

ti pi . "nisapá, no-no kucónò
 this say . Nisapa, you-nominative really
 "Nisapa, if you really

nisalá luni-si aye suna-ye timì-no
 Nisala want-dò if gold-focus marker
 man-nominative

want to do (marry) bring to our home

itha ce-mo-kè pestno ni-kì-lo
 use habitual-neg-past buying I-house-in
 the gold that was not used by any man.

siyt-lo pi . ike nisapa-no suna
 bring-imp say . thus Nisapa-nominative gold
 Thus Nisapa, for giving

ci-γí nisala-pu-aza kima ci-we
 give-come Nisala -father-mother dual give-past
 gold, came to Nisala's parent's house and gave (the gold).

ikemu kila-kipu yolokilo
 but wed-wait during
 But when the bridegroom waited

alhokithà nisala-pu-aza kima-no
 always Nisala-father-mother dual-nominative
 (for Nisala), Nisala's parents always used to say that

nisalà -ye sì-anì pi-ce-y. asakha-le
 Nisala-focus marker sick-is say-habitual-past. last-in
 she was sick. At last.

nisapa-no akha-ce mla pesino yivno
 Nisapa-nominative bambo basket-make work buying coming
 buying a bambo basket, came and carried away

nisala .	xapu	ú-we	nisapà eno nisalà
Nisala .	carry	go-past	Nisapa and Nisala
Nisala.			Thereafter

kíma-ye	alokorono	si-xi	ace	ú-we
dual—focus	joy fully	do—live	make	go—past

Nisapa and Nisala lived happily.

A. 2 TEXT

akili—no ari kima rili

squirrel - and pheasant dual story

The story of the Squirrel and the pheasant

kharilo,	akili—no	ari	kima	asow
long ago,	squirrel-and	pheasant	dual	deep friend

Long ago, a squirrel and a pheasant made intimate

si—ace.	kini—no rilo	lakhi—lo timi
do—make.	two-nominative day	one-in man

friendship. The two visited daily the traps laid by

licè	ikaw.	ari—no	atorí	si
trap	visit.	pheasant-nominative	first	do

people. The pheasant would (enter)

timi	licè	lono	kitime—we,	aye
man	trap	from	catch—past	then

the trap first and get caught. Then

akili—no	akisi	kit
squirrel-nominative	trap instrument	rope

cutting with his teeth, the rope of the trap instrument,

kithavece—no	ari	xa-lu-ce
cut with teeth-nominative	pheasant	save-can-habitual

the squirrel could save the pheasant.

ike	asokha—lo	ari—no	akili
but	last-at	phesant-nominative	squirrel

But one day, the phesant caused the squirrel to go in

pe—lono	atiri	si-pe	akili—no.
cause—from	first	do-cause	Squirrel-nominative
first			When the squirrel

timi	licè	lono	kitimire	kelaye
man	trap	from	catch in a trap	when
got caught in the trap laid by men,				

ari-ye	kimi	si-ci	mle-we
phesant-focus	nothing	do-give	potential negative-past.
The phesant could do nothing.			

eno	akili-ye	tile -hi
and	squirrel-focus marker	there-emphatic
and the squirrel ended his life there itself.		

pa kthi	asokha-si-we
his life	end-do-past.

A. 3 Licapa rili

Khavi rothu lakhilo lica pano aphú lakhilo iztú pike. pano aphú kici kímci apiyi pike kirehúno apimukht no timi qhu nomú pasast mi pike.

tirañúno paye acanipú kini cime akeú pama kilo úwe pike. ike pama acanipú wilo ana, we asilhò eno azi zaqhiló ipipi. eno pama acanipuno kthake keú belho eno zhaqhi moi ipi kelaye panopi. "ana asiri eno aziri, ino puchenì. ipeno pa únhe", pa kxanhési eno pa lukobolono athikisi asi eno aziri ikhiphe pe ceno alikhúli sino pano kthi cú pi.

ike thanawye pama acanipúsast arulono ilo nono arami luqo akucupù kikèpè pa piye pépi. pano inizu 'húnó khúno lú tipanolu

kyá? húñi neñu somhi. kímst húno khúnolu kyá? tipanolu húñi kheçt somhi kímçt ipi kicece roabalo ahuñúli lakhi no kice kithi-kha pi.

ike aheñúli tipaw khunulu kya pi kelo aña aityúno pe. "ifo ikuzo heñulike ipepi. tile hino licapano alu húpaw. arasú píñi anise píñi peni ipipi. eno pama acínipú wilo okuzaye sohukta xapuwo ale silo" ipipi. ike licapano pi kew toy pamano alesi akeloye timino pama acínipú zukú acepi.

ale siluwe kímca licapano iyino pama wilo okuzoye aheñu xopuwo alelo silo ipi. eno puo sikkhalù kemca licapano ieno pama kilo itiziye okuzu zikeweno ini áld. ikemù kùmo simowe pe. tereñuno licapano thanaw pama acínipú wilo okizoye akuzopú puwó simono aphí ipi. ike pamono pumlawe keñuñuno aheñúti lakhi ikhiipe alaphilo wesíwe keúthono akhucopu pukhawe ipi. ike licapano tipaw peo siwelo ipi pama wilopi eno pamano tisiwe. tithe thó-húye ahenúti parino. niatík+ ipino mpa. iperi kemca, aheñú akícópú píñita zépi ni káthiñi ni thisori no mathaphè. ni cíntri "ipi" mpale khawe pike. eno athino ale ciloiwe pi. ike tipathyúno ari piti zeli pe alulo xusino alu cícú ituwe pike.

THE STORY OF LICAPA (ORIGIN OF RICE CULTIVATION)

One day Licapa visited a village and wanted to lodge with the village chief. But he had wounds all over his body So none of the villagers liked him and no one talked to him.

Therefore he went to a small house where two orphan sisters lived. The two sisters had no rice or other eatables with them. But when he visited them, they gladly received him in their house. Then he asked the two sisters to cook curry, meat and rice and also to prepare wine. The younger one said to him, 'we do not have rice, meat or wine'. To this he replied that he brought them with him. He took rice from his elbow, meat from his knee and wine from his tigh and gave them to prepare. The three together ate the food.

In the following morning, he took the two sisters to the outskirts of the village and asked them whose field was that one. They replied that was such and such a person's field; Then that one. They cursed themselves and said that field also belongs to others. At last on the out skirts, there was a small field where only pumpkin was sown. They replied that that field was theirs.

Thereupon he took them there and instructed as follows "my sisters, you build a big barn with its posts fabricated at the end and

pluck all the pumpkin and carry home for putting them in the barn". And the two sisters acted as per his instructions.

He asked them to listen to what will happen in the barn. They did not sleep and was observing the barn. But nothing happened that night. Next morning licapa told that they did not bring all the pumpkins in the barn. Then the two sisters replied that since they could not carry all of them one small one was thrown away on the way side. He asked them to bring that and put in the barn. And added if they had told the truth, something would have happened in the previous night. That night, the pumpkin which they put last in the barn burst out saying that 'I am *atiki* (a dwarf variety of rice). All the other pumpkins said their names one by one. All the pumpkins burst out and became rice grains and the barn was full of rice. After that people used to sow seeds of rice grain from that day till now. They also began to worship him.

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