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## Honeyguide in marathi language

Honeyguides Larger Honeyguide abrown-backed Honeybird Scientific Classification Kingdom: Animalia Phylum: Chordata Class: Aves Order: Piciformes Infraorder: Picides Family: IndicatoridaeSwainson, 1837 Genera Indicator Melichneutes Melignomon Prodotiscus Honeyguides (Indicatoridae family) are close to passerine birds in order Piciformes. They are also known as indicator birds, or honey birds, although this term is also used more closely to refer to species of the genus Prodotiscus. They have an old world of tropical distribution, with the largest number of species in Africa and two in Asia. These birds are best known for their interaction with humans. Honeyguides are known and named for one or two species that will deliberately guide humans (but contrary to popular claims, not honey badgers) directly into beehives so they can feast on grubs and beeswax that are behind. Description Brown-backed honeybird teens fed to host parents, rock-loving cisticola Most honeyguides are dull-colored, though some have bright yellow coloring in their feathers. All have light outer tail feathers that are white in all African species. They are one of the few birds that feed regularly on wax-beeswax in most species, and probably wax secretions of insect scale in the genus Prodotiscus and to a lesser extent in Melignomon and smaller species indicator. They also feed waxworms, which are larvae waxmoth galleria mellonella, on beehives, and on flying and crawling insects, spiders, and occasional fruits. Many species join flocks to feed mixed species. The behaviors of Honeyguides executives are named for a remarkable habit seen in one or two species: guiding people into hives. Once the bee is open and honey is taken, the bird feeds on the remaining larvae and wax. This behavior is well studied in a larger honeyguide; some authorities (after Friedmann, 1955) report that it also occurs in sludge throated honeyguide, while others disagree (Short and Horne, 2002). Wild gingerbread trees have demonstrated the ability to understand the human challenge of accompanying them to the courtyard of honey. [1] Some experts believe that honeyguide co-evolution with humans goes back to the stone-making tool of the human yu from Homo erectus, about 1.9 million years ago. [2] Despite popular beliefs, no evidence suggests that honeyguides guide honey badger; although videos about it exist, there have been accusations that they have been staged. [3] [4] Although most family members are not known to recruit followers in their quest for wax, they are also referred to as honeyguides of linguistic extrapolation. Breeding Breeding Behavior of Eight Species in Indicator and Prodotiscus is known. They are all fetal parasites that put one egg in the nest of another species, laying eggs in a series of about five over a period of 5-7 days. Most favor hole-nesting species, often related barbets and clover, but Prodotiscus parasitizes such as white eyes and warts. Honeyguide nests have been known to physically eject their hosts' chicks from nests and have needle-sharp hooks on their beaks with which to pierce hosts' eggs or kill nesting. [5] African bee birds are known to lay eggs in underground nests of other bird species that eat bees. Honeyguide chicks kill hatchlings by using their needle-sharp beaks just after hatching, just like cycumo hatchlings do. Honeyguide's mother ensures her cub hatches first incubate the eggs the next day before laying, so she has a head start in development compared to the hosts' offspring. [6] Indicatoridae contains seventeen species in four genera: FAMILY: INDICATORIDAE Genus: Spotted gingerbread indicator, I. maculatus Scaly-throated honeyguide, I. variegatus Greater honeyguide, I. indicator Malaysian honeyguide, I. archipelagicus Lesser honeyguide, I. minor Thick-billed honeyguide, I. (minor) conirostris Willcocks's honeyguide, I. willcocksi Least honeyguide, I. exilis Dwarf Dwarf honeyguide, I. pumilio Pallid honeyguide, I. meliphilus Yellow-rumped honeyguide, I. xanthonotus Rod: Melichneutes Lyre-tailed honeyguide, M. robustus Rod: Melignomon Yellow-footed honeyguide, M. eisentrauti Zenker honeyguide, M. zenkeri Rod: Prodotiscus Cassin's Honeybird, P. Insignis Green-backed Honeybird, P. Zambesiae Brown-backed Honeybird, P. Regulus References ^ Spottiswoode, Claire N.; Begg, Keith S.; Begg, Colleen M. (22. Reciprocal signaling in gingerbread-human mutualism. Science. 353 (6297): 387-389. doi:10.1126/science.aaf4885. PMID 27463674. ^ ^ Dean, W.R.J.; Siegfried, W. Roy; MacDonald, I.A. W. (March 1, 1990). Delusion, fact, and fate conducting behavior in the greater Honeyguide. Nature Conservation Biology. 4 (1): 99-101. doi:10.1111/j.1523-1739.1990.tb00272.x. ^ Yong, Ed (September 19, 2011). Lies, damn lies and honey dachshshi. Kalmbach. March 11, 2013. ^ Short, Lester L. (1991). Forshaw, Joseph (ed.). Encyclopedia of Animals: Birds. London: Merehurst Press. p. 155. ISBN 978-1-85391-186-6. ^ Davies, Ella (September 7, 2011). Underground chick-killers filmed. BBC Nature. Friedmann, Herbert (1955). The Honeyguides. American National Museum (Bulletin 208). hdl:10088/10101. Short, Lester and Jennifer Horne (2002). Toucans, Barbets and Honeyguides. Oxford University Press. ISBN 978-0-19-854666-5.CS1 maint: multiple names: authors list (link) External links Wikimedia Commons has media related to Indicatoridae. Wikispecies has information regarding Bird Family Indicatoridae Don Roberson from The World of Honey Guide Bird (Amazing Partnership) Keeping People to the Bee on YouTube Honey Guide Bird (BBC Documentary) on YouTube Lesser Honeyguide (Indicator Smaller) on YouTube obtained from is a multilingual dictionary translation offered in Assamese by অসমীয়া, Bengali বাংলা, Bodo बोडो, Dogri डोगरी, English, Gujarati ગુજરાતી, Hindi हिन्दी, Konkani कोंकणी, Kannada ಕನ್ನಡ, Kashmir কাঁश्तुर, Maitthili मैथिली, Malayalam മലയാളം Manipuri মৈতৈলম , Marathi मराठी , Nepal नेपाली , Oriya ଓଡ଼ିଆ , Punjab ਪੰਜਾਬੀ , Sanskrit संस्कृतम् , Santali , Sindhi سنڌي , Tamil தமிழ் , Telugu తెలుగు , Urdu اُردُو with an extensive vocabulary of 10 + million words, breaking the language barrier .. viac Marathi à@à° à³4à³ à¥6 MarĀĀ'hĀ« Vÿslovnost' [mĚ™Ě ĚE3/4aĚĚ°i] Pôvodom z Indického regiónu Maharashtra Ethnicity Mara tento odeni hovoriaci 83 miliónov (2011 sčítanie ľudu)[1] Indo-európske indo-iránskej Indo-Arijskej južnej Indo-Arijskej Maharashtri MarathiĀ € Konkani dialektj Maharashtrian Konkani, Varhadi, Thanjavur Marathi Devanagari (Balbodh)[2] Devanagari Braille Modi (historicky/tradičný)[3] Indický podpisový systém Oficiálny štátut India àĚ Maharashtra, Goa, Daman and Diu,[4] and Dadra and Nagar Haveli[5] Regulated by Maharashtra Sahitya Parishad &mp; various other institutions Language codes ISO 639-1 mr ISO 639-2 mar ISO 639-3 Either:mar àĚ Modern Marath Goa, Daman and Diu,[4] and Dadra and Nagar Haveli[5] Regulated by Maharashtra Sahitya Parishad &mp; various other institutions Language codes ISO 639-1 mr ISO 639-2 mar ISO 639-3 Either :mar àĚ Modern Marath àĚ Old Marathi omr Old Marathi Glottolog mara1378Modern Marathi[6] oldm1244Old Marathi [7] Linguasphere 59-AAF-o Flickr is almost certainly the best online photo management and sharing app in the world. Show your favorite photos and videos to the world, show content to your friends and family safely and privately, or blog photos and videos you take with your camera. PeasAnt Information in Marathi, Essay Peasant à@à¥-à°. National Bird Peacock Information in Marathi. Tags: Bird Information in Marathi. You can also like it! Parrot Information in Marathi.TV Editorial Team, March 12, 2015. Kite Information in Marathi.TV editorial team, March 30, 2017. Duck Information inches Marathi distinguishes inclusive and exclusive forms of 'we' and has a three-way gender system that includes castration in addition to male and female. In its phonology, apico-alveolar contrasts with alveopalatalaffricates and alveolar with retroflexing sidewalls ([l] and [Ě] (Marathi letters à² a à³).[12] 3History 4Dialects 6Writing 8Sharing language sources with other languages 11Marthi organization 13References Marathi is spoken in Maharashtra (India) and parts of the neighbouring states of Gujarat, Madhya Pradesh, Goa, Karnataka (In particular, bordering Belgaum, Bidar, Gulbarga and Uttara Kannada), the trade unions of Daman and Diu and Dadra and Nagar Haveli. The former Maratha ruled the cities of Baroda, Indore, Gwalior, Jabalpur and Tanjore have had sizable Marathi speaking populations for centuries. Marathi is also spoken of maharashtrian migrants to other parts of India and overseas. [13] There were 83 million native Marathi speakers in India, according to the 2011 census, the third most spoken native language in Hindi and Bengali. Native Marathi speakers make up 6.86% of India's population. Native speakers from Marathi made up 68.93% of the population in Maharashtra, 10.89% in Goa, 7.01% in Dadra and Nagar Haveli, 4.53% in Daman and Diu, 3.38% in Karnataka, 1.7% in Madhya Pradesh and 1.52% in Gujarat. [14] Marathi is the official language of Maharashtra and a co-shaped language in the Territories of the Union of Daman and Diu[4] and Dadra and Nagar Haveli. [5] In Goa, Konkani is the only official language; However, Marathi can in some cases also be used for some official purposes. Marathi is included among the languages included in the eighth timetable of India's Constitution, granting it the status of the intended language. [15] The Government of Maharashtra submitted an application to the Ministry of Culture for classical Marathi status. [16] Rajya Marathi Vikas Sanstha[17] is the chief regulator of the Marathi Current Grammatical Rules described by Maharashtra Sahitya Parishad and approved by the Government of Maharashtra to take precedence in the standard written Marathi. Traditions of Marathi Linguistics and the above rules give special status to tatsamas, words adapted from Sanskrit. This special status expects the rules for tatsama to be followed as in Sanskrit. This practice provides Marathi with a great treasure trove of Sanskrit words to cope with the demands of new technical words whenever necessary. In addition to all universities in Maharashtra, Maharaja Sayajirao University of Baroda in Vadodara,[18]Osmania University in Hyderabad,[19]Karnataka University in Dharwad,[19] Karnataka University in Dharwad,[19] Karnataka University in Dharwad,[19] Karnata Karnataka University in Dharwad,[19] Karnataka University in Dharwad,[20]Gulbarga University in Kalaburagi,[21]Devi Ahilya University in Indore[22] and Goa University in Goa[23] have special departments for higher studies of marathi linguistics. Jawaharlal Nehru University (New Delhi) has announced plans to set up a special department for Marathi. [24] Marathi Day is celebrated on 27 February, the birthday of the poet Kusumagraj (Vishnu Vaman Shirwadkar). [25] Indian languages, including Marathi, belonging to the Indo-Aryan family, are derived from the early forms of Pracrit. Marathi is one of several languages that further come from Maharashtra Prakrit. Another change led to ApabhraáƒĀ languages like Old Marathi, however, it is challenged by Bloch (1970), which states that ApabhraáƒĀ and was created after Marathi already separated from dialect. [26] The oldest example of Maharashtrama as a separate independent dates back to approximately 3. A committee appointed by the Government of Maharashtra to obtain classical status for Marathi claimed that Marathi existed at least 2,300 years ago alongside Sanskrit as a sister language. [27] Marathi, a derivative of Maharashtrai, is probably first testified in the 739 CE copper plate inscription found in Satara. Several inscriptions from the second half of the 11th [28] oldest Marathi-only inscriptions are those issued during the Shilahara government, including a C. 1012 CE stone inscription from Akshi taluka raigad district, and a 1060 or 1086 CE copper-plate inscription from Dive that records the land grant (agrahara) at Brahmin. [29] 2-line 1118 CE Marathi inscription on Shravanabelagola records a grant from the Hoysalas. These inscriptions indicate that Marathi was the standard written language of the 12th century. However, there is no record of any actual literature produced in Marathi until the end of the 13th [30] After 1187 CE, the use of Marathi increased significantly in the inscriptions of Kings of Seuna (Yadava), who previously used Kannada and Sanskrit in their inscriptions. [29] Marathi became the dominant language of epigraphy during the last half-century of dynasty rule (14th century) and may have been the result of Yadav's attempts to connect with their marathi-speaking subjects and distinguish themselves from kannada-speaking Hoysalas. [28] [31] The further growth and use of language was due to two religious sects àĚ Mahanubhava and Varkaripanthans àĚ who adopted Marathi as a medium for preaching their doctrines of devotion. Marathi achieved a respectable place in judicial life in the time of the Kings of Seuna. During the reign of the last three Kings of Seuna, a great deal of literature in verse and prose, on astrology, medicine, Puranas, Vedanta, kings and courtiers were created. Nalopakhyan, Rukmini swayamvar and Shripati's Jyotishratnamala (1039) are some examples. The oldest book in prose form in Marathi, VivĀkasindhu (à¥à³çġà¥à³à°-à³ à²çġà³à¥), written by Mukundaraja, nath yogi and arch-poet of Marathi. Mukundaraja bases its exposure to the basic principles of Hindu philosophy and yoga on the pronouncements or teachings of Shankarachary. Mukundaraja's other work, Paramamrita, is considered the first systematic attempt to explain Vedanta in the language of Marathi Notable examples of Marathi prose are 'ĻĀĀ - ĀcarĀktra (à²àĀ¥à°-à²çġ/4à³à²ààà°), events and anecdotes from the miraculously filed life of Chakradhar Swami from the Mahanubhav sect compiled by his close pupil Mahimbhatta in 1238. ĻĀĀ. ĀcarĀ'tra is considered the first CV written in Marathi. Mahimbhatta is second literary work is Shri Govindprabhucharitra or Rudhipurcharitra, biography guru Shri Chakradhar Swami, Shri Girivind Prabhu. This was probably written in 1288. Mahanubhava sect of Marathi vehicle for the spread of religion and culture. Mahanubhava literature generally includes works that describe the embodiment of the gods, the history of the sect, comments on the Bhagavad Gita, poetic works telling stories about Krishna's life and grammatical and etymological works that are considered useful to explain the philosophy of the sect. The 13th-century varkari saint Dnyaneshwar (1275àĚ 1296) wrote a treatise in Marathi on the Bhagawat Gita popularly called Dnyaneshwari and Amritanubhava. His contemporary, Namdev composed verses or abhang in Marathi, as well as Hindi. Mukund Raj was a poet who lived in the 13th [32] He is known for Viveka-Siddhi and Parammritha, which are metaphysical, pantheistic works associated with Orthodox vedantism. 16th century saint-poet Eknath (1528àĚ 1599) is well known for composing EknĀthĀ- BhĀgavat, commentary on Bhagavat Purana and pious songs called Bharud. [33] Mukteshwar transferred the Mahabharata to Marathi; Tukaram (1608àĚ49) transformed Marathi into a rich literary language. His poetry contained his inspirations. Tukaram wrote more than 3,000 abhangs or pious songs. [34] Marathi was widely used during the Sultanate period. Although the rulers were Muslims, the local feudal landlords and income collectors were Hindus, and so were the majority of the population. Political expediency made it important for suitans to use Marathi. However, Marathi's official documents from the era are entirely Persian in his vocabulary. [35] The Persian influence continues to this day with many Persian derived words used in every day, such as bĀg (Garden), kĀrkĀnĀ (factory), shahar (city), bĀZĀr (market), dukĀn (shop), hushĀr (smart), kĀĀġĀĀ (paper), khurchi (chair), jamin (land), ĵĀhirĀt (advertising), and hazĀr (thousand)[36] Marathi also became the language of administration during the Sultanate of Ahmadnagar. [37] Adilshahi from Bijapur also used Marathi to manage and record-keeping. [38] Marathi gained promin matter with the rise of the Maratha Empire beginning with the reign of Chhatrapati Shivaji Maharaj (ruled 1674àĚ 1680). According to Shivaji, the language used in administrative documents has become less Persian. While in 1630, 80% of vocabulary was Persian, it fell to 37% by 1677[39] Samarth Ramdas was the current Shivaji. He advocated the unity of the Marathas to promote the Maharashtra dharma. [34] Unlike varkari saints, his writing has a strong militant expression to it. Subsequent Maratha rulers expanded the empire north to Attock, east to Odisha, and south to Thanjavur in Tamil Nadu. These marathas trips helped spread Marathi across the wider Regions. This period also saw the use of Marathi in transactions involving land and other businesses. Documents from this period therefore provide a better picture of the lives of ordinary people. There are many Bakharis written in Marathi and Modi's script from that period. But by the end of the 18th century, the influence of the Marath Empire on much of the country was on the wane. In the 19th century during the reign of the Peshwa, some well-known works such as Yatharthadeepika by Vaman Pandit, Naladamayanti Swayamvara raghunath Pandit, Pandava Pratap, Harivijay, Ramvijay by Shridhar Pandit and Mahabharata moropant were produced. Krishnadayarnava and Sridhar were poets during the Peshwa period. New literary forms were successfully experimented with during the period and classical styles were revived, especially mahakavya and prabandha forms. The most important hagiography of Saints Varkari Bhakti was written by Mahipati in the 18th [40] [34] Another well-known literary scholar from the 17th [41] Mukteshwar was the grandson of Eknath and is the most important poet in the Ovi meter. He is best known for translating Mahabharata and Ramayana in Marathi, but only part of the Mahabharata translation is available and the entire translation of Ramayana is lost. Shridhar Kulkarni came from the Pandharpur area and his works are said to be replacing Sanskrit epics to some extent. This period also saw the development of Powada (ballads sung in honor of warriors), and Lavani (romantic songs presented with dance and instruments such as tablau). The main poets of the songs Powada and Lavani of the 17th [41] British colonial period since the early 1800s saw the standardization of Marathi grammar through the efforts of christian missionary William Carey. Carey's dictionary had fewer records, and Marathi's words were in Devanagar. Translations of the Bible were the first books to be printed in Marathi. These translations by William Carey, the American Mission of Marathi and the Scottish Missionaries led to the development of a peculiarly pidginized Marathi called 'Missionary Marathi in the early 1800s[42] The most comprehensive Marathi-English dictionary was compiled by Captain James Thomas Molesworth and Major Thomas Candy in 1831. The book is still in print nearly two centuries after its release. [43] Colonial authorities also worked to standardize Marathi led by James Thomas Molesworth and Candy. They used the Brahmns of Pune for this role and adopted Sanskrit dominated by the dialect spoken by the elite in the city as a standard dialect for Marathi. [44] [45] [46] [47] The first Translation of the Marathi New Testament was published in 1811 by serampore press william carey. [48] The first Marathi newspaper called Durpan was launched by Balshastri Jambhekar in 1832. [49] Newspapers provided a platform for sharing opinions and many books on social reforms have been written. The first Marathi dirghadarshan periodical was launched in 1840. Marathi's language flourished as the Marathi drama gained popularity. The musicals known as Sangeet Natak also developed [the quotes needed]. Keshavasut, father of modern poetry Marathi published his first poem in 1885. The 19th century in Maharashtra saw the rise of the essayistVishnushastri Chiplunkar with his periodical, Nibandhmala, which had essays that criticized social reformers like Phule and Gopal Hari Deshmukh. Phule and Deshmukh also began their own periodicals, Deenbandhu and Prabhakar, which criticized the prevailing Hindu culture of the day. [50] In the 19th century, the european Union and the European Union were the only member of the European Union. Tarkhadkar, A.K.Kher, Moro Keshav Damle and R.Joshi[51] The first half of the 20th century was a major grammar. Modern marathi prose has flourished through various new literary forms, such as essay, biography, novels, prose, drama, etc. N.C.Kelkar biographical writings, novels by Hari Narayan Apte, Narayan Sitaram Phadke and V. S. Khandekar, Vinayak Damodar Savarkar nationalist literature and games by Mama Varekar and Kirloskar are especially worth noting. The popular Marathi language newspaper at a newsstand in Mumbai, 2006 After Indian independence, Marathi was granted the status of the planned language nationally. In 1956, the then state of Mumbai was reorganized, bringing most of the Marathi and Gujarati-speaking areas under one state. Another re-organization of mumbai state on May 1, 1960, created by Marathi says Maharashtra and Gujarati says Gujarat state, respectively With the protection of state and culture, Marathi made great progress by the 1990s. A literary event called Akhil Bharatiya Marathi Sahitya Sammelan (All-India Marathi Literature Meet) takes place every year. In addition, Akhil Bharatiya Marathi Natya Sammelan (All-India Marathi Theater Convention) also takes place annually. Both events are very popular among Marathi speakers. Among the remarkable works in Marathi in the second half of the 20th century were the 1960s and 1960s. Also Vijay Tendulkar playing in Marathi earned a reputation for Maharashtra. P.L.Deshpande(PuLa), Vishnu Vaman Shirwadkar,P.K.Atre &mp; Prabodhankar Thackeray, they were also known for their writings in Marathi in the field of drama, comedy and social commentary[52] In 1958, the term Dalit Literature was first used when the first Maharashtra Dalit Sahitya Sangha (Maharashtra Dalit Literature Society), a movement inspired by the 19th-century maharashtra Dalit Sangha (Maharashtra Dalit Literature Society), was held in Mumbai. , Jyotiba Phule and the eminent dalit leader, Dr. Bhimrao Ambedkar. [53] Baburao Bagul (1930àĚ 2008) was a pioneer of Dalit writings in His first collection of short stories, Yevha Mi Jat Chorali(à²àĀ¥Āġà¥à³à°-à²çġ/4 à²àĀĚ à²àĀĚ 3/4à³à² à²sàà à²-à²àĀ) (When I Concealed My Caste), released in 1963, created a stir in Marathi literature with his passionate depiction of cruel society, thus brought new impetus to dalit literature in Marathi. [55] [56] Gradually with other writers like, Namdeo Dhasal (who founded Dalit Panther), these Dalit writings paved the way for the strengthening of the Dalit movement. [57] Notable Dalit authors writing in Marathi include Arun Kamble, Shantabai Kamble, Raju Dhale, Namdev Dhasal, Daya Pawar, Annabhau Sathe, Laxman Mane, Laxman Gaikwad, Sharanakumar Limbale, Bhau Panchbhai, Kishor Shantabai Kale, Narendra Jadhav, Keshav Meshram, Urmila Pawar, Vinay Dharwadkar, Gangadhar Pantawane, Kumud Pawde and Jyoti Lanjewar. [58] [59] [60] [61] In recent decades, there has been a trend among Marathi-speaking parents of all social classes in large urban areas sending their children to English secondary schools. There are some concerns, though without foundation, that this may lead to the marginalization of language. [62] Standard Marathi is based on dialects used by academics and print media. Indic scholars distinguish 42 dialects spoken by Marathi. Dialects bordering other major language areas have many common characteristics with these languages, which further distinguishes them from the standard-spoken Marathi. The bulk of the variation within these dialects is primarily lexical and phonetic (e.g. accent placement and pronunciation). Although the number of dialects is considerable, the degree of clarity in these dialects is relatively high. [63] Zadi Boli or Zhadiboli (à²à³/4à³ġà°Ēà°-àĀ¥Ā²àĀ) is speaking in Zadiprante (forest-rich region) of far eastern Maharashtra or East Vidarbha or western-central Gondwana, including Gondia, Bhandara, Chandrapur, Gadchiroli and some parts of Nagpur from Maharashtra. Zadi Sahitya Mandal and many literary figures are working to preserve this important and distinct dialect of Marathi. Thanjavur Marathi, Namadeva Shimpi Marathi, Arey Marathi and Bhavsar Marathi are some of marathi dialects spoken by many descendants of Maharashtrans who have migrated to southern India. These dialects retain the basic form of the 17th-century Marathi. These dialects have speakers in different parts of Tamil Nadu, Andhra Pradesh and Karnataka. Varhadi (VarhĀdi) (à¥àà²àĀ¥à°-à²çġ/4à³ġàĒĒ) or Vaidarbi (à¥àĀ¥à°-à²çġ à²àĒĒ) is speaking in the Western Vidarbha Maharashtra.In Marathi region, retroflex side approximation 1 - [Ě] is common, while in the dialect of Varhadii, it corresponds to palatalapproximanty (IPA: [ʃ]), so this dialect quite different. Such phonetic shifts are common in spoken Marathi and as such, spoken dialects vary from one region of Maharashak to another. Thanjavur Marathi, spoken in Tanjore, Tamil Nadu spoken by Ben Israel Jews Other languages and dialects spoken in Maharashtra include Maharashtrian Konkani, Koli, Malvani, Agri, An dh, Warli, Dangi, Khandeshi, Ahirani, Kokna, Vadvali,

