya of Koraput, having absorbed in it some of the peculiarities of Marathi and Chatisgarhi dialects, has much differentiated itself from the standard Oriya dialect. Grierson, who found a trace of Desia in the form of Bhatri dialect, has remarked that "Bhatri is really a corrupt form of Oriya, with a few Marathi and Chatisgarhi forms intermingled". (L. S. I. Vol. V, Pt. II. P. 434).

In this connection it is to be remembered here that prior to the reign, of Suryavamsa, the Koraput—Bastar region was not a fully non-Aryan tract and the Aryan-tongues were never unknown to the people of this region. Aryanization must have begun here centuries back, at least starting from the time of Kharavela who recruited soldiers for his army from this part of his territory during his invasion against the Rathikas and Bhojakas. It can be well imagined that the early Aryan settlers of this region introduced an Aryan language which is probably the same or a branch of the older Aryan language from which Oriya had originated. In course of time that Aryan speech took a peculiar regional shape due to its close contact with the tribal languages of the area and long isolation from the influence from the influence of the fast developing other Aryan speeches. The regional tribal Indo-Aryan speech was later on fittingly named as 'Desia'. Subsequently this speech was more and more Oriya oriented under the royal patronage of the Oriya kings of Nandapur.

Thirdly, the tribal dialects of the Munda and Dravidian families and the neighbouring Telugu language have rendered considerable influence on the Oriya dialect of Koraput and it has been corrupted to a great extent in the mouth of the tribal speakers.

On account of all these factors the Oriya speech of Koraput area has assumed a regional and tribal appearance and has been called as 'Desia'.

II

Desia, the tribal Oriya dialect of Koraput, is the mother-tongue of the Aryans and the Aryanised tribals and the second natural language of the peoples of the non-Aryan communities who are by birth bilinguals.

The following caste-communities speak Desia as their mother tongue.

(1) Scheduled Caste and Other Backward Caste group —

Rona, Domb (121173), Chandala (3798), Ghasi (4284), Paik, Mali, Goud, Thoria, Bauri (1134), Dhakkdo, Dhuliya, Kalingi, Jaggali (1053), Boipari, Lohara, Valmiki (721), Sundi, Haddi (5474), Pan (5266).

It may be noted here that among these, Thorias are found only in Kasipur area, but others are scattered all over the district, occasionally concentrating at particular localities. Jaggali and Kalingi communities Desia speech is considerably Telugu oriented. Among these communities Rona, Paik, Mali, Goud, Dhakkado, Dhuliya, Lohara, Boipari are Hinduised and observe restriction on food and wear sacred thread.

(2) Scheduled Tribe group —

Bhottoda, Pentiya, Holva, Omnatya, Matia, Bhumia, Kondh (Jharia) Mahali.

Excepting the last two tribes, Jharia and Mahali who are sections of Kandha and Santal respectively, all other tribes originally belong to the Gondi stock and subsequently Aryanised to a certain extent. They have a long tradition of their settlement in Bastar-Koraput region. In their primitive period they were supposed to be speaking a form of Gondi. But at present they have all adopted dialects of the regional Indo-Aryan languages, such as Oriya, Marathi, Chatisgarhi etc. Grierson has categorically stated that Bhatri and Halbi, the language of the Bhottadas and Holvas, are dialects of Oriya and Marathi respectively. The language of the Jharia Parajas is Halbi mixed Desia. About the language of the Pentiyas Shri Gopinath Stapathy reports. "It is reported in Gazetteer that their language is Haluva which the Pentiyas of Jeypur do not admit. They speak Oriya and admit Oriya to be their only language" (Adivasi, 1963-64, No. 3, P. 161). Rest of the tribes, Omnatya, Matia, Bhumia and Mahali, speak almost pure Desia.

The following non-Aryan communities speak Desia as a second language. (The first number on the side indicate total population and the second number indicates the number of Desia speakers).

Tribes	Total population	Speakers of Tribal speech	Speakers of Desia as second language	Speakers of Desia as natural language
(1)	(2)	(3)	(4)	(5)
Bagata ..	1,374	(Telugu—683))	..	691
Bonda ..	4,677	Remo	4,254	..
Dharua ..	4,888	Gondi	..	4,884
Dideyi ..	1,978	Gota	1,978	..
Gadba ..	42,560	Gutob — 31,791	23,653	7,585
Gond ..	55,272	Gondi — 18,098	12,970	35,747
Jatapu ..	10,583	Koya — 5,971	1,238	2,457
Kondadora ..	15,808	(Telugu — 9,069)	(2,217)	5,552
Kondh ..	2,71,698	..	..	49,191
..	..	Jharia — 2,032	1,735	..

Tribes	Total population	Speakers of Tribal speech	Speakers of Desia or second language	Speakers of Desia as natural language
(1)	(2)	(3)	(4)	(5)
		Kondh — 78,457	20,882	..
		Konda — 10,930	668	..
		Koya — 22,079	6,877	..
		Kui — 1,03,299	23,139	..
Kotia ..	3,447	Kondh	..	23,446
Koya ..	53,590	Koya — 53,152	9,828	438
Mirdha ..	732	Kharia	..	509
Munda ..	5,892	Munda	..	5,000
Parenga ..	6,702	Gorum — 767	767	5,382
Paroja ..	1,41,694		..	52,281
		Parji — 83,901	13,751	..
		Kui — 3,221	1,423	..
		Pengu — 1,254	115	..
Santal ..	990	Santali	..	983
Saora ..	36,329	Saora — 24,401	3,310	10,517
Sabara (Lodha) ..	17,583	Saora — 4,348	1,945	11,798

(Reference—1961 District Census Hand-Book, Koraput and Census of India, 1961, Vol. I, Pt. II-C (ii) Language Tables).

Note—

1971—CENSUS FIGURES (Koraput)

Total Population	..	20,43,281
Scheduled Tribes	..	11,51,231 (56.34%)
Scheduled Castes	..	2,74,115 (13.41%)

Major Tribes

Bagata	..	21
Bhottada	..	1,90,979
Bhumia	..	61,501
Bhuiya	..	6,262
Bonda	..	5,334
Dharua	..	6,318
Dideyi	..	2,154
Gadba	..	46,237
Gond	..	66,991
Halva	..	5,501
Jatapu	..	7,802
Kondh	..	3,25,144
Kondadora	..	8,129
Kotia	..	7,022
Koya	..	58,912
Mahali	..	110
Matya	..	2,594
Munda	..	1,517
Omanatya	..	17,245
Parenga	..	3,029
Paroja	..	1,93,736
Pentia	..	4,349
Santal	..	1,677
Saora	..	28,359
Sabara (Lodha)	..	35,430
Unclassified	..	55,203

III

Desia is spoken within an area of 7,571 Sq. miles comprising the subdivisions of Koraput Sadar, Jeypore, Nawarangpur and Malkangiri in the district of Koraput. This district lying between 20°3' and 17°50' north latitudes and 81°27' and 84°1' east longitudes resembles the shape of the Roman letter -y-. Desia is roughly spoken in the area covered by the left horn and the tail of the alphabet.

Desia speaking areas can be divided into the following three tracts to demarcate local variations of the dialect —

1. Nandapur area —(Padwa, Lamtaput, Nandapur, Semliguda, Pottangi Koraput, Laxmipur).
2. Nawarangpur area—(Nawarangpur, Umarkote, Papdahandi, Tentulikhunti).
3. Malkangiri area —(Govindpali, Chitrakonda, Mathili).

The main reason behind the local variations is concentrated habitation of a particular community in a particular locality. Other minor reasons are— influence of neighbouring languages, isolation by natural barrier and contact with modern civilization through establishment of industries, Government offices and educational institutions.

Nandapur may be treated as the focal area of the dialect. This place was the main centre of culture in the Koraput region since the 14th century A. D. when the Silavamsi kings first established their capital at Nandapur. Their successors, the Oriya kings of Suryavamsa continued to rule from Nandapur till Vira Vikram Deva, the seventh king of the dynasty (1637-1669) transferred the Capital to Jeypore. Hence, Desia spoken in and around Nandapur seems to be the real form of the dialect.

The early Oriya settlers of Nandapur originally came to the place as the soldiers and attendants of the Oriya kings. In the words of R. C. S. Bell. "They fitted themselves into the scheme of life in the district and adopted many of the hillman's easy-going ways as well as some of the rusticities of his speech" (Ref. op. cit. P. 63). Their descendants are now found among such castes as Rona, Mali, Goud, Paik, Kumar etc.

The Ronas occupy a superior position in the social hierarchy. According to tradition their ancestors came to Nandapur in the good old days and took military service under the kings there. Their caste name Rona is derived from the Sanskrit word 'रण' meaning 'battle' as they were a warrior class. They do not accept food from any other caste or tribe except the Bramhins. Even when they pay visit to their relatives, families including those of married daughter, they do not eat from their cooking, but cook their own food in new pots. (Ref. Notes on the Ronas of Koraput, B. Chowdhury, Adibasi — 1964-65, No. 2, P. 51). Because of this sort of status consciousness, they have maintained a sort of cultural solidarity in the midst of the multifarious tribal communities. Naturally, their speech has been less corrupted from the influence of the surrounding languages. Desia spoken by the Ronas represent the standard form of the dialect.

The Desia speech of the Ronas of Nandapur forms the basis of the present study on the Desia dialect of Koraput.

Dundu Hanthal who belongs to the Hanthal (Snake) exogamous clan of the Rona society, and who lives just in front of the famous Silavamsi throne of 32—steps in Nandapur served as the main informant for the dialect. He thinks of himself to be 45 years old. He has learnt to read and write Oriya but has not achieved enough proficiency. He works as a professional 'Disari' in his spare times. Above all, he is very proud of his Desia language and their Aryan Non-Aryan mixed cultural heritage.

IV

This work on the Desia dialect contains three sections—Grammar, Text and Dictionary.

In the Grammar-section a description of the language has been given under these three sub-sections—Phonemics, Morphology and Syntax. Efforts have been made to point out the main differences between Oriya and Desia in the 'Notes' provided with each of the items.

In the Text-section the items have been carefully compiled to include materials of varied interest and importance. It could not be possible to provide translation of all the items for fear of increasing the bulkness of the work. However, almost all the words occurring in the text have been included in the dictionary.

In the Dictionary-section cognates from other languages have been given with a view to throwing some light on the historical background of the dialect. The main objectives have been to show—the archaic and tribal nature of Desia, its affinities with Halbi and Chattisgarhi, and the influence of the Non-Aryan languages, particularly of Telugu on it.

Brief sketches of the two other contiguous dialects of Oriya, namely, Bhatri and Jharia—have been given in the appendix.

DESIA

A TRIBAL ORFYA DIALECT

SECTION-I

GRAMMAR

O. Phonemic Inventory

O. 1. Segmental Phonemes

O. 1. 1. Vowels

i e ə o
a

O. 1. 2. Consonants

p t ṭ c k
b d ḍ j g
s
m n N
l
r ṛ
w y

O. 2. Suprasegmental Phonemes

Nasalization — indicated by /—/ at the top
Length — indicated by /.. / after vowels
Juncture — indicated by /- / within words
Stress — indicated by / , / on the side

O. 3. Evidence for Contrasts

In order to establish the Phonemic Inventory contrast between suspected pairs of phonemes is set out in the following matrices. The number in the cells refer to the examples

O. 3. 1. Vowel Contrast

	i	e	ə	a	o	u
i	1					
e				2		
ə	3			4	5	6
a						
o						
u					7	

O. 3. 2. Vowel—Semivowel Contrast

	i	u
y	8	
w		9

5. ə/o	əl-tremble ol-hang gəɪ-town gɔɪ-leg	əsna-eaves ocna-bed səe-hundred soe-sleeps
6. ə/u	əja-habit uja-right pər-other pur-flood	kajə-itch kasu-coin
7. u/o	uɪ-fly bauni-pad on head au-steam	oɪ-wear kaoni-food ao-come
8. i/y	gai-cow kəili-I told	gay-sings gəyil-bison
9. u/w	lua-a bird buari-son's wife	melwa-wild-cat palwani-new leaves to come out
10. p/b	par-cave pabli-rock cap-press	bar-twelve babli-I thought cab-bite
11. b/m	bəira-deaf ɖubri-bell-metal cup cab-bite	məira-piper ɖumri-ficus glomerata cam-skin
12. t/d	tin-three sətər-seventeen sət-true	din-day sədər-front-yard səd-dig-out
13. t/ɖ	tali-plate putla-pupil bərət-plough-string	ɖali-rafter putla-blossomed bərət-pimple
14. t/ɖ	tuma-bottle-gourd təger-thread bitər-inside bat-rice	ɖuma-ghost ɖəgər-tunnel biɖər-to flee bar-fence
15. d/t	dek-see bed-pierce mutra-who urinates	tek-lift bet-pick up muɖla-log
16. d/ɖ-ɪ	duma-fat bədru-pestle kədki-rough məd-wine	ɖuma-ghost biɖru-very fleet kərki-mattock mər-corpse
17. d/j	duar-door padra-characterless sud—pure	juar-salutation pajra-water spring suj-to repay

18. t/d-r	təN-stick bat-way ciŋka-cricket buŋru-bullocks to low	deN-tall baŋ-fence ciŋka-sparkes biŋru-very fleet
19. t/r	tək-to peck kaŋna-wine-vessel bat-way	rək-to grate karna-gully bar-twelve
20. d/r	ɖua-ladle məŋ-diē məŋɖi-pestilence biŋɖa-bamboo lath	rua-cotton məŋ-corpse caŋri-divorced woman biŋru-very fleet
21. d/r	camɖa-covered pavilion reɖi-heel, sole gaŋra-ram	camra-skin baŋi-loan puɖra-buffalo-calf
22. c/j	cani-thatch kacra-dirt mac-fish	jani-priest kejra-rat maj-rinse
23. c/s	car-ash ocna-bed mac-fish	sar-substance əsna-eaves mas-month
24. k/g	kaŋa-hare bakra-room nak-nose-	gaŋa-wasp bagra-cracked (pot) nag-a snake
25. g/N	bag-tiger ɖəgər-tunnel aŋti-holding, firmly	baN-break ɖəNgər-mountain aNti-finger
26. m/n	mal-creeper kam-work jənpa-jute jənəm-birth	nal-gully kan-ear jəmka-pendant jəman-police
27. n/N	jən-moon ənka-spoon punla-sifted	jəN-thigh oNga-load in one side pəNla-cheated
28. n/l	nua-new kan-ear piŋna-hammer	lua-iron kal-pit piŋla-beaten
29. l/r	rua-cotton par-cave parka-two-pice-coin	lua-iron pal-plough-share pəlka-hollow
30. r/d-r	ar-and camra-cobbler rua-cotton kərka-wall-niche	aŋ-bone camra-skin ɖua-ladle kərki-mattock

0.3.4. Nasalization Contrast

i/ī	it̩la-rinded	e/ē	bet-pick up
	īt̩la-brick-oven		bēt-hunting
e/ə	kəsa-bitter	a/ā	aṭ-eight
	k̄əsa-bell-metal		āṭ-tight
o/ō	meona bai-cousin	u/ū	kuṭ-pound
	saōta-village nobility		kūṭ-pillar

0.3.5. Length Contrast

i/i	jila-daughter	e/e	seṭa-that
	ji..la-lived		se..ṭa-that yonder
ə/ə	səria-field in the valley	a/a	kali-yesterday
	sə..ria-town people		ka..li-cigar
o/o	poṛai-having burnt	u/u	kura-hoof
	Po...ṛai-dirty		ku..ra-mist

0.3.6. Juncture Contrast

kərsi	cow-dung cake
ˈkər-si	he will do
ɸumba	ghost
ɸum-bar	to dive to fetch water
ɸurni	lotus
ɸur-ni	please enter
daria ila	sharp sickle
dari aila	brought away
rampəṛ	scratch
ram-pəl	apple

0.3.7. Stress contrast

ˈpala/seedling	ˈkəla/soot
pala'/go away	kə'la/he did
ˈduar/door	ˈsapa/clean
du'ar/you carry	sapa'/whole lot

I. SEGMENTAL PHONEMES

1. Description of Segmental Phonemes

1.1. Contrastive Feature Chart

(i) Consonants

	Bi-Labial	Dental	Cerebral	Palatal	Velar
Stops					
Voiceless	p	t	ʈ	c	k
Voiced	b	d	ɖ	j	g
Continuants					
Fricative		s			
Nasals	m	n			ŋ
Lateral		l			
Flap		r-ɾ			

(ii) Semi-vowels

w

y

(iii) Vowels

	Front	Central	Back
High	i		u
Mid	e	ə	o
Low		a	

1.2. List of Phonemes with descriptive statement.

1.2.1. Consonants

All the stops have aspirated allophones which freely vary with their non-aspirated counterparts. Aspiration is marked by [h]. e.g. [ph, bh, th, dh, tʰ, dʰ, ch, jh, kh, gh]

/p/ Voiceless bi-labial stop	/pej/—gruel
/b/ Voiced bi-labial stop	/bətʌ/—ball
/t/ Voiceless dental stop	/tɪgə/—wire
/d/ Voiced dental stop	/daru/—wood
/t̪/ Voiceless retroflexed stop	/tali/—rafter
/ɖ/ Voiced retroflexed stop	/ɖal/—leaf
/c/ Voiceless alveo-palatal stop	/car/—ash
/j/ Voiced alveo-palatal stop	/jəi/—fire
/k/ Voiceless velar stop	/kasu/—coin
/g/ Voiced velar stop	/gajəl/—bangle
/s/ Voiceless alveolar grooved fricative	/sima/—tin
/m/ Voiced bi-labial nasal	/mal/—creeper
n/ Voiced alveolar nasal	/nini/—small

It has allophonic variations before homorganic stops which assume the quality of the stop that follows.

(n) occurs before cerebrals	/tənd/—mouth
(n) occurs before dentals	/bənd/—pond
(n̄) occurs before alveo-palatals	/sənj/—evening
/N/ Voiced velar nasal	/rəN/—red
/l/ Voiced alveolar lateral	/ləge/—near
/r/ Voiced alveolar flap	/rua/—cotton
//ɾ/ Voiced retroflexed flap	/gəɾ/—river
w/ Voiced frictionless bilabial continuant	/uwa/—a fruit

Its allophonic variant assumes the phonetic value of non-syllabic /u/.

y/ Voiced frictionless palatal continuant	/jwar/—salutation
	/tay/—frying pan

It has an allophone with the phonetic value of non-syllabic /i/.

2.2. Vowels

There are six-way contrast in vowel qualities. All of them exhibit certain general allophonic characteristics

- (a) Each has a lengthened counterpart of the same quality. Length can be taken to be phonemic when it is contrastive.

(b) Each vowel can occur both oral and nasal. Nasalization is phonemic.

(c) Oral vowels become slightly nasalized when occurring contiguous to a nasal phoneme.

(d) Except /a/ and /o/ each has a weak-voiced short quality.

/i/ Voiced high close front unrounded vocoid. /piri/—straw

Allophones—Nasalized (ī)

Long (i..) or (ii)
Short (i)

/e/ Voiced mid close front unrounded vocoid. /keta/—idiot

Allophones—Nasalized (ē)
Long (e..) or (ee)
Short (e)

/ə/ Voiced mid close central unrounded vocoid. /kəcə/—owl

Allophones—Nasalized (ē)

Long (ə .) or (əə)
Short (ə)

/a/ Voiced low open central unrounded vocoid. /par/—cave

Allophones—Nasalized (ā)
Long (a..) or (aa)

/o/ Voiced mid close back rounded vocoid. /gopena/—sling

Allophones—Nasalized (ō)
Long (o..) or (oo)

/u/ Voiced high close back rounded vocoid. /duma/—fat

Allophones—Nasalized (ū)

Long (u..) or (uu)
Short (u)

2. Distribution of Segmental Phonemes

2.1. Distribution in general

2.1.1. Distribution of Vowels.

All the vowels, oral and nasal, occur in all positions—initial, medial and final positions with the exception that the nasal qualities of /e/ does not occur initially and of /o/ occurs only medially.

Weakly voiced short vowel qualities occur in the transition that takes place between consonants which cluster at syllable border.

Long vowels contrast with short qualities only in the initial syllables.

Vowels		Initial	Medial	Final	
Oral	Nasal				
	i	/ir/fibre	/bil/hole	/ai/yawn	
		i	/isa/envy	/diʒa/eye-ball	/si/sew
	u	/ur/fly	/bul/roam	/au/vapour	
		u	/uc/high	/duuri/mist	/mu/face
	e	/eɪu/Head	/bel/sun	/se/he	
		e	/lej/tail	/dɛl/jump	
	o	/or/wear	/bol/tell	/po/son	
		o	/jaola/twin		
	ə	/əɪu/cave	/bəl/good	/kəcə/owl	
		ə	/əs/duck	/bərə/bumble-bee	/gə/wheat
	a	/aɪ/bone	/bal/hair	/nua/new	
	a	/asia/funny	/sap/snake	/sua/millet	
Short	Long				
	i		/milimicika/glow-worm		
		i	/piila/he drank		
	u		/guɖuri/hillock		
		u	/duurə/doubling		
	ə		/tenɖeka/chameleon		
	e	/leeji/numb			
ə		/cəkəni/leaf cup			
	ə	/mæɪ/costly			

2.1.2. Distribution of Consonants

All except /N, r, y, w/ occur initially before vowels.

All except /N/ occur medially in between vowels and after or before one other consonant.

All except /w/ occur finally.

/N/ occurs medially before consonants only.

/d/ occurs medially when preceded by /n, r/ or followed by /r/, and finally after nasals only.

Allophones of /n/—(n, ñ, n)—occur only before homorganic stops.

Non-syllabic allophones of /y, w/ occur as transitions-/y/ between front vowels, /w/ between back vowels.

Aspirated allophones of stops occur only in final position of closed and stressed syllables.

Consonants	Initial	Medial	Final
/p/ (p) (ph)	/Pakna/-stone	/kəpur/-elbow joint	/pap/sin /kəmph/-phelgum
/b/ (b) (bh)	/bakna/-riddle	/kabar/-work	/lab/-gain /lobh/-greed
/t/ (t) (th)	/tuk/-spit	/pətər/-leaf	but/-much /rəth/-car
/d/ (d) (dh)	/duk/-pain	/pədəm/-palm	/būd/-root /sudh/-pure
/ʈ/ (ʈ) (th)	/ʈali/-rafter	/kuʈum/-kinsman	/bat/-way /kath/wood
/ɖ/(ɖ) (dh)	/ɖal/-leaf	/əɖər/-roar /biɖru/-fleet /birɖa/bamboolath	/ɖəndɖ/punishment
/c/ (c) (ch)	/cati/-mushroom	/pacura/-blood lessness	/kac/-glass /mich/-false
/j/ (j) (jh)	/jati/-caste	/pajuri/-roof frame	/kaj/-work /bojh/-heavy
/k/ (k) (kh)	/kal/-pit	/kakər/-cold	/pak/-near /nəkh/-nail
/g/ (g) (gh)	/gal/-cheek	/jəgəl/-moss	/pag/-turban /bagh/-tiger
/m/ (m)	/mal/-creeper	/jəman/-police	/jəm/-death-god
/n/ (n) (ñ) (ṅ) (ṇ)	/nal/-gully	/jənəm/-birth /bincna/-fan /manɖru/-a delicacy /antni/-intestine	/jən/-moon
/N/ (N)		/daNra/-youngman /taNgi/-battle-axe	/kerəN/-loin cloth
/s/ (s)	/sira/-ink	/kəsər/-free gift	/mas/-month
/l/ (l)	/ləm/-long	/kələj/-liver	/cal/-skin
/r/ (r)	/rəm/-hair	/kərəj/-loan	/car/-ash
/ʌ/ (r)		/ləʌN/-earth-worm	/baʌ/-fence
/y/ (y) (æ) (ə)		/aya/-mother /gəyəra/-dog-fly /gəyil/-bison	/tay/-frying pan
/w/ (w) (ua) (ou)		/molwa/-wild-cat /seruwali/-centiped /gowi/-herdsman	

2.2 Distribution in Sequence

2.2.1. Distribution of Vowels

All the vowels occur in sequence with other vowels

Non-syllabic vocoids/y,w/occur between the sequences optionally

Sequences of /i-o, ə-a, u-e, u-o, u-ə, a-e, a-ə, o-e, / occur only in the inflected forms for certain tenses and cases.

Sequences of some vowels can be better treated as long-vowels

Clusters of syllabic and non-syllabic vowels represent certain complex units which can be treated as diphthongs—/vv/.

2.2.1.1. Two-Vowel Sequences are represented in the following matrix. Numbers refer to the list of examples.

V2—i		e	ə	a	u	o
V1—i	—	1	2	3	4	5
e	6	—	7	8	9	10
ə	11	12	—	13	14	15
a	16	17	18	—	19	20
u	21	22	23	24	—	25
o	26	27	28	29	30	—

Examples

1. nə pie—does not drink
2. biər—to throw
3. bian—seed
4. jiuna—living
5. pio—let him drink
6. tei—there
7. nət—let them take
8. seər—that side
9. keuʔ—fisherman
10. meonabai—cousin
11. gəi—iguana
12. əera—cushion for pots
13. nə asi—I shall not come
14. məut—prestige
15. kəoɾa—shell

16. sai—percupine
17. beɾae—in the field
18. kəət—let them eat
19. kauɾi—carrying yoke
20. gao—sore
21. mui—I
22. nə sue—does not sleep
23. suət—let them sleep
24. buari—daughter-in-law
25. suo—let him sleep
26. koi—where
27. goeɾa—flee
28. boət—let them carry
29. boali—bearer
30. kout—funny

2. 1. 2. There are Three-Vowel Sequences of the following types. These sequences are generally found across morpheme boundaries.

i a i	/liai/	to cool hot food
i a u	/nə ciau/	we do not cause to touch
i a o	/ciaio/	let him cause to touch
i a ə	/siaət/	let him cause to sew
u a i	/juai/	son-in-law
u a u	/kuau/	we feed
u a o	/kuao/	let him feed
u a ə	/kuaət/	let them feed
ə o i	/nə oiti/	I would not have been
ə o u	/nə ou/	we do not be
ə u e	/nə uət/	let them not be
ə ə u	/nə əu/	let him not be
ə a i	/nə aibi/	I shall not come
ə i a	/kəi a/	come, having told
a i a	/taia/	peacock's feather

2. 2. 2. Distribution of Consonants

Consonant clusters never occur in a word initially

Clusters of nasals and homorganic stops (N—S), /s-t/ and /r-k/ only occur in a word finally.

e.g./tənd/—mouth, /jest/—May—June, /murk/—dunce.

Sequences of two and three consonants (—VC—CV—, —VC—CCV—VCC—CV—) occur within a word between syllables, across morpheme boundaries and pre or post junctural positions. These sequences may be of the following three types—

1. Homorganic
2. Identical
3. Heterorganic

2·2·2·1. **Homorganic sequences**, which can be really treated as clusters are constituted of nasal plus corresponding stop (N—S) and they occur prominently in three—consonant sequences—(CVCnC—CV)—/pinḍri/—shin (CVC—CnCV)—/gərṇḍa/—one piece. Homorganic Nasal—Stop Clusters also occur at intervocalic positions but only between closed syllables—(VCnCV)—/munḍa/—embakment

when they occur in open syllables there is a strong tendency to replace the cluster by the nasalization of the preceding vowel—(CVCnCV)—(CVCVC)—/penḍom/—/pedom/—rice beer /genḡət/—/gegət/—to persist

2·2·2. **Sequences of identical phonemes** are found mostly in inflected forms of verbs. There always occurs an open transition in between the con-tiacting consonants.

e. g./kel-la/—he played,/bəs-si/—he will sit. Geminated consonants are very rare and occur only in stressed morphemes.

e. g.//kəkkəya/—a sitting position/gaitte galani/—he is singing while going.

2·2·2·3. **Sequence of heterogonic consonants**, barring the single exception of /s—t./, should not be called clusters. as in such situations syllabic division or open transition occurs between the consonants-e. g.

(—VCCV—)—(—VC—CV—)/(VCVCV—)paj-ra/-spring/ten-ke/-to that side Again many of the sequences occur due to morphophonemic changes that take place in various morphological constructions, such as, inflection for various tenses and cases-(e. g./mər-si/he will die,/gəc-ke/to the tree), formation of in-finitives and verbal nouns-(e. g./kər-bar/ to do,/duk-na/ (fan), operation of vowel-deletion rule in disyllabic roots-(e. g./kurəc/—/kurci deli/I poked.

In *Two-Consoannt-Sequences* (—C¹ C²—) all occur as first element (C¹) and all, except /N/, occur as second (C²) element.

In *Three-Consonant-Sequences* two of the consonants always appear in cluster and the other follows or precedes them at the border of a separate syllable The shape of the sequences appear as (—VCC—CV—) or (—VC—CCV—). When the first two cluster they are always homorganic nasal plus stop (N+S) and the third elements that follow are generally /k, t, n, s, r, l/.

When the last two cluster they are either homorganic nasal plus stop (N+S) or /s+t/ and only /r/ preceeds them as first element.

Examples—

(i)—VCnC—CV

Nk	t/n	/bankṭi/crooked,/rənkni,grater
nt	r/l	/təntri/throat,/gəntṭla,sufficed
nḍ	k/r/l/s	/tenḍka/cameleon,/munḍra/bald,/mənḍla/circle,/munḍsek/body-deep
nt	n/r/l	/antni/intestine,/tantra/sly,/tintli/tamarind
nd	n/r/l	/bindna/chisel,/lendra/idler,/ bənḍlu/door-frame
mp	r	/tempriya/rude

Examples

1. 2. /nap-bi/ I shall measure
 3. /nap-ti / I would measure
 5. /cip̄ti / off season paddy
 6. /kap̄ɖu / careless
 9. /upka / floating
 11. /map-si / he shall measure
 13. /dup̄ni / incense
 15. /kup̄li / hillock
 16. /kip̄ri / skull
 17. /up̄īa/ɾo spatter
2. 2. bab-bi / I shall think
 3. /bab-ti / I would think
 7. /dob̄ cena / pea
 9. /əbka / unmixed
 11. /gəbsa- / abortion
 13. /babna / thought
 15. /tabla / brass-bowl
 16. /lobra / greedy
 17. /kubr̄a / hunch-back
3. 2. /mat-bi / I shall get drunk
 3. /mat-ti / I would get drunk
 9. /utka / to jump
 10. /ət̄ guna / lower intestine
 11. /mat-si / he shall get drunk
 12. /tutmūri / bitter gourd
 13. /utna / resting on back
 15. /putla / eye ball
 16. /satra / father in law
4. 1. /ced̄ pani / cheese water
 2. /udba / rising
 3. /pind-ti / I would wear
 9. /kəd̄ka / rough
 11. /məd̄ sur / wine
 13. /gəd̄ni / vaccination
 15. /kəd̄li / plantain
 16. /badra / ferocious
5. 1. /baɽ̄ paura / gate-keeper
 2. /pit̄-bi / I shall strike
 3. /pit̄-ti / I would strike
 8. /pət̄̄ j̄ei / chaff-fire
 9. /pət̄kar / fraud
 10. /gut̄guta / to cook
 11. /pət̄si / a kind of crabb
 12. /pət̄mi / to rot
 13. /caɽ̄na / basket
 15. /kaɽ̄lam / reward
 16. /poɽ̄ri / pregnant
6. 9. /bən̄ɖka / fatty, dwarf
 10. /puɖ̄ga / leaf cup
 11. /mun̄ɖsek/body-deep
 15. /gun̄ɖla / tangled
 16. /biɖ̄ru / very fleet
7. 2. /nac-bi / I shall dance
 3. /nac-ti / I would dance
 9. /pickā nə̄ li / sprayer
 11. /nac-si / he will dance
 13. /ocna / bed
 15. /bicliya / slimy
 16. /kacra / sweepings

8. 1. /pej pani / food and drink
 2. /maj-bi / I shall scour
 3. /maj-ti / I would scour
 9. /jejka / complication
 11. /maj-si / he shall scour
 13. /bujni / right hand
 15. /bijli / lightning
 16. /pajra / spring
9. 1. /pūkṣāk/to breath and blow
 2. /ṭek-bi/I shall raise
 3. /pokta/ripe
 5. /ekṭa/alone
 11. /kiksa/tusk
 12. /bek muna/bag
 13. /bakna/riddle
 15. /sikli/chain
 16. /ḍakra/old man
 17. /bakra/billy
10. 2. /lag-bi/I shall fight
 3. /agtu/first
 6. /ragḍil/loose
 11. /bigsi/to bloom
 13. /jogni jatək/almanac
 15. /kagla aṛ/collar bone
 16. /ḍugra/jealous
 17. /gagra/bill hook
11. 1. /əspani/dew
 2. /kəs-bi/I shall plough
 3. /susta/healthy
 5. /iṣṭu/god
 9. /əskəṛa/dirt
 10. /əsguna/nose ornament
11. ikəs-si/he will plough
 12. /ləsmiya/slender
 13. /basna/odour
 15. /nəsla/spoil
 16. /təsri/wire
12. 1. /jəm pur/heaven
 2. /ḍum-bar/to dive
 3. /tumta/swollen
 4. /səmdi/relative
 5. /kamṭi/split bamboo
 6. kumḍa/pumpkin
 7. /gamca/skirt
 8. /kəmji-/to fade
12. 9. /camka/shell
 10. /ramguṭa/a string instrument
 11. /gumsa/blow with fist
 13. /ḍumni/spoon
 15. /bəmli/navy
 16. /camra/cobbler
 17. /ḍumṛi/fatty woman
13. 1. /jənpa/jute
 2. /sunbuni/a ghost
 3. /manti/respect
 4. /an duriya/to swear
 5. /kon-ṭa/which one
 7. /rən cuna/powdery
 8. /banja/nephew
 9. /ənka/ladle
 10. /kan gu/ear wax
 11. /sun-si/he will listen
 15. /sanli/younger wife

14. 2. /maN-bi/I shall beg
 3. /maNtiya/begger
 5. /beNti/toad
 6. /diNdinga/watery
 11. /maN-si/he shall beg
 13. /maNni/begging
 15. /maN-li/I begged
 16. /tiNri beṭ—/bird hunting
 17. /paNti/gate
15. 1. /telpu/lustruous
 2. /culbul/to shiver
 3. /kelta/planing a house
 4. /ældi/yellow
 5. /gulṭi/enclosure
 6. /sulḍaN/carrying staff
 7. /melcaila/castrated
 8. /ælji-/to choke
 9. /ælka/wave
 10. /sælga/a score
 11. /ælsi/linseed
 12. /ælma/white ant
 13. /kælni/starch
 15. /kel-li/I played
 16. /alra/bothersome
16. 1. /kərpəna/declivity
 2. /tərbuj/water melon
 3. /turta/fresh
 4. /merda/ceiling
 5. /pərṭa bag/a witch
 6. /birḍa/bamboo lath
 7. /ṭirca/bird's intestine
 8. /turjula/scaffolding
 9. /parka/two-pice coin
 10. /nirguli/ear ring
 11. /kərsi/cow-dung cake
 12. /kurma/heap
 13. /girna/a lizard
 15. /tarla/rain shielf
17. 1. /kərpə/paddy stems
 2. /uṛba/to fly
 3. /buṛti/sinking
 4. /goṛdi/ditch
 9. /kuṛka/cup
 10. /gəṛga/a kind of rat
 11. /gəṛsa/a unit of measure
 12. /kəṛma/large pot
 13. /baṛni/broom
 15. /gaṛla/fixe
 16. /gaṛra/ram

II. SUPRASEGMENTAL PHONEMES

3. Description and Distribution

3.1. Nasalization—/—/

Nasalization occurs with all the vowels. It is phonemic and can be treated as suprasegmental phoneme.

e. g./gao/'sore'—/gāo/'village'. Each oral vowel becomes slightly nasalized when occurring contiguous to a nasal phoneme.

e. g./mōisi/ > /māisi/'buffalo'
/daNa₁a/ > /dāN₁a/'youngman'

In such environments nasalization of the vowel is predictable and may not be treated as phonemic.

In nasal plus stop (N+S) sequences nasalization occurs with the preceding vowel at intervocalic positions. It replaces the nasal consonant and a non-phonemic nasal transition follows the nasalized vowel.

[CVC _n CV]	>	[C _{v̄} -CV]	
/saNkəɾ/	>	/sākəɾ/	'narrow'
/manda/	>	/māda/	'herd'
/əɳɖa/	>	/ēɖa/	'pudding'

3.2. Length—/../

Length or prolongation can be taken to be phonemic as it is contrastive. Two utterances being composed of same articulatory motions render different meanings due to contrast only in the duration of the utterances.

Long and short vowels contrast only within the initial syllable of a word.
e. g./jibar/'to go'—/ji..bar/'to live'.

It is to be noted here that all the vowels tend to be long in some environments. Although phonetically almost every word contains one long vowel, the non-phonemic long vowels generally occur in the penultimate position of a closed syllable and in the final position of a consonant cluster.

e. g./ələ..p/'little',/jəma..n/'police',/ba..il/'field'/cabra..'biting',/ənka../'ladle',/pəɳmi..gala/'got rotten'.

3.3. Juncture—/—/

Identical phonemic sequences meaning differently in different utterance medial positions prove the presence of a phonetic phenomena which can be identified as a suprasegmental phoneme of juncture. It occurs at the border places where grammatical units come together. It is phonetically characterized by a slight pause and allophonic features of the segments that precede and follow.

e. g./kərsi/'cow-dung cake'. /kər-si/'he will do'. Sharp juncture is very rare in Desia.

It may be noted here that in slow pronunciation a syllable juncture is predictable. It falls on the first consonant if the interlude contain single consonant [CVCV], but if there are more consonants it falls on the final consonant—[CVCVCV]. That is why in rapid speech the peripheral—C— and not the nuclei—V—is preserved.

e.g./kərəda > kərda/'whip', sikuli > sikli' chain' /panduro > pandra/'fair skin'

3.4. Stress—/'/

Stress has phonemic value on a very limited number of words in Desia as it is a predictable phoneme in this dialect.

All monosyllabic utterances carry the highest degree of stress.

In words of more than three syllables there is always secondary stress on some subsequent syllables and usually it falls on that syllable which is farthest from the primarily stressed syllable.

e.g./'par'—cave,/kə'rək' bar/to dig with spade,/gə'e'ra/—tick,/se'ruwali centiped,/ā' dar/dark.

Stress is more distinctive in utterances with consonant/sonant/clusters in the first or second syllable.

e.g./' tənɔ'/mouth,/as'ti/property,/kənɔ' k/a bit.

III. SYLLABLES

4.1. Description of Syllable

The Syllable is the minimum unit of phonological word structure. Every utterance consists of one or more such units. Every syllable consists of a nucleus filled up by a vowel or a combination of vowel plus non-syllabic vocoid (V-VV) and an optional string of consonants as onset or coda.

4.2. Syllable Patterns

The following types of Syllable structure are found in Desia

1. Single Phoneme	V	/a/come,/i.la/sickle
2. Two Phonemes	VC	/ar/and,/ma.ūs/meat
	CV	/se/he,/a.ji/today
3. Three Phonemes	VCC	/inɔ̄/walk,ən,ɔ̄ra/male
	CVC	/gər/house,/u. ɔ̄n/boil
	CCV	/ser. ɔ̄ta/to fondle,/ma.nda/herd
4. Four Phonemes	CVCC	/kəmb/pillar, /munɔ̄.ra/bald
	CCVC	/gər,nɔ̄dek/one piece

4.4. Distribution of phonemes in Syllable Patterns

Syllable Patterns	Fillers
1. V	V—All vowels
2. VC	V—All vowels
	C—All consonants
3. CV	C—All consonants except/N/
	V—All vowels
4. VC ¹ C ²	V—/i,u,ə,a/
	C—C ¹ —Nasals
	C ² —Stops
5. C ¹ VC ²	C ¹ —All consonants except/N/
	V—All vowels
	C ² —All consonants
6. C ¹ C ² V	C ¹ —Nasals and/s/
	C ² —Stops
	V—All vowels
7. C ¹ VC ² C ³	C ¹ —All consonants except/N/
	V—All vowels
	C ² —Nasals,/s/and/r/
	C ³ —Stops
8. C ¹ C ² VC ³	C ¹ —Nasals
	C ² —Stops
	V—All vowels
	C ³ —All consonants

The above account shows that (i) N, r, y, w/and clusters can never occur as onset of syllables, (ii) only clusters of Nasal—Stop and/s/+t/ can occur as onset of non-initial Syllables, (iii) all consonants, clusters of Nasal—Stop, /r/+/k/s/+t/ can occur as coda of syllables.

Examples

1. /ila / sickle
2. /una / less
3. /esu / this year
4. /osə / medicine
5. /əru / cave
6. /ata / mother in law
7. /it / brick
8. /ur / fly
9. /et / sense
10. /or / aerial root
11. /əl / plough
12. /am / mango
13. /əp / to admit guilt
14. /ubra / excess
15. /əd / half
16. /əḍra / roar
17. /uc / high
18. /ej / to remember
19. /ekta / one only
20. /əg / to insert
21. /as / you come
22. /an / you bring
23. /əNte / in self
24. /əy / yes
25. /po / son
26. /bo / sister in law
27. /de / give
28. /ḍe / jump
29. /cə / six
30. /ji / live
31. /ke / who
32. /ga / sing
33. /mu / face
34. /pəḍwa / idler
35. /kəya / peg
36. /inḍla / walked
37. /unḍbar / to search for
38. /əntla / sufficed
39. /anṭbar / to thicken
40. /pap / sin
41. /bab / friendship
42. /tin / three
43. /dud / milk
44. /tan / place
45. /ḍeN / tall
46. /cac / to scrape
47. /jam / guava
48. /kan / ear
49. /gas / grass
50. /sag / curry
51. /maj / rinse
52. /nak / nose
53. /lal / slime
54. /rog / disease
55. /gəṛən / making
56. /tuwal / Towel
57. /gəyil / bison
58. /sat / seven
59. /moṭ / load
60. /biḍru / very fleet
61. /bur / coin
62. /bər / big
63. /səy / hundred
64. /sersṭa / to fondle
65. /jumpa / bunch
66. /pənti / bow string
67. /ṭanka / rupee
68. /tamba / brass metal
69. /manda / herd
70. /ṭənta / dynamite
71. /genḍu / silver
72. /ḍəngərani / bean
73. /ganḍe / a vocative word
74. ranḍola / woindower
75. /pəḍ mas / Nov-December
76. /bindna / chisel
77. /tenḍka / chameleon
78. /ḍəḍ / punishment
79. /ṭəntri / throat
80. /ḍomoni / the Domb woman
81. /canḍ / quick
82. /jinkla / pulled
83. /kundra / share
84. /gantni / stringing together
85. /sundri / fine, beautiful
86. /murk / dunce
87. /nindla / blamed
88. /lendra / slow walker
89. /rampṛa / scratching
90. /jesṭ / May-June
91. /ampər / you scratch
92. /anṭir / backyard
93. /gengəṭ / to slur
94. /ambəṭ / sour
95. /cendur / vermilion
96. /anṭar-luga / cloth for the waist
97. /gərḍek / one piece
98. /sənkā / to slice, lop.
99. /penḍom / rice - beer

4. 4. Distribution of Syllables in Words.

A word may have one to five syllables.

All the above types of syllable can occur at different positions in a word, excepting syllable patterns CCV and CCVC which can never occur word initially.

As regards frequency of occurrence, disyllabic words come first and next in order come monosyllabics, trisyllabics and other larger types.

As regards prominence, it is observed that (i) in disyllabic words when vowels are of same quality in both the syllables the first appears prominent, e.g. /au/ 'vapour', but in a closed syllable the second syllable becomes prominent, e.g. /ələs/ 'lazy', (ii) in trisyllabics the order of prominence is 3 1 2, e.g. /tʌməli/ 'hornet'.

Co-occurrence of syllable types are represented in the following matrices

(A) Two-Syllable Sequence:—

	V	VC	VCC	CV	CVC	CCV	CVCC	CCVC
V	.. 1	2	..	3	4	5	6	7
VC	.. ..	..	..	8	9	10	..	11
VCC	.. ..	12	..	13	..	..	..	..
CV	.. 14	15	16	17	18	19	20	21
CVC	.. ..	..	..	22	23	24	..	25
CVCC	.. ..	..	..	26	27	..	..	..

Examples

1. /ai/yawn
2. /ait/care
3. /apa/elder sister
4. /ʊtʌn / boil
5. /ʌnda / you take
6. /ələndʒ / to set on egg
7. /andar/ dark
8. /ocna / bed

9. /ərjən / to earn
10. /əlndə nai / does not set on egg
11. /əlndət nai / do not set on egg (pl)
12. /angwa / armful
13. /əndra / male
14. /sai / percupine
15. /kial / joke
16. /niənt / insufficient
17. /gari / seed-bed
18. /kamar / blacksmith
19. /pəndrə / fifteen
20. /busənd / bulky
21. /kəndək / little
22. /dakra / oldman
23. /pəkar / fraud
24. /gərnda / a piece
25. /gərndək / one piece
26. /təndka / chameleon
27. /mūdsek / body-deep

4. 4. 2. Three—Syllable Sequences—

	V	VC	CV	CVC	CCV
V.V			1		
V.CV	2	3	4		5
V. CV			6		
CV.V	7	8	9		
CV.CV	10	11	12		13
CV.CVC				14	
CVC.CV	15		16	17	18
CVCC.CV	19				
CV.CCV	20		21	22	
CV.CCVC			23		
V.CCV	24		25		

Examples

1. /uari-kēti/compound wall
2. /ədua/limbess
3. /udian/east
4. /əruni/deer
5. /əɾəŋga/pickles
6. /ərgəɾa/barricade
7. /taia/peacock's feather
8. /kuaət/let them feed
9. /təila/a string instrm
10. /paɾoi/a tree
11. /meɟuar/disobedient
12. /tumeli/hornet
13. /serenda/good
14. /mapərsad/friend
15. /bajnia/drummer
16. /dərtəni/earth
17. /busna-ɟaN/goad
18. /kuɾunga/wood pecker
19. /ranknia/greedy
20. /təŋgia/axe
21. /santalu/mild
22. /bandapən/July-August
23. /caŋɟalni/weaver's wife
24. /umbai/brazier
25. /əntəɾa/between the legs

4·4·3. Four-Syllable Words are mostly inflected forms of vesbs, verbal nouns and plural forms of nouns.

e. g./kuailus/you fed,/akalabata/the washed one,/majimən/the women-folk

Following types of four-syllable words are available—

V.CV.V.CVC	/alualad/	affectionate
V.CV.CV.CV	/iɪmaru/	a bird
VC.CV.CV.CV	/ərɔ̃bali/	rainbow
CV.V.VC.CV	/maiaNti/	thumb
CV.CV.CVC.CV	/milimicka/	glow-worm
CV.CV.V.CV	/seruali/	centipede
CV.CCV.CV.CV	/ɔ̃ngərani/	bean
CV.CV.CV.CVC	/tutariɔ̃N/	ploughman's goad
CVC.VC.V.CV	/paNniani/	sorceress
CV.CCVC.CV.CV	/məntərsani/	midwife

4·4·4. Five-Syllable words are rare and mostly of causative forms of verbs
 e.g. kəriaia/ caused to comb
 ʔuliaia/ gather
 /juʔiaia/ stumble

A few nouns of five-syllables are available

e.g. CVCVCVVCV	/jijibəina/	dragon-fly
CVCVVCVCV	/mela-atiya/	spend thrift
CVVCVVCVC	/tia-məidan/	noon
CVVCVCCV	/paitialni/	women labourer
VCVCVCVCCV	/isaturunga/	envious
CVCVCVCVV	/tamakuɪia/	slow-walker
VCCVCCVCV	/uljibniya/	weak-minded

4·4·5. Six and seven syllable words are very rare. Such types are only seen in the inflected forms of the verbs in certain tenses.

e.g. /pacarte-rəila/	He was asking
/kuaite-rəila/	He was feeding

An example of a six Syllable noun word is /sartikariani/ 'go-between the lovers'.

APPENDIX

Notes on General Phonological Features

Desia presents certain phonological features which are uncommon in Oriya. The following comments mainly aim at showing those differences as well as throwing some light on Desia phonology in general.

1. Deaspiration

Deaspiration is a common tendency in Desia. In a few exceptional cases the aspirated stops optionally occur only at final positions.

e.g./bhatə/—/bat/	'rice	/baghə/—/bag/	'tiger'
/əndhara/—ādar/	'dark'	/hələ/—/əl/	'plough'
/nəkhə/—/nəkh/	'nail'	/juddha/—/judh/	'fighting'

2. Reduction of consonant clusters

Consonant clusters do not occur in Desia initially. The initial clusters and also clusters occurring elsewhere, are reduced to single consonants through assimilation of one with the other, insertion of vowels in between clustering consonants or anaptyxis and deletion of consonants.

Assimilation—/əsru/—āsu/'tear'	/rəktə/—rəta/'red'
/ambət/—/amət/sour	/səmbər/—/səmər/ deer
/sombar/—səmar/Monday/budhbar/—budar/Wednesday	
/uttanə/—/utna/lying on the back	
/nak-gula/—/nāgul/nose-ring	

Anaptyxis—/mlecchə/—/meləc/goat,	/svadə/—/suad/taste
/pətrə/—/pətər/leaf	/pədmə/—/pədəm/palm
/allhadə/—/alualad/affectionate	/stri/—/tir/wife
/istri/—/isturi/pressing iron.	

Deletion of consonants—

In homorganic nasal-stop clusters nasal phonemes are dropped through nasalization of the preceding vowel.

/kunci/—/kuci/key	khunṭi/—/kuṭi/post
/mənca/—/maci/scaffolding/jənta/—/jata/mill-stone	
/kumpi/—/kupi,wick-lamp/munḍli/—/muṛli/circle	

3. Loss of consonants

In some cases the vowels in contact are retained while the consonants are dropped and in some cases the consonants are completely lost. Replacement of medial/m/by nasalization is another remarkable feature.

/m/—/v/—dhumə—duā (smoke)	damə—daū (tethering rope)
camər—cār (plume of hair)	komələ—kəūl (tender)
dhuməri—dūuri (mist)	jəmbalə—joba (mud)

Loss of initial consonants—

pəna—əna (udder) raŋə—an (oath)
 tabij—bid (bracelet)
 slesmə—ləsəm (cold) sməsənə—məsən (graveyard)

Loss of final consonants—

səbun—sabu (soap) səməyə—səmə (time)
 bitəsti—bita (one palm length)
 aɡətura—agtu (first) ousədħə—osə (medicine)
 pəlləvə—pala (seedling) bərtəkə—bərət (pimple)
 koutukə—kəut (humourous)

Loss of medial consonants—

əgherə—əera (Cushion for pots), əpər—ar (and)
 rəbibar—rəibar (sunday), dvigunə—duna (twofold)
 məhaprəsad—məpərsad (friend), məhərgə—mərag (dear)
 pitrigrihə—pidər (interior room), tərāju—taji (balance)
 puṭəkini—purni (lotus), niməntərəŋə—niuta (invitation)
 kərbərə—kabra (spotted), khərpərə—kapra (potsherd)

4. Addition of Consonants

Initial—əsna—rəsən (dirt), aŋṭiba—gəŋṭiba (to suffice)
 Medial—dhus—duməs (to butt), punal—purnal (water ways)
 ghusa—gumsa (blow with fist)
 meḍḍiyə—merda (ceiling), kaniya—kansiya (side-man)
 khəni—kəlni (starch)

Final—mukhyə—mukyəm (main), bilə—biṭəm (hole), ənyayə—əniar (harasment)

5. Voicing

/k/—/g/—kəŋtha—gəta (quilt), kəndhi—gədi (inner room)
 bikəs bigəs (to bloom), akəṭ—agəṭ (to check)

/c/j/—suci—suji (needle),

/t/—/d/—kəṭu—kəṭua (hard), səŋkətə—səkəṭ (narrow)

/t/—/d/—puti—pudi (vagina)

/p/—/b-m/—bepar—bebar (business), səraf—sarab (goldsmith)
 paida—baida (instalment), jaiṭipiṭi—jiṭmiṭ (lizard)

6. Metathesis

pisac—picas (fiend), bukuca—bəcka (bundle)
 mərdən—rəməd (to massage), gəruṭ—rəgəṭ (hawk)
 meleria—maliaṭ (Malaria), pot—təp (to bury)
 rəktə—rətkə (red), basəkulə—balusa (covered pavilion)

7. Interchange of /c/ and /s/

(i) Assibilization—(c—s)

cirla—silra (loose coins), picəl—pisəl (to slid)
 cətu—saṭu (ladle), cati—sati (rump)
 ciral—siral (flag), cirua—sirua (torn)
 mucchə—mes (moustache), kənculi—kəsli (scales)

(ii) Palatalization (s—c)

samuka—camka (shell), sindur—cendur (vermilion)
 sirə—cir (nerve), selə—cəl (spear)
 sek—cek (to bake), kousikə—kəcə (owl)
 səncapati—cacapati (puja materials), siment—cimṭi (cement)

8. Cerebralization—(t/d—ṭ/ḍ)

tiləkə—ṭika (mark), taṭi—ṭaṭi (mat)
 dənḍi—ḍənḍi (nose-ring), dis—ḍis (to be visible)

9. Palatalization—(t/ṭ/k/s/—c/j)

tucha—cuca (empty), thoṭi—cəṭ (beard)
 tundə—cəndi (lip), kuttəni—kucni (retail seller)
 ksənək—cənek (moment), kharə—car (ash)
 sənəpəṭə—jənpa (jute)

10. Change of various consonants—

/n/—/l/—nənda—ləda (jar), nəi—ləi—(to bend)
 /m/—/n/—map—nap (to measure)
 /s/—/n/—nisvas—ninas (breath)
 /s/—/k/—pasaṇə—pakna (stone)
 /b/—/m/—buṭi—ḍub—ḍum (to dive)

11. Loss of Vowel—

Final vowel—Final /ə/ is seldom retained on account of stress on initial syllable.

jərə—jər (fever), kakərə—kakər (cold)

Initial vowel—[Aphaereses]

əgrəjə—gaja (shoot), əlabu—lau (ground)
 ənyəkərə—niar (separate), abhanəkə—bakna (riddle)

Internal vowel—

Interior vowels get lost due to contraction, want of stress, morphophonemic changes or simple elision. In disyllabic stems the vowel of the second syllable is normally deleted with the addition of any vowel affix to the stem for some morphological construction

bəhut--but (much), uneisi--unis (nineteen)
 kəmaila--kəmela (earned), cauni--cani (thatching)
 əluguni--əlgəni (rope-hanger), jamu--jam (guava)
 khərəṛa--kərḍa (fry), dənḍuasi--danḍasi (watchman)/

Assimilation—

Assimilation of one vowel to the sounds of the neighbouring vowel occurs for ease of pronunciation. Normally unstressed vowels are assimilated paldhua--palda (a tree), məhu/--/mu (honey)
 kaduə--kadə (mud), chamundia--camḍa (covered pavilion) maḥua/meḥa (crippled.)

12. Addition of vowel—

Prothesis--rəṭ--əṛəṭ (to roar)
 Epenthesis--məhətvə--məut (prestige), sapyə --saip (curse)
 ənyə əin (other), manyə--main (honour)
 rajyə--(rajə) raji (country)
 nalua--niula ((eaves), kəhəriā--kəiru (brown)

Addition of final vowel—

/u/--hed--eṛu (Head), ṭar--taru (Tar) bhədrə--bəṛu (uncle), pa (padə)--pau (foot)

/o/--ga--gāo (village), gha--gao (sore) nā--nāo (name)

Addition of medial vowel—

maṅsə maūs (meat), cira--ciuri (cracked)
 siti--siṭi (whistle), phəri--pəuri (shield)
 saṛa--saura (musty mango), bahənə--bauni (pad on head)

14. Spontaneous Nasalization.

məyurə--məjur (peacock), jokə--jək (leech)
 pohola--pəla (coral), mudi--mūdi (an ornament)
 sap--sāp (snake), akhi--āki (eye)
 oṭhə--əṭi (lip), pəksi--pəki (bird)

15. Change of Vowels

Change of one vowel to another vowel occurs due to mutation (umlaut), influence of neighbouring vowels (vowel harmony) and compensatory lengthening of short vowels. The quality of a vowel undergoes modification through the influence of a vowel of another quality occurring in the neighbouring syllable. Thus a low vowel gets raised to a high quality or vice versa. Loss of inter vocalic consonants or one element of a cluster is compensated by the lengthening of the vowels.

The following types of vowel change are found in Desia

/i/--/u/--cipuṛ--cupuṛ (to squeeze), həriṇi--əruni (deer) bahiri--bauri (external)

- /e/ bhīnai—benai (brother in law), sindur—cendur (vermilion)
 miri—mereaki (squint eyed), bindhəṇa—bedna (punch)
 /ə/—pinj—pəj (to paint)
 /u/—/i/—məhuri—məiri (pipe), chətu—cati (mushroom) chū—ci (to touch)
 /e/—juṭə—jeṭ (tuft of hair), muchə—mes (mousse)
 /o/—kəuṛi—kəoṛa (shell)
 /ə/—jhumuka—jəmka (bunch), hula—əla (fire-torch) uləṇḍ—ələṇḍ (to set on egg), bukuca—bəcka (bundle)
 /a/—sutraṇi—satrani (nurse), gunt—gāt (to string beads)
 /e/—/i/—ghen—gin (to buy), gher—gir (to surround) tentuli—tintli (tamarind), simentṭ—cimṭi (cement) bheliki—bilki (bewilderment)
 /o/—bəṛhei—baṛoi (carpenter), pəṭri—poṭri (pregnant)
 /ə/—cərei—cəṛei (bird), slesmə—ləsəm (cold)
 /a/—khalai—kalai (to scorch), ḍengura—ḍangra (kettle-drum) meleria meliar (malaria)
- /o/—/u/ —bhokə—buk (hunger), okal—ukal (vomit)
 goṣṭə—guṣṭu (gang), dhok—ḍuk (to gulp)
- /ə/ —khosa—kəsa (hair knot), othə—əṭi (lip)
 osər—əsər((heifer), jokə—jək (leech)
- /ə/—/i/ —kəṛəi—kirḍi (bamboo shoot), khəpuri—kipri (skull)
 təgg—tiga (wire), kuə—kui kal (well)
- /u/ —dhənu—dunu (bow), ənyə—unu (other)
 khənənə—kun—(to dig), gəm—gum—(to rot)
- /e/ —dənṭha—deṭ (handle), rəm—rem (to tame)
 cəna—cena (gram), bəsəṇi—besni (nose ornament)
- /a/ —əpa—apa (elder sister), bəndhə—bād (pool)
 prəjjhərə—pajra (water spring), səmkəṭə—səkəṭ (narrow)
- /a/—/i/ —nahakə—naik (village leader)
 bahal—bail (cultivated land)
- /u/ —pahanta—paūta (dawn), ḍahaṇi—ḍauni (witch)
 pahac—pauc (wall-niche), əṛa—əṛu (cave)
- /e/ —lanjə—lāj(tail), kanji—gəji (sour soup)
 ghabəra—gebra (confusion), maṭua—meṭa (crippled)
- /o/ —gha—gao (sore), saantə—sāuta (village leader)
 jaala—jaṭ'a (twin)
- /e/ —kanthə—kəti (wall), machi—məci (flies)
 sməsənə—məsən (graveyard)
- /əi/—/e/ —bəirə—ber (enimty)
- /ou/—/o/ —ousədhə—osə (medicine)
- /u/ —pouṭi—puṭi (a measure)
- /ə/ —kousike—kəcə (owl), soucə—cəcəm (to rinse)

MORPHOLOGY

O. Introduction.

0·0. Morphemes in Desia are of two types—(a) Free and (b) Bound

Free-morphemes are free-forms which can occur independently whereas the bound-morphemes occur as part of the free-forms. The free-morphemes and the combination of bound-morphemes or free and bound morphemes constitute minimum free morphological units which may be called stems. The bound morphemes which participate in the construction of new stems are called *derivational-affixes*. In larger morphological constructions these stems occur in grammatical relationship with each other by means of inflection. The bound-morphemes which constitute the inflection are called *inflectional-affixes*.

Morphological constructions in Desia mainly involve the combination of the stems and affixes through different grammatical processes. The stems form the core of a morphological unit and the affixes occur as its layers of construction. The derivational-affixes form the inner layer and the inflectional-affixes form the outer layer. These affixes are mostly suffix-type, prefix-types are few and rare.

Sometimes it becomes difficult to identify the combining forms of a morphological unit due to the *morphophonemic changes* that take place within the forms and/or across their boundaries. In such cases morphophonemic rules, which are framed on the evidence of recurrence, are applied for proper identification of the combining elements. In Desia the morphophonemic changes are conditioned both phonologically and morphologically. There are various peculiar morphophonemic rules which operate in its morphological constructions.

0·1. Stems—

Stems are differentiated into three form-classes, such as, (a) Substantives (b) Verbs and (c) Particles, on the basis of morphologic criteria as well as criteria of syntactic combinations

The substantives and the verbs are inflected and can occur as the subject or the predicate, but the *particles* are indeclineables and perform certain definite functions according to their position in the sentence. These particles may occur as post-positions indicating cases, as connectives between morphological units and as adverbs. Some of these are only inflected for cases other than the nominative and the accusative cases.

The morphologic criteria which differentiate between the substantives and the verbs are that those stems take suffixes marking person, number, aspects, tense, mood, etc. are *verbs* and those take suffixes showing gender, number and case distinctions are *substantives*.

The substantives are again divided into three sub-classes as (a) Nouns (b) Pronouns and (c) Adjectives. Their difference is mainly functional. Those stems name persons, objects, concepts, etc. are the *nouns*, those describe, qualify and identify the nouns are *adjectives* and those are used as substitutes for the nouns are *pronouns*.

Although each stem primarily belongs to a particular form-class and carry a definite meaning, it can be transformed to another form-class or can take a different meaning in the same form-class through the morphological process of derivation and compounding or change of syntactic position. Leaving aside the syntactic aspect for discussion under Syntax, we find from the morphological point of view the stems are of three-types—(a) Simple, (b) Derivative and (c) Compound.

0.1.1. Simple Stems—

These are made of single morphemes. Examples of such stems are /ka/ 'eat', /kər/ 'do', /mac/ 'fish', /kəliə/ 'fox', /se/ 'he', /aji/ 'today', /pəc/ 'back', /ar/ 'and'.

0.1.2. Derivative Stems—

These stems contain at least two elements of which one is the stem or base morpheme and the other is the derivational affix.

There are two types of derivative stems—(i) Primary Derivatives—in which the derivative affix combines with a derivationally bound-form or the base. e.g. /kui+la/ 'rotten', /cel+ka/ 'slices of scrappings', /ni+cəʔ/ 'have-not', /si+kar/ 'to exhale', /si+uʔi/ 'whistle', /put+la/ 'idol', /put+ra/ 'nephew', /ʔir+ki/ 'anus', /ʔir+ca/ 'bird's intestine', /ʔir+tira/ 'rude', /aʔa/ 'cover of book', /aʔu/ 'loft under the roof'.

(ii) Secondary Derivatives—in which the derivative affix combine with a free-stem.

e.g. /əl+iya/ 'plough man', /mu+an/ 'front', /ka+ura/ 'gluttonous', /ni+sət/ 'tired', /gor+na/ 'mill-stone', /am+li/ 'sour'.

0.1.3. Compound Stems—

These stems are made of two bases or two stems. When two bases combine the compound stem is called primary or basic compound and when two stems combine these are called secondary or stem compounds. The onomatopoeic stems are the best examples of primary compounds. In the secondary type of compounds the resultant stem normally means to a third object which is somehow or other related to the combining elements.

The following types of compound-stems are found in Desia.

[1]. Noun+Noun

atu-ɖaN	'ladder'	(atu-loft, ɖaN-staff)
ar-rəs	'marrow'	(ar-bone, rəs-juice)
ga-goʔ	'body'	(ga-body, goʔ-leg)
ərɖa-pəl	'Adam's apple'	(ərɖa-myribolan fruit, pəl-fruit)
sək-ərɖa	'mump'	(sək-gullet, ərɖa-myribolan fruit)
bal-məni	'boil'	(bal-hair, məni-jewell)
sira-baʔi	'pen'	(sira-ink, baʔi-stick)
ram-pəl	'custard apple'	(ram-Ramchandra, pəl-fruit)
gə-cuna	'flour'	(gə-wheat, cuna-powder)
bek-muna	'bag'	(bek-bag, muna-wallet)

(2) Noun+Verb

əl-poṛa	'Holi festival'	(əl-Holka, poṛ-to burn)
aka—mēra	'unbalanced load'	(aka-load in one side, mēṛ-to die)
bēti—maru	'fire-fly'	(bēti-torch, mar-to strike)
cari-beṛti	'surrounding'	(cari-four, beṛ-to surround)

(3) Verb—Noun

ḍerna—ḍaN	'ladder'	(ḍer-to lean, ḍaN-staff)
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(4) Verb+Verb

aljul	'to rock and roll'	(al-to shake, Jul-to swing)
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(5) Tag-Words

(For examples refer to the Lexical List, Appendix-II)

(6) Onomatopoeic Words

Nouns—	gunguti	'mosquito'
	ḍunḍunga	musical instrument'
	tətla	'stammerer'
	tutari-ḍaN	'ploughman's prod'
	jijibəina	'dragon-fly'
Verbs-	kulkulai—	'to gargle'
	kirkir—	'to scream'
	gəgəṛ—	'to fumble'
	gəgət—	'to grumble'
	guṭguṭ—	'to coo'
	cəcəm—	'to rinse'
	limlim—	'to flicker'
Adjectives-	curcura	'cleaned to the last bit'
	ṭirṭira	'rude'
	liplipa	'pilable'
	ludluda	'soft and sponzy'

(7) We may note here the following stems in which the combining stems have completely assimilated with each other leaving some vestige of their presence

cəkni	'leaf-cup'	(cətus+koni)
camḍa	'covered pavilion'	(chhaya+məṇḍəpə)
jənpa	'jute'	(sənə—pətə)
əldua	'soots'	(ələm+dhumə)
ākār	'jealousy'	(əhəm,—karə)
umar	'to low'	(humba—rəvə)
kəṭar	'threshing floor'	(koṣṭə+agarə)

kirsa	'cheese'	(kshirə+sakə)
gəbsai	'to abort'	(gerbhə+sraṇə)
duar	'to carry'	(dvi+barə)
dunai	'to fold'	(dvi+gunə)
dusər	'to churn'	(dvi+səṛə)
pacia	'loin cloth'	(pəscə+pətə)
balusa	'temporary awning'	(basə+kulə)

0.2. Affixes

0.2.1. Inflectional Affixes—

These affixes are added to the stems for indicating various/ grammatical categories such as gender, number, case, tense, mood, aspects etc. and syntactical linkage.

Detail discussion on various types of these affixes shall be made in the context of form-classes with which they have privilege of occurrence.

0.2.2. Derivational Affixes—

These affixes are added to create new forms from the base morphemes and the stems.

The following types of derivational affixes are found in Desia. It may be noted here that almost all of these affixes are directly descended from the O.I.A. and M. I. A. sources and are also in use in the standard Oriya dialect.

0.2.1. Prefixes—

/ə/ Negative affix	əbujan	'disobedient'
	əməṛ	'unfriendly'
	əsənka	'uncaring' (naked)
/a/ ..	asar	'unreal' (false, bad)
/aṛ/ Semi-negative	aṛkəsriya	'semi-red' (semi-ripe)
/ni/ Negative affix	nisət	'feeling of hopelessness'
	nikəmani	'unearning'
	niḍərbi	'have-not'
/bi/ Intensive affix	biḍər	'to be scared'
su/ Affirmative affix	susar	'well-behaved man'
	sujan	'good person'

In a good number of forms the prefixes have been so assimilated with the stems, they no longer appear as separate elements. As for example a list of some such words is given below.

əbka	'unmixed'	—əbikrtə
əl j	'to choke'	—upərudhyəte
əlga	'separate'	—ələgnə
arla	'clumsy'	—aluṭitə
aləṭ	'to twist, turn'	—alorəyətī
ocai	'to lay bed'	—upəchhadəyətī
pajra	'spring'	—prəjhərə
paper—	'to exercise'	—prəpīrənə
bicəl	'slippery'	—bicchələtī
begər	'to spoil'	—bighətītā

0.2.2.2. Suffixes—

The following suffixes are more common in Desia. These are added to both the verb-stems and the substantives. In certain cases stem alternation occurs before this kind of suffixes. These changes are morphologically conditioned.

/ə/Forms nouns from verb-stems.

mər	'to die'	mərə	'dying condition'
cip	'to tighten'	cipə	'wedge, chip for tightening'

/ək/Pleonastic suffix. Forms nouns and verbs with connected sense.

mər	'to die'	mərək	'celestine'
bən	'colour'	bənək	'red colour'
məṭ—	'cracking sound'	məṭək	'to crack'
gəm		gəmək	'sweet smell'
biṭa	'little'	biṭək	'small boil'
ṭel	'to shove'	ṭələk	'to topple down'
ut	'to overflow'	utək	'to jump'
uṭ	'to get up'	uṭək	'to uproot'
ud	'to come up'	udək	'to spring upward'

/əN/Pleonastic and adjectival suffix.

—dəgəi	'to stride over'	dəgəN	'walking with long, strides'
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/ət/Forms adjectives from nouns.

am	'mango'	amət	'sour'
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/ət/Forms adjectives from verb stems.

təp	'to warm up'	təpət	'warm'
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ən/Forms abstract verbal nouns, often indicates connected concrete objects.

gəɾ	'to make'	gəɾən	'shapə'
(də)	'to burn'	dəən	'burning'
dāt	'tooth'	dātən	'tooth-brush'
(sthirə)	'motionless'	tirən	'calm'
lag	'to come close'	lagən	'sharpness'
paN	'to bewitch'	paNgən	'sorcery'

/əna/—Compound affix (ən+a—definitive) Forms nouns from vsts. denoting concrete objects and adjectives indicative of function.

The initial /ə/ drops when the affix occurs after consonants and changes to another vowel when it occurs after vowels of different qualities.

kuɾ	'to pound'	kuɾna	'pestle'
gor	'to pulverise'	gorna	'mill-stone'
nis	'to whet'	nisna	'hone'
ji	'to live'	jiuna	'livelihood'
sukai	'to dry'	sukna	'things for drying'
ocai	'to lay bed'	ocna	'bed'

/eni/—Compound affix (ən+i—pleonastic) Forms nouns and adjectives, often indicating diminutive and pretty aspects.

The initial /ə/ drops after consonants and changes to another vowel after vowels.

kil	'to shut'	kilni	'door-bolt'
kuɾ	'to pound'	kuɾni	'pounding hole'
gəd	'to pierce'	gədni	'vaccination'

ka	'to eat'	kaoni	'subsistence'
pi	'to drink'	Pioni	'thing for drinking'
ji	'to live'	jiuni	'living'
si	'to sew'	siuni	'texture'
bo	'to carry'	bauni	'pad for carrying on head'
kamai	'to earn wage'	kamani	'earnings'
kuṛai	'to pile up'	kuṛani	'act of piling'

/əp/—Pleonastic affix. Forms vsts from roots with slight modification of the sense.

ur	'to scold'	urəp	to threaten
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/əl/—Forms vsts from substantives and verb-roots.

at	'hand'	atəl	'to touch'
ag	'first'	agəl	'to come in front'
bəs	'to sit'	bəsəl	'to collapse'
cab	'to bite'	cabəl	'to chew, grit'
gəd	'fetid'	gədəl	'to dissolve in water'
ud	'to rise up'	udəl	'to leap over'

/əs/—Pleonastic affix. Forms vsts from roots with slight modification in sense—

ug	'to rise up'	ugəs	'to sprout'
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/a/—Forms nouns denoting concrete objects, verbal nouns and adjectives.

cin	'to know'	cina	'mark'
ḍab	'to cover'	ḍaba	'canister'
at	'hand'	ata	'ladle'
cikən	'oil'	cikna	'smooth'
məiri	'pipe instrument'	məira	'piper'
ci	'to touch'	cūa	'impure'
səmar	'Monday'	səmra	'born-on Monday'
cir	'to cleave'	cira	'wall of cliff'
tuṭ	'to break'	tuṭa	'pollard'

/ai/—Forms adjectives from verbal and nominal bases.

bag	'tiger'	bagai	'tiger-infested'
kiŕa	'worm'	kiŕai	'worm-infected'
īsa	'envy'	īsai	'envious'
rog	'disease'	rogai	'sick'
mit	'friend'	mitai	'friendly'
aŕ	'bone'	aŕoi	'bony, juiceless'
mər	'to die'	mərtai	'withered'

/at/—Forms nouns indicating location.

mū	'face'	mūaŕ	
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/at/—Forms nouns indicating location.

car	'to graze'	carat	Frontyard 'grazing ground'
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/an/—Forms nouns and adjectives.

mū	'face'	mūan	'front'
bis	'poison'	bisan	'poisonous'
uŕ	'to rise'	uŕan	'boil'
mel	'to unfasten'	melan	'openness'
mis	'to mix'	misan	'addition'
puŕ	'to crack'	puŕan	'hole, 'eakage'
ud	'to rise'	udian	'east'

/ar/—Forms adjectives and nouns indicating connexion, trade, or profession.

kuli	'wages paid in cash'	'kuliar'	'hired servant'
buti	'wages paid in kind'	butiar	'hired servant'
pila	'child'	Pilarni	'woman with new-born baby'

/al/—Adjectival and pleonastic suffix. Forms Vsts. from nominal bases.

uŕ	'to fly'	uŕal	'to blow in wind'
aŕ	'high land'	aŕal	'riverside land'
pən	'to fraud'	pəngal	'deceitful'
tip	'to dripdrop'	tipal	'to sprinkle with finger'
īsa	'envy'	īsal	'to envy'
paiŕi	'work'	paŕial	'work r'

/i/—Pleonastic and diminutive affix. Forms nouns of agent and adjectives.

sət	'truth'	sətəi	'true!'
bəl	'goodness'	bələi	'good!'
kəul	'tenderness'	kəuli	'tender'
kial	'joke'	kiali	wife's younger sister'
ram	'Ramachandra'	rami	'black headed Munia' (It learns to speak)
təs	'to cultivate'	tasi	'farmer'
cal	'hide'	cali	'bark'
katər	'to cut'	katri	'scissors'
dokan	'shop'	dokani	'shop-keeper'
baar	'outside'	bauri	'external'

/it/—Adjectival affix.

bac	'to sort out'	bacit	'outcasted'
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/iya/—Forms adjectives and agentive nouns.

ələs	'slow'	əlsiya	'lazy'
ās	'to laugh'	āsiya	'funny'
bat	'rice'	batiya	'wage, victuals'
kərət	'saw'	kərtiya	'saw-man'
kəbər	'message'	kəbriya	'messenger'
udəl	'to cross over'	udliya	'elopment'
sel	'spear'	seliya	'sharp-pointed'

/u/—Forms agentive nouns and adjectives indicating nature and potency.

sutraï	'to induce'	sutrau	'persuasive'
gen	'to buy'	genu	'buyer'
kə	'to say'	kəu	'talkative'
kaṭ	'to cut'	kaṭu	'sharp'
paltai	'to return'	paltu	'returnable'
bəṛ	'elder'	bəṛu	'uncle'

It also renders a vague sense of contempt and prettiness.

cənḍə	cenḍu	'strong and stout'
ḍep	ḍepu	'mound'
hed	heḍu	'Head', 'chief'
jaḥ	jaḥu	'gang'
ḍagərə	ḍagru	'giant size'

/ua/—Adjectival affix. Forms agentive nouns.

car	'ash'	carua	'ash-coloured'
pos	'to rear'	posua	'adopted'
tənḍ	'mouth'	tənḍua	'quarrelsome'
keḥ	'play'	keḥua	'player'
kaḥ	'wood'	kaḥua	'wooden sandal'
er	'to pry'	erua	'spy'
ber	'enimty'	berua	'who bears enimity'

/ual/—Compound affix [ua+al—pleonastic] Forms adjectives and nouns indicating nature and profession.

ḍanḍ	'out side of home-yard'	ḍanḍual-gər	'house with side roof'
məd	'liquor'	mədual	'drunkard'
jag	'to watch'	jagual	'guard'
gaḥ	'landing place'	gaḥual	'boat-man'
meḥ	'to defy'	meḥuar	'disobedient'

/uk/—Forms adjectives indicatng characteristics.

cet	'to realize'	cetuk	'alert'
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/e/—Intensive affix.

kub	kube	'much'
bəḥ	bəḥe	'big'

/ka-ki/—Pleonastic and diminutive affix. Forms abstract and concrete nouns.

cim	'to pinch'	cimka	'pinching'
pil	'offshoot'	pilka	'young shoots'
tel	'to push'	telka	'jolt'
ci r	'to break apart'	ci rka	'spurtlings, spark'
buti	'dwarfish'	bu tka	'dwarf'
pul	'to swell'	pulka	'corpulent'
ber	'inimicity'	berka	'inimical'
cel	'to scrape off'	celka	'sliced scrappings'

/kar, kari, kariya/—Compound affix (kər + i/iya—agentive) Forms agentive nouns

lət	'to copulate'	lətkar	'seducer'
*pət	'to inveigle'	pətkar	'wiced'
*sau	'good'	saukar	'money-lender, superior'
jit	'to win'	jitkari	'winner'
tapi	'trowel'	tapikariya	'mason'
erət	'meaning'	erət kariya	'interpreter'

/kuṛiya/—Compound affix (kuṛ + iya) Forms nouns indicating nature and activity

git	'song'	git kuṛiya	'singer'
tama	'copper'	tama kuṛiya	'pale and vigourless'

/kuliya/—Compound affix (akulə + iya) Forms nouns indicating nature

ḍər	'fear'	ḍər-kuliya	'coward'
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/ga/—Pleonastic and adjectival affix

mərəd	'male'	mərđiga	'manly, brave'
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/ta—ṭi/—Definitive, diminutive and pleonastic affix

nak	'nose'	nakṭi	'which has prominent nose'
bak	'curve'	bākṭi	'crooked'
ek	'one'	ekṭa	'single'
gula	'round'	gulṭi	'circular-fence'
cim	'to pinch'	cimṭa	'pincers'
beN	'frog'	beNṭi	'toad'

/tiya/—Compound affix (ti+iya) Forms adjectives

cor	'thief'	cortiya	'of thief's nature'
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/ḍa-ṛa-ṛi/—Pleonastic affix. Forms nouns and adjectives indicating location, nature and connection.

kubjə	'hump'	kubṛa	'hunch back'
boba	'dumb'	bobṛa	'dumb'
dāt	'tooth'	datoṛa	'gums'
dui	'two'	duuṛa	'doubling'
tip	'to dripdrop'	tipṛa	'drop'
bap	'father'	bapṛa	'person drawing sympathy'
cam	'skin'	camṛi	'skinny'
cata	'umbrella'	catṛi	'rain-hat'
ag	'front'	agaṛi	'forward'
damə	'money'	damṛi	'small coins'
basa	'speech'	basuṛi	'chirping'
sukai	'to dry'	sukeṛi	'dried things'
mər	'to die'	mərḍi	'pestilence'

/ti/—Forms abstract nouns and adjectives ∴ (Present participial affix)

gən	'to count'	gənti	'account'
man	'to obey'	mantī	'respect'
bəs	'to sit'	bəsti	'settlement'
utər	'to alight'	utərti	'descending, sloping'
cəg	'to climb'	cəgti	'ascending, steep'
beṛ	'to surround'	cari beṛti	'surrounding'
pəl	'fruit'	pəlti	'with fruits'

/tiya/—Compound affix (ti+iyā) Forms nouns indicating profession

maN	'to beg'	maNtiya	'beggar'
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/tu/—Forms nouns indicating position

ag.	'front'	agtu	'first, pioneer, earlier.'
pər	'unrelated'	pərəstu	'belonging to others'.

/na/—Pleonastic and definitive affix

kas	'plou ghing'	kasna	'plough-share'
cor	'thief'	corna	'thief'
ṭik	'rig ht'	ṭikna	'right'
gəṭ	'pot' (ghəṭ)	gəṭna	'pot with food-stuff'
ṭək	'cheat'	ṭəkna'	'fraud'
bas	'odour'	basna	'fragrance'
səi	'friend'	səina	'friend'
bicar	'consideration'	'bicarna'	'considerationi'

/ni/—Pleonastic and definitive affix

anti	antni	'intestine'
kata	katani	'story'
gotə (gostə)	gotani	'assemblage of cow'
dup	dupni	'incense'
ud—	udəl	udlani baṭ 'east'
bəs—	bəsəl,	bəslani baṭ 'west'
baūs' bamboo'	bausni	'bamboo-born'
ḍəngər	'forest'	ḍəngarani 'akind of wild bean'

/niya/—Compound affix (ən+iya)

kamai	'to eann wage'	kəmniya	'labourer'
bajai	'to play drum'	bajniya	'drummer'
jul	'to swing'	julniya	'swinging'
ur	'to fly'	urniya	'flying'
paN	'to exorcize'	paNniya	'sorcer'

/pa/—Pleonastic and definitive affix)

—cel	'skin'	cilpa	'wood scrappings'
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/ra-era/—Forms abstract and agentive nouns

caṭ	'to lick'	caṭra	'who licks'
cab	'to bite'	cabra	'bitter'
cam	'hide'	camra	'cobbler'
muṇḍ	'head'	muṇḍra	'bald headed'
ḍak	'call'	ḍakra	'summon'
ka	'to eat'	kaura	'gluttonous'
gun	'to doze'	gunera	'who dozes'
kop	'anger'	kopera	'angry'
paṛ	'to press out wind'	paṛera	'farting'
puḷ	'to swell'	pulera	'swollen'

ri-eri/—Compound affix (ra+i)

gād	'fetid'	gādri	'ugly woman'
kād	'to cry'	kāderi	'who cries'
rād	'to cook'	rāderi	'cook'
peṭa	'belly'	poṭri	'pregnant'
ḍis	'to be visible'	disari	'who foresees'
puj	'to worship'	pujari	'priest'
ḍub	'to dive'	ḍubri	'a small metalcup'
məja	'middle'	məjari	'of the middle'
kas	'ploughing'	kasri	'cultivable'

/riya/—Compound affix (ra+iya)

ḍeba	'left'	ḍebriya	'left-hander'
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/ru/—Compound affix (ra+u)

ka	'to eat'	kauru	'gluttonous'
maṇḍia	'millet'	maṇḍru	'delicacy made of millet.'

/ia/—Pleonastic and definitive (Past participial affix)
Forms adjectives.

it	'brick'	itla	'mad : of bricks' (oven)
muṭi	'fist'	muṭla	'hammer'
ek	'one'	ekla	'alone'
(nəgnə)	'bare'	nəNgla	'naked'
ut	'to overflow'	utla	'excited'
pac	'to ripe'	pacła	'ripe'
bāc	'to live'	bācła	'living'

/li/—Pleonastic, diminutive and feminine affix

am	'mango'	amli	'sour'
kupa	'heap'	kupli	'hillock'
bər	'elder'	bəli	'elder wife'
san	'younger'	sanli	'younger wife'
sit	'cold'	sitli	'cool'
cak	'to taste'	cakli	'who tastes'
bac	'to sort out'	bacli	'discarded'
pəter	'leaf'	'pətrali'	'of leaf colour' (leaf-like)
ghār		gaṭli	'nape of neck'
dud	'milk'	dudeli	'milching'

/liya/—Compound affix (la + iya—agentive)

buk	'hungry'	bukliya	'hungry'
gup	'to be tangled'	gupliya	'clumsy in speech'
lei	'to bend'	liuliya	'pliable'
ud—udəl	'to leap'	udliya	'elopement'

/lu/—Compound affix (la + u—agentive)

santi	'peace'	'santalu	'peace-loving'
bəd	'door-frame'	bədlu	'ligature'

/as/—Pleonastic affix. Forms nouns denoting connected object.

munḍ	'head'	mundisa mundsek	'pillow' 'body-deep'
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0.2.2.3. The above mentioned derivative suffixes may be summarised in the form of the following chart with five successive positions of the internal constituents—

	I	II	III	IV	V
	ə	i	k	a	a (ya)
	a	a	g	i	
i	i	o	ŋ	u	
	u		t		
	e		d/ɾ		
kar			t		
kuɾ			n		
kul			p		
			r		
			l		
			s		

The fillers in position I only occurs single. Fillers of other positions occur in combination in the following manner—

Fillers—I + II — ai, ia, ua.

I + II + III — ian, ual.

I + III — ək, əN, ət, ən, əp, əl, əs;
at, at, an, ar, al;
it;
uk.

I + III + IV — una, unī, əɾi, eɾi, eli, uɾa, era, eri, uru, oɾa, oni.

III + IV — ka, ki, ga, ɾa, ɾi, ti, tu, na, ni, pa, la, li, lu, sa,
ɾa, ɾa, ɾi, ra, ri, ru.

III + IV + V — ɾia, tia, nia, ria, lia,.

/kar/occurs single and in combination with /i/,/ia/;/kuɾ/and/kul/occur with/ia/.

Although the meanings of these suffixes are vague, still the following generalization can be made regarding their functions—

- /ə/ Definitive.
- /a/ Definitive and Connective.
- /u/ Agentive.
- /i/ Diminutive and Definitive.
- /e/ Intensive.
- /ai/ Attributive.
- /iya/ Agentive and Attributive.
- /ua/ Agentive.

The consonantal affixes are pleonastic.

1. SUBSTANTIVES

1.1. Noun

1.1. The Declension of Nouns

Desia nouns have three grammatical categories—gender, number and case. An analysis of noun words shows that the gender, number and case affixes optionally follow the stem one after another. The last element always controls the external distribution of the word.

1.1.1. Gender

Gender does not play an important role in the morphology of Desia, as it has no inflectional significance. It expects concord only with the adjectives. [e. g. /kana mənus/ 'blind man'— /kani maiji/ 'blind woman'].

Nouns, both animate and inanimate, are broadly divided into two categories of gender—masculine and feminine. There is no grammatical gender. Therefore, gender is normally determined by natural sex.

There are three ways of expressing the difference in gender—,

- (i) By using separate words for the categories of gender. e. g. /bap/—father
/ma—mother.
- (ii) By employing descriptive words like /əndra/ 'male' and /mai/ 'female' before the noun words.
e. g. /gāja/ 'rooster'—/mai kukuja/ 'hen'; /əndra əs/ 'gander'— /mai əs
'goose'; /əndra gac/ 'male tree (which does not bear fruit)'— /mai gac/
'female tree'.
- (iii) By suffixing derivative affixes for the conversion of gender.

A. Feminine suffixes—

- /i/ e.g. /dakra/oldman /dakra/oldwoman
/baira/deaf /bairi/
/denga/tall /dengi/
/ni/ /kamar/blacksmith/kamarni/
/doba/washerman /dobani/
/mali/gardner /malni/

B. Masculine suffix—

- /la/ Stem alternation occurs before this kind of suffixation.
/bāji/barren /bājola/impotent
/dari/prostitute/darola/lusty person/ranḍi/widow /ranḍola/
widower.

Notes—

(a) Desia agrees with Oriya in all the aspects of gender discussed above excepting on the following points—

(i) The feminine suffix /ni/ has allomorphic variations in Oriya such as /əni, ani, ini, uni/ and morphophonemic changes occur by the addition of this suffix.

e.g. /corə+ni/corəni (thief, fem.)

/doba+ni/dobəni (washerman, fem.)

/cəsa+ni/casuni (farmer, fem.)

/barikə+ni/barikani (barber, fem.)

/panə+ni/paluni (Panə, fem.)

/mali+ni/maluni-maliani (gardner, fem.)

(ii) The masculine suffix /la/ is not found in Oriya.

(b) The sources of the suffixes are as follows—

/i/ O. I. A. -i, ika.

/ni/ O. I. A. -ini.

/la/ O. I. A. -palə (master, keeper, protector)

1.1.2. Number

The common plural marker is /mən/. Plurality is expressed by the simple suffixation of the marker to the basic singular forms. (e. g. /maiʃi/ 'woman' /maiʃi mən/ 'women').

The alternative processes are the use of (i) Plural Specifiers or (ii) the numerical or collective adjectival words, which are placed either after or before the noun words.

A list of common plural Specifiers is given below.

/səb/ 'all'; occurs both before and after the noun.

/am səb/ 'all the mangoes'

/səbu am/ 'all the mangoes'

/mada/ 'herd'; occurs both before and after the noun.

/māde lok/ 'many people'

/lok mada/ 'many people'

/sapa/ 'clear to the last'; occurs only before nouns

/sapa lok/ 'all people'

/but/ 'many, much'; occurs only before nouns.

/but-butek lok/ 'many people'

/ədik/ 'more'; occurs before nouns. /ədik am/ 'more mangoes'

/ənek/ 'many'; occurs before nouns. /ənek am/ 'many mangoes'

/gulai/ 'all'; occurs before nouns. /gulai lok/ 'all men'.

/kaimar/ Indefinite quantity; Occurs before nouns.

/kaimar lok/ 'so many people'

/jakə/ 'whole'; occurs after nouns. /lok jakə/ 'all people'

lok/ 'peoples'; occurs after nouns. /se lok/ 'they'

Plurality is expressed also by repetition.

/gāo gāo/ 'many villages'.

Duality is expressed by such words which mean a pair. These are placed before the nouns.

/jorek/ (yugəm). /jorek am/ 'two mangoes'.

/julek/ (yugələ). /julek parua/ 'a pair of regions'

/əlek/ (hələ). /əlek paṇḍoi/ 'a pair of shoes'.

Singularity is sometimes indicated by the addition of the numerical word /ek/ 'one' (e. g. /təṇḍek/ one gulp, /dalek/ one basketful) or the determiner /ta/ to the noun words. (e. g. /amta/ that mango, /lokta/ that man, /pulta/ that flower).

Notes—

Desia plural marker /mən/ corresponds with Oriya /mane/ and Chatisgarhi /mən/. Its source word is possibly (manəvə) or (mənusyə).

Among the Desia plural specifiers only /sapa, gulai, julek/ are not used in Oriya.

1.1.3. Case

The cases are expressed in Desia by the addition of the following suffixes and post-positions. These are same for both singular and plural forms.

Case	Affixes	Post-positions
Nom.	—0	
Acc.	—ke	
Instr.		səng-e, at-e
Dat.		kaje, lagi
Abl.	—uni	ṭan-u, ṭane-uni, tei-uni
Gen.	—r	
	—ər (after stems ending in consonants)	
	—0	
Loc.	—e	ṭan-e, ləg-e
	—i (after stems ending in —a.)	
	—0 (after stems ending in —i.)	

The case-suffixes for Acc., Gen. and Loc. are added to the absolute forms (e. g. /gāo/village—Acc./gāoke/, Gen./gāor/, Loc./gāoe/ ; /ātai/in the waist) and the suffixes for Abl. are added to a sort of oblique form in Loc. case (e. g. /gəc/tree—/gəce-uni/from the tree, /tei/there—/tei-uni/from there, /ʔan/place—/tane-uni/from that place)

Another Abl. suffix /—le/ is used optionally in the areas bordering Bastar due to the influence of the Halbi and Bhatrī dialects of that region.

The post-positions are added to the genitival forms which serve as the oblique base.

- e. g.—səŋge/tangia-səŋge/with the axe.
 —ate /Murlir ate/by Murli
 —kaje, lagi/murlir kaje/for Murli.
 —ʔanu/murlir ʔanu/from Murli
 —ləge/murlir ləge/at Murli.

The post-positions are derived from the basic free-forms with the addition of the Loc. case-affix.

səŋge/with the help	səŋge/association
/ate/by personal power	/at/ /həstə/hand
/kaje/for the use	/kaj/ /karyə/need
/lagi/to bring into contact	/ləgnə /attachment
/ʔane/at the place	/ʔan/ /sthanə/place
/ləge/near	/ləg/ /ləgnə/attachment

Notes—

Some of the Desia case affixes and post positions are found in Oriya, either identically or with slight difference. Corresponding to the Desia case suffixes Acc./ke/, Gen./—r/, Loc./—e/ Oriya has—/ku/, /rə/, /e/ respectively. Desia Abl. case suffix /—uni/ is unknown to Oriya. It has the affix /—u/. The Abl. affix /ŋn-ŋu/ of the Midnapur dialect of West Bengal corresponds to the Desia affix. (Ref. Calcutta University Bangla Sahitya Patrika, Vol. 1, 1967—68 'S.W. Bengali')

Oriya post-positions—Instr./dei/, Dat./lagi/, Abl. /ʔharu-ʔhā/, Loc./ʔhare, pakhe/are comparable to Desia/ate, lagi, ʔanu, tane, ləge/ respectively.

1.2. Pronoun

1.2.1. Desia pronouns belong to two classes—(i) Personal (ii) Non-personal.

These may be further classified under the following groups—

(i) Personal Pronouns—

- | | |
|---------------------------------|---------------------|
| A. 1st, personal Singular.— | /mui/ Plural.—/ame/ |
| B. 2nd, personal Singular | /tui/ Plural /təme/ |
| C. 3rd, personal Proximate | /e/ |
| Obviative | /se/ |
| D. Interrogative and Indefinite | /ke/ |
| E. Relative | /je/ |

(ii) Non-personal Pronouns—

A. Demonstrative Proximate	/e/—/i/
Far	/se/
Remote	/see/ (with length)
B. Interrogative and Indefinite	Relating to object /kon/(which) Subject /kai/ (what)
C. Relative	/jon/

1.2.2. Pronouns of each of the above categories have two forms—one is the basic-form and the other is oblique-form. Some again have two oblique-forms—one for case—inflection and the other for pronominal derivations.

The basic-forms are a closed class and occur as the subject in sentences.

The oblique-forms are open ended class to which case—affixes and other elements are added. These forms occur in the object position in sentences.

The internal structure of various pronominal-forms are represented in the following chart—

		Base	Basic	Oblique Form	
		Morpheme	Form	For Case- Inflection	For Pronominal Derivation
		—————	—————	—————	—————
1. 1st Pers. Sing.	..	m—	—ui	—o	
1a. Plu.	..	a-m—	—e		—
2. 2nd Pers. Sing.	..	t—	—ui	—o	
2a. Plu.	..	—əm	—e		—
3. Proximate Demnstr.	..	e—i		—a ¹	—
4. Obviative Demnstr.	..	s—	—e	ta ¹	te
5. Interrogative	..	k—	—e	—a ²	—o ³
6. Relative	..	j—	—e	—a ²	—o ³

Notes—

1. Plural oblique base is obtained with the addition of nasalization or nasalized /ō/ and the genitival affix occurs with an augment with /kə/ e.g. /aōkər/ of this man, /taōkər/ of that man.
2. These forms are also used for the derivation of Interrogative and Relative non-personal pronouns relating to subject with the addition of /i/, e.g. /kai/ what, /jai/ what.
3. Non-personal pronouns are derived from the base with the addition of /n/, e.g. /kon/ who, /jon/ who.]

The above analysis shows that there are altogether eight pronominal base-morphemes in Desia. But the two plural bases (1a.2a) can be treated as derivationals leaving the rest six as the actual bases. These are -/m, t, e-i, s, k, j/.

Basic-forms and Oblique-forms are obtained from the base-morphemes with the addition of two types of extension such as -ui/or/e/ in the case of basic-forms; /o/or/a/ in the case of oblique-forms, and only one base /s/ has a supplementary allomorph -/s-t/.

1.2.3. Inflection of Pronouns

- (i) There is no inflection for the category of gender.
 (ii) Number is indicated by the addition of plural-markers /mən, lok/, e.g. semən, selok/ 'they'.

This is optional for 1st and 2nd Person, /—ame, təme/, as the category of number is overtly marked in these forms.

The plural-marker is added to the basic-forms, excepting in the case of Interrogative and Relative pronouns in which cases it is added to the oblique-forms, e.g. /konmən, jonmən/.

- (iii) Case-suffixes and post-positions are same as for the nouns.

The suffixes are added to the oblique-forms and the post-positions to the genitival-forms.

Suffixes and Post-positions—

Nom. /

Acc. —ke

Gen. —r

—ər (Occurs with plural-forms only) e.g. /amər/our

—kər (Occurs with 3rd pers. plural-forms only)
 e.g. /ākər/, /tākər/his.

Instr.—ate

Abl. —ṭanu, —ṭane uni

Loc. —ṭane, —ləge

- (iv) Non-personal pronouns invariably take the determiner /ṭa/ with the base. This particle behaves like an anaphoric substitute. (e.g. /kon pila-ke/-/kon-ṭa-ke/ 'to which boy'.

Sample Paradigms

/mūi/'T'

Nom.	mūi	ame, amemən
Acc.	mo—ke	am—ke, am—mən—ke
Gen.	mo—r	am—ər
Instr.	mo—r—ate	am—ər—ate, am—mən—ər—ate
Abl.	mo—r—ṭanu ṭane—uni	am—ər—ṭanu
Loc.	mo—r—ṭane	am—ər—ṭane

/ke/'who'

ke	kon—mən
ka—ke	kon—mən—ke
ka—r	kon—mən—ər
ka—r—ate	kon—mən—ər—ate
ka—r—ṭanu	kon—mən—ər—ṭanu
ka—r—ṭane	kon—mən—ər—ṭane

/kon/'which'

kon—ṭa	kon—mən—ṭa
—ke	—ke
—r	—r
	—səŋge
	—ṭanu
	—e-i
	—ləge

Notes—

The following differences are remarkable between Desia and Oriya as regards pronouns.

1. The distinction between honorific and non-honorific use of pronouns, which is a characteristic feature in Oriya is entirely absent in Desia. In Oriya the plural forms are honorifically used as singular. Besides that it has a super honorific pronoun/apəṇə/'Your Highness'

2. In certain cases there are differences in the forms

e.g. Desia—	ke	Oriya—	kie	kei
	kon		ke,ū	kou
	jon		jeu,	jou
	kai		kəne,	kise

1.2.4. Pronominal Derivatives.

Many types of adjectival and adverbial forms are derived from pronominal bases in the following manner. Pronominal-base, direct or oblique + Signifying morpheme + (Definitive and Pleonastic Particle—k or its variants—ki, ke, etc.).

	Signifying morphemes	Probable Source-word
Quantity	.. /t/	[behutvə]
Size	.. /ɾ/	[sədrəsə], [brhətə]
Place	.. /t/	[trə]
	/d/	(trə)
	/i/	[Locative Case Affix]
Time	.. /b/	[belə]
Direction	.. /n/	[sthanə], [smin]
Manner	.. /mt-nt/	[vənt], [mənt]

A list of Desia Pronominal Derivatives with structural analyses is given below in the form of a chart.

Signifying morphemes.	Pronominal base and Derivatives			
	e/i	se/te.	ke/ko/kon.	je/jo/jon.
/t/	e—t—e —k —ki	se—t—e —k —ki	ke—t—e —k —ki	je—t—e —k —ki
/ɾ/	e—ɾ—e i—ɾ—i —k —ki	se—ɾ—e —k —ki	ke—ɾ—e —k —ki	je—ɾ—e —k —ki
/t/	i—t—i	se—t—i — si—t—i	kon—t—i	jon—t—i
/d/	e—d—e	se—d—e		
/i/		te—i	ko—i	jo—i
/b/	e—b—e	te—b—e —k	ke—b—e —k	je—b—e —k
/n/	e—n—e —k —ki	te—n—e —k —ki	ke—n—e —k —ki	je—n—e —k —ki
/mt/	e—mət mt—a —i	se—mət mt—a —i	ke—mət mt—a —i	je—mət mt—a —i

Note—

Desia pronominal derivatives indicating adverbs of place differ from Oriya in which there is no form with the signifying morpheme /d/ and the morphemes /—th—th/ and /hi/ are used in place of /t/ and /i/ e. g. Desia—/tei/ Oriya—/təhi/
/iti/ /ethi—ethi/

1.3. Adjectives

Desia adjectives fall into two broad groups:—(1) Descriptive adjectives and (2) Determinatives.

1.3.1. Descriptive adjectives maintain gender concord with the noun they qualify in most cases. Hence these stems are variables whereas the determinatives are invariables.

These adjectives are used both attributively and predicatively. When used attributively they are placed with the nouns they qualify (e. g. /təpət pani/warm water) and when used predicatively they occur in the predicate position either to refer to the subject (e. g. /e pani təpət/this water is warm) or to the object (e. g. /se pani təpət kəla/he made the water warm).

Desia descriptive adjectives are mostly derivative forms which are obtained from nominal and verbal stems with various adjectival suffixes, such as—/əna əni, a, ai, an, al, i, iya, u, ua, ka, na, ra, li/etc.

1.3.2 Adjectives, those that do not describe but point out or indicate individual persons, objects, concepts, etc. are called determinatives. These are not inflected for gender and occur with the nouns. They may be classified in the following way—

1. Pronominals—(a) Possessive—/mor/mine, /tar/his, /tor/your/

(b) Interrogative/Indefinitive—/kon/which.

(c) Relative—/jon/that which—.

(d) Demonstrative—/e/this, /se/that.

2. Pronominal—Derivatives indicating

(a) Quantity—/ete/this much, /sete/ that much.

(b) Size—/eie/this big, /seie/that big.

(c) Manner—/emət/like this, /semta/like that.

3. Quantitatives:—

(a) Collectives—/səbu/all, /māda/a herd, /gulai/whole, /sapa/entire, /ənek/ many, /but/much.

(b) Fractionals—/ədək/half, /kəndək/ a portion, /gərndək/ a slice, /ələp/ little, /pau/a quarter.

(c) Numericals—/ek, dui tin/etc.

1.3.3. It is to be noted here that Desia has no ordinals. It has cardinals up to twenty—/ek, dui, tin, car, pac, cə, sat, aṭ, nə, dəs, egar, bar, ter, cəud, pəder, səul, sətər, əṭər, unis, koṭe/. Cardinals beyond twenty are not found in Desia. Further counting is done by adding one, two three, etc. to the scores up to one hundred, for which there is the word /səy/. For example, 22—koṭe dui (a score and two), 43—dui kori tin (two scores and three), 160—tin koṭi səy (three score and a hundred).

There is one unit marker /goṭek/ to indicate definite singular. Other numerical definitives are obtained with the addition of the definitive particle /ta/, such as — /duiṭa/ two only, /pācṭa/ five only.

The cardinals also indicate vague numbers in the following manner— /atek/about a hand's length, /duiṭa/very few, /carṭa/few, /pācṭa/-/dāṣṭa/many, /dui-carīṭa/-/pāc-dāṣṭa/some.

The cardinal /ek/ invariably occurs after the nouns and is suffixed to the stem—e.g. /ḍalek/one basketful, /beṛek/one piece of two-anna coin, /gərn-ḍek/one slice. The derivative suffix /la/ occurs with /ek/ in /ekla/alone.

The cardinals /dui/and/tin/ occurring before the nouns sometimes assimilate with the stem and in such cases the morphemic residues are respectively /du/and/ti/e.g. /duuṛa/double ploughing, /duna /two-fold, /dusra /two-string, /tipul/three-variety.

Counting is sometimes done in the following two figurative manners:—

(i) əkərə dəṛṛə səlti mādələ/kuke kake dəliya pīpələ ekso raja kərbi kiṣə atər kəṛu goṭke nace tuṛe taṛe unsi biṣe. [Kilo Aita, Kanchana]

(ii) ek mek gənṭə bəkrṭ/ṭipri ṭapra laṣer gundri/ata mama tir. taṛe/ləd bəd pade ḍel/karla kes/unis bis. (Ghasi Gudiya, Kanangi)

1·3·4. It may be noted here that besides the adjectives, forms belonging to various other parts of speech also function as adjectives. These may be better treated as Adjective Equivalent.

The following form-classes serve as adjectives.

(1). Noun—Nouns denoting materials and nouns in apposition serve to qualify or identify another noun.

e.g. /lua-nəṅgəl/iron-plough, /iṭa-culi/brick-oven, /dan-kəṭar/paddy threshing-floor, /kara-pakna/hail-stone, /səj-bel/evening time, /pul-gac/flower tree, /maṇḍia-beṛa/millet-field, /duṇdu-disari/duṇdu, the priest.

Nouns in genitival form more commonly serve as adjectivals, e.g. /gəcər-pəl/fruit of the own tree, /atər-dən/cash in own hand, /murlir-gai/murli's cow.

(2). Participles -

Present Partc. /cəḡti-baṭ/ascending path, /pəlti-gəc/tree with fruit.

Past Partc. /kuila-am/rotten mango, /poṭa-mac/roasted fish.

Future Partc. /udba-mas/coming month, /kaiba-bat/rice to be eaten.

(3). Adverbs - /pəc-kata/past event, /upər-ḍal/top branch, /kali-sakal tomorrow morning.

2. Verb

2.0. Desia Verb-forms fall into two categories—(1) Non-Finite forms and (2) Finite forms.

2.1. Non-finite Verb-forms

These are constituted of Vsts+Inflectional affixes.

These forms participate in the construction of compound finite Verb-forms (Verbal phrases) and as conjunctives connect the clausal units of a complex sentence.

In Desia the following inflectional-affixes are used for the construction of non-finite verb-forms.

1./—i/Gerundial Perfect

e.g./se moke *deki* pacarla/He, seeing me, asked.

2./—ne/Adverbial Durative. (Its distribution is limited to the vsts. ending with/i/).

e.g./se *palane* aila/He came running.

3./—te/ Adverbial Durative

e.g./bel *baste* soibi/I shall sleep till the sun sets.
take *marte* marla/He beat him till he died.

4 /—tte/ Adverb of concomitant action.

e.g./se *kaitte* galani/He is going while eating.

5./—le/ Conditional Conjunctive

e.g./tui *dele* neiti/If you give, I would take.

6./—a/ Nominal

e.g./mERIC *koja* galani/He is going in search of chilies.

7./—i/ Nominal. (Its distribution is limited to causative stems only).

e.g./take *niyai* keraila/He made him to do weeding.

8./—ba/ Deutero-nominal.

e.g./eta *karba* kaste /It is difficult to do.

9./—bar/ Infinitive, Verbal derivative genitival adjective.

e.g./se *kasbar* gala-ace/He has gone to plough.

/kaiibar-ta. sangei-des/Store the eatables.

Notes—

(1) Probable Sources of these affixes are as follows:—

1. /i/ O. I. A.—ya M. I. A.—ia.
2. /ne/ Nominal Affix—ən+e—Locative
3. /te/ /t/ O. I. A. active participle 'satr' affix in—ənt+e—Locative; Beams (Comp. Grammar Vol. III) derives /te/ from Locative of Pkt. which literally means—'in the act of.'
4. /tte/ It is a case of morphophonemic doubling of the Durative affix /te/. In Oriya and several other Indo-Aryan languages the adverb of concomitant action is constructed by the repetition of the present participial forms. In Desia that repetition of forms is replaced by the morphophonemic process of doubling the affix.
5. /le/ Past—l+e—Locative
6. /a/ O. I. A. past participle in—te M. I. A.—a.
7. /i/ O. I. A. causative affix—əy/pəy+te—past participle.
8. /ba/ O. I. A. future passive participle in—təvyə M. I. A.—əvvə.
9. /bar/ Nominal—ba+r—genitival.

(2) There are differences between Oriya and Desia with regard to the following affixes—

Desia—/te/	Oriya—/u/
/ne/	/i/ in repetition of form
/tte/	/u/ in repetition of form
/i/Nominal	/a/
/bar/	/ibaku/

2.2 Finite Verb-forms

The structure of the finite verb -forms may be summarised as follows—

[Vst+(Aspect) (Auxl.)+(Tense/Mood)+Person-Number]

This shows that a full verb-form may contain the following five elements—

1. Stem, 2. Aspective affix, 3. Auxilliary Verb, 4. Tense or Mood indicator, 5. Person and Number affix.

According to the number of constituent elements verb forms may be divided in to the following three structural classes—

(i) Radical Simple-forms—[Vst+P-N]

1. Customary
2. Imperative

(ii) Non-aspective Simple-forms—[Vst+Tense/Mood+P-N].

3. Simple Past
4. Simple Non-past
5. Simple Contingent

(iii) Aspective Compound or Periphrastic-forms—

A. [(Vst+Aspect)+(Auxl.+Tense/Mood+P-N)]

6. Past-Imperfective
7. Plu-Perfect
8. Absolute Imperfect Presumptive
9. Absolute Perfect Presumptive
10. Contingent Imperfect Presumptive
11. Contingent Perfect Presumptive

B. [(Vst+Tense+P-N)+(Auxl.+P-N)]

12. Present Progressive
13. Perfective

It appears from the above description that in Desia verb-stems have altogether 13 forms of conjugation under 3 structural patterns. Each one of these forms have again 6 separate sub-forms according to three-fold distinction of person and two-fold distinction of number. Hence, a verb-stem, in Desia can have as many as 78 forms.

An analysis of these forms shows that the Vsts. have five categories of inflection—1. aspect 2. tense 3. mood 4. person 5. number.

Note—

The structure of the Oriya Finite Verb-forms is same as that of Desia. But Oriya has two extra forms—(i) Habitual Imperfect and (ii) Perfect which have structures like Aspective Periphrastic-forms (iii-B).

2.3. Categories of Inflection

2.3.1. Aspect

Aspect indicates duration. Absence of aspect merely reports activity, without indicating that it has or shall have duration.

There is a two-way contrast in aspect in between imperfect and perfect which are mutually exclusive. The *imperfect-aspect* indicates action continuous through a period of time and the *perfect-aspect* indicates completion of the action in a period of time.

Desia Aspective suffixes :—Imperfect—/te/
Perfect —/i/

Note—

1. Aspective verb-forms are compound forms in which the main Vst. occurs with the aspective mark and the combining auxiliary Vst. occurs with other categories of inflectional affixes.

2. Probable sources of these affixes are—

/te/ O.I.A. and M. I. A. active participle in—ənt—

/i/ M. I. A.-ia O. I. A.-ya.

3. Oriya Aspective suffixes are—Imperfect. -/u/, Perfect /i/

2.3.2. Tense

Tense indicates the time of occurrence of the activity. In Desia there are only two contrasting temporal categories—past and non-past, which are indicated by the following morphemes—

Past—/l/

Non-Past—/b/, Occurs with 1st pers. sing. and plu. and 3rd pers. plu.

—/s/ Occurs with 2nd pers. sing. and plu. and 3rd pers. plu.

Time-less (Customary) sense is indicated by non-past inflection. (e.g./se dinke bat kaisi/He shall eat rice daily also means 'He eats rice daily').

Temporal categories of the Present and the Future are indicated through syntactic constructions with non-past inflections. As for example the following constructions may be contrasted—

/se kalike kaisi/He will eat tomorrow

/se kaisi ace/He is eating

/se kaila ace/ He has eaten.

Note—

1. Probable sources of these tense-indicators are—

/l/ O. I. A. past participle in-tə M. I. A. —ḍə+ill—

/b/. O. I. A. future passive participle (gerundive) in—təvyə M. I. A.—ənvə.

/s/ O. I. A. future affix in-əsi (e. g. kərisyami)

2. Oriya has /l/for past,/b/for future but/s/is occasionally found only in Old-Oriya. For customary, Oriya has a vowel affix whose allomorphs occur with P-N suffixes as/e, u, ə/.

2.3.3. Mood

Mood indicates the attitude of the subject towards the activity

In Desia only the Imperative and the Subjunctive moods are indicated by morphological constructions with distinctive inflectional affixes. The following morphemes indicate the moods—

Subjunctive—/t/

Imperative—///

Indicative and Presumptive moods are indicated by various conjugational form.

Notes—

1. Desia fully agrees with Oriya as regards moods excepting that Oriya has slightly different morpheme /nt/as subjunctive affix.
2. The source of the affix/t/is probably O.I.A. present participle in—ənt

2.3.4-5. Person and Number

There is three-way contrast between 1st, 2nd and 3rd person and two-way contrast between singular and plural number.

In Desia categories of P-N are jointly marked by the following sets of affixes.

	I	II	III	IIIa	IV
1st pers. sing.	i				
plu.	u				
2nd pers. sing.	us	u	/	s	
plu.	as	a	a	s	
3rd pers. sing.	a	i	o		e
plu.	ai		ət		ət
	ay				

Explanations:—

Set I affixes are common affixes

II occur with non-past forms

III occur with Imperative forms

IIIa occur with Imperative forms when the verb is allo-benefactive to a 3rd person.

IV occur with customary of auxiliary/ac/ and negative verbs

Note—

In contrast with Desia, Oriya has the following sets of P-N affixes

1st pers. sing.	/e/occurs with customary and permissive forms /i/elsewhere
plu. (excl.)	/ū/
(incl.)	/a/in future /e/in past and contingent /ənti/ elsewhere
2nd per. sing.	/—/ in Imperative /u/ elsewhere
Plu.	/ə/
3rd pers. sing.	/e/ in customary /u/ imperative /a/ past and contingent /ə/ future /i/ present
plu.	/e/ past, future and contingent /ənti/ elsewhere

2.4 The Auxiliary verb

The auxiliary verbs combine with the main vsts to denote some categories of inflection and mode. These verbs follow the thematic main vst. that occurs with only aspective marks, and take the conjugational affixes of tense, mood person and number.

These are defective stems having limited categories of inflection

Desia has the following two auxiliary verbs

/ac/—Participates in the construction of the Present Progressive and the Perfective forms.

e.g.	1st pers.sing./aci/	plu.	/acu/
	2nd pers. sing./acus/		/acas/
	3rd pers. sing./ace/		/acət/

/rə/—Participates in the construction of the aspective form of past tense and presumptive mood. Hence, it has no conjugation in aspective categories. Its conjugational forms are given in the following paradigm.

1. Negative Customary (I do not remain etc.)

1st.	/nə rəi/	/nə rəū/
2nd.	/nə rəus/	/nə ruas/
3rd.	/nə rəy/	/nə rəət/

Imperative (You remain etc.)

1st.	(rəe)	(rəū.)
2nd.	/rə/	/rua/
3rd.	/rəo/	/ruət/

3. Simple Past (You remained etc.)

1st.	/rəili/	/rəilu/
2nd.	/rəilus/	/rəilas/
3rd.	/rəila/	/rəilay/

4. Simple Non-past (You shall remain etc.)

1st.	/rəibi/	/rəibu/
2nd.	/rəisu/	/rəisa/
3rd.	/rəisi/	/rəibay/

5. Simple Contingent (If asked, I would remain etc.)

1st.	/rəiti/	/rəitu/
2nd.	/rəitus/	/rəitas/
3rd.	/rəita/	/rəitay/

Notes—

1. In Nawarangpur dialect the forms are contracted as the medical vowel sequence /əi/-/e/(e.g. /rəili/-/rəli/).
2. In Oriya the auxiliary verb is /tha/ instead of /rə/
3. /rə/. auxiliary is found in languages like Sindhi and Gujurati

2.5. Inflection of Present Progressive and Perfective Forms.

The construction of these two forms need specific discussion as, unlike other Aspective—periphrastic verb—forms, these two cases show both the main vst. and the auxl. vst. occurring in finite forms. The auxl. verb which participate in the conjugation of these forms is /ac/ and it occurs with P-N categories of inflection.

2.51. Present Progressive Construction

Present Progressives indicate activities that commenced before and still continuing. In these forms the main vst. uniformly occurs for all persons and numbers in the 3rd person singular form. with the non-past temporal affix /s/. That /s/ is not an aspective affix is proved by the fact that in the Nawarangpur-dialect of Desia the non-past affix. /b/ occurs in place of /s/ in such verbal constructions. In the Nawarangpur-dialect the Pr. Prog. forms are as follows:—

1st./Pers./	Sing.	/kaibice/	Plu/kaibuice/	(/ka/to/eat)
2nd.		/kaibusce/	/kaibasce/	
3rd.		/kaisice/	/kaibaice/	

A comparison of the two dialectal alternant forms shows that in both dialects the main vst. occurs in the Simple non-past form and when in Nawarangpur-dialect the P-N affixes are added to the main Vst. in the other dialect these are added to the auxl. Vst.

An alternative process of constructing these forms is by way of suffixing the verbal modifier-/ni/ with the Simple-Past forms. As for example /kəli/ 'I did' — kəlini/ 'I am doing'. (This modifier may be compared with Oriya completive affix /ni/ and Western-Oriya /nə/, e.g. /kəlanə/ 'He has done'.) Ref. K. Mahapatra, Indian Linguistics-Vol. XXII—"Functions of-ni-in Oriya verbal System.

2.5.2. Perfective Construction

There are two types of constructions—

(I) [(Vst+Past/1/+P-N)+(Auxl./ac/+P-N)]

This shows that the main Vst. occurs in the Simple-Past form and the Auxl. Vst. occurs with P-N suffixes. Morphophonemic changes occur only in the case of 2nd personal or forms where the P-N suffix /us/ drops the /s/ with the addition of the auxl. verb.

e.g. 2nd pers. sing. /kəlus+acus/+ /kəluacus/ You have done. plu. /kəlas+acas/+ /kəla. acas/.

(ii) [Vst+Perfective+ i)+(Auxl./ac/+P-N)]. e.g. /kəri aci/ I have done.

Notes—

1. The structure of Oriya Pr. Prog. Form is [Vst+Imperfective-u+Auxl-əch+P-N] e.g. /kər-u-əch-i/ I am doing.
2. Oriya has the (ii) type of perfective construction, e.g. /kərichi/ I have done.

2.6.— Sample Paradigm.

/ka/'to eat'

1. Negative Customary. (I do not eat etc.)

Singular	Plural
1st/nə kai/	/nə kaū/
2nd/nə kaus/	/nə kaas/
3rd./nə kae/	/nə kaət/

2. Imperative (You eat etc.)

/kə/	/(kaū)/
/ka/	/kaa/
/kao/	/kaət/

3. Simple-Past (I ate etc.)

/kaili/	/kailu/
/kailus/	/kailas/
/kaila/	/kailay/

4. Simple-Non-Past. (I eat/I shall eat etc.)

/kaibi/	/kaibu/
/kaisu/	/kaisa/
/kaisi/	/kaibay/

5. Simple Contingent (If offered, I would eat etc.)

/kaiti/	/kaitu/
/kaitus/	/kaitas/
/kaita/	/kaitay/

6. Past-Imperfective (I was eating etc.)

/kaite rəili/	/kaite rəilu/
/— rəilus/	/— rəilas/
/— rəila/	/— rəilay/

7. Plu-Perfect (I had eaten etc.)

/kai rəili/	/kai rəilu/
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8. Absolute Imperfect Presumptive (I shall be eating)

/kaite rəibi/	/kaite rəibu/
/— rəisu/	/— rəisa/
/— rəisi/	/— rəibay/

9. Absolute Perfect Presumptive (I shall have eaten)

/kai rəibi/

/kai rəibu/

10. Contingent Imperfect Presumptive (If offered, I would
(be eating etc.))

/kaite rəiti/

/kaite rəitu/

/— rəitus/

/— rəitas/

—/ rəita/

—/ rəitay/

11. Contingent Perfect Presumptive (If offered, I would
(have eaten etc.))

/kai rəiti/

/kai rəitu/

12. Present Progressive. (I am eating etc)

/kaisi aci/

/kaisi acu/

/— acus/

/— acas/

/— ace/

/— acət/

13. Perfective (I have eaten etc.)

/kai aci/

/kai acu/

/— acus/

/— acas/

/— ace/

/— acət/

2.7. Negative Transformation

There are two negative morphemes /nə/and/nai/which are used to negate the verb-form, both finite and non-finite.

2.7.1. /nə/occurs as prefix with—

(i) the Radical and Non-aspective Simple-forms of the finite verbs (e.g./nə ka/Dont eat,/nə kaili/I did not eat).

(ii) the non-finite verbs (e. g./nə kai/having not eaten,/nə kaile/if he does not eat).

and as prefix or infix with—

(iii) the Aspective Periphrastic-forms other than the Pr. Prog and the Perfective (e. g. nə kərtə rəili/I was not doing).

As an infix it occurs between the main Vst. and the Auxl. (e. g./kərtə nə rəili/I was not doing).

The following modifications occur in Non-Past forms with /nə/prefixation

(i) The Tense-indicator is deleted. (e. g./nə kərbi/-/nə kəri/I shall not do,/nə kərsi/-/nə kəre/He shall not do).

- (ii) In 2nd and 3rd Personal forms the usual P-N affixes of the Non-past constructions are replaced by a separate set of affixes. In the case of 2nd Person the replacement is done with the P-N affixes for the past-forms, but in the case of 3rd Person a specific set of affixes are used.

e. g. 2nd, pers. sing./nə+kərsu/ /nə kərus/ (cp. past/kəlus/)
 plu./nə+kərsa/ /nə kəras/ (cp. past/kəlas/)
 3rd sing./nə+kərsi/ /nə kəre/
 plu./nə+kərbay/ /nə kərət/

2.7.2./nai/occurs as a suffix more regularly with the following forms—
 Imperative (/kər nai/), Non-aspective Simple Past-form (/kəli nai/), Pr. Prog. (/kəri nai/) and Perfectives (/kəri nai/).

In the negative transformation of the Pr. Prog. and the Perfective forms the following features are notable.

- (1) The Auxl./ac/is replaced by its negative counterpart/nai/
- (2) The main Vst. drops out all its set affixes and takes a separate set of P-N affixes, similar to that of Simple Past-forms. As a result of that there occurs no contrast between the Pr. Prog. and the Perfective negative forms. e. g./kərsi aci/I am doing, and/kəri-kəli aci/I have done/kəri nai/I am not doing/I have not done.

Notes—

In Oriya negative transformation is also done with /nə/and/nai, or its variants/nahi, nei, ni/affixation./nə/occurs as prefix or infix and/nai/ occurs as a suffix./nai/when occurs in the Pr. Prog. and Perfective forms in place of the Auxl./əch/is declineable as it takes P-N affixes. Elsewhere it is indeclineable.

e.g./kərunai/I am not doing/kərunaṁ/We are not doing/kərinəṁ/We have not done/kəri nahāti/They have not cp./kelinai/I did not do/kəlu nai/You did not do.

(For details please refer to the paper 'Negative Conjugation in Oriya' by K. Mahapatra in Orissa Historical Research Society Journal, Vol. VII, No. 1).

2.8. Causative Transformation

An ordinary verb-form forms a causative in two ways—(i) through the morphological process of affixing a causative morpheme to the base and/or (ii) through the syntactic process of compounding the causative form of the Vst./kər/(to do) to the nominal derivative form of the Vst.

e. g. /rād/to cook (i) /rādaila/Caused to cook.
 (ii) /rāda kəraila/ „

There are two causative morphemes in Desia—/a/and/i/which are in complementary distribution.

2.10. The Verb-stem

The Vst forms the base of a verbal construction to which the conjugational affixes are added.

The base is easily identified from the 2nd Person Sing. Imperative forms, e. .g./kər/to do/ kər/ you do.

The Vst may be a basic free-form or its derivatives which are obtained through various grammatical processes, such as affixation, internal change, suppletion and juxtaposition. Hence, there are three types of base in Desia—Simple base, Derivative base and Compound base.

2.10.1. *Simple base*

Verb-stems made of single morpheme (roots) taken as base are regarded as simple base.

These stems are of two types—transitive and intransitive. The intransitive form the neutral base and do not take object. They can form active base by being transformed into causative forms. The *transitives* form the active base and can take object.

The shape of these stems are either monosyllabic or disyllabic.

The shape of the monosyllabic stems are as follows:—

Phonemic shape	Evidence
1. V	There are only two stems—/a—/to come, /o—/to be
2. CV	There are 17 stems in all having following variations in V-position. V aś/ə/—/kə/ to say, /lə/ to bend /rə/ to remain. /a—/ka/to eat, /ga/to sing, /ja/to go, /pa/to get, /ba/ to wear long. /i/—/cī/to touch, /ji/to live, /sī/to sew. /ē/—/ḍe/to jump, /ḍe/to give, /ne/to take. /o/—/ḍo/to wash, /bo/to carry, /so/to sleep.
3. VC (C)	The—V-may be any vowel. /oṛ/.to wear, /inḍ/ to walk
4. CVC (C)	The-V-may be any vowel. /mər/to die, /mand/ trample.

The structure of the disyllabic stems are as follows:—

1. (C) VCVC	V ¹ -any vowel, V ² /ə/or/a/. /əgel/to be excess, /ukal/to vomit
2. (C) VVC	Among 8 stems available 6 have/u/, 2 have/a/as V ² . auj/recline, /tiar/to reprimand, /duar/ to carry.

2.10.1.1. *Stem alternations* occur in these types of base in morphological constructions in the following manner:—

(1) All monosyllabic stems ending in vowels, i.e. of [V] and [CV] patterns, are extended with the addition of the thematic vowel /i/ when they take conjugational suffixes other than imperative affix/-/.

.g./kə/ /kəisi/He will say, /ga/ /gaili/I sang, sī/ /siṛsu/ You will sew.

However, the extension does not occur (a) in the stems /ja, de, ne/ before the future tense affix /b/ and (b) in the stems /de, ne/ in past tense inflection. e.g. (a) /ja/ /jibi/ I shall go, /de/ /debu/ we shall give, /ne/ /nebay/ They shall take.

(b) /de/ /deli/ I gave, /ne/ /nelus/ you took.

(2) The following stems of (V) and (CV) patterns have allomorphic variations in the following manner:—

/e, a/-i/; /ə, o/-u/.

The change of stem-vowel occurs mostly in the 2nd Pers. Imp. and Negative customary forms.

Stem	Allomorph	Distribution	Evidences
/a/	/as/	In Perf. forms	/asi-aci/ I have come /asi-/rəili/ I had come.
		In 2nd Pers. Plu. Imp. 3rd Sing. Plu.	/asa/ You come. /aso/ Let him come /aset/ Let them come
		In Negative forms	/nə-asi/ I do not come
/o/	/ə/	In negative forms	/nəy/ He is not, /nəu/ We are not
	/u/	In negative forms In 2nd, 3rd Pers. Plu. Imp. forms.	/nuas/ You are not. /ua/ You be, /uət/ Let them be.
/kə/	/ku/	In 2nd Pers. Plu. Imp. and Neg. forms	/kua/ You tell /nə kuas/ You dont tell.
/ka/	/ki/	In verbal nouns	/kia/ Eating.
/ja/	/ji/	In 1st Pers. Sing., Plu. 3rd Pers. Plu future forms.	/jibi/ I shall go /jibu/ We shall go /jibay/ They shall go
		In verbal nouns	/jibar/ Going.
/de/	/di/	In 2nd 3rd Pers. Imp. and Neg. forms/	/diā/ You all jump /deət/ Let them jump /nə-ɖie/ He does not jump
/de/	/di/	In 2nd Pers. Plu. Imp. and Neg. forms	/dias/ You give /nədias/ Dont-give.
/ne/	/ni/	Do.	/nias/ You take /nənias/ Dont-
/do/	/du/	Do.	/duas/ You wash /nəduas/ Dont
/bo/	/bu/	Do.	/buas/ You carry /nəbuas/ Dont-
/so/	/su/	Do.	/suas/ You sleep /nəsuas/ Dont-
/lə/	/lu/	Do.	/luās/ You bend /nəluās/ Dont-
/rə/	/ru/	Do.	/rua/ You stay /nərua/ Dont stay.

3. The stem /ja/ has suppletion in Simple Past-forms as /ga/; e.g. /gali/ I went, /galus/ You went.

4. The stems /kər/ and /mər/ drop the final /r/ in Simple Past-forms—e.g. /kəli/ I did, /məli/ I died.

5. In disyllabic stems of the pattern [(C)VCVC] the V² is deleted due to the operation of the vowel reduction rules.

(i) Deletion of /ə/ occurs when any vowel follows as affix. e. g. /ərəj/ to earn /erja/ earning, /ərju/ earning man, /ərjila/ he earned, /ərjo/ let him earn, /nə-ərje/ he does not earn.

(ii) Deletion of /a/ occurs when /a/ follows as an affix. e. g. /ugaɾ/ to open /ugɾa/ opened.

2.10.2 Derivative base.

Verb-stems derived by the combination of derivational affixes to the base morphemes are called derivative base. These are of two types—(1) Primary Derivative base, (2) Secondary Derivative base.

In Primary-derivatives the base-morphemes are derivationally bound-morphemes whereas in Secondary-derivatives the base-morphemes are stems.

Primary Derivatives-Base-morpheme + /i, ai, iai/.

Examples—/əl/ /əlai/ to sway, /guɾ/ /guɾai/ to roll up, /oc/ /ocai/ to lay bed, /*cal/ calai/ to sift, /juɾ/ /juɾiai/ to stumble, /tiN/ /tiŋgai/ to erect, /dæg/ /dägei/ to jump, /nij/ /nijai/ to weed, /ku/ /kui/ to rot, /jut/ /jutiai/ to join.

SECONDARY DERIVATIVES.

2.10.2.1 Denominative-base.

Vsts derived from substantives are called denominatives. The derivation process involves affixation of /ɪ/ or /ai/ with the substantive stem.

e.g. /at/ hand	+ɪ /atɪ/ to touch
/isa/ envy	/isal/ to envy
/ag/ front	/agɪ/ to obstruct
/kop/ anger	+ai /kopai/ to be angry
mul/ root	/mulai/ to begin
/kam/ work	/kamai/ to earn wage
/santi/ peace	/sətai/ to make peace
/meləc/ he-goat	/melcai/ to castrate

2·10·2·2. Causative-base.

The causative-bases are derived from the simple bases by the addition of the causative morphemes /a/or/i/.

/i/occurs with stems of the pattern [(C)VCVV] as an infix between the-VV-sequence, e. g./guṛai- /guṛiai-/to rollup. /a/occurs elsewhere, e.g./s. -/to sew /se śāila/He caused to sew,/kər/to do /se kəraila/He caused to do.

2·10·2·3. Negative-base.

The negative-bases are derived from the common Vsts. by prefixing the negative morphemes /nə/or /nai/.

There are two negative verbs in Desia-/nəo/not to be' and/nic/ 'to deny' which are derived from the Vsts./o/and/ac/by the prefixation of/nə/and/nai/ e.g./nəo/ /nə o/

/nic/= /nai+ac-/

In Oriya exactly similiar verbs are found as /nuhe/ /nə+he-/and/nahīci /nai+əch-/: (The later form is found rarely in ancient poetry)

It may be noted here that—

(1)/nic/has regular conjugation like any other Vsts.

(2)/nəo/has conjugation only in customary category.

The following morphophonemic changes occur in its conjugation for different person and number due to the operation of vowel reduction rule- [ə+o/u=ə/u].e.g:

1st P.Sg	/nə+oi/ /nəi/	Plu./nə+ou/ /nəu/
2nd	/nə+ous/ /nəus/	/nə+usa/ /nuas/
3rd	/nə+oe/ /nəe/	/nə+uət/ /nəət/

Note

1. In all the above types of derivative-base having the shape of [(C)VC (C)VV] the final—V—, which is invariably/i/, is deleted when vowel-suffixes of P-N category are added for the inflection of Imp. and Negative form e. g./ocai/ to lay bed /nə ocai/I shall not/nə ocaus/You. oca/you do,/ocaət/Let them do

2·10·3. Compound-base.

Compound-base is formed by juxtaposing two stems. The first member of the compound may be a verb or a noun stem, but the second member is necessarily a verb stem. The first member occurs in its stem-form or in non-finite verb-form and the second member takes the inflectional affixes of the finite verb-form.

In the compound-base the second Vst only subserves the meaning of the first stem. Hence, the first element is to be treated as main verb and the second as auxiliary or subsidiary verb.

Desia compound-bases may be divided into the following three groups for the convenience of their treatment from morphological as well as syntactical points of view.

2·10·3·1. Conjugational Compound-base.

Desia finite verbs of the aspective categories may be treated to be compound verbal phrases. In these constructions two Vsts. participate. The main Vst. occurs with the aspective affixes as the first member and the auxiliary Vst. occurs as the second member with the inflectional affixes for tense /mood, person and number. The combination of these two stems may be regarded as compound-base.

e.g./kər/ /kərsi aci/I am doing/kəri rəili./I had done.

2·10·3·2. Reduplicative Compound-base.

In these types of base the first member is the reduplicated form of the main Vst. and the second is an explicator. The reduplication may occur in the following three manners—

(i) When the bare stem is reduplicated that indicates simple repetition of the action referred to by the Vst e.g./mar/to beat /mar mar kərsi/He beats repeatedly.

(ii) When the stem is reduplicated with aspective affixes that indicate prolongation of the action.

e. g./marte marte nela/He took him beating incessantly.

(iii) When the reduplicated stem occurs first with the nominal affix/a/ and next with/i/that indicates reciprocal action or varieties of similar action e.g./mara mari oibai/They will beat each other.

/mara mari Kərbai/they will beat and assault in similar ways.

2·10·3·3. Stylistic Compound-base.

Common simple verbs are sometimes found ineffective in giving expression to certain subtle senses. In those circumstances subsidiary verbs are employed to convey the desired senses. These subsidiary verbs modify or strengthen the meaning of the main verb. Hence, these may be better called as explicators. These are employed to indicate the following senses—ability, completion, compulsion, continuation, commencement or termination of action, suddenness, accomplishment, intensity, probability, prohibition, passiveness, vehemence, intention, causation etc.

A list of some common explicators in Desia is given below.

/a/to come—Abilitive, e.g./kəri-aisi/knows how to do.

Suddenness of commencement or intensive-e.g./dəbʔi aila/He came fastly.

/ac/to be. Conjugational,-indicative of present tense.

e.g./kərsi-aci/I am doing.

/an/to bring. Adverbative, e.g./peli anla/He pushed him in.

- /uʈ/to rise up. Intensive, e.g./mati uʈla/He became furious.
- /o-/to be. Passive (impersonal) e.g./kia oila/ Eating was done.
Syntactive,. e.g./Sākər oila/It was narrow.
- /kər/to do. Causative. e.g./bāda kəraila/He caused to bind.
Syntactive. e.g./Kam kəla/He worked.
- /Ja/to go. Passive,. e.g./Kui gala/It became rot.
Completive.-/kai gala/He devoured.
Inceptive.-/məri jao/Let it die.
- /dar/to hold. Continuative. e.g./kaibar darla/He went on eating.
- /de/to give.Intensive. e.g./kai dela/He ate away.
- /de/to
Benefactive. /kuai dela/He fed/
Syntactive. /kan dela/He eavesdropped.
Adverbative. /duari dela/He transported.
- /ne/to take. Intensive./urli nela/He stripped off.
Ego—Benefactive. /kai nela/He ate to content.
Adverbative. /olaite nela/He carried hanging.
- /nic/to deny. Negative. e.g./kaibar nicla/He refused to eat.
- /pakai/to throw. Adverbative./kādi pakaila/He cried out.
Benefactive. /soi pakaila/He plunged him into sleep.
- /pa/to get. Acquisitive. e.g./deka paila/He found out.
Syntactive. /kāṭa paila/The thorn pierced.
- /par/to be capable. Abilitive/kəri parsi/ He can do.
- /mil/to be available. Acquisitive. /deka milsi/Meeting (with him) is possible.
- /rə/to remain. Conjugational. /kəri rəili/I had done.
Statical /kərte rə/You continue to do.
- /lag/to be engaged. Inceptive (involvement)
e.g./kaibar lagla/He continued in-eating.
Syntactive./ucaṭ lagla/He felt restless.

There are some specific explicators in Desia which combine with particular nominal or verbal stems to convey certain definite meanings. A list of some such explicators is given below.

- /kaṭ/to bring out./əki kaṭ-/to vomit out by inserting finger.
- /dar/to hold./kop dar-/to be angry,/mul dar-/to start a work.
- /ṭək/to lift./kəkəl ṭək-/to cough.
- /baN/to break./ələs baN-/to stretch limbs.

- /mar/to beat./pani mar-/to rain,/tapli mar-/to clap.
 /mala mar-/to clean field for plantation.
- /paṛ/to tear,/tənd̥ paṛ-/to gape,/ai paṛ-/ to yawn.
- /pāc/to plan./ākar pāc-/to be jealous.
- /miṭək/to twinkle./āki miṭək-/to wink.
- /aləṭ/to turn back./jib aləṭ-/to stutter.
- /piṭai/to open./kata piṭai-/to disclose a secret.
- /kep/to jump./ulal kep-/to put forth flames.
- /oṛ/to put on./pād oṛ-/to set trap.
- /bād/to bind./gər bād-/to marry,/ḍabu bād-/to deposit cash
 /leka bād-/to make an account,)/dos bād-/to accuse.
- /mei/to free./kəria mel-/to wear napkin,/gəṭər mel-/to
 perform rites to free the spirits,/pilka mel-/to sprout new soots.
- /rəc/to make./kəs rəc-/to colour,/kauṛi rəc-/to arrange a load for carrying
 with a staff.
- /beṭ/to pick up./gəṭi beṭ-/to open a knot.
- /kalai/to scorch./giti kalai-/to tickle.
- /juj/to wring./tənd̥ juj-/to carry tells.
- /puṭ/to bloom./jal puṭ-/to sweat.
- /upəṛ/to sprinkle./tuk upəṛ-/to spit out.
- /ret/to polish./dāt ret-/to brush.
- /pil/to squeeze out./dud pil-/to milk.
- /əp/to admit./dos əp-/to admit a fault.
- /jik/to drag./nak jik-/to blow out nose,/pani jik-/to draw water from a well.
- /taṛ/to sheaf./paṭa taṛ-/to saw.
- /capai/to press./pani capai-/to irrigate or hold water in the field.
- /uṭ/to rise./pepul uṭ-/to bubble.
- /bəs/to sit./buna bəs-/to shrink,/bana bəs-/to paint.
- /buṛ/to sink./beja buṛ-/to lose sense, consciousness.

SYNTAX

3.0. In Desia we come across various types of sentences. We may broadly place them in two categories—(i) Major sentences, and (ii) Minor sentences.

3.1. *Major sentences* may be further divided into the following three types—(1) Simple-sentence, (2) Compound sentence and (3) Complex-sentence.

The above division and subdivision of sentences are based on the occurrence of clauses in the sentences.

Clauses are the largest constituent units of a sentence. A clause means a 'maximal unit of utterance' which is normally 'carried by a particular intonation—cantour'.

There are two types of clauses—(1) Independent clause and (2) Dependent clause.

An *Independent-clause* can occur in isolation without entering into any further construction. But a *Dependent-clause* occurs only as a part of a larger construction; i. e., a sentence. A structurally independent-clause is treated as a dependent-clause when it occurs in a larger construction containing two or more clauses. This type of subordination of an independent-clause is termed as paratactic.

Clauses are analysable into its constituents, called, *Phrases*, which are of several types, such as, Noun-phrase, Adverbial-phrase, Emphatic-phrase, Vocative-phrase, Verb-phrase, etc.

In a sentence where number of clauses are stringed together, the main-clause contains a complete verb-phrase and the subordinate-clauses contain incomplete verb-phrase. Occurrence of other types of phrases is not obligatory in any type of clause.

3.1.1. Simple-Sentence.

A simple-sentence is made of a single clause which is a main-clause. The favourite type of construction is Subject-Predicate variety. It may be noted here that the subject can optionally be dropped if the predicate is a verb, because in Desia the subject is implicitly marked in the verb (e. g./kaili/I ate,/kaila/He ate.)

The verb in the predicate position may be an intransitive verb (e. g./muī bəsli/I sat) or a transitive verb with an object (e. g./muī take dekli/I saw him).

In equational constructions where the predicate is not a verb, the predicate attributive may be a noun (e. g./mor nōo kəlapatər/My name is Kalupatar), an adjective (e. g./se maiji bəre catur/That woman is very shrewd) or an adverbial (e. g./se upre muī tæle/He is at the top and I am at the bottom.)

3.1.2. Compound Sentence.

A compound sentence is a combination of two or more simple-sentences with or without connectives. e. g./se asla, muī gali/-/se asla pəre muī gali/I went after he came.

3.1.3. Complex Sentence.

Complex-sentences are made of one main-clause and one or more subordinate-clauses which are joined to it by parataxis, i. e., with the help of some special subordinating elements, such as—connective particles other than /ar/ (and)/ *je/* (relative), relative pronouns, gerundial verb-forms etc.

Characteristics—

(1) Each clause is identified by a tentative or final pause at its end. Normally the main-clause is marked with the final intonation cantour.

(2) The nucleus of a complex sentence is the main-clause which normally occurs at the final position and the prenuclei subordinate-clauses precede it in a sequential order. e. g./*se be:ae jai, əl kəri, maŋɔia buni sarle ; muĩ rād-baɾ kəri,* take nei-debi/He, going to the field, ploughing the land, when finishes showing the millet-seeds ; I, cooking the food, shall carry to give him.

(3) If the subordinator is a conditional marker, not more than one subordinate-clause can follow the main-clause. e. g./*se dele, muĩ nebi/*I shall take if he gives.

(4) If a subordinator occurs in the subordinate-clause, it is usually followed by certain anaphoristic elements in the main-clause.

e. g./*se jene jaisi, muĩ tene jibi/*Wherever he goes, I shall go there.

/se ja kəisi, mui ta kərbi/What he says, that I will do.

(5) An Independent-clause can parenthetically occur within a major clause as a subordinate-clause.

e. g./*se pul-ɬa, jeɬa toke kali deiaci, seɬa take deides/*

(That flower, which I have given you yesterday, you give that to him).

(6) A dependent-clause without any predicate can occur as a subordinate-clause anaphorically.

e.g./*tui aka juāi, tui aka po eisu/*You alone will be the son-in-law, you alone will be the son.

3.2. Minor Sentence.

Minor sentences are elliptical constructions which do not contain all the constituent elements of a complete clause.

The following types of minor sentences are found in Desia

(1) Clauses without subject. e. g./*(tui) ao/*come !

(2) Vocatives. e.g./*e benai/*Oh, friend!

(3) Fragments of dialogues—

Question—/*jaisu/*Will you go?

Response—/*jibi/*I shall go,/*ā/*yes,/*nici/*No

Greetings—/*juar/*I salute you.

Exclamations, Announcements—/*ci/*Fie on you,/*ba/*well-done

3.3. Phrase and Word Order.

The sentence, the clause and the phrase are analysable to two of their immediate constituents, such as, topic and comment, subject and predicate, head and attribute. Although there is no restriction on selection of order, the most common habits are—the comment follows the topic, the predicate follows the subject and the attributes follow the head of a construction.

In simple-sentences the topic consists of the subject, and the comment is the predicate. But in complicated sentences the topic may be the object and the comment may include both the subject and the predicate.

e. g./se bat kaila/He ate rice.

/se lok-ṭa-ke, mui dekiaci/I have seen that man.

3.3.1. The Subject.

The subject slot is filled by nominals or equivalent phrases

Besides nouns and pronouns, the following form-classes may occur as subject

Adjectives—e.g./bəṛli kəila/The elder wife told.

Verbal attributes—e. g./səNgeilaṭa beṭi-an/Bring that which has been stored.

Adverbials—e. g./bitər bəṛe nirməl/The inside is very clean

Verbal-nouns—e. g./siuni bəl nai/Texture is not good.

The noun-phrases occurring as subject are endocentric constructions having nouns as the head or nucleus. They are of two types—Co-ordinate and Attributive. In *co-ordinate* constructions the heads occur without attributes. They may be *additive* type having two nouns just juxtaposed or joined by a connective, (e. g./maiji-mənus/ husband and wife,/ma ar pila/mother and child,/po ki ji/son or daughter) or *appositive* type having two nouns serving each other as head and attribute.(e. g./mui papi/I, the sinner,/mali po/member of the gardner's family). In *attributive* constructions the head occurs with some modifying attributes.

The attributive expansions of the head may be anticipatory or sequential

The following types of anticipatory attributive expansions are found in Desia.

Attributive adjectives—e. g./bu.a māke:/ The old monkey.

Demonstratives—e. g./se pila/That boy.

Pronominal derivatives—e. g./emta kata/Such story.

Numerals—e. g./jo.ek am/Two mangoes.

Genitival noun—e. g./gəcər pəl/Own tree's fruit./tar gai/His cow.

Verbal derivatives—e. g./kuila am/Rotten mango,/kaibar lok/The person to eat./cəṭti ba:/Steep path./naṭ-kəru balu/Dancing bear.

Only numerals and the determinative/ṭa/occur as sequential expansions.

e. g./pila goṭek/One boy,/lok-ṭa/The man

3.3.2. The predicate

The predicate slot is filled by verbs or equivalent phrases.

A complete verb occurring as the nucleus can have the following types of expansions—

Demonstratives—e. g./mui seita kəili/I told that.

Negative markers—e. g./nə kəla/,/kəla nai/He did not do.

Noun phrases with case-suffixes—e. g. Instrumental-/mui ɟaN-səʔge marli/ I beat with the stick.

Locative—/se gəoe ace/He is in the village

Ablative—/tui gəre-uni an/You bring from home

Non-finite verb-forms—

Nominals—/bəʔe kaa kaila/He ate a real big eating

Infinitives—/se kaibar gala/He went for eating

Gerundials—/mui mari palaili/I ran away having beaten

Conditional—/mui parle kərbi/I shall do if I can

Adverb of concomitant action—/se kaitte galani/He is going while eating.

Finite-verbs—/mui kərbi kəili/I told 'I shall do'.

Adverbials—/ebe aila/He came now,/iti aila/Came here,/enta kəla /Did like this,/etek dela/Gave this much.

In equational constructions the following non-verb forms occur as nuclei in predicate position with or without attributive expansions—

Noun—e. g./seʔa mənus/That is a humanbeing

Adjectives—e. g. / seʔa sundər / That is beautiful.

Adverbials—e. g. / se agtu mui pəc / He is first, I am next.

3.3.3. In *objective* constructions the normal order is —Subject-Object-Verb. But instances of Object occurring before the Subject are not rare. (e. g. /mui take marli -take mui marli / I beat him) Sometimes the change in order affects the sense to some extent, e. g. / mui am kai-aci / I (not anyone else) have eaten mango./ am mui kai-aci /Mango (not anything else) I have eaten.

If there are two objects the indirect object occurs first.

e. g. / mui take am deli / I gave him mango.

The object may be nominals, endocentric noun phrases, verbs or clauses.

e. g. Nominals—/ se *bat* kaila / He ate rice.

Noun phrase —/se *sukla-bat* kaila / He ate dried rice.

Verb —/se *kaibake* kaila / He told to eat.

Clause —/se kaila *sukla-bat kaiba* karap / He told it is bad to eat dried rice.

3·3·4. The following diagram represents the favourite order of occurrence of the subject and predicate with possible expansions.

					ji						am kaila
Ramər	sei	kana	ji	ta	kali	jo tek	pakla	am	kaila		
						object				verb	
subject					predicate						

[Ram's that blind daughter, yesterday two ripe mangoes ate]

3·4. Aggrement

In Desia syntactical constructions, the attributive adjectives, though irregularly, agree with noun as regards gender and the verbs regularly agree with the subject as regards person and number.

e. g. / maijiṭa gəndri / Woman is nasty,

/ mənustagəndra / Man is nasty. / mui kaili / I ate, / tui kailus / You ate, / se kaila / He ate.

When there is a string of subjects, the verb agrees with the person and number of one of the subjects. Generally, the verb agrees with the 1st pers. when other persons occur along with it and with the 2nd pers. if the 3rd pers., occurs with it e. g. /tui, se ar mui galu / You, he and I went.

/ se ar tui galas / He and you went.

The verb-form governs the selection of any particular case form of the noun or inflectional form of the verb-stem.

e.g. / kəlia take maila / The jackal killed him

/ se kəlia ate məla / He was killed by the jackal

/ se doila / He washed, / tar doa oila / His washing was done.

3. 5. Particles :

The particles which occur with the subject or in the predicate are listed below. Most of these morphemes are unexpandable link words and have different functions depending on their position in the sentence.

Interjections —

- / ja / (Note of refusal)
- / ci^h / (Note of condemnation)
- / ba^h / (Note of appreciation)

Injunctives —

- / be / -e. g. /take des be / Give him.
- / ganḍe / -eg. / kene galusni ganḍe / Where are you going ?

Invocatives —

- /e/ -e. g. /e benai / Oh, friend !
- /re/ -e. g. /re benai / Oh, friend !
- /o/-e. g. /o benai / Oh, friend !

Emphasizers —

- /se/-e. g. /moke-se kəila / Told me particularly
- /e/-e. g. /məd e anbi / Shall bring wine too.
- /tə/ -e. g. /tui tə kəilus / You, indeed, told !

Affirmatives —

- /ā/, /oy/- /əyi - Yes.

Negatives —

- /na/, / nai /—/ naini / -No.

Interrogatives —

- /kai / What, / ki / What, / kene / Where, / kon / Which etc. e. g. / deisu kay / Will you give ?/ debi ki / Shall I give.

Determinatives —

- /ṭa /—/ ṭi /-e. g. /lok-ṭa / That particular man.
- (/ṭi / indicates diminutive sense.)

Modulators —

- /tə/ -e. g. /dele tō nebi /How can I take unless he gives ?
- /ta / e. g. /moke kəi de ta /Tell me for God-sake.
- /ni / -e. g. /moke de-ni / Please give me.
- / ti / -e. g. /moke de-ti / Give me first.
- /je /-e. g. /tui kəilus je / Did you not tell!

Adverbatives —

In addition to the pronominal derivatives listed in the section 1. 2. 4. the following may be mentioned here.

Adverbs of time —/aji / today, / kali / tomorrow, / ebe / now, / pæc / afterwards etc.

Adverbs of manner —/dire / slowly, / dape / fastly, / e para / like this, / begi / quickly. etc.

Adverbs of quantity —/ aka / alone, / una / less, / ædik / more, / jak / all, mulke / entire etc.

Adverbs of place—

/agtu/first, forward/pæc/last, backward,/læge/near,/durke/far,/baar/outside, /bitær/inside,/iti/here, /siti/there,/upær/ top,/tæl/bottom/muan/frontyard etc.

Prepositions and Postpositions—

/unu/other, /arkær/another, /bine/separate, different/sæje/certain, /leka/at the rate of ,/para/like, /sæte/in truth etc.

Conjunctives—

Copulatives—/ar—ari/and e.g./se a1 mui/He and I
/puni/again (It is used in narrations)
/ni/and e.g./kælia ni bag ni mærigalai/The jackal and the tiger died.

/misa/also, although

e.g./dele misa nelanai/Did not take even though offered

Resultatives—/sina/e.g./kæile sina jibi/shall go provided I am told

/matær/but

/ele/if, /næ-ele/if not

Alternatives—/ki/e.g./bat ki pej/rice or gruel

/na/—bat na pej/ rice or gruel

/ki-na/—/deisu ki na/will you give or not

Causatives—/kæri/e.g./kai kæri gala/Went having eaten

/boli/—/jibi boli kæili/Told to go

/gini/—because of

/lagi/—for the sake of

kaje/—for the reason

/tebe/—then, for that reason

/særi/—soon after that

e.g./dele særi jibi/shall go as soon as he gives

APPENDIX

3.6. *Sample Sentences with Grammatical Analyses*

1. /gote tōki dui maiji mēnus rəilai/

[one girl two wife husband they-stayed.]

There lived a couple with a daughter.

/gote.....mēnus/—Attributive noun phrase; Subject.

/gote/one Numerical adjective

/tōki/girl Noun

/—/ Copulative/ar/dropped

/dui/two Numerical adj.

/maijs mēnus/husband and wife,-Additive noun phrase.

/maijs/woman Noun

/mēnus/man Noun

/rəilai/they-stayed,-Finite verb; Predicate

/rə/to stay Verb-root

/i/ —Thematic vowel occurring before affixation

/l/ —Past tense indicator

/ay/ —P-N suffix for 3rd P. Pl.

2. /se mēnus gət jibi boli barla/

(That man guest I-shall-go thus he-came-out)

The husband started out for visiting the relatives.

/se mēnus/ Attributive noun phrase; Subject.

/se/that Demonstrative

gət jibi/ Parenthetic independent clause.

/—/ /mui/the subject is dropped

/gət/guest/ Noun

/jibi/I-shall-go. Finite verb

/ji/to go Verb-root, allomorph of /ja/.

/b/ Future tense indicator

/i/ P-N suffix for 1st P. Sg.

/boli/thus said Conjunctive particle
(Quotation marker)

/barla/he-started-out, Finite verb

/bar/to come out'. Verb-root

/l/ Past tense

/a/ P-N suffix for 3rd P. Sg.

- 3./ toki ar tar ma bejorna țane jai āk-marlai.
 [girl and her mother bejorna at having -gone they-- shouted]
 The mother and the daughter going near the bejorna (place at the village out-
 skirt for throwing impure things) shouted at him from behind.

/toki ar tar ma/	Additive noun phrase; Subject.
/ar/and	Copulative particle
/tar/her, his	Possessive pronoun
/ta/	Oblique base of 3rd P. Pron. /se/
/r/	Genitive case affix.
/bejorna . .jai/	Subordinate clause
/bejorna țane/	Noun Phrase
/țane/near	Adverb of place
/țan/place	Noun
/e/	Locative case affix
/jai/having gone	Non-finite verb
/ja/to go	Verb-root
/i/	Gerundial perfective
āk marlai/shouted	Compound verb
/āk/loud call	Noun
/mar/to beat	Verb-root; here subsidiary verb
/lai/	Past/l/plus 3rd P. Pl. P-N suffix.

- 4./Patli goțe barni gole māgi-an/
 (earthen-pot one broom-stick one you-bring)

“Please bring from them (as presents) one earthen-pot and a broom-stick.”

/patli. goțe/	Object
/gole/one	Unit marker; adj
/—/	/tui/ the subject is dropped
/māgi an/	Verb
māg/ to beg	Verb-root
/i/	Gerundial perfective
/an/to bring	Verb-root
/—/	Imperative suffix for 2nd P. Sg.

5. /anbi anbi kəi se mənus bari-gala/

(I-shall -bring having-said that man went away)

The man promising them to bring the things went away

/anbi/I-shall bring	Finite verb Vst/an/ + /b/future + /i/1st P. Sg.
/kəi/having said	Non-finite verb Vst/kə/to say + /i/ Gerundial perfective
/se mənus/that man	Attributive noun phrase; Subject
/bari-gala/went away	Finite verbal phrase
/ga/to go	Suppletive form of the verb /ja/in Past

6. /ðuma sunti-ræila mæsne-uni/
(ghost was hearing from the graveyard)

A ghost was listening to them from the graveyard.

/sunti-ræila/he-was listening. Finite verb, Past imperfect

/sun/to hear Verb-root

/ti/ Imperfect aspect

/ræ/to remain Auxiliary verb

/mæsən/Graveyard Noun

/-ne uni/ Ablative case affix. (Locative-e+uni)

7. /bejornar baṛni patli dari-kæri bari-aila Se mænusər gære/
of bejorna broom earthen-pot holding came out man's house that-in/.

He came to that man's house carrying the broom-stick and earthen-pot from the bejorna.

/dari-kæri/carrying Non-finite verb

/dar/ to hold Verb-root

/kæri/having done Conjunctive particle

/bari-aila/came out Compound finite-verb

/bar/to come out Verb-root

/a/to come Verb-root

/gære/into the house Noun phrase

/gər/house

/e/ Locative case affix.

8. 'kæila ugaṛ toki aili mui/

(said-he open daughter came I)

He said, 'Open the door, daughter ! I have come back.

/kæila/he said Finite verb

/ugaṛ/open Imperative form with /—/ affix.

/toki/daughter Vocative

/aili/I came Finite verb (Vst/a/+1/past with/i/P—N.)

/mui/I 1st person pronoun.

9. /Kapaṭ, ugaṛlay, take rād-bar kæri delay/

(door they opened to him cooking having done they-gave)

They opened the door, then cooked and served him food.

/rād-bar Tag-word

/rād/to cook verb-root

/bar/to serve „

10./ Jete bat dele Kaisi-ace/
(as much rice if-given he -is-eating)

He ate as much rice as they gave him.

/Jete/as much	Pronominal adjective from relative pron/Je/
/dele/if given	Non-finite conditional verb
/de/to give	Verb-root
/le/	Conditional conjunctive.
/Kaisi-ace/he is eating	Finite verb
/Ka/to eat	Verb-root
/i/	Thematic Vowel
/si/	Non-Past tense affix
/ac/to be	Auxiliary verb
/e/	P-N suffix for 3rd P.Sg.

11./ toki kaila seta baba nay aya/

(girl told that one father not mother)

The daughter said 'Mother ; that man is not my father.'

/seta/that one	Demonstrative
/se/he	3rd person pron.
/ta/	Determinative particle
/nay/he is not	Finite verb
/na/	Negative morpheme
/o/ to be	Verb-root
/e/	P-N suffix for 3rd P.Sg.

12./ baba ale make kende deita/

(father if-had-been to-me a-portion he-would-have-given)

'Had he been my father, he would have given me some food.'

/ale/	Conditional conjunctive particle
/make/to me	
/mo/	Oblique base of 1st person/mui/
/ke/	Accusative case affix
/kende/	Fractional adj. (/kend/-piece,/ek/one)
/deita/	Finite verb
/de/to give	Verb-root
/ta/	Contingent/ t / +/a/3rd P. Sg. P—N affix.

13./ seṭa kai goṭe ḍuma para/

(that-one what one ghost likely)

'That one is most likely a ghost'.

/kai/what Indefinite pron.

/para/like Comparative particle

14./ se ma ji ar goṭe gəre jai puri-delay/

(that mother daughter another house-in having-gone entered)

Then the mother and the daughter took asylum in another house.

/se .ji/ Subject

/se/that Demonstrative

/ma-ji/ Additive noun phrase

/ar/ another

/puri-delay/Compound finite verb

/pur/to enter Verb-root

/de/to give Subsidiary verb conveying accomplishment. of the action with intensity.

15./ selok kəilai-ənti bejorna jai ḍakbar nai/

(they told like-this ,, having-gone calling-to not)

Those people told them, it was not proper to shout like that near the bejorna

/selok/they 3rd person plural

/se/ Demonstrative

/lok/folk Noun

/ənti/like this Pronominal adj. from/e/this

/ḍakbar/calling Infinitive

/ḍak/to call Verb-root

/bar/ Infinitive affix (nominal/ba/+r/genitival)

/nai/not negative verb.

DESIA
A TRIBAL ORIYA DIALECT

SECTION-II
TEXT

DESIA-TEXT

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1. Kindri-git and cakna (100 stanzas with the prologue and 23 cakna couplets)

Informants—Dundu, Balaram, Dobek, Samra Dora, Mangul (Thuba), Shakuntala (Khemduguda) and three ladies from Durba, Kosandi, Baliguda, Chatnae villages attending poultry training at Nandapur.

2. Kuṭnimala—Ballad (Balaram)
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57 items; Informants—same as of (K)

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89 items; Informants—same as of (K)

INTRODUCTION

Desia is a spoken dialect. There is only a single booklet in the dialect entitled 'Nutən Cəit Pəərb Git', published by Bikasa Pratisthan, Jeypur, pages—33, which contains about 70 stanzas of Kindri-git and a story written by Sri Ramanatha Panda. Two other booklets published earlier by the same author under the titles 'Cəit Pəərb Git' and 'Pani marigəla jhai' are standard Oriya compositions having occasional occurrence of Desia words.

The materials compiled in the corpus here have been collected straight from the lips of the Desia speakers during the field-studies undertaken in between 1963—67. Most of these were tape-recorded and the rest were noted down in long hand from the speeches of the following persons—

1. Dundu Hanthal—Nandapur, aged 45, literate, Rona by caste, and Disari by profession. He is the main informant and has supplied bulk of materials.
2. Guta Pursuti —Serampur (9 miles from Nandapur), aged 30, illiterate, Rona.
3. Manguli (40) of Thuba, Shakuntala (20) of Khemoduguda and several other middle aged ladies from different villages under Nandapur Block who were taking training in poultry breeding during 1965 summer at Nandapur.
4. Samru Dora (40)—Nandapur, illiterate
5. Guru Mudli (50)—Semla (—4 miles from Nandapur), Parenga
6. Balaram (25) —Guru's son
7. Kilo Aita (50)—Kanchana, Parenga
8. Murli khila (30)—Tikrapada, Gadba
9. Dobek Pujari (25)Oringi (Kudumulguma) Dideyi
10. Ghasi Gudiya (25)Kanangi (Kudumulguma) Dideyi
11. Mangala Mudli (40)Cindri (Koraput), Bareng Paroja
12. Jamadar Naik (45)Kalapadi (Koraput), Bareng Paroja
13. Masamad Kami (40)Jharapali (Malkangiri), Koya
14. Lakhan Naik (25)Milimari (Malkangiri), Goud
15. Dom Majhi (40)—Gatisahi (Nawarangpur), Bhatra
16. Padlabh Bhatra (30)Haunli (Nawarangpur), Bhatra

Informations and specimens were also collected from several other persons who were encountered on the way, at market place, Bus-station, Collectorate and other office premises. Students of Nandapur Middle School provided some materials by participating in the competitions on writing stories and describing seasonal festivals in their own dialect.

The Corpus compiled here contain only selected pieces out of a large body of collected materials.

DESIA-TEXT

FOLK-TALES

I

Rivalry between the monkey and the jackal for marriage

makər. goṭək am duni duni kaisi-ace/dun-bar-ṭa dunsi-ace, upre toli toli; kailani/goṭe pəka pədər đəkri, tar nao bejai, jai kudrikəri beṭsi-ace/Kəlia tene-uni kukuṭa goṭək cabikəri aisi-ace liṭing liṭing/kəlia đəkri-ke dekla—
 “kaiṭa beṭlusni ata?”—“moke konṭa ata boila, moke tə kenai”/pəce enetene dekla/kəlia kəila —“kaiṭa deksi acus ata, mor nāo kəlu patər”/—“am beṭsi-aci/ədek am odərsi-ace, ədek ṭaku ədek cəpa”/—“upre ke acət tebe ata?”/

—“konbele aili, kata ele nə eita ki, mui dunsi-aci boli nə kəsitaki” lok nai/tui cəg kina babu, du:nu jo:ək ele beṭi nebi”/

—“mui kemti kəri cəgbi ata ? e odərta am tui nei nə parus ar cəgi kəri odraile ketek neisu ? gore ke acət je ? tui tə goṭək lok!”/

—“cəg kina, parlapa:ə boinebi:je kaibi goṭe duidin pa:ə”/

—“cəgik0ri dunle moke kaiṭa deisu ata ?”/

“kaiṭa debi babu, tor dərəm rəile duni de”/

kəlia bicar kəla—“tor ji dan:i oi ace-gulai se:ṭa dan:i oi ace/tui take đaki nə ani tui goṭe lok ailus/mui jai tor jike”/đəkri bama oigala—kəlia kemti janla tar ji ace ! koila—“nai babu jo:ək duni de ki na”/kəlia—“nai mui duni nə dei/tui rə eṭi, mui jai đaki anbi tor ji-ke/se am de :ni moke boinebi je gere səngei debi/dokri-kai boli jai kəisu babu ?/

Kəlia—am beṭla je təmər aya boi boi ṭaki gəlani/

kəlia jorek amdari barigola đəkri gəri/mak0ri dunsi ace/đokri kəila/ete pər oilas, ṭaku goṭe, cəpa goṭe odrai deṭus kailok boli cimra oigali/kəliake kemti kəri ebe ji debi/

ene kəlia dəkri: gere jibake tar ji kəliake kəila—“tui tə kəlia !”
 “kəlia kəila—” cire gu:seṭi”/take am songe ma:la, palai aila đəkri ṭane/kəlia kəlia—“nai ata, ni:la/ kəila mui rādba: kəri rəibi, səbulokər kaipai aibar ?
 tui duni des, t0m0r ata beṭo”/ đokri—kaipai ase nai, ni:la ?

kəila—e:ema: am beṭlus ata ! kemti odərta ?

đəkri—goṭe pəben ailaje kendiko: bangipara ailajie am gosri gala būie/

kəlia—kaipai ar cəgbi ta ? e am eka neba lok nai/

kəlia amke moṭbādla/đəkri beṭla đalek/kəliake kəila—ṭekides babu munḍe/kəlia—mui na pari ata / pəce dui goṭe ṭia eikəri ṭekidela/ kəlia moṭe bādi oila/ agapəca oi barigəlani / da:ḡri baṭeuni deklani / đokri boi na parlani boli baṭe keṭai kəri dəkrike đala māḡla/ kəlia—mor ṭa cənək bo / da:ḡri —kəlia pusi —ṭar mui boi nai:be/ aya ! tui se kəliake kailagi suagi kəlusni, marikori nəkede ? kəlia—moke kəlia kəisi—acus dangri ? tor aya tə moke sərpide:la, am duni des boli kəila/ mui tə kəlu patər !

daŋri—tui tə kəlia, kemti kəri paiŋi kəri kuaisu moke ? kemti boji deisu

kəlia—ā seŋa dei na parbi ! tui moke rəibi boli kə/ kuakui oi gəre
keŋlai/ tāokər pəce pəce makər gəlani/ se jai cani upre cəgi dela ace/
kirŋake əkari dela, bitre ciŋgli kəri aŋu upre utərla / rati oila / daŋgri
bicarla—naik ke mui jai kəibi, kəlia moke biba ebo boli kəilani/ daŋgri
jai naik ke kəila—kemti bida ebi ? naik asi pəcarla kəlia—ke : e dangri
—ke tui biba eisu/ e gore ke nai / tui eka juāi tui eka po eisu /

kəlia : mui bojibat səbu dei biba ebi /

naik : kebke kər—su ?

kəlia : budar—din ciŋai debi boji dui din kojalə a kori mui milaibi /

naik : daŋgri —ke kane deisu nan—gula, bauli, tin nake tinŋa mudu/
dəkrike deisu gu luga / moke pani utrani boli goŋe kədi deisu,
naik manti boli pəc—ŋa —ŋNka deisu/

kəlia : moke kə nai babu, səbu jəmaibi/

makor səbu sunla : e gialpo kəlia biba oisi ki ?

kəila pəce dəkri—ke kəila—mui kalike goŋe gāo—e jibi ata ! celi anbi
budar din səbu dari aibi /

dəkri kəila—tui jəmao je kuŋum man, kəniya ne.

Kolia barigola / makər aŋu-e-uni bəkra-e u.ŋrla

makər—aŋa !

dəkri — ke re babu ?

makər —mui ki ata ! am dūnideli beŋlus / ebe kolia-ke biba korsu be
tor ji-ke, moke nə deus be ? tor gor poŋaobi / tui ar mo-ke
nakra kəlusni ata ! deisu ki nai ?

dəkri —tui tə makər, se kolia / ebe se kajiboji jəmaibar gola ace / tui ar
kemti biba eisu be ? dui ləkor boji kora, kuŋum ka-ke sorpi
debai /

makər — mui boji anbar /

barigala makər / səe ki dūisə makər kauti leuŋi boikori bari ailai / makər
agtu ani keŋai dela / sərisa mali satsora ar sobu dari koi ailā / budar din
din kəniya sərəpbake kəlia aisi acət baŋe sunlai : tui to aji ansi acus / makər
to biba oilani !

caul gaul piŋgidei keŋla kəlia / makər kolia cuŋi daradari oigalai / naikər
beja buŋigala / kake debi kake caibi ? kəlia māda makər māda jud' kolai /
gāo-r lokmən niyaə kori kəlia mənəi boji leuŋai delai / kəliamŋnke car mari
kedlai.

II

A faithful dog

saukar goṭe puni kukur posi ace / kukur-ke boṭe portipal korsi / mēnus una kaisi sina kukur-ke ədik kuaisi / kukur-ke age dei se poce kaisi / goṭe din saukar kəila : aji mui kākā-a-ke jibi / ari barigala / se kəḍimənke əgi neisi ace kākāa dari dari / kukur kəḍi kəḍi bul-lani / saukar-ke sap goṭe daridela / take bādi kəri jiksi ace / saukar bicarla mui kati darle puji pəkaiti gərḍa kori / kukur jane ki ani deisi ? kukur-ke kəila : kati māgi an /

Kukur goṭek ninas-re gəre palaila / saukar-ni dekla kati tane kukur ola eisi / poce se kati beṭikəri dela / kukur cabla dapre palaila saukar tane / saukar sapke puji dela / kukur-ke juar kəla / ai goṭe din goṭe gariya tənka kukur dekla / əkar əkar kola je dekla / palai aila gəre / tene-uni dəbri aila / saukar ḍuli rəila / take uṭaila, ḍaki darigala / joi tənka deki asi roila se tane se dakinela / əkar əkar kola je garia disla / saukar buké piti oila / səb beṭi anla / kukur kete dine məri gala / take neikəri poṭai dela / seṭane gūḍam ṭeklai /

III

A mendicant's advice on worldly life

babaji goṭe aila / se asi kəri goṭe gaoc catər-gəre basa oila / caribate bulsi - 'kei nai kari' -bolsi / kici māge nai, mən ica kəri deie se neisi / kar gore pure nai - duar duar ak marsi / ketedin oigala / saukar pila goṭe alcəna kəla - kaita kəisi ace e babaji ? se jai tar at cəp kina dari pakaila - 'kei nai kar' ərət moke kə / babaji kəila - rə, rə kəibi, tui ao / babaji basa tane galai / babaji kəila - tui səklia əl joṭsu, tor bai joṭsi, daNāamən jorbai - sabu ei kəri kete əl joṭlasni? danra kəila - cari əl / babaji kəila -pədae nei jaisa / pəce tor əl rəo / kedu kedu bel udi aila belke moke jor ailani, mui napari kəsbar bolikəri tui uti ao / aisu jemtiki tor maijike ocna magsu, ocai delake tui soṭsu / puḍa uḍa kici ə nai / tui semti rəisu / mui jetebel aibi setkibel tui utsu, ar ərət səbu jansu.

daNāa duli dela semti / maiji radbar kəla / tar mēnuske pani təpai dela uṭ boli jai uṭaila / se mēnus əcetna oi puḍa nai uḍa nai oi gəla / maiji mēnus mərigola boli ak mari kadbar darla / babaji aila / maiji kəila - mui əḍra soNge məri - jibi / kat dia busioi məri jibi / tei uni babaji kəila - kailagi soti jaisu ? e bista ne kai de, məri jaisu / maiji kəila - nai mu nə mori, e əndra nə oile ar goṭe əndra ke jibi / babaji pəcarla - tui məribu boilus je ! maiji - nai nəmori boli uṭi-gala / tar bou kadsı ace - mui deur sənge mərbi / se misa ce capot dəg-upor oikori kadsı ace / babaji kəila - semti kole jibən bəre kəste jaisi, e bista ka / se maiji kəila - nai mu nə məri / tar ma, baba, bai sobu semti kəilai / babaji kəila - pani ana / pani sici dela mōtor poṭi / se daNgra uti kori bosla / babaji pocarla - teir ərət toke jana poṭlaki ? tor lokmən kis boilai ? se gini mui 'kei nai kari' kəisi aci / seta eka ərət / peṭke gobi eite ka ar jai paiṭi kə / kadike tui peṭke morao nai /

IV

Story of a Son-in-law who lives in the father-in-law's house

gote daNra ke gote saukar gor juai rokla / semiti paiti kəru kəru dui bərəs oi gala / poce gote din saukar kəila - nai juai, sobu paiti kolu je, aji bərəs kor paiti gote dinke ciṭai deisu / daNgra babla bərəskər paiti gote

din kaiṭa ciṭaibar eisi ? e danṭi moke nə rəe sina mui nə roi eti / e danṭike moke loṛa nai / Kosa bua tas beus sobu koli, goṭe əl songe komaili, ebe borəskor paiṭi goṭe din mui kemti korbi ? mui nə rəe, kene ele palaibi / poce segore uni se gore jai kaba oi bosu ace / se goror baimata goṭe bar oila - kai oilus o aji e mu capra capra oi boslus ? tor satra satri uṭlaiki ? nai moke ke uṭot nai/tor maiji urla ki ? nai ke kai boli ko : ət nai / moke epara kəilai - mui borəskor paiṭi goṭe din kemti korbi ? goṭe lok pareki ?

— nai re baya, tui seṭake ḍərikori polaisi acus /

— kai paiṭi tebe ko /

— borəskor paiṭi boile gor-caibata ! borəs keṭi aile goṭe din se paiṭi korbarṭa / ujaṭi dei caṭi deisu / kacra kuar pingi debar eisi seṭake tui ḍori polaisi acus ?

— eṭa !

teiuni se sorda oila / barigala satra satri gore / satra pocarla - kene jairsilus juāi, eṭe pər oilas ? tor mundər paiṭi, tui kaipai bulte rəisu ?

— nai mama se baṭ gali je segor jai basi deli /

— aji bela beli borəskor paiṭi ciṭaides /

— korbi mama /

ṭengiṭa goṭe darla / cani upre cəgla / gor ujaṭla / ḍəkra pingibake gor caidela / dui din ki tin din gola ari / satra kəila-ebe goṭe paiṭi ace / se paiṭi ciṭaidele puṭḍsube /

— kai paiṭi mama ?

— borəskor purna maṭḍia nei pingi deisu podae —/

juāi bablani borəskor maṭḍia ketek duarbi goṭek lok ? e paiṭi nə pari palaibi boli bar oila / goṭe bin gāoe gola / naik gore jai bosla /

— kene ailus o ? pejguṭi dias re / pejguṭi delake naik kəila - kebe asus nai, aji ailus /

— nai bəru, mən bagi gala / goṭe sunli je amər satra satrir /

— kai kata kəilai je ?

— borəskor purna maṭḍia mui kemti nei pingbi seṭane ?

kəile kai oila ? kai pai pingbi podae ?

— nai nai, semti koe nai / mui se ərot koidebi / ele borəskor gobor,

take se purna maṭḍia boila tomor satra/kurma kurma kori podae nei ḍalsu / goṭe din nə sarle misa arkor din soraidele kai oila? - eṭake! e kətake koila!

teiuni leuṭi aila/pəce pejpani kaila / sika kauṭi sojaṭla, ḍala kərli sojaṭla, kəiki goṭe darla, kot gadi barigala / bel bosbake pingbar sarai dela / teiuni se gər-juāi morte ji: te se gore kəṭla /

The flower worth of hundred rupees as a marriage-presentation

goṭe dangṛa goṭe dangṛi-ke sutraila sutraila na parla/goṭe din gala/Kəila-tui moke aitus boile toke s̄e-ṭonkar-pul deiti/-s̄e-ṭonkar-pul deisu?

-ā debi/

bad maramari oilai/

-tui jaisu e baṭ, jai se jolae bosirə/ mui e baṭ aibi/pani-gaṭ gagri s̄enge debi/se baṭ ju je udliā bari jū/p̄ce barigəlai udliya/ goṭe ki duiṭa gāo jiti kor baigolai/ dui din ki caridin r̄ilai/dan. ir ma babu kojbar gəlai/take jiki kəri gorə dari ailai-no deū boli/p̄ce dui din r̄ila ar leuṭ te se daniake bari gala/ dangṛa tar gəre nei gola/p̄ce jolapati delai, sogorta bādi delai/ tar ma babu k̄ilai-kirəmara ua nai/k̄oniake sorpi delai/

aṭ p̄dor din oigala/p̄ce dangṛi k̄ila-tui to masek porjont sutrailus, mu n̄e asi boili/s̄e-ṭonkar-pul debu boilus je de moke pindbi/pul debi boli k̄ilus ki mui aili/ dangṛa k̄ila-eṭa! mui toke n̄e r̄e-boli dangṛa dari dela/

-s̄e-ṭonkar-pul eka ani deli/tui e raji-purtir lok-ke, naik calan-ke b̄esa je tui k̄e toke s̄e-ṭonkar-pul dei aci ki nai?

tei niyā b̄esailai/s̄eb kuṭum k̄ilai-seṭa se s̄e-ṭonkar pul eka! dangṛi cimra oigala/k̄ila-mor ma babuke jai k̄ibi se lok kai k̄ibai/ p̄c̄e jai gore purbake tar ma k̄ila-s̄e ṭonkar pul pindlus ṭoki? tar baba misa k̄ila semti-eṭa se s̄e ṭonka dei anbar eka! tei uni se bari aila dangṛa ṭane/

VI

The old lady and the jackal

dui burā bui rolilai/ḍokra əl j̄osi-ḍokri, tui pej an re mui k̄sbar nebi-boli dari jaisi/ əle k̄ese nai, kaiṭa kore nai/ p̄odae neisi, tarla ocai deisi, soi deisi/ ḍokri pej-bela oile pej neisi/a be tui pej ka-ḍakle p̄ce uṭsi, pej k̄aisi, n̄ongəl boisi k̄ende, gore bari aisi/ ḍokri k̄isi-tui k̄esus nai, kaiṭa nai, p̄odae jai ḍuli deisu/ gore ḍuli r̄ile kai oila?

ark̄er din k̄elia goṭe bag goṭe bicar k̄elai-e ḍokra ol ansi ar soi deisi/ake kemt korū? k̄elia k̄ila- ḍuli r̄ila bele tui tuṅgi k̄əri dari palaisu/mui se əl j̄oṭi je k̄esti r̄ibi/p̄ce ḍokrake bag toli darigala/ ḍokrake nei-toṭri cabi des ar ṭaṭi oite kai des! k̄eṇḍek goṭ-ke caṭi dela ace K̄eliar pai/

k̄elia əl j̄oṭi a. k̄osi se lagi ace/ḍokri pej nela- ao be ḍokra, moke gore kuṭagora ace, bel oigalani, begi ao ka/

k̄elia k̄ail-aji kai sag anlus ḍokri? aji k̄eṇḍe niman sag ele kaibi, noile nici/

ḍokri-baji sag-ke amliya kori ani aci/

Kolia-ja, se sag mui nici/ kukuṭa goṭe poṭao je bajbuji k̄əri dari ao /aji k̄sbi ta/

dəkri murmurla-keṭebel kukuṭa poṭaibi, keṭebel bat rādbi? e pej sag kai rə/ mui rādbaṭ kəri aṭ-bel ləge anbi/

kəlia se pej sag kaila/ bagər pai kəṇḍe səngai dela pej/ əl-ke melidela ar bəsi dei ace tarla ocai kəri/ pəce bag bar aila-kai kəlusni banja?

-nai kəsli je, pej kaili, bəsi aci/dəkra kene gala?

-ede dəkra goṭ anlini/kaides boli kəlus/

-mui goṭ nici/bol bol ṭa kai delusu, ar e goṭ mui kaibi?

bag musur masər oi bəsla/kəlia bica, kəla- e bag kai dela se dəkrake dult maūs/ ebe se dəkri aile kai bolbar be? bagke kəila-dəkri aile kai bolu be? kemtə kəru kemti nai be? -mui tə kaideli/ebe dəkrike misa kai deū be/tebe se niyæ no dīse/i

-mui ele kici kai nai, tui kai delusu/nai nai dəkri asu take goṭe kata kəu/

-kai boli?

pəce kata bādbake dəkri asi ma:i bəsla/ bat maūs anla-abe dəkra, ede anli ka/

kəlia kaila-moke ar dəkra boilusni ata? mui tə kəlu patər/to dəkrake tə bag kaila-ede eti soi.rəila/ sede goṭ goṭe ani aci, koje gāli je/

dəkri mu ṭḍe kapale mari oi kəri kādbar darla/ eti jai odərsi, tei jai odərsi goṭe raNni paknae jai mund ṭesi dela, məri gala/ kəlia pake gala/ dəkrike kindra pasla kəri dekla/pəce bagke kəila-dəkri mcrigala/tui nei kaides/ mui e bolod biki ani bui kərūaūke bui kərū/bag kəila-jao tebe, mui e dəkrike kai kai rəibi/kəlia əlek bolodke kedinela/se gāor lok deklai bolodke agəṭlai/kaipai neisi acus-pəcarla kəlia-dəkrake kaila bag, dəkri pakane ṭesa oikəri məri gala/ bolod ələk bikk je ani dosabaṭ kəri debi/

.tāoker lok kei naini ki? toke kəliake sorpi delai ju puni, jai deku/

gāor lok sobu jaṭu oikəri bar oilai/dəkrike bag kaisi ace/deklai/ se lok gostu bādilai-kəlia gialpə bolod kaiki neisi ace ? ame kəri kaūsina, e kəlia ke goṭe gomat keru/kəliake kəilai je dəkrrar gore caul gaul ace, seṭa betu je bur kəri deū/) dalek caul oila, napa jupa kəlai/ se lok kəilai mərke ani də:n nəkəle kemti eisi? daru pətor kolai/ se kosba pədae daru rəci delai/ dəkrrar gor, dəkrrir goṭe kap ani songei delai/kəliake kəilai-tui jəi ləgao/ kəlia joi lageidela/ jəi lagla/ kəlia jai dəkrrar jorek parua anla/ goṭek paruake urai delai, gotek joi porai delai/ kəliake kəilai-tui ebaṭ uni se baṭ pingbar/nə pingle se bag duma bəe aliya kərsi/ kəlia-kərabə tebe moke/

be ṭḍiamən kəliake darlai, julailai julailai gulkna jəi pingai delai/mor banjake joi purai delai boli se bag jai beṭbi boli jəi pingi oila/ kəlia ni bag ni miste mərigəlai/

VII

The cowherd couple and the jackal

gote maiji monus roilai/goru dari kəri ba ṭḍi magi kaibai/monus kəisi—
“ja re gouṭ-ni ba ṭḍiki—kəlia kaila ma ṭḍiki”/dinke kəisi/se maiji dinke asi ba ṭḍi magi neisi/

kəlia gotek gote din sunla/aji maijike cab-bi je maḍḍi-tane se/nai nai ərət
ta buj bita se gəurke/gour tane palaila/kəila-oye bai!

—kaita ?

—təmər tir apake sodadin kəisu/ajike caridin sunli/aji mui mənə bicar kəli/
teir ərət moke kəi de, noile se apake cab-bi maḍḍi/ tui tə kəilus moke, dari
cab-bi eka !

—nai nai mui gote lok sakal-uni goru mel-bi je din jak bel bəs-te caraibi/bel
gole gore nebi/sede mui kəili-ekta gəur kai kərə gəur-ni adar bikol jai magi
bulsi/take ke aka saka nai/setake kəili-cab-bi boile cab sina/toke matər bol nḍ
kəri/

gəur tei-uni goru anla, purai dela/gəur-ni ke kəila-ekta gəur kəai kre
Kolia sunla/sakaliya ari gəur tane palaila/-gaurbai !

—e kəlia kaipai asi Kəi lagi acus ? toke gəur ḍaḍ sənge muḍḍe eka marbi/

—nai nai babu, marle mar sina e ərət gote kəi de ta/moke bəl n0 kəri kemta
kəilus ? koi de—

—take jai cable cabsu sina toke kedi kedi marbi/

—eta!

gəur palai aila/kəlia jagi rəila/gour-nai ke Koila—oi apa tor monus kəila
toke cab-bi be/

—cable cab sina, kali ke cab/

kəlia bicar kəla-e ərət kaita ? gote din gəoe jai kəri gote barik ke bujla/barik
kəila-kalike cab/kəlia ari palai aila/majike sōj bele dari pakaila-aji cab-bi,
nə cari /ene gəle agəsi, tene gəle agəsi/se maji baḍḍi āḍi songe muḍḍe marides
kəliake ! kəlia mərigəla/majji gəla əmnus tane/gəur pəcarla-kaiki pej anlus nai?
majji kəila-kəliake marli āḍi səḍḍe/kəlia terepete kərbake muḍḍe marideli/gəur
kəila-e git ari nə kəibe/ebe ja baḍḍi magi an boli kəibi/

VIII

Story of the 'Dom' people

niḍgamən kəila-ja:ti paikmən, se pəlna gaor lok dari aibar ace/ jaipur nebake
am kauḍi, kauḍiya utai ansu/paikmən bari gəlai/joria mənke utai anlai dos lok
ke/batiya satiya sika kauḍi dari bar ua/jəiamən tiar p0ile jəipur jibake dos
kauḍi am dela/pauntia bar oilai/jaū jau kərəgodna-e nei rāda kəlai/səbu j0ria
utrailai-radi kau je cənek puḍḍu ta/

ari baḍḍi darlai tei-uni kecla jai kəri rati soilai/setane sakal-uni utlai je kopigaḍ/
dənga-e galai gətual ləngai dela/bagra gati bari gəlai/səbu kauḍi utrailai/

—ma geu ji mor kauḍi bəte boj ! jəjek ba kaḍḍ re/ar gote kəila-sukla pətor ba
kata oindu/kaibake nə əe/gote lok ani ciḍi dekla-e bana kəid o/

—nai, kenu ba se bali pətae topi ded/am kai sarle pəce ba beḍi anəḍ əkari kəri/

dəslək dəsta am kailai/ciṭi əkari kəri beṭi anlai/-dek ti, citi ba kəidu/
pəral poral kəi dū amke mared/citike darlai, kauri boiliai, darigəlai/rəja gore
keṭlai/-ame ba nua puṭ-ni, amba anla/

bat-paura caṭi delai/guməstam0n beṭlai/pətər deklai/

—dəsta am nai ! am dəsta nai, kis kəlus ?

—mui toke ba kəin dū/ebe se am ke kai delu je ebe keṭkəru ?

—am kis kəlu ? ja an/

—sukla pətər ba kəta no əe boli ame kaidelu/jəil kəle be piṭle piṭa be, kaidelu/
se pətər kemta k0ri dekla ?

musra musri oigalai/guməsta kuli kaṭi delai/

IX

The tiger and the Bramhin family

bamun buṭa buṭi rəilai-dəngor tole/po nai pila nai, kici nai/dəkri eisi pet/
pəṭisa gərər apa goṭe maṇḍia cunake bətraṭi rəila/take ādan bəsaila/caul punje
pakaidela/siji aila utare guṇḍke pani godli se adan aiba ṭaṇḍe rəkeidela/tei peṭ
golidela, gāṭinela/se bapṭi peṭ anla duare, taliṭane ujaṭi kəri nun məric darla je
kaite rəila/bamun dəkri gala je pəcarla-kis lo kailus ni ? mui kaile bol eita oiki ?
peṭṭa setkire məne dari dela je tar at goṭ puligala/pəce bamun dəkra aila-kaiki
puli galsuni ? se kəila-nai, pəce ar goṭe din pəcarla/dəkri kəila-məric ke moke
boṭ sorda lagla/take deki mui puli gali/

bamun bar oila/goṭe mot luga kəla/muṇḍe goṭe bādla/moric koja bari gala/
jāu jāu.....bag goṭe mala mari dei məric ropi dei ace/məric pol-la ace,
jomi jai ace/dəkra tei barigala/ene tene dekla-ke nai/joṭek tolsi ace/bag boila-
ke o mōriç tolbaṭa ?

—mui babu, joṭek tol-lini/

—neisu je kake deisu ?

—mui se kaibi/

—nai, kake debake nelus-ni/

—kake nə dei

—ata gərob bas ei ace/pila oile tomor, ṭoki oile mor/

bamun keta oigala/bag lok pasli ace/bag boli dəkra nə jane/-goṭe ḍalek
para tol/ ṭoki ele an tui/

dəkra tol-la ḍalek boṭ anla gore keṭla/dəkri poṭ para puli duli dei ace/
maṇḍia guṇḍ anla, adan bosaila, peṭ kalaila/nun məric bati kəri dela/dəkri
kailake pula utri gala, niman oigala/

cari din ki pāc din jibake goṭe ṭoki gadoila/dekle deki nue sepori toki ela/
bamun kəila-aji jāai aisi be/kemti kəu take deṭ be eṭe sūdor ṭoki ke ?

bag goŕa upre cogi kəri kan bauli, sorisa mali, kəja luli, āŕa suta pinda oŕa
oikəri aila baman đəkri goŕe bin murkuŕi pila ani dud cabai kori (toŕđe kepai
kəri) bosu ace/

bag-mo dangŕi boŕ oila ki ?

đəkri-tor kapal nai, ede goŕe pila oila, ŕoki oinai/

bag—nai boilas acəs/ muiđakbi ki ?

bag đakia—mərıcbəti ! ŕoki buŕ oi bar oila ar bagər kole pingi oila /

—kemti nai boilas—bar oilaki nai ? kəniya bərtəman ou mui asi nebi

—kəi uŕigala / buŕa buŕi tuni pəŕlai /

X

Story of the old couple and the bird

dui buŕa buŕi rəŕlai / take po nai, pila nai—kici nai / din-ke kəsbake
đəkra jaisi / đəkri peŕ sag kəri, podae peŕ nei deisi / đəkra mənəmone
kəisi ace-eŕe maŕ dan ace, kəbe kəŕđe bat ani de : nai / rə aji đəkrike kəibi

—đəkri mui goŕe cəŕei deki aci / se gəcər polkae ace / posle bəŕe soba eisi,
kəta eisi / po pila noiba lok !

đəkri kəila—posu re đəkra !

—tui ja, bat goŕe cangŕa, goŕe dəna maŕs dari ao / maŕs təŕdek kao nai
đulte dari ao /

đəkri gala / goŕe kukuŕake mərte marla / poŕa poti kəla, kaŕ kuŕi kəla / bolkəri
rād-bar kola / caŕŕae se batke đal-la, maŕs ke đal-la đənae / đəkra kəi roila
—tui jao je pəŕka upər ke ace / tui jai bat-ke muŕđe bo je ŕia oi rəisu /
pəŕkae uni bar oi kaisi /

đəkri đaksi-a re kuku cəŕei ! piŕi baŕe—uni ŕia oi đakla / đəkra se jai puri
ace / se baŕ nei ŕia kərbake se kaila / —kailus kuku ? đəkra kəisi—ā
kailis / đəkri bicarsi—đulte kaila ŕaŕi eite kaila, kai eŕek cəŕei ace ? ar
gəre bari gola / dokra utərla / pədae jai kəslani / đəkri din đinga sag peŕ
boila, pədae nei dela /

đəkra—nei delus đəkri ?

đəkri—ā, dulte nei debi, kaila /

đəkra—dinke neides, boŕ ele gəre neŭ / aji kəŕđe bel kəŕusu kalike bəŕibel ne

đəkri—nebi đəkra/

ar dıne pəce đəkra əl joŕla, barigala pədae / đəkri ar anla,—asus kuku ?
bat ka—peŕ purte bat kaila đəkra, đəkri barigala /

ar din đəkri gala—acus kuku ? đəkra kaila—cəngŕa ke pingi dela / dire
utri kəri đalae e purla / “cəŕei kai boj” ! boli sase boi neisi ace đəkri /
kemta kəri utraibi goŕe lok ? goŕe lok—ke đakla— ao re nənai cənek e
kuku cəŕeika utraə muŕđe—uni, bəŕe boj ! pəŕisa gərər bapŕi palai aila /
beŕlai ketelok, sai jakər lok palai ailai / utrailai je đəkra /

XI

Story of a husband and wife

maiĵi mēnus rēilai / ele maiĵi kēsbake nebi boila / mēnus kēila mu
kuĵa gora kēri radbi. mēnus kutbar bēsla / dan kutla kula kojake gala /
kula anla / ĵipa-ĉan konti songei dela, bari gala /

maiĵi əl joi kēri bari gala pēdae / se puni maikas koji bul-lani /
nndra ĵipa—dan saĵakə magi bulsi ace—mui dan punbi boli / maiĵi maikas koji
koi ĵaki kori bari aila gōre / mnus ĵipa—dan koji koji nn paĵnri koĵni ĵane
bēsla cimuraoi / maiĵi aila / mēnuske kēila—tui kai ke bēsi acus ?+nai mui
dan kuĵli, mērigala / ele ĵipa—dan koji je mil-la nai / se gini bēsi aci /
kaiĵa rādbi ? tui kaiĵa kēlus ?

—mui misa maikas nē paĵkēri bari aili /

maiĵi mēnus bicarna kēlai / maiĵi ke mēnus koila—bayata tui, goĵe maikas
darle sina goĵe maikas eisi ! maikas daraile pilakas eisi / ĵipa—dan koi
songei delus ? maiĵi koila—ĵipa dan bolbaĵa ! anĵti jak ĵipa—dan eisi be !

dui lok misi galai / ar ke kar kamke coĵ kēri kēət nai/

XII

Story of the old man and the jackals

dui buĵa buĵi rēilai / ĉakra ĉakri peĵ sag rādĵai, kaĵbai / Jē oilaĵa
patli sēnge sēĵari ĉongēre bari ĵibai / se lok mala kēĵklai / se ĵane bunlai
je ĉongērani, juĵun, biri, kādul, kākai, bēda, kumĉa / seĵa paci galaini, aĵ
kēliĵa oi galani, kaĵba bētor oilani / ĉakra kēila ĉakrike—bunba kērba ĵinis
sēbu pacigala / mui tei gote kuria kērbi / seti nē ĵagle kai kaiĵa kai debai /
mui ĵagbi tei / tui sēkliĵa, aĵbel loge peĵ ani uĵi ĵa /

ĉakri rādĵar kēri nei deisi / ĉakra kuĵia bitre ĵei dōk dēkai kēri, ĵeike
piĵi—kara kori soi deisi / kēlia mēn tiris ki calis muĉĵ ĵaĵa oilai / —ju n
se ĉakrar kādul paci ace, seĵa kau / dinke asi kāu / e ĉakra ar kai kērs
eamke ?

ĉakra ĉuli ace / kēlia mon tollai juĵun mon / baĉĉa kēlia kēila—re baya
mēn, juĵun ke kāca nē kāu, peĵ duksi / se ĉakra tē ĵei laĵai ace, tei nei
poĵai kāu / poĵle kaĵbar eisi, suad eisi / əĉek kēilai-ĉakra cetuk rēisi !

ĉakra sunsi ace taokē kata—ki nakra acēt kēlia mon mor juĵun sapa
sarai delaini !

kēlia mēn daĵike ĵoi pake boslai / juĵunke ĵeĵe poĵailai ĉakra tor kina
paĵle—mor juĵun poĵla—bolikēri se beĵi kaisi, se beĵi kaisi / ĉakra cimurra
ĉulsi ace / kēliamon kailai / muĵe car gote ruĉĉaila ar ĉakrar ĵiki
tane mari dela, uĵi gala / ĉakra kēila—kaēt aĵi, ro /

tin cari din kailai / peĉe ĉakrike kēila—juĵun, kākri sob urli kai paĵai-
laini kēlia mada / ĉakri kēila—kentar kērsu be tebe ? —nai ĉakri, mui
gote paĵi kērbi / juĵun kēri peĵ gol, kai ele sag siĵe nē siĵe kēr je tui
dari ao / ĉakri koila-anbi /

pöce sag pej misai dökri darigala / dökra gote musöl muḍa dari
barigala agtu / köila—mui ḍuli debi, tui jöi koḍek cumai des / kuliake
cariberti bar buni dela, cuti dela / gote panai eka cali dela / tarla gote
ocai dela / dökrike köila—tönde guḍi pej rögei des / pindia gamca bete naini,
anta sodiuni pej rögai dela / peḥ töle musöl muḍa songei dela /

kölia manda aibel löge bari ailai / söbu toli pakailai /
kuliae toli anlai/gote kölia eri dekla—dökrar paḥi sarigala/tirki bate
gu bari oila sede/bendar dara oila/ dökramöla be ödek lok potai röo,
ödek lok ana/

söbu toli anlai, bitre purlai/ dökrake möjæe keredelai/cari beḥti böslai—
jöi aji lagaü, lim lim, oisi ace/dāḥi köri lage nai/jöike puk pak
kölai/ māda oiköri potai kaibar dari röilai/ dökra uḥbar sari paḥi
ḍabi dela/musöl müḍæe muḍe muḍe mari mari köliamön möiai
dela/bate röila se beḥta/take leje dari dela/lej ciḥi gala—moke darsuk
re dökra? mör nāo baḍa kölia—moke parsu ki?

Se kölia eka ebe ebe ace/tar osörmön ebe acöt/kölia boile saip deisi/kölu
patör boile bol köisi/sedin uni kölia män kādsi acöt/

XII

Story of the Jackal and goddess Earth

mönus gote kəsbake əl jöi nela/pəḍai nei kəsla/pej bela oite/pej bela
oilake əl meli dela ari nəngöl juai səngei dela/ dantön gəsi jibi ta boila/
gaḥe utərta/

se kölia se bate gala/kölia ḍakla—“e ölia bai ! e bərət ketek bəlusu ? mu
kaibi je toke ḍabu debi”/se kölia se e kata oisi ace/ kene gala e ölia bai? moke
buk laglani boli se kölia mərə öisi ace/dörtöni köila—ka o tui, tanka gote
dei köri ka/oi kaibi ta babu, tanka gote debi pöce—boli kölia bəröt ke söbu
katri köri kai dela/—et asəḥ nai, aile debi—se kölia galani/se mönus aila/nəngöl
ke dekla—bərət nai/—e bərət koi oila? se dörtöni köila—kölia kaila je galani
sede/ ḍabu debi boila ace/ deisi be se köila, mui māgbi be/tui jai māg, mui
jibi be buk lagla boli se mönus nəngöl boi uḥi gala/se kölia pusi kau ta
bərət kaila boli uḥi galani/

Se dörtöni—de e bərət ḍabu de boli kölani/se kölia ene dek tene dek oise
ace/—kai ta deklusni? bərət ḍabu de/—a ci ganḍe ! boli kölia köila je
palalani/jeteke palaile seteke māngala/koi jai tia oile tei mānglani, bərət
ḍabu de boli köilani/ölsi katla siḥi, ḍen bate palaisi ace/se dörtöni bərət
ḍabu de boli ari köila/se köliake ölsi köya gurdi oi āki tane capi oi bösi
ace/ari köila bəröt ḍabu de/se kölia köila—niman lok-ke delus ki kana lok-ke
delus ? nai o niman lok-ke deli/—ar take jai mag boli se kölia köila/se dörtöni
aj pai röigala/kölia bate kölia gala, dörtöni bate dörtöni gala/

XIV

The Old man and his four daughters

dui dökra dökri röilai puni/täkor pöte puni cartä jii mön jönmön
kölai/semḥi röigalai puni se jii mön danḥi oilai, se dökra dökri dökra dökri
se oigalai/se dökra puni köila—öire dökri, tokimön gulai seḥek leka danḥi

oigalai, bin gore ale jibai ki no jaot/sem̄ti se roibai be? toāke dekle mōke bo'e birbira lagsi ace/—ḍokri-ro re ḍokra, sene sem̄ti root ki na, tāokor ica ele to jibai, noile roibai, tui kai geni sem̄ti ke'ebel te'ebel gurgura eisi acus ale? Dokra—nai re ḍokri, tokimōn-ke mui mari pakaibi noile puji pakaibi sina bin gore no'gale, tāoke mōke sōngeibake bol no lage/kene ale kedi pakaibi/

Dokri—ro re ḍokra, sem̄ti ua nai, sobulok oi darlu ale toke mōte mar: pakaibu, kaigini sem̄ot oisi acus?

Sem̄ti roigalai/se gāor lok puni gulai ḍongor par pur cog, konta mala maiba, konta daru korbar, konta, ko'okbar, konta nala be'bar..sem̄ti oi puni jilaini kailaini/ḍokra puni gore uni bilkul bar oi naini/

Dokri—ale ḍokra, sobulok jai kori ḍongor par mari pakai acot, ko'oksi act, tui kaigini jaus nai; kemtioikori jibu kaibu? Dokra—nai re ḍokri, mui kebe no jai, danimōn-ke kebe mari pakaile ki nai kene kedi pakaile tabe jai ko'okbi, marbi sina kebe mui no jai/mōke dekbake bo'e birbira mu no sōngei/

Dokri—sem̄ti kor nai re ḍokra dui din ale root ki na bin gor jiba jakō/

Sem̄ti roigalai/roigale gote din puni ḍokra koila—na re ḍokri, tāoke ar, kedle no jaot, uale no jaot kene kaita kole, kene no jaot/ju ḍongre potōr jo'ek laka toli anu, daru jo'ek laka kori anu, ju/

Dokri—nai re ḍokra, mui asi no pari, tokimōn—ke ḍaki nes/

Se ḍokri puni aji potōr tolbar jibai be boli dape dape some some puni bat rādla, sag rādla, pej korla, toki pilake tāoke bosaila puni kuaila/—ja babu, aji jo'ek laka potōr toli ana, tomor aba daru jo'ek korō/—jibu tebe aya jibu—car boini puni koilai, kor-konḍ oilai, luga pindlai orlai, barigalai/ḍokra puni poce tengiya gotek dari gotek tumai pej tumek darla, barigala/jau jau ḍokra puni ba'e jo'ia oila/—are tokimōn, aji jo'ia oili, kaita kori napari, bosī roibi, tome upre daru korā, potōr tola, utri asa, mui tole bosī roibi/

—oi tebe aba, tumar pej te'giya dar tebe, tole roo, a me toli kori tole utri aibu poce sō'ge bii kori ju/—oi tebe/

ḍokra puni tole tumar pej, tengiya puni darla, danimōn puni/ barigalai/toli toli git gai gai na' kori kori boila puni sem̄ti kori bari galai puni upre cogi cogi kori/puni bat bana oigalai/se da'ni manda puni koilai—oho, etedur konbate konbatuti ailuni, abake to cari dei kori uti aliu, ju ḍaki ḍaki kori jai deku—puni ak mari ak mari ailai/aile misa puni kici konti na pola/tebe ḍokra roila se podanae puni goce te'giyaka tokidela, ar tuma pejke ḍulte kaidela/ poce gore puni gud gud uti gala/danimōn ak mari mari aile puni—e baba, koi galus ale ak mar—boli koile puni se tuma u-u korsī, se te'giya puni—tokō korsī/e baba, cari deikori kene utigalus? se te'giya puni tokō korsī se tumapuni o korsī/—nai re tole ace baba kai, ju ki na tolke be' paibu boli se danimōn koji koji tolke bari ailai/se te'giya puni goce toki dela ace, tumake puni olai dei ace/—nai to re baba kene uti gala, kemot ou be—boli cari bouni kādbar darlai—

cari bounir dukō mōrō kete

carigala baba aji kemot ou

nuni bolibi san nuni

karla pule biba o boli koili nuni

karla pule biba noile kai nuni

laj maŕsi koili nuni—

cari bouni puni bicar kalai—ebe ar kemot oū be iti? nai ju be, amor baba to emti inosta koraila ace, take kai ale goŕe saip deū se mōro—pōce cari bouni bar oilai/mūe kōnĕk laka gōrnĕa bandi oila/gae jai kōri odōrlai, morigalai/mōrōt nai puni se bitre se rōigalai/kai se gaŕual puni goŕek donga kelai kelai kori dekla je-oho, eŕek sundri danimōn kon desōr ŕa mon, asi kori emtar oilaini, nai, tōoke jiki nebi/jikla je ŕongae puraila/pani peŕe puri rōilake maŕĕi maŕĕi pani bar kōraila, taoke jibon kōraila/pōce gaŕual git gai gai darigala-

maŕĕk pani buŕli jani koi de kodom pul

mor ma rani jumka ŕali souda kēnĕk dur-

bolsi puni ar kōnĕk kelaisi/kelai kelai darigala puni gore/taoke ketek pani kāji, dua pōca kōraila/danĕi boile danri nai semti oikeri, puni uŕōrlai/eti puni kōŕta sanli kōŕta boŕli oi kam kōlai kabaŕ kōlai, jiite kaite rōilai/semōn bicar kōlai- amke baba etek inosta korailus, toke kaibake oron nō milo, pindbake bōstor nō milo, semti oi tui mōr, ŕokrike punidanri para danĕi nai semti oi goŕek bin danĕa ke jai jio boli taoker ayake sap delai/goŕek danĕake puni dōkri utigala danri pasōl-la je/se dōkra puni kaibake oron mile nai pindbake bōstor mile nai, semti rōkom oi aki kaŕa budi bana oi ade dōkra morigala/

XV

The story of the old couple and the peacocks

dōkra dōkri puni rōilai/semti kāda kuni mac mari jilaini, kailaini/bōn porbot mari kori mala mari onek porkar kori/kangu, renĕ, boda, kakŕi, biri, pacai- kori kailaini/kaite rōile rōile mōjurmon puni siki galai/pacba ninba kōŕke sobudin puni utrikori se maŕĕia kaibar, dan kaibar siki galai/dōkra dōkri puni kata oilai-nai re dōkri, amōr malai mōjurmon siki galai, kon budi kōrbi be ? dōkri koila semti nai re dōkra, siti goŕe kuŕia bad tui, ar tui soi des, morigala boli kori mui kadbi, mōjurmon aile sōri tui mar/-o o dōkri, semti ale kōrbi/

ar se dōkra kuŕia goŕek puni bandi pakaila/siti jai se soidela/dōkri onĕa gaŕla puni/dōkrake ŕirki loge, munde kane lipidela/ ar kadbar bosla-toke dōkra lok nai, moke dōkra lok naibar dōngōr jaliya mōjur se mor lok, dōkra lok... mōjurmon puni ŕikriup nlai-ei suni deko, dadi mola kaiki, apa kadlani, ale niko suni mōjurmon-toke...lok'...

-ede o apa kadlani, dadi morigala kaiki ? jai deko puni, ju-kōŕta pun kute ŕogei ailai, kon mōjur, puni paknai ŕogei ailai, ari pake asi kori sunlai/dōkri koilani-'toke...lok.'

-nai o lok bak nai, apake e nai dadike e nai/morigala se, dinek coneck tar ker beŕi kori ame kailu acu, tar goŕek pap konŕek kema kori ame, ju je sobu manda, take topi deŕ, ar se ŕokrike ame posu/

se ŕokra soi ace/setki bele bari ailai mojurmon, gor cari beŕi bosu delai/.. toke...lok..-nai o, take lokbak nai/pacarlai-kai ela je apa, kadlusni ?-nai bobo, tomor dadi morigala, mui goŕek lok kemot oi jiibi, kaibi be kon budi oibi ?

-morigale ar tebe kemot koru apa ? ame nei kori beŕi toli pinbu setki dapre-ja tebe pilamon, gore pura je bar kora be, ar mosne ne boli ŕokri koila/səbu mojur mandamon puri delai gor bitre/setki समयके ŕokri dire kori koila-kori taŕi ŕab re ŕokra musol bulai des!setki dapre ŕokri kapat ŕabi dela, ŕokra musol beŕi kori take mar, take mar kori kontake mari no parla/goŕek coŕatake darla/ar sobu uŕi palailai/se coŕatake-tume se mor dan kailas, manŕia kailas biri kailas, toke aji korbi boli se mojurke porai pakaila/-nai re ŕokri aji goŕek darli be, tar paŕi aji koru/ŕokri puni begi begi caul doi pakaila, anŕi loge bosaila/ŕokra mojur kaŕkuŕ kori pakai radlai/se ŕolkra puni ŕande bar oi ace/ŕokri puni tar baŕae purek maŕs parek bat kola, se ŕokrake puni talae loge talek bat atgor, maŕs borti kori dela/-ao be ŕokra, uda pani, at do-ŕokra se ta talar bat cari dei ŕokrir bat-dari ailai/-nai re ŕokra, se ta mor baŕa bat, eŕa tor bakra ede ace, talar bat neikori ka, toke butek maŕs dei aci/nai re ŕokri, aji moke butek maŕs mon lage nai, donar se nebi be, konŕe para kaibi/

ŕokri bisog oikori atgor moŕmar oi dela/ŕokra ŕulte kai dela

Traditional history and myths

I

RANI DUDUMA

Jani reŕa buŕa buŕi reŕilai puni/tāokər peŕe dui bai bouni jonam oilai/pila konŕek beŕ oi ace, tar bouni kəŕdek san ace/se bura buŕi mərigalai je dui bai bouni reŕigalai/semti mac mari kəda kuni kai bar, nəile nai/

goŕe din tar bai daruke gala/tei uni aibake cəndramali ŕongorke munde boi reŕila, kauŕi dəngorke kənde boi reŕila, pu uga ŕongorke atai cipai reŕila-boikəri ailani/tar bouni kəŕni mala doməke dan kuŕi bosu reŕila/tar bor bai dekla je amor bouni ! əsonka oi dan kuŕi beŕi ace kemti kərbi be? e kaŕŕ bədi debi boli dunu kaŕŕ jopi kəri jiki cari dela/se kaŕŕ jai ta uporke jai gaŕi oila/se dan i kaita porpar kəla boli kuŕbar aka boŕla/tar bai kaŕŕ bədi janla nai, biŕa ale bədi dekbi boli bita bədi dela/se biŕa jai kəri se rani piŕi baŕe jai kəri dom kəri paŕila/lodbodi galake rani pasli dekla-ə eŕa mor bai sina cala kəla, mui jani naporli, nāga oi kuŕi bosu reŕili, mor keŕe məut gala/por lok dekle oita, mor bai deki dela-boli musəlke pingi dela, kulake baŕnike pingi dela/ator mudi, goŕer juŕiya, cin i capa sobu pingi dela/paŕluga ərgori kəri rangni upre jai kəri rani ŕudumae jai pingi oila/tar bai dobi gala-o mor bouni odri dela-boli jai dekla je upbar buŕbar oisi ace/bal dari jiki delake muŕdor gigi songe jiki oilake se bal se bode pingi dela/ar kəŕi tane bosu kədi pakaila/pəce goŕae cəgikori sorbeti baŕe gala/age gala rana məina gore/gala je jəi kəŕdek māgla/se maiji gorob oilake

take saip dela-tui ədek car ruŋdaisu ədek culi jaki deisu/tei uni barigala/
gadba gore gala/tei jai jəi māgla/se godobani kəila-e sakal uni koir jəi debi ?
take saip dela-toke suta nə milə/muŋde dunu songe kəsa bādi o/aʔae bədu
rə boli kəidela/ari barigala/guʔa sima dese/

se rani səje nāga oi muŋde bal nai bari gala boŋda dese / boŋda gəor
boŋdani mən pani gəte jai tula oi acət/se bate rani gala/se boŋdani mən
dumda oi kəri tia oi acət/se ranike deki kori kata ət nai/se rani pacarla je
kata ət nai/kata bujla nai boŋda mənər kata/

kai pai kata ət nai boli mənə pācla rani-e ranike muŋde bal nai boli
boŋdani mən kata oilai/e maiji kon gəor maiji kata na jane amər kata/
se rani kəila-mor songe kata uas nai boli mənə pāci kəri saip dela-təme/
boŋda boile boŋda oi ja/təmər buk dud muŋdi jak mali dabi oi rua, muŋd
muŋdri oi rua/təmər kāda joŋ sədi gəte cətər dabi ua gərŋda kədek/
səje dumda oi rua/təmər munus mənke dineke dunu kād dari rə ta/
kaila tane soila tane dunu kād rəi jao/saip dei se rani barigala/gədaberi
jai sid pasli kəri pade puja kailani/boŋdamən, goŋdia mən, penəjoria mən
puja delaini/

kuŋni malai se ranir bal sumbuʔa sid pasli ace, cin.i capa, jutiya, musəl,
kula, barni tei sid pasli ace/tar bair goʔa koj ace/

II

Benen Raja

dui bu.a bu.i rəilai puni/se bu.a bu.i din-ke kāda mari anbake jibai
dəgəre/se dəkri gəte bine se dəkra gəte bine semti oi kāda marbai/se
gəte din dəkri pete oi tibar pila gəte gadoila/se kāda kale/dəkri dākla-e
dəkra-boli dākla/dəkra koila-kaiʔare dəkri, daksi acus tui?-nai re dəkra,
cənək ao ta-boli kəila/-kai oilus je ?-nai re dəkra, pila gəte gadoili/-ale
puni deku boli dəkra gala/-ake nəi bəmli soʔge dulai dei utiju re dəkri
boli dəkra kəila/-oi aka re dəkra, ake ke.ebel dud kuaibi, ke.ebel amər
jiuna dekbi ? boli kata oilai bu.a bu.i/gədla pətər ani gala dəkra/se pətər
mari anla/təle gəte ocai delai/se pilake dulai delai/tar upre gəte pətər dāb
dei kəri gəre uti ailai/

se pila tē-re tē-re oi kāda kale kādlani/səj oi galani/se pilar kādbata
suni bag gəte-kaiʔa kādlani boli se bate dire suni suni kəri gala/se bag
mənə bicar kəla-o o kar nər pilake dulai delai nəi bomli sənge/mui ake kaile
peʔ pure nai ki dāte atle nai/pap lagi jaisi ar kaiki pap boibi boli mənə pācla/
-nai kətrake dākbi boli kətrake dākla /se kətra dəri dəri gala/ -nai kətra,
e nər pilake tui dud kuaisu/kətra kəila-mui dud kuaibi sina, ake əlŋdi
suaibake kemti korbi mui ?

-nai məjur ke dākbi/se əlŋdi soisi boli bag bicar kləa/se bag məjur ke dāki
anla-təme dui lok oi kəri, kətra rani dud kuao tui əlŋdi soisu/nəile təmke
tia kai tia agbi/se kətra dud kuaila, məjur əlŋdi suaila/

semti rəu rəu mase ki dui mas oila/benen rəja bu.a bu.i bət oilai se pilake
pilake ate pate kəri ruŋdai bu.a bu.i sarda oi kəri boi ucari kəri nelai/jai
baria pakane dāl capor oi basa oilai/se rəja pilake sat muda əldi, kə.ma
tane pani təpailai/dəkra kole dārlake dəkri rət rəgəʔ kəri pani gadoila/dokri
keila-kaiʔa kuao be dəkra ? mui peʔ cekbi/tui kaiʔa kə i an/-jibire dəkri/

dəkra bari galaje goṭe baria pila pakai ace/se bariake dari pakaila/ baria kəila-kaiṭa rəja mapru tui, kai loṭake darlus tui ?-nai mor tane goṭe po goṭe jənəm oila je tar make dud əe nai/tui dinke dud ani deisu/se baria koila-ani debi/ḍokra tei uni bari aila/bate goṭe kətra be: oila/-kene jai rəilus boli, kəibake ḍokra kəila toke se kojlini / mor tane po goṭe jənəm oi ace, dud deisu/, kətra kəila-ani debi / se jənəm oila je səbu bəl oisi/ ju babu-boli kua kui oi bari ailai /

se kətra deki se pilake kole saṭṭi darla je dud kuaila / se baria kəṭḍi tane dud dari kəri aila / kətra ke kəila-tui kene ja nai/-mui ar kene jibi ? bə: oiba jak rəijibi / se pila be:ḍia oigala / tar nao delai, deṭ rəja boli ḍaki delai / ḍosra mas oilake ḍosra be: bāḍbake paik paṭaila ḍom rəja-tui jai benen pərjake ḍaki ansu boli paik ke paṭaila / se paik sakale uṭi kəri baria pakane gala / benen rəja gore / se paik kəila-nai babu, rəja mapru ḍakailani toke / benen rəja buṭa kəila-kai pa' babu ? ḍor ḍor laglani / paik kəila-nai babu ḍosra ukum oila ke ḍaki an boli kəila / bar ju, suni kori uṭi aisu tui / tei kai paṭi nai / se paik-ke batiya pə:ek dela, sag ḍal dela, nəki tabla dela, caṭu dela-ne babu se gaṭe nei rādi ka je ao je ju / se paik dari kəri gala, rād bar kəla, kaila ar gore gala /-ju be babu, tiar pər tui aibake sōj oisi, bela beli ju/se benen buṭa tiar pə:ṭa/-ju babu boli ba: oilai /

rəja gore jai keṭlai / benen rəja buṭa se ḍom rəja ke jai juar kəla—kaipai ḍokra kəlus rəja mapru ? —nai o, ḍosra ukum oi ailani/ ḍosra be: bāḍibake aisu tui / se cācapati dari aisu/—kai kaiṭa babu ? moke kəidele sina mui jəmaibi/ḍom rəja kəila—toke jana nai kire buṭa ? bə:əske tui bāḍsu, toke kəi debar ki ? —oi mapru, tui janaile sina oisi nəile moke kemti jana rəisi ? se rəja kəila—tui būi puṭa kəṭəj, set cəər, patal kumḍa, kaligair dud, m0u pə:ra rəs dui ḍaba dari aisu / kəidelake se benen rəja buṭa juar kəla ar mū capra kəri gəre uṭi aila / semti pinḍae bəsidela/ se pila deki kəri se pila kəila—kai oilus baba ? mən capra oi bəslus tui ? —nai bəbə rəja kəila je seṭa—mən milsi ki ? nə milbaṭa kəile seṭa milsiki ? —ao ao pej ka/kaiṭa kəidela je tuimən capra oilus ? mui aci, toke kai ḍər ? ao ka, ḍor nai/ka je ju, mui de kai debi, toke kai ḍər ? —nai babu, set caṭūr, būe puṭa kəṭəj, patal kumḍa, kali gair dud, məu pə:ura rəs dui ḍaba dari kəri aisu, ḍosra oisi, be: bāḍsu tui boli kəi dela ace/kemti milsi bəbə ? —tui kai ḍər, mui aci/ka je ju / ḍala kərli, sabal, kəiki, ṭe:giya dar je ju, mui de kai debi/

se ḍokra pani gadoila, ḍokri ke pej magi kaila ar bar oilai / jəla jəla cəgi galaini/ —e ba:ni bangau / e kāda būd maru boli kəi delani / se ḍokra ba:ni bangaila, kāda marla, patal kumḍa kunla/ —etek rə ta pəce asu boli kəila pila/ gəre uṭi ailai / etki milla, ebe ḍuiṭa ace milaibake / pej pani kai se rati rəilai/sakal pailake pej kai kəri bar oilai/ḍaba jəṭekdarlai/ari galai/kali gaike se r0ja pila ḍakla/se ḍak suni palai aila,—iti ḍabek giu deisu/rəja gəre nei debake deisu tui/ebe eka debar, nəile toke bəl nə kərj boli rəja pila kəila/-ame məu paṭnae jibu / tui dape ani deisu, gəre an deisu, ame e baṭ nə asu / məu rəs ḍabek darai aibu/dui ba po oi bar galai məu paṭnae/rani məcike rəja pila ḍakla/rani məci mada tane uni bar oi gala/—kai pai mapru daklus tui ? —tui ḍabek cikən deisu rəja gəre nei debake/ḍabek boile debi, cari ḍaba boile misa debi/—nei deo babu səbu jəmai kəri / buṭake kəila se pila—etki baba ki ari ace ta nai kə/kenta rəja ace ale mui deki aiti,nai baba mui misa aibi dekla para,moke bausər kaḍa, bausər pəi kəri deisu/—kai kərsu je tui BoBo ? —nai baba mui kelbi/bit bita kəlake buṭa kərai dela—ede bəbə, kel be tui/

mui cœnek nei beŕ badi aibi/tui ma sœnge keli keli rœ/mui dape uŕi aibi/-nai baba, mui misa dekla para aibi cœnek/—nai bœbœ, rœja dekle bœl nœ kœre/seŕa kar po boli akar kœrsi, mari deisi/—nai, mui aibi aka/tor pœce pœce rœibi/—ar ju tebe dekla para ale/ŕœkra goŕe lok ke uŕaila kaui nebake/se pila kaŕa pœri dari barla/tar baba kœila—eŕa mœn dar nai babu/—nai baba keli keli dari rœibi/tinilok oi baroilai/rœja gore keŕlai/kauiake utrao boli koi dela/rœja gœrœr paik jai kœidelai benen rœja aila ace/rœja kœila—ja si?gasœne boi anœt, dekbar oisi/kaipai semti bœsi acœt ? ŕaki ana/

poce si?gasœne nei utrai delai/rœja bar oila/buŕa dui at jamli kœri juar kœrbake se pila goŕ sœnge juar kœla/se roja—seŕa goŕe ke boli kœila/kop oigala/—take mar mari kœri sul dei paka/gialpo goŕ teki moke juar kœla/e mar se mar kœri delaini/se ŕœkra kœilani—nai babu pila lok jane nai, mara nai/mor po eŕa/—tor po ele misa goŕ teki juar kœrsi ? boli gulai rœja sœrœr lok bar oilai/mar boile mar bola boli oi galaini/pœce se rœja pila kop oigala/sœte je sadeb buŕa buŕi, taokœr pete jœnœm eli, kœtra dud kuaila, mœjur œlœŕdaila, benen ŕœkra ŕœkri posla, —mui goŕe marle koŕe ciŕi jibœ bœli subœrna kœri rœja pila bausœr kœŕŕa bausar ciŕki pœura bulaila/sœinke mari pakaila/sœbuke sakali nela/ŕœm rœja mœnke koji mari nela/ŕœm gœ sœbu sarai kœri bari gala/diuŕi mali pœrbœte jai diuŕi logai, purti jak uŕol oilake ŕœm gœ koji kœri mari nela/sœbu sarai joipure jai bœœti oila/ebejak benen rœja dœsrake beŕ badsi ace.

III

BIMA RAJA

rani ŕuŕœmae œdri tar boini barigala bonŕa raji-se bal poce kuŕni malœe uni bar oi goŕ ai cogi kœri barigala sorœbeti baŕ-sœrbœti bœte uni jaŕ jaŕ barigala guŕasima/bœte kora gorœr lok koste roilai/‘kon gœu eŕa babu? ‘boli pacarla/‘nai, eŕa guŕasima’/ ‘kora gorœr lok acœt?’/ ‘kora gorœr lok-ke kai loŕa?’ /nai, amor bondu oibai/amor bœndu to kebe nai, sobu moriaji galai/ nai, nije tomor jœui ebi/‘nai, amke jana nai toke, kon dœse uni asi acus kon dœs nœy amor ani dadi nai puni misa kondine uni mori galai, ebe toke kemti koisi acus?’/nai, amœr babu na koi acœt, se koiba bisœy mui aili/‘nai moke jana nai, tui ja konti jaisu ja, juŕi potœr nai/‘koibake roja risa oila/ se gœor guŕa gore gala/tei jai basa kola-‘nai babu, konŕe ŕan dia/‘se goŕake duare bandi dela, pinŕai jai bœsla/se maiji panipuna delai/at goŕ doila, bœsla/ ‘kene galai tomœr gorœr lok?’ /nai, kosbar gala acœt amo sœtra, amor munus misa sœbu jai acœt kosbar, cœnek bœsa babu, aile kai katake asi acus ke/nai, mui jibi, dui din para raibi je jibi, goŕe loŕake asi aci/ale ro-boli se maiji kœila/pœce panipuna debake, ‘poŕek caul bœsa, ka je ro’/nai, tomœr lok œœt, aile katabarta oi roibi/

poce kœsbar lok-ailai/se ŕœkra aila, tar po aila, danŕamœn sabu oi ailai/ eŕa kon gœor ŕa? maiji koila-kai kata kœe nai, cimra oi bœsi ace/‘bosirœo’, take poŕek caul debar nai je aya? nai mama deli je nilœa mui no kai no rœdi boli koila/‘take delus nai ame kemti kaibu? nœki tablamœn majmuj kori dias pilamœn/ nai nicla mui ketek kori koili ar ketek koibi mama? boli buari koila/se rati/ oila/ŕati goŕe dia boila roja/delake œcaila soidelai/

sakal paila/se rojapila uŕla/gare jai pani kanji gadoila asi pinŕai bosla/‘kene jai, roilus babu/‘nai pani gadoibar jai rœili/‘tokipila topei diœt nai je tui kaipai sakal uni jai kakœr pani gadoi ailua amœr gore kai lok na’ki?/nai mui jai gadoili/

'rati uni buke acus ebe ale jo tek moji **debu** bosai ka; ja re tokipila nokitabla maji ani dias/nai moke seta arla kora nai/nai amke bisas lagsi/nai, moke bisas lagsi sina tumke nai tome to **debu** boli koilas ar mui no kai ki?/

poce kora dokra kai boila-ja re, se gotai cogi asi kori ka gore basa kori ace **deki** kori ao/tar po-ke pa:aila/se jai dekla/ kene ailus? nai. tomor gore bulbar se aili/ene tene dekla roja bosi ace/poce ari dape uti gala/nai baba pinjai bosi ace, taoke tati:ula ocai debake ke.e alond songe bosai acot/'gialpo, amke juai boli kaibar tabel guta dokrake jai daki an/guia dokrake dakai pacarla-take kaipai songailus, se gialpo padesike? seta amke tor ji-ke de, purber bondu boli kaila! kaipai songai acas? deka, sengaile gao-ke sani ansi/babu re, got boli kori aila-lok-ke ame kaipai kedbu, roo ketedin, aji roisi kali roisi ari bari jaisi/kon **deser** lok ki? 'tar gao nai nao nai, take ame kai bolikeri kedbu, tome asi. mardar kori keda sina ame na paru; kaila to mage nai, kake dar picka kore nai, take kaipai marbu ?

rejpila seta sunla/se risa oigala/roja koila-ja o take daki ana/selok sebu ten dan dari ailai gudgudu/asikori gote capor se rajapilake marlai/'mui kai dos kari aci-moke kaipai marilasni -pæce jai gotai cogla, suborna kala-'benin roja, jani tane mui jonom kori roibi bole mor boini gala bides, mui aili bides mor mama satra acot bolikori matar deka, somali gena-'boli bausor kanda darla, poi darla, gora enetene bulaila/ekabele molkai kori to mari dela se gao jak gulai lok, ene mar tene mar, sobuke sakali dela/ se kora goror ji-ke gotai cogaila, gotek gutapilake, gotek krapilakeca deikori lodbad palaila/jau jau gote bonde gala/pani kaibar boli goake tebaila, danrike utraila/pani kailai, cænek beslai/ari barigalai/jau jau bima roja gore bari galai/setane roigalai/'eti rou sina, koragerlok-ke sabu bilai debi, setane gotelok no reile bol nai; gutagoror gote toki ace, korageror gotek pila ace se dui pilatoki tei gor badi reot; taoker jete ji oisi seta ame gare bolai nei biba koru/

gote gote beres pani jejeji darsi/se beres bima roja konia anbi boli dangar par baslai tas bes arla kori pakaisi/se o dek neisi, normon-ke ededeis./

IV

Kuilom-Kirsani-Kata

[Story of the Parenga ancestry-Balaram Mudli, Semla, Nandapur]

purbe puni dui bai boini roilei /semti puni roite roilai, jiite jilalai, kaite roilei/ jiite kaite roile puni ke lok nai ke gote nai-co ei nai ki cinan nai ki-gotek kuilom kal boli gotek roila puni siti/se kuilom kale aka baiboini puni roigalai/se baiboini gar darlai puni/pila oilai puni jilalai, semon-ke danri anidelai, taoker jiman-ke puni juaike delai-roigalai puni/taoke bandu nai ki bandeb nai/gotek kuilom bos boli roigalai semti/

poce puni-nai, ote mar po oilai, etamar ji oilai, kemti ale gote bondu koru puni-selok se dui baiboini puni bicar kalai/ei, tebe konti ale koji deku/gote kai at din ki masek jibake puni soq-bolod gotek puni bari aila/agali dine puni emtari ujol oe nai, kara no ceke puni, ujal noy puni, sob adar/adar tane se roigalai-kuilom kal boile kuilom kal/kale se roigalai/take kara ale cekai uot nai, pani marai ot nai puni/sentar tane roigalai/soq-bolod gote din indi jaiti roila/ e dekla-oho, etamon koir lokomæn! iti akas bakas bene, surijer cai nai, semti oikori acot ; nai, ake kon ale gote adarna kori deku naiki-se bicarla/

'tome kon desər lok asi iti puni acas?'

nai, nai, babu-tui to deku boile səḍ-bələd! tui keneuni ailus ki na ajike səe pae ki kemot oigala/amor ma nai ki bapa nai, ame bai boini gordara darlu ar roiluni iti; roigale aka nai soka nai, ma nai ki bapa nai, semti oikəri acu-popila etek acət' konti ale bəndubandeb koru boli kəri amor oilani, konti eḷa korbar boli ame bicar korsi acu/'ro ho, mui koi debi tomke bəndubandeb' boila puni/se dan.i puni-'e aka korsi be ! e to boləd ekorsi be; boli at sənge tene Ja-boli pelai dela/pelai debake-' rə, rə, emti se tome roisa sina bilkul kai se no ase' boli soḍ koila/se dang'ike munus puni kəila-oho, kaigini tui pelai delus ? e goḷe kon debta kaike aila ace-boli kori take Jai baubinoy kori koilake se səḍ-bələd aka puni ujol kola puni, bel surij oila puni oila puni/semti oikeri dape bel oila, dape jon oila; semti oikori rati ale Jon udsi, puni dibəs oile bel udsi/ semti oikeri roilai/se aka surij bolikri amər kora bosia bolikori roilai puni se goḷek/'-nai nai, ar songe se məitor koru, etek ji acət tar ji-ke ame anu, amor ji je take deu-semti kori jiu kau bəlikori selok bicar kolai/tebe se soḍ-bələd ke puni jaikori koilai-nai, tui kaigini mon duk korsu, tor ji je ame anbu, amor ji je tome nia-'nai, tomor nao kai nao bolai oisa ?

-'nai, ame kirsani bolai debu, tome je kəra bolai dia'-se kuilomkalor lok kəilai/ elok kora bolalai, se kuiləmkalərlok kirsani bolai oilai/ ji boinike kora gərər lok-ke delai, kora gərər ji boini puni kuilom gore delai/semti oikori jite kaite roilai/

koi koi goḷe kajibai lok kaibar lok asi puni konti padek bumi, konti goḷe soria ki goḷek moria, ki goḷek taka ki kebe a'na emti dei dei soria moria darlai puni/tei ga goḷek puni oigalai/se kuilom gərər puni koilai-ehe, kirsanimon amor tolia para oilani, eḷa kemti kəru? nai, ebe kaigini ar-taoke taoker ji boini rooti amor amke se root, bai boli oi deu/puni kuilom-mon kirsanimon bai bolaboli oila,

V

ORINGI

(History of a Dideyi village in Kudmulguma,-Dobek Pujari)

purbe amor ḍiḍeyimon januwai rəilai/seti se ḍiḍeyimon aka roilai/tākor pake duiḷa poḷ roilila/tar nā sonia poḷ, monla poḷ/tāke palte roilai semon/poḷ roibake seti take osubida ela/seiḷa kaje se kəl gas kaibake tai mal upre inḍi inḍi oringir baḷ aila/age basa kəla kadəmali-siti pani ace, kəl gac ace/kaikai kori sobudine aisi/januwai ḍiḍeyimon dinke asi asi kedi nebai/

semti koru koru somon oringike puja anḍi boikori gulai gār lok ga caḷi bariailai/gangapaḷa ḍiḍeyimon oringi roilai/seti asi keri tākor songe misi biri kamdam kori kaite roilo/gangapaḷa ḍonriyamon-ke kamdam korbake jəmbəi una ebake emon-ke koilai-babu, tome amor gāke asi amke beḷakuḷa misa bol kori milo nai/emon koilai ki-kai ela tebe? paik raut asile tola beda ele ame misa ḍebu kasu biḷai kori debu, batia satia debu/semti paikraut aile misa semti biḷai birai deiti roila januwai ḍiḍeyimon goḷe din mone pāclaiame kemti kori iti roibake oisi, amke emon kedbai boli mone pāclai/

Paik raut aile januwai ḍiḍeyimon olop olop oḷiya kata koi kori paik raut sənge katabarta oibai/gangapaḷiyamon oḷiya kata bol kori no janlai/semon kukuḷa dan caul paik rautke debar/se caul januwai ḍiḍeyimon māgi songei takor

ator sūa caul, musa māus paik-ke debar ar kōibar-babu, gangapa iyamōn sūa caul, musa māus tomke delai; ame tor pāi dan caul kuku a kōri deluni-eṭa kentar kōle oisi babu ?

semti koru koru gangapa iamōn janidelai/‘ame paik-ke debar dan caul kukura songai dei tāker sūa caul musa māus dei amke ninda kōlani’-boli gār lok katabarta oilai/gar lok koilaiki-emon-ke e gāe uni kedi pakau/, emōn rōlie emti kori amke konḍek ale beṭaku a no mile/duiṭa gār lok misi bicar kolai-babu, tome amor gāke no rua, tome rōile amke besi duk kolasni, tome iti roile donu ten dari kori bindi pakaibu, puji pakaibu- boli kōri kedlai kedbake semon misa donu kanḍ dari bar oilai/takor bo, ḍakra muṭadar paraṭa goṭek rōila-se aka sobu jud mar bindabindi kori kete kete lok morigalai/tebe januwai lok se bo, lok-ke dari kanḍa songe puji delai/debake tar munḍ kanḍake cabi munḍ kindri tar gōre bārigala/se munḍ jai kōri tākor mādake kōila-tōme tāokor songe no paras, semon amke mar dar kori arailai/ajiruni tākor songe daradari maramari no kora-tome seti caṭi dei ḍongor baṭ ja, seti amē kam kōle, beṭaku a bunabuni kōle amke kale kale anidadi kale natiputi kale kaibar orōn pindbar bana milsi-tāokor songe jud koranai-ajir uni amor gangapāia se beṭakuake kaile, aji caṭi anidadi kale jebe kam kōle amē bōs buṭi jao-boli porman kola/

sedin tane uni gangapa iyamōn seti caṭi dei ḍongor baṭe jai ḍongor mari jiilai kailaini/ebe jakō se be aku a semōn pormanke ḍori kōri kaiṭa kata kōi no parlai/semōn masad bādi kōri ebe bai-kuṭum oi kōri jiilaini/sedin tane uni oringi nāo ela./

VI

The Story of the Origin of the Bhatras

Jankiram rōja goṭe rela/se deske tas kōrba-kaje bion māgbake gala kōber gōre/tasimōn kōber gōre run māgbake galai/kōber bol-la ki jamin anle run debi nōele rōjake run debinai; tui mōr ḍon-ke suji parus nai/rōja-’ ‘kake jamin anbi?’, ‘kōber- ‘cōndor surōjke anle mui run debi’/rōja cōndor surōjke kōila-‘car jati komnia-moke run māgi dia, mui semōn-ke debi’/cōnder surōj jai ṭia oibeke run dele/bhotra, pēga pōrja, andnia ḍom, baṭ-e lok-ke rōja bion māgi dela/’ ‘tome rōja gōre ḍin munḍ paile tome sistu dias’/ā- bol-le, ani tas kōlai/

sistu ana bolbake ṭip ṭip kaṭi kōri gore purai delai, bund bundke kaṭi kōri rōjagor gadia tane bōri delai/rōjake dui boros oigala/kuber run māgbake aila/cōndor surōjke dari pakaila/ roit dele tō rōja ! roit bōl kōri bōcle rōja mōla/ rōja roit upre besi duki gala/sorog purne donḍa bion utrailai/roitke delai buna boli kōri

roitke sistu ana boli koilai/ṭip ṭip rōjagor gadia bōri delai, bṭd bṭdke gore kailai/ajigōrnu cōndor surōjke gōron lagai run caṭlar nai/segini raja akmōn-ke subōrna pōl anlai/cari lok ke delai/‘e bion buna, poruke moke sistu dias’/ rōja goṭe nilu-musa lagaila tane pesidela/se sōb mōji kaidela/bion okrla naini/ gōdbōni nōdi tāle ḍnumanke bion delai/ḍnuman car kumḍa para jagia ace/ boros goṭe eigala/sistu banda-rōjabol-la/roitke rōja dari pakailake konti ace kikaru nai? gōdbōni nōdi tāle ace/se biksi ki nai ? nai, biksi/roit sōb gala siti genbakaje/ḍnuman bol-la ki ‘goṭe baṭ kōkaru goṭe baṭ suna etki bojonle mui kōkoru debi, suna rōkbi’/roitmōn dan manḍia biki sobu nei take deidelai/roit sōbu kaiba kaje pej nai/‘rōja amke ḍonḍ dela, amē palai jibu’ boli kōri bari pōle rajar des tanu/rati asu-kōṭpaḍi, noborōnpur biriguma-e tin des bitre asi roigalai/baṭ agtu ela, tar pōce ḍom, tar pōce pōria, tar pōce bōtra ela/

SOCIAL CUSTOMS AND RITES

MARRIAGE

1. Marriage arranged by parent through negotiation

agtu ma babu mäd piäa dari jibu/gät boli köibu/sämndi göre piäa debu, mäd räkai debu/se görer sämndi köisi-aji piäa mäd anlas, kai löia ace sämndi?-nai babu, gät aka ailu/se sämndi köila - kua babu kua, kai luca gönja köibas/ila dari asi kaibake kai fär?-nai babu, tömör bäre pul götek puäi ace/se pulor pai ailu, kai bolsa ? tömke pul göc rä, amke pul ta löia ! pul löia to buäa ke kai pai neba ?-ai babu, tömör pul ta, pul ke ke nai boli köibuki ? ke ale pindbaäa ? tömör mön kai boli köibu !

se rati kata barta oilai, pej pani kailai/sakal pailake bæi bel pej pani kəri delai/nua sämndike pani töpai delai/kukuäa potai delai/dui buäa buäi ke pani duailai/räda bæa kölai/ari mäd käcek ani delai/kua pia kölai/ari dui buäa buäi tiari pölai -jibu be babu boli, juar beä oi bar oilai/

göre asi dui din galake rai baäia darlai/tauke mäd cari käc, sölep dui tuma dari biäi suäa darai patailai, jöva patailai/se dui lok tiari pöi ar belai bar oilai/lögör gäo boli ai bele bar oilai/se buäa buäi disarike pacarbar galai/akö caul darai galai/se disari aköt deki köila-nai babu, toki pilar jugöl biäsi/-ai babu disari tui äka biba kəri debu/-nai babu, böisak mase biba oisi, mui giäi debi/ai babu, tor äka puci kake nö daru amé/-sərbena sukrubar dine kadä ädi oisi/mängolbar söje anibar oisi könia-boli köidela/

se raibaräa ailai boli kua kui oilai/se rati se gaor bæi san ke äaki ani mäd sur kailai/ci.ä pota kata oilai/ kata ci ani mäd anle köidebu, ebe köi nö paru boli köi delai/se rati röilai/sakal pailake uäi ailai/asi kəri se buäa buäi ke köidela/ kata ci.ani anle ci.ani debu boli köidela, ebe gale ciäi jaisi be/

se äakra äakri köäa debake naik babuke köilai-köäa debar eisi babu, kudo könda jömaile sinä eisi nö keäle ari magi röibi/dös puäi dan kuäi röibi babu boli kata oilai naik sönge/budar din ailake se göror lok köilai asa babu, däändör ma babu, dan köäa debake asa/se maij mön köäa anbake galai/ke dös man ke puäek köäa nelai/pöce se mön ani delai caul/söbu nei röilaäa an dei pakailai/se caul napi napi kəri söngei delai/ari göte din daru marbake boilai se dine daru mari ani delai/daru maci kəri ku ai delai/ari göte din potörke köilai/se potör ani dia boli köilai/dui pe.ä laka ki tin pe.ä lakasi: ani delai/ari göte din cam-nda kada sal marailai/disari göre galai/aji jau tebe könia äaki anbake bolidisari köila/

gulai gaor dan.ä danäi celi caul dari kori galai/puäek caul, götek celi dui sö tönka, gu luga, cacapati dari golai/dan.ä dan.ä mön git naä oi galai, se könia gau galai/soje galai/jai kori cacapati bine söngei delai/se gau dan.ä mön celike luca delai/sakal pailake caul napake boslai/caul napi delai, guluga delai, sag äal delai/celike deklai celi nai/dan.ä mön lucaäi dei acöt/semön ke äabu dei celi ke anlai/se gaor bæi san ci.ä pota oi boji radi kai äemsa kel-lai/dan.ä dan.ä bökia bökri oi se rati sai sarda oi röilai/kukuäa äake köniäke bar körai delai/baja baid köri se könia-bäör/lök bor-bäör lok biäi kori köniäke nei galai/bäte nei kori tebai kori düli söb bat boli kaibake se köäare röi galai/düli söb bat ani delai/

se kotare kai din jak demsa kel-lani dan.i mon/goru duli belke gau manḍaibar
bel oila/bate goṭe kukuṇa puji biru kori disari gau manḍaila/dip tolni bele gore
manḍaila nai/se rati boji kai demsa kel-lai/

sakal pai galake bor koniake mukuṭ baḍ-lai/logon bulailai/poce kado aḍi
kel-lai/kado aḍi sarai bor deli gae boulaibake nelai/dan.a dan.i mon boikori
boulai asi boji bat kai demsa keli git maramari koilai/kutum bosi konia sorpi
debai/juar beṭ oi jar bate tar oi jibai/ari at din gale aḍi bau ani jibai/dan.a danri
songe ari goṭe toki misa dei tin lok oi pataibai/pita caul mod etek darai pataibai/
se lok se dan.i ma-babu gore jibai/siti pac din roi ari uti aibai/asi kori paiṭi
kaba kori kaibai, ji-bai/

2. Love-marriage by Elopement 'udlia 'biba'

Dan.a dan.i duilok babu motor badlai/dui at din sutra sutri oi ol po.a dine
kata barta at mara mari oi roilai/kebke ju boli kuakoi oi roilai/porob dine dui
lok misi kori udlia uti galai/kon ale gao jai roi galai/se dan.ir ma babu kojbar/
amor ji kene gala kali rati bar oila? jatra danḍe-uni dise nai/kon lok nela ki kon
dan.a nela koji koji taki galuni/cin nai kobor nai boli se lok kojlaini/koji koji
napari roigalai/poce kobor pai jai jiki anbake galai/ ma babu ke deki kori se
dan.a dan.i luci delai/teijai beṭ napai kada buba oi uti ailae/ at no din luci roilai/
se dan.ar ma babu cakbake galai/asa be juboli koi caki anlai/gore ani bol jog
disarika picari luga oailai/poce dan.ir ma babu suni kori galai/jai jiki anu boli
dui tin lok jata oi galai/se konia gore galai/se konia neu goror lok koniake lucai
delai/se koniar ma babu se gaor naik gore galai/selok naik ke koilai—amor tokike
babu kar gore anlai acot, babu koi dia, no jiki neu/jiki nele kai eisi? take deki ale
jibu/naik koila nai babu, muidеki nai kebe para ale? nai babu ol po.a dine ke
nela ace/ale take deki kari uti jaitu, kaje boje magi kaitu/ji: tai kaitai/ kaipai lucai
acot? ketedin lucaibai? seta kai sogorta drolaini/noile mod sur dari kori aile
koi eisi? sete dor ale kaipai nela ace? se naik koila—nai babu mui koja kori aibi,
tome kaipai koj-sa? mui sor buji tomke koibi, dodi ua nai/nai babu cina kobor
noile kemti oisi? ja naik babu, koja/ace ale ame koi dei jibu, donai, ame ma
babu asi acu/ kai kata ale koi deot/

se naik gala / se gore pacarla—nai babu, ame anu nai, kemta dan.i ale deku
nai / kai pai lucaibu? se ma babu uti jaiti roilai / bate kobor suni leuti ailai / asi
kori se gore amatam kolai / se goror lok kolai—nai babu amor se dos / kai kole
kora babu, marbu marbu boile mara / ete din luci roilaboli sataile sati uot nai/
poce naik ailake se naik sataila—nai babu, tome sete kop oile oisi ki? jete koile,
misa pinḍae bosot nai ni / amke konia aka loa / no bosu no utu/ nai babu, cone
bosa, mui goṭe kata koibi boli naik koila / nai babu, nai nai boli nia sina, kop
oile bol nai / se ma babu pinḍae boslai je mod ani delai / dokra dokrike kaibake
delai / mulke kaibar niclai / semti roigalai / soj oigala / kar ti ka boile kaot mai /
buke roi galai / batia delai misa nai ni / se lok aka batia genbake bul-laini/
se gaoc batia mile nai / semti buke roigalai /

se danṭi bar oila / kadi kadi aia babake koilani—mui ta mon kori uti aili/
mui aka iti morbake aili kana cota oo, po sina roisi ji roisiki? tome emti oile
kemti oisi? noile ju boli dan.i koila / dui buba buji dan.ike at dari jiki nelai/
tui amke koi kari gale kai oita? sai sarda kori mui deti / e gore aile tor mu no
deku / se rati rati aka uti galai / se dan.i ke jiki tani nelai / gore nei kori danḍe
bar korat nai, ari uti jaisi boli /

semti roigala dan.i podae baroe nai / se dan.a mor pobit gala boli kete lok
ke sor darlani / se lok kot nai / goṭe maske para danḍke bar korat naini / semti
roigala dan.i / se tar ma koilani—gor juai dari debu / ame morigale e gor duar tome

kaisa / nuni, tui se budi pāc nai / bōl oi rō/ja mor kata sun tui / se dan̄i koila—
mui take aka jibi / dōkri koila—nai re dōkra toki koilani take aka jibi boli / se
dōkra jai dan̄i ke dui capōi marla / se dan̄i baroi palaila / piṭ te palaila goṭe
bine gāu / se dan̄a ke kōbōr dela / se dan̄a kōbōr suni kori dōbi gala / koi ace ?
nai cilipute dōra gōre ace / begi ja, dan̄i aso boli koila /

se dan̄a suni kori jai se gōre bōsla para oila / dan̄i dan̄a ke dekla / kon
gau-uni bai ? pani ūda je gor do je bōs boli āki mara mari oilai / se dan̄a koila—
joi kōṇḍe de apa, pika po. ai kori jibi be mui / kon gau-uni je bai ? —kōmla bai-
uni apa / gai goṭe dise naike kojlini / dan̄i koila—tui gala para o je se bate rō /
am gōce cōgi rō / mui ke ebel sōmō oile mui aibi / dan̄a uṭi gala /

sōj oilake se dan̄i bōdaṭ jibi boli gala ar se baṭ uṭi gala dan̄a ṭane / tei dui
lok biṭi kori rati ke rate uṭi galai / e gōrōr lok kene gala boli kojlaini / eṭa ale sei
dan̄a aka asi rōila, se aka nela / cim. a oi rōu be / sakal paile se gōre jaikōi deu/
se rati roilai / ari sakal pailake se gōre jai kōidelai / se kōbōr suni se dōk. a gale jao
boli mōr oilai / tar mu nō deki koila dōkra / goṭe bōrōs ebake kōbōr delai / ar kaiṭa
gena bisa kōre naini / inam kōnia oi ji: laini / dōkra dōkri jōlapati pailai nai /

3 Love-marrige by Seduction—‘sōgōrta biba’

maiṭi mōnuske mōn nōile se maiṭi ar goṭe manus kojsi / se dan̄a dan̄i kojsi /
se dan̄a sōr dari se maiṭi ke sutraidia boli kōisi / sutrau ke ḍabu kasu deisi / se
sutraṭi dei dan̄a ke kōile dan̄a sutrau ṭane aisi / nai cādi palana dīne bar oibi
boli koila ace / rōibar dīne tui dui lok oi asi rōisa / mui ḍaki ani nebi / mor ṭane
dekai oi jaisa / konte rōisa ? panigator baṭōr am gōce rōisa / sōbu soile se se
dan̄i bar oisi / oḷōs oi bar oisi / tad̄a ua nai / mui ḍaki ani dele sōri / mēd ani
iua-kuakōi oi bari galai /

se dan̄a mēd geni kori ari goṭe lok sōn dari aila se sutrau ṭane/take mēd delai/
se koila—gōce cōgi rua mui ḍaki debi / e baṭ ari jai se maiṭi ke kōi dela / se dan̄i
tar munus ke, satra satri ke pej pani dela / dan̄a bōkra ke pej dela / gōuṭ ke baṇḍi
dela / sōbu ke dei kori se dan̄i kaila / anḍi patli dōila / sōbu soilake lugapatā moṭ
bādla / sutraiba gōre gala / se jagi rōila / dan̄i ke ḍaki nei keṭai dei mēd kai uṭi
aila gōre / se dan̄a dan̄i ari goṭe lok oi tini lok oi bari galai /

satra satri tar mōnus uṭi kori koji bōslai / kene gala kene nai ? kake uṭi gala ?
tui pake soi rōilu toke jana nai ki ? kukura ḍake u oi galai gāu. lok / sakal pai-
lake se mōnus gau gau koji bōsla / se gauṭ lok-mōn kaiṭa kojlus ni boli koilai /
kaiṭa nai boli koila / konti beṭ ele nai / gōre uṭi aila /

dui dīn galake kōbōr paila / bōṇḍka puṭōr gasi gōre gala ace boli kōbōr
sunlai / take kaipai jiki anu ? gale gale gale gale be / kōnia bōl nai / se kōnia
jiki anle sōdōrke pidōrke nō ḍe / se gāōr lok-ke bōr san-ke ḍakai kata oi lai /
naik koila-kali ke jō. a jaṭ / dui lok jai kōi asōt / pōr dīne aibu boli kōisa /
sōgōrtake aibu / tui bō. pania lok, tōr gōre dip uṭōl oila, amōr gōre nai / ādar
kalas boli kōisa / jō. a jau mōn tei jai semti koilai, ari uṭi ailai /

poce bōl asar kata ōu boli sōdre bōslai / gūṇḍ māḍru kōra, caul kōra boli
naik koila / se gōrōr lok gūṇḍ māḍru, sag ḍal kolai aṭ pēdōr lok, dui tin lok
kauria caul gauṭ gūṇḍ māḍru bōibake, ete lok oi sōgōrata genibake bar oilai /
se gāōe keṭlai / jai kori pēdre basa oilai / se gāōr lok deki kori ailai / sōgōrta
genbar ailai boli se gāōr naik ke koilai / se naik koila—tōme cimra oi rua / se
lok ḍaki aibai ni / tḍdra ua nai / mor loge aibai / aile kōibi mui /

sogorta-genu-mon arko dine naik gore galai / naik ke koilai-asa naik babu/ ame asi dui din oila, tome dekai oilas nai sete gorob oilas; kata barta oi citai kori ame uti jibu / naik koila-tome jai rua babu, ebe aibu / mui na jani babu, mui gao jai roili / mui corai anlai boli na jani / kebe anlai moke kua poca nai ? tome jai rua, mui aibi /

poce naik calan barik bolok mon oi bar oi ailai /asi juar bet oikori boslai naik koila-mui suna jana nai / e cor paiti kebe oila mulke na jani / ale babu kai kata ale kua, koji deka / se lok koilai-tomor gao asi ace koja pai ame ailus kai amke mansa ki nai se kata bujbake asi acu /

—oi babu, se gair mol ketek oisi kua / gair mol no dakle kemti oisi ? suni deku /

—koibi babu, suna / bar kori mol oila / bar kori noile no daru /—oi babu, gair mol koi delas / gair mol debu / ani acu ame ar lucbu ki ? ale babu, gair mol sete noe / tikna kata kua / bar kori boli koilas, co kori debu /

—nai, co kori no daru / ame koibu egar kori deisa ki ? noile uti jibu / semti inam ji genot / e taka geni nele ol bolod genbu boli koilu ni ki ?

se gao naik jai at kori taka ani eji delai / at kori taka dari citi gala boli kori delai / celi goteani mari kori cedo, kukuwa gote bar poti caul napi delai / gote tane rādi kori dui gao lok biri kori sotur misani soru misani boli kailai / sodor bet boli gote taka delai / munđu taka boli delai / gal cimta oila boli se gote taka delai / ari juar betoi uti ailai / tei-uni tar ma babu gore danā danā galai / kailai ji-lai /

Birth Rites

mai ji pila gadoile sutrani buai gote roisi / pila jonom oile sutrani buai bomli kaisi / bomli-kalkuni seta nei topi debai / se maiji bomli citi la jak gore kone ro jibai / bomli citigale sutok saraibai / gor duar lipa puca kori luga paṭa sija pora oibai / se maijir ma babu aibai / bondu bai tar laga lasa lok aibai / caul sag dari aibai / se disari suta potor kori roile disarike daki anibai / disari kori desi se goror lok koile-dobla kukuwa, citra kukuwa, kalia kukuwa, biribani kukuwa, badobani kukuwa, kadulbani kukuwa, piti badon kukuwa, citra celi, sat boron pul, lia, mua, gur, kodli, dud, kola gund, ron gund, dob gund, cata siral—etek puja korbai / bomli kale disari korsi / disarike pani topai debai / pani gadoi se disarike nua pacia goṭek pindaibai / se disari kale lipa poca kori dele tei bana leki biru korsi / pilake se maijike bosai adrana deisi / disari satarbar / puja sarai disari mod kai uti jaisi /

Se pilarni sutrani buaike pani utrai debai / se dokri pani gadeisi / nua luga oisi / se gore dui man caul rada baṭa korbai / bine ari car man caul radbai / rada baṭa sari se pilarni maiji bondki dokri oi gare jibai / komni utraibar / kalia mali, kalia gajul, kola sendur, akot caul dupni kuila kukuwa dim goṭe dari jibai / gare jai bali rundai kumb kori setane komni utrai dei bari aibai / gore rada baṭa sari got aibai / bondk dokri se pilarni maiji oi tini lok kacek mad, daru kaurek, potor pendek dari kukuwa goṭe dari senke jaibai / ar got ailani boli kori kori aibai / kade tan deisa babu boli koibai / se gore / roiba lok kon gau-ni-koibai / pindai kade tan dia-boli koibai / kai gotor lok tome boli koile se lok koibai—nai, ame nagpuror lok / - ar asa tebe boli daki nebai gore / daru songei debai / kukuwa porai kaṭ kuti kori rada baṭa kori beti pakaibai / se bomli kale beti pakaibai / ari baṭa saṭa korbai / se sobu kuṭum bosai kai sarai soj bele tika debake tiar porbai /

am ðal, dub gas, mutai butai muta upre dipsora songeidebai / tar baba agtu tika dele poce tar ma babu tika debai / gorke gote lok asi tika dei kondek laka bat kai jibai / je aile tika dei bat dele kai jibai / sobu tika dei sarile disari nau deisi / mongol bar dine jonom elake monla boli nau debai / se pilake koibai—tor anibai ki dokri ama ki boli bat mecak ate daraibai / anibai boli darai se pila dalre se duma boli kaibai

semti desia monor tiru / seta adi darani boli koibai /

Rites against Child death

mai ji monus nan-soni roile, pila inda-bula oila bele morigale, paibar pingibar oile, take gurumaike ðaki ani bosai bai / se gurumai bosi kosisi-nai, tomke nan-soni ace / se lok koibai-suta potor kori de, kai ta utai le seta debu /

se gurumai tini bujani kori suta badi deisi / tebe se pila tei-uni roisi / se pila bendia oile bat-biba boli kai roisi / gurumai mag mase bat-biba korbi boli kai roisi / mag mas aile, gurumai koidle celi, kukura, parua, patal kumda, nua patli, gadia, pat kanða, sobu jomaibai / gurumaike ðakbar jibai / se gurumai asi somar rati niuta korsi / mongol bar dine bate nei camða koraisi / se rati gurumai bosi nat korsi / niuta kori sakal paile gor duar lipa puca kori guna pani ani pana pani songei debu / gaor san bor ke koibu / gote gote lok ke bondu bai asi roibai / dos man para caul rada korai bu / kumra, biri, sag misai rada boli koibu / pul mal, lia, mua, cacapati baja baid kori bate nei camða korbu / bedi pakaibu / tei gurumai bana leksi / cokni monke bata korsi, bedi mon ke songei nat korbar / purtir debta satari kori nat korsi / nat kori puja koraisi / celi marsi, gadiae bossi / kanðae jushi / sobu puja kori dei pilar bal utraisi / no : jiba pila boli bos a rokoibai, pani rokoibai, tike debai / poce se pilake nam debai / mudi bedbai kane je gasi boli dakbai / tei-uni uti aibai / poce celi kukura potai rada bata kori kaibai / sobu kaisari gurumaike ketai debai / celi mund, manek kadi, pac toka, katlam mod dei juar bet oi gurumaike patai debai /

DEATH RITES

Lok morigole kada buba oibu / gau monke kobor debu bondu bai mon-ke / se lokmon aile joma oi take dangia badbu / morake bar korai pan rokai oldi cikon morake lagaibu dangia tane ðulai badi nua pacia ðabi debu / ar boi nebu mosane nebu / tene daru mari roci roibai / se upre moia ke nei songei dei ta upre daru roci debu / poce dui munde joi lagi debu / joi lagai gale tar nau ðaki tor gor potai boli kai bhari aibu / bate conek bosbu / dan debata bata kori bos lok-ke debu / ja roibata mod ani kaibu, sutu biri kori debu / ari uti asi gate jai pani gadoi gore bari jibu / tei purla dol-ke dorson kori debu / se lok mon uti jibai / tini dine conek laka asa boli kai debai / baata katke pac lok roci jibai / aibol oile se pac lok mod sur kai baata kat debake jibai / so lok jai morake soman kori daru roci potai debai / sobu roncuna kori potai dei aibai / asikori pani gadoi pej pani kai roci jibai noile kene kene uti jibai / se moia mola goror lok roila lok ale dan bati sukaibai / noila lok ale saukar gore udar bai manbai / ar kutu gora korbai / gote dosman para oile mannia cari man para gorbai / sagdal no railo gen bis korbai / tin din cile se lok asi roila lok aibai / bai bondu sobu lok joma oi cokni dona sii bai / am kosa jam kosa korbai / gor duar lipa puca luga patu sijai bai / dui tini lok nua adi tane bat sag, radbai / gotia kutum aibai cacapati dari aibai / semti oi cokni dona dari naik calankoibai—gotia kutum ailni, ju be butke / asa boli calan ak mari deisi / sobu lok jama pori bar oibai / munus mon agtu bar oibai poce maiji mon / munus pila mosane jibai / bejornae kai kai ta kori debai / kosa pita dud kodli lia bici debai, pana pani songei debai, cokni dona songai deba

caul pakai debai / ari mōsan jibai / mōsane jai car runḍai bine sōngai debai /
 tei caia debai / caia dei dud kōdli gu, cōndōn lia sōbu cōkni tane sōngai debai /
 kōsa pita cici debai, teir bidi bidan ci'ai uṭi aibai / gare asi pani gadoibar,
 maiji mōn bar bai kāda bōba oi bejorna tane taaoke misa kōsa pita cici debai,
 ar kādi kādi kōri gae jibai / pani gadoibai / munus pila pani gadoi/
 gōre uṭi aibai / pōce jar baṭe tar baṭe oi jibai / rāda sarle asa be kau bol
 calan ḍaki ani bōsaisi /

Sōbu kaisarile bōr bōr lok bōsi kata oibai. Se gōrōr lok-ke ḍaki
 bujubai-esu kōri deisu kina pōruke kōrsu / se kōisi gōre kadi kōṅḍa rōile kōrbi,
 nōrōile nō pari;—nai babu mui mila-jaca kōri kōridebi, pōruke kōle
 ar kaita gōsōrsi ? āsba lok āsōt tukba lok tukōt, rin ba'i kōri ci'ai debi,—ari
 kōrides tebe/kōridele bōl aka rōile bōl nai / ari kon ale duk oi jaisi / sōbu
 dine bōl rōisu ki ? senta kōi jar baṭ tar oigalai.

dui din galake naik-ke jai kōila-naik babu, koi ale Pac puṭi dan magi
 de ba'i para, buṭ kam kōri debi/se naik kōila-nai, mor tane ace nei rō tui,
 mela kōle deisu / ja kalike sakale ao.

debi boli naik kōi ace jai magi rōibi boli maiji monus kata oilai/sakal
 pailake maiji monus naik gōre galai/se naikor lok taṭke dan beṭi napi
 dias—dan amōn-ke kōilai/kōti tane uni betai napi delai cari puṭi dan/se
 maiji mōnus boi anlai/munus kau i kōla, maiji munḍe buai anla/seṭti duar-
 laini cari puṭi dan-ke/dui tōr asa ja oilai, duarlai/se dan bine songei
 delai/gōrō dan cari puṭi kōlki tane uni runḍailai ḍalamōn -ke/at puṭi dan
 kuta deu boli kata oilai/naik-ke ḍaki ani aji kuta deu babu boli kōilai
 naik kōila —calan, ja cari pāc lok ḍaki an/calan jai se pila mōn-ke
 ḍaklia—asa o, kōṭa dei bade, cōne asa/se pilamōn ailai/taōke calan napi
 napi dela, dōs man laka gōrke nei delai/naik calan, kōṭa-debar pilamōn
 se gōre pej kai uṭi galai/se kōṭa-kuṭba lok/sōjke. caul nei delai/se
 lok napi napi kōri ḍalamonke sōngēi delai/se din-ke daru ani delai,
 pōtōr ani delai/pōtōr daru anba lok-ke rādi rōilai, pej pani kuailai.

dur gāu kōbōr delai, aṭe baṭe gāu gau kōb r delai-budar dine asa
 boli/ḍōm-mōn kōbōr delai dur gāur lok-ke /bādu bai sōbu lok jōma
 oilai/ḍōm baid kōlai/sedin khōṅḍa-sal marlai, tar upre camṅḍa kōlai/dōs
 bar lok rāḍba lok oilai/pani kauṭia cō sat lok pani ani debake danjrimōn
 tōpai delai, gōtia mōnke pani utrai delai/semōn gadoilai/bōi san oi duare
 bōsi kete lok dōna cōkni sii-lai/ḍuma cōkni dalek para sii pul cōndōn lia
 mua guṭ kōdli nua sōra nua kōṅḍi, siral, dup akōt mausbat cikōn e sōbu
 dari mōsane galai-baja baid dari galai/mōsane maṭi mari kōmai bedi
 pakailai, tei camṅḍa kōlai/tulsi gōc nōile dōna gōc roplai/tar upre kōṅḍike
 kōna kōri pinḍ capai dei sōbu adōrna dei akōt pakailai/pōce gae asi buṭ
 gali mes daṭi kurai oi buṭ kōri uṭi ailai/pōce maijimōn buṭke bar oibai/-
 kāḍabuba oi gae galai/pani gadoi antaḍormōn cirai oi buṭgali oi uti
 ailai/sōj bele adōr bōsi kailai/kai sari pōce ḍōm—mōnke kaibake delai/sōbu
 kai saraille se rati ḍemsa kelilai-sakal paite kel-lai/sakal pailake tōpō buṭ
 kōlai/ari rād ba' kōri kai pi gōtia kuṭum dur gaur lok galai.

mōnus mōrigale deur bou boli luga pakaisi, san bai mōrigale susra
 pakaisi/duk bolibaṭa sōbuke, toke boli kōi nōy; dōibe kōribāṭa sōbur duk/
 duk kōṣṭō oi jii ka/tōṅḍōr maṭi betilus tui/ar dine amke pōrsi babu, suna
 tōme-boli kuakui oibai, ari juarbeṭ oibai/jar baṭe tar baṭe bari jibai.

6. Celebration on a girl attaining puberty

maiġi ʔoki kōnia bōʔle disarike pacari kōri bōsaibu/kon dige boile se dige muan kōri basaibu/kand goʔe tar muane gaġi debu/ari sat din oile uʔai kōri, kukuʔa ʔake ke nō dekla para take gaʔe nei caġi debu/kukuʔa celi pōrua nōʔia pul-mal guʔ kodli dud cata siral pipōl pōʔor ʔaʔi si kōri gaʔe joġa sangam-re nei se disari sōni bānsi/sōni bāngi ced pani deisi/puja bidi kōri se kōnia gaʔe jaisi/luga-paʔa sija dua kaca oi gajul kalia mali piŋgi deisi/pani gadoi gōre aisi/duare camnʔa kōri ruka kumb nua-kōnʔi pani ani rōibai/kōdli gōc, am gōc, jam koli gōc-e sōbu gaġi debu/sōj bele bōsai kōri ʔika debai/ʔika dei sarile disari kōʔos pani bed pōʔi munʔe rōkoi deisi/seʔa ciġigale kōnia-uʔani bat kaibai/sōbu lok bōsi kaibai/se dine-uni kōnia-uʔani boli ciġigala/sutōk sarai debai.

Seasonal Festivals

I. cōit pōrōb.

A. [Dundu]

cōit masōr jōn udile, sat aʔ dine ele naik ʔaksi calan-ke/naik kōisi—calan, gaōr bōʔ san,-ke ʔak, kata oibar oisi, pōrōb keʔi ailani/calan kōila-oi babu, kalike ak marbi sōdōr ʔandē/sedin gala ke arkōr dine se calan sōdōr ʔandē jai ak mari ʔakla -asa o gaōr bōʔ san duki suki, sōdōre asa, kata oibar oisi, pōrōb keʔi aila/gulai gaōr loksodre asi joma oi boslai/kata oilai/naik kōila-ōlia gōre ʔaka gote laka mānga, duki suki ke dui suuka mānga/se calan jai mānla/gulai gaōr ʔanka jōmai naik gōre nei dela/naik tankā ʔabu ejla/kōʔe ʔanka celi geni anu ta,e ja rōila ʔabu kukuʔa genu ʔisari ke mōd kācek nei de/ōde lok celi genbar jaut, dui lok disari gōre jaut/calan, tui gōrke caul pōʔe mān, mānʔia manek mangi mangi kōri moʔ gōre an/se calan jai mangi mangi ʔeki anla/de lok gale celi genbar/celi geni anlai/disari gōre jibalok-ke dui man caul, pāc man mānʔia sag ʔal kōri kacek mōd taōke paʔailai/selok asōt nai serati roi galai/sakal pailake disari kōi dela jogni deki kōri-mōngōlbar dine paʔ debtai jatra kōra, sōje dip tolni belae bian utra, pura anʔi bela bian cina, budubare pōrōb kōra, gurubare ʔinri bōʔ kōra, sukrubar dine bōʔ bet kōra, sōnibare bōʔ beʔ kōra/ʔinri beʔ nō-pauke bar ua, bōʔ bōʔ cari gōʔike bar ua.

mōngōlbar dine jatra paʔ debtai/se sōje bian utraibai/pura anʔi bela bian cinbai/gulai gaōr bian kula ʔane-biri suā mānʔia kumʔa juġun-ete, bianke misai, kula ʔane sōngeibu, dip lagai nisani ʔane nebu sobulok/pujari kukuʔa puġsi-mapru, paʔ-debta, nisani munʔa, esur tas beusa bōl ei jao-boli se pujari nisani ʔane kukuʔa akōt pakaisi/caribaʔe akōt pakaisi/san ʔoki gotek kōnʔi ʔane pani ani rōisi, sisagōr ʔoki/se pujari sōbugōr kula ʔanōr bian nisani /upre sōngeisi misaikōri/goʔe kulai rōkoi deisi/kākġa-pōʔor piʔdsi/se nisani upre cōgsi/se ʔoki pujari upre pani ʔali deisi/se pujari āʔia baʔe bian piŋgi deisi/sepīngi deba bian sōbulok cini cini kōri dari jibai/nei kōri baʔmōnke bici debai/se pujari nisani ʔane sōbu ciġai gōre uʔi aisi.

se sakal pailake gulai gāor pōrōb kōrbai/gōr-duar lipa-poca kōri sarai debai/gaʔe jai pani gadoi aibai maiġimōn/bat rādbai,munus pilake pani utrai debai/munuspila panigadoi kōri am toli anbai ʔal bāngai anbai, nua ʔor nua pōʔor anbai/am pōʔrō nua ʔore torōn gūʔbai/baʔ goġi bādbai/ʔōrōn ʔeli bādbai/pul cōdon dud guʔ lia cōkni ʔane baʔa kōri pidōr gōre nebai/druga bōsai ʔuma debta rōisi/se ʔane cōru rādbai, kukuʔa puġbai/kukuʔake akōt pakaibai-juar mapru, tōle bōsumōti upre dōrōm debta, mata pita ʔuma, nua ʔuma, purna ʔuma, at goʔ bōl rō, dōnre pare saka rō, munʔe mari piti maġi kōʔe keli rō-boli kukuʔa puja deisi/dei sarai kukuʔake pōʔai kaʔkut kōri se māūske maiġi rādsi/dōna cōkni sii kōri goru anba bele se munus

beti pakaisi sobu țane/gore cani upre, goru-sale beti pakaisi/poçe cõru bat bața kõrsi/pila kuțum bõsi kõri cõru bat kaibai/rãti oile gãor bõndu bai ɖaki anibat kuaibai/se gõrõlok ɖaka-aka oi kai bulbai/semõt oi kai bulbai mõd sur kar gore penđom lõda pakai kaibai/gulai rati danra danři đemsa kelbai, git gagai oibai/sakal paite gitnaț oi sõdõr danđe rojibai/sakal paile jar gore tar gore bari jibai.

gurubare tinri-bõt boli bar oibai/disari kõiace no pauke jaisa/se pilamõn nõ pau napi kõri bar oilai/baũs lați dari kõri bar oilai/jõlamõn-ke cõeimõn-ke kedi kedi marbai/bate ani ɖangiya badi ɖapu tamõk siral kõri se cõreike carița pila boibai/ak mari o..o..kõri boi anbai/gaũe ani sõdre cariberti bulai nisani țane sõngei debai/sõj oile se cõraike pila mõn poțai sati poția kõri ɖange olai boikõri naik gore sati nei debai õdri õdri kõri/satike berek ɖabu mangi anbai se ɖabu sõngei roibai

arkõr dine bõr beț/sõj bele bõr beț danđe bar oibai/gulai gãur lok-pila maiji sõbulok/dunu kađ tangi țengiya dari, nõli, barci, cel, kanđa, kati sõbu dari bar oibai/baja baid mõiři ɖol tamõk kirđi ɖom baid dari đemsa kel nõli kanđa dunu kãđ sõngei dei puja debai/gõte kukuřake aki tane sindi kața gurdi caři debai/đim gotek lak kõri bid bai/ene maiji mõn deusa kelti roibai/jete munus pilamõn se ɖim-ke bid bai, lacbai/ke se ɖim-ke marile țake țika debai/ke deisi țãka gõte, ke deisi suuke, ke debai anek/sai sarda kõri maijimõn gõte maijike ɖal sõmõr boli boi anbai/boi kõri git gaibai niali rõsõ je,

aji tõte tõte kalike tõte
põrõb sõrile ganđike tõte
tõre..tõre..

tõre mari git gaibai, gore gore bulaibai ɖal sõmõrke/ke debai anek, ke debai berek/semti gulai gaũ jako manbai/põçe ka pia oibai/ari đemsa kelbai-sakal paite kelbai/sedin đõngõr mandbai/pej pani kai kõri bar oibai/sedin gulai gaũr gõrke pilamõn jara nalai pani marai akõt manbai/kukura pila gõte ɖim gõte dari đõngõr tõle jibai, puja debai/maijimõn gõbõr mari kedbai/gõte munus pila nõ rõõt, jibai bețke/maijimõn tõre marbai-aji tõre tõre.../se maijimõn bet-kariake pațai dei gore asi nanla đemsa kelbai/

se bõt-karia donre cõgi bõt bulibai/kařa kõtra mari ani maijimõn-ke dari dari țirki õgaibai/panapani kaibai/se rati kõtra đemsa kelbai/sakal paile se kõřake kațkuț kõri kundra pakaibai/gõrke nei kaibai/bet buli sarai nõ din oile ol bar kõraibai/kuța gora kõrbai/põçe baařa põrõb kõri debai.

B.[Gangadhar Sisa, Nandapur M. E. School.]

amõr põrõb bõrõske tertã/teiuni bõřta põrõb cõit mase cõit põrõb kõrbu se põrõbke ame paıți nõ kõru ar kabař nõ kõru/pila țoki maiji mõnus sõbulok põrõbke gore roibu, ar mõd penđom kai kõri sõdre naț kõrbu/

põrõb aibake aț din rõile gaõr bõřlok sõdre bõsi kata oibai/põrõb kõrbake gaũ bitre kõi debai/tar kata maijimõn suni caul penđom sõbuța gõrmõn-ke kulibuti kõri ani roibai/cõit põrõbke amõr gão bitre bõre niko/pilațokimõn mõiřake ɖaki ani sõdre jõi lagai dele mõiřa asi ɖol, tamõk, kirđi jõi cekai kõri baja marile pilamõn țokimõn ɖokra ɖokrimõn asi đemsa kelbai/nõ kel-le semõn-ke ɖabu genbai pilamõn/

amər bate pərəb boile bərə sarda/pərəb dine maiji toki gərə cəru rādbai/
rādi sarlai boile se batke beṭi pakaibai ar iṭik bat sədre nei caṭbai/baṭa kəri
səbu lok goṭek gərə bəsbu ar agtu penḏom kaibu, pəce bat kaibu/gərər
lok səbu kaile pəce amər səmḏi gərə bat boi kəri nei debar/semən misa
pərəb kəle amke bat penḏom ani debai/ani debai boile take gərər səbu lok
baṭa kəri kaibu/

pərəbke aṭ din jakə tokimən bate bate jai bəsi rəibai/goṭek lok aite
rəile se munuske rən-maṭi gəḏlai kəri semən-ke pajer manbai/ḏabu kasu
ki kaiṭa nə dele take rən-maṭi gəḏlailata tar cəkai cicbai/tebər gini pərəb
bele gət jiba lokmən ḏabu kasu dari kəri gət jibai/

pərəb bele cari pāc din gale maijimən gərər munuske beṭke ḏənrē kedbai/
kon munus nə galai ale take gobər mari kedbai/se munus beṭke palaisi/
munusmən gale maijimən gərə munus bes oi rəibai/beṭke gala lok kaiṭa
nə anlai ale semən-ke bəṭe lāga lagi pakaibai/munusmən kata nə oi gərə
puri culi ləge bəsi debai/ar sakal paile beṭke jibai/ketek lok nəlimən dari
kəri agtu jai kəri bəsi dekte rəiboi/kai kaiṭa marbaṭamən aile take nəli
səḡge mari mərəi debai/take boikəri ani gāo ləge ləge take baja mari anbai/
baja mari mari ailai boile maijimən luci debai/munusmən maijimən-ke
kojbai, ḏislai boile take ərbər kərbai/

entar amemən pərəb kərbu, bərə niko sarda kərbu/səbu lokmən git
maramari oite rəibai/seṭamən sunbake bərə niko lagsi/coit pərəbke aka
lok mən am kaibai/pərəb nə kəri rəile am nə kaṭ/

pərəb səbuke kərbar oisi/pərəb nə kəle kaiṭa ale dekaisi, ke ale mər-
bar oisi.

II. bandapən pərəb

A. [Dundu]

bandapən pərəb punei aile amər pərəb oisi/boulani jatra oisi səḡər
kərbu bəḏəd kərpu/pul laṭi pul guṭ lia kəḏli dud kolət biri suā kandul
manḏia e səbu səḡəṭe purai gulai gāur akət magi kəri baṭe nebu/baṭe camḏa
kəri seṭane jatra dei kəri uṭi aibu/celike ani kəri pəṭai kaṭkuṭ kəri kundra
pakai gulai gāur lok duki sukṭi bāṭa kəri kaibu/ari sakal paile gər duar
lipapoca kəri pərəb kərpu/kumḏa cəru rādbu/kumḏa ḏir jəna pul ani kəri
puja debu/kukuṭa goṭe pujbu pidər gərə/cəru rādi kəri, kukuṭa pəṭai kəri
kaṭkuṭ kəri cəru bat səḡge kaibu beṭi pakaibu-gərə, cani upre, konti parle
tei pakaibu/cəru kaiba lok rəile ḏaki ani kuaibu/gāor bəndu baimən-ke
kuaibu/kake boile kake nai, pərəb dine səbuke ḏaki kuaibu/ari bāṭa bulai
debu, se nə kaibar ele take nei gərə debu/arkər dine unu gāu bəndu baike
maṭs bat rādi ḏəna sii kəri bat baṭa kəri tati mari dui tini ḏəna nei debai/
tei uni ari pəṭaibai/seṭa baṭa kəri kaibu/separa bandapən pərəb kərpu/

B. (Kilo Aita, Kanchana, Lamtaput)

bandapən mas aila/ailake səri gāor bəṭ san—‘ale ao, pərəb to keṭi
gala, barik-ke dari kəri ak marai deo, kai kaiṭa celi kukuṭa genbar oisi,
eṭa take ḏaku je kəṭ’ —bolbake; ‘—ḏak barik, gāor bəṭ san-ke pila jilake,
ḏak tui katabarta oikəri pərəb kərḏeṭ/ale barik ḏakla/ḏaklake—’ ailas
pilamən, ketek laka kəru ḏabu? celi genbar, buṭa genbar oisi, pərəb goṭek
ciṭai deṭ ta keṭi galani, ajir-uni je kəru pācek oisi’/bolikəri ḏaklai/ḏaklai je
‘ḏisarike ari pācarile se’ bolikəri ḏisarike pācarbar galai duilok/pacarbar

gale— 'kempti babu, đisari babu, kebke amər pərɔb ? 'bolbake—nai o, ajir din sɔmare niuta, mɔŋgalbare pərɔb' bolikəri-se kɔidela/'kentar o pilamɔn, kai boila ?' —nai babu sɔmar jākɔr, mɔŋgalbare pərɔb boli kəri kɔila' /temɔt ale kəri deŋ' bolikəri celi genlai, buia genlai/se sɔmar dine jākɔr kɔlai/ jākɔr kəri buia marlai, celi marlai, penđom gol-lai, bat sag nelai/tei bāta kɔlai, kailai, piilai/se s—je jai ari dari ailai/ dari asi kəri sɔje jai ari caul bosailai, maŋs rādlai/beti pakailai, penđom rɔkoilai, tipali pakailai/ar kailai piilai ar soidelai/soideba ke sori arkɔr sakalia mɔŋgalbar sakale panikāji kəri gadoilai/đal pɔtɔr kai se canimɔn-ke kusi delai/nua pani nua kɔŋđi anlai/pidre sɔru rādlai/batsag kɔlai/kəri ari beti pakailai/nua bat beti pakaikəri ari penđom rɔkoilai/nua penđom ar tipal-tipul kɔlai/ar se sɔru bāta bat kailai/kaa pii oilai/ar batmɔn ji-boini tane nelai/dei pakailai/ tene-uni ailai sai-sarda kəri/ar ciigala./

III. osa pərɔb.

A. (Dundu)

osa mase pərɔb kərɔbu/jar gɔre bali debta rɔile curkimɔn bunaibu/maiiji sakale uni buke rɔi kəri sɔj bele gaɔr bali kərlek para runđai ansi/ curkimɔn-ke bāta kəri deisi/sige sige kəri bali sɔŋgei deisi/jɔna dan balipul boli rɔkɔi deisi/pani sisrai deisi/dup akɔt pakai deisi/ari gɔte din gaja oile ɔldi bāti kəri sisrai deisi/se jɔna gɔc ɔldi gɔba para oisi-seŋa balipul/se balipul oile pərɔb kərɔbai/

Sedin gɔr duar lipapoca kərɔbai/kukuŋa gɔtek geni anbai/balipul gɔce puja debai/baja baid kəri git gaibai, gumra naŋ kelbai/bɔina mari naŋ kərɔbai— bɔina re bɔina,

osa anlu ki bali anlu
jɔdar bian mɔla.....

gumra naŋ kəri bali kaɔbai je bali bɔulai pərɔb sarai debar./

B. (Ghasi Gudia, Kanangi, Balimela.)

osa pərɔb amər gāoe mulaibai/mulai kəri calan kɔisi—babure asa, naik calan sɔbu runđai kəri—nai pərɔb kɔru—kukuŋa makŋa koja-pujarike ku/ pujarike kɔile—nai mor gɔre emti ela ace, gɔr nɔsi gala ace, mui nɔ kəri boli kɔidela/kɔidebake—ā-kai geni aji aka nɔssi, etek din nɔse nai tor gɔre, kempti nɔsi jaisi boli pujarike kɔilai/pujarike kɔibake-kai ela ta tɔmɔ kata ele o, piŋi jau nɔsi jau mor ica nai tɔmɔr gāor lokɔr ica boli se kɔila/kɔikəri carabaŋa kɔla, lipa poca ela/eikəri kukuŋa gɔtek nei debake nela, puja kɔla, aila/ari gɔtek dine-mɔŋgalbar dine ela/mɔŋgalbar din ketbake-nai celi gɔtek gena bol-la/celi genlai cāda uŋai kəri/geni kəri puja ela/puja eikəri gāor lok sɔbu jai kəri seti rādi bai kəri kailai/kaila boile se pujari gɔre aisi/gɔre uŋi aile bole se đab piri dan ani kəri gɔre rɔksi, sɔŋgaisi/ sɔŋgei rɔile bole sakale gala bole se dan māgi nei jar bāte se keŋ bādi debai/ari se hūđi lɔge nedai/bat tiprai debai/deikəri gɔte aibai/ asikəri bat se pɔtɔr ani, kuŋei pɔtɔr ani upre, cad upre up ŋaibai/up ŋai kəri gɔre puri kəri tāke bat pej kaibai./

IV. dɔsra pərɔb

dɔsra mas udile pərɔb oisi/sedine gɔr lipapoca kəri pani gadoibai/nua pani ani caul doi anibai/andŋi tane ādan bɔsai ādan aile se caul pakai debai/caŋu sɔŋge kalai debai caul puŋi siji aile gali debai/galidei đabna đabi debai/pani atigale utrai debai/tei uni sag ādan bɔsaidebai/se adan aile kumđa kaɔbai, biri tulaibai, kumđa biri eka bele adan aile pakai debai/đabna đabi debai/

ugaŕi cōtu kalai picki dekbai/siji gale mōric ōldi lōson bi'ai kōri baŕibai,
se anđi ŕane pakai debai/cōtu kalai debai/cikōn pakai mōric lōson pi'ai
puŕna pakai debai/se sag pakai debai/se sag siji gale utrai debai./

sōbu rāda baŕa sarai dei kōri se maiji cōru pani anibake jaisi/akōt
pakai se pani đumsi/munđe boikōri cōru pani anbar bele kar songe kata
nō ōy/kata oile gōre piŕi jaisi boli kata nō cōt/se pani ani kōri bitōr gōre
culi ŕane bōsai jōi lagai debar/se cōru rādba jakō kata nō cōt/siji gale
utrai dei kōri duare bar kōraibai/

pōce se munus' pani gadoi dan ke, ansi, tentli toli ansi, ku'oi pōtōr toli
ansi/anikōri cōru tane nua dan cōpa kuslai pakai deisi/pōce kukura pujbake
pul cōkni, gu, cōkni dud, cōdōn, lia cōkni kōri bitōr gōre puja kōrsi/kukura
puja sarai kukura pō'ai kaiku' kōri rādbai/pōce at gōi doi ku'oi pōtre
be'i pakaisi/gōre duare, pidre be'i pakai kōri, ku'ei pōtre be'i sai bāla
kōri jete lok rōile sete lok cōru bat kaibai/cōrubat kai sarai mukla bat pōce
kaibai/kai sarai at doi cōne punđi kōri, goru ani, sale goru bandai, bat baŕa
kōri, đaki đaki ani debai/selōk kai kōri uŕi gale ari, đaki ani kuai pafai
debai/baŕa sata bulai debai gōrke/ke nō kaiba lok mui nici boli kōibai/

desiamōnōr pōrōb epara kōrbai

V. diali pōrōb.

diali punei oile, gōr lipa pōca kōri pana pani ani songei dei akōt dupni dari
jibai tas pōdai/akōt dupni dei dan ke, manđia ke, suā ke, ci'ai kōri
dari aibai/gōre ani pidre songei debai/ari caul kuŕi kōri pani cōkti kōri
ku'mōn-ke bana lekbai/sarai kōri kōri bana bōra pōrōb kōrbai/kukura puji
kōri nini patli ŕane cōru rādi kōri be'i pakai kaibai/banabōra pōrōb boli
kōri kaibai/

diali mase bana bōribai ari manđia kaŕbai, dan kaŕbai/dan kō'ōp
suki gala se dan sindi songe bara bādibai/sul songe busi kōri boi anbai/
anikōri kupa ku'aibai/ari manđia kaŕkōri kō'ōp sukaibai/ari suki gale
bara bandbu, sulđan, songe busi kōri boi ani kupa maŕu ŕane ku'eibu/
maiijimōn pej kōŕare pej gō'na ani debai/se kōŕare jete lok rōile sete baŕa
kōri debai/se munus pila kai saraile maiijimōn pōce kaibai/kai saraile bara
munđe boi anbai/

gōre asi penđom cani dele, tōpai kōri dele-bal semi baji kōri cakna kōri
kaibu/se penđom mati jibu/matikōri ke naŕ ke git gai kelbai, ke maijike cōgi
kelbai/

'ōlaibi julaibi marbi calpaŕi—tui marbi boli kedi anle oibi utna oi?
separa manđia kuŕani git./

VI. pōgun pōrōb.

pōgun mas punei oile ōl jatra oisi/purbai-dōl utrai-gōl se din ōl pōsi/ōl pōsi
boli desia lokmōn bōre sarda oibai/udlia jibalok dan'a danŕi kata oi
rōibai/bōi pōdōr gāor kōndmōn ōl daru ani debai/dui kōnd gāor lok daru
kōmb ani kōmb gaŕi kōri ōl rōci debai/jani pōrja kandul bajsi/se aka pujari
nandōpur gāur/ōl pō'a đanđe kandulbaji kōri sōbuke deisi/se aka ōl daru
upre siral bandsi/ōl pō'a basi dine katni malai bian pakai baria gōte puji
deisi ar guŕura kōridesi/sei dan dōsra mase nua kaibake nandapure gōrke
nei debai/deba lok dui ana debai ke debai cari ana, ke debai at ana/dan
deba gōre magsi ar đabu jōmai kōri mōd kai ali juli oi jaisi/jani rōja boli tar
naū—pujari/ōl pō'a đanđe jōria naŕ, gadba naŕ, bes naŕ gōte dōs
barŕa oi rōisi/bout sarda oisi/kōja, lō'u, piŕa, kōdli kete dinsu bōsai rōibai/

ol po: a basi dine ol bar koraibai/desiamon kolki du:di mela korba:/
pala pakaiba lok, be: a kosba lok, mala po: aiba lok, konia anba lok, ke
bu: korba lok—epara desialok pogun porob korba./

Agriculture and Farming

dad (paddy).

pagun mas oile ol po: i saile ol bar koraibu/be: a kosbu, poda kosbu be: a
nibaibu/pala gari bai bunbu/pala gari kado kori cokoiibu/se kado kuigale
dan pulaibu/gote din jakogale nei topidebu/soj oile se dan boi anbu/ani
kori pani debu/sedan gaja oisi/ol joi nebu, kosbu/kosi sarai pa: a maraibu/
kot bici debu/tar upre dan pala pakaibu/se pala masek oile bo: si/pala bo: la
boli kooibu/

lodi be: a, ciuri be: a ko: ki songe ko: ki ko: ki kado mandidebu
se gas kui gale ari gote tor ko: ki kori pa: a capai pani bandidebu/i: i
caci debu/kosi kori roga marbu/pani badidebu/gas jakogale kui gale
ari pala mari kori gote din boi neikori se be: a nibrai kori ropi debu/buti
debu—gote din saraibai pala marbake/dui tin lok pala boibai/i: imon-ke
songei debai/arkor dine ol tiarbu, be: a deki kori cari ol ki pa: ol tiarbu
ropiba maiji be: a deki goror lok cai dos bar lok tiarbu/abu boile abu
kadi boile kadi debu/se oliyamon- ke kaibake dui oli debu/ol palu asi roibai/
se be: ake kosbu, pa: a maribu/poce pala bai debu be: a jakogale/maijimon
kapi kori aibai/he: a jakogale loi kori ropba goc dari dari ropbai/be: a jakogale ropi
sarai nongol jua: i boi gotna andi dari uti aibai/

se pala pasli aile pani badidebu/se dan masek oile nijani oisi/nijaibar
oile se gor maijimon jibai/danbudke caidei gas gas jiki debai, pingi debai/

dan ningile i: i pali gas ronda kati pingidebu musa katra marbai boli/
se dan pacile katbu/katikori ko: op songeibu/ko: op suki gale sindi dor
songe bara bandbu/sul dan songe barake busikori ko: are boi anbu ar
kuaibu/sakale goru meli nei dai songe jori kori mandaiibu/ari morigale
aki songe kalaidebu/goru bar koraidebu payal papri pingi debu/dan-ke
gumi teki u: albu/“oli ao bursi pudi ao . . gudugudi ao . .” boli pobon akbu/

kotar coru boli coru radbu, kuku: a pujbu/coru bat kuku: a maus
songe be: ai nei be: i pakaibu/kotare be: i pakaibu/sobulok bosi kori
kaibu/kai sarai dan boi anbai/gau jakor lok oi boilai/soj bele rada ba: a
sarai dona sii kori dan boiba lok-ke akai ani bat debai/bat kai kori uti jibai
dan boi boikeri bokorbai-kola rondob japra, lipa lipi oi doi bokora

mami ba: a dan agtu pasci/nua dan caki deku boli gulai gau: lok jibai
katbake/jai ate pate kori kati sarai debai/bara bandi boi anbai kotare/kupa
kua: i dei uti aibai/sakal pailake goru nei dai songe joi mandai debai/
aki mari paslai debai/dui tin tor paslai debai/ dan morigalake goru bar kora
dei payal papri pingidebai/dan gumi teki debai/pobon ailake u: albai/ari
kua: i kori boi anbai/katbar aila lokmon-ke manek laka debai/se dan sukai
kuti kaibai./

suā — mandia (millet)

bian pakaibake disarike pacarbu / se disari lokmonke jog bitai bian paka
koraisi / dasi reboti oi roile daso nar lok bian pakaibai / pakaile mandia oisi /
suatire pakaile sua oisi / os puni barunire bian pakaile gas oisi / separa disari

kōidele, se ketebele kōi rōisi setkibele bian pakaibu / manđia, suā, dan ; ōlsi, kandul, kangu, kumđa mōji, bōda etek misai kukuŋa đake puĵapati dari kasir pōdae nebu / dui lok nōile lok nōile gotelok misa nebu / kasir pōdae nei sōbu sōngei dei kukuŋa tĉkaibu / 'juar mapru tōle bōsumōti upre dōrmō debōti' kōibu ari kukuŋa puĵi debu / rōkōt tipai kōri ari juar kōri kō.ōk kō.ōk kōri tei bian pakaidei uti aibu / se din kai paŋi nō kōru—macke jibu, nōile kādake jibu ; nōile kene nō jaŋ—separa desiamōnōr tiru/

pōce kasir pōdai đalbuta gōckuŋ mari porai kō.ōkbu, gas marbu / se pōdake dul dula kōri kōsidebu / ari jog pacari disarike gōtna kaibu / se disari aji nai kalike ka boli kōi deisi / piŋ kāda, mac, sindi kīta, juŋun, sukaila kōrđi kaiale maŋs ete guŋi sag misai kōri rādaibu / sedine bōi bele sat pauke kaidebar oisi boli kōidei ōl jōi nebu / se maiji radabaŋa kōri pej gōtna boi kōri tumai pani jōi akōt darikōri pōdai aisi / maiji pani anidele se ōliya ōl tebai kōri dātōn gōs-si/ beŋi pakai kaisi / goruke kōnđe kōnđe kuai debai / se maiji misa kaisi / kai kōri du kas mōrai ōl meli uti aibai / sedin mac kankake jibai, đōnre pare nō jaŋt / đōnre gale 'kōrō' boli nōjaŋt /

ebe bōtōr pani aile manđia bunbake ōl tiari bunbai / tini ōl tiari ari ōl sōnge cari ōl oibai / maijike kōidebai pej rādi kōri pōdai ansu / kōt bicbake carilok tiarbu / kōt bicba lok kōt bici pakai—bai cari ōl kōsibai / kōsi sarai datōn gōsi pej kaibai / kai sarai se munus manđia bunbake bōsbai, maijimōn juŋ gas beŋi papŋi piŋgi debai utōrti kas kōsi kōri aŋkire bunbu / manđia buni sarai goru sauŋai anbake jibai / goru sauŋai ani manđaibai / pali ōlsi pali pali buni sarai nōngōl juai boi gōre uti aibai / se maijimōn-ke buti napi debai ōliya baimōn-ke pejbat kuaibai / ar jar gōre tar gōre uti jibai /

manđia buna sarile suā buna rōisi / ōlsi cari kas kōri bunbai / suāke cira duuŋa kōri bunbai. /

pani marile se biān akōrsi / se manđia bōi ele nijaibai / đal mari debai / se manđia bōi kōnōngi jai paci jaisi / paci gale kaŋi-bake jibai / ila dari dari jibai, kaŋbai / kō.ōp sukaibai / suki gale sindi sōnge bandai kōri bara boi kōtare ani kuaibai / keŋ jōna bāngai anbai biri jiki anbai / kakai, bōda, kumđa toli anbai, sag radi kaibai / se manđia kupake ujai kōri sukaibai kōtare / suki gale goru ani dai sōnge jori manđaibai / mōrigale uŋaibai / aŋ cipbai / tōsuke ŋen sōnge ŋen cōplani boli kōibai / calni sōnge calaibai / calai sari đala, kōrli runđai kōri sika baŋgia ŋane jutiai boi anbai gōre. /

agtu paci jaisi ekpōbi suā / kaŋa beŋa sarai bāra badi kōri duarbai kōtare/ dui dauni goru manđaibai / suā mōrigale payal papŋi piŋgi debai, pōŋ kuai kōri uŋalbar darbai / đala kōrli ŋane runđaibai / gouŋke đaki pōloi debai /kauŋi boi ōle jibai./

Jōna (maize)

jōna, kumđa, juŋun, semi, bal semi ropbaŋa ŋaŋ kōsi kōri dui tin kas kōri niŋŋai kōri / dui tin lok kōŋki dari đōbi marbu / se đōbi maiji pila jōna pakai mati đabi debai / kumđa mōji, juŋun mōji, semi mōji kakai mōji etek misai đōbi pakaibai / pakai mati debai / mase ki pōdōr din oile jōna kōrōkbar oile kōŋki dari kō.ōkbaŋi / ari pōdōr din rōile mati cōgaibai jōna bunde / se jōna bōre bōra bōrsi kumđa, kakai, juŋun, semi jōna aga pōca oi jursi / jōna pacigale jōna keŋ anikōri puĵa deikōri jōna pōai itai kōri beŋi pakai 'mata pita guru debta jōna kaa, bōrōsekōr pōlmul deisi aci, kop rag kōra nai san đuma, bōŋ đuma, ani dadi puni gusai, gōgōmal đōkri ama mansiŋ debi debta kop nō kōra—tōmōr baŋōr jōna deisi acu tōme rag kōle bōl nai ; bōnđka buŋi kop nō kōra, tōme delasa ame kailu, debi debta kop nō kōra ; tor mal tōmke deisi acu' boli kōi kōri sōbulok bōsi kaibar gote gote bata kōri jōna. /

munḍa band ba (dyke construction)

gaur bōr san duki suki oi kata oibai naik calan barik / koibai—e jōi gaḷke bandi kōri be . a tōpi kaṭ / munḍa bandibake aram oibai / naik kōisi—nai o pilamōn, disari go . ek darbar oisi, nōile se gaḷe osur goḷek ace, jetek bandile se osur mari deisi ; disari darle se osurke jōbōrpati dei kedi pakaisi, osōpati kōrsi, takē pacari mati mari sub debar oisi . se jog kōi asa . / se gaur bō . rōitmon kōilai tōme aka ja naik barik dui lok oi ja / jibu boli kōilai /

se goḷe din disari tane galai / jai kōilai—nai disari babu, go . e katar pai ailu, kōidebu jaita ele seta debu . tui nō ḍōri kōisu, amōr gāor disari kōrbu ; amōr pani kaiba ga . ke munḍa bandbu boli pācluni, babu disari kōides jog / se disari kōila—mōṅḷbar rati oi rōisi, pāutia goḷe kuku . a ḍaki rōisi, setki bele mati pakaisa ; purbōdige muan kōri mati pakaisa / selok sunikōri bari ailai / asikōri naik kōila barik ke—gaur lok ke ḍaki des, ḍanḍe asōt kata oibar oisi / se barik jai ḍanḍe ak deikōri ḍakla—asa o, ḍanḍe—se gaur bō . san ḍanḍe jai bōslai / se naik kōila—sōbulok ailai ? ailu babu / suna mōr kata, disari kōila kata / mōṅḷbar rati pāutiya mati paka boli kōidela, tōme deka, e munḍa bandile amke bōl, be . a tō amke naini, pōda bōi aka ace, se munḍa bandile bōl oisi / se dine jai dui tin lok mati paka boli kōidei se naik utigala / ari sōbulok utigalai / .

dui din galake se din ailake mōṅḷbar din pāutiya mati mari kōri purbōdige muan kōri mati pakai ailai / budbar dineuni gulai gaur lok-bar oi mati ma . bar galai / senti mati aḷ dinke mari gadi kōlai, dui paḍōr mati dui gadi kōlai / mari sarai kōri disari gōre galai / jai disarike pacarlai / se disari kōila—budbar dōs pauke mati purai deisa / selok uti ailai / .

sakale sat pauke cari nō pauke cari dōs pau oila / 'bar ua jū be mati pakaideu' / setane jai jagi rōilai / dōs pau ailake dui kōṅḍir lok mati gōbgab mari purai delai / mati marimari ol sōṅge kuru . sōṅge mati jiklaini / e kōṅḍi se kōṅḍi bōrti oigala / bōnd puri ucli galani / se lokmōn kata oilaini—e munḍa mari neisi, batia kaḷi deṭ / batia mari delai / se batia bate pani gala / selok dui pate uni mati mari purai delai / disari gōre galai / disari dekikōri kene ailas' / nai babu, munḍa bandi delu, batia kaḷidelu ; kaikaita jōmaibar kōide / se disari kōila—kōla menḍa, baria, nō . ia pul mal , lia, kōḍli, dud, codōn ; cōkni siisa, kō . i . kōraisa—nō ta kōḷi lagsi, nua aḍi goḷe lagsi, nua gamca lagsi carita—etek milaisa ; rōibar dine jōbōr maridebi, munḍ bele marbi—jōḷ kōri milaisa / .

selok uti aikōri naik gōre galai / naik-ke kōilai / sōbu jōmai kōri ḍaki galai disarike / se disari osō pōtōr dari bar oila / sōṅge biḷi kōri ailai / rōibar dine munḍ bele jōbōr marbake galai / kōla menḍa tini dar kōri katrai delai / gōmōa pindai delai / se disari sātari kōri menḍake pujidelai, bariake pujidelai / menḍa munḍke mōja munḍai tōpidelai, baria munḍke munḍa tōle tōpidelai / kōḷi tane osō baḷikōri purai cari bate mōntōr pōḷi maridela / mōja munḍai carita kōḷi maridela / jōbōrpati sarai gulai gaur caul ḷeki adōr rādi beḷi 'pakai kailai / se disarike kaḷlam dei paḷailai / se munḍa tebi gala / se gaur duki suki baḷa bag kōri tōpilai / be . a dui paḷōr kōṅḍi bōslai kōri tōpi delai / setaneuni se gāu dan ela / dan bat kailai / duki suki bōl oi jilai kailai / .

gōr bād ba (housebuilding)

gōr bādbar / mati mari jima dei kōri ḍōr lōmai kōlta kōri jimi mari kōri kōḷia mari debu / dōs at lōm sat at osar kōri kōḷi pakaibu / mati mari kōri pani kauḷi ani mati tane rōkoi pulaibu / pulile kōḷki sōṅge paslai paslai mandbu /

maṭi kōmi gale kōti pakaibu / kōti oi gale age mul ḍeli gaibu / pōce atu paṭiya pak aibu / atu rōcibu / atu rōci sarile mul paṭiya pakaibu / musa ḍeli gaibu / ari musa paṭiya pakaibu / ari pinḍa ḍeli gaibu / ari pinḍa paṭiya pakaibu / ari ātri ḍeli gaibu / ātri paṭiya pakaibu / ari kōlisa raina bedi kōri mai ḍndra kōri pakaibu / ari bāus dui pōia kōri mul paṭiyai cip bādbu / ari saaiā bādbu / piri dāt bādbu / bādi sarai piri ocai kōri kamṭi sōnge ḍor cinlai piṭi debu / se ḍor bōsi jaisi / ari se nua gōre basa oibake gōre hom pōrai jōbōi mari se nua patli rādi beṭi pakai sobu bōsi kaibai / sedine—ṭane—uni basa oibu. /

Hunting

I. baria. (boar) —

beṭke jibarlok noli cel barci dari baroibai / gulai gāorlok ḍapu ṭamok gōṭa banka dari baroibai / gulai gāur pani akot māgbai / kukuṭa pila gote ḍim goṭe dari kōri jibai / ḍōNre jai puja dei ḍogor dei, bōi bōn gouṭke puja deidoNre cōgbai /

ḍōNre cirakansiya ḍōmōk pali roibai, podakansiya poda pali roibai, n ojan lok mojai roibai / mojai goṭe goci ḍapu ṭamol roibai / podakansiya, cirakansiya tauke misa dari rōibai ḍapu ṭamok, gōṭa, baka / e sobu dari baja baid mari godgōdai mari ak mari anbai / baria, kēṭra palai bulbai / baya oi palai bulbai / banua ṭane gale laci debai / dunu kaṇḍ dari jagi rōibai / se jōtu gale bidi debai, mar. boli kedi bulbai / baria kop oigale lokor upre dai aisi / marbake ḍōbrai ansi / se bariake ḍak ak dei mar boile mar bolaboli oi ke lacbai, ke bidbaiake cel sōnge busbai - kedibai maramari oi, uṭauṭi oi se bariake mōraibai / mōrai kona ḍor mari bariake badi kōri boibai ḍapu ṭamok mari / baṭe goṭe naṭ kori gaue anbai / sōdre utraibai / maijimonke dari dari ani ṭirki ḍgiaibai / panapani kai keṭe sarda oi gulai gaur lok dom ḍak ani moira bojniya bajai ḍemsa kelbai / sara rati kelbai / sakal paile se bariake / nei katabeta kori agtu marla lok-ke sati debar, pace marla lok-ke bimō debai / pareṭilok-ke paṭia debai / rōja gore bimō debai / se para baṭa kōri debai / je rōibaṭa kundra pākaiaketake debai / baṭagōṭa kōri sōbulok kai-bai / munḍ goṭ boji kōri kaibai seti rōibalok / sobu kai kōri jar baṭ tar baṭ oi jibai /.

II. kara (hare) —

jən ujolke gulai gāur lok bar oibai / pilamon kaṭa jal dari bar oibai / pablimon-ke bulbai / kaṭa kaboṭ dari rōibai / beṭkariya mon ṭonke ḍan sange mari mari kōri jibai / se bet ṭirka-bet boli ḍan mari bulṭai se kaṭa ḍan sobodre uṭile mar dar kori nei jale odraibaijale gupai marbai / noile kukurke cabaibai noile kaboṭ sōnge maridebai, nōile dunu kaṇḍ sōnge bididebai. /

kaṭake mari kōri ani pōrai kakuṭ kōri kundra pakai kaibai / se munḍ goṭke baji kōri jol keri cokni ṭane beṭkariyamōn ḍukbai / kaṭamaruke sati debai jale gupai marile take misa sati debai. /

III. musa (rabbit) —

ratir bele musa beṭ jibu / murga baṭi ḍolga mari rōibai / se ṭane jibu / laṭi dari jibumusa jal dari jibu / carilok jal cdi rōibai carilok murga bai laṭi sōnge busi anbu / musa palai asi jale gupi jibai / se jaluamon munḍe dari picki kōri mōrai debai / gulai rati buli buli musa beṭ bulbai / caṭnek laka mari ani baji kaibai. /

Life Sketches

I. maiji munus kata (domestic life of a couple)

munus kōila mui kosbake nebi, tui pej oibajak kōt boite rō; mui ol meli aile kai kōri sōnge kōt boū/se ol jōri baari gala / se maiji pej sag rādla ari kōt boibar utigala / kasri podai kōt boilani / se munus pej bela jako kōsla ar ol meli kōri nongol juari boikōri uti aila / se maiji at gor doikori pej dela munuske / dui lok oi kailai ar cone boslai / munus sika bangiya dalamon betla / sika sajla / ari dui maiji munus kōt gadi tane galai / kōt runḍailai / maijike buai dela ar se boila / boineikori kōt kurma kori rokoi delai / kōt gadi sarai delai, gulai moidan boi sarai delai / gore uti ailai /

ari beliya pej kaikōri se munus' cone soi rōibi, takla para oigali, ḍuli roibi' boli ḍuli dela / se maiji gae gala / pani ḍumi kori boi anla / pani anḍi utrai sōngei dela kudrai / ari daru maci gala daru bangai anibi je jōi lagaibi boli / culir car runḍai pingi dela / ar jōi lagaila / caul doi basaila / ari sag kaḥbar bosla / caul siji ailake caḥu kelai dela / se bat utrai dela / sag ādan bosai dela / ādan ailake sag kaḥi pakai dela / siji galake nun moric pakai dela ar siji galake utrai dela / ari pej adan bosai dela / jōi lagai dela / adan ailake botraila gund pani sōnge god-lai pej gol-la / se pej onka sōnge pejāḍi tane kalai dela / pej siji galake utrai pej kudrai sōngei dela je pani sisrai dela saya bāḍsi boli / pejbelaolake duilok kailai ari taḥi ocai soilai./

sakal pailake munus ol jōri nela manḍia siri podai cira darbake / se maiji pejsag rādla / gobor kacra runḍai baḥani pingi dela / pej guḥi kaila / buḥi kōrki darla / kapaḥ ḍabi dela / se munus kosba tane gala buḥabuḥi marbake / gas papri pingi delani / pejbela jak kolai, ar ol meli uti ailai / munuske pani utrai dela / se pani gadoila / pej baḥa kōri kailai / ari cone punḍlai / ari beḥa koḥokbar galai / se bera surun beḥake gas olonḍi deū—boli koḥokbar galai / se lodi noiba tane kosbake oisi boli kōilai / e beḥa esu sūa buni deū be, beḥa dan akrai kori bunu, pala pakai bak dan una ac, buni deū—boli kuakui oilai / kalike koḥua kase buni deū, pani marle ākarsni, dui ol tiarle tin ol ele pejbela sarai dei uti aibu, tui pej goḥna an be /

kukurāḍake ol jōrikor nelai tini ol / pejbela bele sara kori uti ailai / dātan gosi, at gor doi, pej bat kai kori se munus sūa bunbake nela / se maij goru saurai kedanela / sūa buni sarai goru manḍailai / dan ākrai kado kolai / paḥa mari buni dei gas juḥ aḍali pingi delai / nal beḥi sukai delai / manḍia bunbake agtu kosbai poce kōt bicbai boi sūa biri misai manḍia tane birai koribuni debai / pali olsi nei pali pali buni debai /

duki suki desia maiji munus emti se gor kori roibai kaibai, jibai. /

II daru kor ba. (collection of firewood)

saklia i uti kori dāton gosi basi pej kai maḥi marbake jibai / maḥi mari sarai gore aibai / pani rokoi oibai / ari pej kai cone punḍi kori tengiya nisbai / ḍonre bari jibai / ḍonre jai sukla daru kaḥbai / daru kaḥi kōri anuai ani kuḥaibu / da ru oile mal mari ani jibu / ḍor itai kori daru roḥbu / ḥia kauḥi bādi kori ḥia korbu / koskosa kona ale pakna sōnge roji debu cikna kori / ke koibai—asa o, bua be, ju be, sōj oila be. ame naita, cone rua ta, jagi rua, bāḍluni / sobu bādi sarai sobulok misi kori daru boi uti aibai gore / se daru ani joi lagaibai /

piri kaḥbu / se piri sukigale muḥa bāḍbu / ani kori kuḥaibu / ari gor caibu / purna piri sal caibu, kōti caibu. /

III. am kai ba (mango eating).

am beṭi ani cani kori dui paṛa korbai / ari tore kaṭidele cari paṛa oisi / kāca am boṛ bādsi, olop olop boṛ bādi roisi/take toli ani kori dui paṛa kori am oṛonga korbai / take nun, moric, guṛ, cikon mosla dorob pakai sukaibai / nun anḍi ṭane purai songei debai / saara am, pacla am-ke ros pickai roske ṭaṭi ṭane rokoi debai / dinke ros rokoiti roibai / dōlōm oi suki gale kaṭi kati beṭbai, am saara boli koibai / take bikibai, kaibai /

am kai pingigidela ṭaku kuṛai roibai / bondapon mase ṭaku cōpi kori se mōjike kuṭbai. / gūḍ kori sukaibai / calni ṭane se rati suai kori sakale nei koṛkoṛa pani ṭane oṛi debai / pejbela jakō odi roibai / ari take beṭi ani kori piṭa porai kaibai / guḍ songe biṭai pej goli kaibai / manḍru sijai kaibai. /

IV. onḍa gol ba (cooking millet powder pudding)

culi joi lagai debu / tar upre patli ṭane pani bosai debu / pani ukli, jaisi, seṭa ādan aila / seṭane guḍ rokoi debar caṭu songe gāṭi debar / seṭa muda oi jaisi/ se onḍa kakōr ele bāṭa kori kaibar./

V. gouṛ kata (the cowherd)

goru caraibar gouṛ darbu / birti polōi ciṛai kori darbu / ḍan goṭe daraibu / bol din kori gouṛ celi melaibu/sedine-uni se gouṛ boli ḍakbu / se sakal uni 'goru mela' boli ak marsi / goru meli debai / se goru sauṭai neisi ḍongōr pare carai, pada baṭai carai ansi / soj oite kuai kori goruke sauṭai ansi / tar maiji bandiman-bake jaisi / gulai gor māgi ansibat donek ke pej donekke debai/dui maiji munus ṭoki pila oi carilok baṭa kori kaibai / se rati soi roibai / sakal paile ari goru mela boli ak marsi / se ak sunikori gaūr lok goru meli debai / bon, porbot, jola, ṭikrr carai ansi / ar goṭani bosaisi / se gouṛni bandi magi ṭoki pilake dei se kaisi ai gouṛke pejandī boi kori neisi / goṭani ṭane nei pej gouṛke deisi/se gour pej kai bosē roilake oliyapilamon olia goruke beglai beglai bine carailai / dinke beglaibai a sūa bunile sua manḍaibake neisi / pōdai manḍia bunle se pōdai neisi / manḍi/ buna baṭ magi kaisi / baṭa dan bunle tei neisi / tei buna bat magi kaisi / kaṭa beṭa sarle koṭare goru nei manḍaibai / siti gouṛke ḍaki polōi debai. /

VI. kumar kata. (the potter)

kumar kumarni dui maiji monus maṭi kunbake jibai / maṭi kuni ḍala kōrli ṭane runḍaikōri boianbai / se maṭi anikori gadi kori kuṛaibai / boi boi ani kuṛa debai / se maṭike paṇi siṣrai debai,—gor songe manḍi pakaibai / ari koṭki songe mar-mar kori gadikari kuṛai deibaṅs patia songe olbai / ari tulaibai / gori bali baci pakai ari gadi kori goṛ songe manḍibaicar misa carmaṭi misai kori gula korbai / se gula nei cōke songei dei cok kindraibai, anḍi goṛbai / anḍi goṛi karai sukai debai / se anḍi aṛ kosira oigale take muṭla songe piṭbai / piṭi piṭi kori songei debai / se andi suki gale roṅ maṭi, am cali kosa misai sijai kori seṭa songe pojbai poji kori karai sukai debai / ari anḍi poraibai. /

daru roci debai / tar upre anḍi roci debai / tar upre tar upre matilipi debai payal pakai debai / tei kana rōisi / soj ele se kana baṭe joi lagai debai / gulai rati jakō kumarmon se ua ṭane soi jibai / sakal paibajake jagi roibai / se anḍi pori joi libigale se anḍi beṭi ani songei debai / anḍi genbalok aile se kumar biksi / keṭake, ḍabuke biki bāji kori kaibai / ari aṭe nebai, gaumon-ke nebai / separa kumar paiti./

CONVERSATIONS

Participants—Dundu Hanthal, Nandapur
Kilo Aita, Kanchana

Subject—Exchange of compliments at a formal meeting

- D. tomor gāu esu kemti tas beusa benai ?
[How is the cultivation this year in your village, brother !]
- K. amor gāu esu—darbaṭa darla, noibaṭa nai, noibaṭa landatara, darbaṭa darla—se rokom oigala.
(This year, in our village in good lands there was some yield, elsewhere nill, seer wastage. It is so so.)
- K. amor baṭe misa pani mare nai ki kici nai; eṭa boṛe jōjal oigala. ele esu borse tomor gāuke konḍek subida ace, nai ?
(In our side also it neither rained. It became a problem. However, it is not so bad in your village this year.)
- K. seṭa se darbaṭa darla noibaṭa nai. konbaṭe darla, konbaṭe gaṛ darigala—setkike aka boṛe olkoso oigala.
[That I told you there was not full crop. Somewhere flood washed away. Therefore we are also no less troubled.]
- D. tomor gore kete kuṭum acot ?
(How many members are there in your family ?).
- K. amor gōre ? oibai kai dos lok.
(There are some ten people in our house).
- D. dos lok acot; ketṭa ji ace ?
(Ten ; How many daughters you have ?)
- K. duiṭa ji, duiṭa po—carita; esur dine bōcaibar goṛek ace. tas konḍek landatera oigala.
(I have two daughters and two sons, four in all. It will be a real task to feed them this time. Much of our crops got spoiled.)
- D. kake kake mon-ke delus ?
(To whom you gave them ?)...
- K. debar nai ta, tokimon jibai be
(Not yet. They are to go)
- D. mod anlai ?
(Has anyone offered you wine for that ?)
- K. ubdek ani acot—ol bairke anbai be
(They brought once. Hope, they will bring again at the ploughing time)

- D. semti ele mui aibi—got aibi ā ?
(Then I will come, of course, as your guest)
- K. ao
(Yes, do come)
- D. penḍom pakai deisu
(You will give me beer)
- K. pakai debi nai je;
(Should I not give you);
- D. mōd ani deisu.
(You will also give wine.)
- K. mōd e anidebi.
(Wine too, I shall give.)
- D. disari para aibi.
(I may come as a priest.)
- K. mōd debu, penḍom debu, sōlōp debu. kai kori kai se kata kōi deisu.
(We will give you wine, beer and salap juice also. You come, drink and advise us regarding the marriage.)
- D. aibi, disari burti kōi debi, ā ! kōniya gōr mandai debi.
(Yes, I shall come as the priest and shall perform the wedding.)
- K. ā ao.
(Please come.)

II

Participants—Dundu Hanthal, Nandapur.

Muroli Khila, Tikrapara.

Subject—Dispute for land.

- D. sunlus nana, esu bōrse mui kebe se beṛa nō caṛi, janlus—nōile kirōmara ebar eisi—dek, jagi rōk!
(Do you hear, brother, this year I will not leave you that piece of land. I am prepared to fight for that. Remember this.)
- M. sunlus—sunlus, nana, eṭa tō amō dadi ani kale korbata—toke kemti mui debi? ame rōjake sistu bādi kōri eṭa kōmailuni kailuni ol sag kōri. ame kaita kaibn toke dele?
(Listen brother, this is a deed of our grand-father's time. How can I leave you? We have been paying tax for that and we have been tilling and enjoying the yield since long. If I leave this to you, then what will we eat?)

- D. mui e cō bōrōs sat bōrōs bādli nana, bādi kōri mo țane se rekoț. ace, rōsid ace, sitou ace. mui kemti cați debi ? tor mor jați lagi jibar oisi.
(I am also paying taxes for the last six to seven years. I have the record, the receipts and the order of allotment with me. How I shall leave that then? I am sure of a dispute between us.)
- M. aca, lagle lagō—lagle toke e tanka lagsi sōrkar repoț kōle moke e lagsi cari pōisa. setkire kai ace se lok sōrkarōr sardi debai, tor oisi ki mor oisi bicarna ele.
(If you so desire let there be a dispute. If you take to the court, not only I but also you will have to bear the expenses. Then those people from the Government will decide the ownership of the land.)
- D. semti nai nana, salabadi oi jaț; jati jagța ele kai lab nai, repoț baț ele kici lab nai. tuimui biți kōri mōd sūr kai kōri cița pōia oikōri pōcati kori dea.
(That is not the way, brother; Let us compromise it. A dispute won't be profitable to any of us. Let us arrange wine etc. and invite the village council to decide the case.)
- M. emti ele kai ela! ȑak, gāor naik bōr san ke ȑak—car kuțum ke bōsai kōri. selok bāți diot. ame bāțakuța kōle amke—toke butek moke una boli ari marapița oibū.
(Let it be so. You invite the leader and other villagers. Let them distribute the land. If we do it ourselves, we may suspect each other for taking more and quarrel again.)
- D. tui oȑe lok ȑak, mui oȑe lok ke ȑakbi. mui goȑe lok ȑakle kata sunbai ki ? tui goȑe gāor lok ȑak, mui goȑe gāor lok. car kōnȑir maiji munus bōsaibar ace na ? nō ele kemti oisi?
(Then you invite a section of the people and I shall invite another section. Will they come if I call them alone ? It is customary to invite people from all quarters.)
- M. aca mui ȑakbi tin kōnd gāor lok ke āe.
(Alright, I shall invite from three villages.)
...Afterwards, at the village council.
babumōn tome ailas—ame dui lok tar bumi ki mor bumi kōi nō paru. tōme mātōr ma babu bōr lok—banți deisa ki goȑe lok ke sōrpi deisa.
(Gentlemen, we two are unable to decide whether the land is his or mine. We appeal to you all, you decide and give your verdict whether it is to be shared by us or one alone will get.)
- D. gāor bōr san, bāta kōridele tō misa—sōman bāta kōridele mor jibōn opsi, noile mui take kebe—opbi nai. take munȑ di pōra eite maridebi.
(Honourable Members, In case of distribution, if you divide equally I shall forgive him otherwise not. I shall break his skull in to two.)
- M. sōte moke marsu ! moke marle nō parus tui. toke kedi kedi mari pōkaibi mōrte Jibōnre.
(Really ! You can not beat me. I shall pursue you and kill.)

- D. a re gojiya tura, toke mui nō caī—tor bate konti ale jagi kōri mari debi.
(You little orphan ! I shall never excuse you. I shall be on your way to kill you at any time.)
- M. sōtre e tui moke bate marsu—tor mor parbōt deku—lago
(So you want that ! Let us see who has ability, come forward!)
- D. ketedin lucsu? gōre asi tor jagi kōri marbi, maijike mui nebi.
(How long you can hide yourself ? I shall kill you right in your house and take your wife.)
- M. sōtoi !
(Is it !)

III

Participants—Dundu Hanthal, Nandapur.
Kilo Aita, Kanchana.

Subject—'gōtōr melba'(Ceremony for releasing the spirit of the dead members of the family)

- D. oi benai, tōmōr lok bak mōle ketedinke buḥ kōrsa ki gōtōr melsa seḥa ame sunu nai janu nai. keta kōri melsa seḥa kōi dia, benai !
(Friend, when your people die how do you celebrate the obsequial ceremony that we do not know. Please tell me how you release the spirits.)
- K. seḥa benai, gōtōr melbu boli arōm kōle gōtek tin bōrōske akōt pōkaidebar. akōt pakai dele sōri tas bas sōman goru baci sōman rōile sōri, seḥake pōce bana bōrbar ḍumake. bana bōr dele—ao pilamōn ! etki din oigala, tin bōrōs oigala—seḥa gōtek kōrideu; seḥa nōkōle ar lok kōti agōlsi, goru kōti agōlsi—seḥa kōri dele se bōl ebar eisi—boli kōri seḥa ar pōce bana buni bōridebai. bōridele se—nai o, gōtek disari gōtek se dara, disari nō darle nōe—bolikōri disari gōtek darbu.
(About that my friend, we usually propose to observe that in three years, of course, if the economic condition favours. Firstly, in an assembly of the clan we discuss the matter and convince everyone that if we won't observe, then the spirits might do harm to us and to our cattles. Then we select the spirits and approach a priest to perform the rites.)
- D. disari ḥane jai kai kai boli kōisa, se disari kai boli kōi rōisi tōm ke, munḍa ana bolsa ki gōtōr mela bolsa ki kai sub dias boli ki kai boli kōisa?
(When you go to the priest what exactly you tell him, I mean, how do you name the job ?)
- K. take, disari babu, disari babu,—kai babu !—nai e rōkōm paiḥi kōrbu, gōtōr melba paiḥi kōrbu, ele e paiḥi gōtek puni akōt kōḍek dek, akōt ani acu, eḥa kebe eisi kebe nai, gōre kōḍek jōbōr mari des ta—bolikōri seḥa kōidebu. se disari —ā ā kōru tebe, sōbar sōje mōḥnōlbar sakal paiḥi—e dine jōbōr mari deu—bolikōri se disari aisi. aile sōri kukuḥa, makḥa, baria, kalarom pulmal, gur kōdli kōri eḥa kuḥi poti kōri se disari jōmai kōri kukuḥa-pila ḍarsi, buḥa-pila kaḥsi, celi misa marsi—seḥa sōmōt paiḥi kōrsi je kuḥi mari deisi. kuḥi maridele

poce ar gōtōr arōm eisi.—nai o, poŕ-genbar ju be bolikōri poŕ genbar jibai. ōteŕ tin kōi oisi ki car kōi e si ki sē eisi ki seŕa mulōr poŕ geni anbai je aka ar poce ja rōilaŕa genbai.

(We will request him to examine the sunned rice that we shall be carrying with us and fix the day for the ceremony. He would suggest a time at the junction of the Monday and Tuesday. Then he would come to the village on the specified day and sacrificing chicken, buffalo and goat too, would fix the auspicious post in inauguration of the ceremony. Our people would go to purchase the main buffalo, the price for which may be as much as eighty or hundred.)

- D. bōndu bai sōbu jōmai kōri kata oisi ki goŕe gōrōr se kata oisa ? disari dari kōniya anla para kōrsa?

(This is done collectively or in single families? Does the proceeding is similiar to the wedding ceremony?)

- K. bōndubai sōmōte rundi kōri seŕa katabarta oibuje—nai pilamōn eta nō kōle nō ōe, kōri deu-bolikōri, seŕa, ā kōri deu tebe—boli kōri seŕa sōe munŕ ki ōsi munŕ ki mōla para seŕa jōmai kōri seŕa kōru bole kōru, nō kōle tō nōy; seŕa poŕ genbai ale jau be disari ke ŕaki anu, disari ŕane ari ju be kebke eta munŕa gaŕbar oisi, kebke kaiŕa kōrsi, pagan tolaisi bolikōri se kata kōisi. disari babu, akōt ari dek puni, eŕa amōr gōtōrke kebke munŕa gaŕbar, kebke pagam boli kōri seŕa pacarbu. —ja o, mōngōlbar dine sōje munŕa gaŕa, pōgan tola, budar dine gōtōr—boli kōri se disari kōidela, palna palan dine boli kōi dela—mōngōlbar dine munŕa gaŕa pōgan tola, budbar dine gōtōr.

(Yes, we all sit together and discuss. Then we approach the priest to fix up a day and we do according to his instructions. On the Tuesday we fix the auspicious post and build a small mound and on the Wednesday 'gōtōr' takes place.)

- D. ale mui ar aibi ti benai, dekla para ! aile se bat, buŕa maus kōnŕek deisa ki? gōtōr ŕane kai kaiŕa kōri bidi bidan kōrsa seŕa moke kōidia.

(How I wish to come and see your function ! Won't you feed me if I come? Please tell me more about the rites.)

- K. seŕa bamun baimōn aibai, mit mōitōr aibai, lok bak sōbu, bōndu sōmŕi sōbu aibai; sōbu runŕbai. sapa runŕle sōri budar dine sōkŕia panikāji gadopado oibai, poŕke gadopado kōrbai. goŕek lok sabōl darikōri tei marsi, marle sōri munŕa gaŕbai. pagan nōsai debai. pagan ari goŕek gaŕi debai. poŕke pani rōkoibai. rōkoi kōri caŕi (saŕi) bandbai. tei munŕai bandbai. ene tene akōt pōkai debai, bat kuai debai.

(All our friends and relatives will come to attend. Then on the Wednesday early in the morning, they will get up, take their bath and will wash the buffalo. Someone will dig out a hole, wherein they will fix the post. They will remove old mounds and build a new one. Then they will pour water on the buffalo, after a wash up they will put on new cloth on it. Then the buffalo will be tied on to the post and will be fed with rice.)

- D. danŕa danŕi naŕ kōri baid marsa ki nai, seŕamōn kōus nai, ōdek lucai deisi acus.

(Do the boys and the girls dance and play drums? It seems you are concealing facts !)

- K. poŕ mari kōri tei baja marbai, tei naŕ kōrbai panjiyamōn, bōndu sōmdi sobu biŕi kōri naŕ kōrbai. penđom sur kuaibai. pōda muniai nebađio. neikōri tei pōda munđa gaŕbai, tei se poŕke bādi debai. tei uni aibai, asikōri mōsne bat nebai.
[Yes, they will dance beating drums and drinking wine. The buffalo will be taken and tied to the outside post. Then they will take rice to the burial ground.]
- D. panjiya boli rōna lok darsa ki pōrja lok se oisi ?
[Whom do you take as Panjiya, Ranas or the tribals?]
- K. panjiya bai pōrjamōn se, pōrjamōn, gadbamōn, amōr baimōn semti kōri mōsne bat nei kōri tene uni pōgai dei kōri aibai. asi kaa pi oibai—penđom kaibai, bat kaibai, sai sarda oikōri ari pōda munđai barijibai. tei pōdae naŕ kōrbai, gitgaibai aka goŕe dui gōnŕ. kai tin gōnŕ belake ki se poŕ meli kōri baimōn-ke sōrpi debai.
[Panjiyas are our own tribal brothers. Then offering rice in the burial ground, they will return home, eat, drink and do merrymaking. Again they will go to the outside post, there also they will dance for sometime and then present the buffalo to the members of the clan.]
- D. ele gōnŕa darsa ki aŕ beliya—munđ beliya darsa ki kōnŕa darsa ?
[But you mark time according to clock or sun?]
- K. dui gōnŕa bole dui gōnŕa ke tin gōnŕa bole tin gōnŕa ke teŕki bele baimōn—ke sōrpi dele se lok ene bari jibai.
[About time we are not so particular. Finally we present the buffalo and then they take that.]
- D. ke nebai? [who will take ?]
- K. baimōn [Our clan people.]
- D. panjiya baimōn nebai—ā, mit moitor ke deisa, sōmdi ke deisa poŕ sōrpi—apni ke juri kaibai?
[I see, the Panjiyas, friends and relatives will take. Then what your own people will have?]
- K. apni ke goŕek munđa bog boli mari debai. seŕa aila lok sōbu puri kōri ke gōrnđek ke dui gōrnđa para tene jōle tōle jiki dari jibai.
[We will kill another as an offering to the Post. Everyone of us will take away bits from that.]
- D. randi kaisa ki kāca kaisa? cuca pōdai aka bulte rōisa, ten đan dari maŕkuni oisa, seŕa mui goŕek dekli gōtōr, tane. sentar se oisa, benai?
[You say as if they eat up the raw meats! Once I saw at a 'Gatar' the people were behaving like mads. Do you do like that?]
- K. semtar se oibu kai! ten đan dari, kar munđ puŕ, kar gagoŕ sōm saŕ (cam cai), goŕ ban, at ban—semtar maŕkuni oijibai. tene jar parla se uti jibai.
[Oh yes, that is very usual. With sticks in hand, they never care whether the head gets struck, skin gets scratched, leg or hand gets fractured. So they celebrate till the end and then disperse.]

Extracts from Palm-leaf Manuscripts.

[There are two palm-leaf manuscripts (Pothi) in possession of Dundu Hanthal, Nandapur. These are the only available authentic written records in Desia, observed by me.

1. *Nolo-bento Pothi*—This is a book on hunting. It contains 133 folios written on the both sides. The script is archaic and provide an interesting study of Oriya calligraphy. Some peculiar characters are cited below as examples.

o-	ଌ	-	(ୱ)
ū-	ଊ	-	(ୱ ^o)
jh-	ଝ	-	(ୱ ^h)
dh-	ଢ	-	(ୱ ^h)
l-	ଲ	-	(ୱ ^l)
ngyo-	ଞ	-	(ୱ ^{ng})
dwo-	ଢ	-	(ୱ ^{dw})
ntu-	ଢ	-	(ୱ ^{nt})
ntr-	ଢ	-	(ୱ ^{nt})
mha-	ଢ	-	(ୱ ^m)
anuswar-	ଠ	-	(ୱ ^{an})

The extract given below contains the 'mantra' and other rituals to be practised for success in boar-hunting.

2. *Danḡo-Jantro*—This book contains some mystic devices to spell or charm persons, to cure diseases and to achieve various materials or spiritual prospects. This work is incomplete. As there is no colophon the date and the name of the scribe or the compiler remain unknown. However, the archaic characters in the script indicate its antiquity. The following characters need to be mentioned.

o-	ଌ	-	(ୱ)
ā-	ଊ	-	(ୱ ^o)
ji-	ଝ	-	(ୱ ^h)
lu-	ଲ	-	(ୱ ^l)

The extract given below is about a mystic device through which the menstrual flow of a woman is prevented to stop naturally for any length of ime, may be untill her death. Mode of transliteration—

Long-i-i-	Long-u—ū	Anusvar-N
Palatal—s—ś	Cerebral-s- -ś;	Dental-s- -s
Abargya-j-(j)-z	Vocoid-ru- -r	

Nolo-bento Pothi Lekhno

sriramō swarōṅo/baria zōgile nō asile rōbibarōdino mōukankō potrō
 duiṭa oḡhe aṇi peṭō tōlōku dei potibō jōgile baria soi/-/om bōlōnka satōsari
 satōbizo satō prōbortō satō gōrō bhitōrōku ghōufia jōmu/jetejōntun dekhibi

teteko maribi/chalo corai ghoro cahinbi/e somestodebotaku pūza debi/jontun
 mari maṭṣon khaibi sidhāsouri bentoku mari/rai pūzai tōhori pae/mōhoro
 benṭo uḥia kōritha mōhoro ma/kaharo agyan sri binjōngiribaseni soddho
 souri agyōn/ethiro baṭo/om rudro giri pōrobote soura souri thai/jontun
 mari mayeso khai/bnōsotrōpōtiki puṭadei/prōthōme sibō sōuri/dutiye/ gōzo
 sōuri/tritiye uma cōturtho chatrdha/pōncōme sōbōra pancō pōre baghua
 maharō/bōjrō mahar/bira mahar/uma mahar/ōntōbōntōnkō mahar/nōmōste
 gramōdebōti/dōsōme daramuṇi/yekadōsōme urasuṇi/dadōsōme hatiasuṇi/
 terō puzare bōnōstrōpati/cōudō puzare bōṇō drōga/phōndrō puzare pōncōn-
 drga/soulō przare kalikama/sōtōr puzare gramōdebōti/ōḥōr puzare bōsumōti
 tumbhemane somōste thai/maharōmanōṅṅhku piōḍiai/den/gōnōāngōyōl/
 mrgōsōyōmbhōr/hōriṇōbaria/gurandī gurandi/kōṭōrōkūrōṇi/nilōgōyōl/jhinkō
 solōsōma/musa sātō pōrbōte/nō/pōncō drga panc dōnare/mōdō/pōṅare
 pancōdōnare mōndhōn/pōāboli/phulō cōndhōnō cōkuli/puṅō kaliki puza
 mōdō maṭṣō cōndhōnō phul oṛak phul/mōndhar phul/dudura tōnō
 kōdili/lia mua/pōncāmrtō cōkuli lia mua/puṅō bōsumōtiki/phul cōndhōnō
 rōkōmōdō/pōncām/dōrōkōli/kōntaikōli/pōtrōre puza kribō/mature asintō
 bōsibō/ye jere heto hele/cotō phutōi/ōbsy zōtun asoi/badōmari zōntu lachi
 animō/nasō kikō,lagōi/terecha puza/om gramōdrga/ye tini drgiku bōndhōa
 mui/sathiye pōithi oṛnō baridei/kōrō zōri mui/aso aso drga e mukain/nasō
 kōli e bōnō dui/pasore pōkai nasore maribi/cōsōthi jōgnin agyan pai/
 baloto pua mahizali/marō/pani tōpa timahi zōntrōnku thikōre mari/sobu
 jibōjōntun ku balō dhōri anō/mohōste mōrpibu/pōrōku dōraibu/mohōrō
 oṅnin kumbhinla bānō/zabōtō masōkōku balō dhōri anō/aso aso gō zōgninn
 yehithare bōsithibu/bōjōraza agya're keniki nōjibu/kaharc anō brōhman
 biṣṭu mōheswōrō/bōjōrazankōr kōṭi kōṭi agyan/

COLOPHON—

drōtī namō sambhōkshōrō puṣwō krṣṭō cōtrdōsi rōbi bar/belō udōyo
 prōthumōghōe thare bōrnōghōrire sōrbe. ṅa nōkshetre ye bentō pōsteke
 sōdazōye sōmpurnō hela zanigūa gramōre lekhnōnkārō rajō sri sibōram
 patrōnkō hōsthō oḥshōr/sri jōgnōnathōnkō cōcrōṅe swarōṅō/narayēṅn padō swōrōnō/

Dango Jōntro

Jō maikina oḥuā hele tahar luga sijaibō/luga karila dangō chaī nōiki
 jibō/apōṅa dekile baṭō diai phingidebō/pasōli nō dekhi asibō/se phingila
 bārō asile/se dangō kaī animō/sōnibar dine sōnjō belōre/se dangōr tōna
 kukuṭa gōṭe/kōla rōngō gundō kōri dupō dupōkōtō dōri/nōiki jibō jirjira
 paṇi dekibō/kōnkōra pōtrō gōṭe animō/se dangō sātō pōṭa kōribō/dupō dei
 jirjira paṭire mēṭa gaiḥbō/kōkōṭa pōtrō baṭō buṅ bō/kōla rōngō bōṭi kaṭibō/
 kame kameni ki sumōribō/kukuṭa puji se baṭō upōre rōdhirō tōpaibō/nisās
 dhōri lat maribō bāmō gōṭōre/pasōli nō deki asibō/kebehe tahar rōdhirō nō
 aṭōi/se baṭō ukaī dele bhōlo he/nōhile nasō jibō/

[A woman at the time of monthly menstruation usually boils her cloth which she stirs with a piece of stick and then goes to the river to wash the cloth leaving the stick on the spot. If you see that stick, pick it up and throw it across the fence to the other side. Then leave the place never looking back. Exactly after a week bring that stick and on a Saturday at the evening hours go to the river with the stick, a cock, black and red powder, incense etc., Bring one Kakrali leaf, split the stick into seven pieces, burn incense, fix up the sticks as posts in the running water and weave a fence with the leaf. Then throw the powders while remembering the woman with concentration. Now kill the cock and sprinkle the blood on it. Check up breathing and kick seven times with the left leg. Then never looking back come away. If this is done, her menstrual flow shall never stop. She will be cured only when the fence is pulled out. otherwise she shall die.]

MANTRA

[Dundu Hanthal, Nandpur 'disari' is the informant of this mantra. It has the power to cure certain diseases.]

Je mapru tole bōsumōti upre dōrmōdebta nōr narayōn aji kaila pōri
kōri bati bōdai ei kōri mapru buṛa bōirō moṭ bōirō, gōrōb nisani, buṛima ṭakur-
ani? isor parbōti, dek mapru, dibōsre surōj saki ratrōre cōndrō saki mapru,
kulōdipō saki kōri aji pani ki pōtōr ki kōli mapru oṛnō boli kai pani boli
kai kōri cari āki deki kōri dande buli sai buli buṛima ṭakurani lōgi mandi
kōri ja—ja baṭ buli ja, dand buli ja-

SONGS

(A Note on Songs)

Desiyas are great lovers of music. They live to sing and sing to live. They have songs for every occasion and music for all the sentiments. Every Desiya man and woman is a born composer. They do not care much for the art of style or diction. They simply render their feelings into set musical tunes with occasional flashes of wit and humour. Poetry is their natural heritage.

Of all the types of songs they have—Nursery songs, Marriage songs, Sairol songs, songs for various seasonal festivals and ceremonial rites—Kindri song are most popular. Desiyas believe that Kindri songs have a natural origin. The danṛa (boy) and the danṛi (girl) sat at the opposite walls of the ravine (kōlka) and the songs flew in between them like a mountain spring.

During 'Cōit Pērōb', the new-year festival held at the advent of the Spring season, the country becomes flooded with the music of Kindri songs. Men and women gather at the centre of the village and sing and dance to the beats of drum. "Comely maidens with oiled hair and flower decked knot form a chain as each maiden passing her right hand behind the next girl's back grasps the left elbow of the next but one and dance as they wind in and out, backward and forward" (Bell—Koraput District Gazette). A competitive mood prevails althrough between the pairs of boys and girls as they sing by way of question and answer. The lovers spell-bound their seweet-hearts by charms of music and win them to marry at the end of the festival.

The Kindri songs have a peculiar pattern. It starts with a prologue that contains salutation to Gods and Goddesses and invitation to the contesting partner with request for a fair deal. Then the boy and girl sing in turn by way of retorting each other. Each stanza starts with an invocative—such as, 're, lo, lobi' with a very high pitch. Then follows the lines of the stanza. Each stanza contains seven metrical lines in the following rhyming order—

A—A/B—(C)—B/D—D.

Number of syllables in A and D—11; in B—8; in C—6+5.

The subject matter of the first two lines is normally a reference to some natural object; the middle lines contain the actual subject in the form of either question or answer; the concluding two lines are called 'cakna' or refrains which lashes out at the opponent with a stroke of irony, wit or satire.

—'kindri—git'—

(Prologue)

Joyo tu komola joyo tu bimola jayo tu soru mōngola
 Joyo namo dari gito mu gaibi kote dia onurgala..

e kote dia onurgala
 e santu lobi kurei pul,
 dan moga ! kotei moga !
 e kote dia onurgala..

porboto porboto sato porboto singasano mati e nondopuro
 tanko namo dari gito mu gaibi amo kote bibe koro.
 debota asone puloro lati juar dertoni mati
 monco moncolore debota jete
 goti goti kori kabi kete

purbe bibisone debota tile
 poce lobe koti debota ele
 auri gotek duma
 rila kondoni dindanakula ago rojagoto bima.

gotoke pandoi atoke cata
 tome guaribo debi debota
 amo gae ace dokori buli
 taro goto tole juaro koli
 coka coka panoni gurula
 mo kante kelo sarula

ame guaribu kake
 ame guaribu take
 gito kai deisi moke.

debi asonore bicili lia koiliru kante dia
 borokua amor git-kuriae ceraibi tia tia.
 lobi o bondu,

gaibi kindori suna kano deri gocomule gangabori
 gote ga boile soeta gaibi potore lekila pori.
 lobi je...

ga ga moro gaako rotano ga tebe suni deku
 potia utia podu pitigale kagaj potore leku.
 lobi o bondu...

gato kondu kondu kata bauso bau kole kotomoti
 pilabelor ki bodu moitor kai gai kelu goti goti.
 lobi o lobi...

pilabelor ki kindori lo gito kindori je gito
 dindabele koribare bolidele dindabele korbar to.
 bauso marili julike juli e kunjor bone buli buli
 pilabelor kai gito sakoti cari deli rosokeli...lobi o...

CAKNA

['cakna' may be taken as refrains of 'kindri' songs. While composing songs instantaneously, the composer takes any object that comes in his view to open or conclude a topic. The object referred to may be sometimes significantly connected with the topic. Even if it be unrelated, it reveals the sense of beauty, humour and wit of the composer. Some selected refrains are given below.]

gamari gac ke cācli piṭa
jōp kōri goṭi biṭa.

I polished the 'gamari' tree to make a wooden seat; count on the pebbles as you mutter the name.

nun lage nai kakṛi sage
rāpṛi cimki lage.

There is no salt in the cucumber curry, he teases and pinches.

siaṛi pōṭor siilu dōna
mo pake rōile sina.

You made a cup of 'siaṛi' leaf; what is there unless you stay with me.

dan kaṭigala ekṭa ila
mui tō bendiya pila.

The single sickle is cutting paddy; I am the single youngman.

kai mismisa e bet baṛi
pran gale nōe caṛi.

How polished is this cane stick; one can not ignore it for life.

kari beṛa tōle cunōr kui
sarda oiti mui.

The lime quarry is beyond the salty land; I would be pleased...

ṭāgini siaṛi puṭila ṭōh
pōde ale kata kō.

The 'siaṛi' is blooming cheerfully; please tell me a word.

tor piṭi baṭe dutura bōn
gurali oisi mōn

The 'dhutura' forest is behind you; my mind only worries for you.

sindi buṭa tōle kabta gure
jōnōm ailu e mōnc pure.

The dove is singing under the 'sindi' bush; we are burn in this mortal world.

purni pōṭor ṭol ṭoila
toke mor mōn bōlila.

The 'purni' leaf is dancing; I loved you at the first sight.

kumuṭa ropili gobor kate
mal gala pōrbote.

I planted a pumpkin in the cow-dung-pit, the creeper went up to the mountain.

julōniya am mare kabōr
saibō kōman bō'e abōr.

Throws slings at the hanging mangoes; saheb officers are strict.

makōr julōna sōrōgi male
upōre sōrōg patal tōle.

The monkey swings in the 'sargi' creeper, the heaven is above, the hell below.

jōi lagaili sukla kaṭe
suliya bōsi ace jekna kū'e.

Kindled fire with dry woods, Suliya is sitting on the supporting post.

aṭ ta ḍōngōr nō ta jōla
to mōn oile mō mōn ela.

Eight mountains and ninesprings, if you agree I too agree.

oska badli mōska kara
bōndur mōn-ke badla para.

Light is rain, bright is sun, my friend seems to hurt at heart.

jipri panike baṭ bicōl
sōje puṭi pul ela sakal.

Drizzles make roads slippery; the flower that bloomed in the evening stayed till morning.

nini am gōce julna ḍeṭi
tumōr lagi gaṭagati.

The stems hang from the little mango tree, For you only there is so much furore.

batri pōtōr barla gōba
ekṭa rōile sōba.

The soots are coming out of the 'batri' leaf, it is nice to stay single.

sōru pita bedh pōl-la gōce
mōr mōn misā ace.

The little bitter-brinjal plant bear fruit, I have a mind too in you.

aca liplipa beṭar jipa
kaliya mali ṭōṭri cipa.

The field is swampy and dampy; the black neck-lace is tight on the neck.

caṇḍal bunla seliya tutu
cutō'e cabla utu.

The weaver made such a cloth that could not protect even the buttock.

ṭuri am punja punja
am bariare dang'i punja niti mōli pul kōnja.

A lot of mango in bunches; we have lots of girl and lots of flower at our back-yard.

15. Siri porobote bunili rai
doli bondai dia meona bai
kəkori singia gai
dudə kailar paī
16. Garə kənđi kənđi kodəm goco
aki maridele kəmane pəso
berare kərandi maco
ato sagiare aso.
17. Kəlingə rajiro singə pania
kəsarə jori ki lagi bəsilə
kəsa bandi tilu cari kəniā
kəsarə upre jori
co maso tibo juri.
18. Ene bailpəra ene Nəndəpuro
pacila amke dāt rəita
məjire lagici tota
kāca am bəe mita.
19. Jolare marili jola barengo
jene gole babu təməri etə
jərone marili betə
mərijiba kəta soto.
20. Poto colu colu poto bəiri
təmo lagi babu niti bəlonə
gəre gole sirəjona
dandə batə elə mənə.
21. Asilare gari u marila bari
ato ana dabu tikərə kətai
sejəpuro jila cari
jibu be e desə cari.
22. Rota rəta kənđi jəlkəiadənđi
kəsa bandibaku cəndəno pəri
barəmasi cəpakəri
anəbe niali kəri
23. Nini amə goco bimərə jola
dui sərə pulə kəməjigola
tei nago sapə mələ
bəndurə gianə mələ.
24. Poŋa maco poŋaili
maa bəpənku je utərə kəli
jia maco jiaili
torə sənge rəi gəli.
25. Səpuro suta mandiatə guta
təpola panike goŋo duota
ato ke juarə goŋo ke pani
naputai bit bita
inđisailarə duka,
pita duniarə mani.
26. Terə kəta kəna kəbərə bana
təmo beke mali amə beke mina
osa mase puŋi jona
kərəmo kəpalə rəile sina.
27. Səru sukua ke munuŋa naŋi
kəpale tesile keuŋi milibə
sətularə kudo baji
loka rəile gəte oisi.
28. əlodia rəngo pərcədesia sənɡo
biŋila mənuso kussila pulə
səbu dine tibo naī
pərapoto jibo naī.
29. Təmeto amərə ame tə təmərə
tote kəritili golarə harə
ke nai dine pərə
məte nə kərəs durə.
30. Bəŋki budələ buŋarə caī
bapa dela gərə nə jai muī
məno nəila paī
dəusa dandəre mənə goŋa goŋi təməku asiba paī
31. Amə Nəndəpuro rətnə singasənə kərəte kətəi kumo
sundərə kojile keuŋi milibə ja kəri dela jəmo.

46. siri porobote gai moruni
moro dio munḍo sṛi jaisi gidoni ciuci jṇi
ṭikṇo katake suni.
47. Kṇkṇḍa mulḍa jilḍo balḍa
koja cuṛa gini bandili moṭo mojire bosai aṭo
kai pai noilus beṭo.
48. Salapuro mali-buruḍa
tome gini dela koja moṭo tāire lokija laṭi
babu olṇo darilu oṭi.
49. Dongoro marili ekai cira
jṇo jai kori jṇo udila
mirigo sirai gore mṇraibi
aji tibi tibi kali ke tibi kandulo kaila cṇrei kira
lagila mirigo sira
kene no gučila para
tomṇ goro cari kene no jibi.
50. Amo khemṇḍugura solṇo gṇo
budo baro aṭo koboro debi solṇ solṇo solṇo baso
kaibake aso.
51. Siri porobote lṇga betobaṛi
kaṛi mate babu jibu be bauri coito porobe daṭi
e para soroda caṛi.
52. Tini poisar lekṇo kaṛi
rai sangṇ aṭe koboro dele dui poisaro ciṭi
budobaro no piṭi.
53. Amo khemṇḍugura re cunoro goro
tume ame sina gāa bulile upore sima paṭia
milibo poṛi batia.
54. Gai tini kori moṛsi saṭe
jibṇo porano kādi jaisi gouṇo jaisi baṭe
baburo kucṇ korate.
55. Pani marigola kene ki keneki
ari dii dino roibu tene sitoli cogila ene
juri mṇrijibu ene.
56. Amo khemṇḍuguraro lṇgo ponoso kāca kaṭigole lagibo cṇpo
pacile nalia kosa
poroboto para korili asa kirupe delo budi borosa
amo khemṇḍugurare pakna nai gitke cakna naṛi.
57. Co kosa caulo no kosa pani
amo babu dono bonṭa kola bele nokire sijoi bato
mari dela joṛa lato.
58. Gaṇore buṛili ṭubuka marili,
kumaro goṛuci ḍibi,
goro gujo guja danḍo sirojṇa podare baari tapli piṭli
kake ele bari jibi.
59. Gaṇore buṛili ṭubka marili
kene jaisabe lalo golapi jikili bauso kaṛi
e para soroda caṛi.
60. Garia majili garia doili garia uṇo nai
kai dine babu bacṇo dela muṇa cocṇo nai.
61. oldi baṭili kodoli poṭe
amo dakotoro babu aisi boli pania genili aṭe
jagiaci odobaṭ.

62. Siri porobote rangoni losa ta'i pi'a debi conek bosō
 cikōno olōdi kōsa
 amō munḍo baṭe kōṇḍa buli gole
 jibōnōke nai asa.
63. Amōro ḍuroba gāaro solōpo gōcō solōpo solōpo basō
 guma sonibarō kōborō debu solōpo kaitō asō.
 amōro ḍuroba gaarō komōla gōcō komōla basō
 puni gurubare kōborō debu komōla kaitō asō.
64. Kolahandi desō kola poroboto
 kandulō sijake oḍa tōpoto
 locei danōro bato
 nua ningamōnō puruna roito
 julai caṛube gito.
65. Baṭsō marili juli ke juli
 mōulo beṭili buli
 sōngō loko boli elu laḷ ai—oḍikō nō ja puli.
66. Amō bari aṛe lōka balia
 Amōr babu dōnō bōre alia
 Ka boile tō nice
 jacilamalōke peṛi deuci
 koji bulutae pōce.
67. Aṛo aṛo bela bōdōro bela munḍo bele bōro kara
 sōnjō sōnjō bele buli asube ḍungia mangila para.
68. Siriporobote lōka betōbari e cikōna tōṇḍa babu
 kōraṭe ḍabu cōigole abu cōito masōro daṛi
 asō boile ki kemiti asibu sōkōlo kutumo caṛi.
69. Asō asō morō gagōri malō
 cone nō dekile baibikōlo
 aseti mō kole bosō
 kolōre bosai cuma nō debi
 kande bōi rōsc rōsō.
70. cikōna kurōkūti bōja puto gaṭi
 maṇḍili cikōto maṭi
 cikōto maṭiki nini tōlani gorāṭi gaṭōro pani.
 gito kuṭiarō tīkōlo suni caridelu baṭō pani.
71. Baṭsō marili juli ki juli petiya bunibi boli
 pila belōro ki gōto mōitōro caṭideli rōsokeli.
72. kute rōngō maṭi kapale geru danō mali sōru sōru
 jōmōro jibōnō jōmō darigale tōme ame kai kōru.
73. aca lip-lipa beṭar jipa kalia mali tōṭri cipa
 kaliya mali sōra, bicar kōra
 ḍōya tile teki dōra.

86. Mandia dōngore bōndia kara dim dela mai kapu
 cōnekōr lagi bōre cōpōpō rōsō gale nai bapu
 sōru nini boli nō kōr ela
 siŋgi mac para jala.
87. Jōronia am pōila leti kolajira danō mugo pōiti
 odiko dele kaiti
 Osna piyalō ki rōnge jule
 andali dōriti kōle.
88. esur dineki asila bukō- dal mal kai jiile loko
 cakunḍa sagōre kōlu jōnōmō sōsuni baruni gōḍe
 sei gini babu bisōgo lagila
 cāi delu tōmōr dāḍe.
 gōc sina jane kōrōtō babōna
 pētō sina jane bukō
 nōrōila lok-ke bōre inō gōti
 kake janaibi dukō
 amōr duk-dōḍō dōibo jane kai pōisani apa jane
 pōisani apa kemōte jane kōidele aka sunē.
89. Kōkōri semla barō kōḍō pali
 mōdōngare bōsigali
 carigala boli nirasō nō kōra
 mōrigale eka gali
 pulōmali oi ciī pōili
 bōduke dekibi boli.
90. Sōru caci cōrei gurila gō i dim dela gōc pōle
 e para bōcōn ari nō milsi leuṭi jōnōm ele
 ate bet bāri sōdōr tōle
 rōja bēṭō jiba bele
 damnaāḍir rōtōn sindi
 ame tiba soda kale.
91. Ate ṭiki mudi jōmela bōti sōdrōmōni luga aṭke gāti bitek osar pāṭa
 bitek pāṭake malkai anṭa tōme bōre mōṭ mōṭa
 bana pāṭa deki jōṭi asili nōkōra bāṭō cūṭa.
92. eṭek pōṭek suā caul ḍekire kuṭili cuna
 kaibi boile rādai debi mōricōr pōrijōna
 uli pōrōjōna ira ḍabna
 gupōtō kōrō babōna.
93. Aṭ ṭa dōngōr nō ṭa jōla tō mōn oile mō mōn ela
 asibi ki pōce pōce
 sōngir upōre kāḍa pōṭle mō mōn je nai nice
 gōla pani ṭane bēṭi nace
 gagōṭ bitōr pace.

A Ballad—'Kutni mala'

amō nondōpur gangasani gaṭo sōrbeti deulo aṭo
 cōdōn malike munḍe boila kauṛi dōngōr kauṛi kōla
 ar kōṭani malare nela

oi jibōr dōno rōsikabōrōno nō ne sōbu dino, lobi o.....
 puṭṭunga dōngōr tuṭṭunga kōla ar kōṭoni malare nela

tar san boini dan kuṭiti rōila..kuṭiti rōila.....
 tar bōṛi bai asi sida je dekila..sida lo dekila
 tar san boini lajō lo oila..lajō je oila.....
 lugapaṭa dari oṛōgōṛi nela..oṛōgōṛi nela

babu ḍuḍumae pōṛi mōla..bolideli.....

tar bōṛi bai jai cenḍi je darila...

serenḍi buta oigala..bolideli.....

ḍuṭuma ḍuṭuma ciṅgili je gala

bonḍa dese jato kōla..kundōrdōna bonḍa dese jato kōla.

(Balaram Mudli, Semla)

X

A Song—

kaṭar kaṭar baṛ bunilu
 surijo surijo meṛa gaṛilu

ke sindi kiṛa kae lo
 ke jōṛōnia kae

kaṭar baṛ ke ḍei pōṛibu
 surijo baṛ ke ciri pakaibu
 ame sindi kiṛa kaibu.

ṭiṭi sōruguna beṭi tō nōe
 sindi tō pōkōṛi kaci tō nōe.....

(Balaram Mudli, Semla).

Nursery-Songs

am aila ḍale male pōṛoi aila cere
 sōbur pilake ḍale male ḍolir pila kole
 kangu-bat rādli siṛa sindi kādar jol
 tōmōr bōṛi ana-ke aibi siṛa moke bou bol
 bou bou bolsu siṛa uje bou nai
 tin nake mūdi gabe kagla tebe bou bol
 pōṭōr tola juu siṛa aṭale
 nakṭa ḍuma cabaiba siṛa tor kapale
 duka duka boli aisu siṛa gōre
 ṭaṭi piṛa dari soisu siṛa sale

lat bida marbi sira toke
muṭ muṭ deksu sira moke

potor tola juu pila dai ḍongor tole
bag mama ḍuli ace kōsom gōcor tole
ka. a pila soi ace ḍal buṭa rocai
kana ḍokra dekla
pamra oi mōla.
poilari pōdae mai-celi mōla
lonḍek maṭs māgbar galike

ṭongō-ar beṭi dela
manḍi-ar beṭi dela

ori ori bol re ḍumri ram ram bol
aliya aliya re ḍumri juli ja juli ja.....

aya tō gala kāda-kale bōbō tō gala doli male
doi re babu doi doi

tor baba gala usa usa ansi gag. a musa
tor aya gala joṭi joṭi ansi mimi loṭi loṭi
doi re babu doi doi

kumḍa male rō bōbō semi male rō
tōmō aba gala ace kaka-ke
ani cabai deisi tor ḍumni nake-bōbō.....

tōmōr aya gala ace mac-ke
ani kuai deisi tor poṭsi peṭ-ke-bōbō.....

—'sairoli' git—

['sairoli' songs are of very recent origin. Unlike 'kindri' songs it was first composed by some local poet who is now forgotten. The evidence of language and tune support this view. But the original composition has been much corrupted and at present it has taken the real colour of folk-songs.]

aji udilare kouli jōnō keliba keliba mōnō ni
amōr sai baṭe ao re jōnō cici debi cōndōnō je
sai go sai guruna mōlipulō bicōna je jaipulō basōna.
akōrō sakōrō....

cari gale pila juri mōribō ḍaki nebō sōngōrō
sai go sai julōna mōlipulō je....

tetōli baṭō ki bōdōli baṭō ke bandaila pinḍa
ape sima rani leki pataila jeteki danṭi ḍinḍa
sai go morō sai rō babōna nai go....

lanḍi jeṭ mase hemō guluguli kōre tōrasō
amō kuaṭō bitōre danṭa danṭi pulō-gōba deki jiba
sai go....

bandapōn masōr kouli jōnō kōre je jījri
munḍōre catōi pitire pōura bau mare rau rau
sai go....

osa masor mami s̄ua caulor kumuīa ɖalor sago
koile koisu bendia pila carita dan̄i songe

s̄ai go.....

s̄oe tonka pul kobor dela bate bauputi mola
sorogi danton korili tonɖa kiso kiso para lage

s̄ai go....

sindi koli kau kau kaɖa koli kau kau
kaibake kici no roile sairoli git gau

s̄ai go....

esur coit porob bore saroda amo gore kando buba
tom̄o gore ace bat̄o mauso kaibake muḡo boja

s̄ai go....

ene dunu tene dunu pacila tetli dunu
siri porobote paiko jujile kandor sobod sunu

s̄ai go bole s̄ai ro babona nai go.....

Marriage-Songs

1. [Songs sung by the boys of groom's party for teasing the girls of the bride's village.]

piri kuɖu kuɖu moira, piri kuɖu kuɖi
kon̄ia bui bosi ace con̄ɖi murkuɖi
ila bank̄ti re moira, ila bank̄ti
bana luga oɖi ace bitre lenguti
kosom pot̄ka moira, kosom pot̄ka
nandpuriya dan̄im̄on-ke pila gudguda
biri pulani moira, biri pulani
niko kori puk moira aɖa julani
caul cokni re moira, caul cokni
kon̄iya pot̄or dan̄im̄on-ke munɖe ukuni
ɖumri ludluda re moira, ɖumri ludluda
kon̄iya pot̄or dan̄im̄on-ke pila gudguda
lep̄or lap̄or kan re moira, lep̄or lap̄or kan
kon̄iya bui san oile tar maa-ke an
titiriya pol re moira, titiriya pita pol
sarasari noile tar ayake bou bol
kandul pot̄inga re moira kandul pot̄inga
kon̄iya pot̄or dan̄im̄on-ke pila rotenga
e ɖonḡor tok moira, se ɖonḡor tok
kute cogi dek moira, kon dangi niko.....

2. Miscellaneous

kara kuɖi runɖaili camɖa tulaili
gotek jii roila gini tirki nacaili
ai lo lo loi sa.....

ai ai bolusu koile kopaisu
banaluga gini dele boloi bolusu
ai lo lo loisa koile kopaisa
banakodi gini dele boloi bolusa.....

Proverbs, aphorisms and banter

titir upre purani-tor kata mui jani
[I know what you say, it is only to fill in more and more]

jōtōr mōtōr pōtōr penḍa-gōr juāike manḍia oṇḍa
[A bunch of useless leaves ! Millet-pudding for the son-in-law who lives
in the father-in-laws house].

dukōr upre tenna
[To hit one who is already hurt]

bauke pand oṣi
[To set trap to catch the wind]

ṭiṭi upre purani-jōi dela darani
[To fill in more into a filled up thing is to flare up the fire]

ṭaṅgri muṇḍe aṇḍi tebe nai
[The pot never sets on a bald head]

tor bōron ke toke
[Your complexion is yours,]

amōṭ mui ke gōmōt baṇḍa
[Like wife like husband]

aṇḍi upre teṅga
[Disorderly stacking of pots is no good]

tor katake-mor manḍia jatake
[To your words-my millet mill-stone !]

mōla pōce ḍela gōce-take aka nau ace
[Although he died of hanging on a tree, he left a name indeed]

cāṭi ale mōci ale sunbai
[Even the ants and flies would listen]

kata dei kata jikla para-kaiba bāṭae duli bicla para
[To break a promise is to throw dust into the eating bowl]

muṇḍke bijai kurake kai ḍōr ?
[After dreanching the head why care to protect the heels]

kaṭla aṇṭi mute nai
[He (miser) does not even urinates on a wounded finger]

jōi capla para kata
[His words hurt like fire]

piṭi kara cekaibi

[I shall bake your back in the sun (to drag to village-court)]

sunu gagre mōci bōsaila

[He set flies on a spotless body]

cogte nebake ṭerake-bilai māa ṭurake

[The squint-eyed helps the cat-eyed dwarf to climb up]

sujake sutli bunsu

[You are making a rope for the needle]

tar dōya-mor kōya

[I am at his mercy]

sale por roile tōṭar-gore lok rōile aṇṇi tōṭar

[If there are cows there will be sound in the shed, if there are persons there will be sound in the cooking pots.]

aisu jaisu-enor nai tenor nai mōke kōisu

[You come and go, you have nothing to talk about but to growl at me]

got aile gunḍ nai-maṇḍru sijaile dāt nai

[When the guests come we don't have flour, if we prepare a cake they don't have teeth.]

sapke mari dui ḍaṇ-musake ḍaṅgek

[Strike the serpent twice and the mouse only once]

dōni mōrōd bōni.

[The wealthy one is the strong one]

paṭa kuṭiai bōsi rōibi bag beṭi kau boli

[Should I sit in a broken house awaiting a tiger to come and devour me]

culi nai rāda-duare goṭa bāda

[There is no oven for cooking, but a horse is maintained nevertheless]

ḍōṅgre ar bag nō oy, muṇḍe ar ukni nō oy

[Will there be no tigers in forest and lice in hair]

cei gurgur bōsi kaṭa-bōro lok-ke bōr bata

[The lion's share is always for the rich people]

caike dekai bōike marle oisi ?

[To strike at a shadow is but to hit on the ground]

am kai ṭaku jōṭla

[To offer the stone after eating the mango]

musa poṭai lej kaisi

[To eat the tail of a roasted rabbit]

cuṛake guṛ pōdna

[The parched rice needs to be punched with molasses]

ate dei kane koibar tebe oisi-sutake sutli lōmaile oisi

[With an offering in hand speak into the ear, as for lengthening the thread
unwind the rope].

meṛake dekai baṛke koisu.

[It is not proper to point at the posts while talking to the fence]

bōṭor panike pōṭor cata

[The leaf-umbrella is good for only drizzles]

desia olu-bāie ḡulu

[The innocent natives cling to the soil]

ila dari ar kaṭbake kai ḡor ?

[With sickle in hand why be afraid to reap]

tipe rōn bunde burusa, seita serenda kanda

[Whose tip is red and root is flappy, that is the best tuber]

sisir panike musri sije.

[For crisp cooking little water is best]

gaṛe rōi sin dekai pōdai mōli māngsi

[Inside the river it exhibits its prowess, but parys for mercy when out of it]

tuṭi baṛni rōisi sina, jalia baṛni rōisi ki ?

[A blunt broom shall remain while a flowery one is weathered]

cai nai bāi nai

[He does not have land even for the shadow]

muṭaila bag sina dari kaisi, kandla bag kaisi ki ?

[A growling tiger does not bite.]

ṭakla kaṛake munḡe marla para

[It is like hitting on the head of a tired hare]

baji sagke kuṭiai kaile sina, jiki kaile oisi ?

[One should not pull out the leafy-vegetables but pick up only the leaves]

tor mōne ki mor kane ki

[When you think in your mind it rings in my ears]

sunake suagi rupake ṭengna

[Gold is loved while silver despised]

gaṛke danāa bōn-ke mākra.

[A village looks lively with young boys as a forest with monkeys]

ḍokri gale ḍoldi gḍes-danḍi para ḍise
[The old lady is smearing turmeric on her cheeks to appear like a girl]

iti ḥia tei ḥia-dunḡiya kḍḡek dia.
[To stand here and there for begging a bit of tobacco]

kaiḥa kḍlu-catu kindrai delu.
[What more you did than churning with a ladle ?]

pitḍl mudike niti māḡḡna-sauta gḍrḍr niti gḡḡḡna
[As the brass ornament gets a rubbing everyday so we get a nagging in the richman's house.]

pḍḡḡs pḍḡḡr dḡna, nḡna kai rela nḡbat pḡna, bou caḥi rela dona
[The cup is made of jack-fruit leaf, the brother had a sweet drink, the sister-in-law licked the cup only.]

ciḥa бага lua kamar gḍre, ciḥi bagigala ma-babu gḍre.
[The broken iron implements go to the smith, she broke away and went to her parents.]

ḡḡḡa muda kapale-sḡḡḡdi aila sakale
[A ball of millet-pudding is in his luck if my friend comes early in the morning]

RIDDLES

Kāca kae kaceli, pacla kae cali
e bakna nḡ kḡile marbi calpaḥi. (sindi-koli)

(The green ones are eaten as whole, the ripe ones are skinned; if you can't tell this riddle I shall give you a slap.—sindi-berry)

bap ḥia oi rḡisi, pḡḡ niayḡ kḡrsi. (pipḍl)

(Father is standing, sons are judging.—Banyan tree)

guru ḥia ei rḡisi, sisḡ buli aisi. (biḡḡḡm)

(Preceptor is standing, disciple is roaming.—Ant-hill)

je je baḡra patale gara, e bḡḡstore ke dḡḡu dara. (salim)

(Who in this forest lives in a hole and is armed with bow.—Percupine.)

ji cabri, ma sundri. (cikni)

(Daughter is irritating, mother is fair—A type of grass.)

aḡ nḡila maḡs (sindi-kira / taḡ-gobinda)

(Which meat is boneless—A kind of worm)

gḡḡek ḍokri puḡek luga. (lḡsun)

(Which old-lady has several clothings.—Garlic)

gotek đokri antri caribeṭi mutsi. (niula-pani)
 (Which old-lady urinates all around the house. —Rain water from the eaves)

kub.i balu, jaṭke ṭelu. (ila)
 (Which hunch-back bear pushes away winter.—Sickle)

bakna tō bakna, lua gu cakna. (nun)
 (What a riddle, the iron feces is for taste. —Salt.)

pani đobđoba manđek joba
 tei pul puṭe kereḱ soba. (dip)
 (In a pool with knee-deep mud and water when the flower blooms that looks very nice.—Lamp)

suta para lōmsi, muta para bōs-si. (aṭ)
 (What stretches like thread and sits like jar.—Market)

sika baṭe kesi binda baṭe kesi
 goṭe munđai bandi ace bar munđ mōisi. (anđi)
 (Twelve buffaloes are tied to one pole.—Pots carried by a carrying staff)

bisōr gaṭe bisōr bōsaili
 nun nōite puṛga bōsaili . (đim)
 (I set a fishing trap on the water way, I roasted in a leaf-cup without salt. —Egg)

cam tumai puraili, baṭs buṭai đulaili. (taṭi)
 (I kept the skin inside a gourd-case and slept in the bamboo bushes.—
 Mat made of bamboo strips)

tinta mōnus ke goṭe goṛ. (semli pōṭōr)
 (One leg only to three persons.—Silk-cotton leaf)

đōs goṛ đōs nōyōn pāc munđ tar cari jibōn. (mōla mōnus)
 (Which man has ten legs, ten eyes, five heads and four lives.—Dead body carried by four persons).

asilu tu đōsōrōth bōsilu kōṭe
 tini muk đōs goṛ dekilu ki baṭe. (kōsiba oḷ)
 (So you came Dasarath and sat on bed; did you see that with three faces and ten legs on the way. —Plough)

sōrōg panike pād o.si. (sōlōp)
 (To set trap for the water from heaven.—Salap-wine)

kōlinki rajar mōisi, sin darle dud deisi. (sōlōp)
 (The buffalo of the king of Kalki age gives milk if caught at the horns.—
 —Salap-wine)

uk lagai lagai ŋingaisi

ʔbil deki deki puraisi. (mali gūba)

(He first straightens up with saliva, then finds out the hole to insert.—
Making garland of beads).

kolka pōdae cilpa nace. (jib)

(A slice of a thing that dances between the cliffs.—Tongue)

gotek maijike tinṭa cutōr. (culi)

(Which lady has three buttocks.—Oven)

upre cikna bitre kiṭa (ḍumri)

(What looks nice outwardly though the inside is rotten.
—A kind of fruit called Dumri).

gotek lok gulai rati deksi. (jōn)

(Who is the man that keeps looking throughout the night.—Moon)

pila bōsi rōisi, ma kindōrsi. (kumar cōk)

(The child is sitting while the mother is moving around.—The potter's
wheel).

ḍengi maijike siṅge dud. (sōlōp).

(The tall lady has milk in the horns.—Salap tree)

gotek maiji kōre lok-ke ŋia kōrsi. (ba)

(A single lady keeps twenty men stand by.—Fencing).

īji ace mōji, nai jiki rople jie nai. (cati)

(What has got stem but not seed and it does not live if transplanted.
—Mushroom).

gotek maiji atke naisi. (baṅni)

(Which lady is adorned by hand.—Broom)

bund rōtka pul cōtka kaile rōsō, mōn-ke asō

gōc pōbōta pōtōr lōmta kaile rōsō, mōn-ke asō (dunḡiya)

(Whose bush is red, flowers are flat, when eaten satiates the soul.—
Tobacco).

sōsisena sōrōbena, mōji kai copa buna. (mōdur kanda)

(Eat the kernel, sow the skin.—A kind of sweet root)

upre cata para, tōle muta para. (saru kanda)

(What has a top like an umbrella and a bottom like a pot.—A kind of
tuber called Saru).

rōkōtōre tōlmōla nōyōnōre kōla

epara sundōri bōne jatō kōla. (gunjōr mali)

(With such blood-red complexion and deep black eyes, who created this
beauty in the forest.—

pipol pōtor sōlsōle, jilki danṛi gōc tōle. (mōric)

(Bunyan leaves shiver in the breeze, the dazzling damsel is there under the tree.—Chilli).

raji purti buli aili, baṅkti gagoṛ caṛi aili. (koj)

(I wandered throughout the world and left crooked marks of the body.—Foot-prints).

munḍ nōila raja, sōk nōila mōntri

dud nōila gai, goṛ nōila gouṛ
āki nōila deksuki.

(Headless king—Crab; throatless minister—Turtoise; milkless cow—Frog; legless cow-herd—Snake; eyeless person—Leech)

aṭ gunḍica mōnḍol sap gōcke aṛōgōṛa nai

kaike gouṛ goṭani kōlus kōṇḍek gobōr nai. (at)

(The snake encircled the tree but left no stain. Oh, cow-herd, you assembled your cows here but not a bit of dung is found.—Mar ket)

iṛiṭa nini cōrei palkaṛi bōse

palkaṛi baṅgi gale patale ḍōse. (ōs pani)

(The little bird sits on the tender stems of grass, when the stem is broken it falls down on earth.—Dewdrop).

sōru sōru cāṭi oḱarila maṭi

sōrōgpuriya ban marile lōnka jibō paṭi. (bōrsa pani)

(The tiny little ants scooped out earth, when the skydwellers shoot even Lanka gets ruined.—Rain shower).

sō sō sagōr bali

kaliya goṛake baṅkōre ṭani. (cata)

(The black horse is to be pulled from a side.—Umbrella)

sōpur suta gōjō mukuta cecle bōkōl nai

tōṇḍe kaidele rōs boi jibō, sōsare se pōl nai. (kara pakna)

(What is that heavenly fruit which has very thin veins, no roughage or rind and looks like a pearl full of juice —Hail Stone).

gōc ḍeg ḍeg pōtor sōru

tar pila jila baṅkti geru. (tentli)

(Trees are big, leaves are small, their childrens are hunch-backed dwarfs.—Tamarind).

ōṛō oṛ pōtor bij bari tenṭa

sunar mukuṭ rupai denṭa. (kōdli)

(Whose leaves are large, sproutings are like spears, the head-dress is made of gold and the handle is of silver.—Plantain).

iri iri kanța kōdōmari bas

e bakna nō kōile cō cō mas. (pōnōs)

(What smells so nice though its body is thorny ; if you can not tell this riddle serve me for six months.—Jack Fruit.)

iri goța nini cōrei dua erēk peț

kai jaisu nini cōrei rajagōr beț. (guli)

(So small is the bird its belly is like a spoon. Where do you go bird, to hunt for the king.—Catrige. Bullet).

utna gōr dantri pința

mōnus poțri maiji đința. (parua)

(In the up-turned house which has uneven veranda, the male lives like a pregnant lady and the female like a man. —Dove)

kata kōi kōi rōkōt kaisi. (bursunđi)

(Who drinks our blood while talking.—Dragon fly).

iri iri dabri, pul puțe kabri. (parka)

(Little little things like flowers.—Coins).

joțek oł goțek sōk.

(Two bullocks with one neck.—Bellows)

ũku đōkra gōrōbe đōt. (dādōr)

(Which old man has teeth in the abdomen.—Drum shaped fishing trap)

aț ta gōr nō ta mandī, jal pakai ace cōțua maji. (paț mākīi)

(The fisher-man who has set the net has eight legs and nine knees.—Spider).

đen lejīya gōrenja, pani bitre munđ gunja. (kōsira đōr)

(What is that long-tailed thing that dips face into water. Rope used for pulling water from well.)

ațe gali bațe gali, bațe betli dan

sōbu jōntuke jōțek jōțek kan,se jōntuke goțek kan. (nōli)

(I roamed about and picked up some paddy. Each animal has two ears but one has only one. -Gun).

rōn rōn đis-si, țin țin-te pōs-si. (mōric)

(What looks colourful but when enters burns the inside. -Chilli)

at muțla gunđui cuțla, marte marla uțe uțla. (gumra)

(Hammering and plugging with hand he went on beating and scolding. -A kind of drum).

uț baț kōri odraila dui ate dari jul-la. (cuna bațba pakna)

(He first laid that flat on the ground, then holding with both the hands began to swing. -Grinding stone).

ṭikra d̄əgre rabon guṛa

rangai an re jəgənth buṛa. (pania sɔŋge ukni dekba)

(In the bushy mountain there is the vulture's nest, oh old Jagannath, you drive them out. -Combing for lice.)

bok bosi ace daṛi ke daṛi ,bəkni bosi ace eka

e bakna jebe nə kəile lagsi cə koṛi ṭəṛka. (dāt ar jib)

(The egrets are sitting in a row, the she-egret is alone if you don't tell this riddle, pay six crores to me. -Teeth and toung)

rəṭ tɔṛki uṛol bōti ognir munḍe paṭ

e bakna nə kəile barik ganḍi caṭ. (rabon)

(The gullet is red like a bright light, head is fiery with silken tuft; if you dont tell this riddle lick the barber's body.-Vulture.)

rōN rōN ṭa buṭia ṭa

ṛi ke caṛi pani ke caṛi sōb ke uṭia ṭa (biṛom)

(The dwarf fellow is red in colour. Except fire and water that does not care anyone else.-Ant-hill.)

sikar upre silkli, gugur munḍe sād

kosar upre narin bōti, jiba purus ke bād. (Mōd rād̄ba)

(In the complex trap with knots and joints, check the passage of the outgoing man.—Liquor distilation.)

koṛ koṛi gaṛ baṛs buṭa aṛ. (ciṭki)

[The current is strong; whose bones are like bamboo bushes—Grass hooper.]

leṭṭu kuja kəṛoi maṭi, tin-ṭa ṭirki cə ṭa āki. (əḷ bəḷəd)

(The hunch-back is preparing soil; which has got three buttocks and six eyes,—A man and plough.)

gai pakaila aṛ, aṛ pakaila baci. (ḍim)

(The cow delivered only bones and from the bones a baby was born.—Egg.)

ək d̄əgre bək m̄əla, suai d̄əgre bas kəla. (pənəs)

[The egret died in a far off forest, but it smelt in Suai forest.—Jack-fruit.]

Kolin rajir sikli, dari mari kəri jikli. (siṅgani)

[There is a hook of the king of Kalinga which I pressed and pulled.—Drawing mucus from nose.]

nake pani kaisi, goṛe puṅḍsi. (bus)

[What drinks water through nose and inhales through leg.—Bus.]

poṛaila kākṛa goce cəgsi. (ṭangiya)

[The roasted crabb climbs the tree.—Axe.]

siri pərbəte bicli liya, beṭi kaiba lok-ke dekai dia. (tara)

[I scattered parched rice on the mountain, showed them to pick up and eat.
Stars.]

snan bojən eka. (jamila)

]Whose bathing and dining is done simultaneously. [A bird]

ek goṭiya paik, muṇḍ noila naik. (Cata, kamij)

[Who are the single-legged soldier and headless leader.—Umbrella and shirt.]

pila bele cakna, bəṭi ele ṭekna. (baṭs)

[What is tansteful in its infancy and gives support in its youth.—Bamboo.]

dobla kukuṭa lebrī kan, kan-ke dari jiki an. (mula)

[The white cock has hanging ears, pull it out by catching the ears.—Redish.]

agi bosla jitra muṇḍa, bitre posla lenḍa. (mula)

[The fellow having rough hair sat to defecate and the feces went below under ground.—Redish.]

eti rə re ṭura pila, mui jibi kosek duri. (gopena)

[You orphan boy, stay here, I shall go miles far.—Slingshot]

kənəṅgi gāor godbouni muṇḍe rəṇ paṭ

ali juli jaisi ace coud kosəṭ baṭ. (kukur)

[The Gadba girl of kanangi village has red cloth on her head, she is walking in a swinging style the fourteen mile road.—A bird/garuḍo]

jiba səgəṭ jaiti rəisi, gorke kundra poṭti rəisi. (gaṭ)

[While the moving cart moves on each house gets its share.—River.]

aite capəṭe, jaite capəṭe. (kapaṭ)

[A slap to go another to come.—Door.]

muṭek rāṭi kaisi, ar upre deksi. (kəṭki)

[What scoops out a handful and eats, then looks upward.—Spade]

ṭura pila leje ḍor, jiki ṭani oi mər. (biṭi)

[The orphan is tied at the tail, It dies of being pulled and puffed. Biṭi/a smoke]

dei oisi, beṭi noisi. (jəṭi lekba)

[You can give but can not pick up.—Wall painting.]

Kənəṅgi gāor məisi, singe cara dari kaisi. (kāṭra)

[The buffaloes of kanangi village catch and eat the prey with their horns.
—Crab.]

kənəŋgi gāor māisi, sin darle me kərsi. (baus kərđi)

[The buffalo of kanangi village cries out if caught at the horn.—Bamboo] shoot.(

bəci rəile gote nāū, məri gale sətə nāū. (baus)

[What is known by one name when alive and by hundred names when dead.—Bamboo]

mənus nəe ki pəki nəe, dui goŋ kie. (cycle)

[Who being neither a human-being nor a bird is a bi-ped.—Bi-cycle.]

ai go apa, tucai cəpa, molas təme, jiiłu ame. (sap ar kati)

[Oh sister, you are merely the skin as you died so we lived.—The snake speaks to its skin)]

pədaraji gədbənike anṭa cari beṭti jeṭ
gote gote jeṭ ke səe səe moṭ. (pəoi gəc)

[The Gadba women of the plains have matted lock of hair around the waist and each lock has hundreds of knots.—A kind of tree.]

Ere re ek goṭiya, dui goṭiya kene gala

cari goṭiya ke cari dei kəri dəs goṭiyake kəsbake gala.

[Oh one-legged, where is that two-legged fellow ?
Leaving the four-legged one he has gone to the ten-legged.
—Tiger asks umbrella about the farmer with plough.]

DESIA

A TRIBAL ORIYA DIALECT

SECTION-III

DICTIONARY

The Desia Lexical List contains 3000 entries, including the basic forms and their derivatives. In the Appendix names of some unidentified flora and fauna and some tag-words have been listed.

These items have been sorted out mainly from the body of the compiled Desia-Texts. Other, non-textual, items were collected in the course of filling up various standard lexical-lists (such as H. A. Gleason's Tentative Gloss List, 1959, Revised Munda Lexical List by David L. Stampe, 1963) and from random conversation and elicitation in the field.

The notes given at the end of the entries contain suggestions regarding the possible derivational origin and sources of borrowing and cognate forms from other languages and dialects for facilitating further comparative analyses. The following books and materials have been used to prepare these notes.

A Comparative Dictionary of the Indo-Aryan Languages
R. L. Turner, London, 1962—66.

(Cognates from Indo-Aryan languages have been collected from this source. The hypothetical base-words have been noted with a view to suggesting an Aryan background for the Desia items.)

A Comparative and Etymological Dictionary of the Nepali Language,
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Kudali.
A. M. Ghatage, Poona, 1965.

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T. Burrow and S. Bhattacharya, Hertford, 1953.
Phonology of Parji. (Pre-Publication Draft.)

Nancy Chitick and Beth Morton, Summer Institute of Linguistics, Poona.

Segmental Phonemic Analysis of Halbi dialect. (Pre-Publication Draft)

Miss Betsy Schuyler and Miss Fran Woods
Summer Institute of Linguistics, Poona.

Segmental Phonemic Analysis of a Tribal Dialect of Oriya.
(Pre-Publication Draft)

- Alice Davis and Judy Eslick
 Summer Institute of Linguistics, Poona.
 Purnachandra Oriya Bhasakosa. (7 Vols.)
 G. C. Praharaja, Cuttack, 1931—40.
 Sambalpuri Dictionary. (Manuscript)
 Dr. K. B. Tripathi, Cuttack.
 (Oriya dialectal words have been collected from the above two works.)

Explanation of Signs and Abbreviations.

<	derived from
>	becomes
/	alternate (Phonemic)
	alternate (Morphemic)
?	doubtful
*	hypothetical
cp.	comparable
opp.	opposite
A. E.	Alice Davis and Judy Eslick, op. cit.
Arb.	Arabic
Ar. D.	Comparative Dictionary of Indo-Aryan Langs. op. cit.
Beng.	Bengali
Bh.	Bhatri
Ch. G.	Chattisgarhi
DNM.	Desinamamala, op. cit.
Dr.	Dravidian
Dr. D.	Etymological Dictionary of Dr. Langs.; op. cit.
Guj.	Gujarati
H.	Hindi
Hal.	Halbi
Kan.	Kannada (Kanarese)
Mar.	Marathi
Mal.	Malayalam
Mth.	Maithili
N.	Nepali
N. D.	Nepali Dictionary, Turner.; op. cit.
Pers.	Persian
Punj.	Punjabi
Pkt.	Prakrit
POB.	Purnachandra Oriya Bhasakosa, op. cit.
Sind.	Sindhi
Skt.	Sanskrit
T.	Tamil
Tel.	Telugu
O.	Oriya
S. O.	Southern Oriya
W. O.	Western Oriya

oio	other	onyo
oera	circular cushion for placing pots	W. O. oira; Ar. D. oghero-circle.
ok—	to be jealous	S. O. onko-guilt, fault, crime Tel. onkokaḍu-quarrelsome;
oki-gen- oku-lok oki	to bear jealousy jealous man	Kharial-hok-envy, jealousy
oki-kaḥ— oki-lagai— okar	to vomit by inserting finger, to dig out (with the hand	Ta. onka-to open mouth, gape. Ar, D. utkiroti Pk. ukkoro-i-digs out; Ta. okor-to dig, excavate; Bh. okar; S.O. tendency of vomiting.
og—	to push into	DNM. ogghobo-to fill; S. O. ongulai-to thrust finger
ogol—	to be in excess, surplus	W. O. to remain over; Kan. ogglo; Tel. oggolomu.
argte jii—	to live alone independently	cp. aṅg-vanity; aṅgua-selfish obstinate
oja	habit	
otok—	to detain	Ta. otippu-obstruction; Ar. D. otokk—
ota	greasy, gummy	Ar. D. otih
oti	border	Ar. D. opovitto—oti (Guj, Sind) lap of dhoti, tucked up part of cloth; Ta. oti-to flap, twitch; POB. pocket improvised from the folds of garment.
oti	lower lip	W.O; oth
otro	eighten	
odor—	to roar	Ar. D. arototi-shrieks Pk. arodoi-cries out; O. odor boder —incoherent talk.
odua ji-ba	bullocks to go after cows for mating	W. O. horua
otoga	pickles, seasoned mango, neem	Tulu. odongayi-akind of pickle; Kan. ode-to season
otiai—	to incline to a side	Ar. D. anomoti-bends down; O. otiai—

o i u	cave, hideout	Tel. oḍḍu-a screen, anything that affords concealment; cp. Saora- oṛak, Munda-oṛa, Korku-ura-house; POB. oṛa- a place where beasts stay.
oṛu	small winepot	Ar. D. adhōko; O. oṛa-a pot for measuring corn or liquid.
oṛkōliya	inconvenient place	W. O. oṛkōliya
oṇḍa	pudding made of millet powder	Tulu. oḍḍye-pudding, a cake.
oṭōra	poker	W. O.
oṭguna		
-dar,-tek	to prop up (living beings)	Ar. D. oṇṭōgūṇo-lower intestine O. oṇṭōgūṇa
oḍ	half	oḍhō
oḍ—	to fetch water from a flowing or falling source.	
oḍ—	to refrain from	O. rodh-,oḍhīro — oḍōruddhō
oḍi oiba	to be impatient	oḍhīro; O. oḍhi-mental agony
oḍik	more	
oḍua	crippled leg	oḍhō
oṇa	cow's udder	Ar. D. pōsnōvo; O. pōna.
oṇiar-kōr,-oi	to torture	hōiraṇ ?
oṇu	baboon	hōnu
main-oṇu	entellus	
oṇek	many	
-mōstur	various	
oṇka	ladle (made of gourd for serving pej)	Tel. oḍōka; W.O.; Skt. oḍhōko
oṇ—	to admit guilt	S.O. to confess one's guilt; O. up-to besmear Ar.D. opp—
oḍujan	disobedient	
oḍka	whole,all, unmixed	W. O. oḍga; Halbi. oḍge—only; Mar.oḍgha—whole oḍighno, oḍikrto
oḍyas lok	favourite	
oḍmōṛ	contentious enmity	O. oḍmōṛ.
oḍmurōk	unfriendly	
oṛ-	to subside, decrease	O. oḍōr,-hōr—
oṛōj	to earn	

oꝛi/oꝛ—	to groan	Mar. oꝛoꝛ; Kudali. oꝛoꝛ O.koꝛoꝛ Ar. D. upoꝛoꝛoti
oꝛet	meaning	oꝛtho
-kariya	interpreter	
oꝛuni	deer	O. hoꝛoꝛi
oꝛki	large spoon	
oꝛdabali	rainbow	W. O. oꝛdalu
oꝛ—	to shave, lop, scrape	O. olagi-ular Ar. D. ulloloꝛyoti —to draw out, unsheath
oꝛ	plough	O. hoꝛo
oꝛliya	ploughman	
oꝛ—poꝛa	Holi festival	
oꝛoj—	to choke	Ar. D. upoꝛudhyote Pk- uarujjhōḍi-obstructs; Paṛṣi, ulj-to assemble. W. O. oꝛjhi-to stick, check.
oꝛoꝛḍ	to set (on eggs)	POB. ulund-to wallow on ground; Ar. D. ullundōṭi ullōḍoi —oꝛpo
oꝛoꝛ	insufficient	
oꝛoꝛ- baN	slow, lazy, late	
oꝛsiya	to stretch limbs	
-oi	lazy	
oꝛa	to be late	
oꝛai—	firebrand	Ar. D. hul—pierce; O. hula
oꝛu	to sway, wag	Ar. D. hoꝛloṭi
oꝛka/ulki	light (weight)	Skt. loḡhu; Chatigarhi-olho
-aiba	wave	O. uluka; Khariāl-hōlka; Halbi- holk Dr. oꝛo, oꝛukko
	shiver	
oꝛoꝛni	hanging cloth-rack	Ar. D. oꝛoꝛyoti M. I. A. alōḡḡoṅ—adheres to; O. uluguṛi
oꝛga	different, separate	
oꝛgai-	to separate	
oꝛdi oꝛdiya	yellow	hoꝛoḍi hoꝛidra
oꝛdua	soot	oꝛoḍhu—oꝛoḍ dhumo
oꝛma	white ant	Ar. D. upoḍiko Pk. olimbhō; Bastar-orma; Halbi-orma.
oꝛsi	linseed	Ar. D. oꝛosi Pk. oꝛosi
	guizotia abyssinica	
oꝛs	duck	
naga	big size	hoꝛmo
buṭi	small	

os pani	dew	Ar. D. ososyo Pk. osa; W. O. os
osok—		Pk. ussokko-goes back, excised; DNM. osokki-gone away; O. uskai-to uproot
oskai-	to remove	sarkai-to move; Ta. ocokku-to move; Kol. ucg-to move slightly horizontally.
osonka	naked	
osor	heifer	Ar. D. uposoriya; H. osori; Halbi-osor; DNM. osoro.
oskoḥ	nasty	cp. O. askoḥa
oskoḥa		Skt. apaskoḥa-faeces
osguna	nose ornament	O. guḥa
osna	eaves of roof	W. O. uchna; Ar. D. ososona-slopping place Pali: osano-end; Gondi-wesana-thatch, roof.
a-/as-	to come	
ai-		
—par	to yawn, sigh	
ait	care	ayotto
ailom	wedding presents	
au	steam, vapour	O. hau; Halbi-hap
auj-	to bend, recline	Ar. D. avorjyoti-turns over bends opp. tek-to lift.
auli-	noise	Ar. D. aravo-cry, howl; O. hauli.
-kor	to roar	
akor-	to sprout, gape	onkurō
ak		
-mar	to shout, call	Ar. D. hokkoyoti; O. hako.
akoḥi	hooked pole	Ar. D. onkuto-instrument for moving the bolt of a door; O. akuḥi
aka	one load of a kauḥi	Ar. D. oksa-axle, collar-bone.
-mara	one side heavy, unbalanced load.	
akar	jealousy	
akriya	jealous	
akal	to wash clothes	O. hokal-
aki	eye	
akiya	evil-eyed	
kor	to cast the evil eye	
ak-pota	eye-lid	
mitk	to twinkle	

āki-gor	ankle	
akra	handle, holder, grip	Kumaoni. ākuṛ-handle of hoe.
ag		
agtu		
agari	first	
agol-	to come in front	
agoṭ-	to hinder, reprimand	O. akot-Ar. D. oṭṭokk-
angua	armful, things carried in one folded hand	Kan. on-gey, Koda. ongay- palm of the hand.
angra	charcoal	O. ongar
mōsi-aṅgra		
anṅi	finger	
cini-anṅi	little finger	
ac—	to be, to have	
aj—		
ajai—	to lose, mislay	hr.
aji	to-day	
āṭ—		
aṭai—	to coagulate, hold	Skt. oṭṭo-dried; Pkt. oṭṭoi-
—kōr	to thicken	to become dry; O. anṭiba
āṭa	waist	onṭ.-to move
aṭ	high land	WO. at-veranda, high land;
aṭal	land near river side	Ar. D. oṭṭalo-watch tower, terrace mound.
aṭ	eight	
aṭ-din	week	
aṭ	market	O. haṭə
aṭa	cover (of book)	Tel. atta
aṭu	attic room, loft under the roof	Skt. oṭṭo; Tel. attuka
aṭu-ḍan	ladder	
aḍor	barricade	O. ari Ar. D. adi-row, ridge
āḍi	earthen pot	O. handi
—darani	ceremonial change of pots	
—baṛani	bride's return to husband's home after marriage	
aṭ	bone	O. haṭə
aṭoi	bony, juiceless	
aṭ-rōs	marrow	
aṭ	half, semi	ordho; Tel. oṭo
aṭ-bela	afternoon	
aṭa	a unit of measure 4 pōri = 1 aṭa	Ar. D. aḍhoko

ar— ar̥ki	to hinder, ward off horizontal, across	Pkt. ॐॐॐ-crosswise — ॐॐॐॐ Dr. ॐॐॐa-state of being horizontal obstruction.
ar̥ki dek— ar̥ki pācia at	to look sidewis , blink Sari, for females hand	
atol	to touch, collide	
at maṭi de-	to plaster	
at sagia k̥r-	to wave hand; signal	
ata	handle	
ata	wife's mother	Dr. atta, Pkt. ॐtta, Ganjam. ॐta.
ati	elephant	h̥sti
ādan	steam	Ar. D. adhman̥-blowing, puffing; cp. POB. udhani/odhni-water pot on fire for cooking.
ādar	dark	ॐdh̥kar̥
adi de- an	to lend land on share basis oath	ॐrdh̥ O. ran̥ ragna, agnyḁ Oaths are taken in the name of king Kumaoni-an(vow)
an duria oi- an	to swear to bring	
ani dadi	great grandfather	
ani bai	grandfather	
anto ra	gap between the legs	
anti/atni poṭa antri	intestine, viscera back yard	Skt. Antar̥-entail Ar. D. ॐnt̥r̥, Ch. Garhi. ॐnt̥ri.
apṭ-	to throw raising to a height	Kudali-ap̥ṭ- to strike-cloth while washing; Bh. ॐp̥ṭ; Hal. ap̥ṭ; Ar. D. ap̥ṭi-flies toward
apa	elder sister	Ar. D. ॐppa
abur	prestige, honour	S. O. abur ; cp. Arabic-abru
am	mango	
amot	sour	Kudali-amb̥ṭ; N. am̥ṭ-mango preserve; Ar. D. amrav̥rt̥- inspissated mango juice.
amli		
am p̥ra	mango pickles	
ama	grandmother	cp. Tel. ama
ame	we	
aya	mother	Bhtri, Halbi-aya
ar/ari	and (conjunctive)	ॐp̥r̥/ap̥r̥
ar-	to fail	
arai-	to defeat	har-

argər/ərgər	to pull, drag on ground	W. O. hirgir-to drag by force
argora	bar, railing for obstruction	S. O. ərgələ; Ar. D. ərgədə
arḡa-pəl	Adam's apple	hərira phəl (myrobalan fruit)
arla	dirty, clumsy, uneasy.	Ar. D. alutito-agitated, stirred
-kor	to irritate, torture	Ganjam-alra.
abḡ	to turn back, squeeze	Parji-to be twined round W. O. to wave a fan; Ar. D. alo- ḡəyoti-stirs, moves.
alam-boji	picnic	Ar. D. aləmbə alam in many M.I. A. meaning help, support.
alasala		
-oi	to move, not remain station- ary.	
aljul		
-oi	to move, not remain quiet.	
alia		
-oi	to be tired	Arabic-halak
alualad	affectionate	alhadə
ale	then, if it is so	O. hele
alki	fragile	cp. halka
ās-	to laugh	O. həs-
asiya	funny	
asua	laughing man	
āsər-basər	(family) descendants	əmsə, bəmsə
asa	hope	
-kər		
asar	June-July	
asar	bad person, false	opp. susar
āsu	tears	
asul	right, correct	
-sənge kər	to do correctly	Arb. əsl
asti	property	Skt. əsti
aspatal	Hospital	
/e	this	
iḡik	this much	
iḡi	here	
k	stingy	
t—	to rind peel a fruit	W. O. hiḡ-to be opened; released; Bh. hiḡay-; Dr. D.-Ta. ito-to crack, scoop out, crumble; Tel. eḡaya-to separate.
it	brick	
iḡla	oven made of brick	W. O. iḡali
iḡi	boundary ridge	Skt. ali; O. hiḡə

ind	to walk	W. O. hind Hal. hīḍ-to wander Ar. D. hindote-moves, wanders
inispeti	Inspector	
ir	fibre, pith of wood	Dr. D.-Ta. ir-rib of palm, Mal. mid-rib of palm leaf W. O. ari-sting of insects.
iri iri	small	Bh. (hōri hōri-green)
ila	sickle	Bastar-ira; DNM. illo; Dr. illa; Nahali, Saora. ira-to cut with sickle; Ar. D. ili-a kind of weapon short sword; Mar-ila-curved instrument; Kui-ir to cut gras; Sa, Mu, Ho-ir-to-reap
īsa		
-kōr	to envy	
īsai	envious person	
īsiya	envious	
īsal—	to envy	
īsa-dugra	jealous	
-tūṅga	envious	
istū		
-kōr	to worship, honour	isto
sturi	an iron (for pressing clothings)	O. istri.
ua	Dillenia Speciosa	Ar. D. uddaləkō, bōhubarō.
uari kōti	compound wall	Ar. D. ɔpəghətɔyōti-covers Pk. ohaḍia-; O. uhar-to screen.
uas-adar	dark half of month	ɔmabasya
ukl -	to boil (intr.)	Pkt. ukkolō - heat utkolōti ; Dr. D. -Kan. ugo, Tel. ukkō - steam, vapour.
ukal-	to vomit	Ar. D. —utkalō okk -
ukni	louse	utkuṅō
ugs-	to sprout	O. uguiba-to rise up with force udgōmō.
ugsi ai-	to pull oneself up	(as in climbing)
ugar-	to open, uncover	Skt. udghaṭōnō ; DNM. uggo ;
ugura	uncovered	Kudali-ugar
-ṭōṇḍa	insolent	
uc	high	
ucai-	to lift up	Ar. D. udōncōti - raises

uck-	to get up, spring up	
ucki mōr-	to commit suicide by hanging	W. O. ukciba - to suspend ; Hal. usōk ; Parji. ucik - to swing.
ucka	excess (in cost)	
ucki	hiccup	Hal. hucki ; Kudali - ucki.
ucōb	festivity	
-kōr	to rejoice	
ucōl	to overflow, spill over	ucchōlōnō
ucal-	to vomit	Ar. D. ucchōrdōti - vomits
ucali oi-	to agitate, be excited	
ūcl-	to skin (e. g. fruits)	Ar. D. uccat̄yōte - separated from, ucchaḍyōti - undress, uncover. ucar - to skin ; Hal. ucl- to peel off outside.
ucl-	to bounce, strew with force, spill over violently	
ucaḥ		
-kōr	to rejoice	
-lag	to be excited	
ucar-	to carry a baby	cp. Parji. ucal - cradle
-ujōl	bright, light	
uja	right	Ar. D. rju - straight Mar. ujva-
-ḍena	right arm	right hand, Kudali. uj
ujar-	to remove thatching-to display, pour out	Pkt. ojhharia - thrown asided Mth. ojhrab - to be dishavelle- disordered ; ujjōtōti uprooted, laid waste.
ujr-		
ujrai-	to repair	ōbojjhōloyōti - shines ; Hal. ujr - to clean.
uḥ-	to rise, get up	
uḥai-	to lift, wake up	
uḥi jiba	to disappear	
uḥk-	to uproot, dig out buried things	utkhato
uḥan	boil	Ar. D. utsthano - act of rising Mar. uḥhanu - tumour ; Hal upkan.
ur-	to fly	
urniya	flying	
u.al-	to blow in the wind (tnras)	

ur-	to scold, rebuke	W. O. hur -; Kharial. hur -; Balangir hurdiba - to quarrel; Skt. huḍakkṛ - drunken man.
urp-	to threaten	
unḍ-	to grope for	Ar. D. adhunḍh - search for
unḍi	mound identified as a deity	DNM. uḍḍḍḍḍ-a heap, collection; w. o., huḍi - hillock; Dr. D.-Kan. uḍḍi Tel, uḍḍi - ridge in field, steep bank.
	nisani unḍi	
ut-	to overflow	Ar. D. uttṛ - wet. O; otṛ - dampness;
uti pṛ-		Ass-ut - to flood
utla		uttalṛ
utk-	to jump, to be restless	O. utkaiba - to jump
uta-	to turn over	uttaṛṇṇṇ
uṭṛ	reply	
-kṛ	to retort, respond	
utr-	to alight	uttṛṇṇṇ
utrai-	to bring down	
uṭṛti	sloping, alighting	
utur-ṭuliya	impatient, excited person	O. utaliya
utna	lying flat on back	Ar. D. uttanṇṇ; Hal, utena; ut-inverse
uḍa	you take (exclamatory verb)	
ud-	to rise, come up	uḍṇṇṇ
udba mas	next month	
udian baṭ	East	Ch. garhi. uḍti.
udk-	to spring upward	Ar. D. udḡṇṇṇṇṇ - rises
udki jiba		
udl-	to cross over (hurdles) to leap	Ar. D. uddalṇṇṇṇṇ - bursts, tears uddhvalṇṇṇ Mar. udhali - leap, spring.
udli jiba		
udlai pin-		
udliya	elopement	Pkt. uddalṇṇṇṇṇ / liyṇṇ-snatches away
-ne	to elope	uddhvalti.
udan-	to stretch, to straighten up a crooked thing	Ar. D. uddhanṇṇṇ -act of eject O. uchiba.

udar		
-de	to lend	Ar. D. uddharoyoti - raises
udari lok	borrower	
udriya		
udas	calm and quiet	
una	less	
-kor	to decrease	
unis	nineteen	
unu	other	onyo
upk-	to dip up to float	cp. Parji. upk - to emerge utplobono ; W. O. upliba
upka boji	feast, free of payment	
upr-	to spatter, sprinkle	utpatono
upor	up, above	
upas	fasting	
ubr-	to be excess	Ar. D. ubbor-swell, urvoro left over, surplus ; DNM. - ubburo Skt. udbrtto ; also in Ch. garhi, N.
um-	to be ripe	
umai-	to ripen by storing in hot place	Ar. D. Usmayote : Ass. umai- to sit on egg ; B. umano - to shimmer
umbi jiba	to rot	Hal. umawa - cause to ripen
umbai	brazier, movable oven	usmayito
umar-	cow to low	Ar. D. humbharono ; Khariäl - humar -
url-	to skin, strip off to snatch away	Ar. D. ulloloti Pkt. ullalei ; O. ular - ; Ta. uri - to peel , strip off.
urkura	litter rubbish, a ghost who catches children	DNM. ukkurudo-a heap of sweepings, W. O. urkula
ursul—	to skin	Parji. urc-to skim off, to scrape; Ch. garhi. usole ut+cholli.
ult	to turn	Pkt. ullotto-overtuned
ulfa	opposite	
uld-	to unload	Ar. D. udricyote O. ulod, H. ulocna-to pour out.

uls-	to shiver, horripilate	
ulsu-pamra	fearsome person	
ulal	flame, hot blast, vapour	ullalo
uli	onion	Dr. ulli-garlic,
uli	a spindle	Ar. D. luḍoti-rolls; W. O. (spindle shaped as onion)
ulu	light weight	cp. POB. hulgula-slack, loose.
ulu ul;	gentle breeze	Kharial-hulhuli
ulga	loose,	O. hugula
—kōr	to separate, loosen	Ar. D.—ullogyōti-unfasten; O. ulagiba.
ulag	bare	uloḡno
usl—	to look back	DNM utthōla-turning round, utthōlo pōtthōla-turning on the sides
usas	light, easy	ut svaso Pkt. usasio-fr e from distress
usum	warmth	usmo
usna	rice from boiled paddy	Ar. D. utsirno.
e	this	
eṛek	this big	
etek/etki	this much	
ene/enek	to this side	
ebe	now	
ede	here	
emot/emti/ emtar	like this	
emōn	these	
ek	one	
ekla	alone	
ekṭa	alone	
eka	alike	
ek-ṭa-maru	unsocial fellow	
egar	eleven	
ej-	to remember	Parji. eja-to count numbers Kharial. heja kōr-to account
eḍu	head (chief)	
et—	to remember	Ar. D. oḅhicintyōti; O. het—
etu kōr—	to remember	
etu bur-	to forget	

eri dek- erua	to pry spy	Ar. D. herōti herōkō-spy.
ela —kōr	to neglect	O. hela bōhela
esu	current year	Ar. D. oisōmōn-in this year; Ch. garhi-esō.
o-/oi-	to be, to become	(copulative)
oc- ocai-	to spread a bed	Ar. D. upōcchadōyōti Pkt. occhayōnc; N. ochyar; Mth. ochauna; O. uchaiba.
ocna	bed	Ar. D. acchadōnō-cover for bed; DNM. ucchinōyōn-a bed
or-	to get water from flowing source	Dr. D.-Torukkōl-pouring as into mouth, Mal. orukukō-to run down; O. ura-pot tied to date-palm tree for Toddy.
or- pād or-	to set trap	Dr. D-Kota-od. Kan, Tel. oḍḍu- cp. Pali. oddeti-to lay snare
or-	to put on cloth to wear	Pkt. oḍḍhōnō-cloak upōbes- tōnō ; Ch. garhi-oḥhōn
oiṅa	shelf above door lintel	O. alōṅa; N. odan-grooved slip along whih shutters or panels run. Ar. D. oḅmōrdōnō.
odōr-	to fall down, drop down, knock down	T. utir; Kan-udur-to drop off W. O. hōdriiba-to shrienk.
oda	wet	odō Pkt. oddō
or	aerial root hanging down from branches	Ar. D. oḅbhōrōte-sinks into O. ohōlō
orsōl	Overseer	
olt-	to poke	ulloḅti-turns over
olai-	to hang, suspend	Pkt. ohōriō- brought down oḅbhōrōte-sinks into.
osō	medicine	ousōdhō
osa	August-September	upōvasō; O. Bhadrō mas.
osar	broad, wide	Ar. D. oḅsarō-moving aside Pkt. osarō-going away.

kə	to speak, to sing	
kəu-lok	speaker	
kəiru bal	brown, reddish hair	Ar. D. kəsayə, kəpilo; O. kəhəra
kəul	mild, sweet, soft	—koməlo
kəut	funny	—kəutukə
kəoɾa	Cowri shell	—kəpərdə—kəbəḍḍi
kəkəɾ	to shrivel up, to be wrinkled, to contract	
kəkəɾi cənḍi	curly hair	Ar. D. kərkə—Sindhi, Lahanda-kəkɾa-lightish hair
kəkɾa	crippled	
kəkəl	cough	T. kəkəl-to vomit; Kota-kək-to cough; Parji, Hal. kəkl
—tek	to cough	
kəkliya/kəkla	who coughs	
kəco	owl	Skt. kousikə; Pkt. kosiyo
kəci	bat	
kəcim mac	turtle	—kəcchəpə
kəj	creeping plant	
kəjri	tambourine, flat drum with one side skinned.	
kəjri	date-palm	—khrəjuro
kənḥ		
-kər	to compare	O. kənḥiba
kət—	to oppress	
kəḥi	cruel, greedy, selfish	T. kənḥi-naughty person; Tel. kənḥe-cunning person.
kət kət kər-	to squeak	
kəḥa	paddy given for husking to others	Ar. D. kətḥə-breaking, cutting
kəḥar	threshing floor	T. kəḥu-to thrash, kəḥḥanam-beating the husk from-paddy; Tel. kəḥu-grannery; DNM-kəḥtholo-Hal. kəḥhar—kəḥḥa-garə.
kəḥi	grannery	Ar. D. kəḥḥə-store room.
kəḥu/kəḥi	bundle of tobacco leaves	T. kəḥḥu-to tie, gather, kəḥḥa-bundle. also in Tel.
kər	side	Ar. D. Kəḥi; Kan. kode, side. position of being last; Tel. kəḥə; Parji-kəḥə

kōre pasol-	to turn to a side	
kōamata -dei bōs—	a sitting position	Parji. kalamata-stretching oneself after waking up
kōi	white clay	Ar. D. khōtika—khōi-chalk.
kōua —kas	dry, tough, hard dry-ploughing	—kōu
kōiki	mattock, hoe, spade	Ar. D. khudōti—khoz; Hal. kōiki.
kōrōp	cut out paddy stems	Skt. kōlap—Pkt. kōrōppō—Mar. Guj. kōrōp-bundle of plant cut for drying before stacking; Dr. kōla—ppu-miscellaneous mass; Parji-kōpa-thin stick, twig.
—sōngei—	to keep in row	
kōma	pot for warming bathing water	Dr. D. kōta, kōm-water pot with narrow mouth.
kōṇḍa	paddy husk, barn	Ar. D. Palu-kundōkō, Pkt. kundōgō.
kōṇḍi	small earthen pot (mainly for oil)	Ar. D. Kōrōndō-basket—N. H. kōṇḍi Kudali. khōṇḍi-a measure of corn PO B.a standard measure of 20 seer.
kōṇḍi	bank, coast	Ar. D. skōndō-bank of river ; O. khōḍi-edge of a deep pit ; Hal-kōnd; B h a t r i-khōṇḍe; Parji-kuḍi, kēṇḍ; Sind. kōṇḍi.
kōṇḍek (+ek)	a portion, little bit	Hal. khinḍik
kōti —pakai—	wall to plaster walls	Ar. D. kōntha
kōtra	loosely woven basket used to cover bullock's face	
kōnd —munḍa	shoulder root of arm	
kōdka/kōdra	rough, uneven	Kan. kōrōḍu-coarse, rough; Skt. khōrō; O. khōḍōa.
kōdru	swallow ground	Ar. D. kōrdōtō—Bihari. kadra-muddy
kōdli car mōtni	plantain flat shape round shape	
kōn/kōn	corner	

kōna	carrying staff	Dr. D.—Mal., Kan, kōna, Tel. ka'le-bamboo branch, stick; Gondi. kōni-arrow; cp. Pali. kōṇyo-spear, lance
kōnia	marriageable girl	—kōnya
kōnua	bug (small)	Ar. D. kunṇ (utkuṇṇ, mṭkuṇṇ) an insect living in cloth; Pashto-koṇ, kuṇai-tick, louse.
kōnesti	Constable	
kōpur	elbow joint	Skt. kōphoni; Kudali-kopṇ; Munda-kurpṇṇ.
kōpti	hypocritical, fraudulent	
kōbṇr	message	Arb.
kōbriya	messanger	
kōm—	to prepare clay by pressing with the feet.	Ar. D. kōmh—Pkt. kummṇṇ—wither
kōmj—	to fade, to droop	Ar. D. kōmh-wither—Si., Mar. komajni; Hal. kumt- flower to fold up.
kōmṇl	blanket	—kōmbṇl
kōmai—	to shave	Ar. D. -Pkt. kōmmṇi-does barber's work.
kōmai—	to earn	—kamṇ
kōman dōngṇr	police reserve forest	—command Ganjam-official tour.
kōman	pillar	Ar. D. skōmbhṇṇ-prop pillar —O. khōmaṇ-foot of hill, valley.
kōmela jōmela	savings	—kamṇ; jōma (Arb.)
kōmb mul kōmb	trunk, branch main post of house	—skōmbhṇh
kōya	peg, stump, cut back stalks.	Tel. Naik, Parji-koyya-rod, stalk, stick; Hal-kōya-broom-straw.
kōr— kōru kōri oi—	to do doer to comb	S. W. koriba
kōrṇd— kōrda	to fry fried	Ar. D. khṇṇṇ, khṇṇṇṇ

kəroṛ	to snore, groan, blow nose	
kərda mel—		
kəroṛ	saw	”
—kaṛ	to saw	—kəroṛoṭtro
kəranḍi caul	coarse rice	
kəria	napkin, waist cloth	DNM. kəroṛi-coarse cloth ;
—mel	to wear napkin	Ar. D. khəndu, khəru
		O. khəndua.
kəriai—	to grate, scoop, gnaw	Ar. D. korəti.
kərka	wall-niche, coconut shell	Ar. D. kəroka-water vessel
kərda	whip	korədo
kərpəna	cave, chasm, declivity	Dr. D.-Kan. kappu, Tulu.
		kərpə-pit, hole in the ground;
		Bh. kərpən
kərlī	basket (medium size)	Ar. D. kəroṛi-cup, Pkt. kəroḍi
kərsi	dried cowdung	Ar. D. səkəṇḍ-cowdung; Ch.
—cəna	cake	garhi—khərsi —kərisə; W. O.
		khərsi.
kəl-		
kəclimar—	to chew the cud	Ar. D. kəlaci-fore arm—Punj.,
kəl	wrist	H. kəlai-wrist, fore arm.
kəla atiya	man with bent arm	kəla -curved, crooked
kəli	fem.	
kələj	liver, heart	ND.-Skt-kəleyakah—Pkt, kəleyə.
kəla	device for pressing oil (pressed linseed/ put into a bag made of ropes for filtering out oil)	Ar. D. kolhu-machine for pressing sugarcane and oil seeds
kəlia	jackal	W. O. kulhia; Hal. kəleya; Gondi-kəlyal; Kui-kəlia; Mar. Bh. kəleha DNM. kəllho ; Pkt. kolhuya kəlyā-clever.
kəliśa	rafter	Hal. kəlsa; Ar. D. kəroṅko- skull, head. Nkəroṅ-rafter, Punj. framework of a thatched house.
kəlka	ravine, between cliffs.	Dr. D. carukka, carriccal- slope, sliding. T. cari-slope.
kəlki	barn, corn-bin	Dr. D. -Kan. kələṅji, gəlge etc.

kəltə			
pəkai	to lay plan for building a house.	Tel. koləta-measurement.	
kəlni	washer's starch	Ar. D. khəli-oil cake	O. khəl-Mar. Khəl-starch.
kəlpai	to tear off (bark)	Ar. D. kəlpəyoti-trims, cuts.	
kəs	red	kəsayə	
aṛ kəsriya	semi-ripe		
kəs—	to plough	krs kərsə	
kas-			
mar			
kasir/kasri—	pəda land for ploughing		
kəsna	plough share	W. O. kənsa	krsəṛə
kəsər	gift over a purchase, extra given free,	T. kocuru, Kan., Tel. kosəru	
kəsər—	to slip, loose footing	Pkt. khəsəi Skt. skhələnə	
kəsa	metal pot	kəmsa-bell metal	
kəsa	chignon, hairknot	O. khosa	skosəti
kəsa	acid, astringent	kəsayə	
kəsu	scabies, dry itch	Pkt. khəsū-itch; Mar. kəsəra-	dry scab of a wound; khərju.
səpur kəsu		Dr. D.-Kui. kəsə-itch.	
kəsli	scale (of fish,snake)	Ar. D. kənculi, kənchu-slough,	snake's skin.—O. kanculi-bodice
ka—	to eat, drink, smoke		
kaura	eater		
kaoni	food (subsistence)		
kadi	fooding, food as payment for service		
kai	what	cp. Kudali-kay	
—ke—	for what		
—maṛ	how much		
—pai, lagi	why		
kaali	cigar	kahalə-drum, musical instr.	
kaila			
—oi—	to be ill	kətsə Pkt. kaytsə-sickly, timid	
kau	crow	Ar. D. kathələ/	
qumba	raven		
kauri	carrying yoke; load	Ar. D. kəməṭhə-bamboo	Pkt kəvvəḍi one who carries a yoke; Ch. garhi.

kauṭiya	who carries	kobaṭi kawor,	Apv. kōkkaḍia; Hal. kaṅbōṭ.
kakh/kak cipa	arm pit		
kakor	cold		Ar. D. kōrkōṛo—ice; O. dew frost
kākṭa	crab		kōrkōṭo
poṭsi maṇḍia rōN			
kākri bada	cucumber		Ar. D. kōrkōṭo Pkt. kōkkoḍo
kākṭa pakna	gravel		kōrkōṛo kākōṭ
kāgar	thief		Ar. D. kōnkōṛo-vile, bad; kōnkalo poor, miserable.
kagla —ar	a neck ornament collarbone		Ar. D. khōṛōko-shoulder blade N. D. khōgalo-distance between tips of middle finger with arms stretched. W. O. necklace
kāc	bottle		Pkt. kacō-glass, crystal
kāc—	to wash and clean		Ar. D. kacc-pull, crush, press
kac—	to kill lice between two finger nails to poke		
kāca —pōtriya rōN	unripe green		Ar. D./kōccō-raw, unripe
kacra	sweepings, dirty		Ar. D. kōccōṛo-rubbish
kajo —kōr	itch to itch		Ar. D. kōrjōti-oppresses, hurts; W. O. khujri khōrju
kaje	(for that) reason, purpose		karyō
kaṭ— kaṭu	to cut capable of cutting		
kāṭa	thorn		
kaṭua	wooden sandal		N. kaṭhua-wooden bowl; O. kōṭhōu
kaṭna	wine vessel (gourd)		Ar. D. kōṭṭōṛo O. kōṭōra-cup
kaṭret	contractor		
kaṭlam	reward, presentation		Tel. kaṭnamu-dowry
kaṭa	hare		Ar. D./khōṛōbhōkō N. khōrayo Mth. khōreha; W. O. khōra; Singbhum-kheṭia; In O. Bi, H. castrated young buffalo.

karakuri	twigs	Ar. D. khōṭo khōṭo-straw, weeds, thin piece of wood; O-khar
kari		
kaju bōḷod	carrier bullock	Ar. D. kōḍḍo-castrated male buffalo
kand	arrow	Ar. D. single joint of a plant
kanḍa	sword	Ar. D. khōndōko (non-Aryan origin)
kata		
katani	story	kōthanōko
kati	knife	
katr—	to chew, cut into pieces	Ar. D. kōrtō—to trim, clip, slice; Bh. Kudali—to cut
katri	scissors	kōrtōri
katrai—	to crop with scissors	
kād—	to cry, sing, howl, wail	
juri juri		
gun gun		
mur mur		
ak mari		
kado	mud, clay	kōdo
—āḍi	auspicious jar set during marriages rites.	
—mali	residue of molasses in brewing pot.	
kadi	fooding	
kādul	Cajanus indicus	Tel. kandi-pigeon pea
kān	ear	
—de	to eavesdrop	
—gu	earwax	
kana	blind	
kana	perforated, forked branch	T. kan, Tel. kanu-bamboo joint
kani	sideway	kōrnō, kōrnika
kap	sheath, scabbard	skupō O.khopō
—jiba	to fit, join together	
—de	to patch	Ar. D. kōrpōṭo-patched garment
kap	one half	Dr. D. kappu, kapa-a lump, one gulp; Ar. D. kōlpō Guj., Mar.—slice.
kapaṭ	door	
bangi—	two-fold door	
guia	single door	
kapal	forehead	

kapu	dull	Ar. D. kōbbu-feeble, yielding O. kabu Dr. D.—Tel. kapu- cultivator, rustic. W. O. impolite, rude, toothless.
kapḍu	careless	H. kupḍa h-dunce, ignorant; W. O. kebōra; cp. Tel. kappu.
kapra	potshred	khōrpōro
kabaṛ	a stick thrown to knock down fruits	Ar. D. kshep W. O. khōpṛ
kabaṛ (kam kabaṛ)	Work	Bh. kōbari-servant; W. O. kōbar
kabra (kabra citra)	spotted, striped	Ar. D. kōrbōro-variegated, spotted
kam	work	
kamai—	to work to earn	kōrmōpayōti—kōmai-to earn
kamani lok	labourer	kōrminika; Ch. garhi-kōmiya
—kōr	to earn by serving	Kudali, Bh. kōmōy-to earn
kamar	blacksmith	
—muṭṭa	hammer	muṣṭi
kamṭi	split bamboo	kōmōthō-bamboo; O. kamōṛa.
kar / karia	salty	ksharō—kharō-corrosive, alkali; Sinhalese-kōrō-infertile land.
kaiba	to rust	
kara	sunlight	
—cek	to shine	
kara pakna	hail, (stone)	kōrōkō; W. O. kōrō
karap	false, vile, bad	Arb.
karji moṭ	money lender's bag	Arb. qōrz
karna	canal like gully	(A. E. river bed)
karla jaga	costly place	khōrō
kal	to mix together	Ar. D. kelōyōti-scatters, throws
kalai—	to scald boiling milk	O. khelei—to spread out, strew; Skt. ṣvōkōlkōṇō-mixing; Dr. kolo-to mix
kalai—	to churn	Ar. khōḷ-shake, kerōyōti O. keleiba-to sift; Dr. D. —Tel/kelanku-to stir
kal	pit, trench	khōllo
—kun	to dig a grave,	
—mar	to dig (a hole)	

ḍep	rough, undulating	Ar. D. ḍhippo
kala	black	
bin kaliya	deep black	
kalamāṭa	to sit cross legged	
kali	tomorrow	
kas	cough	
kāsiya	who coughs	
kas	time or turn of ploughing (ref.kəs)	
kasu	coins	Dr. D. T. kacu, Tel., Mal., Kan-kasu; Coins of less value; Source of 'cash'; cp. Skt. kārṣṇ
ki	Interrogative particle	
kial		
—kər	to joke, fondle	Arb. khyal-thought, consideration
kiali	wife's younger sister	
kiksa	tusk	Ar. D. kisku-fore arm
kijai—	to tease, snarl	Ar. D. khiss-snarl, mock; DNM. khøjjo-be afflicted
kiṭki	window	Ar. D. khōtkkika > khōdōkki
kiṭa	worm, maggot	kitō
kiṭai	worm infected	
paṭ	yellow coloured	
bōṭər	winged ants	
paḍri	filthy smelling	
bursa	dragons	
utu	water-born	
kindər—	to move around in a circuit	Dr. D.—Gadba. kindrōp-tc revol ve, to put into circular motion
—utaṛi de—	to turn something	
kipri	skull	<khōrpōrō
kir kir	to scream	
kirli-āk—	rattle, loud sound	W. O. kirlaiba
mara	quarrel	
kiṛō—		
—oiba	to quarrel	cp. Parji. kir-to scratch
kira	parrot	<kiṛō
kiṛḍa	core, pith of split bamboo (pith of 'birḍa')	kōriṛō kōṛḍi kiṛḍa
k ṛḍi	musical instrument	Dr. D.-T. kiṭipiti, Tel.giḍiya

kirsa	cheese	W. O., Hal., Ch. garhi-khirsā Ar. D.—ksirōsakō.
kil— kilni	to shut door bolt, hook	
kila —caul	wedge, peg unbroken rice	kilōkō; O. khilo
kili-ar —gōti	collarbone wrist	Parji. kili-joint; Dr. D. kili Dr. D. kilo-elbow
kui —	to rot, be overripe	W. O., Bh., Hal.-kuhi; N. D. kuhunu kuthyōti-stink.
kui kal	(Water) well	cp. korku, Nahali
kukuḷa —ḍake	cock dawn	
kukunḍa	nit, louse egg	
kukur —para	dog numb	kurkurō. Pkt. kutto
kuc kuci	to tuck in crimped or plaited border of cloth	Ar. D. kucyōti O. kōcha
kuci-kati	key	kuncika
kucial	wicked	N. D. kucōila-ill dressed, kucal- lowdness; POB. bad conduct
kucni	retail seller	kuṭṭōni-bawd; W. O. khucni
kuṭ/kūṭi —mar	post to nail	Ar. D. kuṭō-tree
kuṭ— kuṭni kuṭna	to pound grain the hole the pestle	Hal. koṭan
kuṭa	clitoris	Dr. D. koṭa, kuṭ
kuṭum	family, relatives	kuṭumbō
kuṭrunḡa	woodpecker	
kuḷ —mara kōr	wall to bore a hole through a wall, to steal.	Hal. khuṭ; Parji-kuḷḷi; Mar. kuḷ Ar. D. kuḷya; kui-kuṭu; Na-kuḷu
kuḷi	heap, pile	
kuṭai—	to collect, amass	Skt. kuṭe / Kuṭō—heap
kura kura cam	wrinkled skin	
kuṭka	a metal utensil	Ar. D. kuṭō pitcher, kuḷōpō kuḷōrō kuḷika—a measure. Dr. D.—Tel. kuḷuka (kuḷu— boiled rice) Koda. kuḷike—rice pot.

kunḍ	tank, reservoir	Dr. D—Tel.. Kan.-pool Ar. D. kundḍo—water pot.
kunḍai putla	toy	
kutri	she-dog	
kudr—	to separate mixed up things	Dr. D. —Tel. kuduru
kūdra	share	POB. kundura—vegetable selle
kudra	raised platform to place jars. pots.	POB. kudiari-mound. dune
kudri a—	to walk in leisurely manner	Skt. kurdo—to flee by leaping— khonono
kun—	to dig up, bore	kshub O. khob—to ram, poke
kup—	to pierce into	Tel., Gondi, Kui. kuppa-small hillock; DNM. kbumpa-shelter from rain made of grass; Ar. D.—Punj. kupp—stack.
kupa	heap, stack. mound	
kupi	wick-lamp	Ar. D. kupḍ, kumpḍ Pkt. kumpiya—leather oil vessel; O. kumpi.
kupli	hillock	Kui-kupa (ref. kupa)
kube	much	O. khub
kubīa	hunch back. stooping	Ar. D. kubro—humpbacked bull
kumḍa car—	pumpkin, gourd white gourd	kusmandḍo; Beng. kumīa
kumb	knobs on the upper circumference of oven	
kums—	sores. ulcers-to grow	cp. Dr. kumai-be distressed putrefy
kur	hoof	kshuro
kura	blade, razor	
kurai—	to shave	
kuura	mist, fog	kuhḍvḍrsa, — kuasa; kuheli.
kurc—	to tuck in, poke	Ar. D. kocḍ thrust, Pierce. dig N. kocanu, W. O. korca- wood splinter
kurcali	the diagonal shaft joining plough with yoke	Dr. D. kurcu-to join (Tel).
kurud	ladder for levelling	ploughed field
kurupnas	destruction, deluge	
kurma	manure-heap	Tel. kuḍomu—heap
kul—	to scoop out, to open	

kula	winnowing fan	Ar. D. kulyo, Pali-kullo;
polei—	small size	kulayo—woven texture
kuli	wage	N. D.—Arb. origin
kuliar	labourer	
kulur	eagle	Ar. D. kuroro—osprey; Dr. D.— Parji Konda, Kui. kuluri— crane, heron.
kulkulai—	to gargle	Onomot
kusna	grass scraper	Ar. D. kusi-mattock, spade, etc.
kusru musru	rustling, whisper	
kusi—	to loosen, slacken, untie	Ar. D. khus-slip; N. D. khosel— nu-to peel, rummage.
ke	who	
kerək	how big	
ketek	how much	
kene	where	
kebe	when	
kemot	how	Alt. kemti, kemtar
keuŋ	fisherman	
keks	to throw down from a height, to dash down	
kecua	earthworm	kinculoŋo
keja	to barter	Ar. D. kreyo Mar. keje-barter; W. O. kheja—small heaps for sell.
—bik		
kejra	fieldmouse	
tupi	mousetrap	Ar. D. khottyoŋi—overcomes
keŋ—	to arrive reach the end to suffice	Mar. khone—to come to a stop. Ch. garhi. khot—durable. O. khetiba.
keŋ/kel	play	
keŋ kel—	to play	
kerua	player	
—potor	paying cards	
keŋ	ear of corn, spike	Ar. D. kheto—rice straw, khot khot; H. keŋa—tender twig, sapling.
—aujai—	to lie down	
keta	stupid, dunce	Ar. D. ketta-child; W. O. kheta
ked—	to drive away, chase, pursue	PKt. khetoi—drives off; Parji-hunting.

keda/di	branch	skōndo; Bh. Hal. kheda
kep—	to leap to attack to gulp	Ar. D. kshepyo—to thrown into; O. khepa-gulp, once, a turn
kepai—	to join, fit in	(ref. kap)
kebra	cat like stripped animal	Ar. D. kōrburo—spotted.
kera pani	cheese water	O. cōha
keren	loincloth	Made from the fibers of keren tree (ketrunga-Gardenia Lati- folia) calotropis gigantea
kel	game	
keli-kel	Ha-do-do (game)	
kes	plume of hair (as of cocks) tail feathers	
kesu	scarf, wrapper	Ar. D. khesso Sin. khesu-thick cotton cloth, Ganjam-Bed Sheet
koi	where	
koj	footprint	Pkt. khojjo
koj—	to track animals	khojjoti-tracks, seeks.
koṛe	a score, twenty	Ar. D. 'man' Austro. as having 20 fingers.
kon	which	
—ti	where	cp. Bh. koni logor
kop		
kopai—	to be angry	
kopera	angry man	
gō-cuna, kud	flour	godhumō. O. gōhōmo
gōi	iguana	godhika ; W. O. gue ; O. godhi
gōiṛa	dog-fly, tick	Dr. D.-Kan. gōḍḍa-black-ant ; Tel. gorre cedalu-soldier ant.
gōur	herdsman	
bōn gōur	prehistoric humanbeings	
gōgōṛ	to fumble	Ar. D.-Guj., Mar. gāgōṛḍa-out cry, brawl ; ghōbbhōṛo—to be confused.
gōc	tree	
gōci	troupe (of musicians)	
gōjia	sharp, pointed	

gōṅṅa	bell	
gōṅi	knot, ligament	
gōḍa	pincer	
gōḍi	trunk	
gōṅ-la	sufficient	Ar. D. astōti O. oṅṅiba
gōṅ	town	Pkt. gōḍḍo-fort
(gōṅ māl)		
gōṅ-	to mould a shape	Ar. D. gōṅḥo ghōṅḥo—mould, form.
gōṅṅ	make	
gōṅsa	unit of measure 30 puṅi	Dr. D.-Kan. gōṅṅse, Tel. gōṅṅise cp. Pali. kōṅṅo.
gōṅ	relative, kinsman	Ar. D. gotṅo P., Pkt.-gōṅṅo,
gōṅṅ	who come on visit	Punj., H.-got
-mel	rites observed to release ancestor's spirit	
gōṅi	debt-servant	.DNM. gutti—a bondage
-acōṅ	man in slavery	
kabāṅ	hired labourer	
gōṅa	quilt made of rags	kōṅṅa
gōḍ-	to prick, pierce	Ar. D. godḍ—to dig Mar. godṅ-
gōḍṅi	vaccination	to tatoo.
gōḍ-	to cut	Bhatri-gid.
gōḍ	fetid	
-kōṅ	to stink, smell bad	
gōḍa	camphor	
gōḍi	hoghouse (also for domestic animals except cattle)	
bakra	inner room	Dr. D. -Tel. gōḍḍi, kōḍḍi-hole, gap cp. O. kōḍḍhi kōḍḍōṅ.
gōḍra	ugly person	
gōḍra baṅḍa)	male	
(gōḍri agri)	female	
gōḍlai-	to dissolve, mix with water	Ar. D. gōḍḍo—sediment, mud H., Guj., Mar. gōḍḍi-to become turbid ; Hal., Parji. gōḍḍi-to wallow in mud as pigs, buffaloes ; W. O. gōḍḍi-turbid.
gōḍḍo	donkey	
bag	hyena	

gən-	to count	
gənita kər-	to make account	
gəba	chignon, stalk	Ar. D. gərbhə—N. gubho-core H. gubhilə-lumpy.
gəbr-	to disarrange, confuse	Ar. D. —ghəbbər-confused
gəbs-	to abort	<gərbhəsravə, Sinhalese-gəbsavə
gəmək	sweet smell	cp. N., H. ; Dr. D. gəm, gumə.
gəmat -kər	to make farce, to ridicule	Arb.
gəyil	bison	Ar. D. gəyənḍə-rhinocers.
gər	house	
danḍual	without side roof	
məur	with „ „	
—bād	to build a house	
gərḍa	log of wood	
gərḍai—	to trim, cut into pieces	N. gərnu—to cut into pieces
gərən	eclipse	grəhəḷə
gərəb	pride	
—kə	to boast	
gəl	to churn, pollute	Ar. D. gholəyoti-stir together
gəl—	to leak	Ar. D. gəl-drips
gəli/guila	snail (shell, oyster)	Tel gulla, Hal. ghula, Parji.gulhi WO. ghusli, Bastar-gula.
gəsr—	to slip, to be dragged	Ar. D. ghərsə
ga—	to sing	
gai	cow	
gao	scar, ulcer, wound	ghatə
gāo	village	
ga gər	body	Hal. gaga; W.O. gagər
gagṛa	billhook	Hal.; Ar. D. gənḍasi-chopper, cut ting knife, POB. ghagṛaiba-to cleanse split bamboo.
gagra	tinkling bell	ghərgḥəri-girdle of bells
gagri	brass pitcher	gərgərə, Pkt. gəggəri
gajəl	bangle	Dr. D. Tel.—gajjelu-tinkling orna- ments.
gajəl mudi	ornaments	
gaja	tender shoot	əgrəḷə
—mar, tek—	to sprout	

gāja	rooster	Pers.
gaji	scar	Dr. D.—Kan., Tel. gajji-scab, itch
kōṛḍai gaji	itche	
—dar	to have scar	
gāt—	to mix, scorch	ghrstō O. ghoṭ—
gaṭu	landing place on a river, mountain	Ar. D. ghoṭṭō-quay, ferry
gaṭual	boatman	
gaḍli	nape of the neck	Ar. D. ghaṭō Pkt. ghaḍō; Dr. D. Gadba, konda. gaḍli--neck; cp. Pers. gōrdōn.
gar	river	Ar. D. ghōḷō-stream, Tirahi. gōḷō-rivulet, Pashai. ghōḷ- river, Mar. ghōḍ-ravine; Also gōḍō- ditch. Sindhi. ghar-dry river course.
gar—	to bury, fix	Ar. D. gōḍḍ gar-dig, bury W. O. gaṭiba; gōrṭō.
gara/ōrgara	door catches	
jal gara	bamboo pole attached to net	
gara	bunch of plantain	ghōṭa ghotōko
gara	wasp	Dr. D. Parji. gaṛdid-hornet
gara	ram	Ar. D. -Pkt. gōḍḍōri-goat, ewe
ganḍe	a vocative particle	Ar. D.-N. gāṭu-worthless fellow
gatra	clumsy, trashy	Mar. gadal, H. gōḍla-dirt Ganjam gatra-clean.
gāt—	to string together	grānth
gad/gadia	store, pile, stack	Ar. D. gōrḍō
gadoi—	to bathe;	euphemistically—to give birth
(pani-gadoi)		
gana	smith's bellows	Pkt. ghaṇṇō-mill
gab—	to dilute	Ar. D. gōbbō-filling of a hole
gabi de—	to pour out	
gamca—	skirt	
ṭia	underwear	
gar	egg	T. karu, guḍu, Tel. kari, guḍi, Hal. gar W. O. gōra.
gara	core, soft inner part of anthill	Ar. D. garu-pulp, pith Mar. gōra- lump of the pulp of jack fruit.
buṭi gara	mine	
gari	castrated testicle	Mar. ghōḍ, gypsy, gar-testicle

pala gari		
gari	plantation field	O. gara-mud, mortar, kneaded clay.
gariya	metal pitcher	
gal	cheek	Ar. D. gal'ō
gal—	to sift or strain	galoyōti-strain off water
gala	neck	gōlō
gas	grass	
gij/gijōr	to mock, make faces at	Hal. gijōr-to laugh; N. gija-to mock; Kumaoni. gijaunu-to provoke.
git—	to happen	ghōṭōti—happens
gitai—	to meet	
git	song	
—kuriya	singer	Hal. gitkuriya
giti kalai—	to tickle	
gid	lark	Pkt. gidhō-vulture; W. O. gidhla small bat.
gidōr—	to be excited	Ar. D. grdhr-greed, desire.
gina	metal cup, goblet	T. kinnōm; Tel. ginniya, ginne—
gini	for that, because of	Hal. gune O. gheni
gini	cymbal	
gir—	to cordon, surround	Ar. D. gher-surround, go round
giri ne—	to fish with a filtering cloth	W. O. gir—
gira	mat made of thin	Dr. D.-Kan. gor-to catch fish;
ḍōngi	strips of bamboo	Tel. gora-cekka-a drag with
jal	used for fishing	which rivers are cleared; Mun-dari-gira (fishing net) Na-geri (fishing hook).
girna	a lizard	POB. girika-small rat
gil—	to swallow	gilōti
gi	to be overboiled	gōlōti-melted
gil gila	overboiled	
gilas	tumbler	glass
gu	faeces	
—luga	cloth presented to bride's mother in a wedding.	
gugūṭa	saplings, bushy	
—kor	to be cloudy	
guc—	to move, to turn aside	Ar. D.-Beng. ghic-drag, pull.
gutgut—	to coo	
guḍam	tomb	Kan. guḍḍa-hill, mound, heap.

gudri	small hillock	
cipṭi guḍri		
guṛ		
bali—	molasses	Pkt. guḍo
ciki—	sticky	
guṛa	small village	Hal. ; Dr. D. guḍḍa, gutṭa-hill, mountain ; W. O. highland fit for cereal Tel. Kol. guṛi-hut, hamlet.
guṛa	nest	Tel. guḍu, Gondi. guḍa; Hal.-cage
guṛa	towel	T. kuttai, Kan, guḍḍe, Tel. guḍḍa-kerchief, towel, piece of cloth.
guṛai-	to wind, roll up tangle a rope	Ar. D. guḍo-globe, ball
guṛi (k)	indicative of some amount of liquid	Tel. guḍukku-a single swallow or gulp.
(pani guṛi)		
guṛi	temple	Dr. D. temple, hut, hamlet;
guṛ-seti	an abuse to woman	W. O.—Tel. goḍḍu-barren woman
gund	powder	
-kor	to pulverise	Ar. D. guḍokko-powder
gunḍi	button	Tel. gūdi, Parji. guḍam; Punj. ghunḍi, N. ghūṛi ghunḍo-button, tag, knot
gunḍi	measles	(O. kunḍia)
gunḍu	weights	Dr. D. gunḍu-globular thing, stone, Ganjam, gunḍo
gunḍli	rounded	Tel. gunḍu-round, sperical; Ar. D
-oiba	be twisted, tangled.	gundolo-ring (kunḍolo)
gūt-	to string beads	Pkt. gumthəno
gud gud-jiba	to flee	Ar. D. gurdoti-leaps, jumps
gudi	brain	Ar. D. gordo-brain; W. O. gid
gun-	to doze	Tel. kunuku-doze
gunera	dozing person	Tel. gunu, guni-humpback
gun	thread, cord	guḷo
-dar	to weave a cord	
guna	big earthen jar	W. O. ; Tel. guna, T. kunai
gunguṭi	mosquito. eye-fly	W. O. ghunghuṭi

gupi-jiba	to be jumbled up	gupto; gup-to hide, conceal
gupliya	clumsy in speech	Hal. gupli-secret
guba		
pul guba	bouquet	gōrbho gōbha; N. D. gubho
gum-	to rot in the heat	N. D. gumsyaunu-to put aside so as to ripen; Mar. ghumæe-to ferment. Skt. ghormo-heat
gum-	to remain silent, adamant	Pers. guman
guman	sulkiness	
gumor	a muffled sounding thing	Ar. D.-N. ghum-interlaced bamboo strips; W. O. ghumra
(gōḡgumor)	in the cattle's neck.	
gumi	whirlpool	Tel. gummi-mire, deep mud, Gadba-gummi-pit; DNM gumo-to turn round, W. O. ghum-to whirl round
gumsa	blow with fist	ghusa-thrust, push with fist
gur-	to move round	ghurōti-revolve
gurna kōr-	to meditate	gunōyōti-think
gurali	worried	
gurda	a blow with the fist	Kumaoni-guluca-forearm above wrist; POB. guruda-mace
kōkōk gurda	blow by elbow	
gurdi de-	to thrust	gur-to hurt
gurmur-	to chant, hum	
gurumai	enchanter, diviner	
gur-bar	Thursday	
gul	false, irrelevant	Pers, gul-confusion, noise
gula	dumb	
gula	rounded, unbroken	Ar. D. golo
daru	unchopped wood	
kapat	single door	
guli	all, entire	Bh. gulay; Skt. kuls, D. N.M. guliya-a quantity, a multitude.
gulṭi	fencing circuit, circular fence	W. O. gurli-fencing, crib gnur-
gustu	association	gostc
gusri	hog	grho-sukoro, ghrsti
gēgōt		
-kōr	to persist in	Ar. D.-Mar., Guj. gāgōrne-outcry, braw
-kō	to slur over anything	
gēji (pani)	soup or gruel made of sour rice	Hr. D. kanjika; Dr. D.-Tel., Kan.-ganji

genḍu	aluminium, silver	Ar. D. gənḍi-gong; Dr. D.
muta	metal jar	ginḍi small metal water vessel.
gen-	to buy	grhḍḍoti
genabisa	purchasings	
genu	buyer	
gebra		
gebrai	to confuse, to commit mistake	O. ghabōra-confused
gelpa	a push by neck	Golḥḥōsto
-de	to give jolt	O. golo ha
goḥ	cattle-pan	gosthano
goḥani		
-kōr	to herd cattles	
goḥe	one, undivided	
gor	leg	Pkt. goḍḍo-foot
goḥa	horse	ghoto
gorḍi	ditch	
gopena	sling	Pkt. gophōna-sling, H. ,Guj gophōn, Hal., Parji-gopenda; Tel guppu-to fling
gob	flat head, buttend	Ar. D. gup-pierce
gobiba-	to butt	O. gribiba
gobōr	cowdung	Ar. D. gorvōrō-pulverised
-cōḥa	mixed with water	cowdung for sprinkling to purify.
gor-	to grind, pound	Ar. D. ghōr-rub, pound
	pestle grains	
gorna	mill-stone	
goru	kine	Ar. D. gorupo (cowshaped)
bāda bel	twilight	Pali, Pkt. goruva-bull
ḥ	six	
ḥ bis	irrelevant talk	Bh. ḥkal nōkal
ḥit	March-April	Pkt. cetto
ḥuḥ	to diffuse, give off fragrance.	O. ḥḥot; N. ḥḥok-brightness
ḥud	fourteen	
ḥok ḥok kōr	to chirp	Onomat.
ḥoka	shirt	Tel. ḥḥḥ-jacket, coat; Ar. D. cokka-bran, chaff, O. cokōḥ

cəkni	square leaf-cup	cətuskōi, Guj. caklō-pot; Hal., W. O.
cəg-	to climb, ride	Ar. D. cəgh-strive after; Parji- cokk, Bh. ceg, Ch. G. cəgh, W. O. cəgh, Naik. sokk Naha i- cəkha.
cəgai-	to raise	
cəgti	ascending	
cəgte kə-	to shout at	
cəcəm-	to rinse	soucə O. chəcciba.
cəṭiya	sparrow	cəṭako
cəṭu	ladle (stick)	Pkt. cəṭu-wooden spoon
cəṭli	penis	Dr. D. cuttu; Ar. D. cutaṭ-vulva anus;
—kaṭ	to circumcise	
cəṭ	beard	tunḍə tḥoḍə; W. O. chor
cəṭai	bird	Pkt. cidigo
cəṭa	purifying cowdung with water	kshora, Sind. chəṭə
cəṭua	metal plate, disc	Ar. D. cəru-pot-saucepen H. H. cərua, Guj. cəruḍi.
cəṇḍi	upper lip, beak, bill	T. cuntu-lower lip; Parji. cond mouth, beak, Kan. cunḍ W. O. cəṇḍ
mandia cəṇḍi	husk	
—jujani	who carries tales	
cətur	skillful	
cənek	a little while	kshəḷə
cəp	sticky juice, gum	Ar. D. cərpə-oily; W. O. cəpc
cəp—	to chop, thrash	O. cəpə-pressure cəpp—
cəmək	to cringe in fear to wince	Pkt. cəməkkə-startle, sudden movement.
cəṛ	ford	T. cəṛəm-scaffolding, Tel. saruvə-bridge, O. cəṛə-impro- vised bridge.
cəru (bat)	sacred or ceremonial rice.	T., Mal. cəru-boiled rice.
cəl—	to tease, annoy	Ar. D. chəl-fraud, trick, Mar.— teasing.
cəl—	to go	
cəlai—	to paddle	
cāi	shade	
cəul	rice (uncooked)	Pkt. cəuḷə
cəuliya	idler, who eats and never works	

cak—	to taste	caks
cakna	which palliates the sense of taste, refrains of riddles	cak&na-eating a relish to promote drinking (Ar. D.) and songs.
cakli	one who tastes	fem.
caṇṇa	wicker basket	Ar. D. cōngeri
cāc-	to mow, scrape off	Ar. D. tōksōti Pkt. cōmōhci-scrapes, clips.
cacapati	miscellaneous materials for any rites.	
caṭ—	to lick, eat	Pkt. cōttei-lick cōste cōks.
caṭra	one who licks	
caṭu	big ladle	Hal.
—mar	to paddle a canoe	
aṭka	husks and rinds of grains	
catna	basket, used mainly to carry cowdung	O. cati, cp. Dr. catti-po t.Ar. D. cōtte-bamboo matting.
caṭi	ant	T. citcl, Tel. ceda-white ant; Korku, Hal. -ant
sōpur	tiny	
bis	biting	
kōtri		
bōr mundi		
caṭ—	to discard, abandon, wean. forgive, acquit, divorce etc.	chōrdōti
cari	without	
carri	divorcee (fem)	Hal. carri.
caṇḍ	quickly, instantly	
caṇḍal	weaver	
catcri	rain hat	chōttrō-parasol
catōr gōr	choultry, resthouse for pilgrims	Ar. D. sōttrō-asylum, abode
cati	mushroom	
kōtra sin		
ia ku		
manoi	from anthill	
bāusni	from bamboo	
bal		
bali		
biṭōk		
sōrgi	tall variety	

can—	to peel (fruit)	Pkt-cha 𑂔𑂔-sift, strain W. O. nich-, Hal. can
cani	thatch	chadonika, Hal . H. chani.
cap—	to press	Pkt. cəppəi
capi dar—	to grab	
capəɾ	slap	Ar. D. cəpəɾə-flat hand, open palm
capli ka—	to chew noisely	Onomat.
cab—	to bite	cəbəɾə
cabəl—	to grit, chew thoroughly	
cabra	biting	
cam	skin, hide	
camri	skinny, pliant	Hal. camɽi
koli	wart	
puli	tumour	
beɽ—	to scrape	
camra	cobbler	
camka	shell	O. samuka
camɽa	covered pavilion awning made of branches	chayaməndəpə
car	ash	ksharə-corrosive
carua	ash coloured	
car—	to graze, browse	carəɾə
cara	pasture	Pkt. cari-grass; carə-fodder, bait
carat	grazing ground	
cari	four	
cari baɽ		
beɽti	around	Hal. carobeɽti
banda	unit of measure (40 puɽi, 1 banda-10 puɽi)	
cal	hide	chəlli-bark, skin
cali	bark	
—utrai-	to peel	
—beɽ	to skin	
—caɽai—	to strip off	
calai-	to sift	caləɾə-causing to move
calni	sieve	Pkt.caləɾə-sieve, stainer
calpaɽi	portion of the cheek near about the ears	

ci—	to touch	Ar. D. chup-touch, Pkt. chihōi-Bh. ciai
cuā	monthly menstruation	Ar. D. chuptō-touched chuto-impurity, Hal. cutiya
ciuri	swamp	
ciuri	cracked	
cik—	to sneeze	Ar. D. chikka
cikōn	oil	cikkō 10-slippery, unctuous oil, ghee, butter etc.
cikna	smooth, glossy	
—tili	oil-press	
maḍu cikōn	sedimented oil	
cikōl	mud, mire	cikhōllō
—dar—	to make the soil muddy after sowing	
ciki	stingy	Ar. D. cikkō-gummy matter bird-lime; Mar. sap, gum of plant; 0/cikōḥ
(ciki gu)		
cingōl—	to leak	Parji. cing-tobe torn; W. O.—chinliba
cinlai—	to push in (through a narrow passage)	Parji. cong-to pierce, kol. Naik song-to enter
etc	to splash out in order to drain	
ciṭi	notice	
ciṭka	cricket	Ar. D. cicitingō-small venomous insect, ciṭ-sudden movement
ciṭki munḍi	dishevelled head	W.O. chiṭa-dirty
cirel	louse-mite, morpion	Dr. D.—Koda-ciri, Kol-sir Gondi-sir, Kurku-cir-nit
cir	to break, terminate,	chid-to cut
cilka	spark, spurtling	ciṭ-flash
ciṅga	bamboo twigs, wattle	Dr. D. Gondi. sinder-bambo splinter, Tel. ciru-to slice, split; W. O. jhiṅga
cit	flat, lying on back	Pali. citt. prostrate on back
kor—	to flatten	
paṭiya	being on the back	
citor	painting	
—kariya	painter	
citōl	deer	Ar. D. citrōlō-spotted antelope
cita	paddy insect	Dr. ciṭi-anything small
cin—	to know	cihnōyōti-marks, stamps
cina	mark	cihnō

cin—	to catch a falling matter	W.O. chin—; DNM. cipa—to collect; Ar. D. chinno—cut off chin—to snatch, cinoti, vicinioti-picks.
cini	little	Dr. cinna, cinni-small, little.
anți	little finger	W. O. cini.
cip—	to choke	
cipna	tongs, clamp	Parji.
cipani	narrow	
cipō	wedge chip for tightening.	Dr. cippu-bolt, catch
—bād—	to tie compressing between two pieces of split bamboo.	
cipia	rheum of eyes	
cipți	off-season paddy	
cipli	leaf cup	Parji-cipri (Tel.cilipi-small)
cim—	to pinch with pincer	Dr. D. T. cimintu, kan. cimutu,
cimki de—	to pinch	Tulu-cimukuni
cimku	pincer	
cimța kati	nut cracker	
cimiți	Cement	
cimura	silent, numb	Dr. D.—T. cumma, Kan.summa-silent quietly; W. O. jhumra—to doze.
cir	nerve	sirō; W. O. chir
cir—	to split rend, cleave	cirōyōti-splits, cirō-strip Singhalese-hirō, irō-line, strek
cira dar	first ploughing	
cira	wall of cliff	T. cari-slope of mauntain, Teṭ. cari-cliff, side of a hill,
—kansiya.	person in charge during hunting.	Kan. sari-ravine
cirla	small coins, changes	W. O. cibr; T. cillarai, Tel. Kan. Cillaro.
cilpa	small pieces of wood	W. O. scrappings of wood; Hal. silpa, kui. sipla-splinter,
		Ar. D. chillo-skin, rind.
cua	pool	Ch. G. cuā-well, Parji-juva, Gondi cuva, Malt-cuwa-well;
		Ar. D. cyotōtō-oozes, streams forth.
cuā	impure	(ref.cī—)

cuca	empty, bare, free of cost	Ar. D. tucchy ^o -empty, vain.
cucunda	musk shrew	chucchund ^o ri-musk rat.
cut— cutna	to plug plug	H. cut ^o na, O. cut ^o iba
cut ^o r	anus, buttock	H. cut ^o r; W. O. cut ^o l-buttock, rump; T. cuttu-anus, buttock
cun	limestone	
cunā	powder	curno
pakna	grinding stone slab.	
cup ^o r—	to suck, squeeze, wring out water.	Ar. D. capp-press; cipur—
cupri ka—	to sip noisily	
cum—	to kiss	cubh-pierces; sumbhote Ass.
cuma	kiss	sumaiba-to thrust into, cause
joi cumai—	to set fire	to enter.
curcura	all cleared	
curi	knife	
curi kiṛa	weevil, wood-borer.	Dr. D. T. curi-bore, perforate
curki	small basket	Hal. cukia
cur muṛte dar—	to grab firmly	
culbul—	to shiver (as leaves)	Parji.—to revolve; Pkt. col-
culbulai—	to stir	vol ^o no-fidgeting; N. col bol— restlessness.
culi	oven	Dr. origin?
poka culi	with double oven	
ekta culi	single	
cek—	to bake, foment	sekk-heat, foment, roast.
cek—	to check, obstruct,	O. chek chedo-section, piece.
ceṇḍi	hair	Laria-cundi, W. O.—tuft; Hal. condi-comb of cock; Parji. cedi-top-knot; H. coaḍ-coil of woman hair; Skt. cure/Dr. cunda.
ceṇḍu	strong and stout	POB. a male buffalo.
cet—	to feel, realise	
ced pani	cheese water	
cedur	vermilion	sinduro

cena	cowdung	sakrtō chōgoṇō chōyōṇō
cena	gram, chickpea	O. cōṇa
cer	root	cōr
—cena	ground nut	
cel	spear	selo
celi	goat	chagōḷō
celka	sliced scraping wood shavings	Ar. D. chillō-skin, rind
coṭ	short	Pkt. chōḍi
cōṭa	lame	
cōṭa cōṭa	to limp	
ind—		
cor	to steal	
corna	thief, gluttonous	
cortiya	wicked	
jo	excess, sufficient.	Hal. juhu/jōḥō juthō
joṭi	fire	kyotis-light Pkt-joi-fire; Bh. joy; O. jui.
		jōluka; O. joko
jōk	leech	
jōk—	to shine, glitter	
jōki	tonsil	POB. jōkki-a small bulbul
jōgōḷ	moss, Hydrilla Verticillata	
jōN	thigh	Ar. D. shank-ankle to knee
jōṭ—	to deceive	
—bād—		
jōṭ-na	quickly	Pkt. jhōḍiti-suddenly
jōṭ	animal	
(jōṭ jiyad)		
jōṭ kōṭ	here and there	Bh.
jōṭōn	careful	
jōṭi lok	fanciful	
jōn	moon	Jyotsna Kumaoni, N. jun,
kālī jōn	crescent moon	Ass. zon.
ṣjōnōm	birth	
—kōr—	to give birth	
ōna	maize	Tel., Gadba, Gondi, Kuvi— jonna; Parji-jenna. Ar. D. yōvō- nalō junelo

jənpa	jute, cotton string.	səpə pətə; O. jhupə
jobər	the pole fixed as barricade to the movement of dangerous spirits.	
jəba	mud	Parji-jəba-mud, mire; Ar. D. jəmbə-mud; O. jobra-muddy dirty.
Jəm pur	other world	
Jəm—	to assemble	Arb. jəmna
Jəman	Police	Pers. Jəmanbis-clerk who keeps account of rent.
Jəmka	pendant	jhumka jhuppə-cluster
Jər	fever	
Jər—	to soak, absorb	Ar. D. jirəti, Pun-jirna
Jərimuna	penalty, fine	Arb. jurmana
Jəl—	to burn with fire	
Jəla	spring, moat, bog	Dr. D. -Kan, Jəluga, Parji- jəlug, Kurku-Zolla; Ch. G. jəlhəli jəldharika..
ja—ji—/ga	to go	yati-goes inflectional alternants.
jai	whatever	
Jāola	twin	yaməis
—jak	untill	yavətəkə
jəkər	a festival in September preceedidg 'bandapən pərvə'	W. O. priest.
jakət	jacket	
jaksini	junction	
jag—	to wait to guard, watch	
jagrta	watchful	Bh. jagərət
agual	watchman	
jagni jəi	brazier	
jac—	to offer	yacəte-is aksked, buy, test
jaṭi	quarrel	
jaṭi jagra	wrangling	Pkt. jhəgədo
jaṭuoi—	to form gang	jəthə, jətə
jaṭ—	to clean	Ar. D. jhəṭəti-falls, Pkt. jhadəno-sweeping

jar	grass, shrubs	Ar. D. jhat-forest, arbou.r, Pkt. hjhaḍo-bush, thicket W. O jhar
—por	bison	W. O. jhar
—mali	house gardener	
jarī	swinging basket	O. jhura, Mth. jhori. Bhoj. jhora.
jata	grinder, millstone. stone handmill	Ar. D. yontro, O. janta kudali-jata.
jata kār—	to compare	Ar. D. yacṛa-test, O. jāc
jan—	to know	jnāno
japi	tinkling ornament	O. jhumpa
jabi	pocket	Arb. zeb
jabu	continuous rain	
jam	guava Psidium Pyrifera.	jambu. Sind. jamu, Balasore O. jhami Ganjam. jami.
jama -dāt	jaw molar	Ar. D. jombho-jaw, cheek, tusk, eye tooth, Ass. Zamu dāt-back tooth, Hal. jomra, W. O. jombhael dāt. (Jomoti-eats)
jamila	pheasant	
jara dan	wild paddy	Ar. D. jhor-wastes away; POB. jhora—a kind of grass—eihinoitoa colona.
jal	sweat	Ar. D. jhalo-flow, burnin g pungent
—put—	to sweat lichen	
—kōsu		
Jal	net	
teka jal/teuni gira—	bōi jal, gunḍri jal	
jali	fringe of cloth	Ar. D. jhallori-fringe, frill.
ji	daughter	Ass. Ziyari
ji jiuna	to live livelihood	Punj. jiun; Bh. jiyona; Ch. G.- jiura; Ass. Ziyān-water to plant to revive it.
jik- jika tana jiku bōn	to drag, draw, pull, hitch, jerk, draft animals dragging thorny thicket	
jikra	bits of broken pot, potsherds.	W. O. jhinkor

jijar—	to gnaw	POB. jhijar—to canker
jiji	core of fruit	
jijiboina	dragonfly	O. jhiji—chirping cricket
jitmiṭi	house lizard, gecko	
jiṭu	sediments, residue	Tel., Kan. jidḍu—a substance that is oily, greasy
jit—	to win, surpass, excel,	
kari	overcome winner	
jitra	oilless (hair)	Ar. D. jhinto-hair Pkt. jhōmti, Mth. jhenṭi—small bunch of hair, tuft, pubic hair.
jin—	to overtake, excel	
jib	tongue	
alot—	to stutter	
jima	small fish	POB. Jimai, Jimi
jimi-	foundation firmly.	POB. jumiba-to accumulate
pakai—	to lay foundation	
jimri pani	drizzle, gentle shower	W. O. jhiri
jir—	to break, through wear and tear	jirōti-grows old; jirno.
jilandi—	bushy jungle	Ar. D. jhillo—a wild plant.
juai—	son-in-law	
uaṛi—	yoke	Ar. D. yugosalō-halo
juar	greeting, paying obeisance	
—kōr	to pray, beseech greeting	
beṭ	at meeting	
juka—	mishap	W. O. jhukiba-to miss the aim.
jugor—	to steal and eat at random	
jugura—	perishable foodstuff	
juj—	to carry tell	
jujani		
kōr		
juṭiya—	toering	
juṭiai—	to stumble, trip in walking	jhōṭoti-falls
juṭiai—	to arrange a load	jukto, W. O. juti-tethering rope

jura—	hairknot, chignon	juṭo Pkt. juḍa
juṭun	Vigna Typisa	Parji. duṅga-black dolichas bean
jum-jumər—	to swoon, reel to doze	Hal. jumər, W. O. jhuma; jrmbha
jur—	to grow as to ripe to nature	W. O. jhur-to affect with heat (jurnom junṅau juna)
juri ji—	to be overripe	
jur—	to plunder, loot	
juriya—	plunderer	
jurḍa—	cockroach	W. O. jhurla; Dr. D.-kan jirili-jirle (Tel jeri-centiped) Ar. D. sorṭo-lizard, chameleon Mar. sorḍa.
jul—	to nod, swing,	Pkt. jhullōi
julai—	to shake, dangle	
julok—	to waver, gush, splash out	
julek—	a pair	W. O. juli
julai—	to chain a cow's legs at milking time.	
julba-dor—	the chain	
julka-bet—	nocturnal huntingl	jhal-flash.
je—	Relative pronoun	
jeṛe—	how big	
jete—	how much	
jene—	wherever	
jebe—	whenever	
jemṭi, jemtar	which manner	
jekna—	prop, support	Hi. cleft branch
jejka—	trouble, complication.	O. jṅjalō
jejenjri—	rainy weather	O. jhṅja
jeṭ—	tuft, matted lock of hair. juto-twisted hair	
jeṣṭ—	landi jeṣṭ May-June	
joi—	wherever	

jogar—	to get dressed up	O. joagar—collection of means and materials.
jogni-jatok—	Book of astronomical calculations, almanac	
jor—	to join	yutoti
jori/joti-gar	streamlet	T. cor-to ooze out, Ham. jor-run in stream.
jorek—	a pair	
jot /jutiai—	to arrange	yukto
jon	Whoever	
t̄ila—	twanging two-stringed mandoline with a dried gourd for sounding-board	
t̄ok—	core of anthill	
t̄ok—	to peck, to cut into pieces, bite (as snake) shatter.	
t̄oklai—	to cause to	
t̄ok—	to cheat	
-oi—	to pretend	
t̄okna—	fraud	
t̄onta—	dynamite	
t̄ori—	throat	
t̄omok-tamok—	drum	
taia	peacock's feather	POB. tahia-fan-shaped nosegay;
t̄ak—	to be tired	Pkt. thokk—stop, tired
t̄akla—punḍla	tired and weary	
t̄akla	large bambo-mat with raised fringe for drying paddy.	Hal. takra, Bastar. t̄okna basket
tanḷaḷwa	griddle (iron)	
tanḡi	battleaxe	Ar. D. t̄onko-t̄ongə-sword
tanḡiyat̄enḡiya	axe hatchet for hewing wood	
t̄ataḷi	mat, of bamboo laths	T. tatti; kui. tatti-leaf screen; Pkt. tatti-fence.

tan—	to stretch, pull	←tonoto, tonoyoti
tan	place	
tane	atthe place	
tane uni	from	
tap	to smoke, suck	Ar. D. toppo—tap, blow
tapər	dirt that comes floating and settles on the bank.	Mar. tepu-mound, O. tapu.
tapra	joke	
tar—	to signal	
ali	rafter	Sind. talon-beam rafter; P O B. dhali-thatching.
tia	upright vertical	stiti-standing upright, Pkt. thioo
-Oi	to stand	upright.
—kauri	wood arranged in	carrying pole vartcally.
—gamca	loincloth	
—moidan	noon	
tik/tikna	right, accurate	
tikra	sloppy land	H. tekra-hillock
tikol	jest, joke	
tiklai—	to instigate	
tingai—	to erect, raise up	Ar. D. thingo-tall
tingri bet	hunting birds and small game	
tip	topmost, heighest point.	Kumaoni, N. tippo-hill top
tipai—	to drip	
tipra pani	driblets, drip drop	
tipni	small basket	W. O. tupli,; H. topri
tirca	bird's intestine	
tiroi	sour (mango)	←tikto
tirki	anus	Bh. W. O.
—nagai—	to loaf, lounge aimlessly	
tirtira lok	rude	
tilo	hole	T. ture Kan. turi, W. O. talo-
—musa	fieldmouse	breach in ridge
tual	towel, neck cloth	

tut—	to break	<trute
tuta	fingerless	
rog	leprosy	
tuta gōc	pollard, stump	
tura	orphan	Bh. Munda, Ar. D. thunta
tulai—	to gather, amass, pile up	
tulai—		
tula-bik—	wholesale selling	
tek—	to raise, lift up incite, flatter	
tekai—	to erect, set upright, prop up	
teka oi—	to lie, recline, lean against.	
tekna	supporting wedge	
tekor kira	an edible insect	W. O. tekor-wasp
ten	staff, bludgeon	
tetebori	snail	
tetela	flat	
tempriya	boastiful	<Temper
ter		
teri dek—	to squint	Ar. D. teroko
teraduna	a deformed person, unequal in height, awry.	
tel—	to push, shove	
telok—	to topple down	
telkai ne—	to drive pushing	
tela	bunch, cluster	O. thola
teson	Station	
toki	girl	<toko-infant
tola	Bassia latifolia	DNM. tolonko, Hal. tora; Parji. tola; W. O. tul.
ḍakra	old man	Pkt. ḍukkerō
ḍagor	tunnel, path through forest	H. Mth. Guj.—road; Kan. ḍagoru-hole in wall or ground.
ḍagoi—	to jump, walk with long strides	W. O. ḍeg—, Bh. ḍogay; Ar. D.— ḍeg-step, stride.
ai-	to fly as bird, to swoop.	
ḍogon lok	who walks in that manner	
ḍoga		verbal Noun

ḍəngər	mountain	DMN. ḍəngəro; Gh. G. ḍəgər Ar. D. təkko > ḍəngər-hill
—bəsəl	slope	
ḍəngərani	a kind of bean	ḍəngər+rani
ḍəŋga	crater, bucket weaver's shuttle	<droŋi
ḍəŋḍi	nose-ring	O. ḍəŋḍi
ḍəŋḍəson	prostration	
ḍəbi	basin at tree root.	H. ḍəbər, Mth. ḍəbura, Ass. ḍəbur
ḍər—	to fear	<ḍəro
ḍərua		
ḍərkuliya	timid, timorous	
ḍəs—	to cling to, adhere to be possessed by ghost.	Kudali-ḍəsoy-to stick, Kalahandi-ḍəs to ignite fire, <skhasnu <ḍəkini
ḍəuni	witch, sorceres	
cili—	drinks water from the roof	
sunguni—	spirit of woman who died in child birth	
ḍək—	to call, beckon, invite	
ḍəki ne—	to lead, escort	
ḍəkra	summon	
ḍək—	to cover	Pkt. ḍəḥkki-shuts
ḍəkna	lid, cover	W. O. ḍəḥāken
ḍəgru	big in size	O. ḍəgəre
ḍəN	staff peg	Mal. tənkom, Kan. ḍəŋgi, ḍəŋge, Pkt. ḍənge-stick.
ḍəŋgiya	coffin	
ḍəNra	gong	O. ḍəngura-kettle drum
ḍəṭ—	tight	Tel. ḍəṭə-stiffness, Mar. ḍəṭ—tigh
ḍəṭe kə—	to insist	
dar-	togrip, hold firmly	
ḍəṭamiti	fully, in whole	Dr. ḍəṭa, ṭaṭa-full, hard.
ḍəṇḍa	sugarcane	W. O., ḍəṇḍa —ḍəṇḍə
ḍəṇḍi	shaft joining plough with yoke	O. ḍəṇḍa
ḍəṇḍia	coffin	—ḍəṇḍika
ḍəpu	drum	W. O. ḍəhapo
ḍəb-	to shut put a cover on	
ḍəba	a container, canister	
ḍəbna	lid	W. O. ḍəhapni

ḡabu	money	Tel. ; Apvr. ḡabbḡ (Telang)
—bād—	to pay in advance	
ḡal—	to spill, pour out	
ḡal	small leaves	—ḡolḡ leaf
—maliya	full of shrubbs	
ḡala	basket, shallow tray	Pkt. ḡollo
ḡia goḡi	threshold, porch	
ḡiN ḡinga jḡl	watery	
ḡija	eyeball	Hal. ḡima-eye
ḡiḡḡa	unmarried youth	Bh.
ḡim	water bubble	
	egg	ḡimbo
ḡima	pillar made of pebles	Ar. D. dhimmḡ-lump.
ḡir	tendrils, tender shoot.	Pkt. dirḡ-new shoot, Mar.
—mel—	to send out creeping tendrils	
ḡil	loose, lax,	Pkt. ḡhillo-slow.
ḡis—	to be seen, appear in sight	O. disiba
ḡua	ladle, spoon	Pkt. ḡova/ḡoa-wooden spoon, H. ḡoi
ḡuk—	to drink, gulp, sip	O., Ass., Beng.—to enter
ḡugra/u	jealous envious, who does not make equal share,.	
ḡugḡr—	to complain for more	W, O. ḡurj-to peep, look steal-
(īsa-ḡugra)	continually	thly
ḡuḡi	round paddy storing bale	O. ḡuli.
	made of straw rope.	
ḡuḡi	bud	Hal., Parji
ḡuḡua	earthen winepot	
ḡuḡuN mac	eel	Cp, duḡuka-luffa aegytiaca
ḡuḡuNga	a musical instrument	
ḡuḡḡa	kidney	
ḡubri	a bell-metal cup	—ḡub-to sink, dive, ; W. O. dubai
ḡum—	to draw water from the river.	—buḡḡoi (metathesis)
ḡumni	small spoon	Hal. bamboo spoon
ḡuma	ghost	N. ḡumma-fat-bellied eating children and cattle ; Mar. ḡumna
kirli—		
micri—		
ḡumḡa	naked	
car ḡumḡa	fully uncovered	

ḍumba-kau	raven	Ar. D. tərksu-hyena; Bastar-
ḍurka	leopard	turuka Parji-ḍurki.
ḍul-	to lie down	Kol. ḍol-to lie, Kuvi. ḍulinoi- to sleep; Bh. ḍulon
ḍulai-	to turn back, to wallow roll down.	Tel. ḍollu-to fall, shake off
ḍulte	whole lot	
ḍusom-	to butt with horns.	O. ḍhus-to ram butt.
ḍeī-	to jump	—ḍoyote-flies
ḍiā	jumping	
ḍeusa ḍemsa	a kind of dance	
ḍekon	bed-bug	Pkt. dhemkuno, Mar., Hal. uḍhekun Laria-ḍekon; DNM ḍhenkuno Mar. ḍhekal; O. dhela.
ḍekal	clod of earth used for pelting.	
ḍen	tall, long, deep.	—tungo
ḍeṭ	wooden handle of axe	W. O. ḍhət; Bh.
ḍetaṭi	stalk	Parji-ḍeti; Ar. D. ḍontho-stem.
ḍena	arm, wing	Ar. D. ḍoyono-bird's flight.
-paṅgar-	to open wings as birds.	W. O. penga mar—to move one's limb to gather motion.
ḍep-pu	mound	Kui-ḍepa, Parji-ḍippa.
ḍebabra	left	Pkt. əvvə; DNM. ḍobbo; ; Hal. ḍebri
-ḍena	left arm	
ḍebriya	lefthanded person	
ḍemari oi-	to stand proudly with potruding chest.	
ḍer	to lean	
ḍerna ḍan	a ladder	
ḍela car ḍela baṭ	four point crossing	
ḍeli	post	W. O. ḍili-beam;
mul-	main post	
dulam-	post on which beams rest.	
ḍelka	thrash	cp. Punj., N., H.-ḍholkana
-de-	to give a jolt	
ḍor	rope, cord	Ar. D. ḍovore-string Pkt. dore Skt. doriko
ḍol	drum	
ḍoli	a closed litter for carrying earth.	
togor	coloured thread	Pkt. toggo-golden thred; Parji taga-wire

təŋ	mouth	Ar. D. tundo
-oi-	to shout, brawl	
-kər-	to howl	
-paɾ-	to gape	
-bajai-	to chirp	
təŋdai	quarrelsome	W. O. toḍhei-witch
tətlə	stammerer	Hal. totra, Paɾji-totr, O. thoṭl
-oi-	to stutter	
təp-	to bury	Kol. topp-to plant seeds; Ar. D. -H. topna-to hide; O. pot.
təpa raŋni	rooted stone slab.	
təp-	to be boiled	—təptə
təpai-	to boil, warm up.	
təpot	boiled	
təpla	hot	
təbir	tranquil, slow stream	—sthəbirə
təme	you (plural)	
tərbuj	melon	Pers.
təri	oil-sediments	Ar. D. tərīka-skin of milk— Pali. təri-oily substance floating on liquids, Pkt. thəro-cream
tərlai-	to wash off	
təl	below	
təlua	ill advised man	
təla kata	bad advice	
təs-	to cultivate	Ar. D. cərsəti
təsi	peasant	
təsu	corn husk, chaff	—tusə
təsri	wire	Ar. D. təscə-reel or rod or shuttle in which thread is wrapped
tai	flat frying pan	Pkt. təvia; H., Kumaoni, Sind.- tai; W. O. earthen pan
tak	short	—sthokə; (opp. ḍen)
taku	not very heavy	Tel. təkwa-less.
taji	weighing balance	Pers. tərazu
təṭə	a kind of crocodile.	cp. O. təṭəra
təɾ	a sheaf	Dr. D.-Kuwi. təṭə-to scratch out, Gadba. təraṇa-to dig, scratch

tāti	hot	
tāti	cover of leaf -cup	Pali. tōṭṭika-flat bowl
tatiya	flat frying pan	Dr. D.-T. tōṭiam, Tel. tōṭṭa' Ar. D. tapōko.
tator kata	false, madeup story	
tatra/iya	sly	
tapər	silt	
tapi	trowel	O. thapi-flat piece of wood used by potters for patting clay; N. thapi-mason's patter.
-kariya	mason	
tapenga	a kind of black ant	
-puṛa	its nest (a delicacy)	
tapli	palm	
-mar-	to clap	T. toppōlisu; O. tali
tabla	big pan, brass bowl	—tamrika—tambiya-copper vesse ^l
tama	copper	—tamrə
tama kuṛia	slow, weak, delicate	
tamuṛ-	to grope	Wo. tamōṛ, Ch. G. t̄mōṛ; Tel. t̄crumu-to grope, to scrape with a toothed instrument
tar para	alike	
tara	star	
leji-	morning star	
muṭla-	constellation	
ponḍka ḍim-	(stars) in pair	
taru	coaltar	
tarla	rain shielf made of leaves.	cp. Kudali. irla
tal	cymbal	
ali	plate	—sthali
talū	skull	
talū	long tethering rope for bullocks in threshing.	
tiar—	to command, reprimand.	—tōyar. Pers-Arb. (N. D).
kor—	to make, produce an artifact	
—lok	rich man	
tiga	wire	Parji. tag—thread; Kudali taga— jute; pkt̄rgge—gold thread.
tiri	oil pressing device	ute; Pkt. trggo-gold thread. Dr. D.—T. tōri-churning, tiri— to turn, revolve; Tōl. tiri—twist tirugali-hand mill, Parji. Hal. piṛi oil press.

tintli bela	tamarind pickle	
tin	three	
—guniya dor	three—stringed rope	
tip—	to dripdrop	DNM. thippo-drop down; Parji-tip.
tiprai—	drop	
tiprai—	to sprinkle	
tipani de—	to carry water in the hand	
tipal—	to sprinkle with the fingers	Ar. D. tōpote- sprinkles.
tipul kata	hearsay	
tipliya	who carries tales	
tir	woman	stri
tiron pani	calm and clean water	sthira
tui	you(singular)	
tuk—	to spit	Pkt. thukke-spittle
upai	..	..
tuiunga		
tuiungi-ne	to snatch away	O. turum-to sip with hand
tunḍri	Trichosanthes Cucumerina	Ar. D. tumburu.
tutari dan	prod, goad, ploughers stick.	Ar. D. tottra, Pkt. totto, Man tutati.
tun—	to sew, darn	—tunnō-torn cloth.
tun		
—por	to be silent	—tusni
tum	tent	—comu
tuma	bottle gourd	Ar. D. tymbho, Ch. G. tumṛi
tumta	swollen	
tumeli	yellow wasp, hornet	Tel. tummeda-beetle, Kurukh tumbil; POB. tumbai-a poison ous insect.
turjula	scaffold (spreading paddy over which heat is given from underneath).	
turta	fresh	Hal. turte—tvora; W. O. turti- quick.
tul—	to weigh	toloyoti
tulai—	to test, equalise	
tulna	balance	
tul—	to roll a a cigar, to clean with a fan	
tulai—	to card cotton	

uliya	roof, pillars of thatched house.	O. tuli. ridge of a triangular thatch; Mar. tuli beam; W. O. roof.
tei	there	
teṛe—	that big	
tene—	that side	
tebe—	thence	
temət—	thāt way	
teṛengi de—	to overload	Bh. ṛeṅga, O. teṛha-awry, unstr aight.
teṛeṅga—	lengeṛa	
teṅka	chameleon	Kan. tonḍe, Tel. tonḍa-chameleon, Ch. G. teṅka; W. O. toṅeṅga; hal. teṅka-house lizard halam teṅka- chameleon.
alan teṅka		
ten—ke	to that side	
teb—	to check, stop	Hal. Bh. Ch. G.
tebaṛ—	to restrain	—sthombhte
ter	thirteen	
teṛka-baṅḍa	sexy	
terepete	hasty	
telani	earthen griddle	N. tilani-a pot to keep sesamum; O. telauni.
telpu	smart, vigorous	Kan. tɔlupu, Tel-tɔuku-lustre shine.
toṛi	chin	Pkt. thudɔ-tree trunk, branch— thoḍḍi—chin (Ar. D.).
tomna	snout	Hal. thotna
tol—	to pick, raise	—tolɔyoti, tulɔyoti
doi	brain	—dɔdhi-curd
dɔk—	to pant, sob	dhɔgg-throb, glitter
dɔki jiba	to blaze, be inflamed	
dɔkol	possesions	Pers. dɔkhɔl
dɔga	hollow	O. ḍova-thick and hollow
dɔṛka	shower	O. dɔmka
dɔḍ—	not to keep a promise to give	
dɔḍia	cracked, worn	O. dɔḍora
dɔna	leaf cup	Ar. D. droṭɔ-wooden trough, a measure of capacity —dona in Lahnda, Punj. kumaoni.

dəbər	to run	Ar. D. dərōti-runs, Pkt. dəvōi
—jiba		
—palaiba		
dəm—	to settle from flowing	Skt. dōmō
dəmai—	to sink, subdue, check	
dəmōk	Plain rocky land, terrace on hill top.	
dəməs—	to threaten	
dəmsai—		
dərən		
mul—dərən	main post of a house	Ar. D. dhərənō-supporting— N. large beam, Mar. main pos
dərəb	a thing	—dərōvyō
ni—dərbi	poor, have-not	
dərōm	kindness, gentle	
—kər	to pity	
dərtōni	Earth	Bh. dər̄ti
dər̄pən	mirror	
dəlōm	thick (op.patōl)	Pers.-heavy; Pkt. dōlō-lump O. dōlka-clod of clay.
dəl dōli—	to shake, quiver,	
dəs	ten	
dəsa-bar	funeral ceremony held after tenth day of death.	
dəsa-suta	sacred thread worn by ladies.	Ar. D. dōsa-unwoven thread; DNM. dōsera-goldthread
dəsna	steep deep	dhvōsō-fall; Mar. dhōs-s t e e p slope; O. dhōsa-a place from which earth is falling down
dəsra	Sept-October	
daūni	a rope by which bullocks are tethered to go round in treading paddy sheaves chain each other with hands in dance	damōn-rope—Pkt. damōni, W.O. daā
dao	distant	
daka	push, strike	
—de	to shove	
danṛa	eligible boy	Mar. dhāgāḍ-rude, loutish
daṛa	sting, fang	—damstrō—Pkt. daḍha; O. darḥō
daṛi	line, row, array	

dandasi	watchman, Chowkidar	dandapasiko
dāt	tooth	
—gijr—	to grin, sulk	
—ret—	to brush	
dātōn	tooth-brush	—dōntōpavōnō
ciṭi	its fibres	siṭi siṭhi—anything chewed and spit out
dātoṛa	gums	Ar. D. thōntō; Mtb. thōtha—toothless
dādōr	a fishing basket.	Hal dandar; Parji-candar Ar. D. dōnturō—having projecting teeth.
dadra	cover, cap	Mar.—cloth tied over vessel— Ar. D. dōrdōrō Kumaoni. dadōr—slats on a roof to which tiles are fastened.
—bād	to fasten cover with leaf	
dan	paddy	
dap/re	fast, early	
dape kōr—	to hurry up	
daba	suit	
—dari	plaintiff	Pers.
damṛi	small coins	drōmmō. Ganjam-damṛi—one pie H. damṛi-1/4 or 1/8 of paisa Kumaoni. dumru-1/16 anna; Shersah introduced copper coins called 'damō', its 1/4 damra and 1/8 damri
damṛi	heifer, steer	Ar. D. dōmyō—tameable, Pkt. dōmm bullock to be tamed
dar—	to hold, cling to; to bear fruit	
dara-patla	to rape	
dara-muska—	to grab and fight	
darai—	to castrate, geld	
dara	deep-water	H. dhōra—deep
dar	sharp	
dari	prostitute	darika Pkt. daria—harlot
darola	lusty person	Pali dari—female slave of war
daru	wood	Ar. D. piece of wood
dik-dik—	to flicker	
dig	to shine, dazzle	
digol	lustre	dhiksōte—kindles, about to burn

din	day	
dinke	daily, frequently	Nahali-dinoka
din-jiba	to last longer	
dip-toliya	twilight	
diali	Oct-November	
dire	slowly	
disari	priest, doctor	disakaran-directing; Middle Beng.- pilot.
duā	tethering rope	damon; Pali-dau; Parj. doga
dari ne—	to lead animals	
duā	smoke	
—mosla	tobacco	
duar	doorway	
duar—	to carry from one place to another repeatedly.	Hal. to bring.
dui	two	
meona bai	distant cousin	
duura	doubling, second ploughing	dvivrtto, dvidharo
duuri	mist	dhumori, Hal. dhuāri; Mar. dhuri-fumigation. D NM. dhumori
duk—	to fan	dhuksyote-kindles; Parj. duku; W. O. dhuka-winp dhukiba-to fan
dukna	fan, bellows	Hal. dhukna; N. dukronu.
duk—	to ache, pain	
duka	pain, illness	
jcr duka	fever	
duka de-	to hurt, injure	
duki	poor	
duk duk—	to beat, palpitate	
dukan	shop	Pers
dungiya	tobacco	dhumodgarika ?Hal. dungeya
dungei—	to give smoke	
duti	basket used for plucking flower.	
d u r u m a/	waterfall	
duḍuma		

dud	milk, breast	
—deṭi	teat of beasts, nipple of udder.	
—munḍi	nipple of breast	
—pōl	papeya (anaras)	
—pil—	to milk a cow	
bai	one's own brother	
dun—	to shake (a tree)	DNM. dhun—; Ch. G. dhun—; W.O. jhun—; Ar. D. dhunō- ; shake
dunai—	to fold (a cloth)	dyigunō dugunō; Ch. G. duna;
car duna	four-fold	W.O. duni-double
dunu	bow	dhōnu
dupni	incense	dhupōnō-incensing.
dub—	paddy to abort, i. e. to lose the seed inside	
duma	fat,, inflated thick	Ar. D. dumbōko-fat-tailed sheep;
dumri	fem.	Parj. duma-grey
duma-tuma		
dur	far	
duriya		
duruj/durja	daredevil, wicked	durjōnō
dulam	beam	Hal. dulum; Puri-dula; Ganjam dulam-beam for loft.
duli	dust	
sora bat/	rice taken during marriage rites	
dus—	to refuse a help offered	
dusōr—	to churn (curd)	dvisōrō-two strings.
dusra ḍan	churning stick	
upi	knob at the head	
jikni ḍor	strings	
dusra	separate or different from others	
de—	to give	
dia		verbal Noun
deur	younger brother of husband	devōrō
deurani	fem:	Hal. deurani

deul	temple	
dek—	to see, look at	
dekai—	to indicate, point out	
dob	white	dhouto
—oiba	to fade colour	
doba	washerman	
—cena	peas	
dos	guilt, fault	
—op—	to admit, confess	
—kər	to rape	Euphemica
—bād	to accuse	
nō	nine	
nōki	brass or aluminium pot	
nōkh	finger-nail	
nōgōl	plough	
—kada	a tuber	
nōjər kər—	to aim at	Arb.
nōṛia	coconut	
—rop	coir	
nōnōd	husband's sister, wife of husband's younger- brother	
nōbat	sugar	Pers.
nōs—	to decay	
nōsai—	to destroy, damage	nōsyōti-perishes
nai kər—	to forbid, deny	
naik	village headman	
naikni—	fem.	
nāo	name	
nak	nose	
—dōṇḍa	nose bone	
—bil	nostril	
—cena	chickpea	
—jik—	to sniff	
—besni	curb, a noose around mouth	Ar. D. vōsonō-dress
nakti	having nose	

naka	cheat	Tel. Kol. (kuwi. nakka-jackal;
nakai—	to cheat	W.O. forest officer
nakra	defamed, bad	Ar. D. nyōkarō-contempt
nag	cobra	
nagseri	flute	nageswari
nāga	naked	
nagri	characterless woman	
nangul	ear-ring	
naṭ	dance, drama	
kariya	actor	
naṭ govind	dramatic entertainment	
naṭ—	to betray, cheat	Skt. nōkar nar—; W. O. nariba-
naṭa	to wag, shake, oscillate.	nōṭoti; Mthnōrōb—to
naṭa	betrayal	refuse
naṭa	handle	
	stalk	Ar. D. naṭitubular stalk
nati	grandson	
natiani	grand daughter in law	
nana	elder brother	Pkt. nōnno
nap—	to measure	Ar. D. jnapyōte-is made known in many N. I. A. nap—
nab	umbilical cord, navel	
nal	gully	
nalua muta	jar with a side hole (spout)	
niyai kōr—	to judge, arbitrate	
niucal—	to sacrifice by sprinkling water.	nirmōncōn
niuta	invitation	Kum. nyuto, N. niūto, Bhoj. neota
niula pani	rain water dropping from	eaves
nikō	good, genuine	Skt. niktō, Pkt. nikkō
nin—	paddy plants to send forth flowering spikes	nirgōti Pkt. niggōi-comes out;

nic—	to refuse, deny, resent	Ch. G. noic (nai+aci)
nicot	to be in want	Bh.
nij	own	
nijai—	to weed, pull up grass	Ar. D. nirdoti-weeds; Skt. ni-to rectify; Hal. Parj/hinjay; Bh/nijay; Hal. nijani; POB. nijhan mariba-to puddle paddy plants.
nijani		
nidorbi	poor, have-not	Bh. narela
nida	solid	nirdarona
nida	blame, condemnation	
ninas	breath	Hal.
nini	small mother's sister	Bh., Hal.-nani
nibor—		
nibai—	to finish, accomplish	Parj. nibi-to be made read Ar. D. nirvrtto-accomplishe
niman	correct, faultless	Arb. niman-measure
nirguli (kula)	fan made of bamboo laths for bailing out water.	nirgolona
nirba	clean, natural, untouched	
niliya	blue	
nis—	to whet, sharpen on a stone.	Ar. D. nisyoti-whets
nisna	hone	Hal. nichna
nisot lag—	to feel tired, dull, powerless.	—nih sottvo
nistiya/nistayi	Idler	
nisani—		
ūḍi/munḍa	village mark	Pers. nisan-mark
nisni-ḍan	ladder	nihnsreni; Kudali-nisani
nua	new	
nun/nun kariya	salt	
ne—	to take	
neura	separated	onyokara

pəi	shield	prədhi-felly
pəi	the floating stick on a fishing line, a float	W. O. phui; Bhoj. poi-sugar-cane sapling.
pəitai—	to sharpen a blade	O. pəithe-back of palm ; Ar. D. prəghətəkə-something to rub with Bi.-pəita-stick for smoothing plaster.
pəiti	broth of pulses	N. pəito
pəina	a visit to a foreign place	Ar. D. prəyanə pəyənə, N. N. pəhina-guest; prahune. Laria. pəhəna-guest.
pəisa-mundī	a form of marriage	Hal. prəbista munḍe
pəuri	anklet	
pəuri	shield	phəri
pəkāl	white mark on body of animals	pələksə-white
pək—	to ripen, be putrefied	
pəkai—	to compare	prəksepə
pəki	feather	pəksə
pəgun	Feb-March	
pən—	to exaggerate, tell lies, fraud	Palipəgune-clever; Bh. pəngon; W. O. pəngiba-
pəngal	deceitful	to talk inconsistently, to wish ill of others.
pəngu-mod	pure and strong wine.	
pəc	back; last	
—keda	lagging behind	
pəc pəc jiba	to follow	
pəca	the backyard	
pəc—	to reach	Pkt. pəhuccəi-reaches prəbhutə-much (Ar. D)
pəj—	to paint/	pinj—
pət	chaff	T. pəttu-chaff; Tel. pəttə-bark; Parj. pət-grain in embryonic stage; Hal. pətki-wings.
pət pət—	buffalo to wallow in mud	

pōḷa	belly	Dr. pōḷḷa; Pkt/putḷa
pōḷki nōbat	sugar candy	
pōḷkar	wicked, fraud, impious	N. phōḷḷi-liar; O. pōḷkiba-to inveigle.
pōḷom—	to be spoiled by getting wet.	
pāḍ	Nov-December	Hal. paḍ
pāḍḍit-kariya	scholarly	
pāḍwa (1)	vagabond, idler	Ar. D. pāḍḍo-eunuch, weakling; O. pāḍḍa-proud, impotent.
pāḷ—	to read	
pāra	split, chip, strip	—spāḷo-a split
pāḷi	a small unit of measure	Ar. D. pāḷo; Tel. pāḷi-1½ seer
pāḷoi	a kind of tree	
pāḷor	leaf, page	
pāḷri-kan	ear lobe	
—maḷ—	to collect rice from door to door for a festival.	
pāḷi	bow-string	pāḷḷi-line, row; Parj.—
pāḍom	palm	Hal. pāḍom hat, Parj. pāḍom
pāḍmek	handful	
pāḍa	land for wheat, maize, etc.	Ar. D. pāḍhōḷo-level, straight Hal. pāḍor
—kansiya	man in charge of field side	during hunting.
pāḍna	right moment, momentuous job.	
pāḍor	fifteen	
pāḷos	jackfruit	
pāḷos	lungs	Ar. D. phupphuso-
—pūliya	fat person	
pāḷ	arm, part between two joints	Ar. D. pāḷḍo-fore part of foot.
pāḷit	pure, sacred	<pāḷitro
pār	who is not kin	
pārōstu		
pār—	to swim	Ar. D. pāḷōḷi-crosses

pəru pəraru	next year year after next	pərsəvə; pərut-last year, pərari- year after next and also year before last.
pərij— pərojna pəreja	to fry with oil and spices farmer, tenant	Ar. D. pərijvəloti-burns po pərojoi-blazes up
pərtə-bag pərdə	a witch scuttle, basket	Ar. D. pərtigrəho Mar. pərdge wooden bowl
pəl pəlti pəl	fruit, to bear fruit tree with fruits chaff	Ar. D. pəavo pəlləvə; W. O.— pəvalə
pəl— pəla pələk pəlia / tɪnpəlia pəli	to chop-vegetables coral rope on yoke gratis bee wax	N. polo, Kumaoni. polo-bee hive
pələk	unsubstantial soft part below the bark.	
pəlkai pəlka	to make hollow hollow tree	
pəloi	paddy paid to herdsman during harvesting	Ar. D. pələ-herdsman; W. O. pəlai.
pəloi	winnowing fan (big)	
pa— pəai—	to get; to hit, strike causative	
pəik	soldier	Pkt. pəikkə-footsoldier, messenger.
pəiti	Job, daily avocation,	pəristi-work
ciṛai— oi-,kər-, pəitiāl pəida	to work to shave labourer loan for fixed period (baida-Oringi area) pay foodgrains towards interest of loan.	Arb.-kəntər man—to
pau / paula pau pəuc pəura	foot a quarter niche in wall guard	

paura	guard, watch	prōhōri
bat—	gate-man	
pak	near, side	pōksō
—oi—	to turn aside	
pakri	petal	pōksmōn-filament of flower
pakna	stone	pasaṇḍ; Bh. Hal, Ch. G.W.O
pag	turban	pōgga-head dress
pagor	gap, aperture	O. phankō
pagan	mound over burial site	
pagl—	to chew the cud,	Ar. D. vyagolōyoti, prōguro- chew.
paN—	to malign, bewitch	W. O. to wish evil, Ganjam-to encharm, Puri-to subjugate by punishment.;
pangōn	magic, sorcery	Mar. pagne- to crush into piece
paNnia	sorcerer, exorcist, wicked, trickster.	Ar. D. prōbhō ngō-breaker, cru sher. Hal. pan pingōlo- magic
pangar—	to wrap the body	Pkt. pamgurōṇō-cloth, ga ment pamgurōi-covers.
paN <i>i</i>	gate,raft	W. O. paguri; prōgrōhō ho'd ng in front.
pac—	to ripen	
pāca kōr—	to suppurate	
pāc	five	
pac—	to, medi ate, resolve ima- gine.	Ar. D. pōncōti-spreads out arranges O. pāc—
pācar—	to ask	
pacia	loincloth	pōscōpōṭō, W. O. pāc
pacura	blood leanness	
pajai—	to sharpen (at the black- smith)..	Ar. D. prōjvōlōyoti
pāji—pōṭōr	almanac	
pājuri	roof-frame	
pajer	toll collected from passe- rsby during festivals.	
pajra	a spring where water— we ls up.	DNM. pōjjhōrō-to flow; Mar. pajhōr.
pājra	rib	
paṭ—	to get torn	spatōyoti

patai	cloth (lady's)	Ar. D. pata-woven cloth; Parj. patey; Bh. phatōi; Hal.—phatōi menstruation cloth;
patai—	to send	A. D. pātistōti Pali. pātī-hapeti-sends.
pata	harrow, rake	Tr. D. potto-slab, tablet
—mar	to rake, level	
—tar	to saw	
patal—	to fold arms	prōsthara-spreading out; Ass. pōthali-extending cross wise;
patali dar	-to embrace	W. O. putlai-to hug, embrace; O. to wallow together.
patia	the wall plate of a thatched house.	O. patia-wooden plank
musa—	the top ridge of a house	
pat-gor	untenanted house	
paria-poda	fallow land, pasture	
paria	base socket of arm	Ar. D. sphatō,
—gor	front leg, rump	Pkt. phaḍia
par—	to pass wind from the stomach.	Ar. D. pardo-fart
patera	man with swollen body	
patua	man without work	
panḍoi	shoes	Ar. D. upanōh; Skt. pōnno dhri. Hal. pōnhi-chappal.
panḍra	fairskinned person	Ar. D. panḍu; Bh. Hal. Mar.—
patol	thin, slick, sparse	Ar. D. pōtralo-leafy Pkt.—pōttōlo-thin.
patliya		
pati	ridges in between furrows.	Ar. D. patō-breadth Punj. para space between two lines of ploughed land.
patia	thin strip of bamboo lath.	Dr. D.—T. patṭai-palmira timber, rafter, Te. patte-bar or span of wood.
patli	earthen pot (medium)	patrō pōrato patli, Pers—patila.
pad	foot	
pād	trap	N. D.—Pers. fōnd.; prōbōndho
—or—	to set	

padri	prostitute	T. paṭiru, pōṭṭi-harlot, lawless, Tel. paḍucu-to prostitute oneself; pəṛədarəkə ?
padra	(male)	
pani	water, rain	
—mar—	to rain	
tipro—	drizzles	
—kaṭai—, capai—	to irrigate	
—jik—	to soak	
—sar—	to urinate	
—utrani	cloth for the naik in a marriage.	
—guna	large pot to store water.	
—pəṭər	worship	
pania	comb weaver's comb in loom	prəveṇi
panu	tax	Tel. pəṇnu
panu	the right condition, right moment, season.	Kan. pəṇṇu-to make ready, equip, decorate; Tel. pəṇnu. to contrive, design, suitability
pap	sin	
papeṣṭi	sinner	
papṛ—	to exorcise, shake out or thrash away water from a wet cloth.	prəpiṭəṇə
pabli	hill	pərvətə; W. O. pabuli
pamr—	to talk in sleep, to talk irrelevantly.	paməṛə-fool, farmer
par—	to be able	
par	cave	Kan. paḍu-place of refuse for an' mals; poḍəku-crevice, cave- Tel.; POB. paharə-a succession of mounds; paru-low.
para	perhaps, like	pəṛəm; prayə
parua	pigeon	paravətə
parka	two-paisa coin	Tel. paraka (Srikakulam Dist.)
pal	ploughshare	phalə
pal—	to put forth new leaves	pəlləvəyṭi; Mar. paləvne N. palaunu, H. paluhna.
paluani cəg—	new leaves to come out	
pal buri	a kind of grass	

pala	plant, seedling,	pəlləvə; O. pəla; Hal. palə
—gari	plantation seed bed	agərə
Palai—	to go away, flee	
palane jiba		
palai—	to repair	Bh,- paləyətī
pali	nib	Tel-pali ; nib ; T. palli-teeth.
pali	edge, margin, bank	Parj.—boundary, Hal. pəil— (Dr. Telang.+pəṛə—illa)
pali	once, turn, time.	T. i—ppal—this side, hereafter, Skt. pəryayə.
palṭu	returnable	Pkt. pəlləṭi—overturns.
palda	Erithrina Indica	Skt. parivədrə, O. palədhua.
payal	hay, crushed straw	Ar. D. pəlalə—stalk, straw.
pas	trap, snare	Ar. D. spasə—noose
—or—	to set	
pasr—	to forget, ignore.	pəsməṛətī
pasru	forgetful	
pasl—	to take a turn	Ar. D. pərsvələ Pkt. pəsolə— relating to the side ; Parj.
paslai—	to turn over	Kol. pasar—side.
pasli dek—	to look back	
pin—	to throw away, to drop, let go off.	
pick—	to knead, wring, squeeze	Ar. D. piccəyətī—presses flat; Tel. pisuku—to squeeze, T. picə— kku ;
picki dar—	to hold, grip.	
picka nəla	sprayer, syringe.	
picasi baya	fiend, dried brain	Mar. pisa-mad—Sind. pissu-mad
pit—	to whip, beat	pisacc
	to hammer, ram	
piṭna—hammer		
pit—	to divulge	ignore, miss a target aimed at
piṭi	back	sphitātī
pinḍa	verandah	pinḍə—lump, clod,
pinḍri	shin, calf	Guj. pinḍli, Mar, pinḍi—pinḍə
pit	bile	
pitəl	brass	
pidər	inner room	pitṛ—grhə
pid—	to put on	pinəddhə
pipəl	Ficus religiosa	pippələ—berry

pipi—	funenl	Ar. D.—Guj., Lahandaupipi— reed of pipe.
pira	spleen	
piri	straw, thatching thatch, roof.	grass, Kol., Kui.—piri ; Tel. puri ; Ar. D. piḍito piri—crushedstraw
sum—	thatching grass	
sindi—		
pil	interest, offshoot,	Ar.D.—Guj.—sprout, shoot.
pilka	newly got twigs, shoots	
—mel—	to spread branches while growing up.	
pil—	to milk a cow, squeeze out juice.	Ar. D. pḍoycti, Pkt. pilei— Parj. pel.—milk, pid—to milk Gondi—pir ; Kudali. pil—to wring twist, milk.
pila	child	T. pillōi, Tel. pillō
pilarni	woman with new baby	
—putai—	to hatch egg	
pisl—	to slid, slip, trip	picchōlō—slimmy, slippery.
puk—	to belch, blow	phutkō—pkt. phukkōi
puc—	to erase, wipe off	pronchōti
puci	proxy	Tel. puuci—personal recogzi- nace executed by witness to appear in the court on the fixed day of hearing,—POB.
puj—	to sacrifice, offer to god, to kill by cutting the throat.	
pujari	priest	
puj	pus	puyō
put—		
putai—	to make a hole, break, expose a secret, reveal	
putaṅ	hole.	
put—	to bloom	
put	hamlets	T. pōṭṭa, Tel. pōṭṭu—hamlet.
puti	unit of measure (20 man-1 puti)	T., Tel. puttī—500 lbs.
puṅna	condiments used to flavour curry.	
puḍga	container made of leaves	putōkō.
puḍra	buffalo—calf	Ar. D. paḍḍō Mth. paṛaru
puṛera	corpulent, swollen body	Ar. D. puroḍas O. puroṛa roll of rice made of flour pōrdōkōr O.—paṛōra—farting.

punḍ—	to rest, comfort, pant, breathe	Tel. panḍu—to lie down, Parj. panḍ
punḍa	breath	
—jik	to inhale	Ar. D. spunḍoti—expands
—caṛ	to exhale	phunḍo—to smell, inflate.
poṛ punḍa	who breaths heavily	
sas punḍa	panting	
putla	idol, image, pupil of eye.	Ar. D. putṛoḷc
pudi	vagina	Ar. D. putc.—buttocks, Pkt. puttṛo—vulva, Kum. phuddi
pun—	to sift, winnow	Ar. D. punati—purifies ; Ch. G. punne ; DNM. puṛc.
puni	and, again	
punei—ujḷ	full-moon, bright half of month.	
pāḍli	muzzle put on cattles	
pur	layer, fold	purō—filling
pur	flood	Hal. phur ; Skt. purō-water, current, lake
—nal	rain water drains, natural waterways	T. punal, Kan. ponāl—stream, river, flood.
pur—	to enter	purōyoti—fills
purai—	to shut in, push in,	
puri a—	to blow in, pervade	
pura—āḍi—bel	early night	
purōn	full	
purna	old, worn out	
purni	lily, reed	Ar. D. puṛōkini—lotus, H. purain
pul	flower	phullō—blossoming
—bōsai—	to embroider	
pul—sundri—	twilight	
āḍar		
pul—	to swell, puff up, bloat.	
pulera	swollen	
pula—lia	a sweet made of parched rice.	O. ukhuṛa
pulka	hollow, corpulent	
pus	Nov.-December	
pusi	semen	Bh. puṣōya; W. O. phusi; Balasore-phusa (anus); Ar. D. puṣyō-vigour, prusitō-wet N. phusi-semen, Kum.-dirt on penis.

pengar—	to open wings as birds.	Tel pəngətɪnəu—to part wide, Kan! pəngə-apart
pej	rice broth, scum of boiled rice.	peyo
bedna—	rice and millet mixed	
lai—	only millet	
—bela	forenoon	
pet	belly	
—oi—	to conceive a child	
peṭi	young hen	pəstʰə-young animal pəṭhi
pəḍom	rice-beer	
pəṇḍa	cluster, sheaf, tassel.	
pəṇḍi	oil-cake	Ar. D. pəḍə-lump
peṛi	box	
pepul uṭ—	to bubble as fluid	Hal. pepul, W. O. pəpəhəl-foam
perka	limping, straddling	
pel	rectum	Ar. D. pəḷ
pel—	to push, shove	pəḷəyətɪ-sets in motion
peḷi ji—	to dare, disregard	Bh.—
pes—	to send	pəḷəyətɪ
pesən	(Verbal Noun)	
po	son	Ar. D. pətə-young animal
po-nati	grandson	
—buari	daughter in law	
pəkta	ripe, matured	pəkviṣtʰə pəkəṭh-riḷe
pəṭri maiji	pregnant woman	
pəṛ—	to burn, roast	pəḍ—
pəṛ	buffalo-bull	pəraḍhə, Pkt. pədhə-grown up, capable; Mth. pəṛə-stou robust; H. pəṛh-big.
jaṛ-pəṛ	bison	
poo ṛi-poo ṛai	dirty, ugly	pəhuḷə-wantonness; W.O.— pəhuṛ-filthy, slovenly.
Poti	book	
pos—	to adopt	pəḷəyətɪ-nourishes
posua po	adopted son	
boi-jal	a circular casting net	vṛtə-round

bəiʈa	armlet	H. bahuʈa
bəid	medicine	vəidyə
bəiros	enmity	
—kər	to cast the evil eye	
bəira	deaf	bədhira
bəisak	April-May	
bəuni/bəini	sister	
bəura	spinning-top	bhrəmərə
bəura	gnat	
bag—	bumble-bee	
—məca	dragon-fly	
bək	crane, egret	
bəkul	bark	vəlkəb
bəkra	bill-goat	bərkərə-kid, lamb; Pkt.— bəkəkəda; Bh. bokəra.
bəkr—	to prattle, play jokes.	Pkt. bəkəkə-laughter.
bəg—	to ride	Ar. D. vəlga-leap vəlga-rein, vrəjəti Pkt. vəggəi-goes; W.O. bəgh-to ride, climb.
bənrī	whirl-pool	
bəc—	to live	vəncəti—moves
bəkka	bundle, packet	Turkish-buqca; Ass. bokosa— load carried on back
bəʈa	fingertip	vərtək-əsomething round?
—mər—	to snap fingers	Tel. bəʈtu-drop
bəʈoi	tiny	W. O. buʈhi-small; Hal. bətki— round-shaped
bəʈoi lua	a small bird	Ar. D. vərtəkə-quail, partridge O. bəʈoi
bəʈ—	to grow	Ar. D. vəʈrə-big;
bəʈai—	to increase	
bəʈ—	to attain puberty	euphemical
bəʈ	aged, elder, senior	
bəʈli	elder wife	

bəradriya	good eater	
bəɾ tənɖ	loud	
bəɾ jiuna	lok/richman	
bəɾ munɖi	caṭi/big black ant, black pismire.	
bəɾ gac	banyan tree	
bərai	aunt	
bəɾu	father's brother	vədrə-an elder
bəre maɾ	very big	(maɾ-weight, measure)
oəɾ	stone of a fruit	Ar. D. vətə-small lump Pali- vətəko-thickening bulb, tuber
bəɾa-sap	viper	vodra
bau—		
dud—		
bəɾsi	angling hook	bəɖiso
bənɖki	navy	W. O. bundki-naval hole
—ɖəkri	nurse	
..biru	ceremony of cutting the navy of new born babies (bond-to divide, circumcised man, unchaste woman-POB)	
bətəɾ	like	vət
bətr—	to moisten, saturate with water.	Sind. vətəraunu
bətor	proper wetness for agricultural operation	Ar. D. vətətrə-sowing, seed land; Bh, Hal., Santali.—
—pani	first rain to start ploughing	
—kīra	winged white-ant seen in rainy days	
bətai—	to direct, teach, reply.	vərttə, Pkt. vətta-talk.
bəti-maru	fire-fly	vəti-wick, lamp.
bəto	ball	vərtulə; cp. Tel. bənti, T.— pəntu.
	castrated	Skt. vədhrī
bədra	waste-land	Balasore, bədhia-damp; bədhia-jungly; Guj. vəgro-waste land; H. bənjor.

bōdru-pakna	pestle	vrt-bruishing, pestling
bōdrek	some amount	POB. bōdariba-to heap up.
bōnd	door-frame	
bōndlu	ligature	POB. bōndu—a bit of iron attached to door plate.
bōdar	cholera	
bōdl—	to exchange	Arb.
bodla-udla		
bōnōk	colour	vōrnōkō
—lagai—	to paint	
bōni	blood	vōrnō-red colour
—bōdar	dysentery	
bōpu	health, strength	
bōbīa	toothless	Mar. bobda-lipping; O. boba—
bōmr—	to talk in sleep	Ar. D. bhōrbhōrō-confused rambling noise.
bōmli	navel	Hal. bhōmli, bobali. Nahali-bumbli; kui-bombli
bōms—	to cast greedy eyes	
bōrg—	to bestow	vrij-to emit, O. bōrg-to send to depute.
bōrōt	pimple	—vōrtōkō-something round. Bastar. bōrōth, POB. bira.
bōrd—	to exceed a target	W. O. bōrli—
bōrōt	string, rope	Ar. D. vōrōtrō-strap, thong; H. bōrōt-leather thong, girth
bōrōs	year	
bōrōs	courage, daring, bold	Skt. vōrōh, H. bhōrōs
—kōr	to encourage	
bōrti	full	bhōrōnō
bōrai—	to screw, bore	
bōl	good	Ar. D. bhōllō—auspicious
bōlōi		
—kō—	to admire	
—pa—	to love	
bōl—	to spin, twist a rope	Ar. D. vōlōti—turns, twists

bāl—	to flow, let go in water.	Ar. D. vohoti; Bh. boray.
bool	thick, sticky	bōhōl
boolani-jatra	rituals against epidemic	Hal.bohorani
boloktiar	by force	belatkarō
bolmōt kar—	to compel, persist.	bolovōntō
bōyo lok	coward	
bōyi	dangerous	
bōs	fat	Ar. D. vosa-fat, grease, brain
bōs—	to sit	Ar. D. vōsoti-stays, dwells
bōsija—	to curdle, coagulate, precipitate.	
bōsl—	to demolish, wreck, collapse.	Ar. D bhrsōti-collapse, falls down
bai	brother	
bai—	to carry water	vōhōti; O. bohība-to bale out, bahība-to lift water.
bai--	to wear long	Ar. D. vyayoyōti-spends
baigon	brinjal	vatingōnō
baida	instalment	Bh.—
baimata	an unknown person	
bail	cultivational land	Dr. D-T. vayal, Kan. bayil, Tel. bayulu-paddy field, agricul-- tural tract; Pers. bōhal O. bahal-settled land, confined land.
ba u	wind	
ba-duka	storm	
bauri	of outside, outer (one)	ref. bar
baur—	to return	Pkt. vahuḍia-gone
bauni	turban for carrying load.	Hal bahnid vōhōcō
bauli	earring for upper lobe.	
bāus	bamboo	
bāusi	flute	
bāk/bākṭi	curved, twisted	
bāk-ṭek		Bh. bakṭa

bāk-aḍi	empty jar carried by	
bākai-to bend	women to fetch water.	
baka	to hire	Ar. D. bhōrtō Pkt. bhadōgō—
an=		hire.
bakra	room, apartment	Ar. D. vōksōkarō-basket Pkt.=
kōṭa—	entrance room	vōkharō-granery, H. hōkhar=
gāḍi—	inner room	house.
bakan—	to comment	vyakhano
bakna	riddles	Ch. G. abhaṅkō
bag	share	
bagai—	to divide, distribute	bhajōyōti
bag	tiger	
ila dagia=	panther	
maca ḍia=		
pōṭa—		
pōtrali ḍurka		
bagai	tiger infested	
bagan—	to slip away stealthy.	Ar. D. bhajōte=Pkt.=bhōggo
bagar	young she-buffalo	fled.
		W. O. bōgar-male, bōgari-fem
		Korku=
bagra	cracked	Ar. D. vighōṭōte= is broken; W.O.
		bōgrai-to scatter heaped up
		things.
baglai—	to spread around, diffuse.	Ar. D. vilōgno Ass. H. bilōg-to
		separate. W.O. bigliba.
bāg—	to break	
bāgia	crack, crease	
bāgi	crease	
bangiya	carrying staff	Ar. D. vōhōngo
kōna—	for carrying wood	
sul ḍan—	for paddy etc.	
bac—	to choose, sort out.	Ar. D. vrksōte-chooses
bacit/bacli	outcasted	
baca	calf	vōtsō, opōtyō—ōvōccō—
baci	fem.	
baj—	to fry	Ar. D. bhrijjōti-fries, parch—
baji-sag	frying vegetable	

baj—	to strike, beat a drum.	vadyote-made to sound
bajniya	drummer	
bājola	impotent	vondhyo-barren, streile.
baṭ—	to grind, pound	vortoyoti-causes to turn.
bat	way	
kani—	sub way	
mōla—	untrodden way	
qela—	cross way	
—dekai—	to lead, guide	
—paura	gate-keeper	
batō	elder sister's husband	Hal. bhato bhratr.
baṭa	open field	Tel. vōṭivacant, Parj.—
poda—		bōṭṭi-bare ground;
ṭikra—		Ar. D. vaṭe—enclosure, garden
—dan	a kind of paddy	Kan. bōṭṭa-rice in husk
—poṛai—	to burn dry leaves	
baṭia	small drain	Ar. D. vōtro-dike, dam
		Sind. vaṭiya-dam bet ween
		fields serving as path.
bāṭ—	to divide,	ventōti-shares
baṭa kōr—	to serve food	
baḍu	slow, idle	vōtu, vōru
baṛ	fence, enclosure	vato
baṛ—	to serve food	Ar. D. Vōndhoyōti-divides
baṛan—	to sweep	
baṛni	broom	Ar. AD. vōrdhōni, Pkt. vaḍ—
		dhōni; Hal. baien, boia.
baṛi	Jacket, Ganji	Bodice ?
banel baṛi		banyan ?
baṛi	loan of food-grains	Ar. D. vōrdhō-giving advance,
		profit; Dr. D.-T. varokō Tel.
		varakōmu, Gadba, bari—
kōntōr-baṛi	loan of money	money advanced to farmers to
		be received again. O. Ganjam-
		loan without interest.
baṛoi	carpenter	—vōrdhōki
baṇḍa	tailless	Ar. D. vōntō-tailless, bōṇḍō-
		maimed, impotent; Tel.
		validi; Hal. Parj.—
		Bh. pōṇḍki.

bonḡka	short and fat, dwarf	
banḡi	food given to cowherd	
banḡari	boys as wage barber	Ar. D.-Pali, bhonḡu-bald, shaven Pkt. bhomḡu-shaving.
bat	rice	
mukla—	rice, cooked in middle room	
coru—	rice cooked in inner room	
batiya	salary, victuals	
bat sag de—	to thank, pay regards	
bāti	vomit	
bad	challenge, laying wager	
bād—	to tie, pack, bind to adopt an animal to enact a role in drama	
bada-sada		
bād on ḡuḡi	kainj house	
bada	unit of measure (10 puḡi—bondek)	
bandapon	July-August	O. sravṇo
badol	storm	Ar. D. vardolo-rainy day
badra	ferocious	(bad-quarrel+ra)
bana	loin cloth	vṛno, vaṇo-weaving, loom; vṛniko-actor's dress. O. bana flag.
bana-bati	mimosa scandeus	
bana ma—	to strain with strainer	
bana bosai—	to carve, paint	
o anabor—	to offer food to ghosts and spirits during a festival	
bania	texture of a cloth	Ar. D. vaṇo-weaving
bania-moric	black pepper	vṛniko > bania
banja	nephew	
ban'ji	neice	
bap	father	Pkt. bappo
—ioḡi	an abusive expression	
bab—	to think, wish. suppose	
bamṇ	Brahmin	
bama o—	to be bewildered	<bhrṇo
baya	insane	
bar	twelve	

bar	outside	
bauri	outside bullock	<bahiriko, Lahanda-bahiri
bar—	to go out	
bara	load (carried on head)	<bharo
baria	boar,	<voraḥo
barik	village headman's Assistant,	Ar. D-vapokarin-one who shaves
bal	hair (of eye brow)	
—moni	boil	
bali	sand	
—jatra	a festival (starts before Bhadra full-moon for 10 days)	
baliya	cashew nut	Ar. D. bhollato-semecarpus anacardium, Pkt. bhollayo.
balu	bear	
bor—		
sindi—		
balusa	a temporary awning, bower of creepers.	Ar. D. vasakulo-resting place:
bas—	to snatch away,	Ar. D. vyasyoti-throng away separates; bhrosyoti-falls;
basi ne—	to wash away.	POB. bhas-to be ruined.
bas	odour	
kor—	to smell sweet	
basna	fragrant, perfume	
basa	dwelling house, lodging	<vaso-abode
basa	language	
—cor	who does not keep his	Ar. D. vasyote-roars, lows, sings
basuṛi	word chirping	Ar. D. violobwoyoti <O. biṛohi.
biṛbiur—	to throw after	
bik—	swinging around (with a sling shot)—to agitate, mix, scatter.	
bika-bāja	to sell	
big—	to bloom	
bic—	to scatter	<vincoti
bicol	slippery, slimy	<viccholoti
bicliya		
bicar—	to think, decide, discuss	<vicar-mode of action, ponder.
bicarna	discussion	
bijar	disgusting	Pers. bejar
—lag—	to feel disgusted	

bijli	lightning	
biṭək	small boil	Kalahandi. biṭa—little
biṭa	blunt wooden arrow	Ar. D. viṭa—small piece of stick shaped like a barley corn.
biḍr—	to be scared	Ar. D. vidravayoti—puts to flight ; Dr. D.—Kan. bidor, Tulu. bedaru
biḍru	very fleet	
biṭ	tight	
biṭ—	to dilute, mix, unite ; to accompany, help	Ar. D. viḍoyoti—fastens, make firm ; Parj. biṭ—join
biṭk—	to flash, to be startled.	Dr. D.—Kan. bidor—alarmed ; Tulu. bedru—fright Parj. biṭk ; O. bhōrəkiba
biṭom	ant—hill	bilō ; Guj. virro
bitbita	irritating, vexing	Hal. deep black.
bitor	inside	
bitri	inner	
bita	linear measure—span from outstretched thumb to little finger	vitosti ; Parj —bitta.
bid	bracelet	tabij
bīd—	to shoot	
bīda	plug, gag	
bīdna	chisel, iron driller	
bin	different, separate, another one.	
bine		
bines	Bean	
biba	marriage	
udliya—	by elopment	
pōisamunḍi—	by compulsion from the girl's side.	
sogorta—	by paying compensation to the first husband.	
bimo	spinal meat, the meat around the spine.	
biru	worship	T., Mal. vira—festive celebration
birua	wooden almira	Bareau. Ganjam—
birumōli	butterfly	Ar. D. vōrolō—wasp ; O. biruṭi—
birḍa	bamboo lath, splinter.	Ar. D. vidalō Pkt. bidalō—split bamboo ; Dr. bidir,
—beṭ—	to split bamboo.	biduru—bamboo ; Parj. bōṭḍa
bil	hole	—bamboo door

bila	Terminalia bellercca	Ar. D. vibhidakō, Pkt —bibhelo Mar. vehla ;
bilai	cat	
bokra—	male	
bili ji—	to dissolve	viliyote
bilki	tremble, bewilderment	vihvōlo
bis	poison	Dr. D.—T. vicukku, Tel.—
bisog	disgust	visuku—displeased, disgusted ; Ar. D. visusko
bisor	a fish trap made of bamboo strips	Ar. D. visorō—spreading ; Hal.—
bisor/god bisor	bad smell	Ar. D. visrō—musty, smell of raw meat ; W/O bisren—fishy smell- ing.
bisas	trust, belief	
—lok	favourite	
buari	younger brother's wife	Ar. D. vōdhuṭi—son's wife, vyōvōharika—female slave N. buari—son's wife
būi	floor, ground	Hal. bohari
buk	hunger	
bukliya	hungry	
buke rō—	to fast	
buk—	to howl, bark	Ar. D. bukkōti
buk	chest	Ar. D. vrkkō—kidney O. bukō
buj—	to realize, understand	budhyote
bujai—	to advise, explain	
bujni at	right hand	bhunjote—enjoys, eats
buṭa	bush, thicket	Ar. D. buta—bush, plant
buṭi/buṭka	dwarfish	Hal., Bh.—boṭki ; Santali— buṭri—tiny ; Ar. D. vōntc but t angō—stump bodied ; Mar. buṭuga ; Parj boṭṭi
buṭru paṛ—	(bullock) to low	
buṛ—	to sink, immerse, dip	
buṛti baṭ	west	
buṛ gali	to purify by bathings after death etc	
buṛiya maN—	to collect alms during Puso festival	
but/butek	much	
but din—ji—	to last longer	
buut	ghost	

buti	service, wages	vrtti—wages ; Ch. G. bhuffi ;
butiar	slave, servant	Bh. buta, butiar ; W. O. buti— servant.
būd	stalk	Ar. D. bundh—bottom Pali— bundo—root of tree ;
budar	Wednesday	Ar. D. varo—appointed time, one's turn.
budra	born on	Pkt. vunano—weaving
bun—	to knit, weave	
buna bōs—	to shrink	
bun—	to do wicker work	
bun—	to scatter, strew, sow	vinyasoti—scatters, vopano— sowing
bumi	land	
bumi bara	property	
bur	coir (cocoanut's)	POB. borō—top of palm tree
bur—	to remove feathers from a bird's body.	Ar. D. butō—powder Sind. buri feathery excrescences on heads of millet ; Naiki. bur—feathers
huri	grass	
huri pani	drizzle	
huri kara daru	thin pieces of wood	
bursa	robust	vrśalo ; Kudali. bursa—dirt
bursunḍi	mosquito	Parj. buronḍi ; Santalidhūsri— small flies O. bhusandi—weapon
burustu lok	good person	
bul—	to travel, rove	vyapocloti—goes away off O. bul—; vracjoti—wanders
bulai bik—	to peddle goods	
bulka	fatty	Parj. knot of tree
busonḍo	fatty	
bus—	to prick, gore	Ar. D. bhṛsyoti—falls down O. bhus—
busna ḍan	goad	
bek	neck	
—muna	bag	
begr—	to spoil, be angry	Ar. D. vighotote—flies apart, is marred, broken ; O. bigar—
begl—	to separate out assorted materials, to strain out water, to diffuse.	Ar. D. vigoloti—flows away, viyagmo Pkt. veggolo—sepa- rate, N. Mar., Guj.— ; W. O.— begol—another.

ben	frog	vyongo
pureri—		
tor:—		
oya—		
benti	toad	
bengai	lock	DNM] bengi—having a fence or enclosure ; T. bigamu—key ; Koda—biga—lock.
bengal—	to spread a heaped mass.	O. bengulai—
bengali do—	to rinse	
beci	Bench	
beja	sense, consciousness	Ar. D. vedo—knowledge, mājjan—marrow Punj., Guj. bheja—brain, intellect.
beju	sexless	Ganjam. bejur—eunuch, bejiri—
—āgna	male	woman having no sign of femi-
—pudi	fem.	nity. viryo—semen
bejorna	place in the village out-	Tel. bōnjari.
	skirts for throwing	impure things.
	(A. E.—feed ghosts)	
bejri	tomato	Hal. bhejra—variety of small
		brinjal ; W. O. veji—tiny
beḥ—	to meet, to find a thing	
	sought for ; to collect,	
beḥi pak ai—	pick up to offer sacred	
	rice to gods.	
beḥ	presents	O. bheti
beḥ	hunting	T. vetṭam, vetṭu ; Tel. veṭo
—kariya	hunter	
ber—	to surround, raid	vestoṇo
beḥa	enclosure	Ar. D. vesto Punj. beḥa—court
	low land (for paddy) yard	
gabar—	land which can hold	gōbhiro—deep)
	water	
gar—	shallow land	
soria—	high and dry land	
cari beḥti	surrounding on four sides	
beḥa	two-annas-coin	Tel. beḥa, oḍḍuga
bet	the number of times a	Tel. vedo—rutting season,
	cow has calved.	vedaru—
betar		cow in heat ; Ar. D. vijatro—birth
		Kum.—bet—calving, Mar. vet,
		Guj.—betar.
bed—	to penetrate, mix, to	vedoti—pierces
	punch	
bedna pej	gruel made of mixed rice	
	and millet.	

benai	sister's husband	bhagnipoti.
bebar	business	vyaparō, vyovoharō
bebriya	business man	
ber	enmity	vairo—hostile
berua	who bears enmity	
berka		
mar—	to avenge	
dar—	to stake	
—daru	avenger	
berani	low caste wife	vyovoharika
bersa	shameless	O. bhesōra—ugly
—ko—	to repeat	
bel	sun	Skt. vela—time, Hal. ber ;
bela	time	Gadba. vele, Kuwi. veḍa—sun.
bele	during	
—udiya	at sun rise	
—udlani baṭ	east	
—bōs—	sun set	
—bōslani baṭ	west	
jir jir—bel		
badol pacla—bel		
rata kāḍia—bel		
—ban—	to pass time, turn of time	
bela	lump	W. O. bhela—clod, lump
beli gai	cow which gives birth many times	O. belia—sportive
belu belu	repeatedly	
besi	much	Pers. ; Skt. visesō ?
besni	purse, wallet	O. bōsōṇi—hooked pendant for nose Ar. D. vōsōṇō—dress ;
mal	tied to waist	Hal. besōn—tied to nose.
bo/bou	elder brother's wife	bōdhu
bo—	to carry	vōhōti
boj	heavy	Ar. D. vōhyō Pkt. vojjhō.
boji	feast	bhunj—to enjoy, eat
tin polia—	feast by contributing share.	
bol—	to tell	Pkt. bolloi—speaks (conjunctive)
boli—	because of, for that, namely, even.	
miōtōr	friend	mitrō

məidər	yolk	Ar. D. mədəs—fat marrow
məidan	noon	—mədhyahno
məin	bee wax	mədonə, O. məəno, Tel. məinəmu
məiri	pipe instrument	—mədhuri
məira	piper	
məisi	buffalo	
məut	prestige, honour	məhctə
məkər	dried rice	Ar. D. mərkəkə ; O. məkhətra.
məka	young seedling	Tel./mokkə—young plant,
məgər	crocodile. alligator	
məngclbar	Tuesday	
məngla	born on that day	
məga	stem,	məngə—mast ; POB. m—a wild tree that grows long without branches.
məca	blue or black marks on body, mole	T. maccu—bluish, maccam—mole Tel. məcca ; Ar. D.—məncika—trough on legs.
məci	fly	məkəsa
məj	core, kernel, pith	məjjən—marrow
məja	middle	mədhyo
məcjari	of the middle	
məji	seed food=grains	məjjən, mədhyo, mənjəri. euphemical
məjur	peacock	N. məjur ; Old Awdhi—mənjur
məʔk—	to break a promise	məʔ—crackle, snap
mərək	river with strong current.	H. məʔək—plague.
məra	corpse	mrtəkə
məri	a ghost	
mətam	final fixation of price in a bargain	T. mottam, Tel. mottamu— sum total, aggregate.
məd	wine	
məd sur		
mədual	drunkard	
mədur	sweet, tasty	
mən	mind	
—kər	to like, desire	
—pa—	to love	
—sarda kər	to please	
məni muṇḍa	bald head	

məndl— məndla	to hover round round, circle.	oməndələ—circle; Parj. məndl—
məntər —aruni —sani	spell, charm midwife, nurse	
mər— mərtai mər pət	to die withered, dried up between life and death	
mərəg mərəd mərdiga	expensive male brave	məharghə Pers. mərəd
məriyad məric	honour chillies	Ar. D. məriyada-region, boundary
məol məlu— məlua	dear, expensive sick	mulyə məlino
məlua pani suna— kəstura—	wildcat	Ar. D. məllu-ber; T. muyolhare;
məlkai—	to flash a sword	Parj. məlk-light to flash; POB. to sprain, wrench
məsən məsniya	cemetery a ghost	sməsano
məsi məsi anra	charcoal	Pali. soot, ink, black dye.
məska məski məsr— məsrai—	wrestle to be burnt to burn to cook slowly	Ar. D. məsoti-rubs, crushes.
mai mai-anta maiji	feminine thumb, toe womn	
maida bun—	to sow two things at a time.	
main maṣ makər	friendly, courteous meat, flesh monkey	manyə
makṭi	spider	mərkəṭə, in many languages locust.

makri ḍor	rope that joins yoke with plough.	
makōna	a big red ant	mōtkunō, Pkt. mōkkunō-bug ?
mag	Jan-February	
māg—	to beg, ask for, request.	Ar. D. margōti-seeks, asks
māgni	begging	
māgtiya	beggar	
mac	fish	
maca	scaffolding	Ar. D. mōncō-stage Dr. D.-T., Tel. maccu-terrace
macaki	circular sore on sole	Ar. D. mōncika-trough onleg
maci	scaffolding	
māj—	to scour, wash with abrasive	Ar. D. mōrjōti-rubs, cleans
maṭ	pulpit, high scaffolding.	Ar. D. maḍō-upper story of a house; T. maṭōm-storied house
maṭ luga	two pieces of 'reku' (cloth) sewn together.	
maṭi	clay	
lip—	to plaster	
maṭu	a hole (place for a hunter to lie in ambush)	
maḍu	sediment	
maḍu-cikōn		
maṛ	betaings	
maṛ kōni	fight	
maṇḍ-/mēṇḍ-	to stamp, tread on,	Ar. D. mōrdōti-pounds, crushes treading by bullock's feet
maṇḍai-	to thresh crops	
maṇḍa	pan (earthen)	Saora. maṇḍi/baṇḍi-cup, dish; O. maṇḍia-tub.
maṇḍi	knee	Dr. D. -Tel. maṇḍi (cp. Skt. maṇḍu-ki-part of elephant's hind leg
—kuṭa	to kneel	Parj, maṇḍi kuṭtel-kneeling position. (Ar. D. kuṭṭha-knee
maṇḍia	Eleusine Coracana	Ar. D. maḍōke
maṇḍru	a dish made of millet	
mat—	to get drunk	—mōtto
matual	drunkard	
mat—/matal—	to churn, stir	—mōthōti
mator	but	Bh, mantōr
madan	cancer like growth on trees.	POB.-Ganjam-a-parasital plant growing on the body of another tree,.

māda	herd, of cattles	Tel, Kan, Prj.-mōnda-flock herd
man	unit of measure (1 man—3, 4 or 5 ora)	mano-measure
manti kcr—	to show respect	manyoti-honours
manamani	aggrement	manon-agreeyong
manoi	an unknown man	Parj. money-man; manovo
maporsad	friend	
mama	father in law	Ar. D. mamō-uncle
mar—	to kill, hurt, beat, cut the throat, play an instrument.	
maru	a habitual oppressor	
mar—kundiya	quarrelsome	
mal—	creeper	
mala	forest	Ar. D. malō-forest near the village, Pkt. garden.
—mar—	to clean a field for plantation	
mali	necklace	
kagla-, sōrisa,	sauda-, gini-, dan-mali)	
mali	gardner	malin
malni	fem.	
maliar	Malaria	
mas	month	
masika	monthly menstruation	
mic	lie	
micua	liar	
miṭk	to ogle, make eyes at, blink	Pkt. mincōō=blink; Kan. miṭokisō=blink
miṇḍ—	to stamp on with the foot, trample	Ar. D. mrṇḍoti-pounds, treads POB. miṇḍei-thrashing ground,
mit	friend, a crony	
mitai	friendly	
mitana		
mitmi		
mina	locket on a necklace	
mil—	to find, acquire	
milai—	to collect	melyoti
milimicka	glow-worm	Ar. D. milōti-blink, micc-to wink

mis—	to join. add	
misai—	to include	
misa	also, in addition to.	
mā	face	
māat	front	
māan		
—cina cini	twilight	
mū/mū-cikən	honey	O. mōu
kari—	of branches	
bil—	of the hole in tree	
—maci	bee	
mūi	I	
muka	bundle which can be held in a grip.	Ar. D. mukka-blow with fist; P. O. B. muka-bundle.
mukyom	main, principal, proper	mukhyō
mukl—	to be released	
muklai—	to let go, free	
mukla' bat	ordinary rice (not ceremonial)	
mugi	mongoose	Kan., Tel. mungi; Ar. D. mudgabho-bean-coloured.
munna	Moringa Pterygosperma.	Ar. D. murōngi; W. O. munga; T. murunkai
mujra	aim at a target	
—pakai—		
—lagai—	to aim at	
muṭa	a handful, a clutch	T. muṭi-bundle; Ar. D. musti
muṭ muṭai	to grab	
muṭi	fist	
muṭla	log of wood	
mūtla	load carried on the shoulders.	O. moṭṭ
muḍi	idler	Tel. moḍḍi-dull, clumsy. O. moḥhia
munḍ	head	Ar. D. mundō-shaved, bald
—pani	water from soaked/rice	murdhōn-head
munḍsek	body-deep	
—bara	load carried on head	
munḍra	shaven-head	munḍitō
mundisa	pillow	
munḍa	post, stump	POB. lopped tree
munḍa at	length from elbow—joint	to closed fist.

munḍa	reservoir embakment, dam	Parj., Hal., Gadba, Kan.- tank; W. O.-
—bād—	to build a dam	
mut—	to urinate	
mutra	who often urinates	
—guna	bladder	
muta	jar, jug	Tel. munta-small pitcher; Kui
mōra	pot with lid	muta-small brass pot; Ar. D. muta-basket Pkt.-
mud	to close	mudā-measure of corn.
mūda	covered	
muda kōr—	to fold	
muda oi bōs—	to sit in a particular pose	
mūdi de—	to shut	
mudī	nose-ornament, ring.	Ar. D. mudra-signet, ring
mūdikōṛu	ornaments	
mūdura mūdi	a nose ornament	
munōs	man, husband	
murk	rash, violent, dunce	
muruk	body structure, strength	
murki	grey, dirt of body	Tel. muriki, Parj. mur;
murṭu	sad	O. murkutiya-pale. stunted
murḍi	basket used for fishing.	Ar. D. murṣōti-wooven basket
mul	cost	mulyō
mul	begining	
—dar—	to begin	
muliai—	“	
mulke	at all, from first to last	
muliya	bangle-dealer	
mulika bania	guardian	
musa	mouse	
gōṛga—		
kōḷḍia—		
kaṛa—		
batagōl—		
kalat—		
puṭki—		
meona bai	cousin	Hal. mōina-father's sister' son
mek	peg, stake. trellis	Pers mekh, W. O.=

meca	lump, rolled to a ball;	POB. a sweetmeat (Bamra)
meṭa	cripple	O. meda-dull, sluggish; meṭa- slow in work —Ar. D.
—oi—	to wither. not grow up	mittō-bodily deficit.
meṭ.—	to defy, disobey	Pkt. meḍḍ-
meḍuar	disobedient. insubordinate	
meḍusor	ungrateful, brave;	
meṭa	daredevil uncaring	
	poles in a fence	Ar. D. methi-pillar in thrashing floor—Pkt. meḍhi O. meri.
meṇḍa	sheep	Ar. D. meṇḍhaoram
metan—	to knead, prepare a thick gruel of boiled stuff.	Parj. mett, Tel. mettu-to smea plaster; Ar. D. mōthoti—churn.
medri	basket-maker	Ar. D. medō-a mixed caste ; T. metōvor-basket-maker. POB-medō-a rick made of straw for storing paddy.
mere-āki	squint-eyed	T. miri-eye-ball, Mal. mirikk to open eye.
merda	earthen ceiling under the thatch	T. mettōl, Tel. meddiyō—house with an upper story, flatroof
mel—	to open up, make empty, let go.	Ar. D. mell—to leave, Pkt. mello abandon.
mela	bare	
—atiya melan	insolent	
jaga	open space	
melōc	castrated goat	—mlecchō ; W. O.—
melcai—	to castrate	
mes	moustache	Ar. D. smōsru—M. I. A. mōssu ; Mal. misa. Tel. misamu, Kan. mise Kudali. misi, Parj. mecal ; W. O. meccha.
moḥ	load	Ar. D. mutō-bundle, basket ; T. mutte, Tel. muta-bale muttō
moḥō	blunt	
moḥōc	to roll up, twist fold, crush.	Ar. D. mutōti-twists
moḥṭa	twisted	
moḥḷa	rounded shape, circular	—mōndōlō
moḥḷi kōr—	to fly around, move around	
rō—	to remain, stay, dwell	Ar. D. rōhōti—Pkt. rōhōl
rōibar	Sun day	
rōila	woman born on that day	

rək—	to grate, scrape	Ar. D. rəngōti-moves to and fro, rinkhōti-moves, crawls.
rəkni	grater	
rəkōi—	to pour out water	Ar. D. rəksōti ; Bh. rək, Hal. rək-POB. rukiba-to pour out.
rəkiya kər—	to protect	
rəgər—	to grate, rub, massage	
rəgər	hawk, falcon, eagle	—gərurc?
rən-	red	Pkt.-red, Bh—
rəc—	to colour	
rəngō kər—	to gesture, mimic	
rəc—	to prepare, arrange	—rəc—
rəj—	to wear out by friction	—rəj—
rəj-gəs		
rəj kər—	to become cloudy	
rəj dabi de—		
rəta	coloured	—rəktə
rətkā	red, coloured	
rəd-būi	fertile land	—rədhōte-is softened ; rəd-to pierce, dig.
rən cuna	powdered	
əm	hair on body, fur	—rəmən
əmōd—	to massage, knead	—mōrdōmō
rəs	juice, sap	
rəsən	dirt	cp.O.əsōna
rai-dim	small egg of the size of a mustard, underdeveloped egg	
raibaṛia	negotiators deputed by the groom's party	
rag-dil	loose, slack	
agiya	bitter, pungent	—ragō-hot like passion
—dar—	to become pungent	
ran—	to crawl as a baby, move in a crooked way.	Ar. D. rəngōti-moves to and fro; ringōti-crawls ; Bh. rəng-; Parj. rege
rāj—	trellis for training creepers.	O. rənja
raj-buti	dwarf	
—kuja		
raji-purti	world	
kōta raji		
pōda—		
ḍəngər—		

ranḍi	widow	Pkt. rəmḍa
ranḍola	widower	Hal. ranḍela
rati	night	
mōli	a flower	O. gəngəsiuli
rateli-būi	unfertile land	Ar. D. retrō —lahanda. retur- sandy soil, reto-sand.
radaradi	at a stretch	
rād—	to cook	
rada-gər	kitchen	
rāderi	cook	
rapṛ—	to scratch	—rəmpṛoti
rapṛ cimək		
rabən	vulture, hawk	Hal. rawna
rabadi kər—	to roar continuously	—ravəyṛoti-roārs
ram guṭa	a string instrument	
ram pəl	custard apple, bullock's heart	
rami	black headed munia	Hal.—
rasi	herd	—rasi-heap, mass
rijoṛa	lean	Mar. rugalə-lean and meagre
rin	debt	
riṛ baṛi		
risa	anger	—irsa
—kər	to be angry	Ar. D. risyṛoti-is hurt, suffers wrong— N., Mth. to be angry;
rōse	in anger	Bh.ris—
rua	cotton	Pkt.-carded cotton ; H. rui; Hal. baby-hair, fur.
ruc-	to strike mildly	Pkt. romcəi-grinds ;
runḍai—	to gather together	Ar. D. runḍə-crowded together
rum—	to pull by the-hair	Tel. remmu-to snatch, pull out as hair; POB.-to uproot furs; rima-animals killed by tiger etc.
reka	petal	Tel. reku-petal; Kol. rekkə- leaf.
reku	piece of cloth	Tel.tin or iron sheet
renṭa	lean person	Guj. regi-weak, cowardly; O. rekṭa-dried and hardened.
reḍa dan	wild paddy	
reḍi	sole, heel	Ar. D. oḍḍi; Hal. leṛi
tet	file	Ar. D. retrō—in many N. I. A. file and sand; O. reti

ret—	to brush, polish, rasp	
dāt—	to brush the teeth	
ret rōgor		
reb—	to cut, behead	Ganjam. rub-to grind corn
rema	palm and cocoanut leaves	
remai—	to tame, cajole, please, to win over	rōmote
reli	persons dealing with hides, a caste	
rog	desease	
rogai	sick person	
roṭ	Road	
roṭa	coarse, thick,	
rop—	to sow seeds, transplant	ropoyoti
lop	fibre, coir	
loi	a poisonous creeper having white sap	
lai—	to stoop down, bow down.	—nōmōti
liuliya	which bends downward	
louri	mist	
oge	near	Bh. lōgor
—uni	from	
lōN—	to wade	lōnghoyōti-trnsgress,
lōngai—	to ferry on river	leaps over.
lōṭ—	to copulate	Ar. D. lōṭṭō-bad man, lōṭōti-sports, courts, leṭyōti-sleep
lōṭkar	characterless	
lōṭiya		Hal. maylōṭiya.
lōṭa	sticky, gum	Pkt. lōṭha-tangled
lōṭka	clapper made of hollow pieces of bamboo attached to cow's neck.	O. luṭka
lōṇḍa	a mass of rags used for smearing cow-dung on to walls, floor etc.	Ar. D. lōṇḍa-excrement
lōṇḍek	a lump	
lōtra	marks of insect bite	Ar. D. lōthōra-dirt etc.
lōdi	mud	Ar. D. lōddō-lump Guj., Mar. dung, mass of kneaded dough. W. O. horse-dung.
lōda	beer brewed from manḍia	Parj. nōnda
omb—	to be in a line	

lōsa	sap, lymph	O. nōsa-pus, sap
lōsōm	chill	slesmōn; W. O. lesm-to cool
lōsmiā	slender, sluggish	down
lai-pej	gruel without rice	Hal. lai-popped grain
lau	gourd	
lak dar—	to-aim at	lōksyo—lak
lag—	to be attached	lōgnō
lagai—	to smear, anoint ; to kindle a fire	
laga oi—	to be massaged	
laga lagi oi—	to fight with each other	
lagōn	capable of cutting easily, sharpness.	
lan	long piece of wood	
lad—	to brand, sear, scorch to shoot.	Ar. D. lōksyōti-distinguishes, marks Mar., N.—
lacuani	a worm having poisonous hair all over the body	
laj	offence	
—de—	to insult	
lata jaga	congested place	Ar. D. lōtō-tangled
laṭi	stick, long, tall	Pkt. lōtṭhi-stick, rod Praj, Gōndi
—ar	spine	
laṭōn/laṭōm	earthworm	
ar—	to shake, tremble	Ar. D. lōṭōti-shakes, totters.
laralad	affectionate, pet	Ar. D. —Pkt. laḍḍia-fondling
anḍi-jeṭ	May-june	Hal.—
at-mar—	to kick	Pkt.. lōtta-blow with the heel
lātōr	Lentern	
ata	creeper	
latai/lata oi	—to lean against	
lata-tenṭa	to pile up disorderly	
lad—	to load	lōrdōyōti
ladōn	loading	
lāda	earthen jar	Ar. D. nandō-pot
lamta	boy-servant	POB. who anoints oil on king Hal. lōmṭi-halter

lal	saliva, slime	Ar. D. lala-saliva, spittle
liai—	to cool down a hot thing	Ar. D. lihōti-licks 0. lehiba-sucks.
lika	louse-egg	liksa-nit, young louse
liṭi	a small bird	liṭṭo-small; Bh.—
liṭiN—	to walk leisurely	
lip—	to plaster, smear; to bleach.	lipyote-is smeared
liplip	pliable, thin and slender	Ar. D. lōppō-sudden movement
lib—	to be extinct, extinguished	nirvayōti
liblib—	to flicker	
libai—	to erase, wipe up	
lim—	to wink,	
limlim—	to flicker eyes	
lua	iron	
lua	a small bird	Hal. lawa—a small speckled bird
luc	to hide oneself	Pkt. lukkōi-hides
luclucani—hide	and—seek	
luṛk—	to hiccup	
luṛki	hiccup	
ludlud	soft, swamp	
luli	earling for males	Ar. D. liḍōti—lulōi-to dangle hang, wave
leuṭ—	to return	—nivōrtōte-turns back
leuṭa pauṭa		
lek—	to write, carve, paint	
leka bād—	to keep records	
lēj	tail	—lōnjō
—kātai—	to castrate, dock	euphemistical
leji	numb	—lōjjitō-bashful
leṇḍi	bits of dung	
leṇḍi pipli	black pepper	
lendra	idler, slow walker	
lepōṭ—	to bend, crouch, ambush	Ar. D. nipōdyōte-lies down
lepṭa	bent down	to sleep.

lok	people	
lob	greed	
lobra	greedy	
lor— loli	to need, seek, desire nail for fixing plough- share	loḍoti; POB. lola-grass clinging to plough share during ploughing (Kharial).
sōina	friend	Bh. —; N. sōheli, Guj. sōhiyar
sōul	sixteen	O. solō
sāk	bridge	Ar. D. sōnkrōmō, Pkt. sōnkōmō-
sāk	gullet	Ar. D. sōnkhō-temporal or fronta bone; Punj. throat; Hal. sōk
sōkōrḍa	mumps	
sōkal—	to spit out	
sōkal—	to lop, cut into pieces sōnkele;	Ch. G. Ar. D. sōmkuṭōti—bends oneself together P K T.— sōmkuḍia-contracted; O.— sōmkuliba—to draw in one 'slimb'.
sōgorta	marriage-compensation (to the bride's family)	
sōnge	by, with	sōngo
sōngei—	to keep, put, save, to arrange	sōmgrhnati—seizes; sōmgraho— yōti-keeps.
sōj	evening	
sōḍ	bull	
sōda	trunk	
sōt	true	
sōtōi	really	
—kōr	to promise	
sōtrō	seventeen	
sōd	a dug out cave	Ar. D. sōmdhi-hole made by their
—mar—	to make an internal hole	
sōdōr	common meeting place	Arb.
sōdrōm	plane, levelled ground	
—bera	terrace wall	
—pōda	terrace	
sōni bar	Saturday	
sōnia	born on that day	
sōpōn	dream	

səpur	thin, fine, tiny	Mar. small; Bh., Ch. G.—
səbəd	sound	
səbu	whole, all	
səmə	time, occasion	səməyə
səman	alike, equal, parallel	
—oi—	to resemble	
səməṛ	deer (sambha)	
səmar	Monday	
səməra	born on that day	
səmal—	to endure, take care of	səmbharəyoti
səmədər	sea	
səmdi	a relative	səmbəndhin-connected by marriage; Hal. uncle's son
sər	shaft of an arrow	
sər	middle-man, supporter	
səṛəg	sky, heaven	
səṛən-pəst—	to surrender, take shelter	
səra	chain, necklace	Pkt., sərə-string, garland
səral	channel, narrow lane	Ar. D. sərəti-runs, flows
sərp—	to hand over (as in marriage the bride is given over).	səməṛpəyoti
sələk	straight	səmləksa
səlga	announcement made on completion of a score at the counting.	Bh. səlgo-full; Tel'. an aggregate of 20.
sələnga	straight, without any crease or curve.	Bh.—; O. sərənga-slender and tall (siraṅga).
sələp	Caryota Urens	(its juice alcoholic)
sa oi—	to help, support	səhayə
sai	porcupine	Ar. D. sravidh Pkt. savihə; Hal., W. O.—
saip	curse, imprecation	—səpyə
—karia	one who curses	
sairoli	a musical play for girls	Khariar—sailori
saukar	rich man, creditor, wise man	
sauṭi dar	to pick up, hold with firm grip.	Ar. D. səṁthati-stands together

saur— .	to tend, drive cattle	sōbdayōti-calls
saurā	musty, putrified mango	
saurā bād—	to tie with two split bamboos on both sides	Ar. D. sōkuṭō Lahanda-saurā —constriction, tight.
sākōṛ	narrow	sōmkōṭō; Bh. sāko. Ch.
—oi—	to shrink	G. sākur W. O. sōnkri jiba.
sakal	morning	
sag	curry, vegetables	
—baṛ	garden	
sagia		
at-sagia	to give a signal	sōmjna; Hal.
saj-	to repair	sōjjoyōti-equips, prepares
saṭu	spoon, stick ladle	Pkt. cōttu-wooden spoon.
sat	seven	
sati	thigh, rump	Dr. D.-Kol, Naiki; sōttō-shoulder blade; POB. sati-hind leg of animals given to king as royalty.
sati-gor	hind leg	
satra	father-in-law	sōtri-dutiful householder ?
sātrani	nurse	O. sutrani
sātai-	to pacify, compromise	santi-peace
sātalū	mild, lazy	
sātar-	to ask for something from god	
sād-	to compose, to mix together intimately	W. O. san-; Ch. G.-O. chōndib
san	young	Ar. D. slaksṭō Pkt.-sanho
sanli	younger wife	
sani	prostitute	
sāp	snake	
sapa	all, to the last bit	Arb. safa; Bh.-Hal.-
sapli	victuals for a guest.	surpō supa-winnowing fan, Provisions given in a fan.
sabu	soap	Portuguese
saya	cream, scum of film which forms on the surface of gruel.	Ar. D. saho-cream; Pkt.-
sar-pōṭar	Playing cards	Ar. D. sari-piece at chess, dice
sar	real, substance, best part	

sar-	to finish, complete exhaust	Ar. D. saroyoti-makes move.
sar bar		
sarai-	to decorate to beautify, repair.	O. sara kor-to level, settle.
sarasari	last, concluding	
sarab	goldsmith	N. D. saraf-money changer, banker Arb)
saral	flood	Ar. D. saroti-runs; flows.
sartikariani	go-between (of lovers)	sarothi
sarda	love, affection, reverence	srodha-trust
sard-	to make matters plain and easy	O. Sudhariba
sal	cowshed	sala-shed
salin/m	porcupine	Ar. D. solali-solyofio-poncupine quill; Mar. sayal, salsi.
ar salim		sosoyoti-makes dry
sasi j.-	to soak, absorb	Hal.-
sasu	husband's elder sister wife's elder sister	Skt. sosto
sasta	cheap	sivyoti-sews
si-	to sew	
siuni	Verbal Noun	
-de-	to mend garments	
sik-	to learn	
sikani	teaching	
sikai-	to persuade	
sikya	jail	Ganjam-
si-kar-	to blow a running nose to exhale	Laria-sikriba
siuti mar-	to whistle	Ar. D. sitto-whistle
siku	tangled	Ar. D. sikya-rope-sling
sikri jau	gruel made of mixed rice and gram	Pkt. somkhodi-cooking of rice
sikli	chain, link	srnkhob
-de-	to fasten door	
-bajai-	to knock	
-sora	anklet	
sige	full to the brim	srngø ?
sin	horn	
sijai-	to boil, cook	sidhyoti-well cooked
siura	ladder made of single bamboo	Pkt. sidhi-ladder

siri	stem	Ar. D. sitto-ear of corn, straw.
sit	cold	
sili		
-kira	centipede	
sina	provided (conditional conjunctive)	
sindi	a kind of bushy plant.	Ar. D. sindi-date-palm.
-katra	phoenix sylvestris	Mar.. sid; Parj. cendi
-mugi	mon-geese	
-dendra		
sima	tin, iron sheet	O. soma-iron ring, Ganjam-simakoyā
-peṛi	tin box	
sira	ink	
—baṛi	pen	Tel—
siral	flag	O. ciralo
sirua-tōṇḍa	having a torn nose, harelip	O. cir-to tear
sirj-	to cast an evil eye	srj-emit
siraṅḅa		
sirla	retail selling, loose coins	Dr. D. cillor
sirli	thin and long strips	W. O. sirli O. cir-tear
sil-	to melt	Ar. D. siloti-moves, Kumaoni-to run along the surface; sitōḷoyōti-HH. silna-to be cool and damp; W. O. sihōliba- to become swampy
sili	wheel	Ar. D. sili-lower timber of a door; Parj. cili-wheel.
sisōṛi/sisli	whistle	N. susilo-whistling susōti
sisua	Lead	O. sisa
sistu	tax, land cess	Tel.
-bād-	to pay taxes	
sir-	to splash, sprinkle	sisiro-cold
suā	Panicum miliare	syamoko; sukoko-barley, a bearded kind of wheat.
suad	tasteful, pleasant	
sukai-	to dry	suskō-dried
sukli	dried	
sukna	things for drying	
sukeṛi	dregs, refuse, sediments	
suk sikla	timid, tender	
sukrubar	Friday	
sukra	born on that day	
SUN-	to smell	Pkt. sumghoi srnkhōti

	to repay	Ar. D. udhyōti-purifies Pkt.- sujhōi-becomes clear
suji	needle	suci
sutōk-gōr	delivery place	Ar. D. sutōk-birth
suta	thread	
-jik-	to shrink	
-dar-	to spin	
sutra-	to seduce, induce, inveigle, court	(sutrōyōti-strings together)
sudh	pure, clear, unmixed	
sund i-gara	wasp	
sun-	to obey, agree, respond	sṛnoti
sunari	jeweller	suvōnōkara
sunbur i	ghost of a pregnant woman	
sur	liquor	Tel. sara-rice made liquor, Skt. sura
sur surai-	to cry, sob	onomat.
suragali	whirlwind	Tel., Naiki.-
surda	gulp	O. suṛka
sul-ḍan	carrying staff	
suliya	pointed like a sul (spear)	
susar	sweet, good, gentle	
susta	healthy	
susra	elder brother of husband/ wife.	Hal.—
se	he, that	
serē	that there big	
eti		
sete	that much	
sede	there,	
semōt/ti/tar	that way	
semōn	they	
seur oi-	to grunt	W. O. seura-shameless
setua	weak, anemic	sveto-white
ser-kōr-	to sniff, inhale	
seruali	scorpion, centiped	POB. sōrlia
serṣṭa kōr-	to fondle, make affectionate gestures	
selō	leave, permission to depart	Tel.-
So-	to sleep	
soda kōr-	to examine, search	sodhōyōti-purifies.

ADDENDA

I. List of flora and fauna

(1) Varieties of paddy.

karañđi, dud karañđi

kalamoura

kuřiseri

gōtia

cipți

cilipa

bōndkați

baigon moji

bața

mami bața

lōda mami

bōr bața

bața kabri

bața lōcōyi

bațasundri

baya gunđa

balu

mōli

muā

rōnrasel

sōpur

ōldi sōpur

(2) Varieties of mango.

kōlpati

kakuakoli

kațakoli

caul dua

carkoli

cipți

cendurmunđi

celigurdi

jař

jurđi

țiroi

đumri

niuli

pōřoi

pari

bōř

mōisi đetia

sindikoli

(3) Varieties of 'manđia.'

kaugōři

cili

pōřacili

dōsrabuřel

dud karenga

bōř

balu

mami

sunadei

(4) Varieties of 'suā'

ek pōbi

kalia

bōř

macli

mami

mați mami

lōda mami

sindikoli

(5) Edible roots- 'kanda'

kolia
 keda
 taragai
 nongonl
 pit
 pita
 bongali
 bat
 mudur
 rani
 sorenda
 saru

(6). Trees.

kia (Pandanus Odoratissinus)
 kekot
 car koli
 jura
 tek
 tengiya cina
 damon (Grewia Elastica)
 joi damon
 duɖuN
 dumbjɔɔa
 dumri (Ficus Glomerata)
 banjola
 bandon
 baren
 modei
 malin
 rauli
 sorgi (Vatica Robusta)
 saj (Shorea Robusta)

siuna

siros (Acacia Sirissa)

boɔi siros

kanɔa siros

(7). Flowers.

auli (amoloko-Pnyllanthus
 Myrobalan)

korat (korohatɔ-Vangueria
 Spinosa)

gulapi (rose)

tara

turei

dona (doyɔɔa)

bat

modar (mondarɔ-Erythrina Indica)

moric-

laiti-

mai

soetanka pul (O. kaɔhɔɔmpa)

simarani

sukli

suruj

(8) Vegetables.

ati girli

kaki (cucumber; korokɔɔ)

kurka

cuncunia

tutmuɔi (bitter gourd)

turei (toruɔ; O. torɔi-lotus root)

penɔi kanda

bana bɔda

modrenga

sit kuɔei

semi (simbɔ-kidney bean)

- (9) Fish.
- kōksa (W. O. kōksi)
- koi (Ar. D. kōvōyi) Anabus scandens
- gōisi (Cyprinus garra)
- gai
- jima (O. toīi)
- cināa (cinngōtō-shrimps)
- citra
- ḍuḍuN
- turija
- kōdōkia turija
- pakna cōṭu
- pōṭi
- bōṭu
- bīdna karandī
- benda
- mandia siīi
- sōl (O. sculo sōkulo)
- Ophiocephalus striatus
- (10) Snake.
- kōsriya
- kacapōtriya
- kalaḥ (krsnō nago)
- gōlō corni
- ḍōngōr citi
- dōṇḍia (dundubhō-water-sanke)
- damna (dhōrmōṇ-Zamenis mucosus)
- ōṭōl damna
- dunu pāti
- nag (cobra)
- duli nag
- tetli nag
- mōṇḍōl
- ōgni mōṇḍōl
- (11) Worms and Insects.
- ōnka
- gōc
- goru
- jiad
- tekōr
- ḍumri
- kalia bōura
- bog bōura
- bita
- būi
- bursa
- sindi
- (12) Birds.
- iīmaru
- umaguni
- kōi (wild cock)
- kapu (dove-tōpōtō)
- kia
- kuku (Skt. kōnko; T. kokku-heron)
- kurma
- gōlia (O. kōjjvōlōpati)
- gunḍri
- ceka (painted snipe, curlew)
- jurdi rami (O. bōīi)
- ṭiṭiṭiuna
- nini
- bōṇḍia gid
- badoīi (bat)
- benas

II. List of Tag-Words

(i) Combination with synonymous words

koja-lo ɪa	searching and seeking	to collect anyhow
ce-c ɔpɔʔ	screams and squabbles	to get away quickly
jala-pāda	nets and traps	to entrap anyhow
jika-ʔana	dragging and pulling	
tola-beda	collection of funds by voluntary and compulsory contributions	
bodu-bādeb	friends and relatives	
mɔd-sur	wine and liquor	
raji-purti	the whole universe	
ret-rcɔʔ	rubbing and grating	
luga-paʔa	clothings	

(ii) Combination with anonymous words

kal-ɖep	pits and mounds	uneasy way
ʔek-lepɔʔ	lifting and laying	dragging with difficulties
bɔʔ-san	young and old	everybody
bəl-asar	good and bad	
mila-jaca	earning and begging	
sɔdɔr-pidɔr	common-yard and home-yard	everywhere

(iii) Combination with correlative terms

āsɔr-basɔr	kith and kins	
udar-ba ɪ	borrowing with and without interest	
kɔʔa-beʔa	cutting and stacking	harvesting
kɔmela-ʔɔmela	earnings and savings	
kɔsa-bua	ploughing and carrying	Cultivational jobs
kaoni-pioni	eating and drinking	
kata-barta	speaking and reporting	conversations
kadi-kəŋɖa	grains and chaffs	
kadi-pidi	food and dress	
kāda-buba	crying and howling	
ki ɪa-pɔʔɔŋga	worms and insects	
kindra-pasla	turning and twisting	(pasla-kindra)
kira-mara	quarelling and beating	
kuʔa-gora	pounding and grinding	
kud-kəŋɖa	ordinary grains and chaffs	
gɔʔ-gumɔr	bells and gongs	Musical instruments
ʔɔt-kɔt	this way and that way	Uncertain movement
ʔɔt-jiad	animals wild and mild	
ji-boini	daughters and sisters	Female-folk

Juar-bet	greeting and meeting	
takla-punḍla	tired and exhausted	
ten-ḍan	sticks and staffs	
ḍabu-kasu	rupees and coins	
ḍal-mal	leaves and creepers	
dara-picka	gripping and squeezing	
daru-pōṭor	Woods and leaves	
nōki-tabla	pots and pans	Cooking utensils
paik-raut	soldiers and commanders	Royal retinue
Pani-kāji	water and soup	Cooking preoccupations
pani-pōṭor	water and leaf	Worshiping materials
pīta-kōsa	bitter and pungent	Food taken after a death
pej-pani	gruel and water	Victuals
bōdu-bai	relatives and family-members	
baḥ gaḥ	roads and rivers	
baḥi-bōura	balls and tops	Playing materials
bat-sag	rice and curry	
bāḥi-bōḍar	vomiting and excreting	Diseases
mar-kun	beating and killing	
maḥ-dar	beating and binding	
rāda-baḥa	cooking and serving	
sag-ḍal	curry and pulse-soup	
sap-seruali	snakes and scorpions	Reptiles
suta-pōṭor	thread and leaf	Materials for a ritual

(iv) Combination with echo-words

baj-buj	frying
poḥ-par	roasting
pūk-pāk	blowing
moḥ-maḥ	twisting
tipal-tipul	sprinkling
bana-buni	napkins
sara-sari	towards the end
dun-dan	shaking
pani-puna	water, etc.
maj-muj	rinsing
ḥati-ḥaḥa	mats, etc.
gaḥa-gaḥi	churning
kaḥ-kuḥ	cutting
led-leda	swampy-dumpy
bit-bitā	untasty
mis-misa	black and dark
ḍul-dula	crumbings
bet-baḥ	picking and piling
mac-muca	fish, etc.

(v) Combination with meaningless ancillaries

oska-moska	pushing and dashing	
aka-saka	help and support	
akas-bakas	heaven and space	
ate-pate	hands and legs	to accomplish anyhow
ulsu-pamra	slow and dull	
usol-pasol	tossling and toppling	
kor-kond	itching and scratching	
kauri-leuri	loads, etc.	
kacra-kuar	dirts and filth	
kaji-boji	feasting and merry-making	
gado-pado	bathing and washing	
gena-bisa	buying and selling	
orei-cion	birds, etc.	
caul-gaul	rice, etc.	
cira-pora	settle and snap	to conclude a bargain
dog-upor	leaps and jumps	
dal-butā	bushes and shrubs	
tas-bas	cultivation, etc.	
nati-puti	sons and child	ancestors
punda-unḍa	breathing and sighing	
pora-daia	burning and roasting	
baṭa-gōṭa	grinding and churning	
baṭa-saṭa	serving and distributing	
batia-satia	victuals, etc.	
bau-binoy	bowing and praying	
buṭ-sur	bathing and cleaning	funeral rites
beṭa-kura	land, etc.	
mor-pot	doing with risks and hazards	
mapa-jupa	weighing and measuring	
ogo-lōsa	near and dear	
lag-tal	continuing and repeating	
uca-gōja	stealing and hiding	
son-tul	in groups and company	
sai-sarda	fondling and cajoling	
sunā-bana	golds, etc.	

DESIA

A TRIBAL ORIYA DIALECT

APPENDIX

APPENDIX

I

The Bhatri Dialect of Koraput

Sir G. A. Grierson recognised Bhatri as 'a genuine dialect of Oriya'. (L. S. I., Vol. V, Pt. II, P—370). In his opinion "Bhatri is really a corrupt form of Oriya, with a few Marathi and Chhatisgarhi forms intermingled. It may be taken as the connecting link between that language and Halbi, which is a mixture of Marathi and Chhatisgarhi" (ibid, P—434). These observations of Sir Grierson are based on the specimen collected from Bastar. His views would have been slightly modified had he got an occasion to encounter with the Oriya dialects of Koraput, which he missed as that tract being an Agency-area lied beyond the perview of his survey. The language of the Bhattaras of Koraput is far less influenced by Halbi and Chhatisgarhi. It is in fact a variety of Desia with a very few characteristic marks of Halbi.

The Bhattaras originally belong to a non-Aryan stock. They are treated as a subdivision of the great Gond tribe along with Murias (Taylor). According to another tradition, they are believed to be the illegitimate offsprings of the Gonds. (Verrier Elwin-Tribal Myths of Orissa, 1954, P.xxvi). Their traditional history says that they migrated from their original home-land in Deccan to Bastar along with their other three brothers, namely, Muria, Paroja and Gond. Then the Murias settled in the mountains, Gonds in the valleys, parojas in Arangal villages and Bhattaras settled in Odiyane. (Dr. Telang, P-533). In course of time they picked up Aryans habits of living and even began to wear sacred thread of the Hindus. During this gradual process of acculturation, they adopted the Aryan speech of the region as their mother-tongue.

On the other hand, about the origin of the Halbas—it is believed through their traditions that they were transformed to human-beings by Lord Siva out of the scare-crows that were placed in the gardens of an Oriya king. They served that king and lived in Puri. In course of time, when a king of that scion retired to forest having contacted leprosy, they also followed him as his personal attendants and later on settled in the Bastar-Koraput region (Dr. Telang, P.359). It is also believed that the Halbas are later immigrants to Bastar than the Bhatras. (S. Bhattacharya—'Halbi and Bhatr of Bastar' in Indian Linguistics, Bagchi Memorial Vol. 1957, P—16).

These traditional myths prove that the tribal Halbas and Bhatras were Aryanised by the early Aryan settlers of Bastar-Koraput region and it naturally follows that their languages must have evolved out of the Aryan speech of that region. Sri S. Bhattacharya has rightly said that "Halbi and Bhatri are two dialects of an Indo-Aryan speech that was spoken in Bastar and the neighbouring regions in olden times' (op. cit.) we may suppose that 'regional tribal Indo-Aryan Speech' to be the Sabari-Sauresani mixed Odhri Apabhramsa or a form of Early-Desia, since Desia means, the language of the region.

Historically, Bastar-Koraput region constituted one single administrative unit from an early period and the present political border of Bastar and Koraput was never so steady till very recent times. Under that circumstance,

this bulk of territory was a homogenous tract, not only politically but also culturally and linguistically. Halbas and Bhatras formed only a part of the vast majority of Desia (native) subjects of that territory where the ruling class has always been viewed as exotics.

In Koraput, Bhatras are found in Nawarangpur Subdivision only. They are more concentrated in Kotpad area which forms the border line between Bastar and Koraput. According to 1961 Census their total number is 157,763. There are also some Bhatras (1,125 in all) in Koksara and Jaypatna Police-Station area of the neighbouring district of Kalahandi.

The dialect of the Bhatras of Kotpad is slightly different from their Nawarangpur counterparts, which are called 'Nilputiya'. The river Indravati may be taken as a natural boundary of the two varieties. The Kotpad-dialect bears some impressions of Halbi affinity.

A short description of the dialect is given below on the basis of the materials collected in between 1965—68 from the following informants—

1. Dom Majhi, Gati Sahi, Nawarangpur
2. Ghasiram Bhatara, Chataundi, Ngpr.
3. Sambaru Goud, Chataundi, Ngpr.
4. Padlabh Bhatra, Hauli, Kotpad
5. Magru Bandagura, Chataundi, Kotpad
6. Dusum Majhi Bandagura, Kotpad
7. Rev. F. L. Prabhu Sahaya, Mission Compound, Kotpad
8. Three travellers from Siuni, Kotpad.

1. Phonology²

1.1. Vowels :—

There are six vowels—/i, u, e, o, a, ɔ/. All the vowels have long positional variants, but the length is non-phonemic. Generally, the vowel in the penultimate position of closed syllables and after consonant clusters is long. (e.g./duar/door/əndra/male), Assimilation of vowels and/i/epenthesis are noticeable. All vowels can occur nasalised and nasalization is phonemic (e. g./at/market-/āt/tight;/kut/diplomacy—/kūt/pole ;/kəsa/hair-knot—/k̄nsa-brass-metal). Vowel combination of the following types are found—/iu, ia, io, ai, au, ae, ei eu, ei, əu, ou/.

1.2. Consonants :—

/p, t, t̄, c, k, b, d, d̄, j, g, s, m, n, N, l, r, y/

All except/N, y/occur initially before vowels only. All stops have slightly aspirated allophones finally in Tadbhava words (e. g./bagh/tiger/ byagghrə/). /d̄/has a flap allophone /ɾ/intervocally and finally. (e. g. /gaɪ/river,/gərnda/a piece). /n/has two allophones [n] before palatals and [n̄] before cerebrals /N/occurs alone only finally and before velars medially (e. g./siN/horn/,kangar/poor)Clusters of any types do not occur initially.

2. Morphology

2.1. Number—

Common plural suffix is /mən/. Besides this, a few nouns of multitude, such as, /səb, gulai, manda/, are added either before or after the nominal absolute to express plurality.

2.2. Gender—

There is no grammatical gender. Common feminine affixes are /i, ni/. Otherwise the natural gender is expressed by descriptive words like /əndra/ male, /mai/ female.

2.3. Case-affixes—

Nom—; Acc—ke, e ; Gen.—or ; Loc—e, -ne, -ane, tane Instr//sənge/with, /ate/by hand. Abl.—nu, tan-nu, tanu ; Kotpad dialect—le. Excepting the Acc. case-affixes, other affixes are added to the genitival oblique base of the noun.

2.4. Pronouns—

General form	Oblique form
1st person Sg./mui/ Plu./ami/	mo, mor/ /am, amər/
2nd person Sg./tui/ Plu./təme/	/to, tor/ /təm, təmər/
3rd person Sg./se/ /əy/Kotpad Plu./se mən/	/ta, tar/ /tāke, tākər/ Kotpad—/tikər/
Demonstrative—Near-/i, e/	Oblique-/a/
Far—/se/	/ta/
-/ha/very far	/ha/
Relative—/je, jon/	/ja, jar/
Interrogative and/ke, kon/	/ka, kar/
Indefinite	/keni/(something)
Impersonal—/kay/(what)	

Case affixes are added to the oblique base only.

2.5. Pronominal Derivatives—

	Demonstr		Relative	Interrogativ
Time—	/ebe/	/tebe/	/jebe/	/kebe/
Place—	/ene/	/tene/	/jene/	/kene/
	/iti/	/siti/	/jonti/	/konti/
	/ede/	/sede/	/jəni/	/kəni/
Quantity—	/etek/	/setek/	/jetek/	/ketek/
Size—	/e:ek/	/serek,terek/	/je:ek/	/ke:ek/
Manner—	/emti/	/semti/	/jemti/ (Kotpad-komtar)	/kemti/

2.6. Enclitics, Definitives and Conjunctions—

/ta, ti/definitive,/ta/expletive,/se/emphatic,/ni/completive,/ar/ and,,/misa/ also,/para/like,/matər/but,/ale/ conditional.

2.7. Verb—

There are altogether 13 verbal forms, of which 5 are simple forms and 8 periphrastic forms. The construction of a simple form is as follows—root + (tense or mood) + person and number. Periphrastic forms are of two types—imperfect and perfect. The construction of an imperfect form is as follows—present participial form of the root ending in—/te/or/ti/ + Auxiliary verb/ie/ + tense or mood + person-number. Perfect forms are constructed in the same manner but the root remains in the past participial form ending in—/i/.

However in two periphrastic forms i. e. present imperfect and perfect the construction is different. In these cases the auxiliary verb/ce-se/(\leq ace) is added to the simple future and simple past forms to derive present imperfect and perfect forms respectively.

2.7. 1. Tense and Mood indicators—

Future—/s/ for 3rd pers. sg. only
/b/ for all other persons.

Past— /l/

Contingent/t/

Impemrative—/—/

2.7.2. Person—Number markers—

1st pers.	sg.	/—i/
	plu.	/—u/; for imperative/—u/
2nd	sg.	/—us/; Kotpadi/—is/ /—/ for imperative
	plu.	/—as/; for imperative /—a/

(When the imperative is allo-benefactive to a 3rd person an additional /s/ occurs with imperative forms e. g. /moke de/Give me, but/take des/Give to him.

3rd	sg.	/i/for future; /o/for imperative ; /a/for other tenses and moods.
	plu.	/ai/; for imperative/ət/.

2.7.3. Auxiliary verbs—

(i)/rəiba reba/to remain

	Customary	Imperative	Future	Past	Contingent
I.sg.	nə-rəi	(rəe)	rebi	reli	reti
plu.	nə-rəū	(rəū)	rebu	relu	retu
II.sg.	nə-rəus	rə	rebus	relus	retus
		(Kotpad—rebis	relis	retis)	
plu.	nə-ruas	rua	rebas	relas	retas
III.sg.	nə-rəy	rəo	resi	rela	reta
plu.	nə-rəət	rəət	rebay	relay	retay

(ii)/ace ac, ce/to be (Kotpad-/as ase/)

I.sg./ace/	plu./acu/
II. /acus/ /acis/	/acas/
III. /ace/	/acət/

2.7.4. Negative verb—

Negative forms are obtained by the addition of negative affixes like/nai, na nə/, in kotpadi/ni/.

2.7.5. Causatives—

Causative forms are obtained by the addition of /a/to the root. In certain cases the roots undergo some change due to operation of morphophonemic rules, e. g./kərbi/I will do /kəraibi/I will cause to do;/kaibi/I will eat,/kuaibi/;/soibi/I will sleep,/suaibi/.

2.7.5. Infinitives and Verbal—nouns—

Either the genitive case affix/ər/or the acc. case affix/ke/is added to the verbal noun, which is formed by the addition of/(i)ba/to the root, e. g./ka-iba-r, ka-iba-ke/for eating.

2.7.6. Conjunctives—

These are formed with the addition of the following participles to the root— (i) perfect/—i/, (ii) continuative present/te—ti/or/ne—ni/, (iii) conditional /le/.e.g./kai/—having eaten,/kaite/while eating,/kaile/if eats.

3. Vocabulary—

The vocabulary of Bhatri contains a good number of words which have no use in Desia. A list of a few such words is given below.

/cinla pani/touched-water	/binə/ant-hill
/guli gāo/whole village	/banga/brinjal
/agmi/pregnancy in advance stage	/əndal/to cook rice
/bakan/to find fault with	/ceg/to climb
/buṛki/old she-goat	/təmək-āḍi/kettle drum
/kaṭna/basket	/jəbul/moss
/kaje/because of	/kəmniya/earning person

Words from Kotpad dialect—

/buil/ox	/baili/woman
/nəngər/plough	/jət/to plough
/pitari anga/back-yard	/kū/well
/teb/to halt	/cəndra/weaver
/di/to give	/ni/to take
/gəd/to cut	/ben/seed
/ceṛe/bird	

4. Text—

(1) Parable of sower (Mark 4 : 1—9)

gəṭ lok dan bun-ke nikər-la/.ay bun-ba-ke kətək ben baṭ ləge ədər-la/ay-ṭa-ke
ceṛe-mən beṭi kaelay/ari kətək kinḍik maṭi-rə-ba pəkna būi-ṭane odər-la/.ay-ṭane
kubē maṭi na-rə-ba-ke jət-ke gaja ela ari bel ud-ba-ke pəri-ga-la ari cer na-rə-ba-ke

suki-ga-la/ari kətək kaṭa-kuṭa ləge ədər-la/ ari kaṭa-gəc-kuṭa nikri ay səbu-ke cepae-de-la/tebe paci na-ay-la/ari kətək niku-maṭi-re-ba b̄ui-tane ədər-la ari gaja əi baṭ-la ari kube kube paci as-la/ari ay kəe-la jar sun-ba-ke kan ace ay sunu/. (Rev. F. L. Prabhu Sahaya, Kotpad) [A man came out for sowing paddy. While sowing some seeds fell on the road. The birds picked up those seeds and ate. A few fell on the rocky land with little soil. As there was not much earth the seeds sprouted quickly but lied down by the sun-rise and then faded away for want of deep roots. Some seeds fell near the thorny bushes. Those bushes grew up and covered the paddy plants and there could not be any crop. Then some fell at places with good soil. Those sprouted, grew up and bore good crop. He (Christ) said—who has ears to hear, let him hear this.]

(2) Parable of Prodigal son (Luke: 15:11-32)

gəṭək lokər dui gəṭa beṭa rəla/suru beṭa tar bua-ke bəl-la-bua, mər bag-baṭa məkə de/tebe tar buasəbu dən-ke dui-ṭa beṭa-ke baṭa-kəri-dela/kinḍik din gala-ke suru beṭa səbu-ke gəṭək-tanə runḍay-la ari bides uṭi-gala/ari ay-tane səbu dən-ke məd, məus, dari, jua keli bael-mən səNge bali-pul bādi sarai dela/səbu-ke saraila utare ay dese buk pəi-la/tebe take bəie kəstə elə/tebe ay pila ay desər gəṭək saukar ləge asra ne-la/tebe saukar take bəria cəray-ba-ke tar beṭa tane pəṭay-la/ari bəria-mən jən-ṭa kailay ay-ṭa se kai peṭ bər-ba-ke mən kər-la/take kəni-na-delay/tebe et kər-la, mor bua gərə kube kəmia-mən acət/, ay-mən-ər kadi ubri-jaisi-ace/.mui e tane buke mər-bi-aci/mui ebe mər bua ləge uṭi jibi ari bua-ke kəybi-bua, mapru birud ar tər aki ləge dos kər-li/tor beṭa boli ḍəkay-ebər jəgyə nai/moke gəṭək kəmia para səga/.

(Rev. F. L. Prabhu Sahaya, Kotpad)

[A man had two sons. The younger son told his father—Father, give me my share. Then the father divided his entire property between the two sons. After a few days, the younger son collected everything and moved to a foreign land. There he picked up friendship with women and squandered his property after wine, woman, meat and gambling. Soon after that there was famine. He lived with much hardship. Then he took shelter at a rich man. That man sent him to graze the hogs in his field. He ate to fill up his stomach what the hogs were eating. As he was not given anything more, he thought—There are so many labourers in my father's house who have excess of food, but I am dying of hunger here. I shall go now to my father and tell him—Father, I sinned against you and god. I am not worthy of being called as your son. Please give me shelter as one of your labourers.]

(3) The tiger and the jackal

bag ar kəlia/e kəlia puṭa gat-la/bag pacar-la je ay-ṭa kai kər-bi-acis na/kəlia bəl-la-puṭa gat-bi-aci na/bag kəlia-ke pacar-la-palani aisi-ace/bag bicar kər-la kəlia-ke kai-ba kaje/kəlia bab-la puṭa bitre luk-bi/bag kəila ki-naina moke goṭək gati de, mui ar luk-bi/gati de bol-ba-ke səri cimcima kəri gati kəri take puṭa saN-re bād-la/pəce kəlia sirla buṭa-ane jəi ḍəsai deləa, ari kəila-jəni baṭ-e ḍi ḍi kər-le hai baṭe gəṇḍri gəṇḍri ja/bag gəṇḍri gəṇḍri gala ar jəi capi ebək səri bagər bādən puski gala/puski jibək səri bag bəl-la-kaibi kəlia-ke ḍərai kəri, ar koc-ci-ace/koju koju goṭək siali male kəlia jul-si-ace/bag bab-la ebər kəlia-ke kaibi/bag mäg-la-e jul-na-ke moke de boli/kəlia kəila-naina, mor aya buba dinər julna, mui na-dei/bag kəila-naina de eka/kəlia mənə bab-la je e baṭe goṭək gojiya kuṭa ay baṭe goṭək gojiya kuṭa

gari dei səri julna-ke goṭek bate kətri dela, ari se pani kaibake jibak səri
bag julna-ane jul-la/julu Julu se mal ciṭi-gala/ciṭi-galak səri se gojiya kuṭa-
ane busi-oi-kəri məri-gala/kəlia bab-la-bag mər ta/mər-le mui take kaibi/
bag mər-la, ari kəlia bagər məus kaila/mor kata ciṭi-la/

(Dusum Majhi, Bandagura, Kotpad)

[The tiger and the jackal /The jackal weaved out a packing basket. The tiger asked—what are you doing ? The jackal replied I am making a packing basket. The tiger designed for eating the jackal. The jackal thought of hiding in the basket. The tiger told him—Make one for me, I shall also hide. The jackal made one as soon as possible and fastened the tiger inside it. Then the jackal set fire to the dry bushes and said—you roll down in that direction from which side I make a clicking sound. The tiger went on rolling and catching fire the fastening strings got loosened. The tiger came out and went on searching for the jackal in order to devour it. Then found out the jackal swinging on a 'siali' creeper. The tiger asked to leave him that swing. The jackal said—it belongs to us since the time of our parents, I shall, not give it. The-tiger demanded—you must give. The jackal thought in his mind, placed two pointed poles in two sides on the ground, punched the swing in one side and went away for drinking water. Then the tiger began to swing. The punched creeper broke apart. The tiger getting pierced with the pointed poles died. The jackal thought—let the tiger die, I shall eat him. The tiger died and the jackal ate his flesh. My story ends.]

(4) The tiger and the goat.

/pani əndal gote tek-la je gai-goru səb pərbəṭupr-e əcət/ kurupnas kəri bərəs-
la/celi goṭe bəre, etki etki de ḡ-ər daṭi, se bag-ər par-e puri-dela/pani-caṭi-gala/
bag dire as-la/celi e-baṭ dek-la/-nai, e:a kaiṭa-boli bag palai-la/kəlia goṭek dek-
la/se pacar-la-kentar bəs-lus mama?/bag kəila-uc kapal, ſia siN, etek deN daṭi
əce, tənd-ke labu, -labu, kər-si-ce, mui palai as-li/kəlia kəila- e-ṭa celi!/bag-nai
tə/kəlia-ju ki-na/bag-nai, moke kai-dei-si, nə jay/kəlia-tor laj-ke mor laj-ke misai
kəri bandu/.....dire dui-lok rangi ḡalai/ləge keṭ-ba-ke to celi bari-pəṭi-la/
kəila-patər! toke joṭek an-ba-ke kəi-ba-ke tui goṭek an-lus?/se bag pala-pala..../
se kəlia iti ṭuṭa siti ṭuṭa məri-gala/celir baṭ celi bagər baṭ bag gala/.

[Dom Majhi, Gatisahi, Nawarangpur]

[Once when the rains came, the cattles were grazing on the hill. It rained heavily. A big goat, having long beard, took shelter in the tiger's cave. At last the rain abated. The tiger came slowly towards his cave and saw the goat from a distance. Failing to recognise the goat, he got frightened and fled away. On the way a jackal met him and asked to know his troubles. The tiger told—something terrible he saw in his cave—it has big horns, long beard, and it was licking its lips and then he fled away. The jackal said—Oh, that is a goat, let us go and see. The tiger said—No, I wont, it will eat me up. Then the jackal said—Let us tie our tails together and go.....Both of them proceeded slowly. As they were near the cave, the goat came out and said—You jackal, I ordered you to bring two but you brought one? The tiger immediately started running, and the jackal being dragged and crushed died on the way. The goat and the tger returned to their respective places safely.]

The dialect of the JHARIYA PARAJA of Koraput

'PARAJA' is a common term for the tribal peoples of Koraput. The word is a corrupt form of the Sanskrit word 'Prajā' which means 'the People' or 'the Subjects'. Peoples of divergent ethnological groups, such as Bonda, Dideyi, Gadba of the Munda stock, Koya, Dora, Ollari of the Dravidian stock and Rona, Goud, Mali of the Aryan stock also refer themselves as 'Parajas'. The Parji language which literally means the language of the Parajas is the mother-tongue of only a particular section of the Parajas, who are found in Koraput district of Orissa and in some parts of Madhya Pradesh and it belongs to the Dravidian family of languages (Ref. The Paraji Language by T. Burrow and S. Bhattacharya Hertford, 1953). Whatever may be the origin of these peoples, Gonds (according to Russel, Hiralal), or Kondhs (according to Carmichael, Bell), they are a class of aboriginal tribal people who have settled down in Koraput from a very early period and have been acculturized to a great extent by the Aryans of that region. They are divided into four sections—(1) Jhariya or Bad Paraja, (2) Bareng Jhariya Paraja, (3) Pengu Paraja, (4) Celiya or Konda Paraja. The last named sect is equated with the Telegu-speaking Konda-Doras and are no longer treated as a part of the Paraja tribe (Ref. R. C. S. Bell, Koraput District Gazetteer, 1945. P. 73). Among the other three sects of pure Paraja tribe, the Pengu Parajas form a distinct sect as they speak a Dravidian dialect named after them as Pengo or Pengu. According to 1961 Census, there are altogether 1,254 speakers of this dialect. They are concentrated only in Semliguda and Paprahandi P. S. areas. The remaining two sects are more akin to each other as they both speak an Oriya dialect called Jhariya.

The Jhariya Parajas occupy the highest position in the caste hierarchy. They do not eat beef and honour the cows like the Hindus. As tradition goes, these Parajas had their original home-land in Baster region and for that they till now worship Danteswari, the tutelary Goddess of Bastar. The affinity of their language with the Halbi dialect of Bastar region gives an evidence to this tradition. (Ref. Adibasi, 1963-64, Nos. 1 and 3).

The Jhariya dialect has only 2,032 number of speakers according to 1961 census. There is a remarkable fall in the number within only a decade as the number was 2,539 at the time of 1951 census. They have concentrated settlement only in four areas as follows—Koraput P. S.—500, Boipariguda P. S.—503, Kotpad P. S.—507, Bissam Katak P. S.—502. In addition to these there are 23 speakers in Madhya Pradesh and 20 in urban areas of Koraput.

A grammatical sketch of this dialect is given below on the basis of the materials collected from Kilo Genu (Nandpur) Mangala mudli (Cindri) and Jamadar Naik (Kalapari).

Morphology of Jhariya

1. Number—Common plural suffix is/mən/.

2. Case—Affixes—

Nom.

Acc. —ke

Instr. səŋge, ate

Abl. —uŋi

Gen. —ər

Loc. —e,-re

The Acc. and Loc. affixes are added to the regular base and the Instr. and Abl. affixes are added to the genitival oblique base of the noun.

3. Pronoun—Direct Form	Oblique Form
Personal—	
1st, sg. mui	mo/mor
pl. ami	am/amər
2nd, sg. tui	to/tor
pl. təme	təm/təmər
3rd, sg. se	ta
pl. se-mən	tāokər/semənər
Demonstrative—	
Near— e/i	e
Far se	ta/teo
Relative-Je/Jon	ja
Interrogative ke	ka
Impersonal— kāi (what)	
ken/kon (which)	

Case affixes are added to the oblique base only

Pronominal Derivatives

From Demonstr./e-i/, iti (here), eor (of here), abe (now)
/se/, tēi (there), teor-teūr (of there),

From Interrog./ke/, kunti (where), keū- kae (where), kəbke (when), kenulis
(from somewhere) kiru (from somewhere), kaintar (for
what), keŋkar (of where).

4. Verb—

There are altogether 12 conjugational forms of which four are simple forms and eight are periphrastic forms. The periphrastic forms are constructed with the help of the auxiliary verb /re/. These are of two types-imperfective and perfective. The imperfect aspect is marked by /te-ti/ affix and the perfect aspect by /i/ affix. Present-Perfect forms are formed by adding the auxl./ach/to simple past-form.

Conjugational Affixes—

- (1) Past tense marker /1/
-
- and

Subjunctive mood marker /t/

Occur with the following P-N affixes.

1st. sg. /e/ pl. /ū/

2nd. /is/ /as/

3rd. /a/ /ay/

- (2) Future tense—The following P-N affixes are added to Vsts.

1st. sg./ind-end/ pl./und/

2nd. /si/ /as/

3rd. /id-ed/ /unde-ød/

- (3) Imperative mood—The following P-N affixes are added.

2nd.sg./—/ pl. /a/

3rd. /o/ /oy/

Auxiliary Verbs—

- (i) /ac/x 1st.sg./ach/ pl. /acū/

as/ /ase/ /asu/

2nd. /acis/ /acas/

/asis/ /as/

3rd. /ach/ /acət/

/ase/ /at/

- (ii) /rə-/ 1st.sg. Past-/rile/ Future-/rəind/ Subjunc./reti/

pl. /relū/ /rəund/ /retū/

2nd.sg. /relis/ /resi/ /retis/

pl./ /relas/ /rəas/ /retas/

3rd.sg. /rela/ /rəid/ /reta/

pl. /relay/ /rəinde/ /retay/

Negative forms—

Negative forms are obtained by prefixing the negative morphemes /nə, ne/ or by suffixing /nai/ to the verb forms. There is a negative verb /nic/ which is conjugated like any other verb stem.

Causative forms—

Causative forms are obtained by the addition of the affix /a/ to the root.

Non-Finite forms—

Verbal Noun-Root + /u/, /ba/

Durative Participle-Root + /te, ti/

Gerundial Perfect—Root + /i/

Conditional Conjunctive Root + /le/

5. Sample Paradigm.

—/kər/'to do'.

Past

	Singular	Plural
1st.	kərulē	kərulū
2nd	kerulis	kərulas
3rd.	kərula	kərulay

Future

kərind	kəründ
kərsi	kəras
kəred	kərūde

Subjunctive

kərtē	kərtū
kərtis	kərtas
kərtā	kərtay

Imperative

2nd.	kər	kəra
3rd.	kəro	kəroy

Periphrastic Forms—

Imperfect—1st. Sg. kərti-rile, and so on.

Perfect— kəri-ach, and so on.

kəli-ach, and so on.

Non-Finite Forms—

Verbal Noun—kəru

Durative— kərti-

Gerundial—Perf-kəri

Conditional conj. kərle

6. Sample sentences—

tui kon gāo-r-uṅi ailus ? kaī kəru-ke ?
 [You which village-of-from came what doing-to]

tui kon-ti resi ?
 [You where shall-stay]

dui lok-ke goṭek gər se dei-at-te ki?
 [two person-to one house only they-have-given what]

joṛek babu at-ti kāy ?
 two gentlemen are (there) what]

mui na pari, se mansi kered
 [I not able that man shall-do]
 gōre ar kaintai jaind ta, iti soind be
 [house-in again for-what I-shall go, here I-shall-sleep]
 ekla to e paiṭi keru nōy
 [alone this job doing not-possible]
 e lok-ke kau-ke dias, iti kaund boluley
 [this man-to eating-to you-give here we-shall-eat they-said]
 mor gāu kalapari ach
 [my village kalapari is]
 goṭe pila gar kēṇḍi bēsi-ach
 [one boy river bank he-is-sitting]
 aji pani mared ar-bel-ke
 [today rain shall-rain afternoon-to]
 mui kojle mil-li nai)
 [I when-searched that-was-available not]
 pakna goṭe beti-an kanulis
 [stone one picking-bring from-somewhere]
 tui keu jāulis .? teu-ke mui jaind
 [you where went there-to I shall-go]
 keu geli-ach ki, ase nai se ?
 [where he-has-gone what comes not indeed]
 taō-ke e paiṭi kōri-at-ti
 [they-to this work they-have-done]
 ca kau-ke jai-rōili, eles ela aula
 [tea drinking-to I-had-gone delay became coming]
 mui gele lagi se paiṭi kōrti-rōila mui dekle
 [I went at-that-time he work was-doing-he I saw]
 se-lok aji Jeypur ja-t-ti tui jasi ki ?
 [they today ' ' they-have-gone you shall-go what]
 kerebel lage as-si be tui ?
 [when at-that-time shall-come you]
 e manai-mēn gar-kēṇḍi bēsi-at-ti, kaī kōruey
 [this persons river-bank they-have-sat what they- did mui ne-jani I not-know]
 take kōile se kōrte-rōita
 [him if-said he would-have-been-doing]
 tōme ba kaas ki nicas ?
 [you-all shall-eat or shall-deny]
 ma kud-la ki baba kud-la abe as-si ki nay ?
 [mother called or father called now you-will-come or not]

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