

Yesterday, Today, and Tomorrow

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The lexical variants presented in the note below are arranged according to their frequency of occurrence in the survey data—from most frequent to least frequent.

The temporal deictic expressions for the concepts ‘current day’, ‘past day’ and ‘coming day’ show a three-way distinction in the standard variety of Marathi. It has the word *aj* for the concept ‘current day’, *udya* for the concept ‘coming day’, and *kal* for the concept ‘past day’. Hindi language, on the other hand, only shows a two-way distinction as it does not have separate lexical items for the concepts ‘past day’ and ‘coming day’. In Maharashtra, the north-western and northern regions are adjacent to the Gujarati and Hindi speaking states; in addition, they are also inhabited by various tribal communities for a significant period of time. Therefore, due to close linguistic proximity, certain districts in the aforementioned regions also show only a two-way distinction like Hindi for these concepts.

The word *aj* was reported exclusively to refer to the ‘current day’ all over Maharashtra.

The word *udya* was mainly reported for the concept ‘coming day’. Its phonetic variations include *undya*, *udye*, *undy*, *undi*, *ude*, *udyala*, etc. The words *yetlo* and *p^halya* were received along with the word *udya* in Sawantwadi and Dodamarga talukas of Sindhudurg district. The word *p^halya/p^halyar* was widely reported by respondents of the Christian communities in Sawantwadi and Dodamarga talukas of Sindhudurg district; it was also reported infrequently in the Bhandari, Maratha, and Mahar sub-communities of the Hindu community. The word *yetlo* was reported for the concept ‘coming day’ in Ayee, a village adjacent to the state border of Goa in Sindhudurg district. The word *kal* was reported by respondents of the Muslim community in Sindhudurg district, Teli community in Jalgaon district and Korku community in Amravati district. Along with *udya*, the words *undya*, *p^har^ham*, *p^hahay*, *awtokal*, *kal* were reported in Palghar district. Similarly, along with the word *udya*, the words *s^hakal*, *s^hakay*, *s^hakaw*, *hakal*, *kaldi*, *kaldin*, *kal* were reported in Dhule district, Malegaon and Satana talukas of Nashik district, Nandurbar district, Jalgaon district, Vaijapur, Soygaon and Paithan talukas of Aurangabad district, Daryapur and Dharani talukas of Amravati district and Jalgaon-Jamod and Shegaon talukas of Buldhana district. Phonetic variants of these words include *s^hakay*, *s^hakai*, *s^hakal*, *s^hakaw*, *s^hakar*, *hakal*, *s^hakal*, *s^hakare*, *s^hakali*, *sakal*, *s^hawar*, *s^hakari*, etc. The same



words were reported by the Katkari speakers in Karjat and Mahad talukas of Raigad district. The word *səkali* was observed in the Rajgond and Phulmali communities of Gondiya district and the Bhil community of Aurangabad district. The word *səkari* was reported by respondents of the Binjewar and Halba communities of Gondiya district, Koshti community of Nagpur district, and Chamaru community of Aurangabad district. The word *hakal* was observed in the Bhil community of Nandurbar district.

For the concept ‘past day’, the word *kal* was reported in all the districts of Maharashtra. It should be noted that in the aforementioned geographical regions, the words *səkakal* along with its phonetic variants *səkay*, *səkaw*; the word *kaldi* along with its phonetic variants *kaldin* and *kal*; and the word *kaldis* which were reported for the concept ‘past day’ were also reported for the concept ‘coming day’. The word *kaldin* was reported in north Maharashtra and Malegaon taluka of Nashik district. The word *kaldis* was observed in the Katkari communities of Raigad, Palghar and Mulshi taluka of Pune district. This word was also reported by Ahirani speakers of the Maratha, Sutar, and Shimpi communities in Malegaon and Satana talukas of Nashik district. Similarly, it was also observed in the Kokna community of Surgana taluka of Nashik district as well as the Kokna speakers of the Mahadev Koli community in Nashik district. This word was also observed in the Bhil communities of Vaijapur, Paithan, and Soygaon talukas of Aurangabad district and Dhawedi village of Jalna district. Similarly, it was also observed in the Vani communities of Dhule and Sakri talukas in Dhule district, and Bhil and Mahar communities of Sakri taluka in Dhule district. The word *kalis* was reported by respondents of the Warli and Christian communities in Vasai taluka of Palghar district. In addition, the word *kəl* was reported infrequently in Sindhudurg, Ratnagiri, Raigad, Amravati, Nagpur, Jalgaon, and Gadchiroli districts for the concept ‘past day’. Almost all the respondents who reported the word *kəl* could speak Hindi while some belonged to the Muslim community. The word *kali* was reported by respondents of the Kavar and Gond communities in Korchi taluka of Gadchiroli district. The words *kəl*, *makdi*, *kolin* were observed in the Korku community of Dharni taluka in Amravati district. The words *pəram/pəhay* were reported by respondents of the Warli community in Palghar district. The word *awtokal* was reported by respondents of the Dhodiya community in Palghar district. The word *amya* was reported in Murud taluka of Raigad district by respondents of the Indian Christian community who speak Portuguese as their mother tongue. The words *wəhane/wahane* were reported in Pawra community of Jalgaon district. The word *kali* was observed in the Kavar and Gond communities of Mohgaon village in Korchi taluka of Gadchiroli district for the concept ‘coming day’. For the concept ‘past day’, the words



magca diwəs, gelya diwši, adla diwəs, gəyučo dəhađo, paṭ^himagna diwəs, etc. were received in Nandurbar, Jalgaon, and Jalna districts. The words *səkaḷ* and *samor* were observed in exceptional cases in Nandurbar and Gondia district respectively. The word *ninne* was received in the Rajgond community of Gondia district.

