LINGUISTIC SURVEY OF INDIA.

COMPiled AND EDITED BY

G. A. GRIERSON, C.I.E., Ph.D., D.Litt., I.C.S. (Retd.).

VOL. IV.

MUNDA AND DRAVIDIAN LANGUAGES.
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   II. Môn-Khmer and Tai families.
   III. Part  I. Tibeto-Burman languages of Tibet and North Assam.
        II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.
        III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
   IV. Munda and Dravidian languages.
   V. Indo-Aryan languages, Eastern group.
      Part  I. Bengali and Assamese.
      II. Bihāri and Opiyā.
   VI. Indo-Aryan languages, Mediæte group (Eastern Hindi).
   VII. Indo-Aryan languages, Southern group (Marāthī).
   VIII. Indo-Aryan languages, North-Western group (Sindhi, Lahnda, Kashmiri), and the Piśāčia languages.
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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Deva-nāgarī alphabet, and others related to it—
च a, चा a, द्र d, द्रि d, द्र u, ज्र j, ज्रि j, प्र e, प्रि e, ध्र o, ध्रि o, ध्र u, ध्रि u.
क ka, ख्क ka, ग्थ g, ख्ग g, घ्न g, चि c, च्चि c, छ्छ q, ज्ञ ja, ज्ञि ja.
ट्ट t, ठ्ठ d, ड्ड d, ढ्ढ d, घ्घ d, झ्झ d, ङ्ङ d, च्चि c, च्चि c.
Visarga (;) is represented by h, thus विंग - विंग, kramasah. Anusvāra (‘) is represented by ṣ, thus सिंह - सिंह, विंग. In Bengali and some other languages it is pronounced ṣg, and is then written ṣg; thus रंग - रंग. Anusāsi or Chandra-bindi is represented by the sign ' over the letter nasalized, thus ना मे.

B.—For the Arabic alphabet, as adapted to Hindustāni—

Tanwin is represented by  6, thus  6 faurus. Alif-lām maqsūra is represented by  6 , thus,  6 do'wā.
In the Arabic character, a final silent h is not transliterated,—thus सह bandsa. When pronounced, it is written,—thus, सह gannah.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन ban, not bona. When not pronounced in the middle of a word or only slightly pronounced in the middle of or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखत देखता, pronounced देखता; (Kāśmi) देखत देखत, pronounced देखत; (Bihārī) देखत देखत. 
C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted:—

(a) The ts sound found in Marāṭhī (ज), Puṣṭhō (श), Kāśmīrī (शं), Tibetan (শ ), and elsewhere, is represented by ॐ. So, the aspirate of that sound is represented by ॐh.

(b) The ds sound found in Marāṭhī (ड), Puṣṭhō (ड), and Tibetan ( HOWEVER MISSPELLED) is represented by ड, and its aspirate by डh.

(c) Kāśmīrī औ (स) is represented by ि.

(d) Sindhi ०, Western Panjābī (and elsewhere on the N.-W. Frontier) ہ, and Puṣṭhō ں or ں are represented by ں.

(e) The following are letters peculiar to Puṣṭhō:—

ॅ t; ॆ ट or ड, according to pronunciation; ॅ ठ; ॅ ठh or ठ, according to pronunciation; ॅ ठh or ठh, according to pronunciation; ॅ j or जग.

(f) The following are letters peculiar to Sindhi:—

ॅ b; ॅ ध; ॅ th; ॅ ठ; ॅ ठh; ॅ ph; ॅ jh; ॅ ohh;

ॅ h; ॅ dh; ॅ ḍ; ॅ ḍh; ॅ dh; ॅ k; ॅ kh; ॅ gg; ॅ gh;

ॅ v; ॅ u.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following:—

ॅ a, represents the sound of the a in all.

ॅ e, " " " " a in hat.

ॅ o, " " " " e in met.

ॅ े, " " " " o in hot.

ॅ e, " " " " e in the French était.

ॅ o, " " " " o in the first o in promote.

ॅ उ, " " " " o in the German schön.

ॅ a, " " " " ॅ u in the " mühe.

ॅ th, " " " " th in think.

ॅ dh, " " " " th in this.

The semi-consonants peculiar to the Mūrdā languages are indicated by an apostrophe. Thus ॅ h, ॅ t, ॅ p, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) _PLAYERMISSPELLEN_ assistant, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.,
INTRODUCTORY NOTE.

I am indebted to Dr. Sten Konow of Christiania, Norway, for the preparation of this volume. The proofs of the Dravidian section have been kindly examined by Mr. V. Ve nkayya, Government Epigraphist, Madras. As Editor of the series of volumes of the Linguistic Survey of India, I am responsible for all statements contained in it.

GEORGE A. GRIERSON.
INTRODUCTION.

About one-fifth of the total population of India speak languages belonging to the Munda and Dravidian families. These forms of speech have been called by anthropologists the languages of the Dravida race.

If we exclude the north-eastern districts from consideration, the population of the Indian peninsula can be said to represent two distinct anthropological types—the Aryan and the Dravidian. The latter has been described as follows by Mr. Risley:

In the Dravidian type the form of the head usually inclines to be dolichocephalic, but all other characters present a marked contrast to the Aryan. The nose is thick and broad, and the formula expressing its proportionate dimensions is higher than in any known race, except the Negro. The facial angle is comparatively low; the lips are thick; the face wide and fleshy; the features coarse and irregular. The average stature ranges in a long series of tribes from 156·2 to 162·1 centimetres; the figure is squat, and the limbs sturdy. The colour of the skin varies from very dark brown to a shade closely approaching black. The typical Dravidian has a nose as broad in proportion to its length as the Negro.

The hair is curly, and in this respect the Dravidians differ from the Australians, with whom they agree in several other characteristics.

The Dravidian race is not found outside India. It has already been remarked that the Australians share many of the characteristics of the Dravidians. Anthropologists, nevertheless, consider them to be a distinct race. The various Môn-Khmer tribes and the Sakais of Malacca agree with the Dravidians in having a dolichocephalic head, a dark colour of the skin, and curly hair. They are not, however, considered to be identical with them.

Archæologists are of opinion that the various stone implements which are found from Chota Nagpur on the west to the Malayan peninsula on the east are often so similar in kind that they appear to be the work of one and the same race. Attention has also been drawn to analogous customs found all over the same area, and to other coincidences. It will be mentioned later on that philological reasons can likewise be adduced to support the supposition of a common substratum in the population of parts of Nearer India, Farther India, and elsewhere. We cannot decide whether the Dravidian race is directly descended from that old substratum. At all events, the race is commonly considered to be that of the aborigines of India, or, at least, of Southern India.

The various groups into which anthropology divides men are nowhere pure and unmixed. There are also within the Dravidian race great fluctuations in the shape of the skull, the form of the nose, the darkness of the skin, and so forth. It seems therefore necessary to conclude that, in the course of time, numerous racial crossings have taken place.
The probability of such a conclusion is enhanced by a consideration of the languages spoken by the Dravidian race. According to the eminent German philologist and ethnologist Friedrich Müller, they are the Munda dialects, Singhalese, and the Dravidian languages proper. Müller's classification of the languages of the world is based on principles which differ widely from those adopted by former writers on the subject, and it will be necessary to give a short explanation of his methods in order to ascertain how much importance he himself would attach to the fact that several languages of different origin are, in his system, classed together within one and the same group.

According to Müller, man can only have developed a real language after having split up into races, and the various languages in actual use must therefore be derived from different racial bases. Nay, it seems even necessary to assume that the individual race had often split up into further subdivisions before developing a language of its own. All the languages of one race are not, therefore, necessarily derived from the same original.

Among the languages of the Dravidian race, the Singhalese occupies a position of its own and does not appear to have anything to do with the rest. It is an Aryan dialect and has been brought to Ceylon from India at a very early period. There seem to be traces of a non-Aryan substratum, under the Aryan superstructure, but we are not yet in a position to judge with certainty as to the nature of this substratum.

With regard to the remaining languages of the race, opinion has been divided, some scholars thinking it possible to derive the Munda and Dravidian forms of speech from the same original, and others holding that they have nothing to do with each other. The latter opinion seems to be commonly held by scholars in Europe.

The Rev. F. Hahn, on the other hand, in his Kurukh Grammar, Calcutta, 1900, pp. 98 and ff., maintains that there is a strong Dravidian element in Munda grammar. Munda is a typical Munda language, and the view advanced by Mr. Hahn accordingly leads up to the suggestion of a connexion between the Munda and Dravidian forms of speech, i.e., among all the principal languages of the Dravidian race. This theory is a priori very probable. An examination of Mr. Hahn’s arguments will, however, show that it cannot be upheld.¹

He commences by giving a list of words which are common to the Munda, Munda and to the Dravidian Kurukh. He does not attach much importance to such cases of coincidence in vocabulary, and rightly so. In the first place, Kurukh has largely borrowed from Munda, and in the second place, it is only to be expected that many words should be common to the two families. Even if we assume that the Dravidian race of the present day consists of two originally different elements, the Munda and the Dravidas, it must have been formed or rather must have developed in such a way that the two original races were mixed together. The result of such a mixture must inevitably be that the languages of both races influenced each other in vocabulary. Moreover, the list published

¹ My non-acceptance of Mr. Hahn’s conclusions must not be taken as suggesting that I have anything but the greatest respect for the modesty and learning displayed in his Kurukh Grammar. Indeed, it is the fact that these conclusions are supported by his authority that has compelled me to enter into details in giving my reasons for differing from him. Otherwise, the question could have been dismissed in a few words.
by Mr. Hahn contains several Aryan loan-words and also some words where the analogy is only apparent. Compare Mundari eingā, mother, but Kurukh ing-yo, my-mother, in which the word ing means *my.*

I therefore pass by the asserted correspondence in vocabulary. It seems to me that a thorough comparison of Mundā and Dravidian vocabulary will show that the common element is unimportant.

Mr. Hahn further mentions some points where he finds a correspondence between Mundā and Dravidian grammar: It will be necessary to extend the investigation to other features also, in order to show the true relationship existing between the two families. Mr. Hahn's arguments can then be referred to in their proper place.

**Phonology.**—The most striking feature of Mundā phonology is the existence of the so-called semi-consonants. There is nothing corresponding to these in Dravidian languages. On the other hand, the interchange between soft and hard consonants in Dravidian is not a feature of the Mundā forms of speech.

**Formation of words.**—The Mundā languages like the Dravidian ones make use of suffixes. The same is, however, the case in all Indian, and in many other languages, and it is, moreover, possible or even probable that the use of suffixes in Mundā is largely due to the influence of Dravidian or Aryan forms of speech. The Dravidian languages have nothing corresponding to the Mundā infixes.

**Nouns.**—Dravidian nouns are of two kinds, *viz.*, those that denote rational beings, and those that denote irrational beings, respectively. The two classes differ in the formation of the plural, and also in other respects. The state of affairs in Mundā is quite different. Here we find the difference to be between animate and inanimate nouns—quite another principle of classification, pervading the whole grammatical system. Both classes, moreover, denote their plural in the same way. Further, Dravidian languages often have different forms for the masculine and feminine singular of nouns denoting rational beings, while the Mundās make no difference whatever.

Dravidian languages have two numbers, the singular and the plural. The Mundā dialects have three.

The formation of cases is quite different in the two families. The Dravidian languages have a regular dative and an accusative, while the cases of the direct and indirect object are incorporated in the verb in Mundā. The suffix te, which is used to denote the direct and the indirect object in some mixed dialects of Mundari, is a foreign element. In the face of such facts the comparison of the Kurukh ablative suffix ti with Mundari te, which is not a real ablative suffix, is of no avail, even if the Kurukh ti, ntö, should prove to be different in its origin from Tamil eppu, Kannaress inda, Tulu eed.

In this connexion it should also be noted that the Mundā languages do not possess anything corresponding to the Dravidian oblique base.

**Adjectives.**—Adjectives are of the same kind in both families. The same is, however, the case in almost all agglutinative languages.

**Numerals.**—No connexion whatever can be traced between the Mundā and Dravidian numerals. Moreover the principles prevailing in the formation of higher

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13 *E* is a very common word in many languages. It also occurs in Sanskrit under the form of *apā.* Like so many other terms of relationship it is a nursery word and cannot be adduced as a proof of relationship between such languages as possess it.
numbers are different in the two families. The Dravidas count in tens, the Munjâs in twenties.

**Pronouns.**—The pronoun *thi, thiŋ, 1*, in Munjâ dialects has been compared by Mr. Hahn with the Kurukh *du*, oblique *deŋ*. It will, however, be shown in the introduction to the Dravidian family that the base of the Dravidian word for ‘I’ is probably *e*, while the essential part of the Munjâ pronoun is *ē* or *ē*.

Mr. Hahn further remarks that both families have different forms for the plural of the personal pronoun of the first person according to whether the party addressed is included or not. It will be pointed out in the introduction to the Dravidian family that it is very questionable whether this is originally a feature of the Dravidian forms of speech. Moreover, the use of two different forms for ‘we’ occurs in other families which have nothing to do with the Munjâs and Dravidas, e.g., in the Nuba languages, the Algonquin languages, etc.

Mr. Hahn further compares Kurukh *ēkā, who?* with Munjâri *oko*. But the base of *ēkā* is *ē* or *ē*, as is clearly shown by other Dravidian forms of speech.

No conclusion whatever can be drawn from the absence of a relative pronoun in both families. The same is, as is well known, the case in numerous languages all over the world.

**Verbs.**—Every trace of analogy between the Munjâ and Dravidian families disappears when we proceed to deal with the verbs. Mr. Hahn compares some suffixes in Kurukh and Munjâri. It is not necessary to show in detail that his comparisons will not stand a close examination. I shall only take one typical instance. He compares the Munjâri suffix of the simple past tense passive *jan*, which corresponds to Santali *en*, with Kurukh *jan*, which is the termination of the first person singular feminine of such verbs as end in *a*. The *j* of the Kurukh tense is softened from *ch*, as is clearly shown by connected dialects. The *j* of Munjâri *jan*, on the other hand, is derived from *y* in *yan = Santali en*. The final *n* of Kurukh *jan* is the personal termination of the first person singular, and is dropped in other persons; the *n* of Munjâri *jan* is the sign of the passive and runs through all persons.

The rest of Mr. Hahn’s comparisons are of the same kind and can safely be left out of consideration.

On the other hand, the whole conjugational system is quite different in the Dravidian and in Munjâ languages. The Dravidian system is very simple, only comprising two or three tenses; in Munjâ we find an almost bewildering maze of conjugational forms. The Dravidian verb can be characterized as a noun of agency; the Munjâ verb is an indefinite form which may be used at will as a noun, an adjective, or as a verb. The most characteristic features of the Munjâ verb, the categorical *e* and the incorporation of the direct and the indirect object in the verb, are in absolute discord with Dravidian principles. The Munjâ languages, on the other hand, do not possess anything corresponding to the Dravidian negative conjugation.

It is not necessary to go further into detail. The two families only agree in such points as are common to most agglutinative languages, and there is no philological reason for deriving them from the same original.
INTRODUCTION.

On the other hand, the Munjās and the Dravidas belong to the same ethnic stock. History. It has, however, already been remarked that the physical type is not uniform throughout. If we are allowed to infer from this fact that the Dravidian race is a mixed one and consists of more than one element, the philological facts just drawn attention to seem to show that the chief components of the actual race are the Munjās on the one hand and the Dravidas on the other. The Munjās are everywhere found in the hills and jungles, i.e. in surroundings in which we might reasonably expect to find the remnants of aboriginal races. We cannot, however, now decide if the dialects spoken by them at the present day are derived from the language of those aborigines, and there are, moreover, no traces of their having at any time been settled in the south. With regard to the Dravidas, some authorities believe that they arrived in India from the south, while others suppose them to have entered it from the north-west where a Dravidian language is still spoken by the Brāhūs of Baluchistan. The Brāhūs do not belong to the Dravidian race, but are anthropologically Eranians, i.e. they have merged into the race of their neighbours. It is possible that the same is the case with the Dravidian tribes of the south wherever they came from, but anthropology only tells us that the Dravidian race comprises Munjās and Dravidas, and we have no information to show that the Dravidas are not the aboriginal inhabitants of the south.

Philology does not tell us much about the question. It will be shown later on that the Munjā languages agree in so many points with various forms of speech in Farther India, the Malay peninsula, and the Nicobars, that there must be some connexion between them all. The Dravidian languages, on the contrary, form an isolated group. There are no traces of connected forms of speech in the surrounding countries. Comparative philologists agree that the Munjā languages, Khassi, Môn-Khmēr, Nanoowry, and the speech of the aboriginal races of the Malay peninsula contain a common substratum, which cannot be anything else than the language of an old race which was once settled in all those countries. No traces of that common stock can be shown to exist in the Dravidian forms of speech, and from a philological point of view, it therefore seems probable that the Dravidian languages are derived from the speech of an aboriginal Dravidian population of Southern India, while the Dravidian race at some remote period has received an admixture of tribes belonging to the same stock as the Môn-Khmērs of Farther India.

The question of the origin and the old distribution of the Dravidian race cannot, however, be solved by the philologist. It is a subject which properly belongs to the domain of anthropology, and of anthropology alone. The denomination of the race is that given by anthropologists, and from the point of view of the philologist it is just as unsuitable as, if not more unsuitable than, the name Aryan which is used by some to denote the old people whose language is the origin of the various Indo-European tongues. For our present purpose it is sufficient to state that the languages of the Munjās and the Dravidas are not connected but form two quite independent families. They will accordingly be described as such, and I now proceed to give a more detailed account of the Munjā family.
PART I.

MUNDĀ FAMILY.

INTRODUCTION.

The Mundā family is the least numerous of the four linguistic families which divide among themselves the bulk of the population of India. The number of speakers is only about three millions.

The Mundā family has been known under various names. Hodgson classed the languages in question under the head of Tamulian. Hō, Santāli, Bhumij, Kurukh, and Mundāri are, according to him, 'dialects of the great Köl language.' The word Kol or Koih is a title applied by Hindūs to the Hōs, Mundāris, and Oraṅs, and sometimes also to other tribes of the Mundā stock. Among the Santāls the corresponding word kālā is used to denote a tribe of iron smelters in the Sonthal Parganas and neighbourhood. It is probably connected with caste names such as Kölī, but we do not know anything really certain about the original meaning of the word. Kōla occurs as the name of a warrior caste in the Hariyāna. The word kōla in Sanskrit also means 'pig,' and some authorities hold that this word has been used by the Aryans as a term of abuse in order to denote the aboriginal tribes. According to others 'Kol' is the same word as the Santāli hār, a man. This word is used under various forms such as hār, kāpā, hō, and kōrō by most Mundā tribes in order to denote themselves. The change of r to l is familiar and does not give rise to any difficulty. It is even possible that the Aryans who heard the word hār or kōr confounded it with their own word kōla, a pig. The Santāli form kālā must in that case have been borrowed back again from the Aryans.

The name Kol has the disadvantage that it is not used in India to denote all the various tribes of the Mundā family. On the other hand, it is also applied to the Oraṅs who speak a Dravidian dialect. It is therefore apt to be misunderstood. As has already been remarked, Hodgson used the name to denote Hō, Santāli, Bhumij, Kurukh, and Mundāri. He was followed by Logan, who, however, excluded Kurukh. Logan also followed Hodgson in considering the Mundā languages as a Dravidian group, which he called North Dravidian. Both he and Hodgson, accordingly, laboured under the illusion that the languages of Mundās and the Dravidas were derived from the same original.

The late Professor Max Müller was the first to distinguish between the Mundā and Dravidian families. He says:—

'I can see indeed many coincidences between Uraon, Rajmahali, and Gundi on one side, and Sinhbum (i.e. Hō), Sontal, Bhumij, and Mundāla words on the other, but none whatever between these two classes. I, therefore, suppose that in the dialects of the last four tribes, we have traces of a language spoken in India before the Tamulian conquest . . . The race by which these dialects are used may have merged into the Tamulic in places where both have been living together for some time. Both are, therefore,
promiscuously called Koles. But historically as well as physiologically there is sufficient evidence to show that two different races, the Tamulic and an earlier race, came in contact in these regions, whither both fled before the approach of a new civilisation . . . These people called themselves "Munda," which, as an old ethnic name, I have adopted for the common appellation of the aboriginal Koles.

The designation of the family as the 'Munda family' is thus due to Max Müller, and it has been retained in this Survey because it is that originally given by the scholar who first clearly distinguished the family from the Dravidian forms of speech, and because other names which have been proposed are objectionable for other reasons. It is not, however, a very appropriate denomination. The word Munda, is used by foreigners to designate the Mundás of the Ranchi district, i.e. only a section of the whole race. In Mundári it denotes the village chief and is also used as an honorific designation of landed proprietors, much in the same way as Māñjhi in Santáli. Mundá therefore properly only applies to that section of the tribe who speak the Mundári language, and its use as a common designation of the whole family is only a conventional one.

The denomination Mundá was not long allowed to stand unchallenged. Sir George Campbell in 1866 proposed to call the family Kolarian. He was of opinion that Kol had an older form Kolar which he thought to be identical with Kanaresse kollar, thieves. There is absolutely no foundation for this supposition. Moreover, the name Kolarian is objectionable as seeming to suggest a connexion with Aryan which does not exist.

The name Kolarian has, however, in spite of such disadvantages become very widely used. Mr. Skrebusrud, and after him Professor Thomsen of Copenhagen, have brought a new name into the field, viz. Kherwarian or Kharwarian. Kherwár or Kharwár is according to Santáli tradition, the name given to the old tribe from which Santáis, Hös, Mundás, Bhumíj, and so forth are descended. So far as I can see it includes the bulk of the family, and has great advantages as compared with other titles. It is not, however, quite free from objection. There are no indications of the southern and western tribes, such as Khári, Juáng, Savara, Gadaa, and Kürkù, having ever been included in the Kherwár tribe, and there seems to be little reason for replacing one incorrect name by another which is less incorrect, it is true, but is still not quite appropriate. The name Kherwári will therefore in this Survey be reserved for the principal Mundá language which is known as existing in several slightly varying dialects such as Santáli, Mundári, Hös, and so forth.

If we were to coin a new term for the family, the analogy of the denomination Dravidian might suggest our adopting a Sanskrit name. In Sanskrit the common name for the Mundá aborigines seems to be Nisháda. The Nishádas are identified with the Bhillas. They are found to the south-east of Madhyadésa and in the Vindhyá range. Their country is said to begin at the place where the river Sarasváti disappears in the sands. In other words, the Nishádas lived in the desert and in the hills to the south and east of the stronghold of the Aryans, i.e. in districts where we now find Mundá tribes of their descendants. Compare Wilson's Vishnu Purána, pp. 100 and f.

It would, however, only mean adding to the confusion which already exists if we were to propose a new name for the family, and the denomination introduced by Max Müller when he first showed that the languages in question formed one distinct group, will be adhered to in these pages.
INTRODUCTION.

The principal home of the Munḍa languages at the present day is the Chota Nagpur Plateau. Speakers are further found in the adjoining districts of Madras and the Central Provinces, and in the Mahadeo Hills. They are almost everywhere found in the hills and jungles, the plains and valleys being inhabited by people speaking some Aryan language.

The Munḍa race is much more widely spread than the Munḍa languages. It has already been remarked that it is identical with the Dravidian race which forms the bulk of the population of Southern India, and which has also contributed largely to the formation of the actual population of the North. It is now in most cases impossible to decide whether an individual tribe has originally used a Munḍa or a Dravidian form of speech. The two racial groups must have merged into each other at a very early period. One dialect, the so-called Nabhālī, still preserves traces of a manifold influence. It appears to have originally been a Munḍa form of speech, but has come under the influence of Dravidian languages. The result is a mixed dialect which has, in its turn, come under the spell of Aryan tongues, and which will probably ere long become an Aryan language. The same development has probably taken place in many other cases. The numerous Bhil tribes occupy a territory of the same kind as that inhabited by the Munḍás. Their various dialects show some traces of Dravidian influence, and it seems allowable to infer that these are the result of the same development the first stage of which lies before us in Nabhālī. It is also probable that the tribes who speak various broken dialects in Western India, such as Kōli and so forth, have originally used a Munḍa form of speech. It is not, however, now possible to decide the question.

There are, on the other hand, several Aryanised tribes in Northern India who have certainly once spoken some Munḍa dialect. Such are the Cheros in Behar and Chota Nagpur, the Kherwārs, the Savaras who have formerly extended so far north as Shahabad, many of the so-called Rājbarsis, and so forth. Traces of an old Munḍa element are apparently also met with in several Tibeto-Burman dialects spoken in the Himalayas. Compare the remarks in Vol. iii, Part i of this Survey. At all events, Munḍa languages must once have been spoken over a wide area in Central India, and probably also in the Ganges valley. They were, however, early superseded by Dravidian and Aryan forms of speech, and at the present day, only scanty remnants are found in the hills and jungles of Bengal and the Central Provinces.

It is no longer possible to decide to what extent the Munḍa languages can have influenced the other linguistic families of India. Our knowledge of them only dates back to the middle of the last century. Attention will be drawn to a few facts in the introduction to the Dravidian family which apparently point to the existence of a Munḍa element in Dravidian grammar. The whole matter is, however, beyond the limit of our observations, as the Munḍa influence must have been exercised at a very early period. In the case of Aryan languages, the Munḍa influence is apparently unimportant. Professor Thomsen is of opinion that such an influence has probably been at play in fixing the principle regulating the inflexion of nouns in Indo-Aryan vernaculars. It is, however, more probable that it is Dravidian languages which have modified Aryan grammar in such characteristics, and that the Munḍa family has thus, at the utmost, exercised only an indirect influence through the Dravidian forms of
speech. There is, however, one instance where Munḍā principles appear to have pervaded an Aryan language, viz. in the conjugation of the Bihārī verb. Though the different forms used to denote an honorific or non-honorific subject or object and the curious change of the verb when the object is a pronoun of the second person singular can be explained from Aryan forms, the whole principle of indicating the object in the verb is thoroughly un-Aryan, but quite agrees with Munḍā grammar. The existence of a similar state of affairs in Kāśmirī and in Shinā must, of course, be accounted for in a different way.

It has already been remarked that the Munḍās and Dravīḍas are considered by anthropologists to belong to the same race, but that their languages are not connected. Within India proper the Munḍā dialects form an isolated philological group. In Farther India and on the Nicobar Islands, on the other hand, we find a long series of dialects which in so many important points agree with the Munḍā languages that it seems necessary to assume a certain connexion. These languages include the so-called Môn-Khmer family, the dialects spoken by the aboriginal inhabitants of the Malayan Peninsula, and Nicobarese.

A short account of the Môn-Khmer family has been given above, in Vol. ii, pp. 1 and ff. A list of authorities will be found in the same place. The family comprises several languages and dialects, and some of them differ considerably from the others. This is for instance the case with Anamese, which is even considered by some not to be a member of the family. It must have branched off at a very early period and has later come under the influence of Chinese. Similarly the Cham dialect of the old Kingdom of Champa has been largely influenced by Malay, and has even borrowed the Malay numerals. In spite of all this, however, there are so many points of analogy between all the dialects that they must be classed together as one family.

The Môn-Khmer dialects had long been considered as connected with the Tibeto-Chinese languages. Professor Kuhn has, however, shown that they form a separate family, and that connected forms of speech are found among the polysyllabic languages of Neearer and Farther India. Even anthropologically the speakers of Môn-Khmer dialects differ from the Chinese.

The word Môn has long ago been compared with Munḍā, and nobody now doubts that there is a connexion between the Môn-Khmer and the Munḍā languages. It has already been remarked that ‘Munḍā’ is an Aryan word. It cannot therefore have anything to do with ‘Môn,’ but that does not affect the argument. Pater W. Schmidt has been good enough to inform me that an older form of Môn is Man.

The first to draw attention to the connexion between the Munḍā languages and the Môn-Khmer family was Logan in his series of articles on the Ethnology of the Indo-Pacific Islands, in the Journal of the Indian Archipelago. ‘Kol’ is dealt with on pp. 199 and ff. of Vol. vii (1853). He was followed by F. Mason, in a paper on the Talaiing language contributed to the fourth volume of the Journal of the American Oriental Society (1854). Mason tried to show that many Môn words corresponded to others in use in Kolh (i.e. Munḍāri), Gōndi, Kurukh, and Malto. His comparisons are not convincing. His word lists were, however, reprinted in the British Burma Gazetteer
and also in the seventeenth volume of the French Revue de linguistique (pp. 167 and ff.).

The comparative tables of numerals and pronouns published by Max Müller in his letter on the classification of Turanian languages were made use of by the German Professor W. Schott for a comparison of the numerals and pronouns in Munjāri and Anamese.

Sir A. Phayre followed Dr. Mason, and he also found his theory confirmed by the resemblance between the stone implements, the so-called shoulder-headed celts, found in Pegu and in Chota Nagpur.

Other scholars such as Haswell and Forbes did not believe in the theory of a connexion. Forbes thought that there might have been intercourse, but no racial affinity, between Môn and Munjās.

A full discussion of the correspondence between Môn-Khmēr and Munjā vocabulary was given by Professor B. Kuhn in the paper mentioned under authorities below. He sums up his results as follows:

'There are unmistakable points of connexion between our monosyllabic Khasi-Môn-Khmēr family and the Kolh languages, Nanowry, and the dialects of the aborigines of Malacca. It would be rash to infer at once from this fact that it has the same origin as those eminently polysyllabic languages. It seems, however, certain that there is at the bottom of a considerable portion of the population of Further and Nearer India a common substratum, over which there have settled layers of later immigrants, but which, nevertheless, has retained such strength that its traces are still clearly seen over the whole area.'

The relationship existing between the Môn-Khmēr languages and the dialects spoken by the wild tribes on the Malay Peninsula has lately been separately dealt with by Pater W. Schmidt. The result of his very careful and detailed studies is that the dialects in question, the so-called Sakei and Semang, must be considered as really belonging to the Môn-Khmēr family.

We shall now turn to the relationship existing between the Munjā and the Môn-Khmēr languages.

Phonology.—The phonetic systems agree in several points. Thus both families possess aspirated hard and soft letters. Both avoid beginning a word with more than one consonant, and so forth. The most characteristic feature of Munjā phonology are the so-called semi-consonants $k^r$, $ch^r$, $t^r$, $p^r$. They are formed in the mouth in the same way as the corresponding hard consonants $k$, $ch$, $t$, and $p$, but the sound is checked, and the breath does not touch the organs of speech in passing out. The sound often makes the impression of being slightly nasalised, and we therefore find writings such as $tw$ or $dh$ instead of $t^r$; $pm$, or $bm$ instead of $p^r$, and so forth. Some corresponding sounds exist in Sakei and connected languages. In the Môn-Khmēr forms of speech final consonants are, as a general rule, shortened in various ways. Similarly in Cham final $b$, $t$, $p$, and $k$ are not pronounced, or their enunciation is at least checked so that only a good observer can decide which
sound is intended. As examples from the Môn-Khmêr languages, we may quote Khmêr tâk, Bahnar tah, to lay down; Khmêr fûch, like; Bahnar hadoi, in the same way; Khmêr tâp, Bahnar tâm, to perforate, etc. It is impossible not to compare these sounds with the Mûndâ semi-consonants.

**Formation of words.**—It is difficult to compare the formation of words in the Mûndâ and Môn-Khmêr families. Nobody has as yet attempted to give a thorough analysis of the vocabulary of the Mûndâ dialects, and I have not had access to sufficient materials for a thorough study of the Môn-Khmêr languages.¹ We can, however, already point out some characteristics in which both families agree. The most important one is the common use of infixes. Compare Khmêr kal, to support; kh-u-ul, support: Stięng, su, eat; sò-p-sa, food, and so forth. I may further mention the reduplication of the base or of its first letters, and the use of prefixes, though we are not as yet sufficiently acquainted with the rôle which these latter additions play in the formation of Mûndâ words.

**Vocabulary.**—The vocabulary of both families often agrees in a very striking manner. Attention has long ago been drawn to the conspicuous similarity of the numerals. The short table which follows will be sufficient to illustrate the matter. Further details will be found in the works by Mosars. Kuhn and Schmidt mentioned under authorities:—

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>1. mût'</td>
<td>mûoô</td>
<td>bo, aboi, mû-</td>
<td>-mûy.</td>
</tr>
<tr>
<td>2. bar</td>
<td>ubûr</td>
<td>bûgû, bûr-</td>
<td>-bû.</td>
</tr>
<tr>
<td>3. pà</td>
<td>pûpê</td>
<td>yêtê, yôtê-</td>
<td>-pêy.</td>
</tr>
<tr>
<td>4. pon</td>
<td>i'pon</td>
<td>mûji</td>
<td>-poon.</td>
</tr>
<tr>
<td>5. mûrûl</td>
<td>mûloû</td>
<td>mûloû</td>
<td>-pû, Mûn p'oun.</td>
</tr>
<tr>
<td>6. urû</td>
<td>ubûrû</td>
<td>tuûrû, turû</td>
<td>-krû, Bahnar tôûsû, Mûn trûu.</td>
</tr>
<tr>
<td>7. eû</td>
<td>gûl</td>
<td>gûl-ji</td>
<td>-gûl.</td>
</tr>
<tr>
<td>8. irûl</td>
<td>tham</td>
<td>tam-ji</td>
<td>kûlû, Anâm tam, Sue êkôl.</td>
</tr>
<tr>
<td>9. avû</td>
<td>tômûsû</td>
<td>tôm-ji</td>
<td>kûmûn, Bahnar tôxûn, Paluang tômûn.</td>
</tr>
<tr>
<td>10. gûl</td>
<td>gûl</td>
<td>gûl-ji</td>
<td>-wû, Lénm êl.</td>
</tr>
</tbody>
</table>

It is not necessary to enter into a detailed discussion of the forms given in the table. The striking agreement leaps at once to the eye.

With regard to pronouns we cannot expect to find corresponding forms throughout. The old personal pronouns are so commonly replaced by complimentary nouns in all the languages of Farther India that it would often be useless to make a comparison. Some striking instances, however, are still available which show that the two families have

¹ Peter W. Schmidt's masterly treatment of the phonology of these forms of speech could not be utilized for this introduction.
here also preserved important traces of a common origin, or, at all events, of a common substratum. Compare the table which follows:

<table>
<thead>
<tr>
<th></th>
<th>I</th>
<th>We two exclusive</th>
<th>We two inclusive</th>
<th>We exclusive</th>
<th>We inclusive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Santali</td>
<td>ɪʔ</td>
<td>(a)ɪʔ</td>
<td>(a)laʔ</td>
<td>(a)ɲaʔ</td>
<td>(a)baʔ</td>
</tr>
<tr>
<td>Bahnar</td>
<td>ɪʔ</td>
<td>ɪʔ</td>
<td>ba</td>
<td>ɲaʔ</td>
<td>bəʔ</td>
</tr>
</tbody>
</table>

There is no difficulty in comparing Santali ɪʔ, I and he, with Bahnar ɪʔ. Compare Santali ɲaʔ, Mundari lel, see.

The personal pronouns are often suffixed in both families in order to supply the place of possessive pronouns.

We can further compare the demonstrative bases 侵犯 and 侵犯 in Santali with Bahnar ne, this; 侵犯, that, and so on.

There is also a considerable proportion of the vocabulary which is common to both families. It will be sufficient to give a few instances.

I.—Parts of the body.

**Back.**—Santali dæ; Kharī khejāb; Savara khejāh; Bahnar kedu.

**Blood.**—Santali māyām; Stieng maham.

**Eye.**—Santali māy; Bahnar, etc., mat.

**Foot.**—Santali jānag, Juāng jēn; Bahnar jōn; Stieng joa.

**Hand.**—Santali tī; Bahnar, etc., tī.

**Nose.**—Santali mū; Bahnar, etc., mūh.

II.—Animals.

**Bird.**—Santali sīm; Bahnar sīm, Môn chē.

**Crab.**—Santali kātām; Bahnar kōtam.

**Dog.**—Savara kınɔr; Huci, Sue, etc., صوم.

**Fish.**—Kûrku kâkû; Bahnar, etc., ka.

**Peacock.**—Santali mā arouk; Môn mūrāk.

**Snake.**—Santali bīn; Bahnar bōk, Stieng bēh.

**Tiger.**—Santali kül; Mundari kül, Môn, Bahnar ḳi, Kuy ḳhola.

III.—Objects of nature.

**Earth.**—Santali ḍt; Mundari olə; Môn ti.

**Mountain.**—Santali būru; Kuy bōu, brau.

**Forest.**—Santali bhī; Khmèr bōři, Bahnar, etc., bhī.

**Salt.**—Santali bu-lu-u; Stieng bōk, Bahnar bōk.

**Sun.**—Santali sīa; Palaung sēn, Selong sēn.

**Wood.**—Santali bhī; Bahnar, etc., bhī.

**Water.**—Santali dsk; Bahnar, etc., dsk.

IV.—Miscellaneous.

**Die.**—Santali gâk; Khmèr kha-m-och, corpse.

**Drunk.**—Santali ḅł; Bahnar, Khmèr ḅł.
MUNDÁ LANGUAGES.

Eat. — Santáli jám, jo; Bahnar sá, Môn cho, Proons choh.

Lie down. — Santáli gitch'; Môn stik.

Child. — Santáli bán, Kûrkû bôn; Môn, Anam, etc., bôn.

Name. — Santáli ūn-lu-n, Korwâ yunu, Savara ūn, Kûrkû jümû; Môn ymu, Khêm jümôh.

Not. — Santáli baä; Rengao bi.

The preceding remarks will have been sufficient to show that the general frame-work of both families is so analogous that there must be a close connexion. The inflexional system and the structure of sentences, on the other hand, differ in both. I do not think that much importance should be attached to the fact that the modern order of words is different. The same is the case in two so closely connected groups of one and the same family as Tai and Tibeto-Burman. It is more important that the conjugation of verbs is quite different. It should, however, be borne in mind that we do not know much about the history of the Mundá and Môn-Khêm languages. We cannot any more consider them as unmixed forms of speech, and the different conjugal system can very well be due to foreign influence.

The Môn-Khêm languages are monosyllabic and the Mundá family polysyllabic. That is not, however, a sufficient reason for separating the two families. It is only the bases in Môn-Khêm that are monosyllabic. Polysyllabic words are of common occurrence, just as is the case in Sakei and Semang, and it is very probable that further research will show that the bases of Mundá words are likewise monosyllabic.

The most probable solution of the whole problem seems to be that the Mundá and the Môn-Khêm languages are derived from one and the same base. Each group has, however, had an independent history of its own, under the influence of various foreign elements. It seems probable that the Mundá languages have developed the tendencies of the common parent tongue with the greatest fidelity. The tribes speaking them have led a more secluded existence than the Môn-Khêmés. The old history of both groups is, however, as yet lost in the mist of antiquity.

It has already been remarked that the aboriginal languages of the Malay Peninsula are so closely related to Môn-Khêm that Pater Schmidt, the latest and best authority on the subject, does not hesitate to consider them as a branch of that family. They are spoken by the Sakei and Semang tribes. The Sakeis are also anthropologically connected with the Môn-Khêm tribes. The Semangs, on the other hand, are Negritos, and Pater Schmidt is probably right in supposing that they have abandoned their original speech and adopted a foreign one. The oldest population of the Malay Peninsula were probably all Negritos, and the Sakeis are therefore perhaps later immigrants. According to Forbes, ‘the earliest Môn traditions speak of a race, called Boloos (monsters) whom the Môn and Burman races found occupying the sea-coast.’ It is possible that the ‘Boloos’ were Negritos. We do not, however, know anything certain about them or their history.

It is not necessary to enter into details with regard to the dialects of the Sakeis and Semangs. Most of the remarks already made about the Môn-Khêmés apply equally to them.
INTRODUCTION.

According to Colonel Sir Richard Temple, 'the Nicobarese speak one language in six dialects so different as to be mutually unintelligible to the ear. These six dialects are, from North to South, Car-Nicobar, Chowna, Teressa, Central, Southern and Shom Pen.' The same authority sums up the results of his enquiries into the philological position of Nicobarese as follows:—

'The Nicobarese have been on the same ground for at least 2,000 years, and they have a tradition of a migration from the Pegu-Tenasserim Coast. They have been quite isolated from the coast people, except for trade, for all that period. Their language has been affected by outside influences almost entirely only in trade directions, and then not to a great degree. It has been subjected to internal change to a certain degree by the effects of tabu. Yet we find roots in the language of the kind that remain unchanged in all speech, which are apparently beyond question identical with those that have remained unchanged in the dialects of the wild tribes of the Malay Peninsula; these very roots owe their existence among the wild tribes to the effect on them of the influence of the Indo-Chinese languages, civilised and uncivilised. Considering then the long isolation of the Nicobarese, it is a fair inference that these islanders probably preserve a form of the general Indo-Chinese speech that is truer to its original forms than that of any existing people on the Continent.'

When writing the above, Sir R. Temple was unacquainted with Pater Schmidt's studies. We now know that the wild tribes of the Malay Peninsula, the Sakeis and Semangs, speak a language which seems to be radically connected with Môn-Khmêr. In the case of the Sakeis, it is probably the original language of the tribe, while the Semangs have adopted it from others. The many points of connexion between Nicobarese and those forms of speech therefore point to a similar state of affairs.

Results of this part of the enquiry.

We may therefore sum up the preceding remarks as follows:—

The Mundjas, the Môn-Khmêr, the wild tribes of the Malay Peninsula, and the Nicobarese all use forms of speech which can be traced back to a common source, though they mutually differ widely from each other. Each of the tribes has had a development of its own, and each dialect has, in each case, struck out on independent lines. Their development has also been influenced from without, in consequence of race mixture with outsiders. We cannot, however, any more trace the various stages in that development, because the old history of the tribes in question is not known to us. Pater W. Schmidt divides all these languages into three main branches, viz.:—

I. Khassi; Wa angku, Riang, Palaung, and Danaw; Nicobarese;
II. Semang, Tembe, Senoi and Sakei;
III. Môn-Khmêr languages, Anamese, Bersisi, and Mundja.

Professor Vilhelm Thomsen of Copenhagen, in his paper On the position of the Khoervrian Languages, has tried to show that there is some connexion between the Mundja dialects and Australian languages. He says:—

'I desire to draw attention to a series of very remarkable coincidences between them (i.e. the Mundja languages) and several of the . . . . aboriginal languages in the southern part of the Australian continent, such as Dippil and
MUNDA LANGUAGES.

Turrubul in Southern Queensland; Kamilaroy, Wiradurei, Lake Macquarie, Wodi-Wodi, and others in New South Wales; the languages spoken on the Encounter Bay and about Adelaide, and also the Parnkalla spoken to the west of Spencer’s Gulf in South Australia; and lastly several languages of West Australia. These South-Australian languages cannot, notwithstanding the great difference existing between them, be separated from each other, but they must be supposed to have some common origin. The points of analogy which have been supposed to exist between them and the Dravidian languages, must certainly be dismissed. Compare Friedrich Müller, Grundrisse der Sprachwissenschaft, Vol. ii, Part i, pp. 95 and ff. On the other hand, I think there is unquestionably a certain connexion between the Australian and Kherwarian languages.

It is not only possible to point to similarity in vocabulary, but especial stress should be laid on the fact that the analogy extends to the principles according to which the languages are built up and to the relations and ideas which have found their expression in the grammatical forms. There seems also to be an unmistakable similarity in some details of these forms, if it is permissible to draw any conclusions in this respect so long as we are quite ignorant of the phonetical development of the languages. We cannot, however, expect to find any obvious analogy throughout in grammatical details, the less so when we remember how much the Australian languages themselves differ from each other in this respect.'

Professor Thomsen thinks that these similarities must be explained by the supposition that Indian Munda, or some closely connected tribe, emigrated towards the east and south-east, 'say to New Guinea, where von der Gabelentz thinks that they have left traces in the languages on the Maclay coast, but especially to the south of the Australian continent, where the languages still are of a kind similar to the Kherwarian, though crossings and intermixtures, of which nothing can as yet be known, have no doubt also taken place there.'

A similar theory has been propounded by G. von der Gabelentz in his book Die Sprachwissenschaft. Leipzig, 1891, pp. 274 and f. He says:—

'We are probably justified in speaking of a Kolarian-Australian family of languages.'

Von der Gabelentz has not adduced any facts in support of this view. It is possibly based on a comparison of materials which are not accessible to me. Professor Thomsen, on the other hand, gives some details, and it will be necessary to examine them.

Vocabulary.

His first argument is based on some correspondence in vocabulary, and he here enters into details, as follows:—

'Santalī iē, I; Mundāri iē, oē, correspond to forms containing an ē in all Australian languages; thus Dippil, Turrubul, Kamilaroy, Adelaide, Parnkalla uēi, etc.

Santalī oēi, Mundāri oēi, we two (i.e. he and I) correspond to Dippil ūa-ūi, o-len; Kamilaroy ūē-le; Wiradurei ūa-li; Lake Macquarie (oblique) ūa-ūi (thou and I); ūalē-pon, he and I); Adelaide, Parnkalla ūa-dēi; West-Australian ūa-li.
Santāli oḷā, we, = Turrubul in-le; Adelaide na-dla, etc.
Santāli wā, nā, he, she, it (animate beings) = na, noa (inanimate), should be compared with Lake Macquarie noa, he, that; wā, noa, this; Dippil wada, Turrubul ummāl, he, etc.‘

Professor Thomsen further compares Santāli māv, eye, with Kamilaroy, Wiradurei mi, Wodi-Wodi mēr; Santāli māv, nose, with Kamilaroy, Dippil mārū, Turrubul mēro; Santāli jāngā, foot, with Wiradurei dinā, Kamilaroy dina, Dippil dašiṇā; Santāli hār, man, with Lake Macquarie kore, Encounter Bay kora (compare Kūrkū bōrrō); Santāli bā, not, with Dippil ba. We may add Santāli alā, Turrubul lalā, Lake Macquarie, Wodi-Wodi bālūm, tongue.

With regard to numerals Professor Thomson compares Santāli mī, mī-t, one, with Wodi-Wodi mīvā, Kamilaroy māl; Santāli bār, two, with Lake Macquarie buloāra, Kamilaroy, Dippil, Wodi-Wodi bālār.

I now proceed to an examination of these comparisons and begin with the numerals.

The similarity between Mundā and Australian numerals is not very striking. Few Australian languages possess more than the three first numerals. The form for ‘one’ differs in most of them. Compare Lake Macquarie wakol, Wiradurei wumhāi, Kingki pēyā; Turrubul kumar, Dippil kātām, Encounter Bay yamalaitye, Adelaide kumā, West Australian kāin, gain, and so forth. Even Kamilaroy māl and Wodi-Wodi mīvā do not exactly correspond to Santāli mī, the initial m of which word is an old prefix and at all events there can be no question of comparing the Australian word for ‘one’ in general with mī.

With regard to ‘two’, most Australian languages possess forms beginning with a b. Thus, Lake Macquarie buloāra, Wiradurei bula, Kamilaroy, Dippil, and Wodi-Wodi bālār, Wailwun bulugur, Kingki bālēla, Turrubul bālō, Lake Tyers bulūnan, Lake Hindmarsh pullet, River Yarra bolowin, Jajowerong būlaitāk, Wituoro būlait, Toungourong būlaitōl. The base seems to be bula, bulo, or something like that. The similarity with Mundā bār is far from being evident, even if b is not an old prefix (compare Lemet ar; Khassi ār) but belongs to the base.

It cannot, however, be denied that a sort of similarity exists between the two first numerals in Mundā and some Australian languages. It would be very rash to infer anything about their mutual relationship from this fact. A much more striking analogy can be found between the numerals in languages where community of origin is quite out of the question. Compare, for example, ek, one, in the language of the Mixteques in America, with the Hindostāni ek. Forms corresponding to Santāli mī, one; bār, two, are found in some Negro languages of Africa. Compare Herero mae, one; varī, two; Mbas bār, two.

Moreover, every trace of analogy between Mundā and Australian languages ceases when we go beyond two. I therefore think we are forced to the conclusion that the analogy in the case of the two first numerals is only apparent.

The same is, so far as I can see, the case with regard to pronouns.

The pronoun ‘I’ has forms containing an n in many languages. Thus in Melanesian ına, ń, in Mando (Africa) ń, Bulom (Africa) yən, and so forth. The pronominal suffixes of the first person in Australian languages, on the other hand, show that n is not
essential to the pronoun. Compare Wiradurei na-du, I, to which correspond the suffixed forms du and tu. Similarly in Encounter Bay, 'I' is uâ-pe or uâ-te, and the corresponding suffixes are ope, ap, au, ate.

The forms of the dual and plural of the pronoun of the first person unquestionably bear some similarity to the corresponding Mundâ forms. In the Mundâ languages the bases of these forms are, however, liâ, liâ, and le, while liu, li, and le in the Australian languages appear to be suffixes of number. Compare Lake Macquarie bu-le, you two, Encounter Bay nuur-le, you two, and so forth.

The apparent similarity between the forms for 'we two' and 'we' is more than outweighed by the fact that the Australian languages do not appear to distinguish between forms including and such as exclude the party addressed in the dual and plural of the personal pronoun of the first person. Professor Thomsen, it is true, mentions liu-lin, thou and I; liulu-pon, he and I, from the dialect spoken at Lake Macquarie. The latter form, however, contains the ordinary dual liu-lin, and the pronoun of the third person singular. It will be seen that the principle is quite different.

Moreover, the parallelism between Mundâ and Australian languages ceases to exist when we consider the forms for 'thou.' Melanesian, on the other hand, has forms, such as mu, m, which correspond to the Mundâ am. Compare also Bullom (Africa) man, mon, thou.

Bases corresponding to Santali wu, mui, ona, ona, this, do occur not only in Australian languages, but also in the Melanesian mu, m, he, and in many other languages, including the Aryan dialects of India.

I therefore think that no conclusion whatever can be based on the apparent similarity in pronouns and numerals between the Mundâ languages on the one hand and the Australian on the other.

If we turn to the other words compared by Professor Thomsen the result will be the same. The similarity is, in most cases, far from being striking. I omit from consideration the words for 'nose' and 'foot' in which no one will, I think, deny that the analogy is very small indeed.

For 'eye' we find the forms miil and mier which Professor Thomsen compares with Santali muiil'. This latter word, however, more closely resembles forms such as mata, mat, meta, wru, and so forth, in numerous Oceanic languages. Compare also muk, and miil, or miir, i.e. miil in several Tibetan systems of speech.

'Man' is kore in Lake Macquarie and kore in Encounter Bay. This word of course resembles Santali kôr, Kûrku kûrû, man. But so does also Fülbe yorgo which hails from Africa. Moreover, the base of Kûrku kûrû is probably rô, and bô an old prefix. Compare Khasshi briw, man, which contains another prefix bô. Forms such as Kamilaroy giwir, Wiradurei gipar, Victoria kül-in, man, render the probability of a connexion with the Mundâ word for 'man' very slight.

Nor can any importance be attached to the similarity between Dippil ba, Santali, bas, not; when we consider Lake Macquarie kora, Wiradurei karra, Kamilaroy kàmil, Adelaide gâko, West Australian bort, not, and when we remember that ba, not, also occurs in far-off African languages such as Hausa.

An examination of the points in which the vocabularies of the Mundâ and the Australian languages have been supposed to agree therefore shows that such analogy
INTRODUCTION.

as seems to exist is too questionable to be made the basis of any conclusion. It would be necessary to point out many more cases of unquestionable similarity in order to make the supposition of a connexion probable.

Professor Thomsen's opinion, that there is a connexion between the two families, is, however, less based on a comparison of vocabulary than on the analogy which he finds between the grammatical principles prevailing in both. He has not pointed to any definite facts in support of his view, and we must therefore base the remarks which follow on such materials as are available.

Like the Mundā languages, the Australian forms of speech do not clearly distinguish between noun and verb. The same is, however, the case in so many languages all over the earth that no conclusions can be drawn from such analogy.

Phonology.—The phonetical system of Australian languages is extremely simple. There are no asperates, no sibilants, no $h$, and probably originally no soft mutes such as $g$, $d$, or $b$. There is, more especially, nothing to correspond to the semi-consonants which are so characteristic of Mundā languages. These sounds have, on the other hand, though without just cause, been compared with the so-called 'clicks' of African languages.

Formation of words.—The Australian languages use suffixes in order to form new words. So far as we can see, they have nothing corresponding to the Mundā infixes. This point is of some importance as affecting the whole structure of the language.

Nouns.—Australian languages do not distinguish between animate and inanimate nouns, as do the Mundā forms of speech and many other linguistic families.

In Mundā, there are three numbers. The same is the case with regard to pronouns in Australia. In the case of nouns, on the other hand, most Australian languages do not distinguish number. In Adelaide and Encounter Bay, however, there are three numbers as in Mundā. The dual suffixes are $rda$ or $dra$ in Adelaide and $eak$ in Encounter Bay, and those of the plural $na$ and $ar$, respectively. Compare the suffixes of the pronoun of the third person, dual $eak$, plural $ar$ in Encounter Bay. The numbers are, accordingly, indicated in the same way as in Mundā. Compare, however, also Encounter Bay $naing-eak$, two; $nepal-ar$, $malti-ar$, three.

There are no separate suffixes to denote the subject and the object. This is, however, so generally the case in many languages that no conclusion can be based on the fact. The Australian languages, on the other hand, in one important point differ from the Mundā forms of speech, viz., in possessing a separate suffix denoting the agent. Thus, $wakun-to$ $minari-tatan$, crow-by what eats? what is the crow eating? According to Professor Fr. Müller this is a characteristic feature of all Australian languages. The similarity between this suffix $to$ and the Mundā $te$ is probably only apparent. The same is the case with the West Australian genitive suffix $ak$, $aing$, or, after vowels, $rok$, $raing$, as compared with Santai $ak'$, $ain$, $rak'$, $rain$. The corresponding form in most Australian languages is $ku$. Such analogies become insignificant when we compare the genitive suffix $ku$, $ga$, in the language of the Bushmen, and $aing$, $nak$, in Maba, both of which belong to Africa.

Some remarks have already been made regarding numerals and pronouns. In this connexion I shall only point out that the Australian numerals do not go further than 'three' and accordingly do not possess anything corresponding to the principle prevailing
in Munđa and several other linguistic families of counting in twenties. There are
further, no double sets of the dual and the plural of the pronoun of the first person.
I may add that the bases of the interrogative pronouns are quite different. Compare
Tururrbul 'an-dâ, who? minâ, what? and similar forms in all other dialects.

Verbs.—The Australian languages possess a richly varied system of verbal forms.
In this respect they agree with the Munđa dialects, but also with languages of other
families such as Turkish. Some of the tense-suffixes apparently resemble those in use in
the Munđa family. Thus the present suffix an in Lake Macquarie, in, un, ēn in En-
counter Bay can apparently be compared with the Santâli suffixes en, an. The suffix ē
or i of the past in Wiradurei, Kamilaroy, Tururrbul, and Adelaide bears some resem-
blance to Santâli el'; the pluperfect suffixes ē-kean in Lake Macquarie and lain, len in
Kamilaroy might be connected with Santâli akan and len, respectively. It would,
however, be rash to lay any stress on such analogy in sound.

We find reflexive and reciprocal bases and so forth, but they are formed in a way
quite different from that prevailing in Munđa, and the whole structure of the verb is,
so far as I can see, quite different.

The passive is formed by adding the pronominal suffixes denoting the object and
is not an independent form, as is the case in Munđa.

There is nothing corresponding to the categorical e, and participles are, at least in
Kamilaroy, formed by adding suffixes to the tense bases.

The subject is indicated by adding pronominal suffixes, which in Encounter Bay
are sometimes added to preceding words. Thus, yâp-ap el-in, fuel-I go, I go after fuel.
A similar construction is, however, also found elsewhere. Compare the African
Hottentot tsi-b ma, and he gives. It has already been remarked that there is a separate
pronominal suffix denoting the agent, a state of affairs which is quite foreign to the Munđa
languages.

The object is often indicated by adding pronominal suffixes. Thus, nank-ur-on-el,
bit-me-by-him, he bit me; memp-ir-an-el, struck-me-by-him, he struck me, in Encounter
Bay. In the Munđa languages, on the other hand, infixedes are used instead, while the
language of the Hottentots in this respect agrees with Australian; thus, mu-li-b, see-him-
he, he sees him; ma-do-gu-b, give-you-them-he, he gives them to you. Moreover, there
is nothing to correspond to the various infixedes denoting the indirect object or the genitive
which are so characteristic a feature in Munđa languages.

The various forms corresponding to our verbal tenses are further often based on
principles which are not found to prevail in the Munđa family. Thus the Wiradurei
possesses five different forms which can be translated as a perfect. Thus, büm-al-guan,
have struck; büm-al-ânan, have just struck; büm-al-ârîn, have struck to-day; büm-al-
gurâni, have struck yesterday; büm-al-gusan, have struck a long time ago.

The result of the preceding remarks has not been to corroborate the hypothesis of
a close connexion between the Australian and the Munđa languages. Such analogy as
exists concerns general features which recur in the most different languages all over the
world. Our knowledge of the Australian languages is very limited, and I have not
been in a position to make use of all that has been written about them. It is therefore
possible that Messrs. Thomsen and von der Gabelentz would be able to support their
theory with facts which I do not know. So far, however, nothing has been adduced
which proves the existence of a connexion between the two groups of languages, or which even makes it probable.

It is, of course, possible that further researches may adduce new facts which will prove Professor Thomsen to have been right. In that case the explanation will probably be found to be that given by him, that the analogy must be due to the influence of the language of immigrants from India or Australonesia to Australia.¹

The Munjā family comprises several dialects. The table which follows shows their names and the estimated number of speakers. Revised figures, based on the returns of the last Census, have been added in a third column:

<table>
<thead>
<tr>
<th>Name of dialect</th>
<th>Estimated number of speakers</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Santāl</td>
<td>1,614,822</td>
<td>1,795,113</td>
</tr>
<tr>
<td>Munḍāri</td>
<td>486,524</td>
<td>460,744</td>
</tr>
<tr>
<td>Bhumij</td>
<td>79,078</td>
<td>111,304</td>
</tr>
<tr>
<td>Birlār</td>
<td>1,334</td>
<td>528</td>
</tr>
<tr>
<td>Koḍā</td>
<td>8,949</td>
<td>23,872</td>
</tr>
<tr>
<td>Hō</td>
<td>333,126</td>
<td>371,860</td>
</tr>
<tr>
<td>Tūri</td>
<td>3,327</td>
<td>3,880</td>
</tr>
<tr>
<td>Asuri</td>
<td>19,641</td>
<td>4,894</td>
</tr>
<tr>
<td>Korwā</td>
<td>20,227</td>
<td>16,442</td>
</tr>
<tr>
<td>Kārkā</td>
<td>111,684</td>
<td>87,675</td>
</tr>
<tr>
<td>Kharīa</td>
<td>72,172</td>
<td>82,506</td>
</tr>
<tr>
<td>Juṅg</td>
<td>15,697</td>
<td>10,853</td>
</tr>
<tr>
<td>Savarā</td>
<td>102,039</td>
<td>167,136</td>
</tr>
<tr>
<td>Gudabā</td>
<td>32,833</td>
<td>37,230</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,874,738</strong></td>
<td><strong>3,164,036</strong></td>
</tr>
</tbody>
</table>

Santāl, Munḍāri, Bhumij, Birlār, Koḍā, Hō, Tūri, Asuri, and Korwā are only slightly differing forms of one and the same language. All those tribes are, according to Santāl traditions, descended from the same stock, and were once known as Kherwārs or Kherwāris. The Kherwāris of the present day, a cultivating and landholding tribe of Chota Nagpur and Southern Behar, have probably the same origin. The dialects spoken by the tribes just mentioned will in this Survey be collected under the head of Kherwāris. Kherwāri is the principal Munjā language, its dialects having been returned by full 88 per cent. of all the speakers of Munjā tongues. Kherwāri is also the only Munjā form of speech which has remained comparatively free from the influence of neighbouring languages. The vocabulary is to some extent Aryan, and some of the usual suffixes

¹ I cannot in this place enter into the question of the relationship between our Munjā-Māu-Kander family and the languages of Australonesia (Indonesian, Melanesian, Polynesian). I am convinced that Faure W. Schmidt is right in calling all these forms of speech together into one great family, but I am not as yet in a position to prove the connexion.
are apparently taken from the same source. The whole character of the language has, however, been preserved with great fidelity, though Aryan principles have of late begun to influence the grammar also. Kherwāri can therefore be considered as the typical representative of the Munda family.

The remaining dialects are spoken by comparatively small tribes. They have all been largely influenced by Aryan languages, and, in the case of Savara and Gadabā, also by Dravidian forms of speech.

Kūrkū, Khariṣā, and Juang agree in one important point. They often use a k where Kherwāri has an ḷ. Thus Kherwāri ḷōn, Kūrkū ḷon, a child. Savara and Gadabā have on. Attention has already been drawn to the fact that the Môn-Khmer languages possess the same word in the form kon. It therefore seems probable that Kherwāri in this respect represents a later stage of phonetical development.

Savara is most closely related to Kharīṣā. It has, however, been largely influenced by Telugu, and it is now a mixed form of speech. This is also the case with Gadabā, where Aryan and Dravidian elements have to a certain extent overgrown the Munda forms and grammatical principles.

Some of the most characteristic features of the Munda languages, or at least of its best known representative, will be mentioned in the introduction to Santālī. It will, however, be of interest in this place to make some short remarks on the general character of the family.

Phonology.—The phonetical system of the Munda languages is very richly developed. It will be shown below under the head of Santālī how that language abounds in vowels. The same is probably the case in other Munda dialects, though we have not so full and trustworthy information about them as in the case of Santālī. In that language, and in Munda, apparently also in Kūrkū, there are moreover distinct traces of the working of that well-known law of harmonic sequence which affects the vowels of consecutive syllables so as to make them agree with each other in sound. The details will be found under the head of Santālī.

The Munda languages also possess a richly developed system of consonants. Hard and soft consonants are freely used, and both classes can be aspirated. In Aryan loan-words, however, the aspiration is often dropped.

In addition to the consonants known from Aryan languages, we also find a set of semi-consonants. The details will be found under the head of Santālī. These semi-consonants form a very characteristic feature of the Munda languages. The materials collected for the purposes of this Survey have not, however, been prepared by scholars with a phonetical training. We cannot, therefore, expect to find these peculiarly difficult sounds noted with accurate correctness in the specimens printed in this volume. It is, on the whole, not possible to form an adequate idea of the phonetical system of the Munda languages from the materials available. It is only the specimens of Santālī and its dialects forwarded from the Sonthal Parganas which are quite trustworthy in this respect.

The semi-consonants correspond to the so-called abrupt tone of Indo-Chinese languages. Similar sounds appear to exist in Sakei and Semang, and probably also in most Môn-Khmer languages.

No Santālī word can begin with more than one consonant. The same rule apparently holds good in other Munda dialects.
INTRODUCTION.

Formation of words.—Words are formed from bases or other words by means of reduplication or by adding affixes. The numerous Aryan loan-words are, in this respect, treated as indigenous Mundā words. The whole root or its first elements can be doubled, and in this way the meaning is intensified in various ways. In this connection I may also mention the very common jingles such as Santāli chas-baś, cultivation; sojah-wajhe, straight away (sojah is a Bihārī loan-word).

With regard to affixes, we are very unsatisfactorily informed about the use of prefixes. It is, however, probable that they have played a considerable rôle in the history of Mundā words. Compare Santāli a-lañ, Kūrkā lañ, tongue; Santāli q-āu, to give to drink; Santāli mo-chu, Kūrkā chā-bū, mouth; Santāli q-kuñ, to give to buy, to sell; kuñ, buy; Savara kin-roñ, dog; kin-poñ, belly; tim-ji, nine; Khañā ro-moñ, nose, etc.1

The most important means of modifying the meaning of a root is, however, the insertion of infixes. Compare the Mundāri ma-na-rāñ, greatness, from marāñ, great; ma-pa-rāñ, very great, and so forth.

Suffixes do not appear to play any prominent rôle in the formation of Mundā words. Such as are in common use are pronominal.

The Mundā languages belong to that class which possesses a richly varied stock of words to denote individual things and ideas, but is extremely poor in general and abstract terms. Thus there are in Santāli at least twelve verbs which can be translated ‘to carry.’ Compare dēpil, to carry on the head; gūyu, to carry on the back; hāo, to carry astride the hip; hārmāt, to carry under the arm, and so forth. Such verbs denote the various ways of carrying, and there is no general term simply meaning ‘to carry.’ In a similar way nouns denoting relationship are seldom conceived in the abstract, but a pronominal suffix restricting the sphere of the idea is usually added. Thus, Santāli eṅgu-rū, my mother; eṅgu-l, his mother; but seldom eṅgu, in the meaning of mother, alone.

Classes of words.—The various classes of words are not clearly distinguished. The same base can often be used as a noun, an adjective, or a verb. Spoken language, of course, is not composed of words but of sentences, and the meaning of each individual word is only apparent from the context. The Mundā words simply denote some being, object, quality, action, or the like, but they do not tell us how they are conceived. It is for instance only after inspection of the context that we can decide whether a word denoting the idea ‘to give’ means ‘giving,’ or ‘given.’

Inflexional system.—The Mundā inflexional system in many respects differs from that prevailing in Aryan and Dravidian languages.

Nouns.—Nouns do not differ for gender. The natural gender is distinguished by using different words or by adding words meaning ‘male,’ ‘female,’ respectively. There is, however, a feminine termination used in a few words; thus Santāli kōrā, boy; kōrī, girl. Such instances are, however, due to Aryan influence.

Nouns, on the other hand, can be divided into two classes, etc., those that denote animate beings, and those that denote inanimate objects respectively.

1 The personal pronouns possess suffixed forms of the genitive; thus, gūr-ū, my father. According to Peter W. Schmidt a suffixed genitive without any case mark is only used in such languages as form their inflexional forms by means of prefixes. See his paper in Mitteilungen der Anthropologischen Gesellschaft in Wien, xxxiv, 1903, p. 383.
MŪNDĀ LANGUAGES.

There are three numbers, the singular, the dual, and the plural. The suffix of the dual is *kīn* or *kīn*, and that of the plural *kō* or *kū*, in all dialects of Kherwāri and in Kūrkū. Those suffixes can therefore be considered as the common property of the whole family. In Juang and Kharī the suffix of the plural is *ki*, to which corresponds Savara *ji*. This *kī* or *ji* is probably the old dual suffix. Kharī has formed a new dual suffix *kījār*, which is clearly derived from *kī* by adding *ār*. This *ār* is probably the numeral *dār*, two. Compare *ambār* and *amār*, you two. Juang and Savara have apparently no dual suffix. The same is the case with Gadābā.

The Mundā languages do not possess anything corresponding to the cases of the direct and indirect objects. These relations find their expression in the verb. In this respect we may compare Mundā with, for instance, the so-called incorporating languages of America. In the minor dialects, however, Aryan suffixes of the dative and the accusative are gradually being introduced.

The various relations of time and space are indicated by adding postpositions.

The genitive is an adjective. In the most typical Mundā languages it has various forms according to whether it qualifies an animate or an inanimate noun.

**Numerals.**—The first ten numerals in Santāli, Kharī, and Savara have been given in the table on p. 12. The Santāli numerals are typical of all the dialects of the so-called Kherwāri. The table which follows registers the forms in use in the other dialects:

<table>
<thead>
<tr>
<th>Santāli</th>
<th>Kūrkū</th>
<th>Kharī</th>
<th>Juang</th>
<th>Savara</th>
<th>Gadābā</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><em>muś</em></td>
<td><em>māś</em></td>
<td><em>moyōd</em></td>
<td><em>mīś; eka</em></td>
<td><em>bo</em></td>
</tr>
<tr>
<td>2</td>
<td><em>bār-eś</em></td>
<td><em>bār-ēś</em></td>
<td><em>bārī</em></td>
<td><em>bān; dēś</em></td>
<td><em>bēya</em></td>
</tr>
<tr>
<td>3</td>
<td><em>pā-ēś</em></td>
<td><em>āpi-ēś</em></td>
<td><em>upe</em></td>
<td><em>tēn</em></td>
<td><em>yēgi</em></td>
</tr>
<tr>
<td>4</td>
<td><em>pun-eś</em></td>
<td><em>upun-ēś</em></td>
<td><em>ē’pēn</em></td>
<td><em>ohāri</em></td>
<td><em>ūrēgi</em></td>
</tr>
<tr>
<td>5</td>
<td><em>muśa</em></td>
<td><em>mousigā</em></td>
<td><em>moloi</em></td>
<td><em>pūnch</em></td>
<td><em>moolai</em></td>
</tr>
<tr>
<td>6</td>
<td><em>tūnī</em></td>
<td><em>tūrēgya</em></td>
<td><em>tibura</em></td>
<td><em>okha</em></td>
<td><em>tuṣrā</em></td>
</tr>
<tr>
<td>7</td>
<td><em>ēō</em></td>
<td><em>yēō</em></td>
<td><em>gul</em></td>
<td><em>sētā</em></td>
<td><em>gul-ji</em></td>
</tr>
<tr>
<td>8</td>
<td><em>ērō</em></td>
<td><em>ērō-gyā</em></td>
<td><em>tham</em></td>
<td><em>āthe</em></td>
<td><em>tam-ji</em></td>
</tr>
<tr>
<td>9</td>
<td><em>ārē</em></td>
<td><em>ārē-ya</em></td>
<td><em>tumuśa</em></td>
<td><em>nao</em></td>
<td><em>tōm-ji</em></td>
</tr>
<tr>
<td>10</td>
<td><em>gēl</em></td>
<td><em>gel-ya</em></td>
<td><em>gōl</em></td>
<td><em>dāo</em></td>
<td><em>gul-ji</em></td>
</tr>
<tr>
<td>20</td>
<td><em>śēt</em></td>
<td><em>tē</em></td>
<td><em>bē; kōrē</em></td>
<td><em>kōś</em></td>
<td><em>kōś</em></td>
</tr>
</tbody>
</table>
INTRODUCTION.

It will be seen that Juäng and Gadabā have adopted Aryan forms. The same is, to a great extent, also the case in other dialects. Thus the Aryan forms are commonly used in all business transactions. Kharjāi and Savara differ from the rest in the numerals seven, eight, and nine. A comparison of the table on p. 12 will show that in this respect they agree with Môn-Khmer.

Higher numbers are counted in twenties.

Pronouns.—The materials available do not allow us to give a full list of the personal pronouns in all Mundā languages. The details will be found under the head of the various dialects. It has already been remarked that Juäng, Savara, and Gadabā have apparently abandoned the use of the dual.

The dual and plural of the personal pronoun of the first person have two forms, one excluding, and one including, the party addressed. Kharjāi has here, as in the case of nouns, partly adopted new forms. With regard to Juäng, Savara, and Gadabā, our information is insufficient.

Kherwāri has a long series of pronominal suffixes and infixes. The details will be found under the head of Santāli. Other dialects have only preserved traces of these affixes.

Verb.—The nature of the typical Mundā verb will be discussed in some detail under the head of Santāli. In this place I shall only mention that Aryan principles have largely influenced the verbs of the minor dialects.

For further details the student is referred to the remarks in the introduction to Santāli and under the head of the various dialects.

AUTHORITIES—


—Burmah, its People and Natural Productions, or notes on the nations . . . of Tenasserim, Pegu and Burmah, with catalogues, etc. Rangoon, 1856, p. 131.


—Specimens of Languages of India. Calcutta, 1874, pp. 79 and ff.


THOMSEN, VILM.—Bemærkninger om det kheravarike (kolariske) Sprog Stilling. Oversigt over det Kongelige Danske Videnskabernes Selkabels Forhandlinger, 1892, pp. 231 and ff.


BRADLEY-BURT, F. B.—Chota Nagpore, a little known Province of the Empire. London, 1903.


Table indicating the relationship of the different Kherwâri dialects.
KHERWĀRĪ.

About eleven-twelfths of all Munda people, in the wider sense of the term, speak slightly varying dialects of one language, which I have called Kherwārī, i.e. the language of the Kherwārī. The Kherwārīs or Kharwārs are now a cultivating and landholding tribe of Chota Nagpur and Southern Behar who are quite Aryanized. In the traditions of the Santal people, however, the denomination Kherwār or Kharwār is used to denote the common stock from which the Santals, the Munda, the Hos, etc., have sprung. It has already been mentioned in the general introduction to the Munda Family that some scholars have therefore proposed to call the whole family Kherwarian. It has also been pointed out that the Linguistic Survey has not adopted this use of the word Kherwarian because we have no right to infer that all Munda tribes have ever been called Kherwārīs and because the family has already become known under other names.

The name Kherwārī will, in this Survey, be used to denote those Munda dialects which used the word hîr or some similar word for ‘man.’ It might also be called the Eastern Munda language. The name Köl has also been applied to it, but this denomination is apt to give rise to ambiguity. In the first place, it is often used to denote all Munda dialects, in the second place it often occurs as a denomination of a group of dialects which does not include Santal, the most important dialect of the language in question. The name Kherwārī has been adopted in deference to the Santal traditions and to those eminent scholars who have proposed to call the whole family Kherwarian. The name has the great advantage of being new so that it cannot easily be misunderstood. The close relation between all dialects which are comprised under the name Kherwārī has long been recognized, but, so far as I am aware, they are now for the first time classed together as one distinct form of Munda language.

The Kherwārī language is spoken by more than 2$\frac{1}{2}$ million of people from Bhagalpur and the Sonthal Parganas in the north to the Orissa Tributary States in the south, and from Morbihanj in the east to Sambalpur in the west. The details will be found below under the various dialects. According to local estimates made for the purposes of this Survey and the more accurate figures returned at the last Census, the number of speakers may be put down, respectively, as follows:—

<table>
<thead>
<tr>
<th>Name of dialect</th>
<th>Estimated number of speakers</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Santáltś</td>
<td>1,614,822</td>
<td>1,795,113</td>
</tr>
<tr>
<td>Mundaí</td>
<td>406,524</td>
<td>400,744</td>
</tr>
<tr>
<td>Bhamîj</td>
<td>79,076</td>
<td>111,304</td>
</tr>
<tr>
<td>Bikhār</td>
<td>1,394</td>
<td>326</td>
</tr>
<tr>
<td>Keśā</td>
<td>3,949</td>
<td>23,873</td>
</tr>
<tr>
<td>Hō</td>
<td>383,126</td>
<td>371,569</td>
</tr>
<tr>
<td>Tūrī</td>
<td>3,727</td>
<td>3,980</td>
</tr>
<tr>
<td>Assūrî</td>
<td>19,641</td>
<td>4,594</td>
</tr>
<tr>
<td>Kherwārī</td>
<td>20,227</td>
<td>16,442</td>
</tr>
</tbody>
</table>

| Total           | 2,537,323                   | 2,788,636      |
KHERWARI.

The most important form of Kherwari is Santali, and the principal features of the language will be described under the head of that dialect. It has two slightly different sub-dialects, Karmali and Mahle, which connect Santali with the Kol dialects proper, Munjari, Bhumi, Bishnur, Koja, and Ho. The remaining dialects, Turki, Asuri, and Korwa, are more closely related to Munjari than to Santali. In some characteristics, however, they agree with the latter dialect as against the former. The Santalis, the Asurs, and the Korwas use the word Manjhi as an honorific title to denote themselves. The name Manjhi has been returned as denoting a dialect in Raigarh. It is a form of speech between Asuri and Korwa, and the figures will be shown under Asuri. Turki is more closely related to Munjari than are Asuri and Korwa. Korwa, on the other hand, may be considered as the link connecting Kherwari with Kharit and the western and southern Munj dialects.
MUNḌĀ FAMILY.

SANTĀLĪ.

Santālī is the most important of all the Munḍā languages. About 57 per cent. of all Munḍās have been returned under that form of speech. The total number of speakers is about 1½ million of people.

Santāli literally means 'the language of the Santāls.' 'Santāl' is the name applied by foreigners to the tribe which has given its name to the Sonthal Parganas. Santāl is, according to Mr. Skrefsrud, a corruption of Sāotāl or Sāotāy, the common name of the tribe used by Bengalis. The forms Santāl and Santāl are only used by natives who have come into contact with Europeans. He derives the name from Sāot in Midnapore where the tribe is supposed to have been settled for several generations. The 'Soontars' are mentioned as a wild and uncultured tribe as early as 1798.1

Santāls call themselves hār-kō, men, or hār hāpān, man child. When asked about their name and caste they usually apply the title Mānjhā, headman, to themselves. Their language has therefore sometimes been reported under various names such as Hār, Hār rāṛ, i.e. the speech of the Hārs, Mānjhā, and so forth. Outsiders often also use Phaṛē or Parāē as a denomination of this form of speech. In Murshidabad the language is locally known as Jōngalī, forest language, or Pahāṛāy, mountain-language. In Bankura and Morhua it has been reported as Thāṛ, i.e. language (that is 'the foreign language'), and in Bankura some speakers were returned in the Survey estimates under the head of Kheṛā Kōṛā. It is, however, now reported that no such dialect exists in the district. The so-called kāṛā kāṛās of the Sonthal Parganas are related to the Jadopatias. They are semi-Hinduized aboriginals.

All these secondary names are based on misunderstandings or on considerations which have nothing to do with language. They will, therefore, be discarded in the following pages, and the language will be styled Santālī throughout.

According to Santālī traditions, the tribe was once united with what are now the Munḍāris, the Hōs, and other small tribes. They assert that in those old times they were called Kherwārs or Kharwārs. Their traditional tales contain allusions to old wanderings from the west. These wanderings have probably taken place in relatively modern time. According to Mr. Risley, it is clear that a large and important Santāl colony was once settled in parganas Chai and Champa in Hazaribagh. The same authority further remarks:

'2 A tradition is noticed by Colonel Dalton of an old fort in Chai occupied by one Jauwa, a Santāl Baja, who destroyed himself and his family on hearing of the approach of a Muhammadan army under Sayyid Ibrāhīm Ali alias Malik Bayā, a general of Muhammad Tughlak's, who died in 1353. This tradition, so far as it refers to the existence of a Santāl fort in Chai Champa, is to some extent corroborated by the following passage from the legends of the Southern Santāls collected by the Rev. J. Phillips, and published in Appendix G. to Annals of Rural Bengal, ed. 1868: -' Dwelling there (in Chai Champa) they greatly multiplied. There were two gates, the Ahī gate and the Bāhī gate, to the fort of Chai Champa.' If, moreover, the date of the taking of this fort by Ibrāhīm Ali were assumed to be about 1340 A.D., the subsequent migrations of which the tribal legends speak would fill up the time intervening between the departure of the Santāls from Chai Champa and their settlement in the present Santāl Parganas. Speaking generally, these recent migrations

1 See the references given in Mr. Crooke's edition of Yule and Burnell's Hobson-Jobson.
2 This word, which literally means 'Perfum,' is used by speakers of Aryan languages all over Northern India to indicate a tongue which they do not understand. For instance, it is frequently applied to the secret argots of criminal tribes, much as we in English talk of 'Thieves' Latin.'
have been to the east, which is the direction they might *primae facie* have been expected to follow. The earliest settlements which Santal tradition speaks of, those in Ahir Pipi and Chai Champa, lie on the north-western frontier of the table-land of Hazaribagh and in the direct line of advance of the numerous Hindu immigrants from Behar. That the influx of Hindus has in fact driven the Santals eastward is beyond doubt, and the line which they are known to have followed in their retreat corresponds on the whole with that attributed to them in their tribal legends.

From Hazaribagh the Santals are stated to have wandered into Manbhum, and, further, into the Sonthal Parganas.

This explanation of the traditional legends agrees well with the fact that scattered settlements of Santals are still found all over Hazaribagh. Mr. Skrefsrud, it is true, thinks that the traditioanary wanderings have taken place in a very remote past. According to him they imply an old immigration into India from the north-west while Colonel Dalton explains them as referring to an ancient wandering from Assam. A good deal of the traditional accounts are concerned with the time previous to the stay at Chai Champa. All places in which they are supposed to have lived, from Hilm Pipi to their present home, are mentioned, and also some names from the most remote antiquity; compare p. 64 below. They are always repeated at the Chachho chhatāī, the ceremony performed when a person is admitted as a member of grown up society.

It seems to me that Mr. Risley is right in refusing to attach high antiquity to the Santal traditions. They are apparently influenced from various sources.

Some remarks about the position of the Munda race will be found in the general introduction to this volume. See above, p. 5. In this place we are only concerned with the actual habitat of the Santals.

Santal is spoken over a strip of country extending for about 300 miles from the Ganges in the north to the Baitarin in the south. It comprises the south of Bhagalpur and Monghyr; the west of Birbhum and Burdwan; almost the whole of Bankura; the western corner of Midnapore; the greater portion of Morhbanj and Nilgiri; the north-west of Balasore; the north-east of Keonjhar; Dalhousie; Sarai Kala; Kharasawan; Manbhum; the Sonthal Parganas, and the east of Hazaribagh. There are further scattered settlements in the south-west of Murshidabad, in the central parts of the 24-Parganas, in the jungles in the south of Dinajpur and the adjoining tracts of Malda, Rajshahi, and Bogra, and in the south-west of Raiplipur. Non-resident immigrants have further brought the language to Jalpaiguri and to Assam, where the Santals are occupied as coolies in the tea-gardens.

Santal is nowhere the only language, and only in the Sonthal Parganas is it the principal one. Minor Mundā dialects are found side by side with Santal, and Aryan

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1. According to local tradition Kherwar ruled in comparatively modern times so far north as the district of Gaya. In the south of that district there are several old forts still attributed to the 'Kol Rajas.' See also the Rev. P. Hahn, on Dravidian and Kolarian Place names, in the Journal of the Asiatic Society of Bengal, Vol. lxxii (1862), pt. III., pp. 91 and ff.

2. Mr. Risley has drawn attention to the fact that the supreme god Thakur of the Santal traditions bears a Hindi name. The Aryan origin of the word Thakur has been doubted, but no other possible derivation has been proposed. The word occurs in late Sanskrit in the form ṭhakkura. The form ṭhakkuras shows that the word has been borrowed from Prakrit. It has almost the same signification as athavas, and is used as a respectful title. It should be derived from the base ṭhada, which in Pāṇḍīri sometimes forms the present ṭhākhar. The nasal ā does not make this explanation improbable. Marathi ṭhad has shown that a Prakrit present ṭhākhar must have existed. Similarly, a form ṭhāra exists in addition to there, the Prakrit equivalent of athavas.
tribes have, generally speaking, occupied the plains, just as the Santális themselves have formerly ousted the Malto tribe from the lowlands and valleys and have confined them to the higher lands and the hills.

Santál is a remarkably uniform language. There are only two dialects, and even these do not differ much from the standard form of speech.

Dialects.
They are the so-called Kārmāli, spoken by the Kālhā tribe in the Sonthal Parganas, Manbhum and Hazaribagh, and the dialect of the Māhās in the central and southern portion of the Sonthal Parganas and the adjoining parts of Birbhum and Manbhum. Both will be separately dealt with below.

Santál has, to some extent, been influenced by the neighboring Aryan languages. This influence is, however, mainly confined to the vocabulary, though we can also see how Aryan suffixes and Aryan syntax are beginning to make themselves felt, and some of the most usual postpositions are perhaps Aryan. Broadly speaking, however, the structure and the general character of the language has remained unchanged.

Bihāri is the Aryan language which has most largely influenced Santál. In the east the language has now begun to come under the spell of Bengali, and in the south the influence of Oriyā is traceable. The different sources from which words have been borrowed influence to some extent the form in which they are adopted. Thus the short e is retained in words borrowed from Bihāri, but is pronounced as an ə in cases where the loan has been made from Bengali. In this way a slight difference is produced in the Santál of the Bengal districts and that spoken in places where Bihāri is the principal Aryan language. The influence of Bengali is of a relatively modern date. On the other hand, it has of late years been gradually spreading.

This difference between Bengali-Santál and Bihāri-Santál, which only exists in a limited part of the vocabulary, cannot be seen from the specimens which follow. It would be necessary to have far more materials for comparison in order to account for it. The loss is not, however, great, the real language being the same in both cases.

The purest Santál is spoken in the north, especially in the Sonthal Parganas and in Manbhum. The dialect spoken in Midnapore, Balasore, Singhbum, and the Orissa Tributary States is more mixed and shows signs of gradually yielding to Aryan influence.

The number of speakers in those districts where Santál is spoken as a vernacular has been estimated as follows for the purposes of this Survey:

<table>
<thead>
<tr>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bardwan</td>
</tr>
<tr>
<td>Birbhum</td>
</tr>
<tr>
<td>Bankura</td>
</tr>
<tr>
<td>Midnapore</td>
</tr>
<tr>
<td>Murehbidabad</td>
</tr>
<tr>
<td>Monghyr</td>
</tr>
<tr>
<td>Bhagalpur</td>
</tr>
<tr>
<td>Sonthal Parganas</td>
</tr>
<tr>
<td>Balasore</td>
</tr>
<tr>
<td>Hazaribagh</td>
</tr>
<tr>
<td>Manbhum</td>
</tr>
<tr>
<td>Singhbum</td>
</tr>
</tbody>
</table>

Carried over 1,246,613
According to local estimates Santali was further spoken abroad in the following districts:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>24-Parganas</td>
<td>18,863</td>
</tr>
<tr>
<td>Rajshahi</td>
<td>5,522</td>
</tr>
<tr>
<td>Dinajpur</td>
<td>28,148</td>
</tr>
<tr>
<td>Jalpaiguri</td>
<td>3,275</td>
</tr>
<tr>
<td>Rampur</td>
<td>905</td>
</tr>
<tr>
<td>Bogra</td>
<td>4,910</td>
</tr>
<tr>
<td>Malda</td>
<td>25,000</td>
</tr>
<tr>
<td>Sarguja</td>
<td>16</td>
</tr>
</tbody>
</table>

---

Assam:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cachar Plains</td>
<td>2,162</td>
</tr>
<tr>
<td>Sylhet</td>
<td>8,950</td>
</tr>
<tr>
<td>Goalpara</td>
<td>1,060</td>
</tr>
<tr>
<td>Kamrup</td>
<td>149</td>
</tr>
<tr>
<td>Darrang</td>
<td>1,900</td>
</tr>
<tr>
<td>Nowgong</td>
<td>1,160</td>
</tr>
<tr>
<td>Sibsagar</td>
<td>4,250</td>
</tr>
<tr>
<td>Lakhimpur</td>
<td>4,700</td>
</tr>
</tbody>
</table>

---

Total: 88,774

---

By adding these figures we arrive at the following grand total for the language:

<table>
<thead>
<tr>
<th>Category</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Santali spoken at home</td>
<td>1,435,825</td>
</tr>
<tr>
<td>Santali spoken abroad</td>
<td>103,976</td>
</tr>
</tbody>
</table>

Total: 1,539,801

The speakers in the 24-Parganas are immigrant settlers, mainly from Hazaribagh. Those in Rajshahi are immigrant settlers in the north, and those in Dinajpur immigrant settlers in the south. In Bogra the Santalis are found as immigrant settlers in the west. In Malda, where they have settled in the east, they have only been in the district for about 20 years. The speakers in the other district are stated to be non-resident immigrants.

The above figures include the speakers of the so-called Khērā Kārā in Bankura (439), of the so-called Mānjhi in Keonjhar (26) and Morbhānj (1,551), of the so-called Thār in Bankura (123) and Morbhānj (1,306), and 39 speakers from the Bonai State who were reported to speak Thār, but regarding whom no further information has been available. Regarding the so-called Mānjhi of the Raigarh State see below pp. 145 and ff.
MUṆḌĀ FAMILY.

The revised figures for the two Santāl dialects Kārmāḷī and Māḷē will be given in detail later on. The total number of speakers has been put down at 44,060 for Kārmāḷī and 28,961 for Māḷē. The grand total for Santāl is accordingly as follows:—

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Santāl proper</td>
<td>1,541,801</td>
</tr>
<tr>
<td>Kārmāḷī</td>
<td>44,060</td>
</tr>
<tr>
<td>Māḷē</td>
<td>28,961</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,614,822</strong></td>
</tr>
</tbody>
</table>

At the last Census, of 1901, Santāl was returned from the following districts:—

### A. SANTĀL PROPER.

<table>
<thead>
<tr>
<th>Bengal Presidency</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Burdwan</td>
<td>39,428</td>
</tr>
<tr>
<td>Birbhum</td>
<td>47,415</td>
</tr>
<tr>
<td>Bankura</td>
<td>96,521</td>
</tr>
<tr>
<td>Midnapore</td>
<td>146,018</td>
</tr>
<tr>
<td>Hooghly</td>
<td>9,061</td>
</tr>
<tr>
<td>Howrah</td>
<td>205</td>
</tr>
<tr>
<td>24-Parganas</td>
<td>3,655</td>
</tr>
<tr>
<td>Calcutta</td>
<td>4</td>
</tr>
<tr>
<td>Nadia</td>
<td>81</td>
</tr>
<tr>
<td>Murshidabad</td>
<td>12,508</td>
</tr>
<tr>
<td>Jessore</td>
<td>69</td>
</tr>
<tr>
<td>Khulna</td>
<td>83</td>
</tr>
<tr>
<td>Rajabhati</td>
<td>2,003</td>
</tr>
<tr>
<td>Dinajpur</td>
<td>64,707</td>
</tr>
<tr>
<td>Jalpaiguri</td>
<td>13,164</td>
</tr>
<tr>
<td>Darjeeling</td>
<td>1,608</td>
</tr>
<tr>
<td>Raiganj</td>
<td>5,025</td>
</tr>
<tr>
<td>Bogra</td>
<td>2,357</td>
</tr>
<tr>
<td>Pabna</td>
<td>222</td>
</tr>
<tr>
<td>Dacca</td>
<td>2</td>
</tr>
<tr>
<td>Faridpur</td>
<td>8</td>
</tr>
<tr>
<td>Chittagong</td>
<td>409</td>
</tr>
<tr>
<td>Chittagong Hill Tracts</td>
<td>74</td>
</tr>
<tr>
<td>Darbhanga</td>
<td>19</td>
</tr>
<tr>
<td>Mungbyr</td>
<td>23,941</td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>17,300</td>
</tr>
<tr>
<td>Purnea</td>
<td>5,315</td>
</tr>
<tr>
<td>Malda</td>
<td>37,398</td>
</tr>
<tr>
<td>Sonthal Parganas</td>
<td>1,648,847</td>
</tr>
<tr>
<td>Cuttack</td>
<td>1</td>
</tr>
<tr>
<td>Balasore</td>
<td>8,257</td>
</tr>
<tr>
<td>Puri</td>
<td>3</td>
</tr>
<tr>
<td>Hazaribagh</td>
<td>78,358</td>
</tr>
<tr>
<td>Ranchi</td>
<td>495</td>
</tr>
<tr>
<td>Palamau</td>
<td>352</td>
</tr>
<tr>
<td>Manikhnur</td>
<td>181,687</td>
</tr>
<tr>
<td>Singbhum</td>
<td>74,595</td>
</tr>
<tr>
<td>Kuch Bihar</td>
<td>21</td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>192,204</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>29,884</td>
</tr>
<tr>
<td>Hill Tippara</td>
<td>157</td>
</tr>
</tbody>
</table>

**Total Bengal Presidency**: 1,724,927
<table>
<thead>
<tr>
<th>District</th>
<th>Assam</th>
<th>Total Assam</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assam—</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cachar Plains</td>
<td>2,147</td>
<td>30,129</td>
</tr>
<tr>
<td>Sylhet</td>
<td>4,241</td>
<td></td>
</tr>
<tr>
<td>Goalpara</td>
<td>1,950</td>
<td></td>
</tr>
<tr>
<td>Kamrup</td>
<td>426</td>
<td></td>
</tr>
<tr>
<td>Darragon</td>
<td>2,590</td>
<td></td>
</tr>
<tr>
<td>Newgong</td>
<td>668</td>
<td></td>
</tr>
<tr>
<td>Sibasagar</td>
<td>9,579</td>
<td></td>
</tr>
<tr>
<td>Lakhimpur</td>
<td>7,968</td>
<td></td>
</tr>
<tr>
<td>Lushai Hills</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td>North Cachar</td>
<td>52</td>
<td></td>
</tr>
<tr>
<td>Naga Hills</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>Khasi and Jaintia Hills</td>
<td>5</td>
<td></td>
</tr>
<tr>
<td>Manipur</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>30,129</strong></td>
<td></td>
</tr>
<tr>
<td><strong>R. K. M.</strong></td>
<td><strong>17,342</strong></td>
<td></td>
</tr>
<tr>
<td><strong>N. J. B.</strong></td>
<td><strong>18,801</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>17,904,489</strong></td>
<td></td>
</tr>
</tbody>
</table>

To this total must probably be added 4,614 speakers of Jangli who were returned from Assam. This would bring the total up to 17,905,113.

**AUTHORITIES—**


BRAHMS, J.—Outlines of Indian Philology, with a Map showing the Distribution of Indian Languages. Calcutta, 1867. Appendix A contains numerals in Sonthali, etc.


[LUKLAH, SIR A. J.—Report of the Ethnological Committee on Papers laid before them, and upon Examination of Specimens of Aboriginal Tribes brought to the Jacobsthorpe Exhibition of 1865-67. Nagpur, 1868; Part iii, pp. 8 and ff.]

DALTON, EDWARD TUTTLE.—Descriptive Ethnology of Bengal. Calcutta, 1872. The Santal vocabulary is by Rakhal-das Ihalian.


CAMPBELL, SIR GEORGE.—Specimens of Languages of India. Calcutta, 1874, pp. 78 and ff; 207 and ff.


Santali does not possess a written literature, but traditional legends are current among the people. Mr. Skrefsrud has collected many of them from the mouth of Kolean, an old Santal sage. This collection, the so-called hopram-ko-reak' katka, the Tales of the Ancestors, has been published in 1887. See authorities above.

Santali has been reduced to writing by European missionaries, and the Roman character has commonly been used in writing it. There are two Santali translations of the New Testament. The Old Testament has lately been translated by the Rev. P. O. Boding.

Santali is a comparatively well known language. Mr. Skrefsrud’s grammar, published in 1873, is still the leading authority, and unsurpassed in correctness and consistent orthography. It is arranged after the pattern of Indo-European grammars, and some parts of it, e.g. the conjugation of verbs, has become unnecessarily long and complicated. Mr. Heuman’s grammatical sketch is entirely based on Mr. Skrefsrud’s grammar, but is much simpler.

I shall in the following pages make a few remarks on Santali. For further details the student is referred to the authorities mentioned above, and especially to the grammars of Messrs. Skrefsrud and Heuman.

Pronunciation.—Santali has a richly developed system of vowels. All the vowels can be short as well as long. Long vowels are not marked in the best specimens, which follow the system of spelling agreed upon by the missionaries on the field. I have not therefore, made any attempt at introducing separate signs for them. Some specimens distinguish between short and long vowels, but in a very arbitrary way. Santali has, in such specimens, usually been seen through Bengali spectrodes. Thus the long a, the sound of a in ‘all’, is written a, the short a of the German ‘mann’ occurs as ā, and so forth.

No fixed rules can be given with regard to the quantity of vowels. Short vowels are frequently lengthened when the meaning is emphasized; thus, gād' - en-ā-e, he died, becomes gād' - en-ū-e with a very much lengthened ā, if the loss and grief is emphasized. The vowels of monosyllabic words are usually long if the word does not end in a semi-consonant, in which case it is usually short. Thus ādī, see; hār, man; hāum, name; and likewise also āp', to alight; āt', to lose; but mīl', one; rāk', call, and so forth. The long vowel of monosyllables is shortened when an accented syllable is added; thus, ādī, see, passive base ādīk': ādī, strike, reciprocal base ādāl.

The vowels are pronounced as on the continent of Europe.
A is the sound of a in father and the corresponding short sound. I and u have the sounds of i in ‘pin,’ ‘police,’ and of u in ‘full,’ ‘prune,’ respectively.

E and o have two sounds each. E is the sound of either of the es in the German ‘Segen’; ä that of ä in the German ‘Nahe.’ O has the sound of either of the os in ‘promote,’ and ä that of a in ‘all.’ E and ä, o and ä, respectively, are only distinguished in the specimens received from Messrs. Skreorsrud and Booding. I have distinguished them throughout in accordance with the decisions of a conference of Santal missionaries held some four years ago in order to decide upon the printing of Mr. Booding’s translation of the Old Testament. With regard to orthography it was agreed upon to distinguish between the open (ä and ä) and closed (e and o) vowel sounds in the bases of words, but not in suffixes and personal pronouns. This practice has been followed in the translations of the Bible issued by the Scandinavian Mission.

All the vowels can be nasalised and are then marked in the usual way, ā, ē, ī, and so forth.

There is still another set of vowels which Mr. Skreorsrud calls neutral and marks by putting a dot under the vowel, thus a, e, i, o, u. They may be compared with the short indistinct vowel sound which English r assumes in words such as ‘here,’ with the final e in German ‘Ruhe,’ and with the short e in French ‘quatre-vingt.’ The most common of these sounds, which partly play a prominent rôle in the language, is the neutral a. It is the only one which is regularly expressed in writing. It has a deep guttural sound. The neutral i and u are only used as the second component of diphthongs beginning with a. The neutral vowels are apparently always due to the influence of an i or u in the preceding or following syllable. The influence of those sounds is even felt if they have themselves disappeared; compare kōl, old kōl, from Hindi kōēl, cuckoo.

The diphthongs are numerous, vis., ae, ao, oi, ou, ao, ia, io, iu, ãe, ou, oe, ug, ui.

Harmonic Sequence.—There is a distinct tendency in Santal to approach the sound of vowels in consecutive syllables to each other. The vowel affected by this tendency is sometimes the preceding and sometimes the following one. This tendency is known under the name of harmonic sequence, and it is familiar as occurring also in other languages. For instance it is a very characteristic feature of the Ural-Altaic forms of speech. Compare above, p. 22.

In Santal the facts are as follows:—

I and u neutralize all vowels which come under their influence, but instead of the short or long a, e, o, thus produced, we often find short or long a, e, u, respectively. Thus, hūg hukē and hūg hukē, jackal’s cry; kōrē, boy; kōrē, instead of kōrē, girl: parā-o, read, but bujh-un, understand: kāla, deaf; fem. kāli: ach-‘ukē, his; iā-‘ukē, my: bu-kō, not they; bu-i, from bu-i, not I, and so forth. If an a, e, o must be retained in the neighbourhood of an i or u, those latter sounds must be changed; thus, dāl-bā-kau-ā-e instead of dāl-iū-kau-ā-e, he is striking me.

When followed by a or o, e is generally substituted for ä and o for ä in the demonstrative bases dā, this; dā, that. Compare dān-lā, just there; but en-ka, just so; en-ko, these: dān-tā, there; but en-ka, thus. The pronominal bases dān, dā accordingly become en, on, respectively, and they are further replaced by in, un, respectively, in words such as in-i, this very; un-i, this. Compare the preceding rule. In a similar way ē is substituted for the ē in the suffix rā, in the genitive suffix rēkā, etc.
The vowels of dissyllabic words will, accordingly, usually be found to agree with each other. If one of the syllables contains an $i$ or $u$, the other usually contains a neutral or closed ($e$ or $o$) vowel, and vice versa. If one of the syllables contains an $a$ or $â$, the other syllable cannot as a rule contain an $e$ or $o$, and vice versa. Thus the passive suffix $ok'$ becomes $âk'$ after $â$ and $â$. Compare $dal-ok'$, to be struck; but $sâm-âk'$, to go. In some isolated cases this $ok'$ becomes $uk'$ after $i$ and $u$; thus, $hij-ul'$, come; $gij-ul'$, die. In a similar way, the pronominal suffix $â$, he, she, becomes $e$ after $a$ or $o$, and $i$ (originally $e$ or $i$) after $o$ or $u$; thus, $dal-a-e$, he strikes; $kây-a-ga$ $atu-lot'$-a, bamboo-shoots-she carried, she has made curvy of bamboo shoots. There are many exceptions to these rules, especially when the vowels of both syllables are long, and in words recently borrowed from Bengali or Bihâri; thus, $ârâ$, nine; $sâdâm$, horse; $sîrâ sârâ$, bruised, bloody; $nârkâr$, cocoa, etc. It should further be remarked that no hiatus and no diphthong in closed syllables is allowed to stand. Euphonic consonants are inserted between concurrent vowels, and diphthongs in closed syllables are contracted into one vowel or transformed into two syllables. Thus the English word ‘mile’ is pronounced $mâj$ and $mâyel$. Compare further $um-i-ga-ya$ $mân-alt'$-a, he-he says, etc. A euphonic $w$ is very commonly inserted by women before suffixes; thus, $iôi-wa-ad-e-a$, said to him.

Consonants.—Santâli possesses the same sets of consonants as Hindi, viz., four gutturals, four palatals, four cerebals, four dentals, and four labials, with the corresponding nasals. They are written and pronounced as in Hindi. Two consecutive syllables cannot begin with an aspirated letter. From $jhih'$, open, we must therefore form $jhih'$, $jhih'$-i'h', one who opens. There is further a $y$, an $r$, a cerebral $r$, an $i$, a $v$, a $w$, an $j$, an $h$, and four sounds which have been called semi-consonants, and are written $k'$, $ch'$, $t'$, and $p'$, respectively. They are pronounced by sharply inhaling the breath and putting the tongue in the position occupied when pronouncing $k$, $ch$, $t$, and $p$, respectively. So far their formation is, each to each, like that of an ordinary $k$, $ch$, $t$, $p$. While, however, the final pronunciation of these latter sounds is effected in such a way that the breath in passing out strikes against the points of contact, the contact is, in the case of the semi-consonants, released before the breath passes out, and in this way an abrupt sound is produced. It apparently closely resembles the so-called abrupt tone of many Indo-Chinese languages, which has sometimes been described as the formation of a consonant in the mouth without finally pronouncing it. Phonetically the semi-consonants can be described as checked consonants, without the off-glide.

Instead of passing out through the mouth the breath is sometimes emitted through the nose, and the semi-consonants then assume something of the sound of nasals. We therefore often find them written $â$, $n$, $n$, and $m$, respectively.

The semi-consonant $k'$ is pronounced farther back in the throat than the consonant $k$.

The semi-consonants are a characteristic feature of all Mundâ languages. They have been marked in various ways. Thus we very often find $a'$ and $ah$ for $ak'$; $ai$ and $ae$, $a$; and $at$: for $akh'$, and so forth. I have followed Mr. Skrefsrud in writing $k'$, $ch'$, $t'$, $p'$, respectively.

The final semi-consonants of verbal bases are changed to the corresponding soft-consonants according to certain laws. A semi-consonant at the end of a base is thus changed in the future and in the imperative if the verb is used in a transitive sense and if there is no object infix; further before the infixes $êi$, $êi$ and $e$, $ter$, and the passive-
The suffixes are never changed; the k' of the inanimate suffix ak' is never changed; the k' of the passive suffix ok' only in the intensive form og-ok'. The final a' of verbal suffixes becomes d before animate inifxes beginning with a vowel. There is further a tendency, especially in the language of men, to substitute d for t' before the categorical a. Thus, mak', cut; mág-á-e, he cuts; mág-thañ-më, cut mine; jámáñ-d mág, that he may cut; mak'-ku-më, cut them; mak'-ak'-më, cut it; mak'-á-e-më, cut for him; mak'-el'-á-e or mak'-ed'-a-e, he cuts; gitëh, lay down; gitëj-e-pá, lay him down; che', learn, imperative che-d-më, durup', place, durub-ù-më, place me.

In such verbs as are both transitive and intransitive, the semi-consonant is always left unchanged when the verb is used in an intransitive sense. Thus heret'-me, stand up; but beret'-me, raise up; beret'-a-ù, I shall arise; bered-ù-ù, I shall raise.

Accent.—In words of two syllables the accent usually rests on the first. Thus sëræa, year. The final syllable is, however, accented when it ends in a semi-consonant, when the last syllable is long and the first short, when the word ends in ñ, and when it is a reduplicated or reflexive monosyllabic base. Thus, sëndëk', go; aqú, bring; têkóñ, to-day; dë-dë and dë-pë, the intensive and reciprocal bases of ñ, strike. There are many exceptions to the general rule, but we have no detailed information about the matter.

Affixes.—Santali makes use of numerous affixes of various kinds, prefixes, infixes, and suffixes. Most of them play a rôle in what corresponds to the inflexional system of Indo-European languages, and many such affixes will be mentioned in what follows. In this place I shall only mention a few affixes which are used in the formation of words.

A prefix a is sometimes used to form a kind of causative; thus, a-sëm, to lead about from sëm, go; a-ñë, to give to drink, from ñë, drink; a-já, to give to eat, from jám, eat. Compare the a of pronominal suffixes denoting the indirect object.

There are several infixes in use. A k' is inserted after the first vowel of a word. The vowel is, in monosyllabic words, repeated after the k'. It is usually also perceptible, though very faintly sounded, in other words, especially such as begin with a vowel. In this way intensives are formed from verbs beginning with vowels and from some which begin with a consonant; thus, ñ, write, intensive ñeêl; aqú, bring, intensive ak'gu; beno, make, intensive bek'nao. Distributives are similarly formed from some numerals beginning with vowels; thus, ñbë-ñëc, seven each, from ñëc, seven; ñk'ñl, eight each, from ñrl, eight. Finally, k' is often inserted in demonstrative pronouns beginning with an n in order to intensify their meaning. The vowel of the base is then always nasalized. Thus, nui, this man here, nuk'ù, just this man here.

An infix p is used to form collective nouns and reciprocal verbs. Thus, mänjhi, headman; mapañjhi, a collection of village headmen; ñal, strike; dapal, strike each other. In a few cases it is difficult to define the exact meaning of this infix. Compare ñan and hápùs, child. The latter form is properly collective.

An n is often infixed after the first vowel of a word, the vowel being also repeated after n. In this way collective numerals and some nouns are formed. Thus, bar, two; ba-ñar, both; ñì, three; pëñ, all the three; pon, four; pon-ñ, all four; dapal, to cover; da-ñpal, a cover; muchat' and më-nu-chat', end, termination.

Another infix a is inserted in the same way as n in order to form nouns from verbs; thus, ñu-tu-m, name, from ñum, to name; a-lë-hap', beginning, from ñhap', begin.
Such suffixes play a great rôle in the formation of Santali words, and their importance has apparently been still greater in earlier stages of the language. Compare ḍāpāl and bārāl, man; Asuri sodor, arrive, approach, Santali sor, near, come near. Santali and the Munda family generally, in this respect, agree with the Môn-Khêm languages, Sakei, Semang; etc.

**Inflexional system.**—The vocabulary of Santali and connected forms of speech cannot be sub-divided into the same classes of words as in the case of Indo-European languages. Every word can perform the function of a verb, and every verbal form can, according to circumstances, be considered as a noun, an adjective or a verb. The relation of one word to the others in a sentence is indicated by means of particles, the original meaning of which can no more be ascertained. Such particles can be compared with the suffixes, postpositions, and terminations of other languages. It would therefore be necessary to introduce new terms in order to correctly describe the grammatical system of Santali. The Linguistic Survey, however, has a double aim. It collects the philological facts and classes them for further research, and it also serves the practical purpose of furnishing introductions to the various languages of India. It has therefore been found convenient to adhere to the grammatical terminology customary for other languages. This practice will also be followed in dealing with the Munda dialects. It must, however, be clearly understood that this method of dealing with these forms of speech is purely conventional and does not exactly correspond to the true state of affairs. It is really correct to say only that a certain word performs the function of a noun, of an adjective, or of a verb, instead of saying that it is a noun, an adjective, or a verb. The grammatical remarks which follow will, nevertheless, for the sake of convenience, be arranged under the well-known headings of noun, adjective, verb, and so forth.

There is only one declension, and this is effected by means of postpositions. These postpositions were perhaps originally independent words, but are now no more used as such.

**Nouns.**

**Gender.**—There are two genders, one denoting all animate nouns, the other comprising all inanimate objects. The natural gender, on the other hand, does not play any rôle in the inflexion of nouns. It is indicated by using different words or by prefixing some word meaning ‘male,’ ‘female,’ respectively. Thus, hárāl, man; máñjîn, woman: ñníñ khál, a male tiger; ñnjûn khál, a female tiger.

Some few bases ending in a have a corresponding feminine form ending in ī. Thus, kārā, boy; kārî, girl: kārē, blind; fem. kārī. Such couplets are, however, clearly borrowed from Aryan languages.

**Number.**—There are three numbers, the singular, the dual, and the plural. The suffix of the dual is kin, and that of the plural kó. Thus, hár-kın, two men; hár-kó, men. The suffix of the plural is, however, often dispensed with, and the mere base is used as a collective singular. On the other hand, the plural suffix is sometimes used in an indefinite sense; thus, hár-kó ṛṇṇī-kaṭ-ā, men, i.e. somebody has broken in; un-tē, by that time; un-kō-tē, by about that time.

**Case.**—Real cases, such as denote the relation of the noun to a verb, do not exist in Santali. The direct and indirect object are indicated in the verb, and there is accordingly no such case as a dative or an accusative.
Local and causal relations are indicated by means of postpositions. Such are tē, to; in, into, by means of; rē, in, within; legāt, lagat, for, for the sake of; khān, khač, from; thān, thōc, near, and so forth.

The genitive is formed by adding rōn, when the governing noun is of the animate gender, and ak', an, rāk' or rōn (or, seldom, rēnak', renān), if it is an inanimate noun. Thus, o'ruk'-rōn kisēr, the master of the house; pā mōhā-rēnak' kānu, three days' work.

The genitive is, in fact, an adjective, and it is derived from the base, by adding rō-n, i.e. rō + n, or else ak', or an, with or without the postposition rē, in. Rē is sometimes also used alone as a genitive suffix. On the other hand, the forms rēnak' and renān mentioned above show that rōn has formerly also been used before inanimate nouns.1

Secondary nouns.—It has already been remarked that some nouns are formed by means of infixes. Several secondary nouns are also formed by adding suffixes. Thus a suffix ich', dual kin, plural ko, is used to form animate nouns, nouns of agency, and the like, while inanimate nouns are formed by the addition of ak', dual ak'kin, plural ak'-ko. Thus, kudiak-ich', the small one; Paṇḍu-rēnak-ko, those of Paṇḍu, the sons of Paṇḍu; Paṇḍu-ak', that of Paṇḍu, Paṇḍu-ak'-reak'-ko, those things of that of Paṇḍu.

A very common suffix is tal' which is used as a kind of definite article, but also in order to form abstract nouns; thus, dare-tal', the tree; chalak-tal', the going; marauntal', greatness.

Adjectives do not change for gender, number, or case. They are, however, often defined by the suffixes ich', and ak' just mentioned. It is often simply a matter of convenience which word is considered as a noun, and which as an adjective. Thus we may say Paṇḍu-rēnak hāpān-kin, and Paṇḍu-rēnak-kin hāpān, Paṇḍu's two sons. In the first case the genitive Paṇḍu-rēnak is an adjective, in the second a noun is formed from it and the collective singular hāpān, child, young, is added as an adjective.

Adjectives of possession are often formed by adding an; thus, dare-an, possessing strength; hārāl-an, possessing a husband. An n can, similarly, be added to almost all words ending in a single vowel. In this way a kind of verbal adjective is formed; thus, eto-an daēr, a bulllock fit to be broken in, from eto, to break in. It is perhaps the same n which occurs in abo-n, we; ka-n, is, and in rare forms such as alā-n, we; opā-n, you; aso-n, they, etc.

Comparison.—Comparison is effected in the usual way by putting a postposition meaning 'from' after the compared noun. Thus, iś-khan am-em marān-a, me-from thou-thou big-er; jātā kora-khān marān-ich'-dā nuik kan-ga-e-e, all boys-from big-the this is, this is the biggest boy. Arhā, artāl', more; barī, more; utar, most, can also be added in order to indicate the higher or highest degree. Thus, utar marān-a, he is greater; utar marān-a, he is greatest.

The numerals are given in the list of words. The higher numbers are counted in twenties; thus pon isi, eighty; mārā isi or mit'-sae, hundred. Of late years, however, the Santāls have apparently begun to count in tens. Thus Mr. Homman gives pō gāl or mit'-isi gāl, thirty; tura gāl or pā isi, sixty, and so on. This tendency is due to the influence of the schools. Numerals between the tens are often formed by adding khan, more, and kām, less; thus, gāl khan ponea, ten more four, fourteen; barea kām bar-isī, two less two-scores.

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1 Long vowels will not be separately marked in what follows. They have been distinguished in the list of Standard Words and Phrases on pp. 240 and ff.
thirty-eight. Numerals such as ᵗʰį, twenty; ʰᨑź, hundred; ʰᨑᨑ, thousand, are, of course, borrowed.

**Pronouns.**

Pronouns are, generally speaking, inflected like nouns in number and case.

**Personal pronouns.**—The personal pronouns have separate forms for the dual and the plural. The pronoun of the first person has, moreover, two forms each in the dual and in the plural, one excluding and one including the person addressed. Demonstrative pronouns are used as personal pronouns of the third person. There is also a pronoun meaning 'self,' which can be considered as a personal pronoun of the third person.

The full forms of these pronouns will be seen from the table which follows:—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>ᵗʰį</td>
<td>ʰᨑᨑ</td>
<td>ʰ зарегист</td>
</tr>
<tr>
<td>Thou</td>
<td>ʰᨑ内涵ELY</td>
<td>ʰ &lt;+&gt;内涵ELY</td>
<td>ʰᨑ内涵ELY</td>
</tr>
<tr>
<td>Self</td>
<td>ʰᨑ内涵ELY</td>
<td>ʰ &lt;+&gt;内涵ELY</td>
<td>ʰ &lt;+&gt;内涵ELY</td>
</tr>
</tbody>
</table>

*ABON and ABO, we, are both used when the person addressed is included. ABO is, however, the more intimate form.*

The forms given in the table are the full accented forms and correspond to the French moi, toi, lui, in phrases like c'est moi, it is I. When the pronoun is used as subject without any stress on it, it is suffixed to the word immediately preceding the verb, or to the verb itself, if the latter stands alone. The suffixed forms are like the full forms without the initial ʰ.

The suffixed form for 'I' is ᵗʰį, or after vowels ʰ, ʰᨑ内涵ELY; that for 'thou' ʰ<IME>, ʰإبداعLY, imperative ʰ内涵ELY, after vowels ʰ, and that for 'he,' 'she' ʰ内涵ELY or ʰ内涵ELY.

If the pronoun stands in case-relation to a verb, it is prefixed in the verb itself. There are three sets of such suffixes, one denoting the direct and one the indirect object, and a third denoting the genitive relation. The suffixes of the direct object are like the pronominal suffixes; the dative infixes are formed from them by prefixing ʰ内涵ELY, and the genitive infixes by prefixing ʰ内涵ELY. Further details are shown in the following table:—

<table>
<thead>
<tr>
<th></th>
<th>Direct object.</th>
<th>Indirect object.</th>
<th>Genitive.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person</td>
<td>ʰ内涵ELY ; ʰ内涵ELY ; ʰ内涵ELY</td>
<td>ʰ内涵ELY ; ʰ内涵ELY ; ʰ内涵ELY</td>
<td>ʰ内涵ELY ; ʰ内涵ELY ; ʰ内涵ELY</td>
</tr>
<tr>
<td>2nd person</td>
<td>ʰ内涵ELY ; ʰ内涵ELY ; ʰ内涵ELY</td>
<td>ʰ内涵ELY ; ʰ内涵ELY ; ʰ内涵ELY</td>
<td>ʰ内涵ELY ; ʰ内涵ELY ; ʰ内涵ELY</td>
</tr>
<tr>
<td>3rd person</td>
<td>ʰ内涵ELY ; ʰ内涵ELY ; ʰ内涵ELY</td>
<td>ʰ内涵ELY ; ʰ内涵ELY ; ʰ内涵ELY</td>
<td>ʰ内涵ELY ; ʰ内涵ELY ; ʰ内涵ELY</td>
</tr>
</tbody>
</table>

Forms such as ʰ内涵ELY, ʰ内涵ELY, ʰ内涵ELY, etc., are, of course, changed to ʰ内涵ELY, ʰ内涵ELY, etc., before or after an ʰ内涵ELY.

There is, in addition to the above, also a dative infix ʰ内涵ELY, used with reference to inanimate nouns.
The following are instances of the use of these suffixes and infixes:—*Hola bara ga*ā-yā *kivān-* *kat'-'kin-a*; yesterday two cows he bought—them—two, yesterday he bought two cows; *gārā-am-gū*—*, help—thou—shall—I, I shall help you; ī *sub-tiū-mā* hand seize—my—thou, take my hand, and so forth.

The genitive suffixes are frequently used after ordinary nouns; thus, *orak'-'tiū*—*, my house. It is, however, just as common to use the genitive or else the mere base of the personal pronoun as a possessive. Thus, ī *rān hápān*—*, in hápān*, or hápān-*iū*—*, my son.

Many words denoting relationship are always combined with personal suffixes, e.g., ū for the first, ū for the second and ī for the third person. Thus, *apu-ū*, my father; *apu-ū*—*, thy father; *apu-ī*—*, his, or her father; *enge-ū*—*hāch'-aku-tala-wā-a*—*, the mother of us two has come. The last instance shows that these suffixes do not change for number, the number being expressed in the verb.

There are no honorific pronouns, and most people are addressed with the pronoun *ām, thou. The dual of the first as well as of the second person is used between parents-in-law and children-in-law. A man and the wife of his younger brother and a man and his wife’s elder sister observe the same custom. Thus, in Specimen II below, the son-in-law says to his mother-in-law, *chet'-būn utu-akal'-a*—*, what have you two (*i.e.* thou) made curry of, and the mother-in-law answers *ona-ge-īlū* utu-akal'-a, we two (*i.e.* I) have made curry of this. In a similar way the husband’s parents address the wife’s parents in the inclusive first person plural, and use the same number to denote themselves in conversation with them. The exclusive form and the second person plural are only used when it is required in order to avoid ambiguity; thus, *dērup'-pā sumāhī*—*, sit down, my child’s father-in-law.*

**Demonstrative pronouns.**—Santālī possesses a rich variety of demonstrative pronouns. Some of them have different forms according to whether they refer to animate or inanimate objects, others are indeclinable in gender.

The former group ends in ī, dual *kin*, plural *ko*, when referring to animate nouns, and ī, dual *akiin*, plural *a ko*, if they refer to inanimate objects; thus, *nū*, this person, this animal; *nō*, thing.

We can distinguish three different bases *ān* (*une*) and *ān* (*in*) for the nearer, and *ān* for the remoter objects. The difference between *ān* and *ān* is that the latter denotes identity, this same, just this.

The bases *ān* (*une*) and *ān* (*in*) have each three different forms, one referring to what is close at hand, the second to what is a little farther off but still near, the third to what is still farther off. The first is formed by transposing the vowel and consonant, the second is the unchanged base, and the third is formed by prefixing an *h*. Ā and *u*, ā and ī interchange according to the rules of harmonic sequence.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td>īhēn</td>
<td>īhēng</td>
<td>īnē</td>
<td>īnē</td>
<td>īnē</td>
<td>īnē</td>
</tr>
<tr>
<td><strong>Dual.</strong></td>
<td>īhīnīn</td>
<td>īhīnīkīn</td>
<td>īnīṇ</td>
<td>īnīṇ</td>
<td>īnīṇ</td>
<td>īnīṇ</td>
</tr>
<tr>
<td><strong>Plural</strong></td>
<td>īhīṇkīn</td>
<td>īhīṇkīn</td>
<td>īnīṇ</td>
<td>īnīṇ</td>
<td>īnīṇ</td>
<td>īnīṇ</td>
</tr>
</tbody>
</table>
MUNDA FAMILY.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Animate</td>
<td>Inanimate</td>
<td>Animate</td>
</tr>
<tr>
<td>Base an, an</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sing.</td>
<td>kuni</td>
<td>kona</td>
<td>unik</td>
</tr>
<tr>
<td>Dual</td>
<td>kum-kun</td>
<td>kona-kun</td>
<td>unik</td>
</tr>
<tr>
<td>Plural</td>
<td>kum-ko</td>
<td>kona-ko</td>
<td>unik</td>
</tr>
<tr>
<td>Base an, an</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sing.</td>
<td>hani</td>
<td>hona</td>
<td>ona</td>
</tr>
<tr>
<td>Dual</td>
<td>hani-kun</td>
<td>hona-kun</td>
<td>ona-kun</td>
</tr>
<tr>
<td>Plural</td>
<td>hani-ko</td>
<td>hona-ko</td>
<td>ona-ko</td>
</tr>
</tbody>
</table>

Forms such as an, a, etc., do not occur in Santali, but are used in connected forms of speech.

There is besides a set of lateral demonstratives, referring to something on the side. They are formed from the third group in the table by inserting an a after the initial u. Thus:

<table>
<thead>
<tr>
<th>Base an, in.</th>
<th>Base an, un.</th>
<th>Base an</th>
</tr>
</thead>
<tbody>
<tr>
<td>Animate</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>nhāi, nhā-kun, nhā-ko</td>
<td>nhāi, nhā-kun, nhā-ko</td>
</tr>
<tr>
<td>Inanimate</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>nhāko, -ko</td>
<td>nhaa, -ko</td>
</tr>
</tbody>
</table>

The form nhāi, that there far off to the side, is derived from a non-existing no; see above. Mr. Campbell gives no, this, which contains the same nasalization as nhāi.

All these pronouns are inflected like nouns. By means of the infix a’ and nasalization of the vowel we may further form intensive demonstratives, which cannot be inflected in case. Compare the table which follows:

<table>
<thead>
<tr>
<th>Base an, in.</th>
<th>Base an, un.</th>
<th>Base an</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Ordinary</td>
<td>Lateral</td>
</tr>
<tr>
<td>Animate</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>nāk’i</td>
<td>nhāk’i</td>
</tr>
<tr>
<td>Inanimate</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>nhāk’i</td>
<td>nhāk’i</td>
</tr>
</tbody>
</table>

There are still two sets of pronouns referring to something which is seen or heard, respectively. They are not inflected in case, but the suffixes of number can be added. They all refer to inanimate nouns, those referring to what is heard are also, in the dual and plural, used to denote animate beings. Compare the table which follows:

<table>
<thead>
<tr>
<th>Base an, in.</th>
<th>Base an, un.</th>
<th>Base an</th>
</tr>
</thead>
<tbody>
<tr>
<td>Things seen</td>
<td>anā</td>
<td>kānā</td>
</tr>
</tbody>
</table>
| Things heard | atā          | kātā    | atā   | kātā    | atā   | kātā
From these bases are formed secondary pronouns by adding anā, anike, anāch, etc. for inanimate objects, and anik for animate nouns. Thus, anā-anāch, that thing you see there close at hand, just that; dā-anik, that person you hear there close at hand.

The pronominal bases are also used alone in adverbs and compounds; thus, nā-tā, here; an-tā, there; an-parām, on that side, and so on.

**Interrogative pronouns.**—Abā, who? chele, of what kind? Both refer to animate nouns. Inanimate are oka, which? chele, what?

**Relative pronouns.**—There are no relative pronouns. Verbal adjectives are used instead. The pronoun anā is often used as a kind of relative. Another demonstrative pronoun must, however, be added in case the relative refers to an animate being, and the verbal adjective is used instead of a finite tense. Thus, anā unī hāla-galimarāo-ad-e manjhi unī-rān hāpān tehnā-gāch'en-a, that yesterday-thou talked-to-him headman his son to-day-he died, the son of the headman you talked to yesterday has died to-day.

The interrogative pronouns abā and oka, with or without a prefixed anā, are also frequently used as a substitute for the relative.

The verb is the most characteristic feature of Sāntāli grammar. Strictly speaking, there is no real verb as distinct from the other classes of words. Every independent word can perform the function of a verb, and every verbal form can, in its turn, be used as a noun or an adjective. Thus hār is 'a man,' and mara is 'big.' The man is big' can be translated hār-ā mara-ā. Hā is 'yes,' and ket' is a suffix of the past time; hā-ket'-a means 'said yes.' Compare hār-ket'-a-e, he made a man of him; in-rān-ket'-e-a-e, he made him mine, and so on. On the other hand, dal-ket' is the base of the past tense of the verb dal, strike. It can also be used as a noun or as an adjective; thus, dal-ket'-ko, those who struck; dal-ket' hār, the struck having man, the man who struck. In dealing with words performing the functions of verbs it will therefore be necessary to consider the base of each of the various tenses as an indifferent word which can, according to circumstances, be used as a noun, an adjective, or a verb, but which is in reality none of any of them. Each denotes simply the root meaning as modified by time. We shall hereafter speak of such bases as inflexional bases.

The **categorical a.**—When used as verbs these inflexional bases correspond to the tenses of other languages. They are formed by agglutination, i.e. by suffixing certain elements to the unchanged root. Such a compound consisting of the root and a tense-suffix cannot as such be used in the function of a verb in an independent sentence, because it only gives the idea of an action in such and such time without adding whether this action really takes place. It is therefore necessary to assert the reality of the action and this is done by means of a suffixed a which at once changes the inflexional base to a finite tense. Thus, dal-ket'-a, somebody struck. This a has been called by Mr. Boxwell 'the categorical' a, and it is of the greatest importance in Sāntāli grammar. By simply adding this a any word can be turned into a verb.

The use of the categorical a is not regulated according to the principles of Indo-European languages, though it corresponds, to a certain extent, to the indicative mood of Latin, etc. It is not used in subjunctive and relative clauses, and on the whole its use is restricted to those sentences in which the action indicated by the verb has
independent reality. Compare jähä-nak'-á mēt-apū, whatever he may tell you; ohalak'-pū, go ye; jähä-leka-tā boiri alo-ko hār-ko, in order that the enemies may not oust them; kējuk elo-e daj, if only he does not rain; daj-ket'-ko-e mān-et'-a, fled-having—they—he says, he says that they have fled. In all such cases the action of the verb has a reality which is only conditional or which is connected with other actions, and the categorical a is, accordingly, not added. On the other hand in a sentence such as aŋjom-ket'-a-nā jātā-ko sān-akān-a mān-tā, heard-I, ‘all—they—gone—are,’ saying, i.e. I have heard that they are all gone, the sentence jātā-ko sān-akān-a, all are gone, has been turned into an independent one by its introduction as a direct statement by way of quotation. The categorical a cannot, therefore, be omitted.

Auxiliaries and pronominal infixes.—A verbal form in Santāl thus consists of an inflexional base and the categorical a. In compound tenses the auxiliary verbal form is inserted between the two. Thus the copula or verb substantive is kan, past tahā-kan. If we add those forms to dal-et', striking, we can form a present definite and an imperfect; thus dal-et'-kan-a, is striking; dal-et'-tahā-kan-a, was striking. Such forms are complete according to our grammatical ideas. In Santāl, however, this is often not the case. If the action of the verb has an indirect or direct object, this must be indicated in the verb by means of the pronominal infixes, which must be inserted between the inflexional base and the categorical a, or, if an auxiliary verb is added, between it and the inflexional base. The same is the case if the object of an action belongs to somebody. The genitive infix follows the inflex of the direct or indirect object. Thus, dal-ked-e-tač-a, (he) struck-him-his, he struck him who belonged to him. The genitive infix can also refer to the subject, and in this way we occasionally find a double genitive suffix; thus, gāch'-en-tač-a-e, died mine he, he who belongs to me died; hāpūn-tā-e dal-ket'-ta-tač-tā, son-my-he struck-theirs-mine, my son who belongs to me struck theirs. Such constructions are however very rare. Similarly if we want to say ‘he struck the boy’ we must first call to mind the ideas of ‘he’ ‘boy’ and ‘a beating in the past.’ We must next add the inflex of the object to the inflexional base. Lastly, the categorical a is added and shows that the picture thus drawn up has real existence. Thus uni kara-e dal-ked-e-a, he boy—he struck him. Compare ini hāpūn-ā mēt-ad-e-a, that very son—he said—to-him, he said to the son.

Voices.—The Santāl verb further has separate forms for the active voice, the passive or direct middle voice, and the indirect middle voice. It is therefore to be expected that it presents a somewhat complicated aspect. It is, however, quite regular throughout, and once the mind becomes accustomed to these peculiarities, they will not present any difficulty to the understanding.

Conjugational bases.—The root of the verb remains unchanged through all tenses. It can, however, also be modified in various ways, and the modified root is made the base of a separate conjugation, the usual tense-suffixes being added. There are two such modifications in common use. The root can, in the first place, be simply repeated, and the resulting double-base denotes repeated or intensified action. Thus, dal, strike; dal-dal, strike repeatedly or hard. These forms are conjugated throughout all the tenses.

If only the two first letters are repeated, the resulting reduplicated base becomes a kind of intensive or rather conative; thus da-dal, to strike much; bo-ū ni-ūd-ūl-ū, not-I see, I cannot see at all, I am blind, compared with bo-ū ni-ūl-ū, I don’t see (this particular
thing). If the verb begins with a vowel the infix \( k' \) is used instead of the reduplication. Thus, \( ak'gu \), from \( agu \), carry. The infix \( k' \) is also used in polysyllabic verbs beginning with a consonant; thus, \( bek'nuo \) from \( benuo \), to make; \( hik'rich' \), from \( hirich' \), to spill.

In many verbs both forms can be used, in others only one of them. The reduplicated base is sometimes intensified by means of the infix \( k' \); thus, \( dakh'nal \) from \( dadal \). The base \( dadal \) is only used before the verb substantive. Nouns of agency denoting habit and occupation are usually formed from this reduplicated base by means of the common suffix \( ich' \). Thus, \( ra-ran-ich' \), a drug-man, a physician; \( bek'nuo-ich' \), a maker.

Reciprocals are formed from these bases by inserting the infix \( p \). Thus, \( dopal \) and \( dopal-dopal \), to strike one another. There is no regular reciprocal form corresponding to \( da-dal \). The double reciprocal \( dopal-dopal \) is sometimes, but very seldom, used as such.

It has already been mentioned that there are separate forms for the active, passive, and middle. With regard to most tenses we shall have to return to this question later on when dealing with the formation of the inflexional bases. In this place we shall only mention that the passive, which also has the meaning of a direct middle, is formed by adding a suffix \( ok' \), which usually drops its \( o \) after vowels, and the indirect middle by \( jān \); thus, \( dal-ok' \), to be struck, to strike oneself; \( dal-jān \), to strike for oneself. The intensive base, which is devoid of a middle, forms its passive by adding \( ogo-k' \) to the simple base; thus, \( dal-ogo-k' \), to be much struck. These suffixes are not used before the tense suffixes. On the other hand, the passive suffix is common in intransitive verbs, and it seems, on the whole, to have the meaning of an intransitive particle. Thus, \( sān \) and \( sāndō' \), go; \( hāch' \) and \( hik' \), come, and so on. The reduplicated base is treated exactly like the simple one. Thus, passive \( dal-dal-ok' \), indirect middle \( dal-dal-jān \).

Causatives are formed from both simple and reduplicated bases by adding \( ocho \); thus, \( dal-ocho \) and \( dal-dal-ocho \), to cause to strike. The causative has a double meaning. In the first place it means ‘to cause somebody to do something,’ and then it also has the meaning ‘to allow somebody to do something.’ Thus \( agu-ocho-ko-a-e \), he \((e)\) caused \((oko-ko\) them \((ko)\) to be brought \((agu)\); \( ba-e sor-ocho-o-ka-au-a \), not-he to-approach-allowing-to-me-is, he does not allow me to approach. It will be seen from the instances just given that the object infix \((ko)\) is used in the former and the active infix \((gū)\) in the latter sense. The causative of the intensive base is formed by inserting the infix \( k' \) in the suffix \( ocho \). The various forms of \( dat \) and \( da-pal \), strike, will be seen from the table which follows:

<table>
<thead>
<tr>
<th>Base</th>
<th>Passive</th>
<th>Indirect middle</th>
<th>Causative</th>
<th>Reciprocal</th>
</tr>
</thead>
<tbody>
<tr>
<td>( dal ), strike</td>
<td>( dal-ok' ), be struck, strike oneself</td>
<td>( dal-jān ), strike for oneself</td>
<td>( dal-ocho ), cause or allow to strike</td>
<td>( dopal ), strike each other</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>( 'dal-ocho, cause or allow to strike. )</td>
<td></td>
</tr>
<tr>
<td>( da-dal ), strike much</td>
<td>( dal-ogo-k' ), be much struck, strike oneself much.</td>
<td>not used</td>
<td>( dal-ocho-k' ), cause or allow to strike much</td>
<td>( dopal ), strike each other much</td>
</tr>
</tbody>
</table>

The causative and reciprocal bases further have each their passive, middle and so forth. Thus, \( dal-ocho-k' \), be caused, or allowed, to strike; \( dal-ocho-jān \), cause, or allow,

\[\text{\footnotesize{\textsuperscript{1}} Compare the similar use of the German verb } \text{\textit{lessen}}.\]
MUNDÁ FAMILY.

to strike for oneself; *dapal-ak*, be mutually struck; *dapal-ochok*, be caused, or allowed, to mutually strike. It will be seen how infinitely the root meaning can be modified, and how it is possible to give expression to the finest shades of verbal action.

**Reservative.**—In addition to all these bases there is still another conjugation which Mr. Skrefsrud calls the reservative form. He describes its meaning as follows:—

‘This form denotes an action by which the object is brought into a certain state, in which it is allowed to continue, so as to be available (reserved) for any ulterior purpose. It is used where in German they would use *an*, *auf*, *hin*, etc., as *anjan-kak*-mā, listen to it (*hört es an*), (that you may give evidence in case it should be necessary).’

The reservative form, which is conjugated throughout, has also separate causative and reciprocal bases. It usually means that the action is completed in itself. Compare *addā-an-laap-kapot*-*ge-a*, so-he saw-kept-quiet, he saw it and kept quiet (and did not say any more), in the second specimen below.

The reservative is formed by adding a *ka* to the base. The final *a* coalesces with the initial vowel of tense-suffixes. Thus, *dal-ka*, passive and indirect middle *dal-hok*, reciprocal *du-pal-ka*, causative *dal-ochok-ka*, *dapal-ochok-ka*, and so forth. In the reservative form the passive suffix *ok*’ is also used in the indirect middle, and it does not possess all the tenses of the simple base. In other respects, however, the ordinary and the reservative conjugations are quite parallel.

**Person.**—Verbs do not change for person. The person of the subject is, however, in the case of animate beings indicated by means of pronominal suffixes. Compare pronouns above. The suffixes are added to the word immediately preceding the verb. Thus, *kōpān-ā meta-ada-a*, the-son he said-to-him. If the sentence only consists of a verb the suffix is added after the categorical *a*. Thus, *meta-da-a-ā*, I said to him. It should be noted that several verbs which in English are impersonal have a personal subject in Santali. This is the case with such verbs as indicate natural phenomena such as rain, hail, sunshine, etc. Compare *dak*-et*-a-e*, he waters, it rains; *qiy-ā* *rabān*-a, much-he cold-is, it is very cold. The same expressions are well known from other languages, and it is not necessary to assume that they have anything to do with the idea of an Omnipotent Deity, as has sometimes been supposed.

On the other hand there are several impersonal verbs in Santali which in English are combined with a personal subject. They are such as denote various sensations such as hunger, thirst, sleepiness, and so on. The Santals like the Germans say, ‘*hunger me,*’ ‘makes me cold,’ and so forth. In the same way they say *menak*-ko-a, there are, they exist; compare the German *es gibt*.

**Inflectional bases.**—We shall now proceed to a short examination of the inflectional bases which correspond to the tenses of other languages. It is not intended to give a complete survey of all the various forms. We shall confine ourselves to the usual ones.

The mere base, without any addition, gives the idea of the action generally, without being confined to any special time present or past. In verbs ending in a vowel an *e* is added to the base if no pronominal infix is required. This *e* coalesces with a preceding *e* or *i* into the corresponding long vowel. This base is used in general statements, in vivid narratives, in order to denote custom or habit, and, most commonly, as a future. Thus, *dal-a*, I strike, or, shall strike. The pronominal infixes are added immediately...
to the base. Thus, dal-e-qā, I strike him; dal-qān-a-e, he strikes for me. Compare further dal-ōk'-a-e, he is struck, or, he strikes himself; dal-jān-a-e, he strikes for himself; dal-ka-k'-a-e, he strikes it (and has done with it); dal-ka-o-a-e, he strikes him; dopal-a-kō, they will strike each other, and so forth.

The suffixes of the direct and indirect middle are not used in other tenses, or rather inflexional bases. They are replaced by separate terminations: The various suffixes of time have two forms, one denoting the active, and another the passive and middle. The former ends in 't, the latter in u. Thus, dal-let'-a-e, he struck; dal-len-a-e, he was struck. The indirect middle is distinguished from the direct middle and passive in the same way as that in which the pronominal suffix of the indirect object is distinguished from that of the direct object, i.e., an a precedes the u in the indirect middle.

There are several more or less complete sets of such suffixes. In the first place we have a set et', at', en, an. The form ending in et' is an incomplete present, the other forms denote an action performed in the past. Thus, dal-et'-a-e, he strikes; met-ad-e-a-e, he addressed him; dal-en-a-e, he was struck; dal-an-a-e, he struck for himself. The corresponding reserivative forms are dal-kat'-a-e, he struck; dal-kaw-a-e, he was struck; dal-ken-a-e, he struck for himself.

It will be seen that the a of the reserervative suffix ka supersedes a following e. The form dal-kaw-a-e has a different origin. It corresponds to the active dal-kat'-a-e, and does not contain the reserervative suffix.

The form dal-kat'-a-e, he struck, is derived from a dal-ka-et'-a-e and dal-ka-at'-a-e. It shows that the termination et' cannot originally have been confined to the present time.

The suffix at' contains the a of the pronominal infix of the indirect object. The remaining portion of the infix is added after the final t'. Thus, dal-at'-ko-qā, I struck for them, or, at them; met-ad-e-qā, I said to him.

There are two infixes which denote an action in the past, viz., ke and lc. Ke is only used in the active voice with a direct object. Thus, dal-ked-e-a-e, he struck him. The corresponding forms for the indirect object, the direct and indirect middle, are supplied from the set just mentioned; thus, met-ad-e-a-e, he said to him; dal-en-a-e, he was struck; dal-an-a-e, he struck for himself.

The infix lc denotes something which was done in a more remote past, or the effect of which has been supersedes by some later action. It can therefore be translated as a pluperfect. It is used in the active voice with a direct object and in the passive. Thus, dal-lc-t'-a-e, he struck, he had struck; dal-len-a-e, he was struck, he struck himself. Instead of dal-lc-t', dal-lk' is used with an inanimate object; thus, dal-lk'-a-e, he struck it. The suffix ak' is well known from the inflexion of nouns and pronouns as a suffix denoting inanimate things. Compare also the reserervative future dal-ka-k'-a-e, he will strike it.

It will be seen that the infixes ke and lc are prefixed to the suffixes et', en, which we have already dealt with. They are, however, also used alone.

Ke is used as a suffix in order to form an inflexional base with the meaning of an optative or hypothetical tense. It is used in polite queries, it denotes wishes, and also what might possibly happen. Thus, rakap'-ke-a-m, would you mind bringing up earth? am-am met-qān-kha'n-i'n rakap'-ka-a, if you tell me so I would do it; nie-ge khus-ti'ī lī tel'-ko-am, may you accept this with favour.
In a similar way a tense is formed by adding le. It is used in conditional sentences in connexion with the negative áhá. Thus, uni-thän-dá gárd áhá-m ōam-le-a, him-from assistance in-no-wise-you will-get; am-én mún-le-khan, thou-thou sayest-if.

There is further a form which is usually called a perfect. It is formed by adding the suffixes akat', aka-w-at' (indirect object), akam (passive and direct middle), and aka-w-an (indirect middle). Thus, dal-aka-t'-a-e, he has struck; dal-akam-a-e, he has been struck, and so on.

The base of the suffix of the perfect is aku, to which the usual set et', at', en, an, has been added.

The suffix aka is also used in a base which is commonly called a causative. It is always combined with the auxiliary tahán, to be, to remain. It is also added to the causative base, and it is used with a direct and an indirect object, in the direct and indirect middle. Before the ō of the infix of the indirect object and the suffix of the indirect middle a ō or ō is inserted to avoid the hiatus, and if no object infix is required an e is added as in verbs ending in vowels. Thus, dal-aka-ko-tahan-a-e, he will continue to strike them; dal-akam-tahan-a-e, he will continue to strike himself; dal-aka-w-ak'-tahan-a-e, he will continue to strike at it; dal-aka-w-ako-tahan-a-e, he will continue to strike for them; jayau-akaue-tahan-ō, wake-ye.

It is evident that the causative force is imparted to such forms as those just quoted by the addition tahán, and not by the suffix aka. This latter must be identical with the aku of the perfect, though it is difficult to account for its use in all cases.

The inflexional bases mentioned above become real tenses by adding the categorical a. It has already been stated that auxiliaries are inserted between the inflexional base and this a. By means of such auxiliaries compound tenses can be formed. The most usual auxiliary verbs are the copula kan and its past tahā-kan. Thus, dal-ed-e-kan-a-e, or dal-e-kan-a-e, he is striking him; dal-ted-e-tahā-kan-a-e, struck-having-him-was-he, he had struck him; dal-aka-w-an-tahā-kan-a-e, he had struck for himself, and so forth.

The table which follows will show the usual inflexional bases of the verb dal, strike:

<table>
<thead>
<tr>
<th></th>
<th>Direct object</th>
<th>Indirect object</th>
<th>Passive</th>
<th>Indirect middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Future</td>
<td>dal</td>
<td>dal-a</td>
<td>dal-ōÊ</td>
<td>dal-āhá</td>
</tr>
<tr>
<td>Reservative</td>
<td>dal-ka</td>
<td>dal-koÊ</td>
<td>dal-ōÊ</td>
<td>dal-ōÊ</td>
</tr>
<tr>
<td>Present</td>
<td>dal-Ê</td>
<td>dal-Ê</td>
<td>dal-Ê</td>
<td>dal-Ê</td>
</tr>
<tr>
<td>Simple past</td>
<td>dal-ÊÊ</td>
<td>dal-ÊÊ</td>
<td>dal-ÊÊ</td>
<td>dal-ÊÊ</td>
</tr>
<tr>
<td>Past reservative</td>
<td>dal-ÊÊÊ</td>
<td>dal-ÊÊÊ</td>
<td>dal-ÊÊÊ</td>
<td>dal-ÊÊÊ</td>
</tr>
<tr>
<td>Anterior past</td>
<td>dal-ÊÊÊ</td>
<td>dal-ÊÊÊ</td>
<td>dal-ÊÊÊ</td>
<td>dal-ÊÊÊ</td>
</tr>
<tr>
<td>Perfect</td>
<td>dal-ÊÊÊ</td>
<td>dal-ÊÊÊÊ</td>
<td>dal-ÊÊÊÊ</td>
<td>dal-ÊÊÊÊ</td>
</tr>
</tbody>
</table>

The suffixes ket', at', en, an; kat', kan, ken; le or len are often combined with a particle ge in order to form a kind of semi-tenses which denote what might perhaps take place or what will take place after the performance of some act. Thus, mit' bar mat'-tan mak'-ket'-ge, one two bamboos-we-two cut-may, we may perhaps cut a couple of bamboos. Such forms are used like the English idioms ‘will do,’ ‘may do,’ to denote a custom or an action which will probably take place. Thus, oña ōam-ka-tā-ko
johar-ba'ao-a-ko-a, adā mārām-ko tiak-iđi-kôd-e-ge, that got-having-they greet-to-them, then goat—they take-away-it, when they have got it they greet them, and then they will carry off the goat; hapā, kōch'ir-č'iā agu-te-ge, wait, I will first fetch my clothes; orak'-te-ā sān-len-ge, I may first go home, I will first go home. Such forms are not, however, real tenses.

Some of the examples given in the preceding pages will show that imperatives are formed by adding the pronominal suffixes to the inflexional bases; thus, hījuk'-ma, come; kōch'-len-mā, come first (before you do something else), come at once. The simple imperative is formed in this way from the simple, the intensive, the reciprocal, and the adverbial bases. If an action should be performed at once, before something else, the pronominal suffixes are added to the suffixes te (active), len (passive), and an (indirect middle). Thus, peh'kao-te-m, read first; kōch'-len-mā, come first; fērāu-an-pā, first rest yourselves.

It has already been mentioned how the inflexional bases are used as verbs and adjectives. In this way are formed verbal nouns, adverbial and relative participles, infinitives of purpose, and so forth. Thus, Rampur-te-ā chala-h'kan-tahā-kan-khān pē ser'm hōe-akan-a, Rampur-to-I going-been-having-from three years become-have, three years have passed since I used to go to Rampur; ato-rām hār-ko jāru-loqari-ot'k-kan-tahā-kan-thāch mačūn-č'ā hōč-en-a, village-of-men assembling-for-being-where headman-also-he came, the headman came also to the place where the villagers were about to assemble; ala-đā bir-rā-del duńup-akan-tahā-kan-rā, we-as-for forest-in-we sat-having-being-in, while we were sitting down in the forest; biĥar-biĥar-tā-ko anga-kele, judging-judging-they dawned, they sit in counsel till dawn; gōč'h ēr, the dead man; gōč'h-č'h, the dead one; böge jā bań jāč mit'-kā-mit' dore, every tree that does not bear good fruit; on-ko-e dohmolet'-ko čan-gimai, those-he accused-had-them witches, the witches he had accused, and so forth.

Most particles in Santali are independent words. Thus, mān-khan, but, lit. if you say; ān-rā-hā, still, lit. that-in-also; ona-tā, therefore, lit. that-with, that-in, and so on. In this place we shall only mention the very common particles dā and ge, and the negative. Dā can often be translated ‘as to,’ ‘in his turn,’ and it is often added to the subject, but also to the object. Thus, ala-đā bir-ko-rā or bur-ko-rā-tahā-kan-a, ar deko-ko-dā lańdi-ko-rā, we on our side were living in the jungles and hills; and as to the Hindus, they were living in the plains.

Ge emphasises the word to which it is suffixed; thus, chałak'-ge-r-ū, I shall certainly go.

The usual negative is a prefixed bań. The final ē is dropped before pronominal suffixes. Thus, ba-ko dat-lel'-a, not-they struck, they did not strike. The suffixes kel', kal' are never used after bań. There is also a negative impersonal verb banuk'-a, it is not; thus, banuk'-in-a, I am not; banuk'-le-a, we are not, etc.

Alo is used in wishes, with the future as an imperative, and in final clauses; thus, alo-m hījuk'-ma, may you not come; alo-m dal-ko-a, don't strike them. The emphatic negative ākā has already been mentioned.

For further details the student is referred to the works mentioned under Authorities. The principal features of the language will be seen from the Skeleton Grammar which follows.
Santali Skeleton Grammar.

I.—Nouns.—Hār, man; dual Hār-ki; plural Hār-bo. Genitive Hār-vā; Hār-ā, Hār-ā, Hār-va, Hār-va; Hār-ki-vā, etc. Postpositions, tō, in, into, by means of; rā, in; ṭhān, ṭhāk, with, in; sā, sēh, towards; ṭān, ṭhēk, from, etc.

II.—Pronouns.—I, I; am, thou; aeh, he.

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Full form.</th>
<th>Suffix</th>
<th>Infixed, direct object</th>
<th>Infixed, indirect object</th>
<th>Infix, genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>iā</td>
<td>iā, āi</td>
<td>ā, ā</td>
<td>a</td>
<td>tiā</td>
</tr>
<tr>
<td>Thou and I</td>
<td>a-lā</td>
<td>lai</td>
<td>a-specimen, lai</td>
<td>a-lā</td>
<td>ta-lā</td>
</tr>
<tr>
<td>He and I</td>
<td>a-līn</td>
<td>līn</td>
<td>līn</td>
<td>a-līn</td>
<td>ty-līn</td>
</tr>
<tr>
<td>We, inclus.</td>
<td>a-bo, a-bon</td>
<td>bō, bōn</td>
<td>bō, bōn</td>
<td>a-bo, a-bon</td>
<td>ta-bo, ta-bon</td>
</tr>
<tr>
<td>We, exclus.</td>
<td>a-la</td>
<td>la, le</td>
<td>a-lā, a-le</td>
<td>a-lā, a-le</td>
<td>ta-lā, ta-le</td>
</tr>
<tr>
<td>Thou</td>
<td>am</td>
<td>am, m, mā</td>
<td>mā, me</td>
<td>am</td>
<td>tam</td>
</tr>
<tr>
<td>You two</td>
<td>a-bān</td>
<td>bān</td>
<td>bān, bān</td>
<td>a-bān, a-bon</td>
<td>ta-bān, ta-bon</td>
</tr>
<tr>
<td>You</td>
<td>a-pā</td>
<td>pā</td>
<td>pā, pā</td>
<td>a-pā, a-pa</td>
<td>ta-pā, ta-pa</td>
</tr>
<tr>
<td>Self, he</td>
<td>aeh</td>
<td>ā, ā</td>
<td>ā, ā</td>
<td>aeh</td>
<td>tas</td>
</tr>
<tr>
<td>They two</td>
<td>a-kin</td>
<td>kin</td>
<td>kī</td>
<td>a-kin</td>
<td>ta-kī</td>
</tr>
<tr>
<td>They</td>
<td>a-bo</td>
<td>ko</td>
<td>ko</td>
<td>a-bo</td>
<td>ta-bo</td>
</tr>
</tbody>
</table>

Demonstrative pronouns.—Nī, this very; wān, this; khān, that.

<table>
<thead>
<tr>
<th>Remote</th>
<th>Nearer</th>
<th>Nearest</th>
<th>Intensive</th>
</tr>
</thead>
</table>

Other demonstratives are nā, whia; nān, nhen, nhen, nha, this, that, on the side; dān, ḷān; ān, ḷān; ān, ḷān, this, or that, thing which you see; ḷār, ḷār; ḷār, ḷār; ḷār, ḷār, this, or that, thing, or being which you hear. Pronouns ending in kā, and sometimes those ending in iā, usually denote animate beings; the rest refer to inanimate nouns. Those beginning with a refer to what is remote; those beginning with a vowel to what is nearer; those beginning with a to what is close at hand.
Interrrogative Pronouns.—Adâr, who? chefâ, what sort of animal being? oka, which? chefât', what?

III.—Verbs.
A. Conjugational bases.—Dal, strike.

<table>
<thead>
<tr>
<th></th>
<th>Principal form.</th>
<th>Reciprocal form.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Simple base</td>
<td>dal</td>
<td>dalok'</td>
</tr>
<tr>
<td>&quot;</td>
<td>dal-ocho</td>
<td>dal-ochok'</td>
</tr>
<tr>
<td>&quot;</td>
<td>dal-ochok'</td>
<td>dal-ochok'</td>
</tr>
<tr>
<td>&quot;</td>
<td>dal-ochok'</td>
<td>dal-ochok'</td>
</tr>
<tr>
<td>&quot;</td>
<td>dal-ochok'</td>
<td>dal-ochok'</td>
</tr>
<tr>
<td>&quot;</td>
<td>dal-ochok'</td>
<td>dal-ochok'</td>
</tr>
</tbody>
</table>

The double base dal-dal, to strike repeatedly, is inflected like the simple base; thus, passive dal-dal-ok'; reciprocal dapsal-dapsal, etc.

B. Infelxional bases.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Direct object</td>
<td>dal</td>
<td>dal-ka</td>
<td>dal-at'</td>
<td>dal-at'</td>
<td>dal-at'</td>
</tr>
<tr>
<td>Indirect object</td>
<td>dal-a</td>
<td>&quot;</td>
<td>dal-at'</td>
<td>dal-at'</td>
<td>dal-at'</td>
</tr>
<tr>
<td>Passive</td>
<td>dal-at'</td>
<td>dal-at'</td>
<td>dal-at'</td>
<td>dal-at'</td>
<td>dal-at'</td>
</tr>
<tr>
<td>Indirect middle</td>
<td>dal-jâni</td>
<td>&quot;</td>
<td>dal-jâni</td>
<td>dal-jâni</td>
<td>dal-jâni</td>
</tr>
</tbody>
</table>

The future base is often used as a present base, and always as in the reservative form.

Pronominal inflexes are added to the infelxional bases; thus, dal-ked-a, struck him.

Finite tenses are formed by adding the categorical a; thus, dal-bed-a-ô, I struck him.

The infelxional bases are used as participles and verbal nouns. Thus, dal-bed-a kâr, the man who was struck; dal-ba-tâ, having struck.

Compound tenses are formed by means of the auxiliaries kân, in; tahâ-kan, was; thus, dal-kân-ô or dal-at-ô, I am striking; dal-at-tahâ-kan-a, was striking; dal-at-ô, had struck, etc.

Negative Particles.—ô, not. The ô is dropped before pronominal suffixes; thus, lepô dal-ed-o-a, I did not strike him. Aço, don't; òô, used in conditions or as an emphatic negative.
The language spoken by most Santāls closely agrees with the grammatical sketch given in the preceding pages. Locality to some extent causes differences in vocabulary, and it has already been remarked that this fact has in recent times given rise to a slight difference in dialect between the east, where most loan-words come from Bengali, and the west which chiefly borrows from Bihāri, and the south where the influence of Oriyar is felt. On the whole, however, there is scarcely any difference in dialect from Bhagalpur in the north, down to Manbhām and Burdwan in the south.

Five specimens will be given of this Standard form of Santali. The three first ones have come from the Sonthali Parganas, the fourth from Manbhām, and the fifth from Monghyr. The first is a version of the Parable of the Prodigal Son by the Rev. L. Skrefsrud; the second is a popular tale, and the third two Santali songs, for which I am indebted to the Rev. P. O. Bodding. The fourth is a short traditional tale, prepared by the Rev. A. Campbell, and the fifth is the account of a famine year in Monghyr.

The specimens are excellent. I have introduced the distinction between ā and o, a and e, respectively, in the fourth and fifth specimens, and made some slight corrections in the fifth. On the whole, however, I have printed the specimens as I got them.

A list of Standard Words and Phrases will be found below on pp. 240 and ff. I owe it to the kindness of the Rev. P. O. Bodding, who has also been good enough to read the proofs of the Mundā section. I am indebted to him for a long series of highly valuable notes and corrections.
MUṆḌĀ FAMILY.

KHERWĀRI.

SANTĀL.

SPECIMEN I.

(BENAGARIA, RAMPUR HAT, SONTHAL PARGANAS.)

(Rev. L. O. Skreusrud, 1897.)

Mīt' hāp-rān bār-ea kōra hāpān-kin taḥā-kan-tač-a. Ar un-kin
one man-of two boy child-en-they-two were-his. And them-two
mātā-rā huṭiūnč-dā apat-ā metač-ea, 'ā bābā, in-rā paṇāk' menak'-
among the-little-one his-father-he said-to-him, 'O father, me-to falling existing-
āk'-reak' bakhra dān-ām-kā-tīn-mā.' Ādā ādāri-tāt'-ā ḫūṭiūn-'at'-thing-of portion bestow-give-outright-mine-thou.' So the-property-he divided-to-
kīn-a. Khan-ge thora din tayām uni huṭiūn hāpān-dā sanam-āk'-ko samtao-
them-two. Then a-few days after that little son all-things collected-
ka-tā mit-'tāč' ṣāginī disom-tā-yā chalao-en-a, ar āndā-dā luĉā-lamāt din
having one far country-to-he went, and there riotously days
ṭala-tō tahā-kan-tač-ā tahā-nahas-ket'-a. Ar sanam-āk'-ko-e ublā-dubā-
spending-in being-his-what-he wasted. And all-things-he squandered-
ket'-tač-khan ona disom-rā mit-'tāč' āt' akal hovy-en-a, ar unī-dā rāṅgājā-
had-his-when that country-in one mighty famine became, and he to-hunger-
āk'-ā āhāp'-on-a. Khange sān-ka-tā ona disom-rān mit'-tān rayot-thān-ā jāṅkā-
hē began. Then gone-having that country-of one ryot-with-he joined-
y-en-a ar unī-dā ach'-ak' dāṅtā-jaṅga-tā-yā kol-kad-e-a sukri gupī. Ādā sukri-
himself and he his branch-place-to-he sent-him some-to-tend. And pig-
ko-kō jām-et' tahā-kan choklak'-tā ach'ak' lač' pāk'rāč'-ā gāgāj-āk'-kān they eating being beasts-with his belly to-fill-he desiring
tahā-kan-a, mān-khan ākā-c̣-hā ba-ko em-ae-kan tahā-kan-a. Khan-go
was, but anyone-even not-they giving-to-him were. Then
chetao-an-tā-yā mān-ket'-a, 'āpū-ū-ram tināk' munis-ko-reak' jām-ak'
sensible-having-become-he said, 'father-my-of how-many men-of food
sarer-ok'-kan-tako-a, mān-khan in-dā rāṅgākč-tā nāṅdā-ā beṇḍaok'-kan-a.
superfluous-is-their, but I hunger-with here-I perishing-am.
Beret'-ka-tā apū-ū-ṁān-ih chalak'-a ar-īn met-ae-a, "ā bābā, sorma-
Arisen-having father-my-to-I will-go and-I will-say-to-him, "O father, heaven-
reak' ar am sanam-ā-kā kāi-akā-č; am-rān hāpān ar ānum-og-ok' lek-ge-ā
of and thy presence-in-I sinned-have; thee-of son more to-be-called worthy-I
MUNDÁ FAMILY.

bañ-ká-n-á; am-rúán mit’tán munis-léka-r-íí-má barí.”’ Khan-ge heret'-not-am; the-of one hired-servant-lik-e make-me-thou please.”’ Then having-
ka-tá aCh-rúán aPát-thán-á hách’en-a. Mán-khán sañgú-rá-íí yá tahá-kan-ríí ge arisen himself of father-his-to-he come. But distance-at-he being-in
uni-rúán aPát-dá-e náí-rúm-ked-e-a, ar mâyú-ge hách’-ad-e-a, ar fir-him-of father-his-indeed-he see-got-him, and compassion came-to-him, and run-
slín-ka-tá-íí yá káí-ká-ked-e ar-á chák’-chák’-ad-e-a. Mán-khán hápán-á met-
gone-having-he embraced-him and he kissed-repeatedly-to-him. But the son-he said-to-
ad-e-a, ‘á báha, serma-reak’ ar am saman-rú-íí kát-akat-’a; am-rúán hápán ar
him, ‘O father, heaven-of and thy presence-in-I sinned-have; the-of son more
ñum-og-ok’ lek-ge-ñi bañ-ká-n-á.’ Mán-khán aPát-tát’dá aCh-rúán gólam-kó-e meto-
to-be-called worthy-I not-am.’ But father-his-the himself-of servants-he said-
a’t’ko-a, ‘dán bog-e utár oyon-aígrá édok-agú-hát’-ka-tá hárák’-ac-pá,
to-them,’ here good most covering-cloth forth-brought-quickly-having put-it-on-him-ye,
ar uni-ak’ ti-rú mânum-dâr ar jángá-rá kharpaw-ac-pá, ar jám-tá-bon
and him-of hand-on ring and feet-on sandal-put-for-him-ye, and eating-us
häsich’-súkraj’-ák’-ma; án-tá mi in-rúán hápán goch’-ge-íí-yá tahá-kan-á, ar-á
make-ourselves-merry-let; because this mo-of son dead-he was, and he jivet’-ruq-en-a;
át’-ge-íí-yá tahá-kan-a, ar-á ñum-en-a.’ Khan-ge häsich’-
alive-returned; lost-he was, and he found-voas.’ Then to-make-
súkraj’-ák’-ko pátûn-ket’-a.

Mán-khán uni-rúán marâni hápán-dâ hátt-rú-íí-yá tahá-kan-a. Ar ópák’-í
But him-of big son field-in-he was. And house-he
coming-near-in music-and-dancing-he to-hear-got. Then a servant-lad
hárá-sor-ka-tá-íí-yá khúrjaw-an-a, ‘ona-ko-dâ chöt’-kan-a?’ míin-tá,
called-near-having-he inquired-for-himself, ‘these-things what-are?’ having-said.

Uni-dá-e met-ad-e-a bañ-ma, ‘báká-m-á hích’-akan-a;
He-on-the-other-hand he said-to-him that, ‘younger-brother-thy-he come-is;
ar apu-m-dá mit’-tách’-á háj-akat-’a, nirápán-á ñum-ruq-
and father-thy-on-his-side one-he feast-has-made, safe-and-sound-he got-back-
ked-e-túrân.’ Khan-ge-yá rañgoc-en-a ar bálak’ bae rúbún-len-a. Ádá uni-rúán
him-because.’ Then he angry-was and to-go-in no-he commented. So him-of
father-his out come-having-he entreating-him was. But
uni-dá ráñ-ruq-ka-tá aPát-á met-ad-e-a, ‘nák’-án, numak’
he-on-the-other-hand said-back-having father-his-he said-to-him, ‘lo, so-many
serma am-thán gólam-ín hátao-ef’-a ar amak’ lukhum tis-rú-rú há ba-ú
years the-with slave-I work and thy commandment any-time-even not-I
yarum-parâm-akat-’a. An-rú-íí in-dá ‘tis-rú-rú mit’-tách’ márâm-hápán-gé-
transgressed-across-have. Yet me any-time-even one goat-young
ba-m âm-akaw-ad-iñ-a, jámán iñ-rän gate-ko tuluich'-iñ hásich'-sákrah'-kâk'.
not-thou given-hast-to-me, so-that me-of companions with-I might-make-merry.
Mân-khan kusmbi-ko tuluich' am-ak' aqâdi-y-ä gadaw-akat' nui hápán-mâ-y-ä
But harlots with thy property-he devoured-having this son-thy-he
hâob'-án-râ-dâ mît'-tách'-âm bhâj-akat'-ä'. Mân-khan uni-dâ-a
come-having-in one-thou feast-hast-made. But he-on-the-other-hand-he
met-ad-e-a, 'bachha, am-dâ jaogo iñ tuluich' mena-m-a, ar jâta iñ-ak'-ko-dâ
said-to-him, 'child, thou-indeed always me with art-thou, and all my-things
amak'-kan-ge-a. Mân-khan hásich'-sákrahj-âk' ar râskâk'-ge chahiye. Àn-tâ nui
thine-are. But to-make-merry and be-glad is-proper. Because this
bâkâ-m-dâ gâchge-y-ä tahâ-kan-a, ar-â jivet'-en-a; at'-ge-y-ä tahâ-kan-a,
younger-brother-thy dead-he was, and-he revived; lost-he was,
ar-â ñam-en-a;
and-he found-was.'
MUNḌĀ FAMILY.
KHERWĀRĪ.
SANTĀLī.

Specimen II.

(Rev. P. O. Bodding, 1903.)

SONTHAL PARGANAS.)

LELHA JĀWĀE-GOMKE-T-REAN.
STUPID SON-IN-LAW-ABOUT.

Sedhē jug-rā, kathac, mit’lān hār-rān hápān-en-t jāwāe-gomke-tā
Former ago-in, it-is-told, one man-of child-female-his son-in-law-his-he
tahā-kan-a mit’a-tān ato-rā. Adā mit’-dho, kathac, ach’ eskar-ge bānhar
was one village-in. And one-time, it-is-told, self alone father-in-law
hanhar oṣak’tā sā nāihar-tā pēra-hār-āk’-ā sān-len
mother-in-law house-to or wife’s-father’s-house-to relative-person-to-become-he gone
tahā-kan-a; adā un-rā unu hanhar-tāt’ budhī-dā-ā daka-
was; so that-in that mother-in-law old-woman-as-to-she boiled-
uttu-yet’-a, ar unu tuluch hā-e galmarao-kan-a. Adā enka baare-
rice-curry-prepares, and him with also-she talking-is. So thus going-on-
in evening-become. So then that old-woman bamboo-shoots-she curry-had-done.
Adā daka-uttu-kā-tā daka-tā taũ-ad-e-a daka jām-lagiti’, ar
so rice-curry-having-made water-she poured-out-to-him rice eating-for, and
silpi-ā are sān-rege gando-dā-ā bel-ad-e-a. Adā ḭbuk-bālā-ka-tā
door side towards stool-she put-before-him. So washing-entering-done-having
ona gando-rā-y-ā durup’en-khaun-dā daka-uttu-i agu-ad-e-a. Adā jām jākhān
that stool-on-he sat-down-had-when rice-curry-she brought-to-him. So eating time
uni jāwāe-gomke-t-dā jel-uttu-leka-ā aikṣa-yet’-a, ar kūt-sā ba-e
that son-in-law-her meat-curry-like-he feels-it, and piece-any not-he
fiam-yet’-a. Khan-go adā-e kulī-ked-a, ‘henda gā, chet’-bān utu-
finds. Then so-he asked-her, ‘listen mother, what-you-two curry-
akaye’-a? Bu-лу aṣkar-ṣik-dāp-adk’-kan-a.’ Adā uni jāwāe-gomke-t
have-made? Not-we-two feel-accurately-can-towards-it? So that son-in-law-her
dea sān-rā-dā maṭ-silpi-ą-tehā-kan-a. Adā budhī-dā-e mān-kāt’-a,
back towards bamboo-door was. So old-woman-she said,
‘ānā, jāwāe, abān dea sān-rā monak’ ona-go-li Łu utu-akat’-a.’ Adā
‘that-there, son-in-law, your back towards being that-we-two curry-made-have.’ So
uni jāwāg-gomko-t-dā bāṅgāt'-āchur-ka-tā-ya-ā nāl-kāt'-dā mat'-silpiṅ-kan; adā-e that son-in-law her looked-turned-having-he saw bamboo-door-being; so-he nāl-hapa-kat'-ge-a. Chet'-hā ba-e rāt-lit'-a. Ar unu buḍhi hā-a ma-saw-kept-quiet. Anything not-he said. And that old-woman also-she just-kat'-ge-a.

Thus-much-said.

Khan-ge adā unu jāwā-gomko-t-dā ach' mānā-mānā-āt-ya-ā mān-jān-kan-a. Then so that son-in-law her self -(of) mind-mind-in-he says-for-himself ba-n-ma, 'noa utu-dā aṭi sehel-kid-iṅ-a. Sanām hār nahak'-ko jatī'-je-namely, 'this curry very well-tested-me. All person now-they will-have-fallen-asleep-khan, noa silpiṅ-dā-ā ṣātkir-go-a.' On-ka aḥā' mānā-rā-ya-ā ludis-dāhā-kat'-a. when, this door-I carry-off-shall.' Thus self -(of) mind-in-he thought-put-down.


So verify eating-going-on-having-they placed-themselves. And all person-they jatī'-kāt'-khan-dā hape-hapo-tā beret'-en-tā ona silpiṅ-dā-ē rara-ket'-tako-a slept-when quiet-quiet-with arisen-having that door-he loosened-their ar ona āndā-a ge ona silpiṅ-ā gugu-ṣātkir-ket'-tako-a. Ar un and that night-in that door he carried-on-his-back-carried-off-their. And that jākhač'-dā ba-kō disa-led-en-a.

time not-they remembered-him.

Adā setak' sim ak jākhač'-ko ābhān-en-dā-ko nāl-baṅa-yet',

So morning cock crow time-they awakened-having-become they seeing-going-on, silpiṅ-dā bānuk' ar unu jāwā-gomko-t-ko hāhā-ae-khan-dā ba-e door not-being and that son-in-law-their they calling-to-him-when not-he gāṅ-āt'-kan, adā-kō māṅ-kāt'-a, 'na-ā, nāl-ā-pā bhala mena-e-a sā ba-n; answering, so they said, 'well, see-him-you well exists-he or not; ba-e gāṅ-āt'-dā.' Adā sāri-kō nāl-baṅa-ked-e-a; mān-khan bāṅg-ich'-an. not-he answering. So verify-they looked-went-on-him; but not-being-he.

Khan-ge adā unu buḍhi hār-dā aṭi gar-ṭā-ya-ā landa-gāt'-kāt'-a. Adā

Then so that old-woman person very loudly laughed-suddenly. So on-ko hāpān-āt' kuri-dā-ko kul-ked-e-a, 'henda ga, chet' un gar-ṭā-ā-m those child female-they asked-her, 'listen mother, what that loudly-them landa-kāt'-a?' Adā un-rā unu buḍhi-ya lāi-ako-kan-a, ba-ma, 'noa laughed-est?' So then that old-woman-she saying-to-them-is, namely, 'this silpiṅ-dā, na, teṣa-m-e ge dhora-e ṣātkir-akat'-a. Holā-n-ok' door, girls, brother-in-law-your certainty-he carried-off-has. Yesterday

hāndu-ān utu-ad-e-a; adā un-rā-yā mān-lēt'-a, "henda ga, chet'-bamboo-shoot-I carried-for-him; so then-he said, "listen mother, what-bān utu-akat'-a; ba-liṅ aṭkar-liṅk-dare-ak'-kan-a." Adā un-rā-n met-yon curry-have-made; not-we feel-accurately-can-towards-it." So then-I said-ad-e-a, "ānā, jāwāc, abūn dea sān-rā menak' ona-liṅ utu-akat'-a," to-him, "that-there, son-in-law, your back towards being that-we curry-have-made,"
män-tä. Adä paasä' ona-tä silpiñ-dä pasät' teña-m-ge-yä ətńir-käät'.

So perhaps therefore door perhaps brother-in-law your ha carried-off.'

Adä ona-e lə-ci-tä-kä̱n-käñ na nan häər adä əçi biar-Mäń-käät', ar-kä
So that she said to-then-when all person so very badly they laughed, and they
män-käät', 'nui teñaän-dä əçi-yä əlña-gäa.'
said, 'this brother-in-law very he stupid-is.'

Adä sərni ona əlña här-dä idi-ka-tä ona silpiñ-ä rara-dhin-gal-
So verily that stupid person taken-away-having that door he loosened-to-
saänd-gäät'-tä mit'-mit'-tä jätä-ə samak'-kútça'-käät'-ä. Adä aon' bahnu-ə met-
pieces having one one-by all he chopped-into-bits. So self (of) wife he saying-
ae-kan-ə, 'ma noa-ge tehn-dä utui-mä.' Adä uny-ə män-käät'-ä, 'noa-dä
to-her-is, please this to-day curry-make.' So that-one she said, 'this
what-like-I curry-skall? This dry bamboo well-tasting-is? This not well-tastes.
Am-dä əçi-m əlña-ge-ə.' Adä un-rä uny-ə män-ruaƣ-käät'-ä, 'ban-ä, əçi
Then very-thou stupid-art.' So then that-one he said-back, 'not-is-so, very
beautifully well-tastes. Yesterday mother with-them-to I gone had. Then this-they
utu-ad-ıin-dä. Chet' ban sä, jel utu leka-ə siğu-ket'-ə, ona-ə noa-dä-ə
curry-made-for-me. What not or, meat curry like-I felt-it, that-for this-
ətərkin-akat'-tako-ə, ba-kon am-äk'-kan iə-tä.
carried-off have-their, not-they giving that-for.'

Adä bahu-tät'-ə män-käät'-ä, 'noa rährä-dä ën-tä àkäje jäm-tä-m
So wife his she said, 'this dry then who eating for thou
utu-ocho-y-ed-iä-a?' Adä-e män-käät'-ä, 'achha, apä ba-pä jäm-käñ, in-ge
curry-make-causës-me?' So he said, 'well, you not-you cat-if, I
utu-ün-pä.' Adä sərni no-ko-ak' katha ba-e sin-ocho-at'-tako-kän-kö
make-curry-for-me-you. So forsooth these of word not he to-go-allowed-their-when they
utu-ad-e-a, ar-kö em-ad-e-a daka sőtnä. Adä sərni
made-curry-for-him, and they gave to him boiled-rice with. So forsooth
rasy'-ä dul-gät'-käät'-ä; adipi-sipi-ka-tä-yä lapät'-gät'-käät'-ä, ar
sauce-he poured-out-quickly; so mixed-mixed-having mouthful quickly took, and
un bahu-tät'-dä tan-män-ə näl-än-ə. Adä ona rase tuluoʃ' bən
that wife-his intuitively she looking-at him-is. So that sauce with not
sebel-led-e-kän-dä kwiñ halän-ka-tä-yä gär-gät'-käät'-ä. Adä ona-hä ba-e
tasted-him when a piece taken-up-having he bit quickly. So that also not he
gär-chhaado-daçe-at'-kän, un bahu-tät'-dä landa ba-e sambräo-lät'-tä
tite-separate could-when, that wife his laughing not she restrained-having
əçi-gar-tä-yä landa-gät'-käät'-ä; adä ach' ħä-e landa-käät'-ä. Adä-m män-käät'-ä,
very loudly she laughed-suddenly so self also he laughed. So he said,
'chet'-leka-chä-m utu-käät'? Ba-m batträo-lät'-ä. Ona-te-ge bän sebel-kän-a.
Cheka-tā noa kuṭi-dā ba-m la-ocho-lät'-a? Ayo-yā utu-ad-iū
Why this piece not-thou dissolved-madest? Mother-she curry-made-for-me
sanam kuṭi-yā lā-chaba-ocho-lät'-a; kuṭi-dā mīt' gātān hā ba-nā nām-lät'-a.
all pieces-she dissolved-completeley-made; piece one piece even not-I found.
Am ma ākān kuṭi-ge-m ām-aka-w-ad-iū; ar chet'-leka-n ē kuṭi-lät'-a, on-ka-ge-m
Thou now only piece-thou given-host-to-me; and what-like-I pieces-made, thus-thou
dāhā-kat'-a. Thora hā ba-m la-ocho-lät'-a.' Adā bāhu-t-tāt'-ā mān-kät'-a,
puttest. Little even not-thou dissolved-madest.' So wife-his-she said,
jā-dā ba-nā baďa-e noa utu-dā. Am-tā barā utu-jān-mā.' Adā
'I not-I know this curry. Thee-by please make-curry-for-thyself.' So
sari ach'-tā-yā utu-kāt'-rā-hā bañ lā-len. Adā bōgle-tā-kō
forsooth self-by-he curry-having-made-even not dissolved-was. So good-in-they
landa-w-ad-o-a. Adā ān hilok' khān lelha-ge-ko bahna-ked-o-a, ar
laughed-at-him. So that-every day from stupid-they surname-him, and
fam-e-piehe-ko āris-e-a, oma-ge-ko met-ae-tā.
finding-him-every-time-they annoy-him, that-they saying-to-him-by.

Adā chaba-y-en-a katha-dā; in marān-ge-a.
So finished-is tale; this great-is.
FREE TRANSLATION OF THE FOREGOING.

The stupid son-in-law.

Once in olden times, it is told, there lived in a certain village a certain man's son-in-law. One day, they say, he had gone alone to visit his father-in-law and mother-in-law in their home. While there his mother-in-law was engaged in cooking curry and rice, and at the same time she kept up a conversation with him. In this way the evening fell, and the old woman had prepared some bamboo shoots as curry; when she had done cooking, she poured out some water for him to wash his hands ere sitting down to eat, and placed a stool before him near the door. When he had washed his hands and come in again, he sat down on the stool, and she brought him the curry and rice. Whilst eating the son-in-law thought it was meat curry he had; but he did not find any lumps. So he asked his mother-in-law, 'I say, mother, what curry have you given me to-day? I cannot make out exactly what it is.' Now there was the bamboo door at the back of the son-in-law; so the old woman said, 'look there at the back of you, my son-in-law, that is what I have made into curry for you to-day.' So the son-in-law turned round and saw it was a bamboo door; but looking he kept quiet and said nothing; and the old woman too said thus much and nothing more. The son-in-law, however, thought to himself, 'I find this curry perfectly delicious; when every one is asleep presently, I shall walk off with this door.' This he made up his mind to do.

True enough, when all had done eating they retired for the night, and when every one had fallen asleep, he got up quietly and loosened the door, and that very night he put their door on his shoulders and walked off with it, nobody being aware of it at the time the deed was done. When they awoke at cockerow in the morning and looked about, there was no door to be seen; and when they called out for the son-in-law there was no answer. So they said, 'look and see, if he is there or not; he doesn't answer.' They looked about for him, but he was not there. Then the old woman suddenly burst out into a loud laugh, whereupon her daughters said to her, 'why, mother, what are you laughing so heartily about?' Then the old woman said to them, 'your elder-sister's husband, girls, has most assuredly decamped with this door. Yesterday I made him a curry of bamboo shoots, and he asked me what kind of curry it was, as he could not quite make it out; whereupon I told him to look behind him, and he would see what I had made into curry for him. Perhaps that is why your elder sister's husband has carried off the door.' When she told them this, every one laughed very much and said the son-in-law was dreadfully stupid.

True enough, when the stupid fellow had walked off with the door, he took the whole thing to pieces and chopped it into small bits. Then he told his wife, 'make this into curry to-day, please.' She replied, 'how am I to make a curry of this? Will this dry bamboo taste well? Not a bit of it. You are very stupid.' He replied, 'not so, it is simply delicious. Yesterday I went to see your mother and the others, when she made me some curry of this; you may not believe it, but I tell you, it tasted to me just like meat curry; and that is why I made off with this door of theirs, for they would not give it to me.' His wife said, 'who is then going to eat this dry stuff that you want me to make curry of it?' To which he replied, 'all right, if you other people won't eat it, make some curry of it for me.' So, as he would not listen to her, she made him some curry of it and gave it to him along with some boiled rice. Then he poured
some of the gravy on it and mixing it together with his hand he took a mouthful; and all the while his wife was watching him closely. But as the rice and gravy did not taste particularly nice, he laid hold of a lump of the curry and gave it a bite; when he was unable to bite a piece off, his wife, no longer able to restrain her mirth, burst into a loud laugh, in which he himself also joined. Then he said, 'what kind of a curry have you turned out? You have not succeeded, and therefore it is not savoury. How is it you have not dissolved this piece? Mother dissolved altogether every piece in the curry she gave me; I could not find a single lump in it, whereas you have given me nothing but lumps; you have got it in lumps just the same as when I cut them up; you have not dissolved them one bit.' Then his wife said, 'I am not acquainted with this curry; you had better cook some for yourself.' And true enough, when he had cooked some for himself too he could not get it to dissolve. Whereupon they had a good laugh at him. From that day forward he got the surname of 'Stupid,' and by addressing him thus every time they met him they teased him well.

That is the end of the tale; there is no more.
MUNDA FAMILY.
KHERWARI.
SANTALI.

SPECIMEN III.
SANTALI SONGS.

(Rev. P. O. Bodding, 1903.)

(Sonthal Parganas.)

I.

N-eev śiś n-eev śiśa śan-gāl dāg-e ho;  
Seven days seven nights fire raining-ho O,
N-eev śiś n-eev śiśa jādam-jādam ho.  
Seven days seven nights continuously O,

T-oka-rā-bānⁱ tāhā-kan-a, manewa,
What-in-you-two were, man,

T-oka-rā-bān soro-len?  
What-in-you sheltered-being?

Menak' menak' Harata³ ho,
Being being Harata O,
Menak' menak' buru-donder ho,
Being being mountain-cave O,

N-ona-āli tāhā-kan-a n-āli-dā,
That-in-ice-two were we-two,

N-ona-āli soro-len.
That-in-wo-two sheltered-being.

II.

Kaṭ-dā, ho, ḅabu mag-mā-sī,
Timber, O, young-man cut-thou,

N-isi n-arāṛ ḅabu benao-mā-sī;  
Plough-beam yoke young-man make-thou;

N-isi n-arāṛ ḅabu benao-lā-khach’,  
Plough-beam yoke young-man made-hast-if;

Hassa-re-go ḅabu sona hoo-ok'.
Earth-in young-man gold becomes.

¹ In songs an n is prefixed to every word beginning with a vowel, with the exception of the interrogative pronominal, which prefixes a ā. This rule is now-a-days often disregarded, especially by men.
² Inserted to fill up the metre.
³ The mountain where the two progenitors of the human race were saved from destruction by the fire-rain.
FREE TRANSLATION OF THE FOREGOING.

I.

It rained fire for seven days and seven nights; seven days and seven nights, incessantly. Where were you two then, where did you take shelter?

On the mountain Harata, in a cave, there we two were, there we two took shelter.

II.

Cut timber, young man, make a ploughbeam and a yoke. Then you will earn gold from the soil.

---

[ No. 4.]

MUNDA FAMILY.

KHERWĀRĪ.

SANTALĪ.

SPECIMEN IV.

(Rev. A. Campbell, 1897.)

Khan-ge Marān Burū manw-e met-ad-e-a nis-ge, "unkin Then Great Mountain man-he said-to-him this, "those-two
Burū-dā manwā nahel mak'-ā idī-ked-e-a. Iđi-kā-tā Marān Mountain man plough to-cut-he took-away-him. Taken-having Great
Burū nahel mak'-ā chet'-occo-ked-e-a, ar lāk'-rāk'-kot'-tā Mountain plough to-cut-he taught-him, and chipped-bored-having siok'-ā ḍhāp'-ked-a. ḍhāp'-kot'-khan goḍa-e si-lāhut'-ked-a to-plough-he began. Begun-having-when highland-he ploughed-crushed.

Sari-sarjam taba-kan-a, ona-rek’ sakam aga-ka-ta-ko bhuntich’-kod-a
Sari-sarjam was, that-of leaves brought-having-they a-cup-made
ar ona-ra sumum sindur-ko dâhâ-kod-a.
and that-in oil red-lead-they put.

FREE TRANSLATION OF THE FOREGOING.

Marañ Buru\(^1\) then told the man to break in two (bullocks), and he began to do so, and when he had broken them in, Marañ Buru took him away in order to cut a plough and taught him to do so. Having chipped and bored it, he began to plough and broke the highland by ploughing. Then he asked, ‘Marañ Buru, what shall we sow?’ Marañ Buru then brought an Iri\(^2\) from heaven and gave it to the man to sow. It sprouted, became a plant, and ripened, and they began to perform the ceremony of the first fruits. There was a Sari-Sarjom tree on one side. They took its leaves and made a cup out of them, and put oil and red-lead in it.

---

\(^1\) Lit. the great mountain, i.e., the mountain spirit worshipped by the Santals.
\(^2\) A cultivated millet, Erianthus Curvsgalli.
MUNḌĀ FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

SPECIMEN V.

(Chakāi Thana, District Monghyr.)

Nās-dā disom-rā akal hoe-akan-tā hār-ko jām-reak’ aḍī kāstā
This-year country-in famine become-having men-they eat-concerning great distress
has-become-of-them. Aghar-from Magh-till little-little grain-of
rice-water-having-made-they drinking-warming-themselves-went-on. But those-they
chah-baṛa-ket’-khan matkām-sarjām-ko jām-baṛa-ked-a. Ina-hā
finished-again-had-when Makām-Sarjām-fruit-they ate-for-some-time. These-even
sanam-ko jām-chaha-ked-a, ina-kā-tā mit’ jākhān-dā terel tarāp’ sīnjo
all-they eating-finished, then one time-on-the-other-hand terel tarop bael
emanteak’-ko-tā din-ko khamo-ked-a. Ona-hā lurā-luri sanam-ko hungar-chaha-
etoetera-with days-they passed. Those-even grabbing all-they to-search-
finished one time-on-the-other-hand at-aser-piska-roots-with-they subsisted-for-a-time.
Nātār-dā baṛa-reak’ kānta-arak’ garundj-arak’ much’-arak’ jhinuk-tā
At-present rice-field-of kanthā-potherb garundj-potherb much’-potherb shells-with
sanam-ko khāyā-čha-baṛa-ked-a ar bīr-reak’ maṭha-arak’ pādā-arak’ ar bee-bindi-
all-they to-dig-up-finished and forest-of maṭha-potherb poṣa-potherb and bee-bindi-
arak’ ar spūṛi-arak’ opsa-arak’ ar-ar-emanteak’-arak’ sakam-ko jām-ed-a
potherb and spūṛi-potherb opsa-potherb and other vegetable leaves-they eat
cattle-like. All bodies are-swollen-their vegetable leaves eating-from. This-year
mahajān-ko baṛi-ko num-ed-a dīrhā-dobra-hā baṛi-ko ām-āk’-kan-a, ona-tā
money-lenders not-they mention two-and-a-half-fold-even not-they are-given, therefore
hunger-with many men weak-have-become, strength-even not-they feel.
Chaole-hā aḍī mahng-e-y-en-a. Čheet-leka-tā nās-dā hār-ko gujar-a,
Hunad-reek-even very dear-is. How this-year men-they shall-subist,
ona-dā aḍī maṣkīl-ge-a. Ita-raṇu-ko baṛ ṭapam-kan-a, čheet-leka-tā hār-ko
that very difficult-is. Seed-grains not are-found-enough how men-they
shall-till? It-seems much land perhaps uncultivated will-remain seed-want-for.
FREE TRANSLATION OF THE FOREGOING.

This year there was a famine in our country, and the people are in great want of food. From the month of Agha'1 till Magh2 there were small quantities of grain and rice-water, but only just sufficient. When those provisions ran out, the flowers of the Matkom3 and Sal trees were eaten for some time. When they had eaten all those, they subsisted on Terol,4 Tarop,5 Siūjo,6 and other jungle fruits. When they could not find any more of those, they for some time got along with roots of At,7 Aser,8 and Piska.9 At present they have dug up from the rice-fields all Kanta,10 Garunḍī11 and Much' pot-herbs,12 with shells, and they eat forest herbs and leaves such as those of Matha,13 Podo,14 Boe-bindi,15 Saur,16 Ora,17 and so forth. This year the money-lenders do not give any loans, even at an interest of 250 per cent., and the husked rice is also very dear. How will the people be able to get on this year? It is impossible to get seed-corn, and how will it be possible to sow? It seems likely that much land will remain uncultivated for want of seed-corn.

In the southern districts, in Midnapore, Balasore, the Orissa Tributary States, and Singbhum, Santāl has come under the influence of Oṛiya. Borrowed words therefore often assume a different aspect. Compare dhana, property; dina, day; mane, mind, etc., in Morbhān, D between vowels has become r; thus, kuriṣeh', the younger. The phonology is, however, on the whole the same as in the Standard. An initial ṉ sometimes becomes y; thus, yena, get, in Morbhān and Balasore. Note also forms such as aʃak', for aʃeʃak', his. The demonstrative pronouns frequently end in n; thus we find noan, this, and so on. Such forms are very seldom met with in Standard Santālī. There is, generally speaking, a strong tendency to suffix the pronominal suffixes after the verbal tenses. On the whole, however, the dialect remains the same as the Standard, and it will be sufficient to print the beginning of a version of the Parable of the Prodigal Son received from Morbhān in order to illustrate this southern and less correct form of Santālī.

1 i.e., Aghan, November-December.
2 Diospyros tomentosa.
3 Zehneria umbelata.
4 Euphorbia granulata.
5 Antidesma dianthrum.
6 Polygonum glabrum.
7 January-February.
8 Buccanania latifolia.
9 A jungle climbing plant.
10 Acmarna ferruginea.
11 Ficus umbela.
12 Basia latifolia.
13 Ako javanum.
14 Dioscorea oppositifolia.
15 Dioscorea plebeia.
16 Horse dometerum.
MUṬḌĀ FAMILY.

KERHWĀRĪ.

SANTĀL.

SPECIMEN VI.

(MORBHANJ, ORISSA TRIBUTARY STATES.)

Mit' hār-rān bāre hār koṣā hāpān-kin tabā-kan-a. Un-kin mātā-rā
One man-of two-boy children-they-two were. Them-two among
huriñīch' apat-a met-ad-e-a, 'ā bāba, amak' dhana-rā tināk'
the-little-one father-his-he said-to-him, 'O father, thy property-in how-great
bhāga in yam-a ona om-añ-mā.' Noan kātha-rā uny ajak' dhana ḍaṭī-ka-tā
share I shall-get that give-me.' That word-on he self-of property divided-having
un-kin-ā em-at'-kin-a. Kiohu dinā khan-ge uny huriñīch' koṣā-dā
them-two-he gave-to-them-two. Some days then that younger son-on-his-side
jātā dhan mit-thān samāt-ka-tā mit-ṭān saṅgiyan disūm-tā chaḷā-ka-tā
all property one-place collected-having one distant country-in gone-having
luχa-lāmāṭ bobhɔra-tā jātā dhane uraɵ-ked-ae. Jātā dhan bayar-
riotousness shamelessness-in all property wasted-he. All property expend-
chha-bōt' khan ona disūm-rā marañ akal hoy-en-khan uni-reyak'
finished-having-when that country-in big famine arose-when him-of
dukha dāon hoy-en-a. Ona-įtā ona chaḷā-ka-tā ona disūm-rān-įch'
unhappy condition became. Therefore he gone-having that country-of-being
mit-ṭān kisān-hara-thān ā goti-y-en-tā uni kisān-hara-dā sukāri
one cultivator-near-he servant-become-having that cultivator swine
gāt gupi-yā oyad-tā kol-ked-cy-ae. Āŋjā unī-dā ākāc-hā jāmak'
herd to-tend-he field-in sent-him-he. There him anyone-cen food
baṅ-ko em-ad-se unī-dā sukāri-reyak' jāmak' choklak-tā paḥ-ā
not-they given-to-him-having he swine-of food husks-with belly-he
pārīch-tae-s-e mān-tā mane-an-a-e.
filla-his-he saying thought-he.
KAŞMÂLÎ OR KÂLHÂ.

There is a numerous caste of iron smelters in the Sonthal Parganas, Hazaribagh, and Manbhum which is known as the Kols or Kâlhâs. They call themselves ḍâr, men, and also kâlhal, which is the name given to them by the Santâls. The Hindûs call them Kol. In Manbhum and Hazaribagh, they also call themselves Kârmâlîs. Their language has hitherto been classed as a dialect of Hô or Kol, and it is quite possible that some of the Kols enumerated in the districts in question do really speak that language. This must be inferred from the fact that specimens of Hô have been forwarded from the Sonthal Parganas. Most of the Kâlhâs in the Sonthal Parganas, Manbhum, and Hazaribagh, however, have nothing to do with the Hôs, but speak a dialect of Santâl. That dialect will in this Survey be called Kârmâlî in order to avoid confusion with Hô or Kol. It is quite different from Kûrmâlî, the dialect of the Kûrmîs of Hazaribagh, Manbhum, and other districts, which is a form of Magâli. See Vol. V., Part ii., pp. 145 and ff.

Kârmâlî has been returned for the purposes of this Survey from the following districts:—

<table>
<thead>
<tr>
<th>District</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sonthal Parganas</td>
<td>22,821</td>
</tr>
<tr>
<td>Hazaribagh</td>
<td>10,239</td>
</tr>
<tr>
<td>Manbhum</td>
<td>11,000</td>
</tr>
</tbody>
</table>

Total 44,060

The local returns give the name of the dialect as Kol, and it is possible that the figures may include some stray Hô immigrants. Their number cannot, however, be important.

At the last Census of 1901 Kârmâlî was returned from the following districts:—

<table>
<thead>
<tr>
<th>District</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bihbhum</td>
<td>23</td>
</tr>
<tr>
<td>Midnapurî</td>
<td>647</td>
</tr>
<tr>
<td>Rajmahâl</td>
<td>130</td>
</tr>
<tr>
<td>Pambna</td>
<td>1,949</td>
</tr>
<tr>
<td>Monghyr</td>
<td>83</td>
</tr>
<tr>
<td>Sonthal Parganas</td>
<td>8,117</td>
</tr>
<tr>
<td>Angul and Khondmals</td>
<td>13</td>
</tr>
<tr>
<td>Hazaribagh</td>
<td>2,610</td>
</tr>
<tr>
<td>Manbhum</td>
<td>3,770</td>
</tr>
</tbody>
</table>

Total 17,342

The principal home of the Kârmâlîs is the south of the Sonthal Parganas and the north of Manbhum. In Hazaribagh they are found in scattered settlements in the south of the district.

The Kârmâlî dialect does not much differ from ordinary Santâlî. One good specimen, prepared by the Rev. A. Campbell, will be found below. It represents the language of the Kâlhâs of Manbhum. According to a list of Standard Words and Phrases prepared by the Rev. P. O. Bodding, the dialect is essentially the same in the Sonthal Parganas. The same is the case in Hazaribagh, to judge from a corrupt list forwarded from the district.

Pronunciation.—The sounds LineColor and LineColor, respectively, are distinguished as in Standard Santâlî. The neutralizing power of LineColor and LineColor is not so strong as in Standard Santâlî; thus, LineColor and LineColor, father.
Diphthongs such as ae, ae, ao, are commonly simplified. Thus, üm-e-mō, standard üm-ne-mo, give him; akā-rān hāpān, whose son? chalā-en-ē, standard chalāo-en-ē, he went, etc. The change of ə to r is common in the Sonthal Parganas; thus, kuri, Manbhum hudi, small, etc. The Kālāhās of the Sonthal Parganas have the same tendency as the Māhās to substitute ə for ae and ao; thus, ufrā-parā, squander, in Manbhum ufrā-parā. Note also tahā-kōn and tahā-kan, in Hazaribag tahē-kon, was; hālār, standard hārūl, a male being, a man, and so forth.

The most important phonological peculiarities of the dialect are the changes of r to r; of initial ə to n and l; and, in some cases, of r to l. Thus, hār, standard hār, man; ṭrāk, standard ṭrāk, house; nīr, standard nīr, run; nam, standard nām, got; lēl, standard nāl, see; lēnīr, standard ruṇīr, return, and so forth.

**Inflection.**—The inflection of nouns and pronouns is regular. The genitive suffixes ich and ak are in common use. Thus, an-ich hāpān, his son; iñ-ak mātrān-re, before me; hūbā-k, of a father. Note forms such as inē, this; ēn, ēnī, that one; ēkā, who? chētak, what? and so forth.

The numerals six to ten are Aryan loan-words. 'Twenty' is milt kūrī, and 'hundred' mārā kūrī.

The categorical a in verbal forms is generally dispensed with in the singular; thus, tahā-kan-ūn, I was; ēnā-kān-īn, I died.

The causative particle is cho; thus, dōl-chōk-kān-ūn, I am beaten.

The pronominal infixed of the dative is sometimes replaced by the accusative infixed; thus, mēta-kēd-e-y-e and met-ad-e-a, said to him; ema-akad-in-am, thou hast given to me. Meta and ema are fuller forms of mān and ēm, respectively, which are also used in Standard Santali before the dative infixed. Forms such as meta-kēd-e-y-e, he said to him, are not used by the Kālāhās of the Sonthal Parganas, who say meta-wāt-i-e or meta-um-ad-e-e instead. The pronominal suffixes denoting the subject are often added to the verb and not to the word preceding it.

The suffix len of the past time occurs in the form nen; thus, chētō-en-īn and chētō-nen-īn, I went.

Note also forms such as mēn-īn-ē, I am; hēnām-gi-ē, thou art, and so forth.

In most respects, however, the dialect is regular, and it will be sufficient to print one specimen in order to illustrate it.

---

1. Note bēnpā, my mother; ḍēnu-ṃ, thy mother; ḍēnu-tītē, his father. The Kālāhās of the Sonthal Parganas use ḍēnu throughout; thus, ḍēnu-ṃ, thy mother. 4. My father is, however, ḍēnā.
MUNDA FAMILY.

KHERWÁRI.

KÁRMÁLI DIALECT.

SANTÁLÍ.

DISTRICT MANBHRUM.

(Rev. A. Campbell, 1899.)

tet'-e mân-ked-e, 'â bubha, serma-reâk' ar am soja-re-e-ni gunah-akad-iâ, the-he said, 'O father, heaven-of and thy before-I sinned-I, ar-dâ am-ren hâpân nutum-ok' lekan-dâ baâ-kan-iâ.' Khan-gi now-as-to thy son to-be-called worthy not-am-I.' Then babu-t-tet' achi-ren kâmina-ku meta-kot'-ku-e, 'sanom-khân bhali lagri father-his-the self-of servants said-to-them-he, 'all-from good cloth agn-ka-te sârâk'-e-pe, ar ti-re aângthi sârâk'-e-pe, av brought-having put-on-him-you, and hand-on ring put-on-him-you, and kâta-re-dâ juta sârâk'-e-pe. Ar asul-akad-e damkâm gâj-e-pe. Ar foot-on shoes put-on-him-you. And fatted calf kill-him-you. And jâm-ka-te khusi-râskâ-mah-bon. Nâi hâpân-iâ gâch-len-tahî-kan-e, ar jivet' eaten-having rejoice-to-tus. This son-my dead-was-he, and living lar-a-kan-e; a't-len tahî-kan-e, adâ nam-akan-e.' Adâ khusi-râskâ-en-a-ku. returned-has-he; lost was-he, non found-has-been-he.' And rejoiced-they.

Ar maraîich'h hâpân-tet' khât-re tahî-kan-e. Ar urak'-te hioh'-sorok'-kan And elder-one son-the field-in was-he. And house-to coming-near-being jokha siriâ ar anâch' anjâm-ked-e. Khan mit'-tan kamia hakâ-sor-kâ-te time singing and dancing heard-he. Then one servanti called-near-having kulî-ked-e-e, 'chidak'-ku anka-e-dâ?' Âdâ-e mot-ad-e-a, 'bâkâ-m-o asked-him-he, 'why-they thus-do?' And-he said-to-him, 'younger-brother-thy-he hioh'-akan-e, ar babu-m-dâ aîi bâs-gi nam-ked-e-te asulîch' damkâm gur-akad-come-has-he, and father-thy him well found-him-having fatted-the calf killed-has-e-e.' Mahaj-ki ani-dâ idri-en-te bâlak'-hû baân rabân-len-e. Ar-dâ bâbhu-it.' But he angrily-becoming to-enter-even not agreed-he. Then father-tet' adâk-ka-te sârâ-ked-e-a-e. Khan-ga babu-t-tet' men-achur-ad-his-the come-out-having persuaded-him-he. Then father-his-the said-retumed-to-e-e, 'lel-mi, namin din kona namin serma kona am-ak'-iâî kam-kid-iâ. Ar him-he, 'see, so-many days from so-many years from thee-of-I service-did-I. And hukum mit'-tan-hû baân talâ-akad-iâ. Tao-ni-hû iin-ren gati-ku tuluch' khusia order one-even not transgressed-I. Still me-of friends with to-make-merry mân-ka-te mit'-tan mîrâm hâpân tanoh' hû baân ema-akad-i-am. Mahaj saying one goat young or-such-like even now not given-hast-to-me-thou. But nai hâpân-mi bachkar-ku tuluch' am-ak' dhan jâm-chaha-ked-e, anî hich'-en-khan this son-thy harlots with thee-of property eat-finished-he, he came-when asul-mota damkâm gur-ad-e-am.' Ar-dâ meta-ked-e-a-e, 'â bacha, am-dâ fatted calf killed-for-him-thou.' Then said-to-him-he, 'O son, thou jae-jug iî-then hena-m-gi-a, ar iî-ak' sanom am-ak'-kan-gi-a. Khushi-râskâ always meet-with art-thou, and me-of all thing-is-indeed. To-make-merry jarur-ji tahî-kan-a. Anî bâkâ-m-dâ gâch'-gi tahî-kan-e, adâ jivet'-on-e; proper was This younger-brother-thy dead was-he, and alive-became-he; at'-ge tahî-kan-e, ar-e nam-en-e.' lost was-he, and he found-was-he.'
MÄHLE.

The Mähles are a caste of labourers, palanquin-bearers and workers in bamboo in Chota Nagpur and Western Bengal. They speak a dialect of Santalí.

The Mähle or Mähili dialect has been returned for the purposes of this Survey from the following districts:

<table>
<thead>
<tr>
<th>District</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Birbhum</td>
<td>650</td>
</tr>
<tr>
<td>Sonthal Parganas</td>
<td>17,237</td>
</tr>
<tr>
<td>Manbhumi</td>
<td>10,794</td>
</tr>
<tr>
<td>Morbhunji State</td>
<td>280</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>28,961</strong></td>
</tr>
</tbody>
</table>

The corresponding figures at the last Census of 1901 were widely different and are as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Burdwan</td>
<td>130</td>
</tr>
<tr>
<td>Birbhum</td>
<td>322</td>
</tr>
<tr>
<td>Midnapore</td>
<td>1,691</td>
</tr>
<tr>
<td>24-Parganas</td>
<td>359</td>
</tr>
<tr>
<td>Rajshahi</td>
<td>23</td>
</tr>
<tr>
<td>Dinajpur</td>
<td>252</td>
</tr>
<tr>
<td>Jalpaiguri</td>
<td>1,137</td>
</tr>
<tr>
<td>Darjeeling</td>
<td>180</td>
</tr>
<tr>
<td>Bogra</td>
<td>116</td>
</tr>
<tr>
<td>Malda</td>
<td>117</td>
</tr>
<tr>
<td>Sonthal Parganas</td>
<td>8,643</td>
</tr>
<tr>
<td>Angul and Khondmals</td>
<td>1</td>
</tr>
<tr>
<td>Hazaribagh</td>
<td>9</td>
</tr>
<tr>
<td>Ranchi</td>
<td>9</td>
</tr>
<tr>
<td>Manbhumi</td>
<td>1,169</td>
</tr>
<tr>
<td>Singhbhum</td>
<td>2,851</td>
</tr>
<tr>
<td>Kuch Bihar</td>
<td>12</td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>1,642</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>59</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>18,801</strong></td>
</tr>
</tbody>
</table>

Even the Census figures are probably too high, the name of the caste having, in many cases, been entered as denoting language.

The principal home of the Mähle dialect is the central and southern portion of the Sonthal Parganas and the adjoining parts of Birbhum and Manbhumi.

Specimens have been received from Birbhum, the Nilgiri State, and the Sonthal Parganas. The Nilgiri specimens were written in a corrupt Santalí, and those received from Birbhum contained a considerable admixture of Aryan words. I have therefore only reproduced a version of the Parable from the Sonthal Parganas. A list of Standard Words and Phrases has been prepared with the utmost care and accuracy by the Rev. P. O. Bedding. It will be found on pp. 240 and ff.

Mähle is closely related to Kârmâli. Among themselves the Mähles to some extent make use of a kind of secret language, substituting peculiar words and expressions for the common ones. Thus they say ḫāka instead of ḫāka, a rupee; piśis instead of payā, a pie; ṭāḷāḷ instead of ṭāṇā, half a seer; ḫāka instead of ḫāna, an anna; ṭāṭā, warm, instead of dāī, beat, and so forth. Our information about this slang, which only concerns the vocabulary, is not, however, sufficient for describing it in detail, and I therefore turn to some peculiarities of Mähle grammar.
Pronunciation.—O and ē, e and ə, respectively, were not distinguished in the original specimen. Mr. Boding's list, however, shows that Mālē in this respect agrees with Standard Santālī.

An a is often pronounced as the a in 'all.' Thus, āpā-t, Standard āpā-t, his father; lātār, Standard lātār, down; mārān, Standard mārān, big; ām and ām, Standard ām, thou; -lām, Standard -lām-, thy.

The colour of vowels is sometimes apt to change, probably under the influence of neighbouring sounds. Thus the inanimate pronominal infix ək occurs as ək' and ak'. Compare also forms such as ken-ən, I am; kūn-ən, thou art; ken-ə, he is; kūn-a-ən, we are, etc. The neutral vowels are treated as in Kārmāli.

Diphthongs are often simplified in the same way as in Kārmāli. Thus, āmā, Standard āmā, woman; -tā, Standard -tā, his; dāl-kēn, Standard dāl-kē-ə, I may strike; ken-ə, Standard kan-ā-ə, he is; samā-ka-ə, Standard samā-ka-tā, having collected, and so on.

In ḷājāk', Standard ḷājāk', come; gājāk', Standard gājāk', die, Mālē has preserved forms which are lost in Standard.

N and l correspond to Standard ŋ in the beginning of words. Thus, mīndā, Standard mīndā, night; lūlūm, Standard nūlūm, name. In Birbhum we also find forms such as ŋam, get.

R becomes r as in Kārmāli. Thus, lār, Standard lār, man; kārā, Standard kārā, boy. It is dropped as in Hō in dārūp' and dūp', sit, in which word the r is an old infix and does not belong to the base. Compare, on the other hand, gārā, Standard gāḍā, duck.

R often becomes l; thus, tuvar, Standard ruvar, return; lār, Standard rār, to speak.

In bet', Standard beret', arise, the r is an old infix.

Inflection.—The declension of nouns and pronouns is mainly regular. Dative suffixes such as kō in Nilgiri are, of course, Aryan. Note genitive suffixes such as ich' and inich', and the ablative suffix ketē; thus, umich' hāpān, his son; āpā-t-inich', of the father; mēnēt-ketē, from his sister. 'I and thou' is usually ālān, and not ālān. Note also the dative infixes ān, to me; ām, to thee, and the genitive infixes ān, my; lōm, thy; tō, his.

The numerals 'six' and following, and, in counting, often also the first five, are commonly Aryan loan-words.

The conjugation of verbs is also regular, though some forms have a peculiar appearance under the influence of the rules of pronunciation mentioned above.

The causative suffix is sā; thus, dāl-sāk'-ken-īn, I am caused to be struck, I am struck.

The categorical a is often dropped, specially in the singular, or else replaced by an ē; thus, dāl-īn, I shall strike; hānēn-ē, I am.

The usual form of the verb substantive has already been mentioned. 'I am,' 'I exist,' is mēnēn-ē, or hēnēn-ē. Compare Santālī mēn-ak', and hēnak.'

The base kēn is also, in addition to tāhān, used in the formation of compound tenses; thus, dāl-hēn-īn, I was striking.
The present tense of finite verbs is formed by adding the suffix *et*; thus, *dál-et*-i índ, I strike. The *e* of *et* is dropped before pronominal infixes. If the base ends in a vowel, a very short *e* is, however, heard. Thus, *dál-d-ek*-i índ, I strike it; *dál-d-ák*-áom, thou strikest it; *dál-d-ó-i índ*, I strike him. The inanimate infix *ek*, *ak*, etc., is apparently used much more freely than in Standard. Thus it is used in order to denote a direct, inanimate object. Compare the suffixes *lak*’ and *kak*’ in Standard. Note also compound forms such as *dál-et*-kon-i índ, I am striking; *dál-ó-kén-i índ*, I strike him.

The past tenses are regularly formed. Thus, *dál-kéd-ek*-i índ, I struck it; *dál-kéd-ó*-i índice, I struck him; *dál-kéd-ák*-áom, thou strikkest it. Forms such as *dál-kok*-i índ, I struck; *dál-lek*-i índ, I had struck, show that the real suffixes of the past time are *kéd* and *lé*, as has already been inferred from the state of affairs in Standard Santali. In *áker dál-kok*-ó-i índ, many stripes I-struck him, both the inanimate and the animate infixes have been added.

Note also medial forms such as *chálé-en-i índ*, *chálé-nen-i índ*, and *chálé-lén-i índ*, I went.

The suffix of the perfect is *aken*, *akán*, etc., but the initial *a* is often dropped after vowels. Thus, *dáré-ken-i índ*, I have walked. A very short *a* or *e* is, however, generally heard, and the final vowel of the base is distinctly lengthened before the suffix.

For further details the specimen which follows should be consulted.
MUŃḌĀ FAMILY.

KHERWĀRĪ.

SANTĀLI.

(MĀHLĒ DIALECT.  (SONTHAL PARGANAS.)

Mī' hār-rūn barea kora gidrā men-en-tek-a-kin. Ar un-kin mud-rā One man-of two boy children were-his-they-two. And them-two among huḍānich' apāt-tāt' met-ād-e-y-e, 'baba, oka iṅk' dhān-bahkra hāk'-tiṅ-a small-the father-his-the said-to-him-he 'father, what my property-share be-mine-will Sā-dā ām-ke-tiṅ-mē.' Ādā apāt ach'-ak' dhān baṭṭā-ad-skin-e. Thora that-as-to give-mine.' Then father-his self-of property divided-to-them-two. Foe din tayām-te huḍān gidrā sanāmak' samāṭ-ke-te sāṅgīn disom-te-y-e oḍōn-chalā-days back-on small son all collected-having distant country-to-be out-went-en-e, ar āṅgā-dā luchā-lamāt-ke-te ach'-ak' dhān talas-nahas-ket'-te-a. Ar he, and there riotously self-of property squandered-his. And sanām-ak' karāc-ket'-khan ona disom-re bārī āt akal hoi-en-e, ar unī-dā all spent-had-when that country-in very strong famine became, and he rāṅgājāk' āhāp'-en-e. Tābā ona disom-rūn mīt'-tāc' rayāt-thān sān-ke-te hungry-to-be began. Then that country-of one ryōt-with gone-having japāk'-en-e. Unī-dā ach'-ak' khāt-rā sukri atiṅ kōl-ked-ek'-e. Unī-dā sukri-ko cingēd. He self-of field-in swine to-feed sent-him. He swine jām-ek-tahā-kon-a bārū-tā jām-jām-bij-ok'-lagit' mān-hen-e, mān-khan ona-hā eating were husk-with eating-eating-being-filled-for thought, but that-even āṅgā-hā bān ām-a-hen-a-ko. Khan-ge chētā-ke-te mān-ket'-e, 'iṅ anyone-even not gave-to-him-they. Then having-come-to-senses said, 'my āpuñ-rūn tināk' munīs-ak' jām-ak' sarā-jok'-ken-teko-a, ar iṅ-dā father-my-of how-many servants-of food spared-is-their, and me-as-to nāṅgā rāṅgā-ch'-te gājāk'-ken-iṅ. Achha, bāt'-ke-te āpuñ-iṅ thān chālāk'-iṅ ār here hunger-with dying-am-I. Well, arisen-having father-my-with go-will and met-ā-iṅ, "baba, sēma-rak' ar am samān-re kai-ket'-iṅ. Ar-dā am-ich' will-say-to-him-I, "father, heaven-of and thy presence-in sinned-I. Again thee-of gidrā lutum-ok' leg baṅ-ken-iṅ. Am-ich' mīt'-tāc' munīs leka dāhā-ṅ-me."' son-to-be-called worthy not-am-I. Thee-of one servant like keep-me-thou.' Khan-ge unī bāt'-en-e ar apāt-thān hāc'h'-en-e. Māṭ-āk'-me unī sāṅgīn-re Then he arose and father-his-to come. Say-son he distance-at mān-en-re unī-rūn apāt-tāt' lāl-nam-ked-ek'-e ar māyā hāc'h'-ad-ek'-a was-when him-of father-his-that to-sec-got-him and pity came-to-him ar nir-sāṅ-ko-te hābār-ked-ek'-e ar chāk'-chāk'-ad-ek'-e. Gidrā-dā apāt-līch' and run-gone-having embraced-him and kissed-repeatedly-to-him. Son father-his-to met-ād-ek'-e 'baba, iṅ-dā sēma-rak' ar am samān-re kai-ket'-iṅ. Am-ich' gidrā said-to-him, 'father, I heaven-of and thy presence-in sinned-I. Thee-of son
MUNDA FAMILY.

lumok’ leg ar-da ba’-ken-iin. Man-khan apok-tat’-da achi-rin guti
to-be-called worthy more not-I-am-I. But father-his-the self-of servants
met-o-oko-y-e, sanam khan bais angrap dan-aku-hat’-ke-te oyo-o-pa,
said-to-them, ‘all from good cloth given-brought-quickly-haven put-on-him-you,
ar uni-ak ti-re angthi, ar jang-na-re juta sarak’-a-pa. Ar da
and his hand-on ring, and foot-on shoe put-on-him-you. And come
jamb-ta kusk’-ma-hon. Karan nik’i in-ich gidra-da gach’-len-hen-e,
eaten-having make-merry-let-us. Because just-this me-of son died-had,
ar-ha jivet’ schur-en-e; at’-len-hen-e, ar-ha nam-luar-eken-e. Khan-ge un-ko-da
and alive returned; lost-had-been, and found-again-was.’ Then they
kusi lagd-en-ko.
to-make-merry began.

Man-khan uni-ran maran gidra-tat’-da kita-re men-en-e. Ada orak-te hach’-
But him-of big son-the field-in was. And house-to come-
mant’-ke-te bajna ar anach’ ajam-nam-ke’t-e. Khan-ge mit-tach’ munis hahau-
close-having music and dancing to-hear-got. Then one servant called-
ke-te kuli-ke-d’-e, ‘chot’ hach’-kan-a?’ Uni-da met-ad-ek’-e,
having asked-him, ‘what becoming-is?’ He said-to-him,
‘baka-m hach’-ken-e, ar apu-m-da hahj-ke’t-e, uni boge nam-schur-
younger-brother-thy come-has, and father-thy feast-made, him well got-back-
ke-ta. Khan-ge ede-en-e ar hahj’ baan robun-nen-e. Onia-je
him-having. Then got-angry-he and go-in not would-he. Therefore
uni-ran apok-tat’ odon-hahj’-ke-to boiso-ke-d’-e. Man-khan uni-da larr-achur-
him-of father-his-the out-come-having entertained-him. But he speak-return-
ke-te apok-tach’ met-ad-ek’-e, ‘nail-lool-me, niaak’ serma am-ak’ kami
having-made father-his-to said-to-him, ‘io, these-many years thee-of service
agu-ke’t-iin, ar am-ak’ hukum tis-ril-ha in-da baah talak-ke’t-iin. Sa-ril-ha in-da
brought-I, and thee-of order even-I not-I transgressed-I. Still I
sis-hah-thar mit-tach’ maram hapan taneh’ baan em-ad-iin-am, jamun iin-ran
ever-even one goat young or-the-like even not gavest-to-me-thou, so-that me-of
gate-ko tuluch kusi-kok’iin. Man-khan kusbi-ko tuluch am-ak’ dhain aim-
friends with I-might-make-merry. But harloot with thee-of property wasted-
ke’t-tam-e niu gidra-me hach’-en-tam-ra-da, bahj-kak’am.’ Man-khan uni-da
thy-he this son-thy coming-thy-in, feast-made-thou.’ But he
met-ad-ek’-e, ‘baah, am-da jae-ge iin-tuluch’ men-am-a, ar iin-ak’ sanam-
said-to-him, ‘child, thou always me-with art-thou, and mine all-
ak’-ko-da am-ak’-kan-ge-a. Nit-da kusi raskaji men-en-tabon-a; an-ta nik’i
things thine-are. Now mirth gladness was-our; because this-very
baka-m-da gach’-len-hen-ech’, ar-ha jivet’ en-e; at’-ken-heneh’, ar
younger-brother-thy dead-was-who, now alive-became; lost-was-who, now
nam-eken-e.’
found-was-he.’
MUNĐĀRĪ.

Munđārī is the dialect spoken by the tribe who call themselves ḍāryā-kō, or, 'men.' The number of speakers is about half a million.

Munđārī literally means the language of the Munđās. According to Mr. Risley, 'the name Munđā is of Sanskrit origin. It means headman of a village, and is a titular or functional designation used by the members of the tribe, as well as by outsiders, as a distinctive name much in the same way as the Santals call themselves Māñjhi, the Bhunij Sardār, and the Khambu of the Darjiling hills Jimpār.'

The principal home of the Munđās is the southern and western portion of Ranchi District. There are, moreover, speakers in Palamau and the south-east of Hazaribagh. Towards the south we find Munđārī spoken side by side with Ho in the north of Singbhum. Speakers are further found scattered over the Chota Nagpur Tributary States, especially in Bonai and Sarguja, and further to the south-west, in Baram and Sambalpur and the neighbouring districts of the Central Provinces. Emigrants have further brought the dialect to Jalpaiguri, Dinajpur, Bajashahi, the 24-Parganas, and other districts of the Bengal Presidency, and to the tea-gardens of Assam. The Munđās of Ranchi assert that they have come from the north-east.

With regard to sub-dialects Munđārī can be compared with Santālī. The difference is mainly to be found in the vocabulary borrowed from Aryan neighbours, and in the grammatical modifications occasioned by the neighbouring Aryan forms of speech.

The most idiomatic Munđārī is spoken in Mankipatti, a tract of land to the south-east of the town of Ranchi, comprising Tamar and a part of Singbhum. The Munđārī of Palamau is almost identical.

In Hazaribagh and in Sambalpur and Baram the dialect has come under the influence of the neighbouring Aryan forms of speech. In all essential points, however, it agrees with the Munđārī of Ranchi and Palamau. The same is the case in the State of Patna.

In the State of Sonpur the Munđās are found scattered in villages bordering on the jungles. They have originally come from Chota Nagpur and must formerly have spoken the same dialect as their cousins in Ranchi. At the present day, however, they have almost entirely forgotten their old speech, and they now use a form of Oriya, intermixed with Munđārī words.

The Kurukhs in the neighbourhood of the town of Ranchi have adopted Munđārī as their home tongue. Their dialect is known under the denomination of ḍō-ṛā ḍhagā. We have no information about its character. It is, however, probable that it is identical with the dialect spoken by the so-called 'Kera-Urmons' to the east of Ranchi. Father de Smet is, so far as I am aware, the only authority who mentions that form of Munđārī. He states that the principal peculiarity of the dialect is that an ūr is substituted for the final ū or ō of verbal tenses; thus, ḍōm-ḥer-ā-m instead of ḍōm-ked-ā-m, thou atest.

During the preliminary operations of this Survey, a Kol dialect called Bhuyan was reported to exist in Sambalpur. No specimens of any form of speech bearing this name
have been forwarded, and no such dialect occurs in the Sambalpur tables of the last Census. It is therefore probable that Bhuyau is the dialect of the Mundâ Bhuiyas of the district, and the Bhuyau figures have, accordingly, been shown under Mundâri.

Closely related forms of speech are spoken by the Bhumij tribe of Singhbhum and neighbourhood; by the Birhârs of Hazaribagh, Ranchi, Singhbhum and adjoining districts, and by most of the so-called Kôdâs. Those dialects will therefore be dealt with immediately after Mundâri. The dialect of the Hôs or Lâkâ Kols of Singhbhum is also so closely connected with Mundâri that it can almost be described as a sub-dialect of that form of speech.

According to information collected for the purposes of this Survey, Mundâri was spoken as a vernacular in the following districts:—

<table>
<thead>
<tr>
<th>Bengal Presidency—</th>
<th>Number of speakers</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Hazaribagh</td>
<td>125</td>
<td></td>
</tr>
<tr>
<td>Ranchi</td>
<td>332,148</td>
<td></td>
</tr>
<tr>
<td>Palamau</td>
<td>30,060</td>
<td></td>
</tr>
<tr>
<td>Jashpur State</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td>Domaí State</td>
<td>478</td>
<td></td>
</tr>
<tr>
<td>Sargeja State</td>
<td>895</td>
<td></td>
</tr>
<tr>
<td><strong>Total Bengal Presidency</strong></td>
<td><strong>353,246</strong></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Central Provinces—</th>
<th>Number of speakers</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sambalpur</td>
<td>7,500</td>
<td></td>
</tr>
<tr>
<td>Sakti</td>
<td>700</td>
<td></td>
</tr>
<tr>
<td>Bumra</td>
<td>13,509</td>
<td></td>
</tr>
<tr>
<td>Raârakhôl</td>
<td>312</td>
<td></td>
</tr>
<tr>
<td>Sonpur</td>
<td>1,250</td>
<td></td>
</tr>
<tr>
<td>Patna</td>
<td>290</td>
<td></td>
</tr>
<tr>
<td><strong>Total Central Provinces</strong></td>
<td><strong>23,581</strong></td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>376,827</strong></td>
<td></td>
</tr>
</tbody>
</table>

Of the 7,500 speakers returned from Sambalpur, 1,500 were stated to speak Bhuyau. Outside the area where it is a vernacular Mundâri was returned from the following districts:—

<table>
<thead>
<tr>
<th>Bengal Presidency—</th>
<th>Number of speakers</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Jhaâgâuri</td>
<td>8,965</td>
<td></td>
</tr>
<tr>
<td>Angul and Khondmals</td>
<td>46</td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>9,011</strong></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Central Provinces—</th>
<th>Number of speakers</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Kalâhaodi</td>
<td>40</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Assam—</th>
<th>Number of speakers</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Cachar Plains</td>
<td>896</td>
<td></td>
</tr>
<tr>
<td>Sylhet</td>
<td>300</td>
<td></td>
</tr>
<tr>
<td>Kamrup</td>
<td>200</td>
<td></td>
</tr>
<tr>
<td>Darrang</td>
<td>2,300</td>
<td></td>
</tr>
<tr>
<td>Nowgong</td>
<td>1,350</td>
<td></td>
</tr>
<tr>
<td>Sibsagar</td>
<td>2,300</td>
<td></td>
</tr>
<tr>
<td>Lakhimpur</td>
<td>12,300</td>
<td></td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>20,546</strong></td>
<td></td>
</tr>
</tbody>
</table>

| **Grand Total**   | **29,697**        |  |
By adding these figures we arrive at an estimated total of speakers of Mundari at home and abroad, as follows:—

<table>
<thead>
<tr>
<th>Mundari spoken at home</th>
<th>376,627</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mundari spoken abroad</td>
<td>29,697</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>406,324</strong></td>
</tr>
</tbody>
</table>

The corresponding figures at the last Census of 1901 were as follows:—

<table>
<thead>
<tr>
<th>Bengal Presidency—</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Burdwan</td>
<td>835</td>
</tr>
<tr>
<td>Birbhum</td>
<td>214</td>
</tr>
<tr>
<td>Bankura</td>
<td>61</td>
</tr>
<tr>
<td>Midnapore</td>
<td>510</td>
</tr>
<tr>
<td>Hooghly</td>
<td>670</td>
</tr>
<tr>
<td>Howrah</td>
<td>79</td>
</tr>
<tr>
<td>24-Parganas</td>
<td>4,490</td>
</tr>
<tr>
<td>Nadia</td>
<td>42</td>
</tr>
<tr>
<td>Murshidabad</td>
<td>254</td>
</tr>
<tr>
<td>Jessore</td>
<td>116</td>
</tr>
<tr>
<td>Khulna</td>
<td>412</td>
</tr>
<tr>
<td>Rajshahi</td>
<td>4,255</td>
</tr>
<tr>
<td>Dinajpur</td>
<td>3,528</td>
</tr>
<tr>
<td>Jalpaiguri</td>
<td>10,290</td>
</tr>
<tr>
<td>Darjeeling</td>
<td>3,783</td>
</tr>
<tr>
<td>Ranipur</td>
<td>687</td>
</tr>
<tr>
<td>Bogra</td>
<td>1,421</td>
</tr>
<tr>
<td>Pabna</td>
<td>8</td>
</tr>
<tr>
<td>Dakn</td>
<td>84</td>
</tr>
<tr>
<td>Bokergunge</td>
<td>118</td>
</tr>
<tr>
<td>Chittagong Hill Tracts</td>
<td>16</td>
</tr>
<tr>
<td>Patna</td>
<td>2</td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>899</td>
</tr>
<tr>
<td>Purnea</td>
<td>96</td>
</tr>
<tr>
<td>Malda</td>
<td>63</td>
</tr>
<tr>
<td>Southal Parganas</td>
<td>849</td>
</tr>
<tr>
<td>Angul and Khondmals</td>
<td>619</td>
</tr>
<tr>
<td>Hazaribagh</td>
<td>7,910</td>
</tr>
<tr>
<td>Ranchi</td>
<td>298,611</td>
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<tr>
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<td>Singbhum</td>
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<td>Chota Nagpur Tributary States</td>
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<th>Central Provinces—</th>
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<td>Sakti</td>
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<td>Realmadhol</td>
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<td>Sonpur</td>
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<td><strong>Total Central Provinces</strong></td>
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ASSAM—
Cachar Plains . . . . 1,450
Sylhet . . . . 1,037
Goalpara . . . . 9
Kamrup . . . . 468
Darang . . . . 6,642
Nowgong . . . . 608
Sibsagar . . . . 5,438
Lakhimpur . . . . 21,698
North Cachar . . . . 42
Naga Hills . . . . 29

Total Assam . . . . 37,411

GRAND TOTAL . . . . 460,744

It has been found convenient to add to this total some speakers who have been returned under the head of Kol, and who cannot be shown to speak any other Mundā dialects, viz. —

Assam . . . . 1,169
United Provinces . . . . 3
Berner (Baisnará) . . . . 19

Total . . . . 1,191

The total number of speakers of Mundārī can therefore be put down at 460,744. It is, of course, possible that the speakers of 'Kol' do not belong to Mundārī, but are Kālāhās. Their number is, however, so small that no great harm can be done in showing them under that language.

AUTHORITIES—


Campbell, Sir George,—Specimens of Languages of India. Calcutta, 1874, pp. 94 and ff., 297 and ff.


De Smith, J. S. J.,— Rcitsamen of a Mundari Grammar. Calcutta, 1891.


There is no written Munḍāri literature. The New Testament and the first books of the Old Testament have been translated into the language by the Rev. A. Nottrott. They have been printed, in Devanāgarī type, at the Baptist Mission Press, Calcutta, 1881—1899.

Munḍāri is, like Santāl, a dialect of the language which I have called Kherwāri. In most respects it agrees with Santāl, and I shall therefore only draw attention to those minor points in which the two dialects differ from each other.

Pronunciation.—The old Munḍāri grammars are very inaccurate in reproducing the various sounds of the dialect. Father Hoffmann’s grammar has considerably advanced our knowledge of the phonology of the dialect, and there are only some few points left, about which we cannot as yet judge with absolute certainty. In dealing with them I have been fortunate enough to be able to make use of a specimen and a list of Standard Words and Phrases in the so-called Koḍā of Bichhum, for which I am indebted to the Rev. P. O. Bodding of Mohulpahari. It represents a form of speech which, in all essential points, is Munḍāri. Compare below, p. 108. I have, therefore, consulted Mr. Bodding’s list of words in preparing Father Hoffmann’s Munḍāri list for the press. The specimens, on the other hand, have been printed as I have received them, with the exception of some few minor details to which attention will be drawn in the ensuing remarks.

The sounds ə and e, ə and o, respectively, have not been distinguished in the specimens. Mr. Bodding’s Koḍā list shows that Munḍāri in this respect agrees with Santāl, and I have therefore introduced the signs ə and a in the list, but not in the specimens, where I have followed Father Hoffmann in using e for ə and e, and a for ə and o.

Long and neutral vowels have not been separately marked. Mr. Bodding’s Koḍā texts, however, show that Munḍāri also in this respect agrees with Santāl. The neutral vowels are also mentioned in Father Hoffmann’s grammar.

The laws of harmonic sequence are apparently the same as in Santāl. Compare koṛā, boy; kūṛā, girl; in-kiś, these two; en-ko, these; dāl-ak’, being struck; kāj-uk’, being said, and so forth.

E and ə, o and a, respectively, are, moreover, often interchanged, where no reason can be shown to account for the fact. Thus, sērmā and sērmā, heaven; sēdāl and singāl, fire; orōng and urung, to drive out, etc. Compare also chikan, Santāli chekan, what? bīrī, Santāli beret, arise; upunā, Santāli pōneā, four; a-bū, Santāli ā-bó, we, and so forth.

An o corresponds to Santāli e in om-āi-mē, give him. Compare Asuri ov-ai-me.

The e of the verbal suffixes et and en is commonly changed to ya and further to ja; thus, lēl-jad-i-ā, (I) see him; sēn-ak’-jan-ā-e, he went.

Munḍāri has preserved fuller forms of many words. Compare hárd, Santāl āhár, man (compare Santāl hārd-hārā, every man); jēlā, Santāl jēl, deer; upunā, Santāli pōneā, four; apā, Santāli pēdā, three; lēch’, Santāli lāch’, belly, and so forth.

An ə is often prefixed to words beginning with a vowel, especially in western districts; thus, hēr and ēr, sow; hēsi and ēsi, twenty.

A t is used in some cases in which Santāl has k, e.g., in the copula ten, is, and in several verbal suffixes. Compare the remarks under the head of Verbs, below. Note also the use of ch corresponding to Santāli t in words such as chimus, how many?
MUNDĀ FAMILY.

An initial ň becomes ń, and an initial s is further often changed to ți; thus, ńām, Santālā ńām, get; ńēl and ńēt, Santālā ńēt, see; ńātum and ńatūm, name. Compare Kārmālī and Māhālī. According to Father de Smeth, however, forms such as ńām are used in some localities.

Final ň and s often become ńg, i.e., probably ń. Thus āng, I; ni-śiṅg, these two. Palatal ň and dental s are, however, in many localities retained in this position. The old final ň of the pronoun āṅ, I, is, moreover, usually restored before the categorical a and suffixes beginning with a, thus, ńā-ak, my.

The cerebral ī between vowels is interchangeable with r; thus, hādāṅ and hārāṅ, small. The cerebral r is used in the same words as in Santālī. The old infix ī has been dropped in āṅ, Santālī ārūp, sit.

Aspirated letters are used as in Santālī. The aspiration in borrowed words is often dropped in Mankipatti.

The semi-consonants are apparently pronounced in the same way as in Santālī. There appears, however, to be a tendency to exhale the current of air through the nose instead of through the mouth. In incorrectly written texts we therefore find words such as mit, one; āṅ, hair, shown as midn or mēn, umb, and so on. Soft consonants are very frequently substituted for the semi-consonants; compare Santālī. The semi-consonants are, on the whole, not so distinctly pronounced as in Santālī. In pronouncing the dental semi-consonant a greater part of the tongue strikes against the palate than is the case in Santālī. Hence the writing of ī instead of ā in Hō.

I have marked the semi-consonants in the same way as in Santālī. Most old authorities confound them in the wildest manner possible or leave them unmarked throughout. Father Hoffmann uses the sign ' to denote both k' and ch', and he writes d', b' instead of t', p', respectively. His reason for writing a' and b' is probably that those sounds are often changed to a and b, respectively. I have not, however, adopted Father Hoffmann's spelling because the semi-consonants are hard and not soft sounds.

It has not always been possible to distinguish between k' and ch' with absolute certainty. Forms such as ini', this, I have written ini', because the genitive of this word in Sonpur is ini', in Hō. In other cases I have compared the corresponding Santālī form, and I hope that, in most cases, I have succeeded in distinguishing between the guttural and palatal semi-consonants. It should, however, be understood that the original specimens make no distinction between the two sounds.

The semi-consonants have the same tendency to develop into soft consonants as in Santālī; thus, dāl-kēd-i-ā, struck him; but dāl-kēt-chē, having struck. In Mankipatti, however, the semi-consonants are usually retained before pronominal suffixes beginning with ī. Thus the form om-ad-īā-ē, he gave to me, is given as om-ad-īā-ē by Father Hoffmann. The full way of writing the form is om-ad-īā-ē. The final ī of verbal suffixes coalesces with the initial ī of pronominal infixes into the semi-consonant ch; thus, dāl-kīch-ā-ē, he struck him. This ch' has only been fully written in Mr. Bodding's Kōdā specimen.1 In Palama it is further softened to a j, so that we find forms such as dāl-kij-ā-ē instead of dāl-kīch-ā-ē, Santālī dāl-kēt-ē-a-ē, he struck him. The form dāl-kij-ā-ē already shows that we have to do with the palatal semi-consonant. I have therefore followed Mr. Bodding in introducing it in the specimens.

1 Mr. Bodding explains the ch' as part of the pronominal infix.
Accent.—The accent is the same as in Santali. It has been marked by putting the sign ` over the accented syllable in the first two specimens.

Nouns.—Genders and numbers are the same as in Santali. The dual suffix *bîng* (bîn), and the plural suffix *kô*, are commonly dispensed with in the case of such nouns as denote inanimate objects. The dual and the plural are sometimes confounded in those districts in which the Aryan influence is strongest; e.g., in Sambalpur, Bamra, and Jashpur.

The case suffixes are mainly the same as in Santali. The Aryan suffix *kô* begins to be used for the dative and accusative outside the Ranchi District.

The genitive suffix *ak* is sometimes used, instead of *rê*, when the governing noun denotes an animate being.

Some of the most common postpositions are *tô*, in, into, by means of; *tak*, to, near; *rê*, in; *atê*, from; *lôk*, with, together with; *thân*, within, and so forth.

Adjectives.—Adjectives very commonly end in *–a*; thus, *bugi*-n, good; *el’ka*-n, bad. In a similar way the suffix of nouns of agency is *iôk* or *nikh*; thus, *hûrû-nikh*, the small one; *lekâ-nikh* and *lekûthâ*, one who is like.

Numerals.—The first numerals will be found in the list of words. Higher numbers are always counted in twenties. The old Munjâri numerals are gradually being superseded by Aryan loan-words, and in Sambalpur they are, for example, now scarcely known beyond ‘four.’

Pronouns.—The personal pronouns are the same as in Santali. ‘I’ is *iîng* or *iî*. An accented form *aîng*, I, is, however, also used in many localities. ‘I and he’ is *âiîng*, ‘I and you’ *âbâ*.

The pronoun *âk*, self, is often written *âe*. The genitive is *âjak* or *âk-ak*. The pronominal suffix of the third person is *ê*, *î*, and, sometimes, *iê*, thus, *Urâd-tan-ich*, he who is an Urâd, or, he is an Urâd.

Note also forms such as *iî-ag-ak*, mine; *am-ag-ak*, thine; *Somâ-lâ-king*, Soma and his relative (compare Santali *Paqûda-le-ko*, Pandu and his people); *òpâ-tê*, his father, the father, and so forth. The suffix *tô* in *òpâ-tô* corresponds to Santali *tê* and *lêk*.

Munjâri does not appear to possess the rich variety of demonstrative pronouns which we have found in Santali. The usual forms are *nê*, *nikî*, this (animate); *nêa*, *nêkî’, this thing; *nîa*, this farther off (animate); *ânî*, this (inanimate); *ânî*, that, he (animate); *ânîa*, that thing; *hâmî*, that being far off; *hânî*, that thing far off. By adding the pronominal suffixes *ch* (animate) and *ak* (inanimate) we arrive at the compound pronomens *nikh*; *inîch*, *hûnikh*; *nêak*; *enak*, *hânak*, etc., the bases *nê*, *ân*, *hâm*, etc., are commonly used as adjectives. Thus, *nê hûrû*, this man; *hâm bûrû*, that mountain.


Verbs.—The inflexion of verbs is mainly the same as in Santali. The categorial *a* is dropped after the pronominal infix *ak*; thus, *ni-lâk’-lêa*, we shall set the door ajar; *lêl-lâk’-îng*, I saw it first, and so forth.

The pronominal infixes and suffixes play the same rôle as in Santali. When the direct object is an inanimate object an *e* is inserted after the base in the future and the simple imperative. Thus, *lêl-e-û-îng*, I shall see it; *jâm-e-ak’, that which is eaten; *lêl-e-mô*, look at it.
The conjugational bases are formed as in Santalí. Compare dal, strike; intensive
dadal; reciprocal dopal. The suffix of the resumptive form is tê, or, very seldom, kâ;
passive kok'. Thus, nē sâdâm-kô-ing a-bîrîn-tê-kô-â, I will sell off these horses; dâb-
kok'â-ing, I shall sit down.

The suffix en is often used in the indefinite tense of the direct middle. Thus, dâl-en-
ing, I strike myself. This shows that the suffix en is not in reality a suffix of the
past; compare p. 49, above.

The suffix of the causative is ichi or chi; thus, sên-ichi-lan-û-îng, I make him go.

The inflexional bases are, broadly speaking, formed as in Santalí. Compare abâng-î-
ing, I shall wash him; mêl-î-û-îng, I shall say to him; sên-ok'û-îng, I shall go; ni-
tân-îng, I shall set the doorajar; abâng-ked-û-îng, I washed; dâl-kich-û-îng, I struck
him; ôm-îch'û-ê, he gave him; dâl-led-û-îng, I had washed; lêl-tisch'-û-ê, he had seen
him; râk'-li-û-ê, he shall first call him; dâl-lâk'-ê, he had struck it; dâl-akud-û-ê, he has
struck.

In a few characteristics, however, Munḍāri differs from Santalí.

The copula or verb substantive is tan, past tân-kon-ê. Thus, râk'-îng-lan-û, he is
calling me.

The suffixes et', en, become yat', yet' and yan, respectively, and, in Manki pattí,
further, jat', jan, respectively. After masals we sometimes also find nêt', nan,
respectively. Thus, lôt-jad-ê-ê, he sees him; hûbû-yan-ê, it became (Palaman); sênok'-ján-
ê-ê, he went (Manki pattí); onûn-nad-û-bû, we come out, and so forth. The suffix et'
is probably not contained in forms such as ôyûk'-tisch'-û-ê, I am going home; Rânchî-rih-
û-ê, I am staying at Ranchi. The suffixes tich', rîch' are probably formed from the
suffixes tê, rê, respectively, by adding the suffix ich'. Compare nê-rê-m-ô, thou art
here; ôrû-îng-tâk'-tiû-ê, I shall go to my father.

The future, and usually also the past tense of the resumptive form, begin with t
where Santalí has k; thus, dâl-lâk'-ê, he will strike it; tôt-tâch'-ê, he bound him.

The perfect is formed as in Santalí. The infixes of the direct and indirect object are
not, however, distinguished. Thus, sên-ûkàn-ô, has walked; ôm-ûkât'-tiû-ê, he has
given to me.

The suffix of the subjunctive mood is ke; thus, Assam-lô idíke-mô-kô-ê, they might
possibly take you off to Assam. In Jashpur we find forms such as jûm-û-ê, he would
have eaten. This suffix is probably different from the optative particle ê; thus, sên-k-
ê-ê, he may go; lôt-kô-ê-ê, let him see them.

Conjunctive participles are formed from the inflexional bases by adding postpositions.
A very common postposition in such forms is sê; thus, sambûfu-kel'-êchi, having collected.

In Sambalpur and Bara we find infinitives such as gûpî-nûng, in order to tend.

They apparently contain the Aryan suffix nô or nê.

The negative particles are kô and alö. Kô is used as Santalí bô. There is, however,
also an impersonal base hû-û-ê, hû-mû-ê, etc., which usually has the meaning 'not to
want,' ' to refuse,' Thus, kô-e-êk', he does not wish; hû-û-êk'-jadv-ô, I do not agree to
this. ' I do not exist,' ' I am not' is bûng-û-ê, second person bûng-mô-ô, third person
bûngak'-ê-ô, nenter banok'-ô or boak'.

For further details the student is referred to the works mentioned under the head of
authorities, and to the specimens which follow. The two first, a version of the Parable,
and a popular tale, have been prepared by the author of the newest and best Mundari grammar, Father J. Hoffmann, S.J. They represent the Mundari of Mankipatti, and are accented. A list of Standard Words and Phrases, for which I am likewise indebted to the kindness of Father J. Hoffmann, will be found below on pp. 240 and ff. It represents the same form of the dialect. I have, however, brought the orthography in closer agreement with that used in the Santali portion, and I have, for that purpose, made use of a list of Standard Words and Phrases in the Kods of Birsanpur prepared by the Rev. P. O. Bodding.

The third specimen is the beginning of a version of the Parable in the Mundari of Palamau. It represents a form of speech which is almost identical with that current in Mankipatti. Note only forms such as kaji-u-i-i, he said to him; hobo-yu-a-a, it became; but semok'-jan-a, went.

The fourth specimen is the beginning of another version of the Parable from Jashpur. The dialect has come under the influence of Aryan forms of speech. It is, however, in most characteristics identical with that spoken in Mankipatti. Note forms such as sem-o-e-e, he went; nam-nan-o-e, he was found; baria kor-a bon-ko, instead of hau-king, two sons.

The fifth specimen has come from Bamra. It represents the Mundari of Bamra and Sambalpur. The influence of Aryan forms of speech can be traced in the confusion between the dual and the plural, and in the general want of consistency in grammar. Note forms such as baria hau tai-bon-a-ko, two sons were (plural); ayum-le, he heard; jàjum-naing, to eat.
MUŇDA FAMILY.

KHERWĀRĪ.

MUŇḌĀRĪ.

SPECIMEN I.

(Father J. Hoffmann, S.J., 1899.)

Mit' hóro-ak' kora-hón-king bar hóro-go-king tái-ken-a. En-te huríng-nich'.

One man-of male-child-two two men-they-two were. Then small-the,

'kúrji-ko-ak' áin-ag-ak' hatíng, aba, om-á-ing-me', mén-te apú-te-e kaji-ich'-a.

'goods-of mine share, father, give-to-me-thou,' saying father-his-he said-to-him.

Orok' dán-kúrji-he hatíng-at'-king-a. Huríng dín-re huríng-nich' sobón-ak'

And wealth-they divided-to-them-two. Few days-in small-the all-things

sambúta-ket'-chi sängin disúm-te-e senok'-jan-a orok' en-tak'-re jóm-ní
collected-having far country-to-he went-away and there eating-drinking

at' ét'kan kúrji-ko-te kúrji-tae dumbai-chabá-tada. Sobén-ak' chhabá-ket'-te en

and bad women-with wealth-his to-drown-finished. All-things finished-having that

disúm-re kentet' riága-jan-a, orok' inich'-o-e reinge-ok'-etech'-jan-a. Orok'
country-in intense famine-arose, and he also he hungry-to-become-began. And

senok'jan-chi miat' en disúm-ren horo tak'-re dasí-n-jan-a. Ní-do

gone-having one that country-of man with servant-made-himself. He

ach'-ak' óto-te sükuri-ko gupí-ko-e kul-tach'-a. Orok' sükuri-ko jóm-jat'
self-of land-to pigs to-keep-them-he sent-him. And mine eaten

lupú-ko-te lačh' bi saang-lich'-taí-ken-a, mén-do jetae'-o ká-ko om-ţich'-a.
hawks-with belly to-fill wishing-ways, but anyone even not-they gave-to-him.

En-te-do moné-rurá-jan-chi-e kaji-lak', 'apu-či-ak' orak'-re chirimün nálà-ko

Then thought-returned-having-he said, 'father-my-of house-in how-many day-labourers-

laičh' biuč'-ge-ko jóm-tan-a, orok' inig né-re-ge reinge-góčh'-tan-a-īng.
belly full-indeed they eating-are, and I here hungry-dying-am-I.

Birít'-ko-te apú-ing-tak'-tín-a orok'-ing meta-á-i-a, "ela aba, sirma-ak'.

Arisen-having father-my-near-I-go and I will-say-to-him, 'O father, heaven-of-
ing pap-akad-a, orok' am-ag-ak'. Am-ak' hon kaji-ok' leka-nich' aing orok'-do

I sinned-have, and thing. Thy son to-call-myself worthy-man I more

ka. Am-ak' nálà-nich-leká-ing-me.' Orak' birít'-jan-chi apu-te-tak'-
not. Theo-of day-labourers-a-like-me-make-thou.' And arised-having father-his-
tí-jaí-a. Men-do saang-in-re taí-ken-imta apu-te-e lel-nám-kích'-a orok'-e nir-daróm-
approached. But far-off was-while father-his-he see-got-him and-he ran-met-
kich'a orok' hojok'-re hámbut'-kich'-chi-e chök'-kich'-a. Hón-te-do-o met-ach'-a, 'ela him and neck-on embraced-him-having-he kissed-him. Son-his-he said-to-him, 'O aba, sirma-ak'-ing pap-akad-a, orok' amag-ak'. Amak' hon kaji-ok'-leka-nich' father, heaven-of-I sinned-have, and thine. Thy son to-call-myself-worthy-man aing orok'-do ka.' Apu-te-do dasi-ko-e kaji-at'-ko-a, 'bugún uter lijak' I more not.' Father-his servants-he said-to-them, 'good most cloth uruig-táb-ko-ate uiuk'-i-pe, orok' tik'-re mudám tusing-i-pe, orok' kútá-re brought-quickly-having put-on-him, and hand-on ring put-on-him-ye, and feet-on júta; orok' kiri-akan chúi mak'-i-pe, orok'-hu jom-nú-rasiká-e-a; ne hon-íng shoes; and fattened calf kill-him-ye, and-we will-eat-drink-feast; this son-my dáng-e góch'-len-a, orok'-e jít'-rurá-jan-a; at'-len-a-e, orok'-e nám-rupa-ákan-a.' forsooth-he dead-was, and-he alive-returned; lost-was-he, and-he found-again-has-been.' Orok' rasiká-kó eñec'-jan-a. And to-feast-they began.

Maráng-nich'-do púri-re-e tai-ken-a. Orok' rurá-jan-chi orak' tebáhe-lok' Great-one-as-to field-in-he was. And returned-having house reaching-on jhum-kaní-akan bája-ko at' susuntán-ko-ak' duráng-e aiym-lak'. Orok' tuned-having-been instruments and dancers-of singing-he heard. And mit' dasi-e rak'-kich'-te, 'néa ch'i-kan-ak'? mente-e kull-kich'-a. one servant-he called-him-having, 'this what-being-thing?' saying-he asked-him. Nich'-do-e met-ach'-a, 'bokó-m-e bijuk'-akan-a; orok' apú-m This-very-he said-to-him, 'younger-brother-thy-he come-has; and father-thy kiri-akan chúi-e mak'-kich'-a, iniñ'-ge bugi-bugi-ge-e nam-rurá-kich'-a men-te.' fattened calf he killed-him, that-one well-well-indeed-he got-back-him saying.' En-te-do-e kis-jan-a orok' bolo ka-e-ák'-jan-a. Ena-men-te apu-te They're angry-became and to-enter not-he-wished. Therefore father-his uruig-jan-chi-e kuli-ñech'-kich'-a. Iniñ'-do apu-te-e kaji-rupa-ach'-a, 'ámmang come-out-having to-aske-began-him. Ha father-his-he said-back-to-him, 'so-many sirma-ing dasi-ám-tan-a. Orok' amak' hukum mit'-ó ká-ñang atóm-lak' chiula-o. years-I servant-thy-am. And thee-of order one-even not-I put-aside ever-even.

En-re-ó sáugi-ko-lok' rasiká men-te mit'-ó meróm hón ka-m That-in-even friends-with to-feast saying one-even, goat young not-thou om-akát'-iñ-a.' Apú-te-do, 'hon-íng,-e men, 'ám-do janaú aiyng-lok'-ge-m given-host-to-me.' Father-his, 'son-my,-' he said, 'thou always me-with-indeed-thou tain-tan-a. Orok' aín-ak' soben-ak' am-ag-ak'-tan-a'. Bokó-m kóra-do remainest. And me-of all-things itnwe-being-things. Younger-brother-thy boy goch'-len-áte-e jít'-rurá-jan-a; orok' sen-áte-len-áte-e nám-rupa-ákan-a dead-having-been-he alive-again-became; and gone-lost-having-he found-again-has-been men-te ka-ñih rasiká hobá-len-a.' saying not-why to-feast became?'
(Father J. Hoffmann, S. J., 1899.)

Bār-ia hapān-bhūja-king tai-ken-a. Ėn-te rāhari-king;
Tuo old-man-old-woman-they-two were. Then rāhar-dāl-they-two
hēr-ha(k’), Ėn-te jetaé dāsi mit’ hōyo kā-ko tai-ken-a. Ėn-te kulal-ko
sowed-had, then any servant one man not-they were. Then hares
silk-kb jōn-jat’-ko tai-ken-a en rāhari. Ėn-te musīng-din-do, lång dāsi-ko
deer eating-they were that rāhar-dāl. Then some-day, ’twos-two servants
nam-aū-ko-a-laṅ-g’-king mēn-ken-a. Ėn-te sōla keat’-king
seek-bring-them-will-we-two’, they-two said. Then first parrot-they-two
nām-kich’a. ’Ko-te-bēn-tan-a, hale āja-king ?-e
found. ’Where-you-two-are-going, hey grandfather-and-grandmother?’ he
meta-a-king-tan-a. ’Dāsi-kamiṅ-ko nam-aū-te-līng-tan-a.’ Ėn-te
saya-to-them-two. ’Servants-maid-servants seeking-bringing-in-we-two-are.’ Then
sīng-do-ben sūku-aṅ-q-chi’ Ėn-te-do, ’chi-leka-m rak’-e-a?’-king
me-you-two will-agree-to-me-what?’ Then, ’what-like-thou crying-out?’ they-two
meta-al-tan-a. Ėn-te, ’keat’-keat’-keat’ mento-ng rak’-e-a.’ ’Kā-līng-ak’;
said-to-him. Then, ’keat’-keat’-keat’ saying-I cry.’ ’Not-we-two-wish;
keat’-chāma-tāling-ge.’
keat’-finish-our-Indeed.

FREE TRANSLATION OF THE FOREGOING.

An old couple had sown their rice. They had not any servants to look after it, and
so the hares and the deer used to eat the rice. One day they went out in search of
servants, and they met a parrot. Said he, ’where are you going, grandfather and grand-
mother?’ ’We are looking out for servants.’ ’Would you take me?’ ’How do you
cry?’ ’I say keat’-keat’-keat’.’ ’You would eat up all our rice in singing keat’.
We don’t want you.’
MUŃḌĀ FAMILY.

KHERWĀĪ.

MUŃḌĀRĪ.

SPECIMEN III.

(DISTRICT PALAMĀU.)

Ja hoṛo-ak' bar-hor hon-king tai-ken-a. En-kin-ate huriŋ-nich' apu-
Some man-of two-men son-they-two were. Those-two-among small-one father-
te-ke kaji-aj-a-i, 'he apu, hurjì-ete okoe aiŋ-ak' hating-re hobao-a
his-to said-to-him-he, 'O father, property-in which me-of share-in will-come
ena aiŋ-ke em-aĩn-me.' En-te ini aŋ-hak' hurjì-ko hating-at'-king-a. Pura
that me-to give-to-me.' And he self-of goods divided-to-them-two. Many
din ka hobo-yan-a chi aŋ-hak' huriŋ hon soben hurjì hunji-ket'-te
days not became that self-of small son all property collected-having
saŋgiŋ disum-te sonok'-jan-a, oŋ an-re etka kami-re din hīo-ket'-te
far country-to went, and there had deeds-in days spent-having
aŋ-hak' hurjì uŋo-ked-a-i.
self-of property wasted-he.
MUNDA FAMILY.

KHERWARI.

MUNDA.

SPECIMEN IV.

(State Jashpur.)

Miat' herel-ke hari keora hon-ko tae-en-a. Huding hon-te apu-te-ke
one man-to two male children were. Small son-the father-his-to
kaji-la(k')-e, 'e aba, aingak' banta-khurji-ko em-a-ing-me.' Oro ini han-ku-ke
said-he, 'O father, me-of share-goods gives-to-me.' And he them-to
sagro khurji hating-at'-ku-a-e. Oro huding dim tayom-te huding hon
all property divided-to-them-he. And few days after small son
soben-ko-ke au-la(k')-e oro sang-ing disum sen-en-a-e, en-ta(k')-re soben
all-things took and far country went, there all
khurji-ko-ke be-kar kami-ko-re dúbuch'-chaba-tad-a-e. Soben-ak'-e chaba-ked-chi en
goods evil deeds-in to-drown-finished-he. All-he finished-having that
raij-re isu reinge'nan-a, oro inich'-ke dukuk'-nan-a. En-te inich' sen-en-a-e
kingdom-in heavy famine-became, and him-to misery-became. Then he went-he
oro en raij-re-do miat' horo-lo(k') tae-en-a-e. Oro inich' inich'-ke ach'-ak' biri-re
and that kingdom-in one man-with stayed-he. And he him his field-in
sukri gupi-te kul-ki(ch')-a-e. Oro sukri-ko hera-ko jom-tae-en-a en here-ke
swine tended-to sent-him-he. And swine husks eating-were those husks
nam-te-a-e hole lach' biyok'-gi jom-te-a-e, oro jetae inich'-ke ka-ko
got-if-had-he then belly to-fill eaten-would-have-he, and anyone him-to not-they
em-la(k').

grese.
MUNĐA FAMILY.
MUNḌĀRĪ.
SPECIMEN V.

(State Bamra.)


FREE TRANSLATION OF THE FOREGOING.

In a village there lived an old man and an old woman. One day the old woman went to fetch water. Men from the king's house had just gone out to find a physician and she asked them where they were going. They told her that the king's son was ill, and that they had been sent for a physician. The old woman told them that her husband was very clever, and so the men took the old man away and shut him up in a room with the sick prince, who, somehow, became well again. The king then bestowed much wealth on the old man, and he and his old wife lived in great happiness.
BHUMIJ.

It has already been mentioned that a dialect which is almost identical with Mundari is also spoken by the Bhumij tribe of Singhbhum and neighbourhood. According to Mr. Risley, the Bhumij are probably "nothing more than a branch of the Mundás who have spread to the eastward, mingled with the Hindus, and thus for the most part severed their connection with the parent tribe." According to information collected for the purposes of this Survey they speak a separate dialect in the west of Singhbhum, in the Orissa Tributary States, and in the Chota Nagpur Tributary States. At the last Census of 1901, speakers have also been returned from Midnapore and Manbhum, and, in small numbers, also from some other districts of the Bengal Presidency.

No information is available regarding the dialect of the Bhumij of Midnapore. It is probably Santali, and it is spoken in the west of the district. In Manbhum they are found in the west, and, according to Mr. Risley, speak Mundari. The Bhumij on the eastern side of the Ajodhya range speak Bengali. The Tamariás are a sub-tribe of the Bhumij, who were originally settled in Pargama Tamar of Ranchi. Their dialect does not differ from that of the Bhumij proper. Other Tamariás speak a dialect of Magahi. See Vol. v, Part ii, pp. 166 and ff.

The number of speakers of Bhumij has been estimated for the purposes of this Survey as follows:—

<table>
<thead>
<tr>
<th>Orissa Tributary States—</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Morhabanj</td>
<td>39,693</td>
</tr>
<tr>
<td>Nayagarh</td>
<td>1,681</td>
</tr>
<tr>
<td>Nilgiri</td>
<td>321</td>
</tr>
<tr>
<td></td>
<td>41,695</td>
</tr>
<tr>
<td>Singbhum</td>
<td>30,000</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States—</td>
<td></td>
</tr>
<tr>
<td>Sarai Kala</td>
<td>5,900</td>
</tr>
<tr>
<td>Bonai</td>
<td>75</td>
</tr>
<tr>
<td></td>
<td>5,975</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>77,660</td>
</tr>
</tbody>
</table>

Forty-three out of the 75 speakers in the Bonai State have been reported to speak Kurmi Bhumij. No specimens have been forwarded from the State. It is, however, not probable that the different denomination connotes a difference of dialect. With regard to the Kurmi caste compare Dr. Grierson's paper On the Kurmis of Bihār, Chutia Nagpur, and Orissa. Journal of the Asiatic Society of Bengal, Vol. lxvii, Part iii, 1893, pp. 110 and ff. The following are the revised figures for the so-called Tamariá Bhumij as estimated for this Survey:—

<table>
<thead>
<tr>
<th>Orissa Tributary States—</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Morhabanj</td>
<td>883</td>
</tr>
<tr>
<td>Nilgiri</td>
<td>586</td>
</tr>
<tr>
<td></td>
<td>1,468</td>
</tr>
</tbody>
</table>


By adding these figures to those given above for Bhumij proper we arrive at the following total as estimated for this Survey:—

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhumij proper</td>
<td>77,660</td>
</tr>
<tr>
<td>Tamaria Bhumij</td>
<td>1,418</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>79,078</td>
</tr>
</tbody>
</table>

The number of speakers returned at the Census of 1901 was as follows:—

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Midnapore</td>
<td>23,272</td>
</tr>
<tr>
<td>Hoogly</td>
<td>7</td>
</tr>
<tr>
<td>24-Parganas</td>
<td>963</td>
</tr>
<tr>
<td>Jalpaiguri</td>
<td>7</td>
</tr>
<tr>
<td>Pahna</td>
<td>206</td>
</tr>
<tr>
<td>Sonthal Parganas</td>
<td>1</td>
</tr>
<tr>
<td>Balasore</td>
<td>356</td>
</tr>
<tr>
<td>Manbhoom</td>
<td>2,340</td>
</tr>
<tr>
<td>Singbhum</td>
<td>25,024</td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>53,120</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>5,314</td>
</tr>
<tr>
<td>Assam</td>
<td>94</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>111,304</td>
</tr>
</tbody>
</table>

This total includes the figures returned under the head of Tamaria Bhumij, viz.:—

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singbhum</td>
<td>4,016</td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>2,705</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>739</td>
</tr>
<tr>
<td>Assam</td>
<td>52</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>7,572</td>
</tr>
</tbody>
</table>

It will be seen that Bhumij has been returned from several districts where the information collected for the purposes of the Linguistic Survey does not make any mention of such a dialect. The obvious reason is that Bhumij is not the name of a dialect but of a tribe, and it has not formerly been separately returned in districts where the Bhumij speak the same dialect as their neighbours. In the Orissa Tributary States, Singbhum, and the Chota Nagpur Tributary States, on the other hand, the principal Mundā languages are Santal and Hō, while the members of the Bhumij tribe mostly speak a dialect which is almost identical with Mundāri. Some of them, however, apparently use the current Mundā language of their district. Thus the Bhumij vocabulary published by Hodgson in 1850 and prepared by Captain Haughton in Singbhum, is mainly Hō. The figures given above are therefore far from being certain, as in other similar cases when the name of a tribe has been used as the denomination of a dialect.

**Authorities:**


Specimens have been received from the Orissa Tributary States and from Singbhum, and two of them will be reproduced in what follows. The first is a version of the Parable of the Prodigal Son taken down in the Nilgiri State and professing to be written in Tamariá Bhumij; the second is a short tale from Singbhum. Both represent the same form of speech, viz., Munđári, with very few peculiarities. The Aryan postposition le is commonly used in the dative and the accusative, and the genitive of pronouns is usually formed after the model am-ag-ak', thy. In the specimens received from the Orissa Tributary States we find koma, what? and a conjunctive participle ending in kiate; thus, haťing-kiat, having divided; sen-kiat, having gone. Compare ananda-kiat-natin, in order to make merry. In other respects the dialect is almost ordinary Munđári, as will be seen from the specimens which follow.
MUNDA FAMILY.

KHERWARI.

SO-CALLED TAMARIA BHUMIJ.

SPECIMEN 1.

(NILGIRI STATE.)

Moyat’ horo-ak’ bari’ hon kor-a-kin tai-ken-a. In-kin-ak’ maadh-re
One man-of two child boy-they-two were. These-two-of among
huring hon kor-a apute-ke kaji-ad-ii-i, ‘e abai, amagak’ daulat-ke
small child boy father-his-to said-to-him-he, ‘O father, thy property-in
oka-wak’ bhag-ing name-yaa-ing ina om-ting-me.’ Ina-te inich’ ach-agak’
which share-I get-shall-I that give-to-me-thou.’ Then he himself-of
daulat hatting-kiate in-kin-ke om-at’kin-i. Huring din tayom-te
property dividing them-two-to gave-to-them-two-he. Few days after
hani huring hon kor-a sobenak’ hunji-kiate sangi-disum-te sen-
that small child boy all collected-having distant country-in gona-
kiate khurup acharan-te soben daulat atang-ked-aa-ye. Soben kharch-
having evil behaviour-in all property squandered-he. All spent-
having-after that country-in big famine arisen-having him-of misery-got-he.

Ina-te ini sen-kiate ina disum-ruk’ moyat’ horo-ak’ asra-hoba-yan-te
Then he gone-having that country-of one man-of shelter-become-having
inich’ horo ini-ke sukuri-gotha grupi-te bahi-te kul-kid-a-aa-ye. Han-re
that man him swine-flock keeping-in field-in sent-him-he. There
ini-ke jiai jitanak’ jomeyak’ ka-ko om-ad-i-ate ini sukuri-ko-ak’
him-to anyone anything food not-they given-to-him-having he swine-of
johmak’ lupuk’te lahi biyuk-na-tin sana-kid-i-a. Ina tayom-te ini
food husks-with belly to-fill-his-for wish-seized-him. That after he
mane-mane-te thor-kiate kaji-ked-a-e, ‘haya, ifagak’ abai japak’-re
mind-mind-in sense-having-got said-he, ‘alas, my father near
chimittanag mulaa-chakar isu ado ina-ate jatka jomeyak’ nam-jad-aa-ko
how-many labourers much and that-from enough food get-they
ado ing renga-te gojak’dan-a-ting. Ing birir’kiate abai-ak’ japaak’-re
and I hunger-in dying-am-I. I arisen-having father-of near
senn-kiate kaji-a-ting, ‘e abai, ing mahaa-prabhu-ak’ ado amagak’
gone-having say-shall-I, ‘O father, I God-of moreover thee-of
upar-re-ing paa-ked-a-ting. Amagak’ hon kor-a men-te bikhyat jayak’a
against-I sinned-I. Thec-of child boy saying to-be-honored worthy
MUNDA FAMILY.

niä-tayom-te kā-ing habā-ā. Amagak’ moyat’ muliā-chākar lekā īng-ke this-after not-I shall-become. Thee-of one servant like me doho-ɡ-ing-me.”’ Inā-tayom-te ini biri’-kiāte āpu-tet’-tak’t-te senok’-jan-ā-e. keep-me-thou.”’ That-after he arisen-having father-his-near-to went-he. 


jitāyak' hukum kā-īng amānāting-led-ā isu sirmā-te amagak' sewā any order not-I disregarded many years-from thee-of service agu-tad-ā-īng. En-re-yo kuṭum-kō-lok' ānanda-kīā-natin chim-tāng-ho moyat' carried-out-I. Still friends-with feasting-for ever-even one merom āng-ke kā-m om-ad-āng-ā. Ado amagak' oko hon-kōrā kashi- goat me-to not-thou gavest-to-me. And thee-of which child-boy hariots-tak'-te senok'-eman-āte amagak' daulat iśāyāte kharch-ked-ā-y-e, near going-etcetera-in thee-of property useless squandered-he, ini hioh'-torā inigak'-natin isu bhoj em-kēd-ā-m.' Inigak' he coming-as-soon-as him-of-sake-for big feast gavest-thou.' His āpu-tēt' kājī-ked-ā-e, 'e hon kōrā, am jāoge āng-lok' men-ā(k')-m-ā. father-the said-he, 'O child boy, thou always me-with art. Ado inā-te amagak' And mine whatever is that all thine. But that-for thy hāgā goch'-hobā-ke-te, ado-māsā bauchāo-jan-ā-e; ini at'-len-ā-e, brother dead-been-having, again saved-was-he; he lout-had-been-he, nām-jan-ā-e; niā-te mauchhab ado ānanda-kīā-te aček' uchit.' found-was-he; this-for festivity and merriment-to-make us-of proper.'
MUNĐĀ FAMILY.

KHERWĀRĪ.

Bhumij.

(District Singbhum.)

SPECIMEN II.

Moyat' hātu-re moyat' hoṣo táï-ken-ā. Ach'agak' hāriyā kōrā hon-
One village-in one man was. His two boy children-
kin táï-ken-ā. Inā bhitar-ṛe maraṇ kōrā hon-te ṭarāk-re sari
they-two were. Those among big boy child-the house-in well
kami-tan-e táï-ken-ā. Huriṅg hon-ṭak' jetā-o kā-e kami-tan-ā. Inā
working-he was. Small child-the anything not-he did. This
gunā-te āpu-tet' jetā-o kā suku-tan-ā. Moyat' hulaṅg āpu-tet' huriṅg
reason-in father-the anything not pleased-was. Some day father-the small
hon-ṭak' kāji-ad-i-y-ā, 'ṭarāk'-re jodi kā kami-re-do, har-mi-y-ā.' Enā
son said-to-him, 'house-in if not working-in, drive-off-thee-shall.' That
kāji-natīn-te en hon-ṭak' ṭarāk'-ete nir-jan-ā. Bārīā āpe kos-re
word-on-account-of that son house-from went. Two three kos-in
moyat' hātu-re hich'-ke-te pērā-ko ṭarāk'-re táin-jan-ā-e. Pērā-ko
one village-in come-having relatives house-in stayed. Relatives
kuli-kīl-i-y-ā, 'chikā-kānā-m hich'-ākan-ā?' En kōrā hon-ṭak' kāji-ad-i-y-ā,
asked-him, 'why-thou come-hast?' That boy child told-him,
'īṇak' āpā ṭarāk-te har-oron-tal-iṅg-ā.' Tār-gāpā-tā-re pērā-ko
my father house-from drove-out-me.' Therupon-next-day-in relatives
en hon-ṭak-ko āpu-te-ta-ko-tak'-re ao-sete[r]-ad-ī-ā. Hon-ṭak'-ke āpu-tet'
that child-they father-their-near brought-near-him. Son-to father-the
bes-lekā bujātīṅg-kīl-i-y-ā-e, ondo ēngā-tet'-o bes-lekā bujātīṅg-kīl-i-y-ā-e.
well remonstrated-he, and mother-the also well remonstrated-she.
Tayum-te hon-ṭak' bujātīṅg-jan-ā-e ondo ṭarāk'-re kami-jan-ā-e. Maraṅg-ete-o
Then son-the came-to-senses-he and house-in worked-he. Big-from-even
huriṅgihō khub kami-jan-ā-e, je tayum-te ēngā-tet' āpu-tet' khub
small-the much worked-he, so-that then mother-his father-his much
suku-ad-i-y-ā-kin.
loved-him-they-two.

FREE TRANSLATION OF THE FOREGOING.

In a village there lived a man who had two sons. The older son used to busy him-
self in the house, but the younger did not do anything. The father was much displeased,
and one day he said to the latter, 'if you will not work in the house, I shall turn you out.' The son thereupon left the house, and after having gone some miles came to a village where certain relatives lived, and stayed with them. They asked him why he had come, and he told how his father had turned him out. The following day the relatives took him back to his father, and his mother and father admonished him. He then came to his senses, and did his work in the house even better than his elder brother. His mother and father were then very well pleased with him.
BIRHĀR.

Birhār literally means ‘Forest-man.’ According to Mr. Risley, they are ‘a small Dravidian tribe of Chota Nagpur who live in the jungle in tiny huts made of branches of trees and leaves, and eke out a miserable living by snaring hares and monkeys, and collecting jungle products, especially the bark of the chub creeper (Rauhinia scandens), from which a coarse kind of rope is made. They claim to be of the same race as the Kharwars.’

According to information collected for the purposes of this Survey, a dialect called Birhār was spoken in Hazaribagh, Ranchi, and Singbhum. Two hundred speakers were also returned from Palamau, but they have since left the district. No estimates of the number of speakers were forwarded from Hazaribagh and Singbhum, and the Census figures for the tribe have, therefore, been taken instead. It was also stated that the dialect was spoken by 500 individuals in the Jashpur State. The specimen forwarded from that State has, however, turned out to be written in Kharī, and the Birhār dialect of Jashpur will therefore be dealt with in connexion with that form of speech. At the last Census of 1901, some speakers of Birhār were also returned from Manbhum. The numbers are everywhere small. The revised figures are as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hazaribagh</td>
<td>717</td>
</tr>
<tr>
<td>Ranchi</td>
<td>304</td>
</tr>
<tr>
<td>Singbhum</td>
<td>13</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,234</strong></td>
</tr>
</tbody>
</table>

The corresponding figures at the Census of 1901 were as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hazaribagh</td>
<td>180</td>
</tr>
<tr>
<td>Ranchi</td>
<td>129</td>
</tr>
<tr>
<td>Manbhum</td>
<td>44</td>
</tr>
<tr>
<td>Singbhum</td>
<td>173</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>596</strong></td>
</tr>
</tbody>
</table>

Some few Birhārs are also found in other districts, such as the Sonthal Parganas, but no estimates are available, and their number is unimportant.

**authority**—


I am indebted to the Rev. W. Kiefel, German Evangelical Lutheran Missionary in Ranchi, for a version of the Parable of the Prodigal Son, and the Rev. P. O. Bodding of Mohulpahari has been good enough to send me a list of Standard Words and Phrases taken down in the Sonthal Parganas.

The dialect of the Birhārs is not the same in all places. In Ranchi it does not differ much from Mundērī; in the Sonthal Parganas it has come under the influence of Santāl and its sub-dialects. On the whole, however, Birhār is more closely connected with Mundērī than with Santāl. The tribe has probably been more numerous in former days than it is now, and it is probably only a question of time when the Birhār dialect will cease to exist.

**Pronunciation.—** Mr. Kiefel does not distinguish between a and o, or ð and e, respectively. Mr. Bodding’s list, however, shows that at least the Birhār of the Sonthal Parganas in this respect agrees with other neighbouring forms of speech.
The cerebral r is commonly changed to r in the Sonthal Parganas; thus, hōr, man; ḍrak', house; ḍürup', sit. Compare Kārmālī and Māglā. The form hōr is probably due to the influence of those latter dialects. The corresponding word in Ranchi is horo, i.e. hārā.

On the other hand, the Ranchi specimen contains forms such as hurinich', Santāli kūdū-ich', the small one. In the list 'how many?' is timin as in Santāli. The word does not occur in the specimen.

**Inflectional system.**—The declension of nouns and pronouns is the same as in Munjāri. The suffix of the dual is kin; thus, apōt-kin, two fathers. The inanimate form of the genitive suffix is sometimes used when the governing noun denotes an animate being, and vice versa. Thus, mīnā ḍarā-ak' bāra ḍarā ḍharā-kin ḍarā-ken-ā-kin, one man of two male children were. Note also the suffix rinich' in the list; thus, timin din-rinich', of how many days? how old? in-rinich' (and in-inich'), my. It is formed from the locative suffix 'rā by adding n and ich'. In Santāli the suffix rinich' has got the special meaning of 'wife'; thus, Paṇḍu-rinich', Paṇḍu's wife.

The conjugation of verbs is mainly the same as in Munjāri.

The copula or verb substantive is tan and kan in Ranchi, and kan in the Sonthal Parganas.

The present tense of finite verbs is given in the list only; thus, rū-y-atā-e, he strikes. In the specimen we find forms such as ḍubāo-atā-e, he wasted; moṭāo-atā-e, he gathered. The suffix is atā, corresponding to Santāli aca.

According to the list of words the suffix of the past tense is et', passive en and len. Thus, rū-y-et'-ā-n, I struck; sēn-en-ā-n, I went; sēn-len-ā-n, I had gone.

The corresponding suffixes in the specimen are ed, ad, passive en, ān, and yan. Thus, nam-ad-ē-ā-e, he found him; hū-ād-kiu-ā-e, he divided to them; ḍa-en, lost; reng-ān-ā, a famine arose; khsāo-yan-ā-e, he got angry.

The suffixes ed and ad correspond to Santāli et' and at'. Ad is, however, occasionally also used before what we would call a direct object. Thus, nam-ruā-ad-ō-ā-bu, we found him again. In a similar way the suffix ked is sometimes used in cases where we would say that there is an indirect and not a direct object. Thus, kāhū-kich'-ā-e, he said to him.

Other forms of the past tense are kul-taok'-ā-e, he sent him; āyuṁ-tu(k')-ē, he heard; tarāyā, he went; chaba-ākād-ē, having finished; meṭṭāo-ākan, fattened, and so forth.

The negative particle is kā as in Munjāri.

For further details the student is referred to the specimen which follows.
MUNDA FAMILY.

KERWARI.

BIRHAR.

(DISTRICT RANCHI.)

(Rev. W. Kiefel, 1898.)

Mia(t') horo-ak' bāreā košā hopon-kin tāhi-ken-ā-kin. En-kin-ā-te
One man-of two male children-they-two were-they-two. Them-two-from
hurināk' apu-ke kahi-ki(oh')-ā-e, 'e abā, ūngak' hisā huḍu om-ā-
small-the father-to said-him-he, 'O father, my share goods give-
ing-me.' En-te hini en-kin-ke achi-ak' huḍu his-ad-kin-ā-e. Huring
to-me-thou.' Then he them-two-to his goods divided-to-them-two-he. Few
din tayom-te hurin hopon sobenak' motrā-atā-e saṅgīng disum-te
days after small son all-thing together-made-he far country-to
torāy-ā, odo en-tāi-re et'kan paiti-re din harāc-lo(k') achi-ak' huḍu
went, and there evil life-in days spending-with his goods
dūbāo-atā-e. Sohen-ak'-i chaba-ākad-chi en disum-re bechoṭ
wasted-he. All-he finished-had-after that country-in heavy
rengē-an-ā, odo hini-e rengē-an-ā. En-te hini sod nam-te en
starvation-caught, and he-he destitute-became. Then he sense getting that
disum-re mia(t') hor-tā-re tāhi-ken-ā-e, odo hini achi-ak' ote-re sukri
country-in one man-near stayed-he, and he his field-in swine
gorkhī-te hini-ke kul-τ(oh')-ā-e. Odo hini sukri jomad lupu-ko-āte achi-ak'
feeding-for him sent-him-he. And he swine eaten husks-from his
laichī bi-saṅaṅg-tāhi-ken-ā-e, odo jāe hini-ke kā-e om-ā(oh')-tāhi-ken-ā.
belly to-fill-wishing-was-he, and anyone him-to not-he gave-to-him.
En-te hini birid-an-te kahi-ked-ā, 'āpu-ᵯing-ak' dher nahlā-kā-tō purā
Then he arisen-having said, 'father-my-of many servants-to much
jojomak' men-ā, odo ̄ing rengēh-gejuk'-tan-ā-ᵯing. Īng birid-ko-te āpu-ᵯak(k')-
food is, and I hunger-dying-am-I. I arisen-having father-to-
ing sinuk'-a odo hini-keit-ᵯing gām-ā-i-ā, 'e abā, ̄ing drom odo amak'
I shall-go and him-to-I shall-tell, 'O father, I right and thee-of
ayar-re-ᵯg gunhā-ked-ā. Odo ayar-te amak' hopon kahiok'-lekā
before-I sinned. And henceforth thee-of son to-be-called-worthy
baṅg-aṅā. Amak' nahlā-kō-te miāni (mianich?) leka doho-ᵯing-me,'"'
not-am-I. Thōe-of servants-among one like keep-me-thou,""
Odo birid-ko(k')-te āpu-ᵯak(k')-te torāy-ā-e. Odo hini saṅgīng-re tāhi-ken,
And arisen-having father-near went-he. And he distance-at was,
im-ᵯ āpu hini-ke nel-kī(oh')-ᵯte moh-ad-i-ā-e, odo nir-daram-hambut-
then father him seen-him-having pitied-him-he, and run-me-embraced-
ke-te chok'ki(ch')-â-e. En-te hopon kahi-ki(ch')-â-e, 'e abâ, drom odo having kissed-him-he. Then son said-him-he, 'O father, right and amak' aya-arre gunâ-ked-â-â-â, odo aya-arre amak' hopon kahi-ok' thee-of before sinned-I, and henceforth thy son to-be-called lekâ-nich' baig-aîn'-â. Batkam âpu ahh'-ak' dhañgor-ko-ko gâm-ad-ko-â-â, worthy-man not-am-I.' But father his servants-to said-to-them-he, 'sohen-âte buggin kichrich' oqâng-o-pe odo hini horok'-o-pe, odo hini-ak' all-from good cloth bring-out-you and him put-on-you, and him-of ti-re aînhi odo katâ-re jutâ horok'-o-pe, odo mohâ-âkan urich' hand-on ring and foot-on shoe put-on-you, and fattened cow hopon au-ki(ch')-te goj-i-pe, odo abu jom-ke-te rijâo-â-â-â. Chikan young brought-it-having kill-it, and we eating feast-shall-we. What men-te, ne hopon goj-âkan-e tâhi-ken-â, odo jived-ruâr-âkan-â-e; odo saying, this son dierd-having-he was, and alive-returned-has-he; and hini ä-en tâhi-ken-â-e, odo nam-râr-ad-e-â-â-â-â-â. Odo en-ko rijhâo he lost was-he, and found-again-him-we.' And they to-feast eâech'-ked-â-ko.

Begun-they.

Batkam hini-ak' pahil hopon khet-re tâhi-ken-â-e. Odo hijuk'-tan-lo(k')

But his first son field-in was-he. And coming-on orak'-te soterân-te pithâo-te eech'-ko-ak' sadî iûum-la(k')-e.

House-to approaching drumming dancing-people-of sound heard-he.

Odo dhañgor-ko-ko-te mia(t')-ge achi-tâ ho ho odi-yâ-e, 'neâ chinâ-tan-â?' And servants-from one him-near called-to-him-he, 'this what-is?'

Men-te gâm-ad-i-â-e. Odo hini-e kahi-ked-â, 'boko-m kopâ saying said-to-him-he. And he-he said, 'young-brother-thy boy hich'-âkan-e, odo âpu-um mohâ-o-âkan urich' goj-âka(ch')-â-e neâ come-has-he, and father-thy fatied calf killed-has-il-he this lagî'-te cho hini-ke bugi-ge nam-ed-e-â-e.' Odo hini-e khisio-for that him well got-him-he.' And he-he angry-yân-â-e, odo bolok' kâ-e sanâng-ken-â. Apu-do oqâng-yan-te hini-ke became-he, and to-enter not-he wished. Father out-come-having him-to samjhâo-ad-e-â-e.

Batkam hini âpu-ke kahi-ruâr-ad-e-â-e, remonstrated-to-him-he. But he father-to said-back-to-him-he, 'nele-me, nimin sirmâ-â-te amak'-êng paiñi-tan-â, odo chilâ-o amak' anchu 'see, so many years-in thy-I serving-am, and ever thy order kâ-êng sid-ked-â. Odo iâgâk' sañct-ko-lo(k') rijhâo-nagen-te chilâ-o ing-ke not-I transgressed. And my friends-with feasting-for ever me-to mia(t') bhedj̄hopon kâ-âm om-ad-êng-â. Batkam bisrendâ paiñ-â-â-â-â-âamak' one goat young not-thou given-to-me. But evil living-in thy hudu chhâ-âtâ-e, ne hopon-tam hech'-len im-tâ-ge am hini-ak' property finished-he, this son-of-they came then-indeed thou his
lāi en mothāo-ākan urich' hopon goj-ad-e-am.' Batkam sake-for that fatted cow young killed-for-him-thou.' But
hini-e gām-ad-e-ā, 'e hopon, am sob din īng-lok' menām-ā, odo īngak'
he-he said-to-him, 'O son, thou all day me-with art, and mine
sobenak' amak'-gi-kan-ā. Batkam rījhāo amak' tāhi-ken-ā mar ne
all-thing thine-indeed-is. But to-feast thine was for this
boko-m goch'-ākan tāhi-ken-ā-e, odo-e jīvel-rūr-ākan-ā; hini
younger-brother-thy died-having was-he, and-he living-returned-has; he
ād-en tāhi-ken-ā-e, odo nam-rūr-yān-ā-e.'
lost was-he, and found-again was-he.'
KŌDĀ OR KŌRĀ.

The various Census reports mention a dialect called Kōdā or Kōrā. According to local estimates it is spoken by about 9,000 individuals.

The Kōdas are constantly confounded with other tribes, and it is often impossible to distinguish them. Their name is given in many various forms such as Kōdā, Kōrā, Kāorā, Khairā, Khayārā, and so forth. It cannot have anything to do with the Munḍā word for ‘man,’ which is ḍār in those districts where most members of the tribe are found. The form Kōdā seems to be the original one. It is probably an Aryan word and means simply ‘digger.’ This supposition well agrees with the actual facts. The principal occupations of the Kōdas are tank-digging, road-making, and earthwork generally. The Kōdas of Sambalpur and the neighbouring tributary States, Sarangarh, Bamra, and Rairakhol, are mostly cultivators, and they are commonly known as Khāns, i.e. cultivators. Moreover, the Kōdas do not speak the same language everywhere. In the Central Provinces they mostly speak the Dravidian Kurukh; in the Bengal Presidency some of them speak Munḍārī, others Kurukh, and others perhaps Santāli, and so forth. Kōdā is not, therefore, the name of a language, but of a profession. In Sarguja 509 speakers have been returned under the head of Kōdarī. Kōdarī simply means the language of the Kōdas, i.e. diggers.

The form Kōrā is only the Bengali way of pronouncing the common Kōdā. It has, however, often been confounded with the Munḍā word kōrā, a boy, and the Kōdas are therefore often confounded with the Kūrkūs, the Korwās, and other connected tribes. Thus the Kōdas, like the Korwās, are not always distinguished from the Khariarás, and the names Khairā or Khuyārā mentioned above are probably due to this fact.

It has already been remarked that the Kōdas of the Central Provinces speak Kurukh, and the figures referring to these will therefore be shown under the head of that language. It is of course possible that some of the Kōdas of the Central Provinces use a Munḍā form of speech. We have not, however, any facts to corroborate such a supposition. In this place I shall therefore only deal with the Munḍā Kōdas.

The honorific title which the Munḍā Kōdas use to denote themselves is Mudi, and their language is, hence, sometimes called Kōrā-mudi thār. They are divided into four sub-castes, bearing the names Dhalo, Molo, Sikhariā, and Bādāmīā. According to Mr. Risley, ‘the Dhalo sub-caste say that they came from Dhalbhāum, the eastern pargana of Singbhāum; the Molo from Manbhāum; and the Sikhariā from the tract of country between the Damodar and Barakar rivers bounded on the east by Sāmēt Sikhar or Paramath Hill. In Bankura, again, besides the Sikhariā we find three other groups—Somārekha, Jhetā, and Guri-Bāwā, of which the first is associated with the Sonakraha or Subarnakha river, which rises in the Munḍārī country, while the second bears the same name as one of the sub-castes of the Bāgdis.’

‘The caste believe tank-digging, road-making and earthwork generally to be their characteristic profession, and it may be surmised that their adoption of a comparatively degraded occupation, necessarily involving a more or less wandering manner of life, may have been the cause which led to their separation from the Munḍās who are, above all things, settled agriculturists, conspicuous for their attachment to their original villages.’
The Kôdâs are spread over a rather large area in the central portion of the Bengal Presidency. Their old home is, according to their own traditions, Dhahlhum, Manbhun, and the neighbouring localities, i.e. the tracts of country now inhabited by the Bhumij and Munjâri tribes. To a great extent, the Kôdàs lead a wandering life, and it is not, therefore, possible to draw up exact boundaries of the area within which they are found.

The language of the Kôdâs is not a uniform dialect, and the materials forwarded for the purposes of this Survey are not sufficient for judging its nature in all the various localities.

One excellent specimen of Kôdâ has been prepared by the Rev. P. O. Bodding. It represents the dialect as spoken in Birbhun. The Kôdâs of that district aver that they have come from Singblum. They are now found on the frontier of the Sonthal Parganas. Their language is almost pure Munjâri. The same is also, according to the Rev. A. Campbell, the case in Manbhun. The Kôdâs returned at the last Census from the Sonthal Parganas are not settled inhabitants. They have probably come from Birbhun or Manbhun. One section of them call themselves Dhaîgâr.

The Kôdâs of Bankura state that they have come from Nagpur, and that they speak a dialect of Santâli. One specimen has been forwarded from the district. It is written in a very corrupt form of speech, but seems originally to have been a dialect of the same kind as that spoken in Birbhun, with a tinge of Santâli.

We have no information about the dialect of the Kôdâs of other districts. In Athmallik they are said to speak Kurukh, and the same is perhaps the case everywhere in the Orissa Tributary States. It seems as if the Munjâ Kôdâs originally spoke a dialect of Munjâri, but are gradually abandoning their old language for that of their neighbours in districts in which they are only found in small numbers. On the other hand, they have entered their dialect as Kôdâ, i.e. under the head of their caste. The language returns for Kôdâ therefore probably comprise more than one dialect, and it is safer to give them separately, than to add them to the Munjâri figures. If we only had to consider the specimens forwarded for the purposes of this Survey, I should certainly have considered Kôdâ as simply a sub-dialect of Munjâri.

According to information forwarded for the purposes of this Survey, the Munjâ dialect Kôdâ was spoken in the following districts:

<table>
<thead>
<tr>
<th>Number of Speakers</th>
<th>Spoken at home</th>
<th>Spoken abroad</th>
<th>Grand Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Angul and Khondmals</td>
<td></td>
</tr>
<tr>
<td>Spoken at home</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bardwan</td>
<td>2,309</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bankura</td>
<td>880</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Manbhun</td>
<td>4,043</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sarguja</td>
<td>506</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Morbhanij</td>
<td>276</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pal Lahera</td>
<td>215</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Talsar</td>
<td>103</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Total 8,345</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Angul and Khondmals</td>
<td></td>
<td>604</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Grand Total</td>
<td>8,949</td>
<td></td>
</tr>
</tbody>
</table>

The speakers in Sarguja were returned under the head of Kojiâ, and it is not certain that they are really Kôdâs. They are said to speak a Kol dialect.
The corresponding figures at the last Census of 1901 were as follows:

**Bengal Presidency**

<table>
<thead>
<tr>
<th>District</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Burdwan</td>
<td>5,115</td>
</tr>
<tr>
<td>Birbhum</td>
<td>5,756</td>
</tr>
<tr>
<td>Bankura</td>
<td>867</td>
</tr>
<tr>
<td>Midnapore</td>
<td>3,833</td>
</tr>
<tr>
<td>Hooghly</td>
<td>60</td>
</tr>
<tr>
<td>Marshidabad</td>
<td>505</td>
</tr>
<tr>
<td>Rajabahri</td>
<td>5</td>
</tr>
<tr>
<td>Dinajpur</td>
<td>202</td>
</tr>
<tr>
<td>Jalpaiguri</td>
<td>6</td>
</tr>
<tr>
<td>Bogra</td>
<td>5</td>
</tr>
<tr>
<td>Duppa</td>
<td>22</td>
</tr>
<tr>
<td>Southal Parganas</td>
<td>2,559</td>
</tr>
<tr>
<td>Balasore</td>
<td>707</td>
</tr>
<tr>
<td>Manikham</td>
<td>2,229</td>
</tr>
<tr>
<td>Singbhum</td>
<td>32</td>
</tr>
<tr>
<td>Oriya Tributary States</td>
<td>1,543</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>55</td>
</tr>
<tr>
<td><strong>Total Bengal Presidency</strong></td>
<td><strong>23,827</strong></td>
</tr>
</tbody>
</table>

**Assam**

<table>
<thead>
<tr>
<th>District</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>46</strong></td>
</tr>
</tbody>
</table>

**Grand Total**

<table>
<thead>
<tr>
<th></th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>23,973</strong></td>
</tr>
</tbody>
</table>

It will be seen that the dialect has now been returned from several districts where no mention had been made of it in the information collected for the purposes of this Survey. This fact can be accounted for in more than one way. The Kòdás are constantly confounded with other tribes. Thus the speakers in Burdwan and Manikham were reported in the preliminary operations of this Survey to speak Korwā, but they have turned out to be Kòdás. On the other hand, it is probable that some of the returns under the head of Kòdā in reality belong to some other dialect. Moreover, the Kòdás lead a wandering life, and it is only what we should expect when we find them now in one district, and now in another.

The Kòdā dialect of Birbhum is well illustrated by the specimen printed below. It has been prepared by the Rev. P. O. Bodding of Mohulpahari. It will be seen that the dialect is almost pure Muṇḍāri.

**Language.**

The various sounds of the dialect have been very carefully distinguished in the specimen. It will be seen that the phonetical system is the same as in Muṇḍāri. Compare हाँ, man; नाव, got; चिमिन, how many; उपन-ङ, four; बिट, arise; आ-बा, we; लेट, see; दाप, sit; दल-किक-ङ, I struck him, etc. Final आ and न are usually retained unaltered; thus इ, I; इन-किं, they two. Note also forms such as बालीबी, the young one.

**Pronunciation.**

The inflexion of nouns and pronouns is the same as in Muṇḍāri. The suffixes of the genitive रन and एक are used promiscuously; thus, एम-एक' दब, thy son; एम-एक' दब-एक' चिमिन गूंगी बिट-एक' ताको-एक', my father-of how-many servants-of bread to-share-is-their. The form ताको-एक' in the last example shows that the pronominal genitive inflexions are used as independent words. Compare एम-एम-एक' दु-एक', give me mine, give me my share; एवदा दोहान-एक' ताको-एक' तहास-नहास-केल'ँ-ए ताको-एक'.
there being his wasted—he his, he then wasted all his substance. On the other hand we also find the usual suffixed forms; thus, tusān-tāc-pē, put-on-his-ye, etc.

Note pronouns such as anī, he; ānā, that; nīl, this, and so forth.

The numerals are the same as in Mundāri. Aryan loan-words are used for the numerals six and following; thus, chhō, six; sāt, seven; āṭ, eight; lā, nine; dās, ten. Mi-ū-āt means ‘one only.’ ‘One’ is mīat’, mil’, as in Mundāri.

The conjugation of verbs is mainly the same as in Mundāri. The pronominal infix and suffix of the third person singular is often sēk’ instead of e; thus, dāl-eū-sēk-tan-ā-ṇ, I strike him.

The copula or verb substantive is than-ā-ṇ, am; tāhān-ken-ā-ṇ, I was.

The suffix er (passive en) is used to denote past time; thus, dāl-eṭ-ā-ṇ, I struck.

Note also forms such as bīrīt’-kētāch’, having arisen; kā-e-ak’-ken-ā, would not.

For further details the student is referred to the specimen which follows. It will be seen that the Kōḍa of Birbhum in all essential points agrees with Mundāri.
MUḌṆĀ FAMILY.

KHERWĀRī.

Kōpā. (BIRRUM.)

(Rev. P. O. Bodding, 1903.)

Mist' hāpē-řen bār-ia hārāl hān tāhān-ken-ā-kin. Ār in-kin
One man-of two male children were-they-two. And these-two
mātē-ře hūdiṅ-īch-'tāk' āpu-ūt-t'ke gām-āch'-e, 'hā bāba, ān-ak' ānuśa ja
among the-youngest-one father-the said-to-him-he, 'O father, my share which
nām-en hāṭū-ke-tē ām-ūi-mō ti-ūn-ak' dā,' Khān-gē bīsē
get-I divided-having give-to-me-thou mine give.' Then property
hūdiṅ-āt'-kin-ā-e. Khān-gē din kātāk tāyām hūdiṅ hān-tāk' jātē
divided-to-them-two-he. Then days some after young son all
sāmtāo-ke-tē sājūn disām sēt-ūn-e; ār āndā dāhān-ken-ak' tāe-ak'
collected-having distant country went-he; and there being his
bāchālān-tē tāhās-nahās-ken-tē tāe-ak'. Ār jātē-gē ublē-ūblē-ken-tē-ā-e,
bād-living-in squandered-he his. And all wasted-he,
en-khān ānā disām ānu marān ākāl pōrā-y-en-ā, ār āndā rēngēj-ōk'
then that country very great famine fell, and he to-hunger
lagā-y-en-ā-e. Khān-gē sān-ke-tē ānā disām-ṛēn mistī rayāt thān
began-he. Then gone-having that country-of one tenant with
jiāpē-āt'-e-ā-e, ār āndā āch'-ak' pād-jāga-tē sūkri bāgāl
took-shelter, and he his outside-property-place-to swine tending
kāl-kičh'-e. Ār sūkri-kō jām-ken-ak' chōkliāk'-tē āch'-ak' īāchē pērech'
sent-him-he. And swine eating husks-with his belly filling
nātān gāvēj-ok' tāhān-ken-ā-e; kintū jhāhē kā-kō ām-ā-ken-ā. Khān-gē
d for wishing was-he; but anyone not-they gave-to-him. Then
chātān-en-tē-y-e gām-kōt'-ā-e, 'īn-ak' bābā-ṛen chāmtī. mūnīs-kō-ṛen
having-come-to-senses-he said-he, 'my father-of how-many servants-of
mānīt biśa-k-tan-ak' tākō-ak'; kintū ān-dā rāngāch'-tē nāndē bōpālāk.'
food more-becoming-is theirs; but I hunger-from here perishings-
tan-āt. Birīt'-ke-tēch bābā-tak' sān-ok'-iūn ār gām-āc-ūn, "hā bāba,
am-I. Arisen-having father-to shall-go-I and shall-say-to-him-I, "O father,
sṛmā-ṛen ār ām-ak' samān-ṛē pāp-tāt-īū. Ām-ak' ānā ār nūtum-
heaven-of and thy presence-in sinned-ī. Thy son henceforth to-call-
ok layēk lāhāc-tan-īū. Ām-ak' mistā mūnīs lekā hoc-to-kā-ām-mē,'"
myself worthy not-being-am-I. Thy one servant like be-let-me-thou.''
Khān-gē birīt'-ke-tē āch'-ak' āpu-ūt-t'ān hīch'-en-ā-e. Kintū sājūn-ṛē
Then arisen-having his father-to came-he. But distance-at
dāhān-ken-rō-yō-ā ani-ak’ āpū-tāt’ lai-nām-kih’-ē, ār māyō-gō hīch’en-ak’
bein-in-ē his father to-see-got-him-ē, and compassion came
tā-ak’; ār nīr-sān-ke-tō hābār-kih’-ē; ār ohā’-ākih’-ē. Kin-tū
his; and run-gone-having embraced-him-ē; and kissed-him-ē. But hān gām-āch’-ē, ‘hā bābā, sūrā-mōn ār ńś-ak’ samān-ō pāp-tāt’-ān.
son said-to-him-ē, ‘O father, heaven-of and they presence in sin-did-I.
Ām-ak’ hān ār nūtām-ōk’s layēk lāhāo-tan-īn. Kin-tū āpū-tēt’
Thy son honoforth to-call-myself worthy not-am-I. But the-father
āch’-ak’ nākār-kō gām-āt’-kō-ā-e, ‘dā, jātē hatōk’ buguin-ak’ sānūk’
his servants said-to-them-ē, ‘give, all from good robe
ōdō-gū-i-pē; ār tusūn-tāo-pē; ār ani-ak’ tūhīrē āntī, ār
take-out-brāng-yē; and put-on-his-ge; and his hand-on ring, and kātā-rē jūta tusūn-tāo-pē. Ār posio-ta-rēn dāmā gūg-ā-tō baṭi-hāt’
foot-on shoe put-on-his-ye. And fattening-off calf brought-having killed-quickl-
yī-pē. En-kāhān jāmē-jāmē-lāk’ rīj-rāō-ā-bū. Kārān, nik’i in’-āk’
him-ye. Then eating-eating-with shall-make merry-ye. Reason, this my
hān gāch’-gō tāhān-ken-ā-e, ār jī’ ruś-er-ā-ō; āt’-gō tāhān-ken-ā-e, son
dead was-he, and living returned-he; lost was-he,
ār nām-en-ā-e. Khān-gō rīj-rāū nātān lāgā-y-en-ā-kō,
and found-was-he. Then merry-making for began-they.

Kin-tū ńś-rēn mārān hān lāyān-ō tāhān-ken-ā-e. Ār ńśak’-tō hīch’-
But his big son field-in was-he. And house-to come-
nāch’-en-ōr dārēn ār ńśoh’ ājūm-nām-ke’-ā-e. Khān-gō mīnt’
near-having-in singing and dancing to-hear-got-he. Then one
māhīndār kōpā nāch’-te rāk’-a-gū-ke-tō kūlī-kih’-ā-e, ‘ānā-kō-dā
servant boy near-to called-brought-having asked-him-ē, ‘those-things
chekān-tan-āk’? Anī-dā gām-āch’-ē, ‘ām-ak’ hūgīn hāgā-m hīch’-akān-ā-e,
what-kind-being? He said-to-him, ‘thy younger brother-thy come-ha-he,
ār ām-ak’ āpū-m-ādā posio-ta-rēn dāmā baṭi-kih’-ē; kārān, bōgn-hāmā
and thy father-thy fattening-off calf killed-him-ē; reason, good-body
got-back-him-ē. Then angry-became-he, and enter not-would.
So his father out-come-having entreator-was-he. But he
gām-ruś-ke-tē āpū-tēt’-kē gām-āch’-ē, ‘ńśo’ niśi tāchār ām-ak’
said-back-having father-his-to said-to-him-ē, ‘these so-many years the-of
thān māhīndār khaṭāok’-tan-īn, ār ām-ak’ hūkām jāhā-čūh-lān hō
with servant employed-am-I, and thy order ever even
kā-ō tāyām-pām-tāt’-īn. Inā-rē-hō ńś-dā jāhā-čūh-lān hō mināt’
not-I transgressed-passed-I. This in-even me ever even one-single
mārām hān-ge kā-m ām-tāt’-īn-ā-ō, jāmān ān-ak’ gātō-kō lāk’ rīj-
gōat young not-thou gave-at-me-thou, so-that my friends with merry-
rân-tī. Kîntū kúsmi-kō lāk' ām-ak' bisûi-dâulsīt nāstū-tāt'-ē nīk'ī
make-I. But barlots with thy property-wealth wasted-he this
hān-tâm-ak' hîch'-ka-tâch' posso-tā-ren dâmpâ-gē bâši-kîch'-ām.' Kîntū
son-thy coming-after fattening-of calf killed-st-it-thou.' But
ānī-dā gām-âch'-ē, 'hâ bachhâ, ām-dâ din-gē īn-ak' lâk' mēnak'-mē-ā;
he said-to-him-he, 'O son, thou days me-of with art-thou;
ēr jātē īn-ak'-kō-dā ām-ak'-tan-ak'. Kîntū rîj-rânn ār khûsî-gâ
and all my-things thing-are. But merry-making and rejoicing
chēē; kârân, nīk'i bagâ-m-dâ gâch-gē tâhân-ken-ā-e, ār
is-proper; reason, this brother-thy dead was-he, and
jit'-en-ā-e; āt'-gē tâhân-ken-ā-e, ār nâm-en-ā-e.'
alive-became-he; lost was-he, and found-was-he.'
It has already been remarked that some of the Kōḍās of the Sonthal Parganas are known under the name of Dhaṅgār. Most Dhaṅgārs of the district speak Kuruṅ. Some of them, however, use a form of speech which is closely related to the Kōḍā of Birbhum. I am indebted to the Rev. P. O. Bodding for a list of Standard Words and Phrases in that dialect. It will be found below on pp. 241 and ff.

The so-called Dhaṅgār is almost identical with Kōḍā. In a few points, however, it differs.

The word for ‘man’ is hārā, but also hār. ‘Four’ is pōn as in Santāl.

The inflection of nouns and pronouns is the same as in Kōḍā. Thus the genitive suffixes rën and ak’ are used promiscuously.

Most tenses of the verbs are formed as in the Kōḍā of Birbhum. The categorical e is often dropped in the singular.

The copula tān is often shortened to t when used to form the present. Thus, dāl-ek’-et-i, I strike; dāl-ich’-et-i, I strike him; sēnok’-lā-lā, we two go. Compare Khajūz.

The final t’ of the suffix tāl’ sometimes becomes r as in some dialects of Hō. Thus, dāl-tar-ak’ dēk’-ken-i, I had struck.

In other respects the dialect is regular.

A Kōḍā specimen has also been forwarded from Bankura. It is very corrupt, and it seems to show that the Kōḍās of Bankura will soon abandon their old tongue for Bengali. Compare genitives such as hor-or, of a man; ghorkomoor, of the property; conjunctive participles such as bēri-kē, having arisen, and so forth. The basis of the dialect is, however, a form of speech closely related to the Kōḍā of Birbhum. A form such as bā-kan-ā, I am not, corresponds to Munḍārī baṅg-tā-ā. The negative particle is kā; thus, kō-m em-at-e, you did not give. Forms such as nām-ed-ā, I get; hui-en-ā, it became; sennā, i.e. sen-en-ā, went; hatīng-ki-ā-y-e, he divided, apparently agree with the Kōḍā of Birbhum. Other forms occurring in the specimen do not furnish any indication regarding the relationship of the dialect.

I have restored the beginning of the very corrupt specimen as best I could. I have not, however, made any attempt at consistently restoring the semi-consonants.
MUNDA FAMILY.

KHERWARI.

KOPA.

(DISTRICT BANKURA.)

Miat('r) hâro-r bâriâ hâne tahn-kin-kâ-kin. Inâ-maddhe huring hân-te one mon-of two sons were-they-two. Them-among small son
bâhâ-kê gom-ke, 'bâhâ, jor ghorkomno-r bhâg nami, im-âng-me-dà.' father-to said, 'father, what property-of share shall-get, give-to-me-thou.'
Then-for father divided. Some days after small son
ghorkomno(-r) bhâg au-ka-te akâra-meñne(sic). Ani sen-ka-te ku-kâj-kete
property-of share taking went-abroad. He gone-having evil-deeds-with
ghorkomna-te at(')kete. Ana déś sen-ka-te ghorkomna at(')kete
property lost. That country gone-having property lost-having
faminc-arose. There much distress became. He then householder joining
ñâraya nâm-kete. Girastha piri-kê sukri gupi kul-ki-â-ye. Sukri
shelter found. Householder field-to swine to-tend sent-him-he. Swine
gupi-kê amin-re ani-a(k') man-re gami-â-ye, 'Ing bâbâ-reng châkær am-te
tending that-in his mind-in said-he, 'my father-of servants gratis
jom-nâmë-ê, ing jom ka-i(ëng) nâm-ed-ê. Ing birt(')kê bâbâ-thâng
to-eat-get, I to-eat not-I get. I arisen-having father-near
gomi, "bâhâ, sarge-ri bonâ thâng är âmâ(k') thâng ašu pâp-ke-â-i(eng).
will-say, "father, heaven-in God near and thee near much sinned.
Âmâ(k') hân-hápân parichay-em-rii jogya bâ-kan-â. Bâbâ, âmâ(k') châkær
Thy son recognition-giving-of worthy not-am. Father, thy servant
lekhâ in-kê-hâ dob-ing-më."'
like me-also keep-me-thou."
HŌ OR LARṆĀ KOL.

Hō is the dialect spoken by a Munḍā tribe in Singhbhum and the Tributary States to
the south. The number of speakers is about 400,000.

Hō is the name of a tribe, and the language is often called Hō-kāśē, i.e. the language
of the Hōs. The word Hō is identical with hāp and hārā, the words for ‘man’ in Santāli and Munḍāi respectively.

The Hōs are closely related to the Munḍāirs, and they assert that they have come into
their present homes from Chota Nagpur. In Singhbhum they are usually known as
the Larkā Kols, i.e. the fighting Kols. Mr. Bradley-Birt rightly remarks that they
have fully justified this name. ‘As far back as their annals go, they are found fighting,
and always crowned with victory, driving back invaders or carrying war and devastation
into the enemy’s lands.’ They have no sub-tribes, and the dialect is the same all over
the whole area where it is spoken.

The principal home of the Hōs is Singhbhum, the neighbouring States of Kharsawan
and Sarai Kala, and the adjoining districts of Morbhnaj, Keonjhur, and Gangpur. They are found only in small
numbers outside these localities. Their territory lies in the midst of the country
inhabited by the Munḍāirs, and both dialects are spoken side by side in the frontier
tracts. In Singhbhum, however, Hō is the predominant language, even if we consider
the Aryan forms of speech. This is particularly the case in the south-east, in the Kolhan
or Kol territory proper.

It has already been mentioned that Kol or Kālāhā has been returned as the dialect
of numerous speakers in Hazaribagh, the Sonthal Parganas, and Mambhum, and that it is
possible that some of the Kolos of those districts speak Hō. The bulk of them, however,
use a form of Santāli which has been described above under the name of Kārmālī.

According to local estimates made for the purposes of
this Survey, Hō was spoken in the following districts:

<table>
<thead>
<tr>
<th>District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orissa Tributary States—</td>
<td></td>
</tr>
<tr>
<td>Ashmallik</td>
<td>200</td>
</tr>
<tr>
<td>Daaspall</td>
<td>45</td>
</tr>
<tr>
<td>Keonjhur</td>
<td>18,536</td>
</tr>
<tr>
<td>Morbhānaj</td>
<td>44,478</td>
</tr>
<tr>
<td>Nīlgiri</td>
<td>2,440</td>
</tr>
<tr>
<td>Pa ḫehera</td>
<td>710</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>67,410</strong></td>
</tr>
<tr>
<td>Singhbhum</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>325,433</strong></td>
</tr>
<tr>
<td>Chota Nagpur Tributary States—</td>
<td></td>
</tr>
<tr>
<td>Sarai Kala</td>
<td>9,875</td>
</tr>
<tr>
<td>Kharsawan</td>
<td>19,702</td>
</tr>
<tr>
<td>Gangpur</td>
<td>65,000</td>
</tr>
<tr>
<td>Korema</td>
<td>3</td>
</tr>
<tr>
<td>Bonai</td>
<td>3,848</td>
</tr>
<tr>
<td>Sāṛguja</td>
<td>276</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>98,904</strong></td>
</tr>
</tbody>
</table>

Most of the speakers in the Chota Nagpur Tributary States were returned under the
head of Kol, and it is possible that some of them in reality speak Munḍāi.
Outside the territory where it is spoken as a vernacular Hô was returned from the following districts:—

**Bengal Presidency**

- Parmae
- Angul and Khondmals
- **Total** 3,046

**Central Provinces**

- Kalahandi
- **Total** 575

**Assam**

- Cachar Plains
- Sylhet
- Kamrup
- Darrang
- Lakhimpur
- **Total** 8,358

**Total** 11,979

By adding all these figures we arrive at the following grand total for the dialect:—

- Hô spoken at home **371,147**
- Hô spoken abroad **11,979**

**Total** 383,126

At the last Census of 1901, 371,860 speakers of Hô were returned. I have only seen the details from the Bengal Presidency. They are as follows:—

- Midnapore **334**
- Balasore **244**
- Angul and Khondmals **35**
- Manbhum **85**
- Singhbhum **236,313**
- Oriam Tributary States **96,349**
- Chota Nagpur Tributary States **35,323**

**Total** 367,613

**AUTHORITIES**

- Campbell, Sir George, *The Ethnology of India*. Journal of the Asiatic Society of Bengal, Vol. xxxv, Part ii, Supplementary Number, 1866. Appendix B, on pp. 204 and ff., contains a Comparative Table of Aboriginal words, Hoas or Singhbhum Koles, etc. Appendix F, on pp. 265 and f., contains vocabularies, Ho, etc., by Lieut.-Colonel Dalton. Appendix G, on pp. 268 and ff., is the reprint of Mr. Tickell's article in Vol. ix. See above.
- Beames, J., *Outlines of Indian Philology, with a map showing the distribution of Indian Languages*. Calcutta, 1867. Appendix A contains numerals in Kole alias Ho, etc.
- [Litak, Sree A. J.], *Report of the Ethnological Committee on Papers laid before them, and upon examination of specimens of Aboriginal tribes brought to the Jubilee Exposition of 1887-87*. Nagpur, 1888. Contains a Ho vocabulary in Part iii, pp. 8 and ff.
The dialect of the Ḥos has no literature. I am not aware of any portion of the Scriptures having been translated into it.

The dialect itself is almost identical with Mundāri. The only difference of importance is the different treatment of the cerebral ṭ. It is retained in Mundāri, but dropped in Ḥō. Compare Ḥō, Mundāri hārdā, a man; koa, Mundāri kōrā, a boy; kuḷ, Mundāri kūrī, a girl; ruṇa, Mundāri ruṭā, return; ọak’, Mundāri ọrak’, house; moya, Mundāri māṣā, five; dāi, Mundāri dāri, to be able, and so forth. In a specimen received from Morbhānji, it is true, we find kōla, a boy, but ‘a house’ is regularly ọak’. It has already been remarked that the ṭ in Ḥūp’, Santāli Ḥurup’, sit, is an old infix. The same is perhaps the case in many other instances where an ṭ is dropped in Ḥō.

The short a is occasionally written o and e in the specimens received from the Sonthal Parganas. Thus the copula tan is also written ton and ten.

Note forms such as khujak’ instead of Ḥijak’, come; rūṣ-ate-y-a-in’g, I might feast; jone-kü-in’g, I may eat; ho-ṇeng, to become, etc.

The semi-consonants are treated as in Mundāri. The final t’ of verbal tenses commonly becomes d or ζ, or else it is retained, but very weakly sounded. In the grammar called Ḥokaje, mentioned above under authorities, forms such as jom-akad-a-in’g, I have eaten, are said to be used when there is no animate object.

The change of u to i does not appear to occur. Thus we always find nel, see.

In other respects Ḥō is, so far as we can judge from the materials at our disposal, exactly like Mundāri, and it will be sufficient for further details to refer the student to the specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second the deposition of a witness, both received from Singbhum. The third is the statement of two accused persons taken down in the Sonthal Parganas. It is a comparatively good specimen, and I have therefore printed it, though Ḥō is not a vernacular of the district. The use of the word Ḥunja, village headman, shows that the speaker did not belong to the Sonthal Parganas.
MUNDA FAMILY.

KHERWARI.

HO OR LANKA KOL.

SPECIMEN I.

(DISTRICT SINGBURI)

Okon ho-ren haria koa hon-king tai-ken-a. In-king-te huringch' do Acertain man-of two boy children were. Them-two-among small-one
apu-te-ta-re kaji-ked-a-i, 'am-ak', apo-ung, biti-te okonak' aiing-ak' hitad father-his-to said-he, 'thy, father-my, property-in whatever mine share
hobao-a ena aiing em-aiing-me. En-te ini ach'ak' biti hatiing-ad-king-a-e. becomes that me give-to-me-thou.' Then he self-of property divided-(to-)them-two-he.
Pura din ka senok'-yan-a chi huring hon-do saben jaha-jetanak'-ko Many days not went that small son all whatever
hundri-ked-ete sangoing disum-te senok'-yan-a-e ondo en-pa-re etken together-having-made far country-in went-he and there evil
paiti-re dim-si tain-te biti-ko chaba-ked-a-i. Chimi-tai ni sabenak' chaba-renga-ked-a doing-in always living goods finished-he. When he all finished-away
en-te en disum-re isu ringa-ked-a, ondo ini rengech'-yan-a-e. Ondo
ten that country-in much famined, and he destitute-become-he. And
ini senok'-yan-te en disum-ren mist' ho-ta-re tai-yan-a-i okoe ni ach'ak'
he gone-having that country-of one man-with stayed-he who him self-of
ote-re, sukuri gupi-te kul-ki(ch')-e-a-e. Ondo ini en jokach'-te okonak'-ko field-in swine keeping-in sent-him-he. And he that time-in which-things
sukuri jome-tan-a ach'ak' laeh' pek'zech' sanang-tan-e tai-ken-a, ondo okoe-swine eating-were self-of belly to fill wishing-he was, and anyone
ini jahanak'-o ko-ko em-ai-tan tah-ken-a. En-te ini atkar-ked-a ondo him anything not-they giving-to-him were. Then he understood and
ini kaji-ked-a, 'apu-ung-ta-re ohimin nala-tan-k o jome-tan-te-ak'-te-re-y-o he said, 'father-my-near-in how-many servants food-with-in-even
isu-ko asul-ok'-tan-a ondo aiing rengech'-goch'-tan-a. Aing-do ka-ing much-they subsist and I hunger-die. Me-as-far let-me-go
apu-ung-ta-te senok'-a ondo aiing kaji-ai-a, 'he apo-ung, torpurn-reak'
father-my-near-to will-go and I will-say-to-him, 'O father-my, heaven-of
chipa ondo am-te-reak' chipa-lad-aiing; ondo amak' hon men-te kaji aiing wrong and thee-near-of wronged-I; and thee-of son saying to-say I
leka-o baing-aih'-a. Nala-tan-ko-te-re-o mit' o, leka rika-ung-me.' En-te ini worthy not-am-I. Servants-in-of-even one-even like keep-me.' Then he
uta-yan-te achiak' apu-te-ta-te somok'-yan-a. Men-do ini sahng-ke-ge
arisn-having self-of father-his-near-to went. But he distance-at-indeed
Tai-ken-loc achiak' apu-te achi nel-ki(ch')-te hiyating-yan-a ondo nir-kete
being-with self-of father-his him seen-having pitied and run-having
achiak' hotok'-re hambud-kete chereb-ki(ch')-a-i. Hon-te kaji-ai-tan-a, 'he
self-of neck-on embraced-having kissed-him-he. Son-the says-to-him, 'O
apoing, torpur-reak' chiin ondo am-ta-re-y-o-ing chira-tad-a, ondo mit'sa
father-my, heaven-of wrong and thee-near-in-also-I wronged, and anymore
amak' hon men-to-do ka-ko kaji-ai-i-a.' Men-do apu-te achiak' dasi-ko
thee-of son saying not-they shall-call-me. But father-his self-of servants
kaji-ad-ko-a-i, 'saben-ko-ete isu bugin lija ondung-kete pinda-i-pe, ondo
said-to-them-he, 'all-from much good cloth brought-having put-on-him-you, and
achiak' tire pola ondo kata-re karpa tusung-tnai-pe; ondo abu jome-a-bu
his hand-on ring and foot-on shoes put-his-eye; and we eat-will-we
ondo riia-bu, chi-kate-ohi ne ahi-ak' hon goch'-len-loc jid-rua-len-a-i;
and feast-will-we, because this we-of son died-having alive-returned-he;
ad-yan-loc nam-rua-len-a-i.' En-te ini riis-atan-a.
lost-having-been found-again-was-he.' Then he feasted.
Achiak' maraih hon pipa-re tai-kenn-a. Ondo oonk' japa'-re hujuk'-len-a-e
His big son field-in was. And house near came-he
en-te rua-atan-te ondo susum-tan-te-ak' sari ayum-ked-a-i, ondo achiak'
then playing-of and dancing-of sound heard-he, and self-of
dasi-ko-ete miit' ho achi ak-te kaa-l(ch')-te kunl-ki(ch')-a-i, 'neya-do
servants-from one man self-near-to called-him-having asked-him-he, 'this
chi-kan-a?' Ini kaji-ked-a, 'amak' uqum hujuk'-len-a-e, ondo
what-is?' He said, 'thee-of younger-brother-thy come-his-he, and
apu-m-isu bugin-te jom-ked-a-ko ena mente chi bugi-te-ge nam-
father-thy very well feasted-they that saying that well-indeed got
rua-ki(ch')-a-i.' Men-do ini kurkure-yan-a ondo bitar-te ka-i sen-sanaing-ki(ch')-a.
again-him-he.' But he angry-became and inside not-he to-go-wished.
That saying self-of father-his outside came-out-he him entreats-him.
En-te apu-te kaji-rua-ach'-a-i chi, 'nel-me, aiing nimin sirma.
Then father-his said-back-to-him-he that, 'see, I so-many years
hoba-yan-a am-ing saitba-tad-me-a, ondo chuila-o amak' kaji ka-ing
became thee-I served-thee, and ever-eve thee-of word not-I
uch'-ked-a. Men-do am chuila-o miit'-leka minori hon ka-m
transgressed. But thou ever-eve one-like goat young not-thou
em-a(ch')-ing-a, chi aiing aiing-ak' jori-kok-ling rasa-atey-a. Men-do amak'
garest-to-me, that I me-of friends-with-I feast-might. But thee-of
en hon etkan paiti ora-ko-loc juri-yan-te amak' biti-kok.
this son bad behaviour rimen-with joined-having thee-of goods
jom-chaba-ked-a-i, chi-leka-i ru-a-len-a, en-leka am bugin jome-te-am
to-eat-finished-he, when-he returned, thou thou well eating-in-thou
jom-ked-a.' Apu-te ini kaji-a(oh')-tan-a, 'he hon, am saben din
attent.' Father-his him said-to-him, 'O son, thou all days
aing-lok' men-am-a, ondo okonak' saingak' ena saben amak'. Men-do
me—with art, and whatever mine that all thine. But
sukhi-te-ak' ondo rūs-aton-ak'-go honaing bugin-a. Chi-kan men-te chi
happiness and merriment—indeed to-become good-is. What saying that
ne amak' uŋdi-m gooh-len-a-i, ondo-i jid-rua-kan-a;
this thee-of younger-brother-thy dead-was-he, and-he alive—returned-has;
ad-len-a-i, ondo-i nam-rua-kan-a.'
loot-has—been-he, and—he found-again—has—been.'
MUḌĀ FAMILY.

KHERWĀRĪ.

HŌ OR LĀRĪ KOL.

SPECIMEN II.

(DEPOSITION OF A WITNESS.

(A DISTRICT SINGHBHUR.)

Aṅgak' nutum Balku. Apu-ing nutum Gono. Jāti Ho. Nala
My name Balku, Father-my name Gono. Caste Ho. Daily-wages

jom-tan-a-ing. Hatu Karkaṭa.

eat-I. Village Karkaṭa.

Am chikana-m adan-a?

Thou what thou knowest?

Aṅg ol-ken-a-ing. Pal-ko-ko tuḍ-tan-a. 'Ape chikanak'

I came-out-I. Ploughshares-they pulling-out-are. 'You what
men-te pal-ko-pe tuḍ-tan-a?' 'Alo-m met-ale-y-a, sobok'-goch'-me-
saying ploughshares-you pull-out?' 'Not-thou say-to-us, stab-kill-they-

a-le.' En-te munḍa-İing uta-ki(ch')-a. Munḍa uta-len dipli kumbu-ko
shall-we.' Then Munḍa-I raised-him. Munḍa awoke time thieves

Munḍa awoke-when-they ran-away. Others not-I recognized-them.

Ni-king-go-ṅg nel-ad-(king)-a. Gopa Duka kaji-ked-ka-king, sobok'-goch' udube-re-do. These-two-I saw. Gopa Duka said-they-two, stab-kill tal-I-

Setak'-pāṅg nel-ked-ko-le, ok' ka-ko bu-dai-te pal-ko-ko
Morning-in saw-we, house not-they make-hole-able-being ploughshares-they
took-away. Market day night-they theft-made. Market following-day-we

sub-ked-king-aассeed-them-two.

Chimtang-pe sab-kel-king-a?

What-time-you seeded-them-two?

Tara-singī Maṅkī hujuk'-len-te sab-ked-king-a-le. Duka oɑk'-re, baria
Afternoon Maṅkī come-having seeded-them-two-we. Duka house-in two

pal-le nam-ked-a.

ploughshares-we found.
HÔ OR LĂKKA KOL.

FREE TRANSLATION OF THE FOREGOING.

My name is Balku, and my father's name is Gono. I am a Hô and subsist on daily wages. Karkatë is my village.

What do you know?

When I came out of the house, they were pulling out the ploughshares. I asked them why they did so, and they said that they would stab me if I spoke to them. Then I woke up the headman, and the thieves ran away. The headman and I saw them take off the ploughshares. I did not recognize the rest, but I saw these two. It was Gopa and Duka who said they would stab me if I informed against them. In the morning we saw that they had not been able to break into the house when they carried off the ploughshares. They committed the theft on the night of the market day, and we arrested them the following day.

At what time of the day did you arrest them?

In the afternoon after the arrival of the Manki. We found two ploughshares in Duka's house.
MUNḌĀ FAMILY.
KHERWĀRỊ.
Hō or LĀRṜĀ KŌL.
SPECIMEN III.

(SONTHAL PARGANAS.)

Chi-kan numu-tem-a?
What name-thy-is?
Ramai Ho, gomke.
Ramai Ho, Sir.
Amak' chi-lika ujur men-a?
Thy what petition is?
Ale hatu-reyak' mit' ho aṅiak' ote eser-ked-a.
Our village-of one man my land took-possession-of.
Okoi eser-ked-a?
Who dispossessed?
Soma Ho.
Soma Ho.
Chimin sirma-y-ete am en ote si-ten-a-m?
How-many years-from thou that land cultivatest-thou?
Momu-y-ete si-ten-a-ing, gomke.
Manu-from cultivate-I, Sir.
Nea kalom okoi si-ked-a?
This time who cultivated?

Aing-ge.
We-indeed.
Okoi en ote-reyak' paṅcha em-ten-a-e?
Who that land-of rent giving-is?
Aing-ge. Moya taka ape sika ape ana em-e-ten-a-ing.
I. Five rupees three sika three anna giving-am-I.
Okoi-ta em-ten-a-m?
Whom-to giving-art?
Munḍa-ta.
Headman-lo.
Okoi her-ked-a?
Who sowed?
Aing-ge her-ked-a, ondo ako-ge ir-ked-a.
I-indeed sowed, and they harvested.
Am-ak' gowa-ko menak'-ko-a?
Thy witnesses are?

Menak'-ko-a.
Are they.

Soma hujuk'-akan-a chi?
Soma come-has what?

Nenre-ge men-a.
Here is.

Am-do Ramai-ak' ote eser-ked-a-m?
Thou Ramai's land dispossessed-thou?

Ka, Gomke, ema-do alo-yak' ote; ale-ge her-ked-a.
No, Sir, this our land; we-indeed sowed.

Ayer-te okoi her-ked-a?
Formerly who sowed?

Formerly we-indeed sowed. Afterwards Ramai sowed-again.

Mah okoi si-ked-a?
Last-year who ploughed?

Ramai si-ked-a-e.
Ramai ploughed-he.

Chi-likha-te si-ked-a-e?
How ploughed-he?

Apu-ing hasu-en-te Ramai bonga-lagit'-te miat' taka miat' sukri
Father-my ill-being Ramai sacrifice-for one rupee one pig
ondo sim-king baria em-ked-a-e, ondo bar sirma lagit' en ote
and fond-they-two two gave-he, and two years for that land
apu-ing bandhar-ked-a. Tayum-te a' sirma ach'-ge si-ked-a.
father-my mortgaged. Afterwards seven years he-indeed ploughed.
Bandhar em-kai-te mit' sirma tayum apu-ing goch'-en-a-e. En
Mortgage given-to-him-having one year after father-my died-he. That
dipli huding tai-kem-a-ing. Men-do bara-bari kaji-ked-a-ing, 'bar sirma
time small was-I. But still said-I, 'two years
gone-have. Now we-indeed cultivate-shall.' But not-he gave-up.
Bara-bari sing-ge paifcha em-ten-a-ing, ondo ni-ge sama-sama-te
Still 1-indeed rent giving-am-I, and he free-of-charge
si-ten-a-e.
cultivating-is.

Amak' hatu-reyak' munda hujuk'-len-a-i?
Your village-of headman come-is-he?
Eyak', gomke, ni-do alo-y-ak' munda.
Yes, Sir, this our headman.

Chikan numu-tem-a, munda?
What name-thy-is, headman?
Goma Ho, gomke.
Goma Ho, Sir.

En epser-reyak' kaji adan-a-m?
This mutual possessing-of matter knowest?
Adan-a-ing, gomke. Soma-ta-ete panicha nam-tan-a-ing.
Know-I, Sir. Soma-from rent getting-am.
Bandhar-reyak' kaji adan-a-m chi?
Mortgage-of matter knowest what?
Adan-a-ing. Ena-do bar sirma lagit' bandhar tai-ken-a.
Know-I. This two years for mortgage was.

FREE TRANSLATION OF THE FOREGOING.

What is thy name?
Ramai, a Ho, Sir.
What is thy petition?
Somebody of our village has taken possession of my land.
Who?
Soma.

How many years hast thou cultivated it?
From the oldest time, Sir.
Who did the ploughing this time?
We.

Who pays the rent?
I. I pay five rupees, 15 annas.
To whom dost thou pay?
To the headman.
Who did the sowing?
I, but they did the harvest.
Hast thou any witnesses?
Yes.
Has Soma come in?
Here he is.

Hast thou taken possession of Ramai's land?
No, Sir, it is our land, and we have sowed it.
Who did so from the beginning?
We, but later on Ramai did.
Who ploughed last year?
Ramai.
How came that to pass?
My father had been taken ill, and Ramai lent us one rupee, a pig, and two fowls for the offerings. My father then mortgaged his land for a period of two years, but he went on ploughing for seven years. One year after having mortgaged his land my father died. I was then a boy, but still I said, 'two years have passed, and now we shall take over the cultivation.' But he did not give up the land. Nevertheless, I pay the rent, and he is cultivating free of charge.

Is the headman of your village here?
Yes, Sir, here he is.

What is thy name, headman?
Goma, Sir.
Dost thou know about this quarrel?
Yes. I get the rent from Soma.
Dost thou know about the mortgaging?
Yes. It was for a period of two years.
Tūrī.

According to Mr. Bisley, the Tūrīs are 'a non-Aryan caste of cultivators, workers in bamboo, and basket-makers in Chota Nagpur. The physical type of the Tūrīs, their language and their religion, place it beyond doubt that they are a Hinduised off-shoot of the Mūṇḍās. In Lohardaga, where the caste is most numerous, it is divided into four sub-castes—Tūrī or Kuān-Tūrī, Or, Dom, and Domrā—distinguished by the particular modes of basket and bamboo-work which they practise. Tūrīs frequently reckon in as a fifth sub-caste the Bihārs, who cut bamboos and make the sikūs used for carrying loads slung on a shoulder yoke (bāhāngyi), and a kind of basket called phanda. Doms and Domrās speak Hindi; Tūrīs, Ors, and Bihārs use among themselves a dialect of Mūṇḍāri.'

The Bihār dialect is closely related to Mūṇḍāri, and the speech of the Tūrīs also agrees with that language in most essential points. In a few characteristics, however, it follows Santāli, as against Mūṇḍāri.

According to information collected for the purposes of this Survey, Tūrī is spoken in Ranchi, the Jashpur State, Sambalpur, and Sarangarh. The following are the revised figures returned for the purposes of this Survey:

<table>
<thead>
<tr>
<th>Location</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ranchi</td>
<td>456</td>
</tr>
<tr>
<td>Jashpur State</td>
<td>2,000</td>
</tr>
<tr>
<td>Sambalpur</td>
<td>1,000</td>
</tr>
<tr>
<td>Sarangarh</td>
<td>271</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,727</strong></td>
</tr>
</tbody>
</table>

The corresponding figures at the Census of 1901 were as follows:

<table>
<thead>
<tr>
<th>Location</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Burdwan</td>
<td>38</td>
</tr>
<tr>
<td>24-Parganas</td>
<td>884</td>
</tr>
<tr>
<td>Jessore</td>
<td>94</td>
</tr>
<tr>
<td>Dinajpur</td>
<td>263</td>
</tr>
<tr>
<td>Jalpaiguri</td>
<td>547</td>
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<tr>
<td>Darjeeling</td>
<td>209</td>
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<tr>
<td>Bogra</td>
<td>546</td>
</tr>
<tr>
<td>Southal Parganas</td>
<td>1</td>
</tr>
<tr>
<td>Ranchi</td>
<td>450</td>
</tr>
<tr>
<td>Palaman</td>
<td>24</td>
</tr>
<tr>
<td>Singhbhum</td>
<td>29</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>630</td>
</tr>
<tr>
<td>Sambalpur</td>
<td>660</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,880</strong></td>
</tr>
</tbody>
</table>

In Sambalpur the Tūrī dialect is almost pure Mūṇḍāri. 'A man' is, however, hor, i.e. probably hār, and not hārā. Compare Santāli. Forms such as pāśā, three; pāṃtā, four, in Tūrī agree with Santāli, as does the phonology of the dialect in most points. Thus we find ñel, to see, in Jashpur, but led in Ranchi.

The inflexion of nouns and pronouns is mainly regular. The dative-accusative adds the Aryan ke, and the two genders are occasionally confounded. Thus, ap-tai-ke, to his father; sukti-ñen jejomāłā, the swine’s food. In Sarangarh we find forms such as apan, is, and the singular and plural forms of the pronouns are often confounded in the
specimen from that State; thus, yam-ād-i-yā-e, he gave him, i.e. them; ām, thou, instead of āpē, you, and so forth.

The inflexion of verbs agrees with Santāli, but replaces the b of kan by t in the same way as in Mūndāri. The distinction between the various suffixes which are used to denote past time is rather loose. On the whole, however, the conjugation is regular. Compare senok'-u-ing, I shall go; katha-t-u-ing, I shall say to him; bīgur-jun-ā-pe, you will become at variance with yourselves; goch'-tan-ā-ing, I die; sup'-kēd-ā, seized; tējēk'-lid-i-ā, struck him; koi-ēn-ā, became, and so forth.

In the Sarangarh specimens the verb substantive is idān-ā, past doho-len-ā. Compare Asuri and Māhlē. There are also several irregular forms. They will, however, be easily understood from the specimen.

Note also forms such as kān-iṭ-ā, I am not; kān-ok'-ā, it is not.

Further details will be easily understood from the specimens which follow. The first is the beginning of a version of the Parable of the Prodigal Son received from Ranchi. The second has been forwarded from the Jashpur State and contains the complaint of a villager over hard times. The third is a version of a well-known story in the Tūri dialect of Sarangarh.
MUNDÁ FAMILY.

KHERWÁRI.

ÑURI.

SPECIMEN I.

(DISTRICT RANCHI)

Miát' nor-ke baria ehhaa tahí-ken-a-kin. Ini-ate huríngieh' One man-to two sons were-they-two. Them-from young-the apu-te kahad-i-y-a-i, 'e aba, íng-ke khurji-ke haíng-aíng-me.' 

father-the said-to-him-he, 'O father, me-to property divide-to-me-thou.' Oro aeh'-ak' khurji haíng-ad-kin-a-i. Thora din tayom-te huríngieh' And his property divided-to-them-too-he. Few days after small-the sobenak' samtao-ked-te saínging disum-te senok'-en-a-i, oro hon-to ksharab all collected-having distant country-to went-he, and there evil kami-re din-din aeh'-ak' khurji dúbí-chaba-tad-a-i. Sobenak' chaba-ked-te doing-in day-by-day his property waste-finished-he. All finished-having hana muluk-re pure akal hei-en-a, oro rénggoch'-en-a-i. Oro that country-in big famine arose, and destitute-became-he. And sen-ked-te una raj-re miát' hor-lok' tahí-ken-a-i. gone-having that country-of one man-with stayed-he. 

Uni aeh'-ak' gár-re uni-ke sukri chara-te-ko kul-tad-i-a-i. Uni He his field-in him swine feeding-in-them sent-him-he. He suktre-ren jojonnak'-e koi-ken-a-i aeh'-ak' lu'ch' biok' oro okoe-ho ini-ke swine-of food-he demanded-he his belly to-fill and anyone him-to ka-kó em-ai-ken-a. Oro ini-a'k' ji-re uruáng-ked-te kathá-la(k')-í, not-they gave-to-him. And his mind-in sense-getting said-he, 'ap-taíng-ren naukar-ke bahut jojom-ak' hena; íng rénggoch'-goch'-tan-a-íng. 'father-my-of servants-to much food is; I hunger-die-I. 

MUNĐĀ FAMILY.

KHERWĀRĪ.

Tūrī.

SPECIMEN II.

( JASHPUR STATE )

Come, bamboo shall-bring. Sprouts are-found them-also shall-bring.
Sprouts-of haṇḍūā shall-prepare, and shall-sell. Bamboo-of mat shall-weave.
Tilūng ōrāk'-rē chē-kānak’hō jōmē-ṭē kānōk’-ā. Ēnā-kun-rē māt’
To-day house-in anything eating-for not-is. Thereabout bamboo
kānōk’-ā. Ēnā būru jāṭi sangīt-ā. Nōndē-rēn māt’ kānōk’-ā
is-not. That mountain very distant-is. Here-of bamboo not-is
bēs. Bir nēs lōōk’-kān-ā. Ēnā-sē lōōk’-kēṭē māt’ hārāp-
good. Wood this-year burnt-was. Therefrom burnt-having bamboo bad-
ēn-ā. Íg dū ēnā-rēn ṭē sī-yā-īṅg. Hāl-kālōm-rēn būru kā
became. I two anna-of field cultivate-I. Last-year-of paddy not
hōi-lēn-ā. Chālis man ētā hēr-tāhī-lā(k’)-īṅg. Se ētā ēnā-hō kā
became. Forty measures seed sow-I. That seed that-even not
returned. All field-of paddy dried-up, water not-he was-sufficient.
Machkam-kē kārā kuchā-tād-ā-ū. Īnā-nēgī machkam-hō jāṭi mahūṁg-ēn-ā.
Machkam hail smashed. Therefore machkam-even much dear-became.
Nēs ēt’ jāṭi hōi-lēn-ā. Itāk’ ēl-sing nēs-rēn jō-tāhī-
This-year mushrooms many grew. My mango-tree this-year-of fruitful-
kēn-ā. Magar ēnā ēl-hō kā bīllēn-ā. Berēl-tī-gi gō’t-chābā-tān-ā-kū,
was. But that mango-even not ripened. Unripe-being gather-finish-they.
Jē bānchā-lēn-ā, tē-kē ēnā-kē chōr idi-tān-ā-kū. Nā ēl bīlōk’-rē
What left-was, that that thieves stole-they. This mango ripens-when
jātīs sībil-ēn-ā. Pāhil jāṭi jō-yōk’-kēn-ā; nēhāk’-ḍō kā jō-yōk’-ā.
very sweet-became. Formerly much fruitful-was; now not fruitful-is.

FREE TRANSLATION OF THE FOREGOING.

Come, let us bring bamboos and also the young shoots if we find any. We will
make haṇḍūā from them and sell it. And we will weave bamboo mats. We have

1 A kind of dried flour prepared from the young shoots of the bamboo.
nothing to eat in the house, and there are no bamboos in the neighbourhood. Yonder
mountain is very far off, and the bamboos here are not good. The woods were burnt this
year, and the bamboos have become bad from the burning. I cultivate a field at a rent
of two annas. Last year there was no rice. I had sowed forty munuds, but it did not
come up. The rice of my whole plot dried up because the rain was not sufficient. The
machkam was smashed by hail, and so even machkam has become dear. There were many
mushrooms this year. My mango tree was full of fruit, but they did not ripen. They
were gathered up and eaten unripe, and what was left was stolen by thieves. The fruit
of that mango tree is very sweet when it is ripe. It used to be loaded with fruit, but
now there is none.

1 Machkam is Santali matkam, Bomba latifolia. The flowers are an article of food with most of the Mund tribes.
MUṆḌĀ FAMILY.

KHERWĀRĪ.

TÜRLI.

SPECIMEN III.

(State Sarangarh.)

Mit'-hor harmā hoṛ pūre kopa doho-len-ā. Un-kū ākū-te
One-man old-man man many sons were. They self-among
jhaṛā-kom-ā-kū. Ābā un-kū-ke khūb samjhai-yā-e, aur chiknak' kā
quarrelled-they. Father them much admonished, and anything not
hī-len-ā. Hūn tayom-te apan kopa-ke hukum yem-ūd-i-ā-e
became. He afterwards his sons-to order gave-to-him-he
āgū-mi hūnī-kagṛā mit'-bīṛā śahan, aur tab hukum em-lā(k')-e
bring him-before one-bundle sticks, and then order gave-he
hun-kū mimiat' acohha-bal-ke te peṭoj-otokā. Jahaṛā noā-ke sabinich'
them one-one good-force-with to-break. Anybody that all
upāya-lā(k')-kū, aur chiknak' kā hī-ī-len-ā chenā-āṅgī śahan jorā-keta
try-they, and anything not became because sticks closely
tol-te dōhī-lā(k')-ā-e, aur peṭoj-etokā onā-ke mit'-hor hoṛ-ren hal
binding was-he, and to-break them one-man man-of force
saḳ [kā] doho-len-ā. Tayom ābā bojhā rāṛā-ta-pe hukum em-ād-
possible [not] was. Afterwards father bundle to-unloose your order gave-to-
i-yā-e, aur mimiyat' śahan mit'-hor kopa yem-kān-ā-e. Inā tayom
him-he, and one-one stick one-man hoy giving-was-he. This-after
peṭo-j-otokā no-ke hukum em-lā(k')-e. Mit' hor-ṇe śahan ach'-te-gī peṭech'-
to-break that order gave-he. One man-the stick self-from broke-
ān-ā. Tab ābā kathā-lā(k')-e, 'he iṇāk bābātī, mimiyat'-re hal
for-himself. Then father said-he, 'O my sons, unity-in force
yā-lī-mi. Ju ninkā ām dost-kete bīl-kul mil-kete dohon-ā-le(sic), mit'
see. If so thou friendly strictly joined-having are-you (sic), one
hor dukh alū yemē-kā-e. Phor jab jhaṛā-keta āpe bigar-jun-
man sorrow not gives-he. But if quarrelling you are-separated-
ā-pe aoh' bairi-ko-te ahāre pāṛā-yam.'
for-your-selves self-of enemies-by prey full-will.'
FREE TRANSLATION OF THE FOREGOING.

An old man had many sons who were always quarrelling. He often remonstrated with them, but in vain. At last he ordered his sons to bring a bundle of sticks before him, and asked each of them to break it. They tried with all their force, but in vain, because the sticks had been tightly tied together, and one man could not manage to break them. Then the father asked them to untie the bundle and gave each boy one stick to break. They easily did so, and the father said, 'Behold the force of unity. If you will live in friendship, nobody can do you any harm; but if you quarrel and separate, you will be a prey to your enemies.'
ASURI.

Asuri is the dialect spoken by the Asurs, a non-Aryan tribe of Chota Nagpur. So far as can be judged, from their language, the Asurs are closely related to the Korwás.

Colonel Dalton connects the Asurs with the Asuras who, according to the Munjā tradition, were destroyed by Sūnbongs, and Mr. Bisley is inclined to think that they are the remnant of a race of earlier settlers who were driven out by the Munjās. The Rev. F. Hahn mentions that the Asuri dialect contains some Dravidian words which have possibly been borrowed from Kurukā, and also some words which he cannot identify in connected languages. This latter fact would point to the same conclusion as that arrived at by Messrs. Dalton and Bisley. It will, however, be shown later on that at least some of the words which Mr. Hahn thinks are neither Kurukā nor Munjā are used in other connected forms of speech. Moreover, Asuri grammar so closely agrees with Santāli and Munjārī that there is no philological reason for separating the Asurs from other Munjā tribes. They believe in a god whom they apparently identify with Sūnbongs, the sun, and their religion is, so far as we know, of the common Munjā character. We are not, however, in this place concerned with their origin. So far as philology is concerned, they are a Munjā tribe pure and simple.

According to Mr. Hahn, the tribe is divided into several sections, e.g.,—the Agoriā, the Brijā or Brijāhā, the Lohā, the Kol, and the Pahāri-Ausurs. These sub-tribes are again divided into totemistic sections, which are similar in name to those found among other Aborigines in Chota Nagpur. The chief occupation of the Asurs is smelting iron, and, in the case of the Lohā Asurs, the making of rude iron utensils and agricultural implements; they also till the jungle in a most primitive manner.

According to information collected for the purposes of this Survey, Asuri was spoken in the following districts:—

<table>
<thead>
<tr>
<th>District</th>
<th>Number of Speakers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ranchi</td>
<td></td>
<td>8,025</td>
</tr>
<tr>
<td>Jashpur State</td>
<td></td>
<td>1,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>9,025</td>
</tr>
</tbody>
</table>

The so-called Agoriā or Agariā has only been returned from Ranchi. No information has been available as to the number of speakers. The Census figures for the tribe are 1,616.

The so-called Brijā, which is also called Karāntī, has been returned as the dialect of 3,000 individuals in Palaman. The Brijās in Ranchi were included under the head of Agariā.

By adding these figures we arrive at the following total for Asuri:—

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Number of Speakers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asuri proper</td>
<td></td>
<td>9,025</td>
</tr>
<tr>
<td>Agoriā</td>
<td></td>
<td>1,616</td>
</tr>
<tr>
<td>Brijā</td>
<td></td>
<td>3,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>13,641</td>
</tr>
</tbody>
</table>

To this total should be added 6,000 speakers in the Raigarh State, 4,000 of whom were reported to speak Manjhi, while 2,000 were entered under the head of Munjārī. At the last Census of 1901, Manjhi and Brijā were returned instead. Manjhi is a common title among the Asurs, and the specimens forwarded from Raigarh in the so-called Munjārī
and in the so-called Māŋhi both represent a form of speech which is apparently most closely related to Asuri. See below. The following are then the revised figures:—

<table>
<thead>
<tr>
<th>dialects</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Asuri and sub-dialects</td>
<td>13,641</td>
</tr>
<tr>
<td>So-called Māŋhi</td>
<td>4,000</td>
</tr>
<tr>
<td>So-called Mundāri</td>
<td>2,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>19,641</strong></td>
</tr>
</tbody>
</table>

This total is considerably above the mark. The corresponding figures at the last Census of 1901 were as follows:—

**Asurī**

<table>
<thead>
<tr>
<th>Districts</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Jalpaiguri</td>
<td>553</td>
</tr>
<tr>
<td>Ranchi</td>
<td>2,482</td>
</tr>
<tr>
<td>Palamau</td>
<td>44</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>47</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,126</strong></td>
</tr>
</tbody>
</table>

**So-called Māŋhi of Raigarh**

<table>
<thead>
<tr>
<th>Districts</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Jalpaiguri</td>
<td>1</td>
</tr>
<tr>
<td>Ranchi</td>
<td>119</td>
</tr>
<tr>
<td>Palamau</td>
<td>101</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>42</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>323</strong></td>
</tr>
</tbody>
</table>

**Brijiā**

<table>
<thead>
<tr>
<th>Districts</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Darjeeling</td>
<td>8</td>
</tr>
<tr>
<td>Ranchi</td>
<td>13</td>
</tr>
<tr>
<td>Palamau</td>
<td>1,082</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>304</td>
</tr>
<tr>
<td>Raigarh</td>
<td>20</td>
</tr>
<tr>
<td>Wardha</td>
<td>1</td>
</tr>
<tr>
<td>Sambalpur</td>
<td>25</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,423</strong></td>
</tr>
</tbody>
</table>

It will be seen that these forms of speech are rapidly dying out, and their total disappearance can only be a question of time.

**AUTHORITIES**


Several specimens of Asuri have been received from Ranchi and from the Jashpur State. Most of them are more or less mixed with Mundāri. One specimen, however, a version of the Parable of the Prodigal Son, has been kindly prepared by the Rev. Ferd. Hahn who has made a special study.
of the dialect. It will be reproduced, together with one of the Jaipur specimens, in the ensuing pages. No specimens have been forwarded of the so-called Agôríi. The dialect is, however, stated to be the same as ordinary Asuri. The same is also the case with the so-called Brijâ. A list of Standard Words and Phrases in that dialect has been received from Pálamau. It will be referred to in what follows. It represents the same form of speech as ordinary Asuri.

In addition to the list of words two specimens purporting to be written in Brijâ have been forwarded from Pálamau. They are very corrupt and represent a mixed form of speech. A short account of it will be given below on pp. 143 and ff. In this place we shall deal with Brijâ as represented by the list of words, i.e. as identical with Asuri.

Like Tûrî, Asuri is a dialect of the language which we have called Kherwârî, the two principal forms of which are Santâlî and Munđârî. Asuri is more closely related to the latter than to the former, though it, in many respects, agrees with Santâlî.

**Pronunciation.**—The pronunciation mainly agrees with Munđârî. The palatal ā, however, does not become ŋ, but is retained or else changed to y; thus, ŋel, see; yam, get.

An h is sometimes changed to v in the specimens prepared by Mr. Hahn; thus, vātā, village; vēj-a(k’), come. This must be due to Dravidian influence. An initial v or w is, e.g., unknown in Santâlî. An r is, in the same specimens, occasionally changed to r, as is also the case in Kârâmâlî; thus rīar, to return; but kor, a man.

Mr. Hahn does not mention the semi-consonants. He speaks of ‘ the check which often occurs after a vowel and especially when two vowels stand together.’ This remark can only refer to the semi-consonants, and I have, therefore, added them in the specimen within parenthesis. The Jaipur specimens mark the semi-consonants, though in a very inconsistent way. As in Munđârî and Hô, the corresponding soft consonants are often substituted for them.

Mr. Hahn usually writes a long vowel instead of a final semi-consonant. In other cases he uses the corresponding soft consonant. Spellings such as goj and god, dic; ved-kun-ā, has come; but vēj-a(k’) -mē, come, however, point to the conclusion that the phonetical system of Asuri in this respect agrees with Santâlî and Munđârî, and I have therefore added the sign of the semi-consonants. Thus I write dukuma-lak’-ā, said, instead of Mr. Hahn’s dukuma-la’-a; neā-rak’-a-tē, for this reason, instead of his neā-ru’-a-tē, lit. from that of this; miat’, one, instead of his miad; raṅget’, i.e. probably, raṅgoch’, famine, instead of his raṅget and so forth.

Soft consonants are apparently sometimes substituted for hard ones; thus, doho-ken-ā, was, compare Dhuâhâr dāhâk’-ken-ā; gatad-i-ā, he said to him, and so forth. Note also oc-ai-me, Santâlî em-ae-me and eu-ae-me, give him, and so forth.

**Vocabulary.**—Mr. Hahn mentions several instances where Asuri differs slightly from ordinary Munđârî. Thus, hopon, Munđârî hon, child; hûl, Munđârî kulâ, tiger; dûrup’, Munđârî dâp’, sit; tihiâ, Munđârî tisî, to-day; òô, Munđârî oî, field; hâtî, Munđârî hâtaî, share; peá, Munđârî epi-ā, three, and so forth. In all the cases mentioned, and in several similar ones, Asuri agrees with Santâlî. It should, however, be borne in mind that such slight divergencies do not represent different words but different forms of the same word. Thus Santâlî, and also Munđârî, possesses both the simple hân, child, and the collective hâpān. Similarly sódor, to arrive, to approach, which Mr. Hahn
considers as a genuine Asuri word, is the same word as Santalī sor, and so forth. It is
very unsafe to base any conclusions on such facts so long as we do not know more of Asuri,
and of the formation of words in the Mundā languages in general.

According to Mr. Hahn there are many words in Asuri which he cannot identify
in connected languages. It would be rash to infer anything from this fact. Some of
the words mentioned by him are good Mundā words. Thus, hērē, husk (Santalī hērē);
hurā, i.e. hurā, unhusked rice (Santalī hōrō); jaujā, gather (Santalī jaora); usul, high
(Santalī usūl); numum, thus (Santalī numin, so much); nesi, this year (Santalī nāsī);
usad, angry (Santalī usaf), and so on. Some of these words are, of course, originally loan-
words, but they are not peculiar to Asuri. The case with the other words mentioned by
Mr. Hahn is probably similar, and all words in Asuri which are not true Mundā words
are probably borrowed from some Aryan or Dravidian form of speech.

Nouns.—The inflection of nouns is quite regular.

The suffixes of the dual and the plural are kēī, kū (or hō), respectively.

The dative-accusative is sometimes formed by adding the Aryan suffix kē. Usually,
however, the dative and the accusative are indicated in the verb.

The suffixes of the genitive are ā (i.e. probably akā), rā (i.e. rakā), ren, reni
(i.e. renich).

Numerals.—The first numerals are 1, mālī; 2, barī; 3, pēā; 4, upuntā;
5, mohā; 6, turi; 7, aiyā; 8, ittīga; 9, areā; 10, geō. For five, etc., however, the
Hindi numerals are commonly used. Note banar, both, as in Santalī.

Pronouns.—The personal pronouns are regular. ‘I’ is ē; and ‘you two,’ aban.
There is some confusion in the use of the suffixal pronouns in the specimens. Thus we
find āpur-e ē, my father, instead of ‘his father.’

The demonstrative pronouns are hini, this; dual, hi-kē; plural hi-kū; hunā, and
hi, that. Besides we also find mūnī and muniś. Nīhi, this very, is probably written
for nēki. The same forms are said to be used for inanimate nouns as well. We also
find, however, regular forms such as nēa, mūnā, honā. The Brijā list from Palamau has
forms such as mūnā, his; mū-kīnā, their.

‘What?’ is chitānā, i.e. probably chitānakā. In other respects the pronouns are
apparently quite regular.

Verbs.—There is a verb idān-ā (he) is, which is often used as an impersonal verb;
thus, idan-meā, thou art. In the Brijā list from Palamau we also find the ordinary
men-ā, is. The base dohe, to remain, is used like Santalī tahān; compare Dhangār. We
also find forms such as teh-i-kē-ā or tehi-kē-ā (Jashpur) and tai-kē-ā (Brijā of
Palamau), was. In Jashpur we also find the Aryan kēkē, is. Compare Khariā.

The passive is formed by adding o or vā, i.e. okā. Thus, sen-o(l')-ā, I shall go;
ru-o(l')-ā, redupliated future of ru, beat, and so on.

The tenses are, so far as we can judge from the materials, formed as in Mundāri.
Note the prefixing of ov (i.e. o) before suffixes beginning with a vowel; thus, hāți-
ocea(l')-kē-ā, divided to them two.

The future does not take any suffix. Thus, sen-o(l')-ā, I shall go; rū-ū-ū-ā, I shall
strike.

The suffix of the present is tan; thus, hēl-tan-ā-e, he sees.
In the past I have noted the following suffixes, ked, ken, lad, la(k’), ted, len and yan. Thus, kui-ked-mo-a-e, he sent thee; giti(ch’)-ken-ā, slept; sen-lad-ā, went; dukmā-la(k’)-ā-e, he said; rū-lid-i-a-in, I struck him; doho-len-ā, he was; sen-yan-ā, he went. In other specimens we often find en, nen, nau and an instead of yan; thus, sen-en-ā, went; kitch’-nen-ā, came; akal-nan-ā, hunger arose; seno(k’)-an-ā and senomā, he went, and so forth. The suffix nen is especially common in the Jashpur specimens. Note also forms such as ovā-ld-i-ā, gave to him, Santali em-ad-e-a and ev-ad-e-a.

The perfect ends in kan; thus, ved-kan-ā-e, i.e. vech’-kan-ā-e, he has come.

There is a verbal noun ending in ta-ā, i.e. probably tak’ or teak’; thus, jom-ta’ā, to eat.

The noun of agency ends in ae, i.e. probably aoh’; thus, jooma’ae, an eater.

The negative particles are kā, ato, and ato-kā. ‘Not to be’ is kanoā or kuniā.

The causative particle is said to be gē; thus, durop’-gē-tan-ā-in, I cause to sit.

It can however be doubted whether this gē is not the ordinary intensifying particle gē.

In other respects Asuri seems to agree very closely with Munḍāri and Santali.
M.U.N.DÁ FAMILY.

KHERWARÍ.

A.S.U.RÍ.


(Rev. F. Hahn.)

(Rev. F. Hahn.)

Miá-t’ hop-reñi(ch’) barí há hopon-kín doho-len-á. A-kín-eté huríñ huni-á
One man-of two sons-they-too were. Then-two-from small his
ápun dukumá-la(k’), ‘ce bábab, in-á hátiñ idan-á, huni ov-aín-má.’ Niho
father said, ‘O father, my share is, that give-to-me!’ Then
hini banar hátiñ-ovat’-kin-á. Nímin diplé tayom-ré huríñ hopon soben
he both share-gave-to-them-two. Some days after small son all
hebájwar-ked-té sañiñ disum-té sen-yam-á oró honá aðe-ré ká-pañtirá kámi-té
collected-having distant country-to went and that place-in not-good work-with
soben dúbán-ked-á. Soben chasa-ked-té honá disum-ré bekä ráñet-yan-á,
soben vás at. All finished-having that country-in much famine-became,
had hini ráñet-yan-á-e. Niho hini sen-kán-té honá disum-rá miá-t’ hop
and he finished-ke. Then he gone-having that country-of one man
aðe doho-len-á. Huni mini öt-ré sukri-kú fiel-taá bidá-lid-i-á. Niho
near stayed. He him fiel-in swine see-to sent-him. Then
hini sukri hers jom-doho-la(k’)-á-e huni-té in-á(sic.) potá përej-o(k’)-yan-á,
he pig huak eating-was-he that-with his belly filling-was,
hed huni okoe ká oválid-i-á. Niho hini iriyan-té dukumá-lá(k’), ‘in-á
and him anyone not gave-him. Then he conscious-having-become said, ‘my
ápun-ren-kú kudahá kámi-kú idan-á. Hù-kú aðe kudahá jëkom idan-á,
father-of-they many servants are. Them near much food is,
had in ráñet-té goj-og-o(k’)-yan-á. In birid-o(k’)-iñ oró ápun-in aðe
and I hunger-with dying-am. I shall-arise-1 and father-my near
sono(k’)-iñ hed dukumá-ó-ñ, “oc ápun-in, in sírmá-ré hed am-á
shall-go-I and shall-say-to-him-I, “O father-my, I heaven-in and thee-of
maran-ré pàp-ken-á. Hed-té marán-ré am-réni hopon-in dukumá-y-á
before sinned. Hence in-future thy son-I shall-say
leka kun-ñ-á. In am-rá miá-kámi-á leka edel-in-mé.”’ Niho birid-kan-té
fit not-am. Me thy one servant-of like appoint-me-thou.” Then arisen-having
huni ápun aðe sene-yam-á. Oró sañiñ-ré doho-len-á, himi-kan-té hini-á
he father near went. And distance-at was, this-in his
father him saw-him, and pitted-having run-having embraced-him and kissed-him.
Niho hopon dukumā-lā(k'), 'o apun-iń, sirmā-rē hed am-ā maṣan-rē
Then son said, 'O father-mē, heaven-iń and thee-ō before
pāp-kod-ā-iń, oṣo maṣan-tē am-ā hopon-iń dukumāy-ā lekā kun-īn-ā.' Paē
sioned-I, and future-iń thy son-I shall-say fit not-am.' But
āpun hini-ā kāmi-kū dukumā-lā(k'), 'samam-ōtō bēs gündrä(k') urun-ē-pē
father his servants said, 'all-from good robe bring-you
oṣo munē jadaur-i-ē-pē, hen-ō muni-ā ti-rē mudam oṣo kāi-rē jutā
and him dothe-him-you, also his hand-on ring and foot-on shoe
jutā-y-ē-pē. Oṣo jil-vanā bachrū ged-ē-pē, hed abū jon-ked-tē sāri-o(k')-ā-bū,
shoe-him-you. And fatted calf kill-it-you, and we eating-having feast-will-we,
nik'ī-ra(k')-a-tē, in-ā hopon-iń goj-do ho-len-ā, nahā jivid-len-ā; muni
this-of-from, my son-my dead-had-been, now revived; he
ad-do ho-len-ā, oṣo rūar-yam-len-ā.' Hen-ō hu-kū sāri-yan-ā,
lost-had-been, and again-found-was.' So they feasted.

Paē hini-ā bađe-ac otē-rē doho-len-ā. Oṣo vej-vej-tē ora(k') adē sodor-ked-
But his elder-one field-in was. And coming-in house towards approached-
tē sāri-kū susan-kū ayum-la(k')-ā. Hen-ō hini muni-ā kāmi-kū-tē mīt-
having musicians dancers heard. Therefore he his servants-from one
hop rāk'-ked-tē sudhau-lid-i-ā, 'nihi chi-tan-ā?' Hini dukumā-lā(k'), 'am-ā
man rāk-having asked-him, 'this what-is?' He said, 'thy
boko-ē vej-len-ā. Hen-ō am-ā apun jil-vanā bachrū ged-lid-i-ā, nik'ī-
younger-brother-he come-has. Therefore thy father fatted calf killed-it, this-
ra(k')-a-tē, huni napas-kan-tē vej-yam-lā(k'). Paē hini usad-yan-ā oṣo ora(k')
reason-for, he safely came-found.' But he angry-became and house
bītar-re kā-e boko-yam-len-ā. Hen-ō muni-ā apun uquā-ked-tē
inside-in not-he to-enter-wished. Therefore his father outside-having-come
huni bhurīyau-lid-i-ā. Paē huni apun-iā(eio.) rūar-dukumā-lā(k'), 'ñel-mē, nimin
him eureitated-him. But he father-his replied,
'see, so-many
bagi-tē am-rā kāmi-lā(k'), ortē-rē amā dukmā kā-iń bīrid-la(k')-ā. Numan-rē
years-from thy service-doing, once thy word not-I lifted. Thai-much-in
am hūriñ merom hō kām ovāl-i-ā, niā men-tē, inā gati-kū tālē sāri-o(k').
thou small goat even not-thou gavest, this saying, my friends with might-feast.
Paē am-rā nik't hopon launi-kū tālē am-ā jonom jon-ked-ā, hūni enan vej-len-ā,
But thy this-very son women with thy living devoured, he when came,
mi-an muni-tē jil-vanā bachrū ovāl-i-ām.' Paē huni dukumā-lā(k'), 'an hopon-iń,
then him-for fatted calf gavest.' But he said, 'O son-my,
am sadāin iń-ā adē doho-tan-am. Hed chitana(k') in-ra(k'), samam am-ra(k') idan-ā,
thou always me-of with art. And what mine, all thine is.
Paē abū sāri-senlanā hed sирin-senlanā, nia-ra(k')-a-tē, nī(k')-ī am-ā boko-
But we should-feast and should-be-happy, this-reason-for, this-very thy younger-
e goj-do ho-len-ā, oṣo rūar-jivid-len-ā; ad-do ho-len-ā, oṣo rūar-yam-len-ā,'
MUNDA FAMILY.

KHERWARI.

ASURI.

SPECIMEN II.

STATE JASHPUR.)

I.

Měnhēt' ŋam-la sen-ren-'ā tīhī ninduā bērā. Burak' pakhā
Iron seek-to went to-day morning time. Mountain direction
gone-had-I. Iron not-we found house returned-we.
Bokō-in giti(ch')-ken-'ā-e. U-kē bīn hab-lid-i-y-'ā-e. Rān-mugād
Younger-brother-my sleeping-was-he. Him snake bit-had-him-it. Drugs-roots
lagāo-legā-lak' itan-'ō kāi itan-ren-'ā. Āyub-bērē goch'-ren-'ā-e. Dihī-re
applied-tried anything not took-place. Evening-time-he died-he. Village-in
ghēr hor-kū tehin-en-'ā. Sagro-kono ŋel-lid-i-'ā. Thānā-re
many men were. All saw-him. Police-station-in
nūli sen-ren-'ā-lē. Dāroghā hich'-ren-'ē āru goch' hor-kē
to-give-information went-we. Dāroghā came-he and dead man
ňel-lid-i-'ā-e.
saw-him-he.

II.

Yesterday I paddy to-cut-I gone-had-I. He also came-had-he.
Hūi tik'-rē hāpā tāhīn-en-'ā. Ul-dubā ārē durup'-tehin-en-'ā-in. Ňel-lid-in-'ā-e
His hand-in stick was. Mango-tree side sitting-was. Saw-me-he
hech'-gathā-lak', 'ītanā in huru-kē ik'-rīd-'ā-m?' Īn kahādē-la(k'), 'īn huru
came-said, 'why my rice outtest?' I answered, 'my rice
bēkē.' Thēngā-te humak'-lid-in-'ā-e. Sāmān-re chot-lāgā-len-'ā. Bidig maēm
is.' Stick-with struck-me-he. Forehead-on struck. Much blood
fūr-ren-'ā. Nēkā gendrāk'-kē tol-łe-in. Īo gharī goch'-rē bār-hor
came-out. This cloth tied-I. What time struck-when two-men
tehin-en-'ā-kū(sic). Mit'-hor tehin-en-'ā-e goājihu, mit'-hor kotwār tehin-en-'ā-e
were-present-they. One-man was-he head-man, one-man kotwāl was-he.
Īn gitōch'-tehin-en-'ā. In-kē kotwār dak' om-lā(k')-e. Kaṭi saltāssē-rē orāk'
I lying-was. Me-to kotwāl water gave. A-little composed-when house
hich'-ren-'ā-īn.
came-I.
FREE TRANSLATION OF THE FOREGOING.

STATEMENT OF TWO WITNESSES.

I.

To-day I went out in the morning to find iron. I went towards the mountain but did not find any, and so we came home. My brother was then sleeping. A snake had bitten him. I applied many drugs and roots, but in vain, and in the evening he died. There were many men in the village, and they all went and saw him. We went to the police station and gave information, and the Sub-Inspector came and saw the corpse.

II.

Yesterday I went to cut rice, and he came there likewise, with a stick in his hand. I was sitting under a mango tree. He saw me and said, ‘why are you cutting my rice?’ I said that it was my rice, and then he struck me with his stick on the forehead. Much blood came out, and I tied my cloth round my head. At the time he struck me, two persons were present, the Goñihu and the Kotwāl. I fell down, and the Kotwāl gave me water. After having become somewhat restored I went home.

It has already been remarked that some corrupt specimens of the so-called Brijia dialect have been forwarded from Palamau. I am not able to make anything out of them, and I therefore simply reproduce the beginning of the first of them, a version of the Parable of the Prodigal Son.

Very little can be said regarding the inflexion of nouns and pronouns. There is apparently a locative suffix en; thus, dikkiru-qen(sic.), in the country; luchā-en, in riotousness.

Iâã is translated ‘my’, ‘thy’, and ‘his’. For ‘his’ we also find âj. İâã therefore probably means sometimes iâ, my, and sometimes ach’-â, his.

The conjugation of verbs is, if we can trust the specimens, very confused. We find sen-â, I will go, and, he went; kathâ-lâ-e, he said, and, I shall say. There are regular forms such as udau-ket-â, i.e. udau-ket-â, squandered; hâli-wad-î-â, i.e. hâti-wad-î-â, he divided to him, side by side with forms such as jauâr-û, he collected; fised-û-â, he revived; hâr-û-â, I broke. Conjunctive participles end in ômî; thus, bîridômî, having arisen, and so forth.

It would, however, only be waste of time and paper to try to reconstruct the grammar of the specimens. If they really represent the dialect of anyone, it must be that of such Brijias as have forgotten their own language.
MУNDА FAMILY.

KHERWАRI.

Asurī (Brijā) Dialect. (District Palamau.)

Okoo hoṛ bāría seṅgoch' idān-ā. Hunī-ēdāni hundīo āpu-īn
One man two sons were. Them—from-among younger father—his
kathā-lā-ē, 'ō baba, hurű-ōt jē īthān hinibāŋt hosā-ō betē iā dān.'
said-he, 'O father, rice-field which my share may—be that me give."
Tabē hunī hunī-ēn i-ān hurű hāti-wad-i-ā. Purē din rekānā hoew-ā
Then he him—to his property divided—to—him. Many days not (sic.) passed
hundīo seṅgoch' chitānā jāwar-ō purē sāngiā senō-an-ā, īwējōā hundēā
younger son all collected very distant went, and there
inchnāen din bitā-lek i-ān hurű uddāo. Senoēn hundēā ēk-duē uddāō-ket-ā
riotously days spent his property wasted. When there all wasted—had
Tabē hunī dhīrū-ēn hapōt hōtā—et-ā, īwējōā hunī raṅgo-thān-ā, īwējōā
then that country—in heavy famine—arose and he poor—became, and
hunī senō-en-ā hunī dhīhī idān-ī-ā mānāc ho—an-ā, sērāṅg hunī i-ān
he went that country inhabitants one—to—lived, who him his
khātān āuku sākari kul—tad-i-ā bīdā.
field swine sent—him sent.
Speakers of Kherwári have also been returned from the Raigarh State. According to local estimates there were 2,000 speakers of Mundári, and 4,000 whose dialect was returned as Máníjhi, in the State. At the last Census 20 speakers of Brijia and 22 speakers of Máníjhi were returned instead. It is therefore probable that the Mundári originally reported is in reality Brijia, and that that dialect as well as the so-called Máníjhi are now practically extinct. The specimens forwarded for the purposes of this Survey point to the same conclusion. They are extremely corrupt and mixed with Aryan forms and words.

The so-called Máníjhi has hitherto been classed as Santáli. Máníjhi is, however, not a dialect at all, but a title which the Santáls as well as the Asurs, Korwá, and other tribes are fond of applying to themselves. One specimen of the so-called Máníjhi, a version of the Parable of the Prodigal Son, has been forwarded from Raigarh. It is not written in Santáli, but in a form of speech which is much more closely related to Mundári. It represents the same dialect as a list of Standard Words and Phrases in the so-called Kol or Mundári, forwarded from the same place. We are therefore justified in considering both as the same form of speech.

It is extremely difficult to classify the dialect in question. It is not pure Mundári, but more closely related to dialects such as Túri, Asuri, and Korwa. Forms such as bungá-ker-si, having collected; del-ker-á, left, show the same change of the t’ in the suffix ket’ as Korwá. The negative particle, on the other hand, is ká as in Asuri. Who? is kó, which corresponds to Asuri okoc, and so forth. It seems therefore to be most correct to class the dialect as a form of speech between Asuri and Korwa. The figures have been shown under Asuri.

It would be waste of time and paper to go further into detail. It will be sufficient to print the first few lines of the Parable of the Prodigal Son in order to give an idea of this very corrupt and mixed form of a dying language. I give the text almost as I have received it, with only a very few corrections.
MINDA FAMILY.

KHERWARI.

SO-CALLED MAJSHI DIALECT. (STATE RAIGARH.)

Min ër-ä barayä lihin-king tae-ken-a-king. Kôrâ lihin tâtâ-go
One man of two sons-they-two were-they-two. Small (sic.) son father-to
kâji-ki-ä-ä, 'ë hûâ, dë kauri-kû paisâ-kû hâtîn-talaâng.' Ënâ tâtâ
said-he, 'O father, give cowries pice divide-our-two.' Then father
kauri-kû paisâ-kû hâtîn-anjâ. Tayom-tâ huding tikin kôrâ lihin jammâ
cowries pice divided. Afterwards few days small son all
hundî-kër-si âru såi ng åtû tôrâing. Ënâ phuar kâm-rë kauri-paisâ-kû
collected-having again distant village went. Then evil doing-in cowry-pice-them
at'-kë. Jeb ach'-â häth-rë paisâ aûker-ä, ënâ râj-rë khûbb dukâl
lost. When his hand in money not-remained, that country in big famine
parâ-yan-ä. Ini mît'-gi-mît'-gi kisîn ghar-rë kamia thai-yan. Ini kisîn
fell. He one-one farmer's house-in labourer stayed. That farmer
übây(aic.) barhâ charâya-kû toryâ-kûl-tâ-i-yâ. Hêrê jêprâ(sic.) barhâ,
him pigs feeding-for away-sent-him. Husks ate swine.
Barahâ jomë-dél-ker-ä, lihin jojom-nûn man hoël. Ini jahâ-kaâh kâ
Swine eating-left, child eat-to mind was. He in-any-way not
yam-ji-ä-ä.
gets-he.
KORWĀ.

The Korwā dialect is closely related to Asuri, and is spoken by about 20,000 individuals.

The word for 'man' is ḥor, i.e., ḥār, as in Santāli. The name Korwā does not therefore appear to have anything to do with that word, which in the west has the form kōr. It is perhaps connected with names such as Khrāmār. We do not, however, know anything about the original meaning of either of these words.

The Korwās use the same honorific title to denote themselves as the Santāls, viz., Māñjhā.

The Korwās are sometimes also called kōrā-bā, young men, from kōrā, a boy. The use of this denomination has given rise to much confusion. In the first place the Korwās have been confounded with the Kūrkūs, the most important Munḍā tribe of the Central Provinces. Moreover, kōrā-bā is also the plural of kōrā, another form of kōḍā, a digger. Now the Kōḍās are a different tribe, but Korwās and Kōḍās are constantly confounded, and it is not always possible to say if the speakers returned from the districts in reality speak Korwā or are Kōḍās. The Kōḍās have been separately dealt with above. See pp. 107 and ff.

The Korwās are found in various parts of Chota Nagpur, especially in Palamau, Jashpur, and Sarguja. They also occupy a tract of country in Mirzapur, to the south of the river Son, and along the Sarguja frontier. The Mirzapur Korwās assert that they have come from Sarguja within the last two or three generations. Some Korwās are also found in Hazaribagh. The number of speakers in that district was originally estimated at 2,950. The local authorities have, however, since then reported that there are no speakers of Korwā in Hazaribagh.

Korwā was also returned from Burdwan and Manbhum. At the last Census, of 1901, the corresponding figures have been shown under Kōḍā. In the case of Manbhum this agrees with information kindly supplied by the Rev. A. Campbell, who further remarks that the Kōḍās of Manbhum speak Munḍārī. I have therefore given the figures for both districts under Kōḍā. It is probable that the 395 speakers of Korwā who were returned from the Sonthal Parganas at the last Census, of 1901, in reality speak Santāli. The principal home of the Korwā tribe is, accordingly, Palamau and the tributary States of Jashpur and Sarguja. In Palamau, they are almost exclusively found in the south, on the Sarguja frontier, and in Jashpur most of them reside in the table land of Khuria.

The hill Korwās of Sarguja believe that they are descended from a scare-crow set up to frighten wild animals by the first men who raised crops in the State. The same tradition is also current among the Asurs. The Korwās claim to be the original inhabitants of the country they occupy. Mr. Risley remarks that this their claim 'is in some measure borne out by the fact that the priests who propitiate the local spirits are always selected from this tribe.' Mr. Driver, on the other hand, states that they have traditions about the Mahadeo Hills.

1 The hereditary Divān of the State of Jashpur is a Korwā.
According to the latter authority, 'they are in various states of civilisation, from the Birhor-Koroa of the jungles to the cultivator on the plains who prefers to call himself a "Kisān."

'In Palamau they call themselves Korda-Muṇḍas rather than Koroas, and in Sirigma and Jashpur they like to be called Paharias, the name Korda being looked upon as a term of reproach ... The Koroas are divided into several sub-tribes, the Paharia or Bor-koroas, the Birrajia-koroas, the Birhir-koroas, the Korak-koroas, and the Koṛ Koroas. All live amongst the hills and jungles and speak dialects of the Kolarian language. The Dand-koroas or Dih-koroas and the Agaria-koroas live on the low lands, and speak only a dialect of Hindi.'

The so-called Koṛ-kū Korwās are sometimes also called Koṛ-kūs. Two hundred and seventy-five speakers of Koṛ-kū have been returned from Sarguja. They will be included in the Korwā figures from the State.

According to Mr. Crooke, the various sub-tribes of the Korwās do not appear to exist in Mirzapur. The Korwās of that district state that there are only two sub-tribes, viz., Korwā and Koṛ-kū.

The language of the Koṛ-kū is not the same in all places. Many Korwās now use a form of speech which is very closely related to Muṇḍāri and Santāli. They are apparently gradually abandoning their old speech. Specimens of that more refined form of the language will be given below on pp. 158 and ff.

The most idiomatic Korwā is spoken in Jashpur and Sarguja, in the south of Palamau, and in Mirzapur. In the latter district the dialect is known under the name of Korwāri. The Ėrūga sub-tribe of the Jashpur State use a slightly different dialect which is known as Ėrūga or Singhī.

According to local estimates and the returns of the Census of 1891, Korwā was spoken as a home tongue in the following districts:

<table>
<thead>
<tr>
<th>Bengal Presidency—</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ranchi</td>
<td>5,016</td>
</tr>
<tr>
<td>Palamau</td>
<td>2,000</td>
</tr>
<tr>
<td>Jashpur</td>
<td>5,000</td>
</tr>
<tr>
<td>Sarguja</td>
<td>6,536</td>
</tr>
<tr>
<td>Udaipur</td>
<td>358</td>
</tr>
<tr>
<td><strong>Total Bengal Presidency</strong></td>
<td><strong>18,920</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>United Provinces—</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mirzapur</td>
<td>33</td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
<td><strong>18,943</strong></td>
</tr>
</tbody>
</table>

At the Census of 1891 Korwā was further returned from Jalpaiguri and from Assam, where it was spoken by non-resident immigrants from Chota Nagpur. The details were as follows:

<table>
<thead>
<tr>
<th>Jalpaiguri</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>603</td>
<td></td>
</tr>
<tr>
<td>Assam</td>
<td>181</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>784</strong></td>
</tr>
</tbody>
</table>
KORWA.

The estimated number of speakers of Erāγā in Jashpur was 500. By adding all these figures we arrive at the following estimated total for Korwā:

Korwā spoken at home ....... 18,543
Korwā spoken abroad ...... 784
Erāγā .................. 500

**Total** ......... 20,227

At the last Census of 1901 Korwā was returned from the same districts, and also from the 24-Parganas, Dinajpur, and the Southal Parganas. The figures returned from the two former districts were small and the speakers are probably non-resident immigrants from Chota Nagpur. From the Southal Parganas 395 speakers were returned. There are no corresponding returns in the caste table, and it is therefore probable that the language figures are due to some misunderstanding. The number of speakers of Korwā returned at the last Census were then as follows:

**Bengal Presidency**
- 24-Parganas ........ 49
- Dinajpur ........ 14
- Jalpaiguri ....... 88
- Southal Parganas .... 365
- Ranchi ........ 941
- Palaman ....... 6,647
- Orissa Tributary States .... 7
- Chota Nagpur Tributary States .... 7,746

**Total Bengal Presidency** .... 15,882

**United Provinces**
- Mirzapur .... 308
- Assam ........ 79

**Grand Total** .... 16,442

**AUTHORITIES**


It has already been remarked that some Korwās use a form of speech which is closely related to Muṇḍari and Santāli. That form of the dialect will be dealt with later on; see pp. 157 and ff. I shall now turn to the most characteristic form of Korwā, which is spoken in Jashpur and Sarguja, the south of Palaman, and in Mirzapur.

The specimens printed below are far from being satisfactory. They are, however, the only foundation for the remarks on Korwā grammar which follow.

**Pronunciation.**—The pronunciation is in several particulars the same as in Asuri. Thus the initial palatal ŋ is retained, or else changed to y: Compare ŋām and yām, get; ŋįr,
run. A v sometimes corresponds to an h in Santali and Mundari; thus, vick'-ken-a, he came; valu, village. The semi-consonants have only been marked in the Jashpur specimens, and even there in a very inconsistent manner. I have written them in the usual way when there were indications to show their existence. I have not, however, ventured to aim at consistency with regard to the marking of them or to the spelling generally.

'Give him' is ou-ai-me, as in Asuri. Compare also ődān-a, is, etc.

Note also the insertion of a w in forms such as kat-a-wad-i-ā, he said to him; the use of the infix n in words such as anamak', thy; kanalom, last year, etc.; and the common tendency to change the semi-consonant t' in verbal forms to d, r and s. Compare kasir-tek-ā-ing, I sinned (Jashpur); yum-ker-a, got (Palaman); katā-ter-ā, said (Palaman). Compare the remarks under the head of Hō, on p. 118 above.

Verbal tenses in the Jashpur specimens frequently end in ū; thus, ayum-ad-ū, he heard; but kata-wad-ā, he said; katā-ter-ā-yō, he said. It is impossible to decide whether this ū is a suffixed particle or represents a change of ū to ū.

There are several other peculiarities and inconsistencies in the spelling. They cannot, however, be classed according to definite rules, and I shall therefore only draw attention to the fact. The details will be ascertained from the specimens.

**Nouns.**—The inflexion of nouns is, mainly speaking, regular. Forms such as leacu din-ā, in few days, in the Jashpur specimen, apparently contain the same ū as the verbal forms just mentioned. Postpositions such as kā (Jashpur), kā (Palaman), to; sudhā, to (Mirzapur and Palaman), are borrowed, and the dialect is, on the whole, no more pure. Note also the tō or ti in words such as apā-tō, the father; hopon-tā, the son. Compare Santali tātā.

**Numerals.**—The numerals 'four' and following are borrowed. Instead of pē, three, we also find the Aryan tīs in Jashpur.

**Pronouns.**—The personal pronouns are apparently regular. Thus, āing and ʾing. I; aly, we (exclusive); abā, we (inclusive). Note forms such as ʾing, my; anamak', thine, and so on.

In the case of demonstrative pronouns we find the same forms beginning with m- as in Asuri. Compare hā, mā and wā, he; man, that, and so forth.

In the Mirzapur list we find ya-wa-ā, who? ya-rā, whose? yā-tha-ā, from whom? They look like Dravidian loan-words. An initial y does not appear to belong to the Mundā languages. What? is chūh or chūla, compare Santali chele.

**Verbs.**—The verb substantive is ődān, past dōho-tan, as in Asuri. In Palaman we find forms such as ődān-mi-ā, thou art.

The indefinite future tense is regularly formed. Thus, jom-ā, he is eating; durup-kok-ā, he is sitting; charā-kok-ā, he is standing; chaloo-ā, I shall go.

The usual present tense is formed as in Mundāri. Thus, rīk-ruqj-jom-tan, they feast and eat. In Jashpur tō is commonly used instead of tan, and such forms often have the meaning of a future. Thus, gudjuk-ā, I am dying; kātāa-tō, I shall say to him. Compare Khariā. The suffix tō in Jashpur sometimes also has the meaning of past time; thus, dōho-tō, was; bol-tō, entered.
The various stages of past time are denoted by means of the same suffixes as in Santál and Mundéri, though we cannot, of course, expect to find instances of all the various forms in use in those languages.

In the first place we have the simple past formed by adding the suffixes ed, ad, en (gān), an. Thus, sen-ed-ā, went; ow-ad-i-ā, gave to him; mena-en-ā, joined; goch-yān-ā, I am beaten; kad-ān-e, he has come.

Such forms frequently have the meaning of a present; thus, goj-yam-ā, I die; in-gad-ā, he gives; chatāo-en-ā, goes.

The Mundéri suffix ket occurs as ted, ted, ter, and ter. Thus, sab-teed-ā, I have seized; roogch-tid-i-ā, it hungered him, he was hungry; sen-ter-ā, I have walked; rak-ter-ā, he called. In Palamau we find forms such as yal-yam-te-ā, he caught sight of him. Compare the forms ending in ̄a in Jashpur mentioned above. Note also forms such as thurāo-tar-ā, collected (Jashpur). In Palamau we also find sen-len-ā, he went, and so on.

The suffix ket, ken, etc., occurs in forms such as byāh-ked-ē-ā, he has married her; idān-ki-ā, said; yam-ker-ā, got; sūrā-ker-ā, he came to his senses; goch-ken-ā, he died; echt-ken-ā, he has come, and so forth.

Forms such as tilā-gad-ā, I have taken; ānm-gad-ā, he got, and so forth, apparently contain the suffix kal.

The remote past is formed by adding the suffixes let, len, etc. Thus, nil-li-ā, i.e. nīl-lich-ā, he saw him; chatāo-len-ā, he went; goj-len-ā, he had died, and so forth.

Note finally forms such as ānm-nen-ā, he was found; tūr-gō, he went; mamak-yō, he was cutting, and so forth.

The imperative is regular. Thus, ov-ai-mā, give him; hātīg-wā-ing-mā, divide to me, etc. In Palamau and Mirzapur we find forms such as asuli-ārā, keep me; jomi-āra, eat.

The noun of agency is formed as in Asuri. Thus, hudīng-āi, the younger.

The negative particle is mē in Jashpur, minē in Mirzapur, and menē or nē in Palamau. Compare Khariá. We also find alo in forms such as alo-i bol, he did not enter.

It will be seen that Korwā is closely related to Asuri, and there can be no doubt regarding its classification as a form of Kherwāri. For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son received from Jashpur; the second is a popular tale from Palamau; and the third is the statement of an accused person in the Korwā or Korwāri of Mirzapur. All the specimens are rather corrupt. They are, however, quite sufficient to allow us to judge as to the general character of the dialect. A list of Standard Words and Phrases from Mirzapur will be found below on pp. 241 and ff.
MUṆṆĀ FAMILY.

KHERWĀĪ.

KORWĀ.

SPECIMEN I.

(JASHPUR STATE.)

Mi(t') hor-rikinak' bar hor-kin doho-tā. Hudiṅgā-āi botā-t apā-t. One man-of two men-they-two were. Small-the son-his father-his saṅgē katā-ter-ā, 'e bābā, dē, itādō hātiṅg-wā-ing-mē.' Lāič'-ku near said, 'O father, please, this-all divide-to-me-thou.' To-the-sons (sic.) hātiṅg-ad-ō apā-tō. Lesan din-ō hudiṅgāi-yō jamaḵ' ṭhūrao-tar-ā aur divided-to-them father-the. Few days-in small-the-also all gathered and jabar laṅkā-e sen-aj-ā aur jamaḵ' hātiṅg-chābā-go(t')-taē-ā. Jamaḵ' great distance-he went and all to-distribute-finished-quickly. All chābā-o(k')-te hānā rājī-ō barā akāl-en-ō, ranggē'-tiq-i-ī-ya-ā. Hāe hānā finished-being-on that country-in heavy famine-arose, it-hungered-him. He that rāj-ra(k') mi(t')-hor hor saṅgē mesā-en-ā. Tab hāe luč-yā katā-ter-ā-yō, country-of one-man man with joined-was. Then he him-to said-he, 'da-mē, sukri-kū sarāo-kū-me loyōng-hor.' Tab sukri-kū jom-kō-ā hānā hērē-go, swine feed-them-thou field-ward.' Then swine ate those hogs nām-kā-ṛē-do hāe jom-kē-ā. Man mē-i nām-gaḍ-ō. Nihū hēe surtā-kē-ā, getting-them-if he eaten-would-have. That not-he got. Then he sense-became, nak'āk' urī-kā-e katā-ya, 'āṅg bābā-ṛē(k')-ku jom-tā harwāhā-kū nak'āk' lakan; this wise-he said, 'my father-of-they ate servants this much; ing-do raṅgā-ing gujū(k')-tā. Īṅg rim-u(k')-tā-ing, bābā-kā-ing I-on-the-other-hand hungering-I die. I shall-arise-I, father-to-I sen-tā, āru hēc-kā-ing katā-o-tā, "Bhagwān aikā-re kasur-tcd-ā-ing, am-kā go-shall, and him-to-I say-to-him-shall, "God near sinned-I, thee-to hō. Am beṭā ab-ing nō-hōc. Ing-do-hō kowa harwāhā rakħo-ing.'" Hēe also. Thy son now-I not-am. Me-also some servant keep-me.' He rim-len-khan apā-tākā torā-yō. Hāe apāt jabar laṅkā-te hāe nīl-li-ā, āru ariṣen-having father-near went. His father very far him saw-him, and katā-ter-ā-e, 'īṅg beṭā wa(ḥ)ki-ā, mahre ma.' Nīr-tem-to hēe-rā hoṭo-re sābārā said-he, 'my son has-come, lo.' Running his neck-on embraced hēc-ō āru taem-te āiyōk'-ed-i-ā. Āru apā-tō beṭā-tāe katā-wāl-ā, 'īṅ became and afterwards kissed-him. And father-the son-his said-to, 'I
Bhagwán oṣa(k')-re-ingen kasūr-len-ā-ingen, ārū am mat'-tā. Ārū ab-do am betā-ingen
God's house-in-I sinner-was-I, and thy sight-in. And now thy son-I
nō-hōo.' Tab harwāhā-kū apā-t katā-ter-ā, 'nāpāe nāpāe sunhēpā uṇqūng-goḍ-ō
not-am.' Then servants father-his said, 'good good clothes take-out
māī tik'-re mudam tusūng-goḍ-ō ārū kaṭ-rem juta tusūng-goḍ-ō. Dē abū
his hand-on ring put-on and foot-on-thou shoe put. Come we
jom-ā-bū, ārū nāpāe kari-bū. Dohonā-do-ingen betā goch'-ān-āi, khān-ō
eat-shall-we, and well shall-make-we. Because-my son died-had-he, now
jāo-yān; ārū keṣe-yān-ō, khān-ō ḍam-non-ā.' Ma-kuwa man-kū riṣh-raṅg-jom-tan.
revived; and lost-was, now found-is.' Then they feasting-eating-are.

Hān-melā hāe-ra(k') maraṅg betā loyong-gā dohon-ā. Hān-melā āi oṣa(k')-re
That-time his big son field-in was. That-time he house-to
wai(ch')-ed-ā, khān-ō mādaś-wiri āyuṃ-ad-ō. Ārū harwāhā-kū mit' hor-e
came, then drum-dancing heard. And servants(of) one man-he
rak'-ter-ā ārū honor-teq-i-yā-ā, 'nai karayā-tāi-yā?' Hāe katā-ter-ā, 'am
called and asked-him, 'this what-is-being-done?' He said, 'thy
wāg wai(ch')-ki-ā, ārū nāpāe nāpāe kud-ān-e, hān-am-ō apā-t
younger-brother come-has, and well well is-come, therefore thy father-his
jom-ā.' Tab hāe ukik'-ān-ō ārū oṣa(k')-re mē bol-tā. Tab hāe-yā(k')
eats.' Then he angry-became and house-in not entered. Then his
apā-t uduś-en-ā ārū tabom-to suḍhārāi-āi-y-ō. Betā-tō apā-tā katā-wad-ā,
father-his out-came and afterwards entertained-him. Son-the father-to said,

'nāmin basūr-ing am-rā-ing kām-tar-ā; konō din dekhā am hukum mē-ing tārā-
'so-many years-I thy-I service-did; any day see thy order not-I broken-
agad-ā. Hānā-rē-hō mi(t')-gōt paṭhrū hon mē-m hāṭing-ad-i(ī)-yā, nō iyā
have. That-in-even one-piece goat young not-thou guest-to-me, that friends
saṅgē ko-ndo-ing jom-kī-yā. Nak'i betā-am wai(ch')-ed kī am bhōj-nop-ed-ā;
with feasting-I eat-might. This son-thy came that thou feasted-drunk;
am betā dekhā kasbin-kū am jinā jom-chāb-ed-ā.' Tab hāe hāe-yā
ty son see harlots thy living feed-finished.' Then he him
katā-wad-ā, 'be betā, am-gā sab-din ining saṅgē dohon-tā, ārū āṅg-ra(k')-do ān
said, 'O son, thou all-days me with art, and mine that
am-ra(k'). Alē hole man-teq-ā, dohonā-do am wāg goch'-ān-āi,i
thine. We so entertained, because thy younger-brother died-he,
khān-ō jiyā-yān; ārū keṣe-yān-ō, khān-ō āṁ-nen-ā.'
and lived; and lost-was, and found-was.'
MUṆḌĀ FAMILY.

KHERWĀRĪ.

KORBĀ.

SPECIMEN II.

(DISTRICT PALAMĀU.)

A POPULAR TALE.

O bhāi, chili-ṇ kahme-ā. Tisīn iyā āḍijā bora(k') in hor-ā kē
O brother, what-I shall-say. To-day suxh false fear I fear that
jekrō bāyā mēnī tebhō-ā. Chili-ken-ā, kē holā tikin-in
what-of description not can. What-happened, that yesterday noon-I
buru dubōh'-dubōh' bāzār son-ter-ā. Buru-ting kūl hodi-gati
mountain towards bazar went. Mountain-on tiger very-loudly
ādūmi-ān-ā. In bōnum hōr-kū doho-tan-ā, mēnē bora(k') hāp'-a)d-i(n)-ā. Pāraū
roared. We many men were, not fear caught-me. But
tisīn hen hōr-te in gēdej māmā-in gēro tikin mit-hōr son-ten-ā. Jakhan
to-day that way-in I own (?) uncle-My village noon one-man went. When
buru dubōh' nā āḍi son-ten-ā chānak bōnum khar-bārā-ṭīḍā birā sa-rē
mountain towards river bank went suddenly very loud-noise forest side-on
sōti sa-rē āḍom-ter-ā. In-do nayaū samjhāo-gad-ā kē kūl vech'-ten-ā, aur
river side-on heard. I thus thought that tiger come-has, and
in hāp'-ter-ā. Tījān tarvār doho-tan-ā, minē ausar doho-jan-ā kē
me caught. Hand-my sword was, not opportunity was-for-me that
bākhōr-re uṛuṇ-gad-ā. Jing chhatpāṭān-en-ā, boro(k')-ken-ā; kāth nīr in
scabbard-from look-out. Heart-my throbbed, feared; wood like I
charā-kin, kūl bēgār yal-tir-ā boke-keṛi-yan. Jakhan chōkōi dērī-ā in
stood, tiger without seeing bewildered-became. When little time-passed I
henā senḍā yal-wād-ē-ya, takhan īn yal-tir-ā, mit'-tan haram Sonthal hākū-ku
that side looked, then I saw, one old Santāi fishes
yāri-yānā sōti da(k') tamayā doho-tan, wāhi buru-tāṅg bārīlo-jōra-iyan-ā.
ī-khill river water damming was, which hill-top-from falling-was.
Ti-kīyarā jē diri ētā rē adādij-er-ā, sō-tā diri bis hāth bārī
Therefrom which stones below was-throwing, those stones twenty cubits from
harharāo ētā agrū-len-ā. Jakhan inā yal-tir-ā, takhan khāṭir-ten-ā;
sounding ground-on falling-had-been. When this saw, then was-comforted;
deyā phūr-sāt-len-ā, in ining nēyā tebhōk' dahayārayā ining sāhas kāi lāndā-iyan-ā,
again became-active, I myself this matter remembering my courage at laughed.
FREE TRANSLATION OF THE FOREGOING.

What shall I say, brother? To-day I have had such a shock from false fear that I cannot describe it. What happened is this.

Yesterday I went to the bazaar in the direction of the mountain, and heard the roar of a tiger from the mountain. We were many men together, and so I did not fear. But to-day at noon, I went alone by the same road to my uncle's village. When I approached the river near the mountain, I heard a very loud noise from the same direction. I thought that the tiger had come to catch me. I had a sword in my hand, but had no time to draw it from the scabbard. My heart began to beat violently, and I was so terrified that I stood like a stock and became quite senseless, though I did not see the tiger. After some time I looked in that direction, and I saw an old Santál who was damming up the water of the river that came from the top of the mountain, to catch fish. He was therefore throwing stones down, and they were falling with a loud sound at a distance of twenty cubits. I was then comforted and came to myself, and laughed at my own courage.
MUNḌĀ FAMILY.
KHERWĀĪ.
KORBĀ.
SPECIMEN III.

STATEMENT OF AN ACCUSED PERSON.

Rupees Udbeği not took. What-for should-take? This matter police.
nees-do acohaha bannao-kin-a. Pa-khe rupiya pao-en-a. In this-year (i.e. always) well did. Three-times money got. I
dewān bari-tān rupiya ow-ad-i-a. Nee-dō henti sudha rupiya asā-yā. Dewān two rupees gave-to-him. This-year him to rupees asked.
Hen hor rupiya-tin minē im-yad-a, nena khatir nalis-kid-a. Na-an This man rupees-my not will-give, this sake-for complained. This
ori-te kini hor mini nalis-gad-i-ya. En dih-ren-ku hor homor-
way-in any man not complaint-made. This place-of-they men may-
ku-an. En dih-ren-ku hor po-tān hor na-an vi(oh')-kin-a, or be-asked. This place-of-they men three men here come-have, and miyā' ghari-re miyā' hor veck'-a. Ne hor am sudha chikan one moment-in one man will-come. This man thee to the-fact
ṭību-a.
tell-can.

FREE TRANSLATION OF THE FOREGOING.

I have not taken Udbeği’s money. The matter has been tried by the police, and these men bear false witness. I am an old servant and always did my work well. I have got rewarded three times. I have seized many thieves, and there is no village watchman like me. Last year I lent the Dewān two rupees, and this year I asked him for them. Ḫa, however, would not pay, and therefore he filed this complaint. Such a complaint has never before been made. My fellow-villagers may be asked. Three of them are present here, and one more will be here in a moment. He will be able to tell you the truth.
It has already been mentioned that some Korwās speak a dialect which is much more closely related to Mundāri and Santāli than is the case with the specimens printed above. Two versions of the Parable of the Prodigal Son in this more refined Korwā will be printed below. The first has been prepared by the Rev. J. DeSmet, and represents the dialect as spoken in Sarguja and Jashpur; the second was taken down in Hazaribagh by Messrs. Shaw and Bajray, and is stated to have been written in the so-called Körākē jēbok', i.e., the language of the Körākē. The word jēbok' is commonly used in the dialect of the so-called Tisiās, a sub-tribe of the Erāgā Korwās. See below. There are now no speakers of Korwā in Hazaribagh. I have, however, printed the specimen because it is a very good one. The semi-consonants are marked with much more consistency than in the specimen prepared by Mr. DeSmet where I have restored them from Mundāri and Santāli. Thus I have written tulu'ok' instead of his tulu'; amak'ak' instead of his amad', thine, and so on.

Though the two specimens in question do not partake of all the peculiarities of the other Korwā specimens there can be no doubt that they represent a closely connected form of speech. Thus we find anamak', thine; hopon-tō, the son; idau-a, is; hudiš-kad-kin-a-o, he divided to them; bura-en-a, they do; hudiš-aet(č'), the younger, and so on. Mr. DeSmet states that 'you two' is abās as in Asuri. In his specimen we find forms such as mok'-cua-kad-ko-a, he caused them to kill. We have no instances of a causative verb in the other specimens.

According to Mr. DeSmet the negative particles are baē and ku. The Hazaribagh specimen, on the other hand, has menēi, men, as in the other Korwā specimens.

For further details the specimens themselves should be consulted.
MUNDA FAMILY.

KHERWÁRI.

KORWÁ.

SPECIMEN IV.

(Rev. J. M. DeSmet, S.J., 1898.)

(State Sarguja.)

Miss hop-ren bar hopon-kiñ idan-kin-á. Hurun-í(ch') hopon-te apa-te
One man-of two sons were-they-two. Small-the son-the father-his-he
met-ad-e-a, 'aha, iñ ñam-e-a khuji hatiñ-aiñ-e.' Apa-t-do hatiñ-
said-to-hím, 'father, I shall-get property divide-to-me.' Father-his divided-
bad-kin-a-e. Hurun din-re hurun-í(ch') hopon-te sanama(k') jawa-ked-te
few days-in small-the son-the all collected-having
sanin desom-e sen-yen-a. Han-re ach'-a(k') kharji eñkan kami-re chaba-parohi-
distant country-he went. There his property bad deeds-in finished-com-
ked-a-e. Ar sanama(k')-e chaba-ke-ate hana disum marañ rañga-kan-a,
pletely-he. And all finished-having that country much famine-stricken-was,
ar range(ch')-ad-e-a. Ar-e chala-ten-a ar hana disum-ren mit' hop thao-re-e
and it-hungered-him. And-he went and that country-of one man place-in-he
dohe-ken-a. Huni-do ach'-a(k') ot-re sukri gupi-e kul-ked-e-a. Ar sukri-ko
stayed. He his field-in swine to-feed-he went-him. And swine
jom-ad-e-a(k') lupa-te lach' bi-o(k')-e fam-la(k')-e, ar okeo-ho bañ-ko
eating hucks-with belly shall-be-filled-he wished, and anyone not-they
em-ad-e-a. Ar-e uru-keato-e men-ked-a, 'apu-in-a(k') qar(k')-re timber
gave-to-him. And-he reflected-having-he said, 'father-my-of house-in how-many
dasi-ko-a(k') pura lad men-a, in-do nö-re rañge(ch)-tiñ goch'-tan-a. Birid-ko(k')-
servants-of much bread is, I here hunger-with-I dying-am. Arise-shell-
a-in apu-in thao-in sen-o(k')-a ar, 'e baba,' met-ai-in, 'sirima-
I father-my place-I go-shall and, 'O father,' say-to-him-shall-I, 'heaven-
rea(k') ar am thao-re eñka-ked-a-in; taim-do am-remi(ch') hopon leka
of and thy presence-in sinned-I; henceforth thee-of son like
in-do na-lage. Am-remi(ch') dasi lekan-te doho-ka-in-me.' Ar-e
I-indeed not-at-all. Thee-of servant like keep-me-thou.' And-he
arose and father-his-he went-found-him-he. And great distance-at father-tho-he
hel-ñam-ked-e-a, oyo dia-ñam-wad-e-a, oyo niñ-daram-ked-e-a oyo hambud-ked-e-a-e, oyo
see-got-him, and pitied-him, and ran-met-him-he and embraced-him-he, and
cho(k')-cho(k')-ked-e-a-e. Hopon-te kora-do, 'e baba,' met-ad-e-a-e, 'sirima-rea(k')
repeatedly-kissed-him-he. Child-the boy, 'O father,' said-to-him-he, 'heaven-of
ar am thas-re eska-ked-a-i; taimo-to-do am-reni (ch') hopon leka iin-do na-lage;
and thy presence-in sinned-I; henceforth thee-of son like I not-at-all.'
Apa-te-to do ach'-ren dasi-ko-e met-ad-ako-a, 'sob ate bugi lija(k') agu-tab-pe,
father the his scrainers-he said-to-them, 'all-from good cloth bring-quickly-ye,
ojo lija(k')-e-pee; oro tere muddam, oro kata-re juta tusinai-pee, oro
and cloth-him-ye; and hand-on ring, and foot-on shoe put-on-him-ye, and
hopmo-akad-e bachra agu-e-pee, ma(k')-goj-e-pee; jom-nu ka-te bun susun-a.
fattened calf bring-it-ye, out-dead-it-ye; eaten-drunk-having-ye dance-skull.
Ni hopon-ini korra goch'-len-e-a, oro jivi-ruar-kan-a-e; ad-len-e, oro
This child-my boy died-had-he, and alive-returned-has-he; lost-was-he, and
'bam-ruar-kan-a-e.' Ar-ko jom-nu susun-ke-ak-a.
found-again-has-been-he.' And they ate-drunk-danced.
Maran-ni(ch') korra hopon-do oto-o dohun-kan-a. Oro-o ruar-kan-a ora(k')
Great-the boy child field-in-he was. And he returned house
jepa(k')-re hiju(k')-len-e-a, oro serei-kan susun-kan-ko-a(k') sari-e auma-ked-a.
ear come-he, and singing dancing-men-of sound-he heard.
Huni-do mit dasi-e ra(k')-ked-e-a oro, 'chet'-ko bana-en-a?' men-to
Ho one servant-he called-him and, 'what-they do?' saying
kuli-ked-a-e. Dasi-do, 'boko-m korra huuch-kan-e-a, met-ad-e-a-e,
asked-him-he. Servant, 'younger-brother-thy boy come-has-he,' said-to-him-he,
apur-m-do asul-akan bachra-e mal'-aka-wad-e-a; boko-m bugi-bugi
'father-thy fattened calf he killed-for-him; younger-brother-thy well-well
nam-ruar-kan-a-e, men-te.' Maran-ni(ch') hopon-do kise-yen-a-o oro ora(k')
found-again-is-he, saying.' Big-the son angry-became-he and house
bolo(k')-te ka-e nam-la(k'). Apa-t-do uruh-khon-te in-i e binad-e-a.
enter not-he wished. Father-his come-out-having him-he remonstrated-to-him.
Huni-do apa-te-e met-ad-e-a, 'fule-me, in pura sirima-re amak(k')-in kami-
He father-the he said-to-him, 'see, I many-years-in thy-I work-
aguda-a, oro amak(k') misat' kajih-ho ka-in taram-ke-ak. En-re-i in
carried-on, and thy one word-owed not-I transgressed. That-in-o me
friends with I might-feast saying one goat young not-thou gavest-to-me.
Ne hopon-me-do eskan kuril-ko tuluh' ach'-a(k') khurji jom-chaba-keate
This son-thy bad women with own property eat-finished-having
huuch-kan-re, misat' motja-ked-i bachru ini men-te-m ma(k') awa-kud-co-a.'
come-having-in, one fattened calf him saying-thou to kill-caused-them.'
Apa-t-do, 'e hopon-',e met-ad-e-a-e, 'am-do sab dine in thas-re-m dohun-a,
father-th, O son,' he said-to-him, 'thou all days my place-in-thou art,
ojo sab ifa(k')-a(k') sab amak(k') a(k'). Maran ni joma(k') banao oro
and all mine all thing.' Big feast to-prepare and
klusi-o(k')-do huuch-len-e-a. Ni boko-m goch-len-a-e, oro ji-
to-feast came. This younger-brother-thy died-had-he, and alive-
vid-ruar-kan-a-e; ad-len-e, oro nam-ruar-kan-a-e, men-te.'
returned-has-he; lost-was-he, and found-again-is-he, saying.'
MUNḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

SPECIMEN V.

(Messrs. S. P. Shaw and S. Bajroy, 1898.)

(DISTRICT HAZARIBAGH.)

Mia(t')-hor ḍhor bare-gota kora chondīch' hopon-wan-a. He-kin-te
One-person man two boy children sons were-to-him. These-two-in
huṇīfich' hopon-to apat-tet'-e kahri-wad-o-a, 'apa ho, amak' dhan-
going-the son 'father-his-the-he said-to-him, 'father O, thy property-
me-so in-ak' hiss haṭin-wal-me.' Ena-wari-do aneck-rak' dhan-o
in-from my share divide-to-me-then.' Then self-of property-he
haṭin-wal'-kin-a. Bonum din-do menci doho-gaan-a, huṇīfich' hopon-tu
divided-to-them-two. Many days not passed-for-him, small-the son
tamani jama-ke'-te sangiī des-e chalae-yen-a, aur hante-re luchpan-
all collected-having distant country-he went, and there riotousness-
te dhan-ta-do-e upao-te-a. Taman-dhan-e upao-hani-ked-a, hema-
with property-his-he spent. All property-he spent-wasted, that-
warī-do hina des-re akal-te-a-e, aur meni garib-yen-a. Aur men
after that country-in famined-he, and he destitute-became. And he
mīa(t') hor tho sam-la-te doho-tan-a-e. Meni hor-do aneck'-ra(k') khet-re
one man place gone-having stayed-he. That man self-of field-in
sukri chawaru kal-te-a-e. Aur meni hor-do suki jomeyat'-ware busu(p')-tu
swine to-feed sent-him. And that man swine eating-from hucks-the
jom-gī same-ad-e-a. Aur kanae horo men-kō ow-as-tan-a. Hema-
to-eat wish-seized-him. And any man not-they giving-to-him-were. That-
warī hani hor-do chet'-do pakrao-e-a aur meni hor-do kahri-kal-a-e, 'īnak'
after that man mind caught and that man said-he, 'my
apu-ā-ren-ko tumin nokar-ko jome-a(k') wari-do adik-to-ko name-yat'-a,
father-my-of-they how-many servants food from more-they get,
aur in-do raigech'-te-a gujuk'-tan-a. In rim-kok'-te apu-ā-thao in seunk'-a,
and I hunger-in-I dying-am. I arisen-having father-my-place I go-shall
aur in tebog-e-a, 'apa ho, in-do Bhagwan marān-re aur-am marān-ro-n,
and I say-to-him-shall, 'father O, I God before and thee before-I
pāp-ke'-a, aur in-dō am hopon ghai-te-do mene-ā bujhaok'-tan-a. Aur in-hō
sinned, and I thy son worthy not-I feel-myself. And me-also-
nokar-ko hai-te rakhao-tad-in-me." Hena-wari rim-ken-te apa-t thara
servants like keep-me-thou." That-after arisen-having father-his place-he
sen-on-a-e. Aur saang-i-wari niel-nam-ked-i-te apa-t-doe achi
went-he. And distance-at to-see-got-having-him-on father-his he himself
moh-vaan-tan-a, aur nir-sen-ken-te hotok-tu-re khaor-i-ked-i-te achi
pitted-him, and run-gone-having night-on embraced-having-him-on himself
chok-yad-e-e-a-e. Aur hopon apa-t-tu kahi-wad-e-a, 'apa ho, in-do Bhagwan
kissed-him-he. And son father-his said-to-him, 'father O, I God
maran-re aur am maran-re-in pap-kef-a, aur in-do am hopon ghaito-do mene-in
before and the before-I signed, and I thy son worthy not-I
bujhok-tan-a.' Hena-wari do apa-t-do nokar-ko-tae kahi-wat-(ko)-a-e, 'sagro chiraak'
feel-myself.' That-after father-his servants-his said-to(then)-he, 'all clothes
wari chikana chiraak' niwar-ka-te ak-ke-te dhuti-y-e-pe; aur meni tir-re
from good cloth taking-out bringing put-on-him-ye; and his hand-on
nigthi aur kata-tre panahi tusia-vaan-pe; aur abo-do-ho jomok-a, arbo
ring and foot-his-on shoe put-on-him-ye; and we-we shall-eat, and-we-
kusik-a, cholo-lagit', in hopon-do goch-yun-a, phir-e jiwaok-
shall-make-merry, what-for, my son died-for-me, again-he alive-
kan-a; at-len-a, phir-e nam-keyen-a.' Hena-wari do sagro-ko kusi-ren-a.
became; lost-was, again-he found-has-been.' That-after all-they merry-made.

Bade-aee(ch) hopon-tu-do khet-re-e doho-tan-a. Ena-wari bijuk-tan-a
Elder-the son field-in-he was. That-after he came
opak-i teyak'-baichao-ket-a, hena-wari do baje aajin-ket-a, arko eench-
house-he near-came, that-after music-he heard, and they dancing-
tan-a, hina gul-i aajin-ket-a. Aur anech-ren'ho mia(t) hoq nokaru-doe
were, that sound heard. And self-of one man servant-he
rak-ked-i-te achi homori-yad-e-e-a, 'noa-do-kho chele-yen-a?' Hini
called-him-having him asked-him-he, 'these-things what-are?' He
kahi-tek-a, 'amak-chi(ch) bhae-do-e me(oh)-ken-a, aur amak'ari(ch) apu-m-do
said-he, 'thy brother-he come-has, and thy father-thy
jakar jakar khaen-a aajin-ket-a, en-te meni-do beemi paok-kef-a.' Hana-
good food-he cooked-his, this-for him well received-he. That-on
wari-do-e khoi-en-a, aur bhisai do menei bolo-gaan-a. Hena-wari do
on angry-became, and inside not-he entered. That-on
apa-t-do baher-re udun-ken-te manao-tad-e-a-e. Meni apa-t-tet'-e kahi-
father-his outside come-out-having entertained-him-he. He father-his he said-
waad-e-a, 'niee-en-me apa, namin bariso-do-ini sewa-yet-me-a, aur kakhi
to-him, 'look-at-me-thou father, so-many years-I serve-thee, and ever
amak kahi do mene-a taraq-gat-a. Aur am-do kakhi mia(t)-tan merom
thy word not-I broken-have. And thou ever one goat
hopon-ho mene-in em-gad-in-a je gateko sudha-n kusien menu(k').
young-even not-thou given-hast-to-me that friends with-I merry might-he.
Nei hopon-me-do, chinar-i-ko sudha amak' dhan-do-e jom-ket'-a, hai
This son-thy, harlots with thy property-he devoured, he
mejuk'-mejuk'-te chikan-chikanak' khaena-em taiyar-ket'-a.' Apa-t meni
coming-coming-on good-good food-thou preparedst.' Father-his him
kahi-wat'-a, 'o bosa, namen dinn in huda-m dohon-tan-a. Aur je
swift-to-him, 'O son, so-many days me with-thou art. And what
in-ak' idana-do anam-ak'-a. Hena-wari-do jaruj-me kusi-kok'-te-m dohon-a,
mine is thine-is. That-on proper-thou merry-making-thou should-be,
chele-lagit', am-ak' bhae-do-e goch-len-a, phin-e jiwa-kon-a; ach' at'-
what-for, thy brother-he died-had, again-he alive-became; he lost-
len-a-e, phin-e nam-kon-a.'
had-been-he, again-he found-was.'
ERNGÄ OR SIÎGLI.

The Erngās are a sub-tribe of the Korwās. In Sarguja they are stated to be divided into two sub-castes, the Bimanjhis and the Tisias.

Erngā has only been returned as a separate dialect from the Jashpur State. Local estimates give 500 as the number of speakers. At the last Census of 1901, 173 speakers were returned, viz., 18 in Ranchi and 155 in the Chota Nagpur Tributary States.

The specimens forwarded from the Jashpur State are not good enough to allow us to arrive at certainty about all details. This much, however, is certain that the Erngā of Jashpur is essentially identical with the so-called Korwā of that State. We find the same use of ā instead of ā or ū in verbal tenses, and the same change of t' to d, g, r, and r. Thus, misā-ou-ā-gō, he joined; emek'-wad-i-ā-gō, he has given a feast for him; kaśur-teg-ā, I sinned; tāṁ-kir-iū-ā, Santiā petar-ked-iū-ā, I became thirsty; morō-bir-i-gā, he placed him. Compare further wāich', come; watu, village; ār, run; ṣam, get, etc.

The inflexion of nouns and pronouns is the same as in Korwā. Compare mī' bōy-rekenā, one man-of; rūś-iō, in the country; am-akō and amam-akō, thy; ṣā-pō-t, his father; apā-tam, thy father; bōho-lukā, their sister; apā-tō, the father, and so forth.

With regard to demonstrative pronouns we may note hā'e, mār, that; mānā, this thing; hāna, that, etc. 'Who?' is iyōk', and 'what?' chūlak.

The conjugation of verbs is the same as in Korwā. Thus we find the same dropping of the final s of verbal tenses. Compare idān-ā and idā, is; dūhō-tā, was. Idā is further abbreviated to dā, when used as a copula. Thus, Kaśur mūnī laukak-kū, how far is Kaśur? am babā opā-k'ro tumīn bētō-kū-kā, how many sons are there in your father's house?

The suffix tan, tā, is commonly used to form a present or future. Thus, sen-tā, I go; jōm-teu-ā-ing, I shall eat. A form such as katāwā-kī-yā, I shall be called, seems to contain the conjunctive suffix ke. Wā', āwā is the well-known Aryan causative suffix.

The various suffixes denoting past time are used as in Korwā. The set et', at', en, am, occurs in forms such as sen-et-ā, he went; dudak'-er-i-gā, he sucked him; hāsiing-ōt-ā, i.e., hāsiing-wad-ā, he divided; mesō-en-ā-yō, he joined; wuik'-yan-ā-yō, he got angry; bojāhō-yen-ā, he was emasculated; goch'-nen-ā, he died.

The k-suffix is likewise in common use. Compare wāich'-ki-yā-gō, he came; tāţān-kir-iū-ā, I am thirsty; dūsu'-kiy-ā, he is sitting; hām-gōl-ā, he got; bōlo-gan-ā, he entered. The initial g of such suffixes is, however, perhaps often misspelled for y.

The following are instances of the t suffix, kaśur-teg-ā, I have sinned; kaţā-teg-ā, kaţā-ter-ā, he said; ṣērō-tar-ā, he collected, and so forth.

Compare further forms such as sōdō-len-ā, he arrived; tōrō-gō and tōrā-gō, he went; tōrō-kū, they went, etc.

The imperative is regular, but no suffix is added in order to indicate the subject; thus, raka hau-ing, keep me; hau-ing, seek for me. Note forms such as jōm-bē, let us eat; tūsin-gōdō, put on him.

Different verbal bases are apparently formed as in Santiāl and Mundiāri. Compare fōjōm, cat; tīk 'l and tīl, cover, etc.

The negative particle is mé as in Korwā.

For further details the student is referred to the specimens which follow. The first is the beginning of a version of the Parable of the Prodigal Son. The second is a popular tale. I have corrected obvious mistakes and tried to introduce consistency in the spelling. In other respects I have left the specimens as I got them.
MUNĐĀ FAMILY.

KHERWĀRI.

Korwā.

SPECIMEN 1.

BAHGĀ OR SINGLE DIALECT. (STATE JASHPUR.)

Mit' hōr-rekāna bar hōr-king dohō-tā. Hurīng bēta-t apā-tē
One man of two sons (sic.) were. Small son his father bis-to
kat-teā-yō ki, 'ā aha, de itādo hāting hāting-wā-ing-mē.'
said that, 'O father, please this all share divide to me thou.'
Lāch'kū apā-tē hāting-ōd-ō. Lesan dinō hurīng bēta-t jhāri ēra-ō-tar-ā
Some father the divided. Few days in small son his all collected
thāh jabar lāka-e sen-ōd-ā-e, ār jhāri jöm-ku hāting-sābā-gō-tēl-ā. Jhāri
and very far he went he, and all eatables distribute finished. All
sābā-tē hanā rāj-ō jabar akl-en-ā. Raṅgech'ā, guju(k')-tā. Nihm-do
spent in that country in heavy fainness. Starved, died. Then
hāo hanā rāj-ri mit'-hōr hōr sang e mesū-en-ā-yō. Tab hāo hāe-ya(k')
he that country in one man man with joined was he. Then he his
sukri sarāwā löyōng-rē wārwōn-ōd-ī-ō. Tab sukri-kū jöm-ē-ā, hanā hērē
swine to-tend field in sent him. Then swine ate, those husks
nām-rē dō jöm-ē-ā. Mē nām-gad-ō. Taam-tē dō òngōl-tēl-ō yō aoh-mē man-
getting in ate. Not got. Afterwards came to senses his mind-
in said, 'my father of they servants much they get they eat.
Ing-dō rānā-ing gujuk'-tā. Ing rim-n(k')-tā-ing ār āpā-ūng-kā-ing sen-
I hunger I die. I arose shall I and father my near I go-
tā ār hāe-kā-ing kālā-tā, “Bhagwān-kā-ing kāsūr-tēl-ā-ing ār
shall and him to I say to him shall, “God to I
sin did I and
ām met’-tē. Ām bēta chēlēmā-ing kālā-wā-ki-yā? Ām ām am-a(k') hāywāhā
thy eye in. Thy son how I can be called? Me thou thy servants
madhē-rē mit'-hōr rakhāw-ing.”' Hāe rūm-nēn-ē-ō apā-tākā tūryō,
among one man keep me.” He arose father near went.
Hāe-ya(k') āpā-t jabar lāka-ē nil-li-ē-ō. Nil-li-ē, khān-ō sōgā-wad-
His father very far saw him. Saw him then pity came-
i-ē, šir sen-eč-ō-ē tēmtō hōtō-ē sab-tar-ē-ō mēlāk'-yōk'-āyok'-ē-i-ē-ō.
To him, ran went then neck on seized him kissed.
MUNḌĀ FAMILY.

KHERWĀĪ.

KORWA.

SPECIMEN II.

ERNĀGĀ OR SINGLI DIALECT. (STATE JASHPUR.)

A POPULAR TALE.

Bārah bahīn-kū dohon-en-ā. Tō bārh-ō bahīn akū salah-men-ā, 'dō-bū Twelve sisters were. Then twelve-the sisters they agreed, 'well-we mountain, bamboo-mountain-we shall-go. Sprouts-we gather-shall-we to-eat.'

Dech'-dech'-tō jamā-kū olōk' pērēch'-ān. Tō bārah bahīn-rē mit'-hōr oōo-Gathering-in all baskets were-filled. Then twelve sisters-in one-person child-rē dohon-ā. 'Dō-bū nīhu-dō ora(k'-)hu dāwēr. Tahā-dō nīhu olōk'-bū rēm.'

with was. 'Well-we now home-we shall-go. Then now baskets-we raise.'

Ohhēdōlā boho-tuku-ērā jawā-jawâmē-ān. Akū sen-ā. 'Ing olōk'-pé Youngest sister-their-female was-delivered. They go. 'My basket-you rēm-got,' dāi. Rēm rēm.' 'Nā-rē rēm ānā-dō ārē,' katā-tēd-ā. 'Tō raise-quickly, sister. Raise raise.' 'Now raise that yourself,' said. 'Then hēlēt-ing go(k')-lē-kan-rē-dō ōng jōm-tān-ā-īng. Nak'yō bālak dēmbā- ing sprouts-I carry-if I eat-shall. This young baby-I go(k')-lē-kan-rē-dō raagā-īng gujuk'-tā. Hēlēt-sōkā-rē-dō tik'ā-ī-āng.'

carry-ɪf hunger-I die-shall. Sprouts-husks-in shall-cover-outright-I.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time twelve sisters agreed to go to the mountain and gather bamboo shoots to eat. So they did so, and their baskets were all filled. One of the twelve sisters was with child. When they were going to take their baskets and return home, the youngest sister was delivered, and asked them to take her basket, but they told her to do so herself. She reflected, ‘if I take the basket with me, I shall have something to eat; if I take the child, I shall die from hunger. I will cover it with shoots and husks.’ After having covered the child they went off.

Now there was a bison in the forest. He said, ‘O wind-god, what is the sound I hear?’ He came nearer grazing, and he heard, ‘it is like a child; I shall take and carry it on my ears, and tend it.’ He placed it in an enclosure and went to graze. The child cried, ‘I am thirsty, O mother, and want some milk.’ He gave him a golden flute. With trampling hoofs, shaking its horns, breaking the branches of the trees, and shaking the earth, the bison grazed up the grass of twelve mountains and drank up the water of twelve ponds, and then came and suckled the child. It grew up and said to the mother, ‘O mother, go and look out for a Pâiri for me, I will put it on; go and buy clothes for me, I will wear them.’ The bison went to graze, and a man came after it. The wicked man made iron spikes and fixed them at all the four corners of the enclosure. The child called, ‘O mother.’ The bison heard the sound of the golden flute. He came and went to all corners to look for the entrance, but they were all shut. Said the child, ‘a wicked man has shut me up and hemmed me in.’ Then the bison was entangled in the spikes and fell down. Said the child, ‘enter, O wicked man; you have killed my mother, and now you must keep me, because you have taken my mother’s life.’

1 The task is wrong. The sense seems to be that the bison gave the child a golden flute which it blew when it wanted to call the bison.
KÜRKÜ.

The Kürküs are the westernmost Mundā tribe. Their dialect is spoken by about 100,000 individuals.

The word Kürkū is the plural of körə, a man, which word is identical with Mundāri hār, Santalī hār, a man. The dialect is occasionally called Körə pārst, the Persian (i.e. non-Indo-Aryan language) of the Körəs.

The home of the Kürküs are the Satpura and Mahadeo Hills. Proceeding from the west we find them in the south of Nimar and in the Kalibhit and Rajaborari forests in the south-west of Hoshangabad, and further in the district of Betul, where they are most numerous in the western portion on the Tapti. Farther east they are found in the Mahadeo Hills in the north of Chhindwara. From the south-eastern corner of Betul the frontier line crosses into Berar, where Kürküs are thinly scattered in the Morsi taluka of Amracti, while they are found in considerable numbers in the Melghat Taluka of Ellichpur and the adjoining parts of Akola. There are only very few speakers found outside this area. Some Kürküs were originally returned from the Sarguja State in Chota Nagpur under the name of Köçkü. It has already been mentioned that Köçkü is, in this case, a miswriting for Körə-kü, one of the names used to denote the Körəs.

There is only one sub-dialect of Kürk, the so-called Muwāsi, spoken in Chhindwara.

Dialects. It does not differ much from ordinary Kürkū. The Nahāli dialect of Nimar is now a mixed form of speech. There are, however, some indications which point to the conclusion that the original base of the dialect was related to Kürkū, and Nahāli will therefore be dealt with in connexion with this language. It is different from Nāhari, a broken form of Habī spoken in the Kanker State, and from Nahari, a Bhil dialect spoken in Nasik and Sargana.

The number of speakers of Kürkū has been estimated for the purposes of this survey as follows:

<table>
<thead>
<tr>
<th>Number of speakers</th>
<th>Central Provinces</th>
<th>Berar</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Hoshangabad and Makrai</td>
<td>Amrooti</td>
</tr>
<tr>
<td></td>
<td>Nimar</td>
<td>Betul</td>
</tr>
<tr>
<td></td>
<td>25,300</td>
<td>5,700</td>
</tr>
<tr>
<td>Total Central Provinces</td>
<td>70,790</td>
<td></td>
</tr>
<tr>
<td>Total Berar</td>
<td>35,244</td>
<td></td>
</tr>
<tr>
<td>Grand Total</td>
<td>107,034</td>
<td></td>
</tr>
</tbody>
</table>

The Nimar figures include the speakers of Nahāli.
The Muwāsi sub-dialect was returned from Chhindwara. The number of speakers has been estimated at 4,000. By adding that figure to those given above for Kūrkhū we arrive at the following total:

Kūrkū proper .......................... 107,684
Muwāsi .................................. 4,000

Total ................................. 111,684

The corresponding figures at the last Census of 1901 were as follows:

Central Provinces—
Manda .................................. 14
Hoshangabad .......................... 19,062
Nimar .................................. 17,220
Bātal ................................. 21,973
Chhindwara ......................... 1,766
Nagpur ................................. 12
Mahārāj ................................ 1,616

Total Central Provinces ............ 52,670

Bārā—
Amrāti .................................. 668
Akola .................................. 594
Ellichpār ................................. 27,080
Basīn ................................. 1

Total Bārā ................................ 28,343

Central India—
Bhopāl Agency .......................... 41
Bhopāwar Agency ...................... 1

Total Central India .................. 42

Assam .................................. 206

Muwāsi of Chhindwara .............. 6,412

Total .................................. 37,735

AUTHORITIES—


Bramh, J.—Outlines of Indian Philology, with a map showing the distribution of Indian languages, Calcutta, 1867. Appendix A contains a map of Cooch, Gond, etc.


Nagpur, 1888, Part ii, p. 114; Part iii, pp. 3 and ff., 8 and ff., 17.


Campbell, Sir George.—Specimen of Languages of India. Calcutta, 1874, pp. 110 and ff.


Ward, E. F.—Notes on the Korōk. I do not know where this work has been published.

Kūrkū has no written literature, but many old songs have been preserved. The Gospel of St. Mark has been translated into the dialect by the Rev. John Drake.

Kūrkū is a dialect of the same kind as Kharīā and Juālā. It has not, however, been influenced by Aryan dialects to the same extent as those forms of speech, and is more closely related to Kherwārī than they are.

Since the appearance of Mr. Drake's grammar Kūrkū is a comparatively well-known dialect, and I shall therefore only draw attention to some few characteristic points. For further details Mr. Drake's book should be consulted.

Pronunciation.—The phonetical system is, broadly, the same as in Santālī. Ẹ and o have two sounds each, as is also the case in Santālī. Thus, kej-ug-ūten, coming from, after he had come; kōrō, a man; sa-kārā, someone. In these examples Ẹ denotes the open sound of ai in 'pair,' and e the sound of a in 'table'; a is the a in 'all,' and ọ the o in 'bone.' There is also a deep guttural a which apparently corresponds to the neutral o of Santālī. It is represented by the sign ọ; thus, ọ-g, yes.

Short and long vowels are often interchanged, and it is said to be frequently difficult or impossible to decide which should be considered correct.

There does not appear to be anything like the law of harmonic sequence observed in Santālī. There are, however, some traces which seem to show that Kūrkū has once, in this respect, agreed with Kherwārī. Compare gāch' and gujuk', die; kūr-kū, men, from kūrō, a man. The form kūrō closely corresponds to Munḍārī hārā, man. Instead of ọ we find Ẹ in sa-kārā, one man, someone.

The class consonants are the same as in Santālī. In addition to the palatals the dialect possesses the sounds ẹs and ẹz; thus, chōlō, how much? tẹsō, to prick. This state of affairs is probably due to the influence of Marāṭhi.

Kūrkū further possesses a sh, an r, an rā, and the same set of semi-consonants as Santālī. The semi-consonants have the tendency to be replaced by the corresponding soft consonants that has been observed in connected dialects. Thus, chōč', what? genitive chōj-a; bāpi', raising, genitive bābūl-a; kākōp', to bite, present kākah-bā, and so forth. In many cases, however, the semi-consonant is no more heard and is only observable before vowels and consonants when it has been changed to the corresponding soft consonant. Thus, urā, house; urāg-ā, of the house.

A h often corresponds to an h in Kherwārī. Thus, kōrō, Munḍārī hārā, man; hōn, Munḍārī hān, son; kāthō, Munḍārī hāṭhā, share; kōrē, Munḍārī hōrā, way, and so forth.

It will be noticed that the Kūrkū form is more closely related to Munḍārī than to Santālī.

Dental and cerebral sounds are very commonly interchanged. Thus ẹ and ọ are very difficult to distinguish. Other specimens commonly write ẹ and ọ instead of Mr. Drake's t and d, and so forth.

Ny often becomes m before ẹ; thus, baṅg, not; baṃ-bā, is not.

Nouns.—There are two genders, one denoting animate beings, and the other denoting inanimate objects. The two genders are, however, often confounded.
The natural gender is indicated in the usual way, by means of different words, or by adding words meaning ‘male’ and ‘female’ respectively. In kōn-jē, daughter; bōhō-jē, younger sister; and so forth, we have apparently a female suffix jē. Compare Santālī aji-t, his younger sister.

There are three numbers, the singular, the dual, and the plural. Number is only marked in the case of animate nouns. The suffix of the dual is kīa-g, and that of the plural kū. In Akola we find kī instead of kīa-g, and in most specimens there is a tendency to replace the dual by the plural. This state of affairs is due to Aryan influence.

**Case.**—The cases of the direct and indirect object are often left unmarked. Usually, however, the postposition kēn is added; thus, kōn-kēn, to the son. Instead of kēn we also find other forms such as kē, kēn, kē, kēn, kan, and, in Hoshangabad also, ko. There can be little doubt that the use of this postposition is due to Aryan influence.

The suffix of the genitive is a; thus, raṅga-ba, hunger; raṅga-j-a, of hunger. According to Mr. Drake ā is used instead in such cases where a final k, which is no more sounded, becomes g before the genitive suffix. Thus, dāg-ā, of water, from dā, Munṣārī dāk, water.

The suffix kā (in tēpō-kā, of ghee; popā-kā, of the hole, etc.) is probably Aryan.

The genitive suffix is commonly dropped after vowels. Thus, abā, of the father.

The suffix of the ablative is ten, which is usually added to the genitive; thus, kōn-a-ten, from the son. Instead of ten we also find tān and te.

A locative is formed by adding en, or after vowels, n; thus, gāw-en, in the village; khit-n, in the field.

The suffix tā, which probably corresponds to Santālī tāt, is apparently used as a definite article. Thus, hā-tā-kēn, to the father.

**Adjectives.**—Adjectives do not change for gender, number, or case. Comparison is effected by putting the compared noun in the ablative. Thus, īsā kōrā di kōrā-ten sūrkā kā, this road that road-from straight is, this road is straighter than that road.

**Numerals.**—The numerals are given in the list of words. Higher numbers are counted in twenties; thus, upān īsā, eighty; mono īsā, five twenties, hundred. Aryan forms are, however, commonly used instead.

**Pronouns.**—The following are the personal pronouns:

<table>
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<tr>
<th></th>
<th>Dual.</th>
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<th>Plural.</th>
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<tbody>
<tr>
<td>1st person, nom.</td>
<td>ā-tā.</td>
<td>ā-lā.</td>
<td>ā-lā.</td>
<td>ā-lā-bā.</td>
</tr>
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The suffix forms of the personal pronouns are used in order to denote the direct and indirect object with verbs. See below.

The suffix ka can be added to the personal pronouns in order to emphasize; thus, in-g-kâ, I myself.

Demonstrative pronouns are ini, this; in-king, these two; in-kû, these; dîch', that (animate being); dî, that (inanimate object); nitâ, this very; kujâ, that very. Other forms are in-hi, this; mîni, that, both recorded from Akola. Mîni, dual min-king, plural min-kû, is commonly used as a suffix in order to form relative participles and nouns of agency; thus, ad-jen-mini, the lost one; urâg-en-min-kû hûr-kû, houses-in men, the men in the house. Instead of minâ we often find sîaih' or ech'; thus, bit'-ken-sîaih', one who has risen; dîch' enen-ech' jân, he here-man was, he was here.

Interrogative pronouns are yâ, who? chôoh', what? tônâoh' (animate), and tônè (inanimate), which? chôlo, how much? how many? and so forth. Ámâ, who? and antîne, who? have been recorded from Betul. Indefinite pronouns are formed by adding ka to the interrogative ones; thus, tônâoh'-kâ, someone; yô-kâ, anybody.

There are no relative pronouns. The various tenses and the nouns of agency are used instead.

Verbs.—The conjugation of verbs is simpler than in Kherwâri. Thus there are no traces of the categorical a; the direct and the indirect objects are not distinguished, and, in a similar way, the same form is used to denote the passive and middle voices; the number of inflexional bases is more restricted; and the subject of the verb is not indicated by means of pronominal suffixes. On the whole, however, the conjugational system is the same as in Kherwâri, and even the common suffixes are easily recognizable.

The subject of the verb is not usually indicated in the verb, but in in-g tîch'-kân-ing and in-g là-kân-ing, I am, in-g is commonly added as in Kherwâri. Similarly the number of the subject is indicated by adding the usual dual and plural suffixes in the case of the verb tîch'-kâ or là-kâ, to be; thus, dî-kâ tîch'-kâ-kû, they are. According to Mr. Drake such forms are only used in the third person. Other sources also give forms such as âbing là-kâ-kû, we are.

The direct and indirect objects are usually, but not always, indicated by adding the suffix forms of the personal pronouns. No suffix is added if the object is an inanimate thing. The suffixes are usually dropped in the reduplicated form of the base, and there is apparently a strong tendency to discard them altogether.

In such forms as end in a vowel a consonant is inserted before suffixes beginning with a vowel. Thus the suffix of the first person singular in such cases becomes uîng, and that of the third person vec'h' or dîch'. Dîch' is identical with the full form of the pronoun. The initial ã is, however, probably due to the existence of an old final ã in such tenses, which has been preserved under the influence of the pronoun. The ã which is inserted before in-g and ech' is perhaps also derived from an old ã'. Compare the tendency stated to exist in Mândâri to pronounce the semi-consonants through the nose. It is, however, also possible that the use of ã in such cases is due to a confusion between the transitive and intransitive forms of the verb.

A few examples will be sufficient to show how the pronominal suffixes are used in Kûrkû. Compare dîch' to'l-ûn-kû, he binds thee; in-g to'l-û-dîch'-kû, I bind him; dîch' ing-
ken töl-bà̯-n-ing, he bound me; sāhībō ing-kon īsām ūn-dān mān īn-dān dān, the sahib gave me a present; awō-kaurī dich'-ken ghāl-ē-kī, show him thy shoes, and so forth.

Conjunctival bases.—The active and passive voices are distinguished as in Kherwārī. The suffix of the passive base is ā or yā; thus, guj-ā, to die; mā-yā, to enter; kāl-yā, to be sent; tol-yā, to be bound. Forms such as dug-āg-en, into appearing; töl-gāg-ā, of the binding, and so forth, show that the final ā has originally been followed by a guttural semi-consonant k. Compare Kherwārī ok', ak', og-ak'.

Reduplicated bases are of frequent occurrence. Thus, bi and bī-bī, to fill; jēm and jēm-jūm, to eat; būl and ḫū-kāl, to send; bīt and bī-bīt, to rise.

The use of the infix p in order to form reciprocal bases is less common than in Kherwārī; thus, ārāng, to abuse; ā-pā-raṅg, to quarrel.

Causative bases are formed by prefixing ā or by suffixing kī. Thus, nā, to drink; ānuā, to give to drink; bīt, to rise; bīt-kī, to raise.

A transitive force is usually also attached to the ē which is often added to the original base; thus, ēl and ēlē, to write. Compare, however, bīt and bid-ē, to rise; hē and hējē, to come, and so forth.

Inflectional bases.—The various inflectional bases can be used as nouns, as adjectives, and as verbs. No such thing as a categorical ā or ān exists to show that such forms are used in the function of a verb.

Future and indefinite present.—The simple base is used as a kind of subjunctive. Thus, dich' bīt', he may, or should, rise; dich' shēne, he may go. A suffix bā is usually added in order to form a present or future base. Thus, dich' bid-bā, dich' bī-hē-bā, dich' bī-bid-bā, he rises, he will rise. In Hoshangabad we find wā, ē, or wō instead. Thus, dhanē-wō, I shall say; kumā-ō, I shall strike; dōd-ō, he sees, and so forth.

Past time.—As in Kherwārī, there are three different sets of suffixes denoting past time, one beginning with a vowel, another beginning with kī, and the third beginning with lī. The lī-suffix only occurs in forms such as ēlēn, ēlā, went; sā-lā, brought, and so forth. It can therefore be left out of consideration.

According to Mr. Drake the kī-suffix has the same significance as the suffix beginning with a vowel. The latter suffix begins with ē or yē; instead of which some specimens have ya. Jen is sometimes substituted for yēn, especially after consonants. Thus, sod-ēn and sod-ēn, fallen.

The past suffixes have one form ending in ēn, which is used with an intransitive or passive sense, and another form ending in ā, which corresponds to Kherwārī ēnt, and is used with an active or transitive meaning. It has already been remarked that an ā is added to ā before suffixes beginning with vowels. Compare dich' gō-ēn, he died; dī ēn-ēn, it was good; dich' töl-ēn, he was bound; dich' bid-ēn, he rose; ēn gō-ā-kī, I killed them; dich' bī-ā-n-īn, he forsook me; dich' bī-kō-ēn, he rose; dich' töl-kā-pīn, he bound you two, and so forth.

The specimens printed below are very inconsistent in the spelling of these suffixes. Thus we find kēn, kau, khen, khan instead of kēn, and so forth. Compare also dēj-ā tā jōl-ē-kā, his hands we bound, in the third specimen.

Compound tenses are formed by combining the inflectional bases with auxiliaries. The most common auxiliary is tick'-ēn or tā-kī. Is. It has already been noted that suffixes denoting the subject are sometimes added to this form. The simplest form of
the copula is hā, past dān; compare Santal ikan, is, Asuri i-dān, is, and so forth. Other auxiliaries are sen, which is used like kā, and lap-kon or lap-jen, began. Thus, dīch' bit'-ken hā, he has risen; dīch' bibit'-dān, he was rising; dīch' dān-sen, he has been; dīch' bit'-lap-kon, he is rising. Instead of dān we sometimes find jā; thus, gō-yen-jā, had died.

The various bases are also used as imperatives; thus, bit', bit-ē, bibit', rise; tolyū, be bound; tot-ki, bind; i-lē, give, and so forth. The suffix ē is very common in the imperative, not, however, in the middle and passive voices. In the case of transitive verbs, ē is preferred.

The negative imperative is formed by prefixing bākē to the base; thus, bākē totot, do not bind.

The negative particle is bān or hō-bān, which sometimes precedes and sometimes follows the principal verb. Thus, dīch' bān tot, he does not bind; dīch' bān tot-dān, he was not binding. Bān can, of course, be inflected as a verb; thus, dī awal bān-ū, that is not good; bān-en, was not; awal-yen bān or awal bān-yen, it was not good, and so forth. In the past tense, however, it is more common to add dun to the base; thus, dīch' bān bit'-ken or dīch' bit'-dun, he did not rise.

For further details the student is referred to Mr. Drake's grammar and to the specimens which follow. The first is a version of the Parable of the Prodigal Son from Ellwchpur for which I am indebted to the Rev. J. Drake. The second is a short tale in the Kurkū dialect of Nimar; the third is the deposition of a witness, forwarded from Akola, and the fourth is a short tale from Hoshangabad. The fourth specimen is rather corrupt. A list of Standard Words and Phrases from Amraoti will be found below on pp. 242 and ff. It did not originally contain all the forms printed below. The missing ones have been supplied from other lists, and they have been printed within parentheses.
MUNDĀ FAMILY.

KÜRĶŪ.

SPECIMEN I.

(Rev. John Drake, 1897.)

Micā kūrē-ken bārīa kōn-king dān. Dō shāni-itaich' hej-a bā-tō-ken one man-to tecos sons were. And younger-the own father-his-to māndi-wā-n-ech', 'āba, māl-a āti īng-yā dāu-bā, di īng-ken ilē.' said-to-him, 'father, property-of share my shall-be, that me-to give.'

Dīch' hej-a māl kātīng-kā. Ghōnēch' dīn dā-dun tō shāni kōn ike own property divided. Many days became-not then young son shānt-kā gūlā-kā, dō kālāng-kā dēsh-ōn o-len. Dō dān hej-a māl all-whatsoever gathered, and distant country-in went. And there own property būrā chāl-ten bid-kā. Dō dīch' shāhō shāh-kāgāten, di dēsh-ōn evil behaviour-in squandered. And he all spent-from, that country-in kād kāl bŏchō-en, dō di-en kamāiyū endū-en. Dō di dēsh-ō heavy famine befell, and him-in to-starve began. And that country-of miā thār-itaik'-a mēran dīch' milāting-yū o-len; dō dīch' hej-a khit-tēn one dweller-of near he to-be-joined went; and he own field-in sukā-kūken gugupi antin 'dīch'-ken kūl-kā-n-ech'. Dō sukā-kū jujum svinī tending for him sent. And svinī eating dān, di sāy-ten dīch' lájo bībī tākū dān; dō dīch'-ken yē-kā were, those husks-from he belly-to-fill wishing was; and him-to anyone iw-ech' bang dān. Dīch' usār-ēn, ma-khan dīch' mhen-en, 'īngya giving-him not was. He became-sensible, then he said, 'my abā mōrā chōtō bhagiya-kūken kon kē ātā ghatā-ē-bā, dō sārā-yā ētō father near how-many servants-to enough bread is-got, and to-be-saved so-much ghatā-ū-bā, dō inā māngēja mar gujū lap-kān. Inā bid-bā, dō is-got, and I hunger-of on-account dying am. I shall-arise, and abā mērā shen-ēn-bā, dō dīch'-ken māndi-wech'-bā, 'āba, agāsū sammān father-of near shall-go, and him-to shall-say-to-him, "father, heaven before dō am-a sammān īng pāpō dā-kā. Dō sūtū-ken am-a kon māndiyā and thee-of before I sin did. And hereafter thy son to-be-called lēkān īng bang-ū. Īng-ken am-a mā bhagiya lēkān dōk-īng."' Dō dīch' worthy I not-am. Me thy one servant like keep-me." And he bid-ēn, dō bā-tē mērān kē-ēn. Mōtin dīch' kādīlin dān, di khendān arose, and father-his near went. But he far was, that time
Mētin dij-a kād Kön khitin-ech' dān. Dō dij' hejā lap-ken, dō ūrā
But his big son field-in-man was. And he coming was, and house
mēran hādīr-ū la-pken, di khendōn dij' bājā-sādī dō chusan ajjum-kā,
near arriving was, that time he music and dancing heard.
Dō bhagiya-kā mi-kār-ken dij' kon-yān-ech' dō kōkōmarā-en, 'inā māndi
And servants-of one-man he called-him and asked, 'this matter
chodh'?' Dō dij' dij'-ken māndi-wā-n-ech', 'am-a bōkō-tē he-ēn;
what?' And he him-to said-to-him, 'thy younger-brother-the came;
dō dij' awal-sajā-ten ghatā-en, inī lagin am-a bā-tē bhānā lī-kā.' Dō
and he good-well was-found, this for thy father-the feast gave.' And
dij' khijū-en, dō tālān shenē tak-ū dun dān. Inī bārā dij-a bā-tē
he got-angry, and inside go wishing not-being was. This for his father-the
dārām-en hē-en, dō dij'-ken bintī-kā-n-ech'. Dō dij' māndi-irā-dōnē
outside came, and him entreated-him. And he said-back-having
bā-tē-ken māndi-wā-n-ech', 'dagē, ēō orōsō-ten am-a kāmō ēng dāā-lap-ken,
father-the-to said-to-him, 'see, so-many years-from thy work I doing-was,
dō am-a luktum ēng tōnē-kā khendōn dēj-dun. Mētin ēngya kībīl-kā
and thy order I any time transgressed-not. But my friends
gelen ēng aiyā-ū lagin am ēng-ken miā shiri Kön-ken-tai lī-dun.
with I merry-making for thou me-to one goat young-up-to gavest-not.
Mētin butani-kū gelen am-a māl jōf-ēn, inī am-a Kön hē-en, di-kā
But harlots with thy property wasted, this thy son came, that
khendōn am dij-a antīn bhānā lī-kā.' Dō dij' dij'-ken māndi-wā-n-ech',
time thou his for-sake feast gavest.' And he him-to said-to-him,
'kön, am shabö-kä din ingle periá-kä lap-ken, dö ing-ya shabö-kä
'son, thou all days me with staying art, and my all
twine is. To-make-merry and to-be-glad good was. Thy younger-brother dead
dān, dō ētā jītā-en; dō ād-ken dān, dō ghatā-en.'
was, and again became-alive; and lost was, and was-found.'
THE HISTORY OF RAN-JI OF GOGAIPUR.

[Iyã jômô Ran-jî ɗî ing Junápâni Bêrâr-en pêdâken ɗan. Ing ì-yã umar bâńg
My name Ran-jî and I Junápâni Berar-in born was. I my age not
hâde. Ìtûn ing-khen yûdu-n tâkhâ, i-yã ìbâ ing-khen miyã hêpâ-n mânqî-ɗân,
know. But me-to memory-in is, my father me-to one time-at said,
ing khat bândoko munoy òrso tawan dâken-ɗân.
I big mutting five years behind born-was.

Di-khen-do ing gal òrso ɗân, i-yã ìbâ ing-khu ì-yã bâri sàni bôkô-kû.
When ten years was, my father me my two small younger-brothers,
aphai sàni bôkô-jai-kû ɗi i-yã may bayne-ɗo gô-en. Àlê ayambiân miyã
three small younger-sisters and my mother leaving died. Our uncestral one
sàni-säng tôhê khêti ɗân. Mêtên inhî i-yã ìbâ miyã bôhra i-yã khat dadda biyâmâ
small plot land was. But this my father one Bôhra my big brother marriage
anân-dî, ìyî ì-yã ìbâ gûjûg-à bâri sîl suûtà mûrî-n gô-en, rûpya kolâwen hôtâ
for, ho my father-(of) death-of two years before cholera-in died, money raising for
mortgage done-had. Father died-after Bôhra immediate debt payment demanded.
I-yâ may karo adgiyo laykô bâńg, ëtâ khatê kamây laykô bâńg ɗân; ìi-
My mother debt paying able not, and cultivation doing able not was; there-
fore she him-to field to-take-allowed. But we support able not-were. Service
do jojômâ ghatajà anân gôi babay boho-ken. Pahilà âlê Kêkra jômô gôi-en
and food-of getting for village to-leave fell. First we Kêkra named village-in
bâstû-ken. Ën ing ìyî ì-yã may miyã gault thâm-on bhûgiyà ìô-ken, ëtâ
resided. There I and my mother one Gouli with servants became, then
ðhîn-ten âlê ði-sàng ãngá-en. Ê-yã mûlikô (aphai ìsâ-gal) bîtshîlî dân;
so we to-support began. My master-(of) three-score-ten she-buffaloes were;
ûkî ì-yã kâmô ɗân.
thier tending my duty was.

En-en adrûgb-à bâri sîl bâton ɗôme ɗên khat phijî tô ɗân. Ê-yà bâri
Here arriving-of two years after us-upon big misfortune became. My two
bôkô-kîng miyâ mahinâ ìsâm ên gô-en, ëtâ mêtên âlê ìi-kû
younger-brothers-they-two one month within died, and then we them-(of).]
bakhērān dān, i-yā sab-kō-ten sāni bōkō-jāi-ken kōrō-jujum kula miyā din mourning-in were, my all-from small younger-sister man-eating tiger one day ṭulliyonē-do sāyne. Di-ghalyā di gāw kharābō moen-do ālō phūran bahāy carrying-away was. Therefore that village had saying we at-once to-leave ṭakkō-ken. Mōten ālō inhī gāw-en hai-en, dō-ten ayē thārwā. decided. Then we this village-in came, where now live.

FREE TRANSLATION OF THE FOREGOING.

My name is Ran-ji, and I was born in Junapani in Berar. I do not know my age, but I remember my father telling me that I was born five years after the great mutiny. My father died when I was ten years old, leaving me, two younger brothers, three younger sisters, and my mother. We had inherited a small plot of land, but this had been mortgaged by my father to a Bohrā in order to raise money for my eldest brother's marriage. He died of cholera two years before my father. The Bohrā demanded immediate payment of the debt after my father's death. My mother was neither able to pay nor to carry on the cultivation, and therefore she allowed him to take the land. We were now left without any means of subsistence, and we had to leave the village in search of employment and food. We at first settled in a village called Kekra, where I and my mother got employment under a Gowli, and were thus able to support ourselves. My master had seventy buffaloes, and it was my duty to tend them. Two years after our arrival there a great misfortune befell us. My two younger brothers died within the interval of a month, and while we were still mourning for their loss, a man-eating tiger one day carried off my youngest sister. We therefore thought that the place was unlucky and decided to leave it at once. We next went to the village where we are at present residing.
DEPOSITION OF A WITNESS.

Iman-ten iug mando-ba ki, andajon pandharan din dya-ren, Sukar-wara rato, Oath-on I say that about fifteen days became, Friday night, iug jayay barri jaini-ki giti-ken. Barri par rato andajon iya jayay ing-khe I wife two children slept. Two watches night about my wife me jayita-yan mando-anda-ken ki, uraga talla-n thadha-bhogana sodi-ken. Moteen awaked saying-was that, "house-of middle-in vessels sounded. And korro chala aajimu-ba; dikani-tin bid-a." Inka-anti ing bid-ken; dhipi angan man-(of) sound is-heard; therefore get-up. Thereupon I arose; wall towards iug do-khe, makhan in-khe popa do-khen. Inka-anti iya ihin kin ki I saw, then me-to hole appeared. Then me-in was-thought that urra phadli-ke, urag-a talla-n tone-kagar he-en. Urag-a talla-n house broke, house-of middle-in someone came. House-of middle-in diva bang-da. Iya bindila tan angar-pehi takha-dan. Detok okhao-en angar-peti lamp not-was. My bed under match-box placed-was. That time-at match-box waat-khe no lap-khe. Ini chor dhipi popa-khe mer a sone-anda-ken, iya najar dij-en took-out and tighted. This thief wall hole-to near to-go-began, my sight that-in olen, do iug dit-khe uthae-ya di-en ti uthae; ing mando-on-ke(oh), "chor went, and I him caught-having his hand caught; I said-to-him, 'thief am toga sone-ba?'" Digo iya khipu tapan dya-ren. Ing urag-ateen hokwa thou where goest?" Hit-with my heavy wrestling became. I house-from shouts dya-ren. Sitaram do Vihtoba diukka he-en. Detoq-en iya jayay diva made. Sitaram and Vihtoba those came. Then my wife lamp lap-khe urag-a talla-n sakadi kola-khe; ini korro urag-a talla-n lighted house-of middle-in chain unfastened; those man house-of middle-in he-en. Moteen iya jor he-en, ini chor-a mere-n do-khe; manoya came. Then me-in strength came, this thief-of near saw; five khando waat-ken. Di khanqo apho rupya molli takha-dan. Di iya pieces came-out. Those pieces three rupees worth were. Those mine takha-dan; jayay-gathin-ke takha. Di gathi jati mere khubhi mere were; wife-of bundle-in is. That bundle milk near pots near do-ken. Ine-ten jada mal sen-dun. Ales apho kor dij-a si was-pul. This-from more property went-not. We three-men his hand.
MUNDÄ FAMILY.


-room-in found-was.

FREE TRANSLATION OF THE FOREGOING.

I declare upon my oath, that on a Friday night, about a fortnight ago, I was sleeping with my wife and my two children. About midnight my wife roused me and said that she heard a sound of jars in the house, and that she also heard a man moving about. She therefore asked me to get up. I did so and looked at the wall. I saw a hole and concluded that some one had broken into the house. There was no lamp burning, and I therefore took a match-box from under my bed and lighted a match. I saw this thief close to the hole and I seized his hand and asked what he was about. He began to struggle with me and I raised a cry. Then Sitäram and Vîthbë cëmë. My wife had now lighted the lamp and unfastened the chain of the door, and the men entered. I got courage and examined the thief. I found five pieces of cloth, worth three rupees. They belong to me, and had been kept in a bundle belonging to my wife, in a pot near the flour mill. I did not find anything more. We three bound his hands and brought him to the Patël, and informed him of the matter. He handed the thief over to the Chauküdidær, and the following morning he was sent to the police station at Barsi Takli. I do not know the thief’s name and village. He is not of our village. I rubbed a match in order to light the lamp, and then I saw the thief. I did not, therefore, light the lamp. The hole in the wall had been made with the iron spike which has been produced in court. I found it in the bath-room near the hole.
MUḌĀ FAMILY.

KURKU.

SPECIMEN IV.

(DISTRICT HOSHANGABAD.)

THE KING AND THE FOUR PRISONERS.

Miyā din rājā jahal-khānā ḍoḍā ḍo-lān. Uphon kör-kū kāmā ḍo-lān.
One day king prison see went. Four men work-on went.
Rājā ēṭā simhānē tīgaṇ-kaṇē an kumora-bajā, ‘kewdā chōjā ḍo-lān?’
King them before-himself placed and asking-is, ‘prison what-for went?’
Miyā kaidi māṇḍi, ‘mahārāj, khōṭ kām ḍai-ḏūn. Kūr-kū lawār gawāi’
One prisoner said, ‘Sir, evil deed did-not. Men false witness
bhārtīgā an īṅg-khē pāsāṭīṅg-nī.’ Bār-pā kaidi māṇḍī-wā, ‘ādāwā-ṭan
bore and me entangled.’ Second prisoner says, ‘enmity-from
kaidō wacho-khanē.’ Āphyā kaidi māṇḍī-wā, ‘īṅg dusaryā bādyā uthā-in,
prison come.’ Third prisoner says, ‘I other-of instead was-caught.’
Aph kör-kū chhutti arā-kē-kū. Rājā apā kör-kū jawāb i-ḏūn, an uphon
Three men leave-wanted-they. King three men answer gave-not, and fourth
kumora-achhur-en, ‘am chōya ḍo-lān kaidam?’ Kaidi māṇḍi-kan, ‘apnā
to-ask-turned, ‘thon why went-went prison?’ Prisoner said, ‘your
chādīya ṛupyā ṛēliḥ churuw-en.’ Rājā jahal-darogā lukm wāynē, ini-ĉā vērī
new money purse stole. King jailor order gave, his handouffs
leave-set-free. False said-not then fault increased-not.’

FREE TRANSLATION OF THE FOREGOING.

One day a king went to see the prison, and he saw four men going to work. He
had them put before him and asked them why they had come into prison. The first
said, ‘I have not committed any fault, I was sentenced on false evidence.’ The second
said ‘I came into prison through the intrigues of my enemies.’ The third said, ‘I was
caught for another.’ All the three wanted to be set free. The king did not return any
answer, but asked the fourth why he had come into prison. He said that he had stolen his
purse of money. The king then ordered the jailor to release him, because he had not
increased his fault by telling lies.
MUWĀŚI DIALECT.

A considerable number of the Kūrkūs of Chhindwara have been returned under the head of Muwāśi. There are also Muwāśis in Hoshangabad, where they live in the Nerbudda valley about Bairi and Punghat. The Hoshangabad Muwāśis have given up their native tongue and claim to be Rajputs. In Chhindwara, on the other hand, they speak Kūrkū. The number of speakers as estimated for this Survey was 4,000. At the last Census, of 1901, 6,412 speakers were returned.

The Muwāśi dialect is almost identical with ordinary Kūrkū. The vocabulary sometimes differs, and the Aryan element is stronger than in the purest Kūrkū. In most other respects, however, the dialect is the same.

The tendency to cerebralise dental sounds does not appear to exist. Compare dī, he; ḍā-khe, did.

An e is commonly used in suffixes where most Kūrkū dialects have e. Thus, māl-tan, from the property; dīn-an, in a day; ḍo-wan, saw. The same is also the case in the Kūrkū of Hoshangabad. There are no traces of the semi-consonants in the specimen. Compare however writings such as chūi, i.e. chōch, what? goi and gōf, to die, etc.

The inflexion of nouns and pronouns is mainly regular. The plural is, however, very commonly used instead of the dual, and we even find bar-kū, two. Forms such as bā-sun, to the father, are due to Aryan influence. Abru-ā, his, is perhaps derived from āpna. Apē, you, is also used in the meaning of 'thou' and 'thou and he.'

The conjugation of verbs is almost the same as in the Kūrkū of Hoshangabad. The suffix of the present and future is wā. It is apparently also used in the past tense; thus, māndi-wan, said. This form is, however, identical with māndi-wan, said.

The verb substantive is kā, past dun. The form takānā, is, should be compared with Santāli takā-han-a, was.

The only point in which Muwāśi really differs from Kūrkū is in the formation of the negative verb. Forms such as ban-kānē, I am, not, are also found in ordinary Kūrkū. In most cases, however, the negative verb is formed by adding len-kā or lan-kā to the base. Thus, i-len-kā, gavest not; we-len-kā, did not go. It seems probable that the len of len-kā is the Dravidian negative illa, to which the verb substantive kā is added. If this explanation is the right one, we can perhaps infer that Kūrkū dun is also a Dravidian loan. Compare Kōlāmi tōten, and tōdi in the Dravidian Bhili of Berar.

For further details the student is referred to the version of the Parable of the Prodigal Son which follows.
MUNḌĀ FAMILY.

KŪRBĪ.

MUWĀSĪ DIALECT.

(DISTRICT CHHINDEWARA.)

Miyā ḍhoke bārī gaṇḍā dā-ku. Nān-taṅ dī sānī gaṇḍā abu-ā
One man-of two sons were. Tham-from that small son his
father-to said, ‘O father, property-from my share is, me-to give.’
Mē-tan dī kōrō di-ḵhū-kan abu-ā māl kāthīn-khē. Thōrēkā din-an sānī
Then that man them-to his property divided. Few days-in small
gaṇḍā abu-ā sab māl juḍā-yān no dusrā des-khēn lā-yān, no dēn di
son his all property collected and other country-to went, and there he
abu-ā māl kharāb chāl-ṭān barbād dā-khē. Mē-tan dī sab kuchh
his property evil behaviour-with wasted made. Then he all whatever
barbād dā-khē mē-tan dī dēsun barā kāl bāchō-kan, nō dī kangałī-yān
wasted made then that country-in big famine fell, and he wretched-became
nō dī dī dēsun kōr-kū mātīn dumā-ataiy-yān, nō dī kōrō di-ḵhān abu-ā
and he that country-in men near to-stay-bēgu, and that man him his
khetīn sukāṅi chā-chārā kul-khē. Dī kōrō khub raṅgai-yān kī sukāṅ chārā
field-in suīne to-feed sent. That man much hungered that suīne food
jojurnā-nāyane tiyār hūā. Mē-tan dī kōrō-kan iyē-kā jojurn-ā-nāyane ī-len-kā,
eating-for ready was. And that man-to anyone eating-for gave-not.
Mē-tan dī abu-ā hōsan haiy-yān nō māndi-wā, ‘ī-yā baṭe mērān iddā kōrō
And his sense-in came and said, ‘my father near how-many men
ta-ḵhāne ki dī-kū-ḵhān achnā-tarāhāse āṭā ghatā-wā, nō īṅ raṅgai-tan
are that them-to enough bread is-got, and I hunger-from
gojū-ataiyān.’ Nō dī abu-ā manan māndi-wā ki, ‘īṅ ī-yā baṭe mērān sone-wā
dying-am.’ And he his mind-in said that, ‘I my father near shall-go
nō māndi-wā ki, “he bā, āmā sammān nō Parmeśur samman āpē bār-kū-kū
and shall-say that, “O father, thee-of before and God before you both
tālān īṅ pāp dā-khē, nō īṅ āmā gaṇḍā māndī lāykhū ban-ḵhāne. In-ḵhān
between I sin did, and I thy son to-say worthy not-am. Mé
miyā majurōṅ hisāb-an dumā-dhā-wā.”’ Nō dī iddā māndi-wā abu-ā bā mērān
one servants-of like to-stay-make.”’ And he so said his father near
lā-yān. Mē-tan dī galle atā dan, mē-tan diyā baṭe dō-wān nō sarūb-an nō dī mulākid
went. And he very far was, and his father sun and ran and he meeting
dā-wān, nō dī gaṇḍā bū-ṣan māndi-wā ki, ‘īṅ āmā sammān nō Parmeśur
made, and that son father-to said that, ‘I thee-of before and God
MUNDÁ FAMILY.

Samman pāp dā-khe, nō ām-ā gandā māndi lāykhā bañ-khānc. Mē-tan bā abu-ā before sin did, and thy son to-say worthy not-am.' And father his naukarōn-tan māndi-wā kī, 'achhā aṅgā sā-li nō dī-khan urī-kē. Chhāllā diyā servants-to said that, 'good robe bring and him-to put. Bring his ti-yan urī-kē nō diyā jaṅgan penhai urī-kē. An-then achnā-탐-sē jojumā nō hand-on put and his foot-on shoe put. And good-way-in shall-eat and achhī-sukhī-wan. Ī-ya gandā goi-an dan, mē-tan di bileri-yan; di ad-jan dan, well-happy-shall-be. My son dead was, and he alive-became; he lost was, nō mē-tan di ghatā-yan.' Nō di-khā bahot khusā-wan, and then he was-found. And they much happy-were.

Inhi bakhat diyā bāre kōṅ-tē khētī-n dan. Mē-tan di urā mārān hai-wan. This time his big son field-in was. And he house near came, mē-tan di-khan siringā āwāj diyā lutūr-an hai-wan. Diyā miyā naukar-khan and him-to music-of sound his ear-in came. His one servant-to hākoi nō māndī-wā, 'inni choī bāt ọy?' Di naukar māndi-wan kī, 'ām-ā called and said, 'this what matter is?' That servant said that, 'thy sānī dādā hai-wan, nō ām-ā bā mējwānī dā-khe, mē-tan di di-khan small brother came, and thy father feast made, and he him chāngāpān ghatā-wan.' Mē-tan di-khan gussā ā-yin nō di bhūtrā sa-lān-kā. safe found.' And him-to anger came and he inside went-not.

Diyā bā-tē bākran haikkān nō di-khan āyal-tan māndi-wā. Mē-tan di His father outside came and him-to entreaty-with spoke. And he abu-ā bā-sān māndi-wā, 'hē bā, āpē sewā itūnā din dā-yē, nō ām-ā his father-to said, 'O father, thy service so-many days did, and thy hukūm utāl-lān-kā. Mē-tan āpē miyē sērī pillā īn-khan ī-yā döstō songan order broke-not. And you one goat young me-to my friends with hūjā-nāyane i-lān-kā. Mē-tan āpē di gandā hajewā, mē-tan āpē āyal playing-for gosan-not. And your that son comes, then you great mējwānī dā-khe, ki mē-tan āpē sab dhan jāpāy-kū songan udāo-kē.' feast made, that then your all wealth women with squandered.

Diyā bā māndiwan kī, 'jokuchh ī-yā mērān ta-khānc, so ām-ā-kā His father said that, 'whenever my near is, that thine wē. Āmbū-khan inhi bakhat khusā-mandī-tenant, mē-tin ām-ā di sānī is. Up-to this time merry-skould-make, that-for thy that small dādā goi-an dan, so ghatā-yan; di ad-jan-dan, so ghatā-yan.' brother dead was, he was-found; he lost was, he found-was.
NAHĀLĪ.

The Nahāls are mentioned in old documents as hill robbers. According to the Nimar Settlement Report, "Nahal, Bheel, Kolee" is the phrase generally used in old documents for hill plunderers, who are also all included in the term "Mowasses." The Raja of Jeeptghur and Mohkote has a long account in his genealogy of a treacherous massacre by his ancestor, in the time of Akbar, of a whole tribe of these Nahâls, in reward for which he got Jeeptghur in Jageer. Indeed they seem to have been inveterate caterans, whom nothing but extermination could put down. They do not now exist as a tribe, but only in scattered families, who are mostly in the position of hereditary village watchmen.¹

According to the same authority the Nahâls then, in 1870, spoke Kûrkû. It is probable that this is still the case with many Nahâls. Others, however, use a mixed form of speech, which will be dealt with in what follows. This latter dialect is the so-called Nahâli, i.e., the language of the Nahâls. It is spoken by the Nahâls of Nimar, but no information is available as to the number of speakers, the Nahâls having been included under the head of Kûrkû in the local estimates and in the last Census reports.

Nahâli is different from the Nāhari dialect of Kanker, which is a broken Halphí, and also from Nahâri, a Bhil dialect of Nasik and Sargana. Like both, however, it is strongly Aryanised, and probably on its way towards becoming an Aryan form of speech. The base of the dialect is probably a Munda language of the same kind as Kûrkû. Then there is an admixture of Dravidian, and finally an Aryan superstructure. It is of interest to note that Nahâli is spoken in a part of the country in which remnants of Munda and Aryan tribes still meet each other. To the north and west we find a continuous chain of dialects, viz., the various Bhil dialects, which are now Aryan but are spoken by tribes who must have been of the same stock as the Nahâls.

A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases in Nahâli have been received from Nimar and will be reproduced below. They are the basis for the remarks which follow, and which do not make any pretension to completeness.

Nouns.—There is apparently no grammatical gender and no dual. The usual plural suffix is ṭā; thus, ābhā-ṭā, fathers.

There is apparently great confusion in the use of the various case suffixes. Kē or kē apparently corresponds to kēn in Kûrkû and denotes the dative and the locative. Thus, ābhā-kē, to the father; khēt-kē, in the field.

The suffix kūn corresponds to Hindi sē, from, to; thus, māl-kūn, from the property; hāl-kūn, to the servants (he said).

The genitive is formed by adding one of the suffixes kē, kā, nē, and kā. Thus, mānchā-kē, of a man; ābhā-n and ābhā-kā, of the father; dhol-kā, of drums.

The case of the agent is apparently formed by adding n or nē; thus, bākuran, by the younger; ābhā-nē, by the father. The use of the case of the agent, and the suffixes by means of which it is formed, are distinctly Aryan.

Numerals.—The numerals are given in the list of words. It will be seen that īrā, two; mothā, three; naľo, four, are Dravidian. Ḇḏi, one, perhaps corresponds to
Kherwārī mit, one. Compare Khassi we, wi, one. Sir George Campbell gives bi, one, from the Lakadong Khassi dialect. The remaining numerals are Aryan.

Pronouns.—The pronoun jo, I, is peculiar to the dialect. Jāgā, and tā, my, seem to be Mundā forms. Nē, thou, on the other hand, is Dravidian. The final mā in hundar-kā-mā, prepared, on the other hand, looks like the suffixed form of the Mundā pronoun of the second person. Other pronouns are ho, hoytarā, ētarē, he; itī, hoilī, that; ibnījī, own; nānī and nēnī, who? nānko, what?

Verbs.—The verb substantive is kā as in Kūrkā. In the third person tānkē is recorded. It is perhaps the same word as Santali takē-kān. The past is given as o, third person dāthē. In the specimen, however, we find tā, was, were. The distinction between the first and second persons on the one side and the third on the other is probably artificial.

The present tense of finite verbs is formed by adding gā; thus, ughārū-gā, lives; koatto-gā and koatto-gā, strikes. Instead of gā we also find kā; thus, jērē-kā, it is got. Compare also tun-kā, he is. Compare Kūrkā kā, is.

A present definite is formed by adding kādīnī or kādīnī; thus, koatto-kādīnī, I am beating; charāk-kādīnī, he is grazing. This form is, however, also used as a past; thus, chain-kādīnī, they made merry.

The future seems to be identical with the present. The suffix gā or kā also occurs as gēn or kēn. Thus, ār-gā, I shall go; koatto-kēn-kā and koatto-kēn-kā, will strike; ār-ēkēn, we shall eat; agān-gēn, we shall become. Note also kāyēkē, I shall say.

The past time is expressed by means of several suffixes. In the case of transitive verbs there is a tendency to introduce the passive or impersonal construction usual in Aryan languages. Thus, hoytarē-n dhan-māl aṭāgā, him-by property was divided. The suffix yā in kamayā, was done; aṭāgā, was divided, is perhaps also Aryan.

The most common suffixes of past time are as follows:—

E or ē is used in forms such as tē-ā, ata; pāṭ-ī, came; māunī, said. It is apparently identical with Kūrkā ē, en. If this suffix originally ended in n, it is perhaps identical with nu or nī in kā-nu, kā-nī, said. Compare the common n suffix in Bhili and Khāndēsī.

A suffix jan or jā occurs in novā-gāy-jan, he became destitute; kēhī-jā, he got angry, and so forth. It seems to have a passive or intransitive force. Compare Kūrkā en, jen and jan, Mundāri jan and yan.

A k suffix is used in forms such as uṭāṭu-kā, spent; char-kē, came; tōk-kē, kissed. Similar forms are common in Kūrkā and other Mundā dialects.

Other forms with the meaning of a past tense are tē-gadā, they were eating; harshē-dā, he was lost; tākogā-tā, he was filling; bēṭīrī, he had died; ādīrī, he reached; ghāṭējērē, he was found; koattojērē, I had beaten, and so forth. Note also hundar-kā-mā, prepared.

The imperative is formed by adding the suffixes ṝ or kē; thus, ēr-ī, go; bē-kē, give. Pēhēnātīn-kē, put on, looks like a future. Note the reduplicated form bē-bē, give.

The various tenses are apparently also used as participles. Compare gōtāya, having collected; ērī, spending; bhrē-gā, running; pāṭ-kādīnī, while coming; bā-kē, having arisen (Santāli berēl-kā-ta); uṭāṭu-kā-mā, when he had spent, and so forth.
Verbal nouns are chain-kā, to make merry; chādāk-kē, in order to tend; māndā-
ang, to say.

The negative particles are bē, bējā, bējē, and hōjē; thus, bēko, no; bējā-bē, did not
give; bējē-hēlē, I am not; hōjē-jērē, did not pass. In mānkatarhōthē, did not give, the
negative particle is probably hōl, and mānkatar perhaps means ‘any oven.’

The preceding remarks will have shown the peculiar character of the dialect. It
gives the impression of a mechanical mixture of Munḍā, Dravidian, and Aryan elements.
The same impression is left by the vocabulary which contains words belonging to all three
families, and also some which cannot with certainty be identified.

For further details the student is referred to the specimen which follows and to the
list of Standard Words and Phrases on pp. 242 and ff. Both have been printed as I
have got them.
MUNḌĀ FAMILY.

NARĀLI DIALECT. (DISTRICT NIMĀR.)

Bidi māṇchu-ki īr lānā tā. Hoytarē-ṭā-kuṃ bāchura-n ābā-ke
One man-to two sons were. Them-from the-younger-by father-to
kāynū, ‘yē ābā, awal māl-kuṃ īṅē hīchā īndē mā.’ Bhāṭē
it-was-said, ‘O father, good property-from me share me-to give.’ Then
hoytarēn hoytarē hīngē dhan-māl aṭayā. Ghanē dīn hoṭē-jirē
him-by them his recall was-divided. Many days became-not
bāchē--gitā sab dhan-māl-na golāya bhāgā dech-ki yēdē, hāṭikoyerī
young-son all property having-collected distant country-to went, there
hoytarēn andphand-ki din hērē ibījē dhan uṭāṭīṅkā. Bhāṭē
him-by riotously days spending his-own property was-spent. Then
hoytarēn sab uṭāṭīṅkā-mā ī tin dech-ki kāl charkē, hoytarē naṅgīy-
him-by all spent-in that country-in famine came, he destitute-
jān. Bhāṭē ho boṭi dech-ke mūntāminār-ke bidi māṇchu-ke awār-ke
became. Then he that country-in inhabituats-in one man-of house-in
ugāyaṅa. Hoytarē khēt-ki chogumāṭ chāḍāk-ke pūrī. Itān jogamānta
līc. Hē field-in swine grazing-for sent. Which swine
ṭēgādā ētīān chhēṅgā-ke ēṅgō pōpō. āgānā tākogītā. Āṭarēn
eating-were those husks-with his belly fire to-satisfy-wanted. Him-to
nānīkā nāṅkā bēṭābē. Bhāṭē ētāre-ke ākā pātī do ētāre kūnī, ‘ēṅgē
anyone anything not gave. Then him-to sense came and he said, ‘my
ābā-ku ghanē hāl-kun popo-chēn ghanē chhokājān jērē-kā, jo chāt-ku
father-of many servants-to belly-from much food got-is, I hunger-of
bēṭē-gā. Jo bā-ke ēṅgē ābā-ṭhā-ke or-gā ētāre-ke kāynēkā, “ē ābā,
die. I arise-having my father-near shall-go him-to shall-say, “O father,
jo Bhagwān-bihōt-chhāgo nē ābā sāṃne pāp-karm kamāyā. Jo nē
me-by God-against and father before sin was-done. I thy
pāliṣorongā māndi-raṅg jāgā bēṭē hēlē. Jo nē bhāyārānīgo-ki bidi okibē.”’
say-to worthy not am. Me thy servants-among one consider.”’
Bhāṭē bē ētāre ēṅgē ābā-thākē ēṛkēdinē. Hoytarē jhāwā-kīdī ētāre
Then arising he his father-near went. He fur-vas his
ābā-nē arāyē-ku kīwū pāddī, chērgē ēṛidkā tūi do tokki.
father-by having-been pity was-felt, having-run went embraced and kissed.
Lānā hoytarēn māndī, ‘ē ābā, jo Bhagwān-bihōt-chhāgo do ābā sāṃne
Son him-to said, ‘O father, I God-against and father before
pāp-karm kamāyā. Bhāṭē jo nē pāliṣorongā māndi-raṅg jāgā bēṭē-hēlē.’
sin did. Then I thy son to-say worthy not-am.’
Do abā āpanā naukār-huṅgo kāinī, 'sabī-kun awalkā kūprā phēr-kē
And father his servants-to said, 'all-from good cloth taking-out
ētarē-kē pēhēnā-tīṅka, ētarēn bāko-kē mūndī ći kluṅdi-nē khāvē dē uribē,
him-to dress, his hand-on ring and feet-on shoes put.
Jo tičēn maja uḡāṅgēn. Ingē pālichho bēṭṭīri jīvēthā, harpida
We will-cut merry will-be. My son dead-was lives, lost-was
ghāṭājirā.' Bhāṭē hoytarē chain-kedīni,
foun-dēs.' Then they merry-made.
Ētarēn bhāgā bēṭā khēt-kē tā. Pāt-kēdīni āvār-bari adirī hoytarē
His elder son field-in was. Coming house-to reached he
ḍhol-kē do chānānā chālāṅg chikū. Ėtarēn ētarē bhāṅgyāmījār-kē
drums-of and dance-of sound heard. Him-by his servants-of
bidari-nā mirā-kē ulāchhi bichāwē, 'nān-kādīnā?' Hoytarē kādīnī, 'nēn
one-to near was-called asked, 'what-is-going-on?' He said, 'thy
dāyārē pātī, nēn abā-rē awal-kā chhokā hundārē, ētarē-kē awalkā
younger-brother came, thy father good food prepared, him good
awali-jā.' Ėtarē khījījā bhītār-kē bēṭē hēdījā. Itārē-ghālījā ētarē ābā
found.' He got-angry inside not went. Therefore his father
bānārē-kē pātī ētarēn manojē. Ėtarēn ēngā abā-nē kāinī, 'arabē,
out came him entreated. Him-by his father-to it-was-said, 'see,
jo hinhawat warso nine chākāri kāmāyā, na jo nē māndī hotānēkā.
I so many years thy service did, and what you said was-done.
Nē hīngan-bārē mēdgānā pālichho nāṅkātā-hōt-bē hīngē deso-bhāi
Thou me-to sheep-of young any-not-gavest my friends-with
chain-gā. Nē hīyēngī rāndi-mūndinā paisā te-tē inē pāt sagā-nikā
might-feast. And who harlōts-utāi money ate he coming all-of
awalkā khānā hundār-kā-mā.' Abā-nē māndī, 'ē pālichho, nē ingē
good food prepared.' The-father-by it-was-said, 'O son, thou me
mēriā, jo ibnijī bi nē-kā. Nē chainā mānjā uḡājījā,
meat, what my-own is thin-e is. Thou to-feast to-make-merry was-fit,
irkēnē nē bāṅgītā bēṭṭīri, jīvēthā; jo harpida, ghāṭājirā.'
because thy brother dead-was, lives; who lost-was, was-found.'
KHARIA.

Kharia is the dialect of a cultivating tribe in Chota Nagpur. The number of speakers is about 80,000.

Kharia is properly the name of the tribe, and not of the language. We do not know the original meaning of the word. It is possible that it has something to do with the common word for 'man' in the Mundā languages, Santali ḥāṛ, Kürkū ḥəro. We are not, however, in a position to settle the question.

The Kharias are found over a wide tract of country, from Bankura in the east to the Chhattisgarh Feudatory States in the west. They are divided into several sub-tribes, and are mainly cultivators. We do not know anything with certainty about their origin and old wanderings.

Many Kharias have abandoned their original language for some Aryan or Dravidian form of speech. The territory within which Kharia is spoken does not, therefore, coincide with the home of the tribe.

The stronghold of the Kharia language is the south-western corner of Ranchi and the adjoining portions of Jashpur and Gangpur. Speakers are also scattered over Udaipur, Raigarh, and Sarangarh. The Kharias of the Orissa Tributary States, of Boma and Sambalpur, and probably also those in Banam, Raigarh, and Patna, speak Kurkh. Those living in Manbhum and Bankura speak a corrupt Bengali, and those in Sarguja Chhattisgarhi. The members of the tribe living in the Sarguja State, however, are able to translate some words into Mundari which they apparently consider as their old home-tongue.

Some of the Kharias of the Jashpur State have been returned under the head of Bihār, i.e., 'wood-men.' Their language is, however, Kharia, and Bihār is probably the name given to them by their Mundā neighbours. Their own word for 'man' is leba as in Kharia.

Kharia is a dying language, and it is probably very corrupt in those districts where it is only spoken by very few individuals. In Ranchi, Jashpur, Raigarh, and Sarangarh, the dialect is everywhere the same.

The number of speakers has been estimated as follows for the purposes of this Survey:

<table>
<thead>
<tr>
<th>Region</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>BENGAL PRESIDENCY</strong></td>
<td></td>
</tr>
<tr>
<td>Bankura</td>
<td>156</td>
</tr>
<tr>
<td>Ranchi</td>
<td>65,321</td>
</tr>
<tr>
<td>Jashpur State</td>
<td>2,500</td>
</tr>
<tr>
<td>Udaipur State</td>
<td>79</td>
</tr>
<tr>
<td><strong>Total Bengal</strong></td>
<td>71,956</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>CENTRAL PROVINCES</strong></th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sarangarh</td>
<td>406</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>71,352</td>
</tr>
</tbody>
</table>
B.—Spoken abroad—

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Darrang</td>
<td>230</td>
</tr>
<tr>
<td>Lakhimpur</td>
<td>420</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>650</td>
</tr>
</tbody>
</table>

**GRAND TOTAL** | 72,172

Of the 2,500 speakers enumerated in the Jashpur State, 500 were reported to speak Birkā. See above. The 156 Khariṣas in Bankura have now abandoned their native tongue and speak a corrupt Bengali. This fact escaped notice when the Bengali section of the Survey was carried through the press, and the figures have therefore been shown in this place. No speakers were returned from Raigarh.

The corresponding returns at the last Census of 1901 were as follows:

**Bengal Presidency**

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bankura</td>
<td>234</td>
</tr>
<tr>
<td>Hooghly</td>
<td>135</td>
</tr>
<tr>
<td>Jalpaiguri</td>
<td>3,779</td>
</tr>
<tr>
<td>Darjeeling</td>
<td>137</td>
</tr>
<tr>
<td>Ranagpur</td>
<td>1</td>
</tr>
<tr>
<td>Bogra</td>
<td>210</td>
</tr>
<tr>
<td>Southal Parganas</td>
<td>8</td>
</tr>
<tr>
<td>Angul and Khondmals</td>
<td>17</td>
</tr>
<tr>
<td>Ranchi</td>
<td>49,784</td>
</tr>
<tr>
<td>Singhbhum</td>
<td>330</td>
</tr>
<tr>
<td>Kuch Bihar</td>
<td>1</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>23,798</td>
</tr>
</tbody>
</table>

**Total Bengal Presidency** | 71,424

**Central Provinces**

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Raigarh</td>
<td>1,758</td>
</tr>
<tr>
<td>Sarangarh</td>
<td>1</td>
</tr>
<tr>
<td>Bamera</td>
<td>235</td>
</tr>
<tr>
<td>Raigarh</td>
<td>124</td>
</tr>
<tr>
<td>Patna</td>
<td>41</td>
</tr>
</tbody>
</table>

**Total Central Provinces** | 2,162

| Andamans and Nicobars | 1 |
| Assam                | 1,919 |

**GRAND TOTAL** | 82,506

Some of the speakers in the Chota Nagpur Tributary States probably speak Kurukh and not Khariṣa. The same is probably the case with those returned from Bamera, Raigarh, and Patna. The returns from the districts in the Bengal Presidency where no mention of Khariṣa was made in the local estimates should probably be shown under Bengali. No further information has, however, been available, and I have therefore simply reproduced the Census figures. I have only excluded the Khariṣas returned from the Oriyas Tributary States, because they certainly speak Kurukh.

**Authorities**—

MUNḌĀ FAMILY.

[Itall, (Sir) A. J.]—Report of the Ethnological Committee on Papers laid before them, and upon examination of specimens of aboriginal Tribes brought to the Jubbulpore Exhibition of 1886-87. Nagpore, 1888. Part iii, pp. 89 & ff., contains a Kheria vocabulary.


Kharia grammar has all the characteristics of a language which is gradually dying out and being superseded by dialects of quite different families. The vocabulary is strongly Aryanised, and Aryan principles have pervaded the grammatical structure. Kharia is no longer a typical Munḍā language. It is like a palimpsest, the original writing on which can only be recognized with some difficulty.

A full account of the dialect has been given by Mr. Banerjee in the work quoted under authorities. It has been used for the remarks which follow, and it should be consulted for further details, though it is far from being satisfactory.

Pronunciation.—The semi-consonants are not consistently marked in any specimens, and I have only been able to restore them in a few places. Mr. Desmet often marks them by means of a ' after the preceding vowel, and Mr. Banerjee by means of a ' above the vowel. Thus, o'o and q, a house. I have written ok'. The genitive is og', of a house. The change of the semi-consonant to g shows that, in this case, it is a k'. The same is the case with dakh', written da, water, ablative daga-tei, and so on.

The semi-consonant ch' can be restored in words such as mi, i.e., mich', aunt; genitive mif-a; tai, tak' and taj, i.e., tach', distribute; orei, i.e., orech', a cow; lai, i.e., lach', a belly; goq', i.e., goch', die, and so forth.

The semi-consonant t' is probably sounded in words such as mod, or mod, i.e., mol', eye; moj, moyod, moj, mun, one; bej', and bej, i.e., bet, hunger.

The semi-consonant p' is probably meant in words such as kund, kundam, or kundam, back, and so forth.

It will be seen that Kharia uses these sounds in the same way as other Munḍā dialects. They have also the same tendency to be changed to soft consonants or else to nasals, which we have observed in the case of the various dialects of Kherwāri. I have not, however, ventured to make any attempt at restoring them. They are marked in the Jashpur specimen, but in a very arbitrary and inconsistent fashion. I have therefore in this respect left the specimens as I have got them, and have only corrected obvious mistakes.

In many cases a k corresponds to an h in Kherwāri, as is also the case in Kūkū, Juāṅ, etc. Thus, kovun, Munḍāri hon, small; koydu, Munḍāri hon, child; kolo, Munḍāri koko, flour, and so forth. Kar, which occurs in pronouns such as u-kar, this person, is perhaps identical with Santali hār, a man.

Nouns.—Kharia has apparently given up the distinction between the animate and inanimate genders. There is, so far as I can see, only one gender, and there is no difference in the verb if the subject is inanimate. The natural gender is distinguished in the usual way. Thus, koṭa sola, a dog; koṭi sola, a bitch; sār, an ox; orec', a cow. This distinction, however, only concerns the vocabulary, and has nothing to do with grammar.
There are three numbers as in Kherwâri, the singular, the dual, and the plural. The suffix of the dual is \(kât\), \(kây\), or \(jâ\), and that of the plural is \(ki\). It is evident that the dual suffix is formed from the plural suffix by adding \(â\). \(ki\) is the old dual suffix.

Case.—Kharîa has abandoned the Munjâ practice of expressing the cases of the direct and the indirect object in the verb. It has therefore become necessary to indicate those cases by adding postpositions to the noun. We have already seen how a similar tendency has begun to make itself felt in some forms of Kherwâri. It is due to the influence of Aryan and Dravidian vernaculars.

The usual case suffixes in Kharîa are:

- \(te\), for the accusative, dative, and locative;
- \(tei\), for the ablative;
- \(â\), for the genitive.

Thus, \(lebu-te\), the man; to the man; in the man; \(lebu-tei\) or \(lebu-â-tei\), from the man; or from the man's. The accusative suffix is often dropped; thus, \(timsa\)ng \(ol-â\), bring fire.

The genitive suffix \(â\) is often written \(ab\)' in the Jashpur specimens. It is identical with Munjâ \(ab\)' . Double genitives such as \(abogak\)', of the father, also occur. Mr. DoSmet also gives an accusative and dative suffix \(go\); thus, \(abuga\), to the father. It is probably the Kuruth postposition \(ge\).

Adjectives.—Adjectives do not change for gender, number, or case. Comparison is expressed by putting the compared noun in the ablative. Thus, \(âpâ da\)hro-tei \(mâhâ\) \(â\), father-child-from great is, the father is greater than the child.

Numerals.—The numerals are given in the list of words. It will be seen that the first six correspond to those in use in other Munjâ dialects. The numerals for 'seven,' 'eight,' and 'nine,' on the other hand, correspond to Savara \(gul-ji\), seven; \(tam-ji\), eight; \(tik-ji\), nine. Compare the remarks in the introduction to this volume, pp. 12 and 24 above.

The higher numerals are counted in twenties as in other Munjâ languages.

Pronouns.—The following are the personal pronouns:

<table>
<thead>
<tr>
<th></th>
<th>1st person</th>
<th>2nd person</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Exclusive</td>
<td>Inclusive</td>
<td>Exclusive</td>
<td>Inclusive</td>
</tr>
<tr>
<td>1st person</td>
<td>(iâ)</td>
<td>(iâjâ)</td>
<td>(ânâ)</td>
<td>(â)</td>
</tr>
<tr>
<td>2nd person</td>
<td>(am)</td>
<td>(amâ)</td>
<td>(amâr)</td>
<td>(ampe)</td>
</tr>
</tbody>
</table>

The form \(ânâ\), thou and \(I\), corresponds to Kherwâri \(âla\); and \(al\), they and \(I\), to Kherwâri \(â\). \(A\)nîng, you and \(I\), corresponds to the inclusive dual \(âlîng\), thou and \(I\), in Kherwâri. \(Iîjâ\), he and \(I\), is formed by adding the usual dual suffix \(jâ\). \(Amâ\)r or \(amâ\), you two, is apparently formed from \(am\), thou, by adding the numeral \(bâ\), two. It is therefore possible that Mr. Banerjee is right in explaining the dual suffix \(jâ\) as derived from \(bâ\). The initial \(b\) of this word is an old prefix, and does not belong to the base.

The pronouns are inflected like nouns; thus, \(îng-â\) or \(îâ-â\), my; \(am-â\) and \(amâ-â\), thy; \(âopâ\), your; and so on. In Jashpur we find forms such as \(înâ\), my; and in the Saranganarh specimens \(înâ\) is written for \(înâ\), i.e., \(înâ\).
For the third person the pronoun ṣṭ or ṣṭ, he, she, is used. The corresponding dual is ar-kiyăr, and the plural ar-ki. ṣṭ is apparently a Dravidian loan-word. Compare Telugu ṣḍ, he; Kurukh ṣṭ, she.

Pronominal suffixes are used with verbs in order to denote the person of the subject. They are as follows:

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>First</td>
<td>ṣṭg</td>
<td>ṣṭr</td>
<td>ṣṭṭg</td>
</tr>
<tr>
<td>Second</td>
<td>ṣṭ</td>
<td>ṣṭr</td>
<td>ṣṭr</td>
</tr>
<tr>
<td>Third</td>
<td>ṣṭ</td>
<td>ṣṭr</td>
<td>ṣṭr</td>
</tr>
</tbody>
</table>

The pronominal suffix is very commonly dropped in the third person singular. Mr. Banerjee mentions a suffix ṣṭ for the first person, and a suffix ṣṭ for the second person singular which he says are added to the o of past tenses. Thus, olt, I brought; olṭ, ṣṭ brought. I have not found any such forms in the specimens.

Pronominal suffixes are also used after nouns of relationship. They are ṣṭg and ṣṭng for the first; ṣṭn for the second; and ṣṭóm for the third person. Thus, ṣṭng or ṣṭng, my mother; ṣṭnóm, thy mother; ṣṭóm, his, or her, mother; elá ṣṭng, our father, and so forth. In the Jashpur specimens we find ṣṭn instead of ṣṭóm. The ṣṭ in ṣṭnó, son, is probably another form of ṣṭóm.

There are no pronominal infixes.

The demonstrative pronouns are ṣṭ, this; ṣṭ, that; ṣṭ, that far off. They are used as adjectives. In Jashpur we also find ṣṭ and ṣṭ, this, and in Sarangar ye, this. Demonstrative nouns are formed by adding ye to the demonstrative bases for animate and inanimate objects, and key for persons. Ke is probably the same word as Santal ke, a man. Thus, ye ṣṭlebhu heke, this which man is? ṣṭlebhu ṣṭv, that see; ye ṣṭ, this person.

The dual and plural of ye ṣṭ are ye ṣṭr, ye ṣṭr, respectively.

The interrogative pronouns are ṣṭr, who? ṣṭe, which? ṣṭ, what? Thus, ṣṭe ye ṣṭke-m, who art thou? ṣṭe ṣṭv-da-te ṣṭv-ta-m, in what village do you live? ṣṭv ṣṭv-ӗ, of what tree?

Ber usually remains unchanged in the dual and the plural. In the dual we sometimes find ber-ṭr or ber-ṭr for the first; ber-ṭr for the second; and ber-kiṭr for the third person. Thus, amar ber-ṭr keke-b, who are you two? Ber apparently corresponds to Gόḍi bér, who? The Gόḍi bér is also inflected in person. Compare the remarks under the head of Gόḍi on pp. 483 and ff. below.

Verbs.—In the conjugation of verbs Khaři has been much influenced by its Aryan and Dravidian neighbours. The direct and indirect objects are no longer expressed in the verb; there is no particle which changes the base of a certain tense to a finite tense, and the pronominal suffixes are usually added to the verb. Moreover, the language is no longer able to distinguish between the various stages of verbal action with the same precision as in the case of Khorwāri. Khaři conjugation is, therefore, much simpler and more in accordance with Aryan principles.
Person.—The person of the subject is expressed by adding the pronominal suffixes mentioned above. They are often dropped when the subject is a personal pronoun. Final e and i of verbal tenses are dropped before the i of the first person. Thus, ole, shall bring; ol-ing, I shall bring. The final o of past tenses is, however, retained; thus, ol-ing, I brought. There are two suffixes of the third person plural, viz., ki and me or mai. Me or mai is used after tenses formed by adding the suffixes si, ke or ki; in the imperative; and in the present tense of vo-nā, to be. Ki is used in all other cases.

Voice.—The passive voice is formed by adding dom to the base. Thus, jore-dom-ki, he was joined. Instead of dom we find jom in io-jom-tā, it is seen; pig-jom-tā, it is broken, and so forth. The base of such verbs probably ends in ch'; compare pij-e, break; pij-si, he has broken. The original passive suffix accordingly appears to be on which can perhaps be compared with Kherwāri o'.

Tenses.—The bases of the various tenses sometimes differ in transitive and intransitive verbs. The passive voice, in such cases, is inflected like an intransitive.

The future and indefinite present is formed by adding a in transitive, and nā in intransitive verbs. Thus, ole, he will bring; oli-ng, I shall bring; gil-dom-nā-ing, I am struck. The suffix nā is perhaps connected with the en in Munḍāri abung-en-a-ing, I wash myself.

The definite present is formed by adding tā or te; thus, ol-te-ing, I bring; ol-te-ki, or ol-tā-ki, they bring. The suffix tā corresponds to Munḍāri lan.

The simple past is formed by adding o in transitive and ki in intransitive verbs; thus, ol-o, brought; chol-ki, went; chol-ki-mai, they went. Before o a d becomes th, and in some other cases a chh or kh is inserted. Thus, god, an intensive auxiliary, past gotho; soi, i.e. sooch, learn, past soochho; remā, call, past remakho, and so on. It is probable that the base in such cases ends in a semi-consonant. Compare Santāli gāl', quickly, with the intensive verb god.

The suffix o is perhaps connected with the suffixes et' and at' in Kherwāri; ki probably corresponds to Munḍāri ken.

The perfect is formed by adding si, which often becomes sit before the pronominal suffixes of the first and second persons; thus, ol-si-ing, I have brought; chol-si-mai, they have gone. Si is probably derived from sit'. It seems to be an auxiliary and is perhaps connected with Santāli sit', to be finished; thus, jām-si'-keā-a-ko, eat-finished—th, they ate up all.

The si which is added in the perfect has a transitive past sikho and an intransitive past sikā, which are added to the base in order to form a pluperfect. Thus, ol-si-kho-ing, I had brought; del-si-ing, I had come.

The imperative is formed like the future; thus, ol-e, bring; dom-nā, come. In the third person guḍu is added; thus, ol-guḍu, let him bring; ol-guḍu-kiar, let them two bring; ol-guḍu-mai, let them bring; dom-guḍu, let him come. Other forms are supplied from the future.

The verbal noun is formed by adding nā; thus, ol-nā, to bring. Note cho-nā, to go; de-nā, to come, from the bases choł and deł; lamen-nā, to sleep, from the base lemen, and so on.

The simple or reduplicated base is used as a past relative participle; thus, ingr-a song-song romkub, my bought rice; goko-goko lebu, sitting men. The base of the
present tense is similarly used as an adjective; thus, tomliég-tā goī, a milk-giving cow.

There are no conjunctive participles. As is also common in Kuru, the Kharīs say aqī yje ol-o oro chol-ki, he this brought and went, having brought this he went, and so on.

Auxiliary verbs and verb substantive.—The simplest form of the verb substantive is ke or ki. Thus, o-ki Kharī-ge-ki-maī, they are Kharīs. Compare Santiāli kan. By adding this ki to hoi-mā, to become, we get the common verb hak-iēg, I am.

The present tense of au-nā, to be, is formed as follows:—

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Inclusive</td>
<td>Excl.</td>
<td>Inclusive</td>
</tr>
<tr>
<td>First</td>
<td>āj-iāg</td>
<td>āi-māg</td>
<td>āi-jār</td>
</tr>
<tr>
<td>Second</td>
<td>āj-em</td>
<td>āi-bār</td>
<td>āi-pē</td>
</tr>
<tr>
<td>Third</td>
<td>āē, āj-e</td>
<td>āi-bār</td>
<td>āi-māi, āi-me</td>
</tr>
</tbody>
</table>

The base is apparently ach'; compare the pronoun ach', self, in Kherwāri. The past tense is regular; thus, au-kiēg, I was.

Several auxiliaries are often added to the base, apparently without changing the meaning. Such auxiliary verbs are goī (imperative gore, past gotho); kan, san, tu, and kai. Thus, ter-goe-o, give, goch'-god-ki, he died; ol-kan-mā, to bring; chol-san-ki, he went, and so on.

Causatives are formed by prefixing ab, o, or the first vowel of a word, or else by inserting an infix b. Thus, ab-goch', to cause to die, to kill; o-gur and u-gur, to cause to fall; dībā, to make distant (dīsa), and so forth.

A prefix a is used in a similar way in Kherwāri and Kūrku. Compare above pp. 39 and 172.

Negative verb.—The negative particle is om, to which the pronominal suffixes can be added. Thus, iāg om(-iāg) ol-e, I did not bring. The negative particle with imperatives is ābu; thus, ābu ol-e, don't bring. There is a separate negative verb substantive ambedij-iēg, or ārij-iēg, I am not.

Interrogative particle.—An interrogative particle mē is sometimes used in the same way as in Dravidian languages. Thus, am ol-la-m mē, art thou bringing? sōgol ol-mē chol-ki-maī nombo, have they gone to fetch firewood or not?

For further details Mr. Banerjee's grammar should be consulted.
KHAŘIĀ SKELETON GRAMMAR.
## I. Nouns

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Acc. and Dative</th>
<th>Ablat.</th>
<th>Genitive</th>
<th>Locative</th>
</tr>
</thead>
<tbody>
<tr>
<td>lebu</td>
<td>lebu-te</td>
<td>lebu-te-ái</td>
<td>lebu-á</td>
<td>lebu-te</td>
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<tr>
<td>lebu-kjiär</td>
<td>lebu-kjiär-te</td>
<td>lebu-kjiär-te-ái</td>
<td>lebu-kjiär-á</td>
<td>lebu-kjiär-te</td>
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<tr>
<td>lebu-ki</td>
<td>lebu-ki-te</td>
<td>lebu-ki-te-ái</td>
<td>lebu-ki-á</td>
<td>lebu-ki-te</td>
</tr>
</tbody>
</table>

### Postpositions
- báñg, with, from; á-to, near; tágá, for the sake of, etc.

## II. Pronouns

<table>
<thead>
<tr>
<th>1st person</th>
<th>2nd person</th>
<th>3rd person</th>
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### Singular

<table>
<thead>
<tr>
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<td>am-á</td>
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<td>iñg</td>
<td>iñg-á</td>
<td>am(b)áñ</td>
<td>am(b)áñ-á</td>
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### Dual

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### Plural

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<th>Nom.</th>
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</tr>
<tr>
<td>avé</td>
<td>avé-á</td>
<td>avé</td>
</tr>
</tbody>
</table>

### Demonstrative Pronouns
- avé, this; avé, that; avé, that for off; avé-báñ, this person; avé-kjiär, these two persons; avé-avé, these persons; avé, this person or thing. Similarly avé-báñ, avé-já, avé-báñ-báñ, avé-já-já, etc.

### Interrogative Pronouns
- avé, who? avé, which? avé, what? avé, which?
III.—VERBS.

A.—Verb substantive.—au-nä, to be; hoï-nä, to be.

<table>
<thead>
<tr>
<th>Present</th>
<th>Present Negative</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>II</td>
<td>I</td>
</tr>
<tr>
<td>II</td>
<td>II</td>
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</tr>
</tbody>
</table>

Sing. 1
1. ho-bëng  aë-jëng  ambofi-jëng  æri-jëng  au-bëng
2. ho-bëng  aë-ëm  ambofi-ëm  æri-ëm  au-bëng
3. ho-bëng  ër, ëj  ambofi  ëleri  au-bëng

Dual
1 excl. ho-ke-far  aëjëf  ambofi-ke-far  æri-ke-far  au-ke-far
1 incl. ho-ke-nëk  aëi-nëk  ambofi-ke-nëk  æri-nëk  au-ke-
2. ho-ke-bër  aëi-bër  ambofi-ke-bër  æri-bër  au-ke-bër
3. ho-ke-kiar  aëi-kiar  ambofi-ke-kiar  æri-kiar  au-ke-

Plural
1 excl. ho-ke-te  aëi-te  ambofi-ke-te  æri-te  au-ke-te
1 incl. ho-ke-tëg  aëi-tëg  ambofi-ke-tëg  æri-tëg  au-ke-
2. ho-ke-pë  aëi-pë  ambofi-ke-pë  æri-pë  au-ke-pë
3. ho-ke-mai, ho-ke-mo  aëi-mai, etc.  ambofi-ke-mai, etc.  æri-

Hoï-bët, was, is conjugated as au-bët.

B.—Finite Verb.—ol-nä, to bring; cho-nä, to go.

<table>
<thead>
<tr>
<th>Future</th>
<th>Present</th>
<th>Past</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
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<td>I</td>
<td>II</td>
</tr>
<tr>
<td>II</td>
<td>II</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Sing. 1
1. olëng  cho-nä-ëng  olëng  ol-ëng  chal-ëng  chal-ëng
2. olë-m  cho-näm  olëm  ol-m  chal-ëm  chal-ëm
3. olë  cho-nä  olë  ol  chal  chal

Dual
1 excl. olë-jëf  cho-nä-jëf  olë-jëf  ol-jëf  chal-jëf  chal-jëf
1 incl. olë-nëk  cho-nä-nëk  olë-nëk  ol-nëk  chal-kën  chal-nëk
2. olë-bër  cho-nä-bër  olë-bër  ol-bër  chal-këb  chal-bër
3. olë-kiar  cho-nä-kiar  olë-kiar  ol-kiar  chal-kiar  chal-

Plural
1 excl. olë-te  cho-nä-te  olë-te  ol-te  chal-te  chal-
1 incl. olë-tëg  cho-nä-tëg  olë-tëg  ol-tëg  chal-tëg  chal-
2. olë-pë  cho-nä-pë  olë-pë  ol-pë  chal-pë  chal-
3. olë-bët  cho-nä-bët  olë-bët  ol-bët  chal-bët  chal-

Olëng, I go, is conjugated as olëng. The ë of this tone is often replaced by te.
Ol-ëng, I have brought, is conjugated as ol-ëng.
Imperfect.—ol-nä-ëng-ëng, I was bringing, etc.
Pluperfect.—ol-ët-ëng, I had brought; cho-ët-ëng, I had gone, etc., as in the past.
Imperative.—ol, bring; ol-gëf, let him bring; ol-gëf-ëng, let them bring; ol-gëf-ëng, ol-gëf-ëm, let them bring; cho-ëm, go; cho-gëf, let him go, etc. The first and second persons dual and plural are like the future.

Negative particles.—one, not; ët, don't.

Causative verb.—Formed by prefixing åh, a, or the first vowel of a verb; or else by infixing å. Thus, a-ë, cause
to eat (ê); o-ëd, house (aëf, be lost); a-ëg, cause to fall (gët); dëbët, make distant (dëd).
The three first specimens which follow generally agree with the grammatical sketch given in the preceding pages. The first is a version of the Parable of the Prodigal Son from Ranchi, for which I am indebted to the Rev. J. M. DeSmet. I have printed it as I have got it. It generally uses dental sounds where other specimens have cerebrals. The second specimen is the deposition of a witness from the Jashpur State. It distinguishes between short and long vowels, and apparently marks the semi-consonants, though in a very arbitrary way. I have corrected obvious mistakes. The third specimen is the version of a well-known tale from Sarangarh. The beginning of a version of the Parable from Bankura will be added as a fourth specimen. It has no more anything to do with Kharis.

The dialect spoken in Raigarh, Gangpur, and Udaipur is apparently the same as in Jashpur and Ranchi. No specimens are, however, available, but I have made use of short vocabularies which, in all essential points, agree with the dialect described in the grammatical sketch.

A list of Standard Words and Phrases, prepared by the Rev. J. M. DeSmet, will be found on pp. 212 and ff. below.
MUNDA FAMILY.

KHARIA.

SPECIMEN 1.

(Rev. J. M. DeSmet, S.J., 1898.)

(District Ranchi.)

Moi lebu-a baria kundu' au-ka-kiar. Konon kundu' apodom-te gam-o, 'apa in kuing khurji in-te ter-e.'

One man-of two sons were-they-two. Small son
father-his-to said, 'father I getting riches me-to give.'

Ro apodom tai-kai-o (taoh'-kaoh'-o). Thorek to-te konon kundu'

Then father-his divided. Little after small son
jari-te kaptifo ro der disa chol-ki. Han-te adi-a khurji-te

all gathered and very far went. There his riches
um-bes kami-te jari palmai-o. Jari-te palmai-o ro han

not-good works-in all wasted. All wasted and that
raji-te ajgut betot' hoi-ki ro ukar-te betot'-la-ta.
country-in great famine arose and him to-hunger-began.

Orö chol-ki orö han rajig-a mundu lebu-ate au-ki, ro
And went and that country-of one man-with stayed, and
adi-a dår-te adi-te-ga bunui gupa-na daang-o. Orö bunu
his field-in him swine feed-to sent. And swine
neo-ki kunda-bong adi-a lai-o besu-na lam-na-la'-ki, orö

eat-they hush-with his belly-even fell-to to-want-began, and
ber-jo adi-te om-mai ter-o. Ro hej-oi orö gam-o,
anyone him-to not-they gave. And reflected and said,

'apa-ñ-a o(k)'-te ki-te konger-ki-a der kolong aii';

'father-my-of house-in how-many servants-of much bread is;

in-ko u-te betot'-bong goch'-ta-in. Berod-na-in, apa-ñ-ate
I-on-the-other-hand here hunger-with die-I. Arise-will-I, father-my-near
cho-na-in ro, "apa," gam-in, "tirib-a ro am-a in
go-will-I and, "father," say-I, "heaven-of and thee-of I

um-bes karai-o, lo-do am-a kundu' gam-na leka
not-good did, henceforth thy son say-to worthy
um-bodejiiing; am-a konger leka in-te um-e."' Opo berod-ki

un-bam-ä-I; thy servant like me put." And arose
ro apodom-ate chol-ki. Ro der disa-te apodom adi-te

and father-his-near went. And very far father-his him
ioi-o, ar dhae-chol-ki, ro kadukho ro chumai-o. Be-te-dom,
saw, and ran-wen, and embraced and kissed. Son-his,
‘apa,’ gam-o, tiri-h-a ro am-a i-n um-bes karai-o;
‘father,’ said, ‘heaven-of and thee-of I not-good did;
lo-do am-a kundu’ gam-na leka um-bodej-ing.’ Apo-dom
henceforth thee-of son say-to worthy not-am.’ Father-his
konger-ki-te gam-o, ‘jari-a osel hutui ol-dabe-pe ro unku-
servants-to said, ‘all-of white cloth take-quickly-ye and put-on-
gore-pe, ro ti-te mudi ro kata-te juta opau-gore-pe,
him-ye, and hand-on ring and feet-on shoes put-on-him-ye,
ro mo-to bachru-te ole-pe, ro do-goij-e-pe. Neo-ud-ning
and fat calf bring-ye, and cut-kill-ye. Eat-drink-will-we
ro lere-na-ning; iia kundu’ goch-si-ki, ro borol-ki;
and merry-will-be-we; my son died-had, and came-alive;
sid-si-ki, ro koi-ki.’ Ro njeo-kho-ki ud-tho-ki ro
lost-vas, and found-vas.’ And ate-they drank-they and
lere-koi-ki-mai.
merry-made-danced-they.

Maha kundu’ dair-te au-ki. Ro del-ki ro o(k)’
Big son field-in was. And came and house
hepad-te along ro koi-ki-a onder-o. Ro moi konger-te
near singers and dancers-of heard. And one servant
called and, ‘those what-do-they?’ asked. Servant-on-his-side, ‘small
bhai-nom dal-si,’ gam-o, ‘ap-nom mo-to bachru-te adi-a
brother-thy come-has,’ said, ‘father-thy fat calf his
gadu det-si; konon bhai-nom-te bes-ga koi-ki.’ Maha kundu
sake-for killed; small brother-thy well found.’ Big son
khesai-ki ro diar-na om mon-la’-ki. Apo-dom mu’-ki ro
angry-got and enter-to not wished. Father-his came-out and
adi-te binti-apisif-o. Ho-ka’ apo-dom-te gam-o, ‘ioi-e-m, in
him to-beseech-began. That-man father-his-to said, ‘see-thou, I
der su’danai am-a in kamu ol-sid-ing, ro am-a
many years-from thy I work carried-out-I, and thy
moi-o kaim-te om-in malai-si. Teo-bhi iia surusanto-bong
one-every word not-I forsook. Yet my friends-with
lere-na-gan moi merom kundu’ in-te om ter-sid-em. U
feasting-for one goat young me-to not gavest-thou. This
am-a kundu’ um-bes konsal-ki-bong neo-pal-tui-o ro del-si,
thy son not-good women-with ate-wasted and came,
ukar-a tong-ga mo’to bachru-te deeh-’o-m? Apo-dom-ko
his sake-for-according fat calf killed-st? Father-his-on-his-side
gam-o, ‘e kundu’, am-ko sab-din in-te-ga au-ta-m, ro
said, ‘O son, thou all-days mo-with-indeed art, and
jari in-a am-age-ke. — Maha’ neo-na ro lere hoi-ki;
all mine thine-is. Big eating and feasting became;
kkonon bhai-nom goch’-si-ki, ro borol-ki; sid-si-ki, ro
small brother-thy died-had, and came-alive; lost-had-been, and
koi-ki, ho-a gadu.’
found-was, this-of sake-for’.
MUNDA FAMILY.

KHAJIA.

SPECIMEN II.

DEPOSITION OF A WITNESS.

(State Jashpur.)

ING somar-dino in-a anhal bak' sue-na chol-sikho-ing. Pok'dag'ak'
I Monday my field paddy cut-to went-I. Village-of
munuk'sing-ting in-a goch'lok' ari. In-a goch'lok'-ak' utar rocho
east-direction-in my field is. My field-of north towards
ari-a goch'lok' ari. Him-bok'-te ari ao-ki. Ari-a sang(a-ga
his field is. There he was. Him-of near
bhet-rom-ki ao-ki-mai. Bhet-rom-ki bak' sue-na la-ki-mai. Buraha
sons-his wore. Sons-his paddy cut-to began. The-old-one
moit' biro-te dokosikho. Hin Mahkurr-ga dair-tik-tai del-ki
one ridge-on sat. This Mahkurr field-direction-from came
burhagak'-te. Mahkurr burhagak'-te, 'u anhal in-a haka,' gam-o. Buraha
old-one-to. Mahkurr old-one-near, 'this field mine is,' said. Old-one
gam-o, 'sabu ding-ga elg-a kam(a-to-le; musa am-a i-ghai hoo-ki?'
said, 'all days we-Indeed cultivate-wo; to-do day think how became?
Mahkurr moin darihok'-sikho. Ho darih mu(a-ki burha-te
Mahkurr one stick held. That stick one old-man
gil-o tin char darih. Gil-na-gilvag'ak' bhet-rom-ki dhak
struck three four sticks. Beating-beating on sons-his ran-
del-kimai, oro-ga Mahkurr-te chundido dho khol-khi ro ogur-ko-ki.
On-tai Mahkurr gulkarai-na lak'-ki, oro toro-na lak'-ki.
This-after Mahkurr to-cry-loudly began, and to-cry began.
Gut-je aj-ro-ki-ro sagro toli-a Mahkurr-ki dhur-yo-ma howete
Ories heard-then all village-of Mahkurs ran there
jum(a-ma. Moin kori guk'uk'naa Mahkurr ao-ki-mai. Him-kojo
gathered. One score about Mahkurs were. These
dhok'te-dom-kimai, oro ao-ki-mai je yar-ko-ki. Pach-jan
were-caught, else were they escaped. Five-men
madhe-ga muruga' nimi Hir(a ao-ki, oro muruga' nimi
among one-of name Hir(a was, and one-of name
Kosbo ao-ki, oro muruga' nimi Lagnu aoki, oro muruga'
Kosbo was, and one-of name Lagnu was, and one-of
FREE TRANSLATION OF THE FOREGOING.

Last Monday I went to my field to cut rice. My field is to the east of the village, and his field is to the north of mine. He was there with his sons, and the sons began to cut rice while the old one was sitting on a hedge. This Māhkūr came from the fields to the old one and said, ‘this is my field.’ Said the old one, ‘we have always cultivated it. How did it become thine to-day?’ The Māhkūr had a stick in his hand, and struck the old man three or four blows. Thereupon the sons came running, caught the Māhkūr by the top-knot and threw him down. Then the Māhkūr began to cry out loudly. On hearing his cries all the Māhkūrs of the village ran up and collected there. There were about one score Māhkūrs. We caught these here, but the rest escaped. The names of these five are Hirā, Kesho, Lagnū, Karmū and Chandro. I do not know the names of the rest who were there. I only saw this much. My name is Bandhu, and my father’s name was Dhīmū. We are Khariās and live in Kastura. We are cultivators.
[No. 43.]

MUNĐÁ FAMILY.

KHAŘIĀ.

SPECIMEN III.

(STATE SARANGAH.)

A POPULAR TALE.

Muñj (i.e. mut') kenderbo lebu jughai bētā so-ki-mai. Hin
One old man-of several sons were. These
lebu-ki āpas-te jhāri dīno lar-ñā lak'-ki-mai. Āpā
sons self-among all days quarrel-to began. Father
hin-ki-te khub sāmjhā-y-o, je-kuchhu kām um ter-o. Hin-kaar
them much admonished, any result not gave. This-man
lotho āri-ā bed-ñom-ki-te hukum ter-o ol-ñā gām-o āri-ā
at-last his sons-to order gave bring-to said his
bō-te muñj bojhā songol, ro tab hukum ter-o hin-ki-te
presence-in one bundle sticks, and then order gave them-to
muñj-muñj aohha pāram kar-ke pich'-ñam tham jahā uje.
one-one good strength making breaking-for each(?) it.
Jhāri-gā pichho-ki, jō-kuchhu kām um ter-o, inā-thom songol
All broke, any result not gave, because sticks
gaske tol-ñom-si-kho-mai, orō hin-ki-te pich'-ñam tham muñj
closely tied were, and them break-to one
lebu-ā pāram-ā tham bhāram-lak'-ki. Lotho āpā
man's force for impossible was. Afterwards father
bhōjha-te kāi(i.e. kach')-ñam tham hukum ter-o orō muni-muni
bundle unite-to order gave. And one-one
songol āri-ā muni-muni bēd-ñom-ki-te ter-o, hin bere-gā uje
stick his one-one sons-his-to gave, this time this
pich'-ñam tham hukum ter-o. Jhāri bēd-ñom-ki-te songol-te siddho
break-to order gave. All sons-his-for sticks easily
pij-gōl-ke. Tab āpā gam-o, 'hāy bēd-ñom-ko, muñj-hināgā
broke. Then father said, 'O sons, unity-of
pāram yōo-ki. Inā-tham ughai-gā āmpe mitān-te ničhāt
force see-ye. Therefore thus you friendship-in firmly
metipat so-ñā, āmpe-te bair-jo dukh um ter-o. Pher jab
together are, you enemies harm not give. But when
FREE TRANSLATION OF THE FOREGOING.

A certain old man had several sons, who were always quarrelling among themselves. He tried to remonstrate with them, but in vain. At last he ordered his sons to bring a bundle of sticks before him. He then gave the bundle to each of them in his turn and asked them to use all their strength and break the bundle. They all tried, but in vain, because the sticks were tied very closely together, and it was beyond a single man's power to break them. Then the father asked them to untie the bundle and gave each son one stick, and asked them to break them. They now did so without difficulty. Said the father, 'Behold the strength of unity. If you will live together in friendship your enemies will be unable to harm you. But if you quarrel and are disunited, you will fall a prey to your enemies.'

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MUŃḌĀ FAMILY.

KHARĪA.

SPECIMEN IV.

(DISTRICT BANKURA.)

Ek nēkar rahinā duīṭi buā. Dui janaṁ maha saru
One man(-of) was two sons. Two men(-of among small
buā bunitanāgaya, 'o bābā, ghorkannar je mui bhāg
son said, 'O father, property-of which I share
pāma mohor hai de.' Ibāle ohar bābā bhāg kari
get mine that give.' Then his father shares having-made
dinā. gave.
It has already been remarked that some of the speakers of Khariá in the Jashpur State have been returned under the head of Bhirār. I subjoin the beginning of a version of the Parable of the Prodigal Son in the so-called Bhirār of the State. It will be seen that it is the same form of speech as that illustrated in Specimen II above.

[ No. 45.]

MUṆḌĀ FAMILY.

KHARIĀ.

SOCALLED BIRRĀR DIALECT. (STATE JASHPUR.)

Muṇḍu lebu-ā ubār kundu aoh'-ki. Konon bēt-rom ʒp-rom-te gām-o,
One man-of two sons were. Small son-his father-his-to said,
‘e appā, māl-jāl je saŋre āij-e iņ-ā bātā iŋ-te ola.’ En-tai-ko
‘O father, property which all is my share me-to give.’ Thereafter
āri-y-ā jinā-te āp-ki-te tach'-gotho. Oro thorko dino um bite-ki ro
his property them-to divided. And few days not passed then
konon bēt-rom mitik’tegak’ kāptikh-o oro ḍher disā muluk chol-ki; oro
small son-his all collected and very far country went; and
ā-tik’ san-ki, hin-tigyā jhāki dhan-te upāe-gotho.
where went, there all property squandered.
JUÁNG OR PATUA.

Juáng is the dialect of a Munḍá tribe in the Orissa Tributary States. It is spoken by about 10,000 individuals.

The word júáng means 'man' in the dialect, and the denomination Juáng as the name of a language is accordingly of the same kind as Ḥō, Kūrkū and so on. The tribe is also called Patua, from their women's habit of dressing in leaves.

The home of the Juángs are the Dhenkanal and Keonjhar States. Some speakers are also found in the neighbouring tracts of Morbhanj and Pal Lahera. The Juáng territory forms an islet within the Oriyā area, and that latter language has largely influenced Juáng and will probably in the course of time supersede it.

The number of speakers was estimated for the purposes of this Survey as follows:

<table>
<thead>
<tr>
<th>Region</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dhenkanal State</td>
<td>7,250</td>
</tr>
<tr>
<td>Keonjhar State</td>
<td>5,673</td>
</tr>
<tr>
<td>Morbhanj State</td>
<td>2,345</td>
</tr>
<tr>
<td>Pal Lahera State</td>
<td>429</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>15,697</strong></td>
</tr>
</tbody>
</table>

Four thousand five hundred and ninety-one speakers in Dhenkanal and 17 in Morbhanj have been returned under the head of Patua.

At the last Census of 1901, 10,853 speakers were returned, 10,795 of whom were found in the Orissa Tributary States. The corresponding figure for the Juáng and Patua tribes in the States was 12,474. Almost the whole tribe, accordingly, still retains its native tongue.

AUTHORITIES—


CAMBERL, Sir GEORGE.—Specimens of Languages of India. Calcutta, 1872, pp. 79 & ff.

The Juáng dialect is of the same kind as Khariá. It has abandoned the most prominent Munḍá characteristics, and its inflexional system is more closely in accordance with Aryan principles than is the case with the Munḍá languages proper.

Two specimens and a list of Standard Words and Phrases have been received from the Dhenkanal State. They are not sufficient for giving a full account of the dialect. They are, however, the only basis available for the remarks which follow.
Pronunciation.—It is not possible to form a clear idea of Juáng pronunciation from the materials available. A final short a is apparently sounded. Compare Oriyā. Words such as kathā-ra, a tale, are, however, also written kathār. The short a is often also pronounced as the a in ‘all.’ I have not, however, been able to decide if that is the case more than in a few words.

I cannot find any indication of the existence of semi-consonants. The word āiyā, his own, is probably connected with Santāli ach’, self. The future abhaj-c, I shall strike compared with abhoi-sor, struck, seems to show that the base is abhook’. Such words apparently point to the conclusion that the semi-consonants do form a feature of this, as of other Mundā dialects.

As in Khariá a k corresponds in some words to an h in Kherwāri. I have only noted koni, son, corresponding to Santāli Munḍāri, etc., hon.

Nouns.—There are several suffixes in use after nouns the meaning of which I cannot ascertain. A suffix ra or r occurs in words such as iti and iti-ra, hand; jolā-ra, shoes; dipe-ra, lamp; buyi-ra, mother; kathā-ra and kathā-r, tale. It appears to add definiteness; compare Chhattisgarhi har.

A suffix ige is used in words such as koni-ige, son; kuni-minge, son; bui-inge, mother. It is possible that this suffix is originally the suffixed pronoun of the first person. It is however used in a general way without reference to the first person, and it can also be compared with the Kui suffix aju. Compare abhaj, father.

A suffix dē is used in a similar way in words such as iti-dē, the belly; jēn-dē-te, on his feet. It seems to be connected with Santāli jāk’, or else to be the pronominal suffix of the third person. Compare Khariá dē.

The suffix de is often added to a suffix m. Thus, bokom-m-dē, thy elder brother; buni-ma-dē, the son; koni-ma-dē, the son; dhanum-m-dē, the property. The suffix m is used alone in words such as bokom-m-te, to the father. It should probably be compared with the pronominal suffix m of the second person in connected forms of speech.

All such suffixes are used in an arbitrary way, and if the explanation given above is correct, their original meaning has been forgotten.

There are no traces of the distinction between an animate and an inanimate gender.

The dual is not used in the specimens. The suffix of the plural is ki as in Khariá. It is often preceded by an r. Thus, loka, a man; loka-r-ki, man; juāng-še, a woman; juāng-da-r-ki, women; ghoṭi, a mare; ghoṭi-r-ki, mares. Compare the suffix ra or r mentioned above.

The usual case suffixes are, dative, te; thus, bokam-te, to the father: ablative, ta, tai; thus, bokam-ki-ta, from fathers; ne-tai, from here: genitive, ā, ra, r; thus, bābā-yā, of the father; bokam-śā, of thy father; dhan-rā, of the rich man; bōbār-ki-r, of fathers: locative ra, r; thus, gāā-ra, in the village; kātī-ra, near.

All these suffixes are well known from connected forms of speech. The genitive suffix r is probably derived from ra. Compare also Oriyā ra.

The ablative is, as in other connected forms of speech, used to denote the compared noun in comparisons. Thus, āb bokam-r-śā kakār ači jālāṅg, his sister-from brother much high, his brother is taller than his sister.
Numerals.—The numerals are given in the list of words. They are Aryan loanwords. Besides, however, the old Mundā words for ‘one’ and ‘two’ are also used, viz., ūn, mu, and mu, one; ban, two. Higher numbers are counted in twenties.

Pronouns.—The following are the personal pronouns:

<table>
<thead>
<tr>
<th>I</th>
<th>thou.</th>
<th>he.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ān, āuk, I.</td>
<td>ān, āu, thou.</td>
<td>ār, āri, āru, he.</td>
</tr>
<tr>
<td>ān, āuk, my.</td>
<td>ān, āu, thy.</td>
<td>ār, āri, his.</td>
</tr>
<tr>
<td>ān, āuk, we.</td>
<td>ār, you.</td>
<td>ār, they.</td>
</tr>
<tr>
<td>ān, āuk, our.</td>
<td>ār, your.</td>
<td>ār, their.</td>
</tr>
</tbody>
</table>

I have not found any traces of the dual pronouns, or of the double plural of the first person. In addition to ā, you, āurious is recorded from Kornjhar. Ār, he, should be compared with Kharia ā, and probably also with Kurukh ār, they. Other forms are ān, to me, ā, to him, etc.

It will be seen that the suffixes ā, ā, ā, and ā correspond to those mentioned above, when dealing with nouns.

Pronominal suffixes and infixes do not appear to be used. Some traces of them have already been mentioned. M, m, and h are sometimes prefixed to verbal tenses in order to indicate that the subject is of the second person singular, the first person plural, and the second person plural, respectively. They are probably derived from pronominal suffixes added to the word immediately preceding the verb. Compare the remarks under the head of Verbs, below.

The interrogative pronouns are ā, who? āri, what?

Verbs.—The conjugation of verbs is of the same kind as in Kharia. I cannot find any traces of the categorical a, of the pronominal infixes, or of the rich variety of forms found in other Mundā languages.

The person of the subject is sometimes marked by means of pronominal prefixes. Thus, ‘I go’ is ān ā. The same form of the verb is also used in the third person singular and dual. In the second person singular, on the other hand, an m is sometimes prefixed, and similarly n is prefixed in the first, and h in the second person plural. These prefixes are probably originally pronominal suffixes added to the word preceding the verb. Thus, ānde ma-ā, thou guest.

So far as I can judge from the scanty materials at my disposal the various tenses are formed as follows.

The future is formed by adding an e as in Kharia; thus, ābhaj-e, I shall strike; gālā-e, I shall say. Neuter verbs add nā; thus, jāmānāl-nā, it will be known.

The present is formed by adding the suffixes ke and de; thus, suro-ke, he is grazing; kaha-de, he is making. In abha-ke-hi, they strike, the pronominal suffix hi, they, is added. No similar instances occur in the specimens. Ke apparently corresponds to the copula ke in Kharia.

There are various suffixes denoting past time.

In the first place the suffixes e and nā, which usually denote the future, are occasionally used to denote the past; thus, kib-e, thou madest; ānta-nā, she stood; de-nā, he came. They are probably not properly past tenses, but denote the indefinite time.

The most usual suffix is o or a, to which a y is prefixed after vowels. It probably corresponds to Kharia o. A nasal sound, commonly an n, is often added. Thus, an-o,
went; yo-y-a, saw, sab-a, seized; gātā-y-a, said; duḥkhi-lai-ān, he became wretched; ku-y-ān, found.

A suffix corresponding to Kharīa si occurs in the forms sor, cher, and cheše. Thus, āsī abhoi-sor, I struck; han-cher, went; len-cheše, I have walked.

The suffix se-ke, corresponding to Kharīa si-ki, is used to denote the ordinary past. Thus, gātā-se-ke, said; jīm-se-ke, I have eaten.

Other forms of the past tense are rech-ed-ā, he returned; teb-er-ā, he slept; pāncher-er-ā, he devised; and so forth. They apparently contain a suffix corresponding to Santāli et'. Budiγate, came to a close, is formed by adding ate. Compare the suffix atā in Birhār.

The imperative seems to be formed as in Kharīa. Thus, dīγi and dīγy, give; rue-nā, keep. A suffix de is used in forms such as hana-de, go; āsue-de, put on. Nikimā, let us make, seems to contain an imperative particle corresponding to Santāli ma.

Verbal nouns are bīnā, to fill; goγuγate, to take off; sarāγoγaγaγya, in order to feed; nabuγuγe, in order to feast. I cannot analyse all these forms. Sarāγoγaγaγaγya is perhaps the past tense of a causative verb.

Participles.—A very common participle is formed by adding the suffix ja; thus, jimja, eating; suγiγiγaγa, smelling; anoja, going; deγaγa, coming; toγanγaγa, arising. It is commonly used as a conjunctive participle. Another suffix of that participle is apparently me; thus, bāγima, eating; osidame, having been. Dhapat-i, running, is Oriyā. Deγ-deγ, coming, is the doubled base used as an adverbial participle, as is also the case in Kharīa.

The negative particles are a prefixed ma and a suffixed je-nā; thus, mā ano, he did not go; bhāngo-je-nā, I did not break.

The base of the verb substantive is āsi; thus, āsi-ke, am; āsi-ana, was; compare Oriyā āchhī. There is also a base id or ir; thus, ire, am, art, is, in Koonjhar, and several curious forms such as idame, am, is; ināin, art, etc., in the list of words.

The verb jīm, to eat, is used as an auxiliary verb in order to form a passive. Thus, āsī je mād jīm-seke, I have eaten stripes, I am struck. Such forms are of course Aryan.

For further details the student is referred to the two specimens which follow. The first is a version of the Parable of the Prodigal Sōm, and the second a popular tale. Both have been forwarded from the Dhenkanal State. A list of Standard Words and Phrases will be found below on pp. 248 and ff.
MUNĐĀ FAMILY.

JUĀNG OR PATUĀ.

SPECIMEN I.

(HENKANAL STATE.)

Min-gā rodsımı kunu-ninge āsike. Ār-ā lun-ā sāna
One-of two sons were. Then-of among small
kunu-ninge bā gātā-ke-ke, 'e bā, ām-dā dhan-um-de bhāg-
son father said, 'O father, thy property shares-
bātāyān ān-ō-ke dīnī.' Āriā ayiři ti-ya dhan-um-de bhāg-
dividing me-to give.' Then he own property shares-
bātāyān ār-te dīn-yo. Beg sāna kunu-ninge nikā ṭhulā-ya
dividing him-to gave. Soon small son all collected
leńkā-bo an-o, āur khechaďā-kibā nikā dhan udāi-mīā.
far-to went, and wicked-became all property squandered.

E-tā āuri gāu-ra bače maharāgh ā-iā, ār dučkhi-lāy-ān.
Then that village-in heavy famine became, he destitute-became.

E-tā ār ān-o ānur gāu-ra min-gā īyā-ra rai-yā. Āi-ra
Then he went that village-in one-of house-in stayed. That
min ār-te ghusuri polami sarā-yod-aya bila-ba ānāda-ya. Āur
one him swine flock to-herd field-to sent. And
ār-te ādi kichhoi mā dī-āi. Ar ghusuri-ra tusha
him-to anybody anything not gave. He pig's huks
jimāja itip bishuā monare-yan. Hochātā ār mono-ra bābā-ya,
eating belly to-fill wished. At-last he mind-in, thought,
gātā-ya, 'hā, ān-ā bābā-ya yā-ra buluṅa luko ītā-ā
said, ' alas, my father's place-in many men belly
bishuā. Mātra-kā ān ēnīsā-yo-ki. Ān taṅgānañja bābā-ya
fill. But I hungering-die. I arising father's
hasara-te ano-jā gātā-ō, "ō hā, ān-ā Paramēswar ām-dā
side-to going shall-say, "O father, I God thy
kati-re pāpo kibān. Ām-dā kandā boli ān ēnjugya jenā.
side-at sin did. Thy son saying I worthy not.
Am-dā sebāi ān-ō-ke ruye-nā." E-tā ayiři taṅgānañja bōbā-ra-bō
Thy servant me keep." Then he arising father-to
an-o. Mātra-kā ār-ā bōbā buluṅ leńkā ār-te yo-yo, bikoloi-yā,
went. But his father very for him saw, pitied,
MUNDÁ FAMILY.

puui dhapați ano, kunka saha, ār-te mumuja. Een
and running went, neck seized, him kissed. Then
kāndā ār-te gātā-ya, 'e bā, Paramēswar ām-dā kati-re pāpo
son him-to said 'O father, God's thy side-at sin
kibā-ū; ne-tā ām-dā kān-dā boli jugya jenā.' Mātra-ka ār-ā
did; hence thy son saying worthy not.' But his
bobā chākaran-te gātā-ya, 'ār-te dija sende-rā āsu-yede; ār-ā
father servants-to said, 'him-to good cloth put; his
iti-rā-te mudra āsu-yede; ār-ā iji-dā-te jotā-ra āsu-yede. Bhal
hand-on ring put; his feel-on shoes put. Good
chīja bājme manjarā-kibe; āinā ānānum-ūngā bash-ware, bana;
things eating let-us-make-merry; my son was-dead, lived;
haje-sorān, ku-ya.' E-tā ār-ki khusi-basi nira-ya.
was-lost, was-found.' Then they to-feast began.
Niţje ār-ā kuvā-kaminge bil-u āsike. Puni iyā-bo
Then his eldest-son field-in was. Again house-to
den-đen nāta-gobinda aņ-ya. Chākaran-te đāku-ya gātā-ya, 'imiti
coming dance-music heard. Servants called said, 'thus
be-te āsike?' Ayīri gātā-ya, 'ām-dā bokom-de nechchedā, puni
why you-are?' He said, 'thy younger-brother returned, again
ām-dā bobā-ra ār-te diyara ku-yaan, mauja kihade.' E-tā
thy father him safe-and-sound found, feast makes.' Then
ār rāgo-ya ānū-ha mā ano. Ne-ta ār-ā bobā-ra bāyā-
he got-angry inside-to not went. Therefore his father outside-
si-ke ār-te dumā gātā-ya. Mātra-ka auri bobāyā-te gātā-ya,
came him much said. But he father-to said,
'yoyo, ām-dā gātā bhāṅgē jenā, bahami dinayan ām-dā seba
'see, thy word broke not, many days for thy service
kibān; jātipa naṇu-ṛē min mera ām-dā diū-dū jenā.
did; kinsman to-feed one goat thou gavest not.
Ām-dā kuminge dārīyān ranān nikā dhan-um-de udāyayaā, ār
Thy son harlots keeping all property wasted, he
denā, ār-te mauja kibe? Ār-ā bobā-ra gātā-ya, 'e kāndā,
came, him-to feast madest? His father said, 'O son,
ām-đe nityāni aň-ā āssayā màsike. Aňā ānā dhan jitekānī,
they always my near art. My property whatever,
ām-dā. Mātra-ka āiri bokum-de bash-ware, bana; haje-sorān,
thine. But this brother-thy had-died, lived; was-lost,
denā. Nūtā mauja ni-ky-mā.'
came. Therefore feast we-shall-make.'
MUNDA FAMILY.

JUANG OR PATUA.

SPECIMEN II. (Dhenkanal State.)

A POPULAR TALE.

One village was. One rich man was. Him-of mother was.

Era gāū-ra thaka loka āsike. Ār thaka dhana-ra

The village-in cheat man was. That cheat wealth-in
gogadate manare-kuyā. Netā mana-re upāya pānchera. Dhanira


buya-te gātāya, 'āmāda koninge maduā. Bel-te ār-ā

mother-to said, 'thy son drunkard. Night-in his

mora sungiyāja meklame.' Konimde gātāya, 'āmāda buinge

mouth smelling will-know.' Son-to said, 'thy mother

bāda dañi boli.' Imiṭi buyira-bo konḍa-bo bujhāia. Hachatā

great witch as.' So mother-to son-to explained. At-last

dina budiyaite. Koninge mana-ra bhubitsa, 'buinmadā kathāra

day sank. Son mind-in thought, 'mother-of tale
misīn janāmalnā.' Buyira bhubitsa, 'konamadā kathāra misīn

to-day will-be-known.' Mother thought, 'son-of story to-day

janāmalnā.' Hachatā koninge chāyi-ndiē lebera. Kāndā

to-day will-be-known.' At-last son simulating-sleep slept. Son

dipara mā gujira. Buyira dhenuja konamadā bichchhanā-
lamp not extinguished. Mother coming-slowly son-of bedstead-
kānta toṅganā. Lebera boli mane kibaja konḍa muāra

near stood. Stept as mind making son's mouth

suṅgīa. Māṭraka koninge jānīa, 'buyira dañi boli, āin-che

smelt. But son knew, 'mother witch as, me

muāra suṅgiya.' Ahipari buyira-bo kon-ra-bo kajiā lage-a-kīa,

mouth smelt.' Thus mother-to son-to quarrel applied.

Hachatā imiṭi buyira kathār gātāya konḍa-te, konḍa kathār

Then thus mother-of story said son-to, son-of story

gātāya buyira-te, dhanar thakeyāja gogāna.
said mother-to, property cheating robbed.
FREE TRANSLATION OF THE FOREGOING.

In a certain village lived a rich man with his mother. There was also a cheat in the same village who wanted to trick him out of his money. He thought out a way of doing so, and one day he said to the rich man's mother, 'your son is a drunkard. You will be able to ascertain the fact by smelling his mouth at night.' To the son he said, 'your mother is a great witch.' So he told both of them. When the day drew towards its close the son thought, 'to-day I shall know the truth about my mother;' and the mother thought, 'to-day I shall know the truth about my son.' At last the son pretended to go to sleep, without having extinguished the lamp. The mother came slowly and stood near his bed. She thought that he was asleep and smelt his mouth. The son, on the other hand, was convinced that his mother was a witch since she smelt his mouth. Thus he bred discord between mother and son; and eventually tricked them out of their property by telling them tales about each other.
SAVARA.

Savara is the southernmost dialect of the Mundā family, and it is spoken by about 150,000 individuals.

Savara, or rather Savara, is the name of a cultivating and servile tribe of Orissa, Chota Nagpur, Western Bengal, Madras, and the Central Provinces. The Savaras are usually identified with the Şabarai of Vedio and Sanskrit literature, a wild forest tribe, who are supposed to be the same as the Suari and Sabarai mentioned by Pliny and Ptolemy. One of the most famous passages in the Rāmāyana of Tulasi Dās deals with a meeting between Rāma and a Şabara with his wife.

The tribe is very widely spread at the present day. Their stronghold is the two northernmost districts of the Madras Presidency and the neighbouring districts of Bengal and the Central Provinces. Thus we find them largely spread over the Orissa division and the Orissa Tributary States, Singbhum, Sambalpur, Raipur, Bilaspur, Patna, Kalahandi, Sarangarh, Raigarh, and so on. Further to the north they occur in Saugor and Damoh, and in former times they are said to have been settled in Shahabad. According to Mr. Risley, 'local tradition ascribes to the Savaras the conquest of the Cheros, and their expulsion from the plateau of Shahabad, in about the year 421 of the Śālavāhana era, or A.D. 500. A number of ancient monuments in the Shahabad district are still put down to the Savaras or Suaras, who are supposed to have been driven south by the inroad of Rājputs under the Bhojpur chief, which made an end of their rule.'

Most Savaras have now become Hinduised, and speak Aryan forms of speech, generally Orijā. Mr. Driver remarks:—

'The purest representatives of the race call themselves Sobors, and speak a dialect of the Kolarian language which could be understood in Chatiyā Nāgpur. These people are only to be found in the most jungle parts of the Native States of Orissa and Sambalpur, and a few are also found in Gaṅgāpur.'

The so-called Sobors alluded to by Mr. Driver have not been returned as speaking a separate language at the last Census, and local information collected for the purposes of this Survey does not make any mention of the Savara dialect in those districts which are said to be the home of the Sobors. Mr. Driver publishes a short vocabulary which contains words from various sources, Aryan, Dravidian, and Mundā. The Sobors of Sambalpur probably speak Khariā, and those of the Orissa Tributary States some form of Kherwāri. Their dialect is no longer Savara. That latter form of speech is almost exclusively spoken in the hilly tracts of Ganjam and Vizagapatam. It is the prevailing language in the Ichhāpuram, Parlakimedi, and Sompetal taluks of the Ganjam Agency and, together with Telugu, in the Gunapar taluk of the Vizagapatam Agency. Elsewhere it is spoken side by side with other languages in the hills.

The Savaras are divided into several sub-tribes and are, accordingly, known under various names such as Sonds, Sovras, Jara Savaras, Luda Savaras, Arisa Savaras, and Tekkati Savaras. Their dialect, however, is everywhere the same.

Owing to its being spoken only in the Madras Presidency, the Savara dialect does not fall directly within the scope of the operations of this Survey, and no local estimates of the number of speakers are
therefore available. At the Census of 1891, the number of speakers was returned as follows:

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<tbody>
<tr>
<td>Madras Presidency</td>
<td></td>
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<td></td>
<td></td>
<td>101,638</td>
</tr>
<tr>
<td>Central Provinces</td>
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<td></td>
<td>401</td>
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<td><strong>Total</strong></td>
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<td>102,039</td>
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</table>

The corresponding figures at the last Census of 1901 were as follows:

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<tr>
<td>Madras Presidency</td>
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<tr>
<td>Ganjam</td>
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<td>40,448</td>
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<tr>
<td>Ganjam Agency</td>
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<td>Visegapatam</td>
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<td>Visegapatam Agency</td>
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<td>Central Provinces</td>
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<td>Chanda</td>
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<tr>
<td><strong>Total</strong></td>
<td></td>
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<td></td>
<td>157,103</td>
</tr>
</tbody>
</table>

The grand total at the last Census was 157,136. The remaining 33 speakers are found in the Mysore State.

**Authorities—**


Lytal, (Sto) A. J.—Report of the Ethnological Committee on Papers laid before them, and upon examination of specimens of aboriginal tribes brought to the Jubilee Exhibition of 1886–67, Nagpur, 1888. Part iii contains a Sorna (sio) vocabulary.


Dalton, E. T.—*Descriptive Ethnology of Bengal*. Calcutta, 1872. Contains a “Savara or Saura” vocabulary by V. Ball.


Savara has been largely influenced by Telugu and is no longer an unmixed form of speech. It is most closely related to Khari and Juang, but in some characteristics differs from them and agrees with the various dialects of the language which has in this Survey been described under the denomination of Kherwärì.

The notes on Savara grammar which follow are based on the materials printed below. They do not pretend to be more than a mere sketch of the principal features of the dialect.

**Pronunciation.—** There are no indications in the specimens of the existence of semi-consonants. Such sounds are perhaps meant in *mød*, eye; *tq* and *tód*, mouth; *ä* and * än*, hair; *qä* and *qän*, water, etc.
In those cases in which an *h* in Khorwārī corresponds to a *k* in other Mundā dialects, Savara perhaps agrees with the latter. Hodgson’s *fan-gora*, road, seems to correspond to Korkū *kārā*. In ōn, Santali *dān*, child, on the other hand, the initial *u, h* is an old prefix and does not belong to the base.

Note also the predilection for the cerebral *d* in words such as dēsa, country, etc.

In Ramagiri an *a*, i.e., probably *ā*, is often written for *a*; thus, *pasi* and *pasi*, boy. A short *u* is, in the same locality, often added to words ending in a consonant; thus, *māl-*u, property; *ta-*u, give. This latter peculiarity is, of course, due to the influence of Telugu.

**Nouns.—** There is apparently no difference between the animate and the inanimate genders. The dual has been replaced by the plural, which is formed by adding the suffix *ji*, corresponding to Kharia and Juang *kē*. Thus, *wān-*ji, fathers. *Ji* is derived from *jin*, and the final *u* is retained in the oblique cases; thus, *wān-*ji-*na*, to fathers.

The base often ends in *u*; thus, *wēn* and *wān-*au, a father. It is impossible to detect any difference in meaning between the two forms. *An* is perhaps by origin a demonstrative pronoun, and forms such as *wān-*an can then be compared with Dravidian forms such as Tamil *tagappa-*u, father.

The cases of the direct and indirect object are not expressed in the verb. They are formed by adding suffixes such as *an*, in, to; *ba*, to, and so forth. Thus, *kuñub-*an, to all; *bō wān-*an, to a father; *wān-*ji-*na*, to fathers.

The suffix *ku* in *kuñchor-ku*, (he saw) a dog, and so forth, is Telugu or Oriya.

*A* is also the suffix of the locative; thus, *sēn-*an and *sēn-*na-*ni*, in the house.

An ablative is formed by adding suffixes such as *te, sille*, and so on. Thus, *qalai-bā-te*, from hunger; *wēn-*ba-sille, from a father.

The suffix of the genitive is *a* or *na*; thus, *wān-*au-*a*, of a father; *gorvā-*na, of the village. This form is often used before postpositions; thus, *qumbe-*na-*nu*, before the Doirm; *wān-*jin-*a*-san, for the sake of fathers.

**Numerals.—** The numerals are given in the list of words. It will be seen that they agree most nearly with those in Kharia. Forms such as *mā, one; bār, two; yār, three*, are only used in compounds. Higher numbers are counted in twenties.

**Pronouns.—** The following are the personal pronouns:

- *nēn, I*
- *nēn-*au, my
- *ellen-*au, we
- *ellen-*au, our
- *āman, thou*
- *āman-*au, thy
- *ambē, you*
- *āman-*au, your
- *anin, he*
- *anin-*au, his
- *āniū-*jī, they
- *āniū-*jī, their

The specimens received from Ramagiri give *nēn, I*. A list of words forwarded from Vizagapattam has forms such as *mēnā, I; mēnā, my; ellen and mellen, we, etc.* Such forms do not occur in the specimens. *Nēn* and *nēn, I*, are due to the influence of Telugu.

*Nēn, my, and nam, thy, are used as pronominal suffixes of the genitive. Thus, tānu-*nēn, my share; mān-*hā-nam, presence-in-thy, before thee.*

An *a* is often prefixed to nouns, and it can then be translated as a kind of definite article. Thus, *a-wān-*ba, to the father; *a-dōn-*au, on the body. It is probably a demonstrative pronoun; compare Telugu *a*. Other demonstrative pronouns are *kani* and *kana*, this; *kani* and *kana*, that. There is apparently no difference between *kani* and
kana; kunë and kuma, respectively. The forms ending in ᵐ were perhaps originally used to denote animate beings, and those ending in ᵐ to denote inanimate nouns.

Interrogative pronouns are bōte, who? jite, and ḍie, what?

Verbs.—The Savara verb is characterized by the same simplicity that we observe in the case of Khari. The direct and indirect objects are not expressed in the verb; there is no trace of the many conjugational and inflexional bases of the Kherwāri verb and so forth.

The person of the verb is occasionally expressed by adding personal suffixes. The most common one is ᵐ, or, occasionally, ᵐ, for the first person. Thus, apu-le-i, I shall say; kiel-i-en, I shall die. In the second person we occasionally find forms such as ᵐ, thou wast, and in the third person plural ᵐ is quite common; thus, cēkāle ᵐ, they were merry.

There are apparently only two tenses, one for the present and future times and one for the past.

The present-future is formed by adding the suffix te. Te is derived from ten, and the final ᵐ is often retained before the suffix of the third person plural. Before the suffix of the first person the ᵐ of te is dropped or replaced by a, or else tenā is used instead. Tenā is probably the old suffix ten, corresponding to Munḍāri ten, and an a which is perhaps identical with the categorial a of Kherwāri. Thus, kiel-i-en, I die; til-la-e, I give; it-lēn-e, I shall go; ᵐ-e and ᵐ-te, they are.

The corresponding suffix of the past is te. Thus, pān-le-i, I brought; it-len-e, I went; kiel-te, he died; kiel-le, they died; pohāri-len-e, they asked. Forms such as irrō-e, they went, contain the same suffix, which has become changed into r after ᵐ. In the second specimen we find irrō-be, we went. The final be has probably nothing to do with the suffix of the past. It is perhaps a pronominal suffix; compare Kherwāri bā, we.

In the third person singular ᵐ is commonly used instead of te; thus, tiy-e, he gave; jum-e, he ate; gum-e, he said, etc. Forms such as sā-l-e, he has come, are probably identical.

The most common suffixes of the imperative are a, at, ba, and a; thus, irā, go; jum-a, eat; pān-at, and pān-a-ba, bring; geďa-ba and geďa-nā, draw water, and so on. A prefix a is often used. Thus, a-ir-ba, let us go; a-geďa-ba, put on; a-ru-ba, put on. Note also forms such as ᵐ-le, let us become; jum-te, let us eat; a-geďa-len-a, we should make merry; a-jum-be, don’t eat.

The base alone is used as a verbal noun; thus, a-jum-bā, feeding, in order to feed; ᵐ-ban, being-in, to be.

Relative participles are formed by adding a to the bases of the present and past tenses. Thus, sā-l-en-a manāvra, the man who squanders; kimbo:nan jum-len-a kinamol, pigs eating husks, the husks which the pigs eat; aki-len-a tiki, spent time, at the time when it had been spent. Compare genitive and the relative participles in Telugu.

Other participles are formed by adding an or a; thus, ᵐ-n, being; tid-an, striking. An infix an is sometimes used in a similar way. Thus, ᵐ-an-akb, being; t-an-idan, beating.

The usual conjunctive participle is formed by adding the past base to the participle ending in an; thus, iṣan-ille, having gone; guān-gū-le, having called. Forms such as gill, having seen; tub-tub-le, having divided, are, however, also used alone.
The negative particle is apparently a prefixed *a*. Thus, *a-deye*, was not; *a-til-leuji*, gave not; *a-jum-a-i*, I shall not eat. *Gum-gon-i*, I say not, probably contains some negative verb meaning 'to be unworthy,' 'to decline,' or something of the kind. In the Ramagiri specimens we find forms such as *tiyajaa*, I will not give; *iruaing-layi-na-san*, because I could not get.

For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son from Parla Kimedi in Ganjam. The second is a folk-tale which has been forwarded from Vizagapatam. The two last ones, the deposition of a witness and a popular tale, have been received from Ramagiri in Ganjam. A list of Standard Words and Phrases from Parla Kimedi will be found on pages 243 and ff.
MUNḌĀ FAMILY.

SAVARA.

SPECIMEN I.

(PARLA KIMEDI, GANJAM.)

Bo maṇḍrān ḍako. Anin bāgu ouér pasin-ji ḍako-le-ji. Bāguṇji-leṇaṇ small said, 'father, our being property all-in
sannāri gam-ṭe, 'wān, ellen-a ḍako-ten-a jaṇḍrum-gandrā kudublēṇaṇ
zähl Ŧānub- niṭi-ini. Anin Ŧānub tub-tub-le tiyēṭe. Anui oyo in suller-a-tiṅi
some days post-when
sanna rabalan kudub rukun-rukū-le ēmb-le saṅāi ḍēsā cṛēṭe. Tēttēn
small boy all collected-having taken-having far country went. There
kudub lē ṭab āṅi-le assāṅṭe. Kudub āṅi-len-a-tiṅi kuni ḍēsā-śeṇaṇ
all money spent-having wasted. All spent-when that country-in
arṇām kāṭāra dē-še. Anin ḍoḷāi-mar dē-še. Kuni ḍēsā-śeṇaṇ bo maṇḍrāi-bān
much famine became. He hunger-man became. That country-in one man-to
īyān-ill-le kambāri dē-še. Anin a-ṣerō-śeṇaṇ kīmboṇāṇ ā-jum-bēn āpāyēṭe,
gone-having labourer became. He the-field-to swine feeding-for sent.
Kīmboṇāṇ jum-ten-a kīnāmon āṇā-leṇḍēn, eṭiṅ-ā-le kuni ḍoḷāi-mar jum-tē
swine eating hūks got-if, gladly that hunger-man eat-would
biṅ-ō mojaṅa kīnāmon ampra a-tīl-le-ji. Nami buḍḍi āṇā-le oγaṇāś-ṭe, but anybody hūk even gave-not-they. Now sense got-having thought,
'wān-ānē-γa a-ṣerō buḍḍi-mar-ji ḍako-ji. A kuduban midāp
father-my-of field-in many working-men are. Those all-to much
ganāga ḍako-до Ŧēn tēttēn ḍoḷāi-bātē kiṭṭēn. Ejjā, Ŧēn diγāu-dē-le
livelihood is-but I ēre ēre hunger-from die. No, I arīsen-having
wān-ānē-γa er-ṭe, ēyān-ill-le āpūn-ṭai, "wān, wān, Kītuṅ-bēṅ, maṅ-ḥa-nam
father-my-to go-will, gone-having say-will, "father, father, God-to, before-thee
erī amēlī. Untēnāsān Ŧēn Ŧōn-ānē ēm-goṅ-īn. Ŧēn kambāri-ṇam
sin did. Therefore I son-I say-not. I servant-thy
dē-ṭiṅ, " enneγo apūn-ṭai. Gam-le ēm-dammēṭe; tētē-shiṅle
shall-become-I, " thus say-shall. Said-having say-self-did; therefrom
a-wān-bēṅ tiyēṭe. Saṅāi-shiṅle a-rabalan-a ḍojaṅ girān-gille amālā
that-father-to went. Far-from that-bū-to body seen-having recognized-having
dūṅ-ūṅ-ill-le apasu-yam-jā-le anin kūḍo-le korkorēṭe. A-śānān
run-gone-having pain-feeling him embracing kissed. The-father
gijän-gille rabär gamète, 'wän, maiba-nam Kitân-hän ampre eri
seen-having hoy said, 'father, before-thee God-to even wrong
amëla. Nën ön-ën gam-gon-în.' A-wän parsamân-jin guân-gü-le
did-I. I son-I say-not.' The-father servants called-having
gam-ëte, 'aboi ambëse singîri pân-le anin-a dönân a-gusâba;
said, 'one good cloth brought-having his body cover;
kalloqin teqîn pân-le kiehba; edîkâ-le ëkko-aite. Kana ön-ën
calf here brought-having kill; glad-being we-shall-be. This son-my
amâa kiel-le nami baran mën-le; amâa padjô-le, nami baran ëkko-lai.'
before died now again lived; before lost-was, now again found-I.'
Aniîji edikâle ëkko-jî.
They glad-being were.
Nami a-muda ön seroban ëkko. Anin sin a-dam-Adam enînte,
Now the-elder son field-in was. He house near-near came,
keîkenan toqûn-san sajdâle. Bo parsimân guân-gü-le wâllëtë, 'etênân
singing dancing sounded. One servant called-having accosted, 'what-for
kana edîk?' Anin apûntë, 'uban-nam enînte. "Anin ulamëta ëkko,
this mirth?' He said, 'brother-thy came. "He cool is,'
gam-le wän-nam-jî karî kalloqin kiellë-jî.' Muda-mar bándrab
said-having father-thy-they fat calf killed-they.' Big-the angry
dë-le, 'sinan aniyai,' gamète. Untënsân a-wän saqë-san iyân-
became, 'house will-not-come,' said. Therefore the-father outside gone-
ille sagallëte. Muda ön gamète, 'dité ayam maiba-nam barâle
having honoured. Big son said, 'so-much time before-thee worked-having
am-I. Word-thy ever broke-not "Friend-thy-with make-merry,"
gam-le aboi ön-më soi aîllëli. Nami kana samàri junjûjû-çøiî
saying one young-goat even gaceat-not. Now this young-one harlotry-women
bête jandrum-gandra kudub moile settena mandër anin iratên-tâdé
with property all swallowing throwing man he came-immediately
anina-mëla kari kalloqî kiehle.' A-wän gamète, 'çëjja, ön-ën,
his-sake-for fat calf killed.' The-father said, 'no, son-my,
aman todaî maiba-nën ëkko. Jandrum-nën kuçuban amamâte,
thou always with-me art. Property-my all thine-is.
Uba-nam aman kiehle, nami baran mën-le; aman padjô-le, nami baran
Brother-thy before died, now again lived; before lost-was, now again
ëkko-lai. Untënsân ellên a-edîkâtëmea.'
found-I. Therefore we shall-make-merry.'
MUNĐĀ FAMILY.

SAVARA.

SPECIMEN II.

(DISTRICT VIZAGAPATAM)

A FOLK-TALE.

Gorjānān kārja-leē-ji. Gorjān-na maṇḍrā sabīn-ji botēl-bā
Village-in obsequies-did-they. Village-of men all buffalo-for
ille-ji. Kani gorjān-luân aboi banāɡī-mar daku-le. Ani mari
went. That village-in one poor-man was. He also
botēl-bā iyēta. Gorjān-na maṇḍrā sabīn-ji botēl niyān-nilā
buffalo-for went. Village-of men all buffaloes bought-having
pān-leē-ji. Banāɡī-mar mari lāgōda-botēl aboi ūmbānāmaṇi
brought. Poor-man also credit-buffalo one Dom-from
brought. Village-of men, ‘where-from broughtest?’ said-having asked.
‘Ijja, lāgōda pān-lai ūmbānāmaṇi,’ gāmēta. ‘Don-ńēn-a sandrūkā-mele
‘No, credit brought-I Dom-from,’ said. ‘Body-my-of well-being-for
pān-lai.’ Sabīn-ji pur-pur-tubob-ji. Banāɡī-mar kani usālān ūmb-
brought-I.’ All ceremony-performed. Poor-man that skin Dumb-
banāmaṇi juṇjānētē. Taṇāran jumbur-maran ońji maṇḍrā sana-
to carried. Way-on thief-men four men far-
sitē gillē-ji. ‘Injēdēn tubob-ỉe,’ gām-le usālān ūnam-ram-le
from saw. ‘Now kill-mill,’ saying skin taken-having
arān dajētē. Tettena arān-ob jumbur-maran gob-lē-ji. Taṅkān
tree climbed. There tree-under thief-men sat-they. Rupees
ońji maṇḍrā bantē-ji. ‘Aman-ā alādam ūēn asūdām,’ gām-le
four men divided. ‘Thine much mine little,’ said-having
quarrelled. ‘Thou then divide,’ said. Feared-having tree
dajē-tenā maṇḍrā usālān sīrēta. ‘Agāyi, tabārēlān layimtā-le,’
climbed-having man skin dropped. ‘Oh, thunderbolt fell,’
gām-le jumbur-maran taṅkān omā-le irrē-ji. Arā-liē-na maṇḍrā
said-having thief-men rupees left-having went. Tree-in-being man
lātōnētē. Taṅkān susē-le pān-ēte usālā omā-le. Julu
descended. Money picked-up-having took skin left-having. Then
jumbur-marān oṃjījī tānkā-hā illājī. Taṅkā-te sattā uṣālan
thief-men four money-for came. Money-from mere skin
dāku. 'Etenā karmā? Taṅkā-le sille tabārelān gām-le irībe.
is. 'What work? Money-we left-having thunderbolt said-having went.
Mābā a-ir-hā, gām-le uṣālan pān-lō-jī. Kani uṣālan timān-
Forward let-us-go, said-having skin took. That skin sold-
tim-le abojī kimbu Ṯiyān-ṭī-le jum-lō-jī.
 Having one pig bought-having ate.

FREE TRANSLATION OF THE FOREGOING.

Funeral ceremonies were held in the village, and all the villagers went to fetch buffaloes. There was a poor man in the village who also wanted a buffalo. All the other ones bought buffaloes, and the poor man got a buffalo on credit from a Dom. The villagers asked him where he had got it, and he said that he had it on credit from a Dom and had brought it for the sake of his health. They all worshipped and sacrificed the buffaloes. The poor man was carrying the skin back to the Dom, and on the way he saw four thieves at a distance. Seeing them he mounted a tree with the skin, for fear that they would beat him. The thieves sat down under the tree to divide their money. They quarrelled and said, 'you take too much, and I get too little,' 'then divide yourself,' and so on. The man in the tree dropped the skin from fear. The thieves left the rupees and ran away saying, 'a thunderbolt came down.' The man descended from the tree, picked up the rupees and left the skin. The four thieves then came back to look after the rupees, and only found the skin. 'What has happened,' they said, 'we left the rupees and went away on account of the thunderbolt. Come let us go.' So they picked up the skin, sold it and bought a pig, which they ate.
DEPOSITION OF A WITNESS.

Mi-gal gal-ji dinā pūrba nēn Jujusti muddāyin kulumbayi

Eleven ten days ago I Jujusti accused-of wife

Rādhā-nā-moṅg bāgu rannā kub bo taṅkā-nā-sen bandan tillayi. Nēn
Rādhā-before two gold heads one rupee-for pawn gave. I

taṅkān irāṅg-layi-nāsān Jujustin bate illenāyī. Jujustin liāri-mar;
rupee got-not-because Jujust in with went-I. Jujust fisherman;

anīn lien-tinte-mar. Muddāyī-nā a-nam Bālāji Beradolāyī. 'Rannā-
he sweet-seller. Accused-of the-name Bālāji Beradolāyī. 'Gold-
kub deyī-be pāṅ-tāyī,,' gam-le Bālāji Beradolāyī-nā sun illenāyī.
heads to-redose shall-bring,' saying Bālāji Beradolāyī-of house went-I.

A-bowan a-wanan muddāyin kulumbayi sileŋ-gan nēn tiyānu tille.
The-principal the-interest accused-of wife to I giving gave.

'Bandan tillenāyī bitti tingu,' gam-le gārlenāyī. 'A-mālu nēn
'Mortgage gave-I property give,' saying demanded. 'The-property I
tiyanjā; nētē pānte,' gamēcē. 'Anīn bitti-nēn bowan a-wanan
give-not; buy take,' said. 'That property-my principal interest
til-le pāṅ-le it-tan-āyī pannā etāsan nē-te pāṅ-te?' gam-le

Giving taking shall-go but why buy-shall take-shall?,' saying

apuṅ-len-āyī. Oṃji-dinā dinā-silu muddāyin a-sun-an asāyī sudā-
said-I. Four-days days-after accused the-house-in some good-men-
mar-jī-nā-moṅg a-bittin tiyayīkē. Anīnji, 'botanā bitti?'

before the-property produced. They, 'whose property?'
pooḷāri-len-ji. 'Nēnāte,' gam-le apuṅ-len-āyī. Nēn otten apuṅ-len-āyī
asked-they. 'Mine-is,' saying said-I. I so said-I

kēdi muddāyin nēn kuḍub-jinā-moṅg ti;d-le.
then accused me all-before beat.

FREE TRANSLATION OF THE FOREGOING.

Some ten days ago I and Jujusti went to Rādhā, the wife of the accused, and
pawned two gold heads for a rupee. I could not get money, and therefore I went with
Jujusti. Jujusti is a fisherman and deals in sweets. The name of the accused is Bālāji Beraḍolāyi. When I came to Bālāji Beraḍolāyi’s house to redeem the gold beads I paid the principal and the interest to the accused’s wife and asked for my property. She refused to give it up unless I bought it. I replied, ‘I am going to pay principal and interest in order to redeem my property. Why should I buy it?’ Four days after the accused produced the property in his house in the presence of some good men. They asked whose property it was, and I said that it was mine. Immediately after I had said so the accused struck me before all the men.
MUNḌĀ FAMILY.

SAVARA.

SPECIMEN IV.

(URALIY, GANJAM.)

A POPULAR TALE.

Bo dinā bo soṭṭā posi-jannaku a-wā kenken-suṅ-an apāyi-le. One day one lame boy his-father school-house-is sent.
A-posi kenken-nā-san a-daṅku-le. Đeło bāroki bo posi-jannaku
The-boy read-to was-not-inclined. But another one boy
ghij-le apuṅ-le, ‘uban, aman nēn bate bokejikā gaṭāśnā.’
seen-having said, ‘brother, thou me with a-little-while play.’
Anin apuṅ-le, ‘ongādo, ongādo, nēn aḍasāṁarte. Nēn kenken-suṅ ille
He said, ‘no, no, I am-not-disengaged. I school-house gone-having
kenken-teyāy.’ Teten-silu a-posi-jan bo awan-taṅu bate ghi-ju. Posi apuṅ-le,
read-shall.’ Thereafter the-boy one calf also saw. Boy said,
‘are awan-taṅu, aman nēn bate gaṭāśnā.’ Awan-taṅu apuṅ-le, ‘nēn
‘O calf, thou me with play.’ Calf said, ‘I
aḍasante, nēn saṅgāasi agāwan gānā-gānā-san jodā-ban itte.’ Teten-silu
am-not-disengaged, I excellent grass eating-for river-side go.’ Thereafter
a-posi bo onti ghi-ju apuṅ-le, ‘ē onti, aman nēn bate jāyī, gaṭāśinēhā.’
the-boy one bird seen-having said, ‘O bird, thou me with come, let-us-play.
Anin apuṅ-le, ‘nēn aḍasante, nēn-nā-suṅ barosabjānāsan asūyi alaṅī
He said, ‘I am-not-disengaged, my-house build-to a-little straw
paraṅgu-pāṅu-nāsan itte.’ Posi bo kiṅchhor-ku ghi-ju apuṅ-le, ‘ē kiṅchhor, aman
fetch-to go.’ Boy one dog seen-having said, ‘O dog, thou
nēn bate gaṭāśnā.’ Kiṅchhor apuṅ-le, ‘ongādo, ongādo, nēn aḍasante, nēn
me with play.’ Dog said, ‘no, no, I am-not-disengaged, I
śiṅu-nēn-nā suṅu ḍāntā-ban itte.’ Teten-silu posi tiṅnāsan manasu a-deye.
master-my-of house watch-to go.’ Thereafter boy play-to mind not-became.

FREE TRANSLATION OF THE FOREGOING.

A lame boy was one day sent to school by his father. He did not wish to read,
and seeing another boy he said, ‘brother, play a little while with me.’ He said, ‘no, no,
I am not disengaged, I am going to school to read.’ Then the boy saw a calf and said,
‘O calf, play with me.’ Said the calf, ‘I have no time, I am going to the river to feed
on the excellent grass.’ Then the boy saw a bird and said, ‘O bird, come let us play.’
Answered the bird, ‘I have no time. I am going to bring some straw to build my nest.’
The boy saw a dog and said, ‘O dog, play with me.’ The dog answered, ‘I have no time; I
am going to guard my master’s house.’ Thereafter the boy did not wish to play any more.
GADABA.

Gadaba is spoken by about 35,000 individuals, most of whom live outside the territory included in this Survey. The dialect is not identical in all places. It has not, however, been possible to procure trustworthy materials illustrating its various forms. I am only able to give a superficial account of the dialect as spoken in the Bastar State.

The Gadaba tribe is found everywhere in Vizagapatam and the Vizagapatam Agency, and also in the Ganjam Agency, all of which are in the Madras Presidency. Some few Gadabas have also been returned from the Bastar State and Kalahandi. They do not form the prevailing part of the population in any district. They are most numerous in the Vizagapatam Agency, where 232 in every 10,000 of the population speak Gadaba. In Vizagapatam only 73 in every 10,000 are in the same position, and in other districts the relative number of speakers is quite unimportant.

I have no information about the distribution of the Gadabas on the various Taluks of the Vizagapatam Agency. In the Bastar State they are found in the east, on the frontier towards Vizagapatam. Their occupation is hunting and agriculture.

According to information collected for the purposes of this Survey Gadaba was spoken by 6,419 individuals in the Bastar State. At the Census of 1891, 29,414 speakers were returned from the Madras Presidency. We thus arrive at the following total for the dialect:

<table>
<thead>
<tr>
<th></th>
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<th>6,419</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bastar State</td>
<td>[ ] [ ] [ ]</td>
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<tr>
<td>Madras Presidency</td>
<td>[ ] [ ]</td>
<td>[ ] [ ]</td>
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<td>29,414</td>
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<tr>
<td>Total</td>
<td></td>
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The corresponding figures at the Census of 1901 were as follows:

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<th>Central Provinces</th>
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<th>729</th>
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<td>Kalahandi</td>
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<td>24</td>
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<tr>
<td>Total</td>
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<td>823</td>
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<table>
<thead>
<tr>
<th>Madras Presidency</th>
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<th>1,609</th>
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<tbody>
<tr>
<td>Ganjam</td>
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<tr>
<td>Ganjam Agency</td>
<td>.</td>
<td>.</td>
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<td>8</td>
</tr>
<tr>
<td>Vizagapatam</td>
<td>.</td>
<td>.</td>
<td>.</td>
<td>15,015</td>
</tr>
<tr>
<td>Vizagapatam Agency</td>
<td>.</td>
<td>.</td>
<td>.</td>
<td>19,781</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td></td>
<td></td>
<td>36,465</td>
</tr>
</tbody>
</table>

| Andamans and Nicobars| .      | .      | .      | 1     |
| Total                |        |        |        | 37,330|

It will be seen that the number of speakers in Madras has increased. This fact is, however, due to the better methods applied at the last Census, and it is impossible to decide whether there is a real increase. The estimated number of speakers in the Bastar State is probably far above the mark. The corresponding figure at the Census of 1891 was 375.
AUTHORITIES—


The Gadabá dialect is very unsatisfactorily known. The old vocabularies are quite insufficient for giving a sketch of its grammar. Of the materials forwarded for the purposes of this Survey the best is the translation of the statement of an accused person in the Gadabá dialect of Bastar which will be printed as Specimen II below. It has been forwarded in Dēvanāgāri characters with an interlinear translation, but without any transliteration. It is not, therefore, quite certain that the text printed in the ensuing pages is correct in all details.

The text given as Specimen I below is the beginning of a version of the Parable of the Prodigal Son. It has been forwarded in Dēvanāgāri with a transliteration and translation. The transliteration does not, however, agree with the Dēvanāgāri text, and it has turned out to be so full of mistakes that it has been of no use whatever. The Dēvanāgāri text itself is apparently a clean copy of an original draft. It has been made by somebody who had not the slightest idea of the meaning, and who accordingly misread the original in most places. I have not therefore ventured to restore the text throughout. I have only reproduced the beginning of the Dēvanāgāri text as I have received it with a tentative restoration in transliteration.

A list of Standard Words and Phrases from Bastar will be found on pp. 243 and ff.

The dialect spoken in Visagapatam is apparently quite different. It has not, however, been possible to get sufficient materials for describing it. The Collector has kindly forwarded an incomplete list of Standard Words and Phrases, and the beginning of a version of the Parable. The latter was, however, too fragmentary and evidently too full of mistakes to be of use. From the former I have inserted the equivalents in the list of words on pp. 243 and ff. They have been added within parenthesis.

The notes on Gadabá grammar which follow are entirely based on the Bastar specimens. The materials received from Visagapatam have only occasionally been consulted.

Pronunciation.—The materials are not sufficient for deciding the various questions connected with Gadabá pronunciation. Semi-consonants are perhaps used in words such as ḍa, Santali ḍāk', water; gōy, Santali gāko', die; gōgō and gōgōb, to tend, and so forth.

Vowels are often interchanged. Thus, wōgōm and wōgōm, village; āpāng and āpāng, father; sumaing, swāng and sumāng, before, and so forth.

The n of the genitive suffix sā has apparently been replaced by l in lāy-tā, whose? Note also ŏn, child, as in Savara. It is not, however, possible to bring the various irregularities under fixed rules.
Nouns.—If we can trust the specimens, there are no traces of a difference between animate and inanimate nouns, or of the existence of a dual. The plural appears to be expressed by adding some word meaning ‘many’; thus, loagā āpāg, many fathers, fathers. A suffix nā or na occurs in forms such as sākā-nēn, the witnesses; kumbā-nan, women. Compare māy-nēn and māy-nēng, they. The Vizagapatam list gives forms such as avērgu-nē, fathers; koḍamālē-nē, daughters; tē lōk-digēti, good men; mādā brētā, many horses, horses; kusō-dīgan, dogs, and so forth.

The cases of the direct and indirect object are not expressed in the verb. They are expressed by means of postpositions such as nō, pulai, and so forth. Thus, Mātā-nō nōm bū-sū, Mātā thou killedst; bābā-pulai sūnd, father-to he-said.

The suffix of the genitive is nō, nō, or nā; thus, āpāng-nō, of a father; kalār-nō-nā, of the liquor seller. Compare Savara nā. The Vizagapatam texts have forms ending in na. In pīlā kālā-tē khāgir, the white horse’s saddle, we have perhaps a genitive suffix r.

Other postpositions are kurrīng, from; bō, in, to, etc. Thus, māy-nō bōbrō māy-nō tōmān kurrīng tir dēngu, his brother his sister from tall is, his brother is taller than his sister; māy-nō āpōng mēyēm-bā dēgēn-bō dēvē, his father small house in lives.

Numerals.—The first numerals will be found in the list of words. It will be seen that Aryan loan-words are used in Bastar for the numerals seven and following. The Gadabā numerals are most closely related to those in use in Savara and Khařiā.

Pronouns.—The following are the personal pronouns:—

niōg, nē, I
nōm, thou
māy, he.

niēng-nō, my
nōm-nō, thy
māy-nō, his.

niēng, we
pēn, pēn-chā, you
māy-nēn, māy-nēng, they.

pē-nō, pāi-nō, your
māyān-nōg, their.

The form pē-nūg, our, in the list of words is probably a mistake. Pē-nūg is apparently identical with pē-nū, your. A form lē, we, seems to occur as a verbal suffix. See below.

Datives and accusatives are apparently formed by prefixing u or ū; thus, ū-niēng, to me; ū-māy, him; ū-mēy, to him; ū nōm sūnd, the son said to him.

The Vizagapatam texts have quite different forms; thus, niēngu, I; niēngu-nē, my; bīla, we; bīla-nē, our; bābīn, thou; māngu, you; nō, novēn, he; nōyāng, nōngu, they, etc.

Demonstrative pronouns are tē, this; tō, tu, and nādī, that.


Indefinite pronouns are formed from the interrogatives; thus, laikt, anybody; māng-sā and māng-dīg, anything.

Verbs.—The inflexion of verbs is apparently very simple. Reduplicated and doubled bases are apparently freely used; thus, sa-sudagū, attached; būk-būk, striking, etc. I have not, however, found anything corresponding to the richly developed system of conjugational bases which forms so characteristic a feature of Kherwārī.

The direct and the indirect objects do not appear to be expressed in the verb. The subject is not expressed by means of pronominal suffixes. There are, however, some
traces of a state of affairs which is related to that prevailing in typical Mundā languages.

Compare:

Miy-nu ṣmen-laën sun-o, 'jum-en, a-tōir-kelé (?), pens, savā n̂i dēmed-niing ṣu-tō.

His father-to said, 'see, so-many-years your service I doing-I am.

Pé-nu ukum är pêl-tai-ti-miing. Mio-pen o-niing udō mueg gi-mo-ō ḏn ār

Your command not transgress-I. And you to-me ever one goat-even young not

be-tō-pēn, niing-nu dišel bu-DAQ sârdâ dēng-dēng-tun-ō-lē. Pé-nu tē odu-ōn kisbin

give-you, my friends with merry make-we. Your this son harlots

bu-DAQ pē-nu dan sa-mōsu ērān-cēl-pi-meddael (?), pens may pulē le

with your property eaten-having as-soon-as-he-came-then you him for good

kudgār-pēn.

cooked-you.

The above passage which I have been able to restore with some certainty from the

very corrupt original, contains the suffixed pronouns niing (or ining), I; pēn, you; lē, we,

used to express the subject. Compare also sun-niing bēgō, thrown-I-have; ṣmen niing

māhēpari-nu kukum ār mānō-ti-ming, father, I God-of order not worshipped. The

Vizagapatam list contains forms such as bilāgu-lē yī, we-we went; mānō-mō yī,

you-you went; nōngu-mu yī, they went; niing miān sa-ngāyī-nē yī, I to-day far-I went,

and so forth; where lē, mō, en, and nē, respectively, appear to be pronominal suffixes
denoting the subject.

The common suffix of the present tense is tō ox tu; thus, mānō-tō, I know; ṣu-tu,

is; buk-tu, beats; gō-gōy-du-tu, I am dying. Forms such as sārdā dēng-dēng-tun-ō-lē,

that we might make merry, seem to show that the suffix was originally tun; compare

Mundāri tun. In māhēpari-nu kukum ār mānō-ti-ming, God's order not obey-I; sun-tun,

I will say, and so forth, the tense suffix is perhaps likewise tun, tōn, and the final ining or

i must then be the old form of the personal pronoun of the first person singular. In

sun-tōn-ōn, they say, the final ōn is perhaps the suffix of the third person. Compare

mōy-ōn-nung, their.

Another suffix of the present is niing; thus, oining, go.

The suffix o in dēm-bēd-ning dūtō, doing-I am, seems to correspond to Santali et.

It also takes the form i; thus, ลำ-ī ṭi, drinking-am, I drink; ētī ṭi, he is coming.

The present is also used as a future; thus, sun-tun-ī, I will say; phāsi bē-tun-nē, rope
give-will, will hang. According to the list of words a suffix bē is added; thus,

buk-tō-bē, I shall strike. Other future forms are pi-tam, it will come; nāi-tōng, I will go.

I cannot analyse them.

The past is formed by adding one of the suffixes u or o, and i; thus, ṣu-g-u, was;

sun-ō, said; ju-ō, saw; gōi-g-i, died; bō-ō, went; ōn-ō, heard. Forms such as buōmēn,

killed; suōmēn, threw, etc., probably contain a pronominal suffix of the third person.

Compound past tenses are formed by adding the verb substantive; thus, buō-dūtu,

I have killed; sōbō ḍu, I had killed; niing-nu odu-ōn gōi-ō ḍu, my son dead was and revived;

lost was and was found.

I cannot analyse the suffixes in sōhōm, boughtest, and sōhōm, I bought.

The common suffix of the imperative is nōn; thus, tōl-nōn, bind, ju-nōn, sec. Other

imperatives are o-mōy nān-bē, to-him give; tuōrōng, take; ināno, give me; ēdō, do

not; niing sunō-su sārdā ēdō, let us eating merry make.
GADADÁ.

The re-duplicated and the present bases are used as verbal nouns. Thus, ju-jā, to see; go-gō, to feed; buk-tū, to strike. A suffix g is apparently added in some cases; thus, māy tu-nā pū-pig-nu bēlā, he there coming-of time, when he returned; buw-dēg-nu mēn-dēg-nu kōlār ōnī, music-of dancing-of sound heard.

The various bases are also used as participles; thus, buk-buk, beating; go-gō, grazing; buō, struck, having struck. Conjunctive participles are formed by adding su; thus, āāē lē-lē kōpaṭ ēto-su ō-māy bōḍī, all good-good cloth bringing to-him give; māy mōṅgu-su māy-nu ēpung-lai, he having arisen his father-to (went); mai jnō-su māyē gēmo, he having seen pity made.

The negative particle is a prefixed ār or urā; compare Kherwāri ālō.

For further details the student is referred to the specimens which follow. The dialect spoken in Vizagapatam is apparently quite different. The materials at my disposal are not, however, sufficient for describing it.
MUNDĀ FAMILY.

GADABĀ.

Specimen I.

(State Bastar.)

[No. 52.]
[No. 52.]

MUḌĀ FAMILY.

GADĀBA.

SPECIMEN 1.

(State Bastar.)

TRANSLITERATION AND TRANSLATION.

One man-of were-two sons. Them-among young son
bābā-[pu]lai sunō, 'ē bābā, sanisāri may ḍugu, nīṅgu-ṇu ḍugu-nūnā
father-to said, 'O father, property which is, my will-be
tu-nū o-nī inānē.' Tēbē mai tuāng-tuāng-tēsō hēdō. Lōṅgā din-degu
share to-me give.' Then he divided gave. Many days
ār ḍu-tō, mēn oḍu-ōn myuṛō-śō dēmōsā pari[du]-bō ēṅgu, mīyō-
not became, young son together made-having abroad journeyed, and
tūnō phandī-ḍēguṣa ēṅgu-ḍuṅču, ēṅyāu māy-ṇu māl-pulācē udā-hēdō.
there riotous-becoming became, all his property wasted.
Tēbē māy oāo, tēbē māy rāj-bō kudō lōgu; māy garīb
Then he all, then that country-in famine arose; he poor
ḍēgū. Mai tūyē dēs-bō layē-ṇu dēn oī-gēṣu mūyē
became. He that country-in somebody's house gone-having one
dānum-ṇu dēs-bō māyē ḍuṅču. Tu rēmal māy-ṇu liṅg-bō gībī
rich-man-of house-in he lived. That man his field-in swine
gōgō nuvāo. Māy tunō māy gībī sam-sam-ḍuṅču, a-māy sam-ō-su
to-ōnd sent. He then those swine eating-were, that eating
sulai busulāo. May sōm-sōm ār bē-tō. Tēbē may chēt-langu,
belly filled. He to-eat not gives. Then he to-senses-came,
tēbē māy sunāo, 'nīṅgu bābā ḍān ādī bhūī-śiārā dōm-sōm
then he said, 'my father's house how-many kīrīngos to-eat
nubō ṭog-lai ḍuṅču, nīṅgu kudō gō-gōy-dūtā. Nīṅgu mōd-gūṣa
them-for belly-to-fill is. I hunger dying-am. I arising
nīṅgu bāb-ōr-bō naṅlōṅg, o-māy su-tunā, 'ē bābā, mābāparā
my father-near will-go (?), to-him will-say, "O father, God-of
hukum ār mānā岫ni mīyō pī-ṇu samō pāp nīṅg dēnō.
command not obeyed and you-of before sin I did.

2 2
STATEMENT OF AN ACCUSED PERSON.

Pai-nū nigham Mātā imi rīlak ḍugū?
Thy village Mātā name Gūt was?

Ōy, ḍugū, mātā ā urā.
Yes, was, but now not.

Mātā ā bō uigi?
Mātā now where went?

Bō urā uigi; māy gōgi uigi.
Anywhere not went; he died went.

Māng-sā sarāng gōgi, māy-nū ḍūkū buō-sūā?
Any disease died, him anyone killed?

Māy-nū māng-sā sarāng urā ḍugū. Lāiki buō-nēn, tun gōgi
Him-of any disease not was. Somebody killed, then died

uigi.

U-māy lāiki buō-nēn?
Him who killed?

Nīng ēran māngtō?
I how know?

Sākhī-nēn sunsun ḍutū ki Mātā-nō nōm buō-suū. Ā nam-nū ā
Witnesses saying are that Mātā thou killedst. Now thee-of what
san-tū ḍutū?
saying is?

Nīng urā buō; sākhī aṣī kin-nūmāv. Nīng budām Mātā budām
I not killed; witnesses all are-tutored. Me with Mātā with
māng-dīg ēyōnēn urā ḍutū. Nīng māy māng-phulāy buō?
any quarrel not is. I him why killed?

Tō tangayā nam-nū diyan-clī turāgū?
This axe thy house-from was-found?

Ōy, turāgū; ńing-nū tangayā ḍutū; to-pulāi nīng-nū diyan turāgū.
Yes, was-found; my axe is; therefore my house was-found.

Tō tangayā-nu-bō iyam sadagū ḍutū?
This axe-on blood attacked is?

(BASTAR STATE.)

MUṆḌĀ FAMILY.
GADABĀ.
SPECIMEN II.
Oy, sa-sada-gùduit. 'Ning gëmè sëbò ñuğù. Mày-nù
Yes, attached is. I goat killed was. It-of
iyam sa-sada-gùduit.
blood attached is.

Të sendarà pai-nù diyan-dig tura-gù?
This cloth thy house-from recovered-was?

Pulis havaldar ning-nù su-mang tê sendarà ning-nù
Police haualdar my before this cloth my
diyan suò-nën. Ning sunò, 'tungdël, itò à-dë-mà. Ning-nù
house-in threw. I said, 'Master, this not-do. Me-of
tömàng-nidà pillam; mëp ñ-ning phësi-bë-tà-nën.'
trouble will-come; Government to-me hanging-will-give.'
Havaldar sunò, 'nöm-tô Mâtà-phulài buò-dutù, aay lok
Havaldar said, 'thou Mâtà-for killed-host, all people
su-tömèn. To-phulài te sendarà ning-nù(sic) di-yan suò-ning-bëdò.'
say. Therefore this cloth thy house-in thrown-I-have.'
Nöm ñung Mâtà ill ñòt-dutù?
Thou and Mâtà liquor drunk-have?
Ning sab-dinà ñòt-dutù; sëli sam-sam-dutù.
I all-days drinking-am; flesh eating-am.
Mansà kalärné-nù bhàiti nöm Mâtà tímë-sam-sam-ël illi
Mansà liquor-seller-of shop thou Mâtà Pola-day liquor
ïdò-dutù?
drunk-have?
Timë-sam-sam-ël ning sulai màmnung Gujà-nù diyan-bò dutù;
Pola-day I my(sic) uncle Gujà-of house-in am;
Mâtà buñjam Mansà kalärné-nù bhàiti ning urà uigù. Guðy pand
Mâtà with Mansà liquor-seller-of shop I not went. All false
dutù.
is.
Mâtà-nù sëray nöm juo?
Mâtà-of dead-body thou saved?

Unìgam-kà gulay jujù uigù; itòo niìg jujù uigù.
Vilagers all to-see went; likewise I to-see went.
Mâtà-phulày màngsà pàrô dûtù?
Mâtà-to any wound was?

Oy, mui-rò pàrà taangayà-nù mày bòp-bò ñuğù, miyà-mui-ìjan
Yes, one wound axe-of his head-on was, another
mày giri dûtù. Mày nèri-bò mui-rò sendarà ñuğò, tuñò iyam
his chest-on is. His body-on one cloth was, that-on blood
sa-sada-gù dutù. Ning mai-sà urà màngtò.
attached is. I anything not know.
FREE TRANSLATION OF THE FOREGOING.

Did a man called Māṭā live in your village?
Yes he did, but now he is not there.
Where did Māṭā go?
Nowhere. He died.
Did he die from some disease or was he killed?
He did not die from any disease. Somebody killed him.
Who killed him?
How should I know?
The witnesses all say that you have killed him. What do you say to that?
I did not kill him. The witnesses are all tutored. I had no quarrel with Māṭā.

Why should I kill him?
This axe has been found in your house?
Yes, it is my axe, and therefore it was found in my house.
There is blood attached to the axe?
Yes there is. I had killed a goat and its blood is on it.
This cloth has been found in your house?
The police officer threw it into my house in my presence. I said to him, 'don't do so, master, I shall get into trouble, and the Government will hang me.' The officer said, 'all people say that you have killed Māṭā. Therefore I have thrown the cloth into your house.'

Had you and Māṭā drunk liquor?
I drink liquor and eat meat every day.
Had you and Māṭā drunk liquor in the shop of Mansā, the liquor dealer, on the Pola-day?
On the Pola-day I stayed with my uncle Guṭṭā and did not go to Mansā's shop with Māṭā. It is all lies.

Did you see Māṭā's body?
The whole village went to see it, and I went likewise.
Had Māṭā any wounds?
Yes, there was a wound of an axe on his head and another one on his chest. He had a single garment on his body, and it was stained with blood. I do not know anything more about it.
STANDARD WORDS AND SENTENCES IN THE LANGUAGES OF THE MUNḌĀ FAMILY.
<table>
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<tr>
<th>English</th>
<th>Sentali (Senthal Pargana)</th>
<th>Maikh (Senthal Pargana)</th>
<th>Munghri (Ranchi)</th>
</tr>
</thead>
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<tr>
<td>1. One</td>
<td>Mit'</td>
<td>Mit'</td>
<td>Mit', med', min', muyal'</td>
</tr>
<tr>
<td>2. Two</td>
<td>Bār-ca, bār</td>
<td>Bār ; bār-ca</td>
<td>Bār-ia, bār</td>
</tr>
<tr>
<td>3. Three</td>
<td>Pē-ā, pē</td>
<td>Pē ; pē-ā</td>
<td>Apē-ā, apē</td>
</tr>
<tr>
<td>4. Four</td>
<td>Pōn-ca, pōn</td>
<td>Pōn ; pōn-ca</td>
<td>Upun-ia, upun (upan)</td>
</tr>
<tr>
<td>5. Five</td>
<td>Māpē</td>
<td>Māpē ; mikey-ya</td>
<td>Māpē</td>
</tr>
<tr>
<td>6. Six</td>
<td>Turūi</td>
<td>Turūi ; turūi-ya</td>
<td>Turūi</td>
</tr>
<tr>
<td>7. Seven</td>
<td>Rēc</td>
<td>Rēc</td>
<td>Rēc</td>
</tr>
<tr>
<td>8. Eight</td>
<td>Iraī</td>
<td>Iraī</td>
<td>Iraī (ia), iri (ia)</td>
</tr>
<tr>
<td>9. Nine</td>
<td>Arē</td>
<td>Arē</td>
<td>Arē (e)</td>
</tr>
<tr>
<td>10. Ten</td>
<td>Gīl</td>
<td>Gīl ; gīl-ca</td>
<td>Gīl-ca</td>
</tr>
<tr>
<td>11. Twenty</td>
<td>Bār-gīl, ist, mit' ist</td>
<td>Bār gīl ; bār gīl-ca ; ist ; kāt.</td>
<td>ensi ; ist</td>
</tr>
<tr>
<td>12. Thirty</td>
<td>Māpē gīl, bār ist gīl</td>
<td>Māpē gīl-ca</td>
<td>Bār-ia gīl-ca</td>
</tr>
<tr>
<td>13. Hundred</td>
<td>Mit' tān, mat' ist</td>
<td>Mat' ; mit' tān</td>
<td>Mat' tān</td>
</tr>
<tr>
<td>14. I</td>
<td>Tē</td>
<td>Tē</td>
<td>Aīg. (ī)</td>
</tr>
<tr>
<td>15. Of me</td>
<td>Itū-čān, ī-so, etc.</td>
<td>ī-sō-čā ; ī-so-čā ; ī-so-čā ; ī-so-čā</td>
<td>ī-so-čā ; ī-so-čā ; ī-so-čā</td>
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<tr>
<td>16. Mine</td>
<td>Itū-čān, ī-so, etc.</td>
<td>ī-so-čā ; ī-so-čā ; ī-so-čā ; ī-so-čā</td>
<td>ī-so-čā ; ī-so-čā ; ī-so-čā</td>
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<tr>
<td>17. We</td>
<td>Ā-bō, ā-bō-n (exclusive) ; ā-bō (exclusive)</td>
<td>Ā-bō (n); ā-ī ; ā-ī ; ā-ī</td>
<td>Ā-bō (exclusive); ā-ī (exclusive)</td>
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<td>18. Of us</td>
<td>Ā-bō-čān, a-bō-čān, etc.</td>
<td>Ā-bō-čān, etc.</td>
<td>Ā-bō-čān, ā-bō-čān, etc.</td>
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<td>19. Our</td>
<td>Ā-bō-čān, a-bō-čān, etc.</td>
<td>Ā-bō-čān, etc.</td>
<td>Ā-bō-čān, ā-bō-čān, etc.</td>
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<td>20. Thou</td>
<td>Ām</td>
<td>Ām</td>
<td>Ām</td>
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<td>21. Of thes</td>
<td>Ām-čān, etc.</td>
<td>Ām-čān, etc.</td>
<td>Ām-čān, etc.</td>
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<td>22. Thine</td>
<td>Ām-čān, etc.</td>
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<td>23. You</td>
<td>Ā-pō</td>
<td>Ā-pō ; ā-bēn</td>
<td>Ā-pō</td>
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<td>24. Of you</td>
<td>Ā-pō-čān, etc.</td>
<td>Ā-pō-čān, etc.</td>
<td>Ā-pō-čān, etc.</td>
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<td>25. Your</td>
<td>Ā-pō-čān, etc.</td>
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<thead>
<tr>
<th>English</th>
<th>Japanese</th>
<th>Korean</th>
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</thead>
<tbody>
<tr>
<td>Miṣṭ', mit'</td>
<td>Miṣṭ'; mit'; mīlaat' (one only).</td>
<td>Mi(l)', Mīla-t'ān.</td>
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<td>Bār; bāreñ</td>
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<td>Pī; pī-ā</td>
<td>Pī-t'ān</td>
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<td>Pōn; pōn-ē</td>
<td>Chār</td>
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<td>Pālīch</td>
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<td>Tūrā; tūrā-ā</td>
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<td>Sāt</td>
<td>Sāt</td>
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<td>Ā; āl</td>
<td>Āh</td>
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<td>Lā; rāñ</td>
<td>Lā</td>
<td>Naun</td>
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<td>Dās</td>
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<td>Íg</td>
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<td>Á-bāt; á-lō</td>
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<td>Kānāli (Sanāli).</td>
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<td>Bielt</td>
<td>Moi, moied, maṭhā</td>
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<td>Irā</td>
<td>Ubar, bar, barī</td>
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<td>Upe</td>
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<td>Gōl</td>
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<td>Bīs</td>
<td>Bīs; ek kori</td>
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<td>Paḷhās</td>
<td>Paḷhās; dāi kori das</td>
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<td>Subh</td>
<td>Paḷhēk kori; ek sāi</td>
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<td>Jo</td>
<td>Lōg</td>
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<td>Lōg-ā</td>
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<td>Hīṅgū</td>
<td>Lōg-ā</td>
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<td>Aḥ (exclusive); ढोंग (excl.),</td>
<td>Hīṅgūn</td>
<td>Anīṅg (exclusives); ढोंग (exclusves).</td>
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<td>Am</td>
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<td>Āmā</td>
<td>Nē</td>
<td>Am-ā</td>
</tr>
<tr>
<td>Āpa (plural); ढंग (dual)</td>
<td>Nāṅgū</td>
<td>Amā</td>
</tr>
<tr>
<td>Āpā</td>
<td>Nāṅgū</td>
<td>Amā</td>
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<tr>
<td>Āpēi</td>
<td>Nē</td>
<td>Amā</td>
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## IN THE LANGUAGES OF THE MUNDA FAMILY.

<table>
<thead>
<tr>
<th>Jang (Dhemalal)</th>
<th>Sevam (Ganjran)</th>
<th>Gadhâ (Baster)</th>
<th>English</th>
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<tbody>
<tr>
<td>Min; eka</td>
<td>Bo; aboi; mi.</td>
<td>Mui-cô, (bôyji)</td>
<td>1. One.</td>
</tr>
<tr>
<td>Ben; dui</td>
<td>Bagu; bîr</td>
<td>Bâr-jë, (bâgu)</td>
<td>2. Two.</td>
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<tr>
<td>Tin</td>
<td>Yâgi; yâr</td>
<td>Ig-cô, (yâgi)</td>
<td>3. Three.</td>
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<td>Pâsîh</td>
<td>Mollou</td>
<td>Manâlei, (mouloî)</td>
<td>5. Five.</td>
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<tr>
<td>Ohamo</td>
<td>Tûjû; turrû</td>
<td>Tîr, (turgi)</td>
<td>6. Six.</td>
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<td>Sita</td>
<td>Galji</td>
<td>Sît, (galgi)</td>
<td>7. Seven.</td>
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<td>Aţha</td>
<td>Tamjî</td>
<td>Âṭh, (bâgu panâ)</td>
<td>8. Eight.</td>
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<tr>
<td>Koûtî</td>
<td>Bo koûtî</td>
<td>Bis, (nîka)</td>
<td>11. Twenty.</td>
</tr>
<tr>
<td>Pâsîh koûtî, or</td>
<td>Bouns; mollô koûtî</td>
<td>Son, (melonôi mâka)</td>
<td>13. Hundred.</td>
</tr>
<tr>
<td>Asia; âsîje</td>
<td>Ŝîn</td>
<td>Nhô, (mîngu)</td>
<td>14. I.</td>
</tr>
<tr>
<td>Aţîjî</td>
<td>Ŝîn</td>
<td>Nîng-no, (bîntâm-nâm)</td>
<td>15. Of me.</td>
</tr>
<tr>
<td>Nîbje</td>
<td>Ellên</td>
<td>Nêîang, (bîntâm)</td>
<td>17. We.</td>
</tr>
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<td>Âman-đe, âmûtî</td>
<td>Aman; âmû</td>
<td>Nôm</td>
<td>20. Thou.</td>
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<tr>
<td>Harâ</td>
<td>Amûnâtî</td>
<td>Nom-nô, (bêmînûa)</td>
<td>25. Your.</td>
</tr>
<tr>
<td>English</td>
<td>Sothi (Soutbol Parganas)</td>
<td>Mâhî (Soutbol Parganas)</td>
<td>Manpûri (Rancho)</td>
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<td>---------</td>
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<td>--------------------------</td>
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<tr>
<td>26. He</td>
<td>Ûnt ; ãch' (ref.)</td>
<td>Ûni ; ãch'</td>
<td>ãch', int</td>
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<td>27. Of him</td>
<td>Ûni-ñin, etc.</td>
<td>Ûni-ak', etc.</td>
<td>ãch'-rûn, etc.</td>
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<td>28. His</td>
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<td>Ûni-ak', etc.</td>
<td>ãch'-vûn, etc.</td>
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<td>29. They</td>
<td>Ûm-ko, ã-ko, etc.</td>
<td>Ûm-ko, ã-ko ; Ûû-kin, ã-kin</td>
<td>Á-ko, Ûn-ko, etc.</td>
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<td>30. Of them</td>
<td>Ûm-ko-rûn, etc.</td>
<td>Ûm-ko-ak', etc.</td>
<td>ã-ko-rûn, etc.</td>
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<td>31. Their</td>
<td>Ûm-ko-ñin, etc.</td>
<td>Ûm-ko-ak', etc.</td>
<td>ã-ko-vûn, etc.</td>
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<td>32. Hand</td>
<td>Ti</td>
<td>Ti</td>
<td>Tiû</td>
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<tr>
<td>33. Foot</td>
<td>Jâgû</td>
<td>Jâgû</td>
<td>Kûjû</td>
</tr>
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<td>34. Nose</td>
<td>Mîl</td>
<td>Mîl</td>
<td>Mûl</td>
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<tr>
<td>35. Eye</td>
<td>Mîl'</td>
<td>Mîl'</td>
<td>Mûl'</td>
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<td>36. Mouth</td>
<td>Mochû</td>
<td>Mochû</td>
<td>Mochû</td>
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<td>37. Tooth</td>
<td>Dûjû</td>
<td>Dûjû</td>
<td>Dûjû</td>
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<td>38. Ear</td>
<td>Intûr</td>
<td>Intûr</td>
<td>Intûr</td>
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<td>39. Hair</td>
<td>Ûp'</td>
<td>Ûp'</td>
<td>Ûp'</td>
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<td>40. Head</td>
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<td>Dûhûk'</td>
<td>Dûhûk' (bûhûk')</td>
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<td>41. Tongue</td>
<td>Alûn</td>
<td>Alûn</td>
<td>Alûn</td>
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<td>42. Belly</td>
<td>Lûch'</td>
<td>Lûch'</td>
<td>Lûch'</td>
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<td>43. Back</td>
<td>Dûn</td>
<td>Dûn</td>
<td>Dûn   (ûûjû)</td>
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<td>44. Iron</td>
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<td>Mûnhûkû</td>
<td>Mûnhûkû</td>
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<td>45. Gold</td>
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<td>Sonû</td>
<td>Samûn (sonû)</td>
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<td>46. Silver</td>
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<td>Rûpûkû</td>
<td>Rûpûkû</td>
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<td>47. Father</td>
<td>Aûpû (his father)</td>
<td>Bûbû ; ëûpû</td>
<td>Aûpû</td>
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<td>48. Mother</td>
<td>Bûgû (his mother)</td>
<td>Mûsû ; gû ; gûgû</td>
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<td>Dûdû (older) ; mûûkû (his younger sister),</td>
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<td>Mûûkû ; ëûmûkû ; ëûrû</td>
<td>Kûpû</td>
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<table>
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<tr>
<th>Bhādy (Gondhal Parganas)</th>
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<th>Kerek (Minnapar)</th>
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<td>58. Cultivator</td>
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<td>59. Shepherd</td>
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<td>सौतान; बोअग</td>
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<td>Hābān ērē-kō</td>
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<tr>
<td>116. Of daughters</td>
<td>Hābān ērē-kō-rān</td>
<td>Hābān ērē-kō-ak', etc.</td>
</tr>
<tr>
<td>117. To daughters</td>
<td>Hābān ērē-kō-thāñh</td>
<td>Hābān ērē-kō-thāñh</td>
</tr>
<tr>
<td>118. From daughters</td>
<td>Hābān ērē-kō-kāhān</td>
<td>Hābān ērē-kō-ketē</td>
</tr>
<tr>
<td>119. A good man</td>
<td>Mit'ākā kōgō hār</td>
<td>Mit'ākā bēs hār</td>
</tr>
<tr>
<td>120. Of a good man</td>
<td>Mit'ākā kōgō hār-rān, etc.</td>
<td>Mit'ākā bēs hār-ak', etc.</td>
</tr>
<tr>
<td>121. To a good man</td>
<td>Mit'ākā kōgō hār-thāñh</td>
<td>Mit'ākā bēs hār thāñh</td>
</tr>
<tr>
<td>122. From a good man</td>
<td>Mit'ākā kōgō hār-kāhān</td>
<td>Mit'ākā bēs kētē</td>
</tr>
<tr>
<td>123. Two good men</td>
<td>Bēr-e (ē) kōgō hār ; kōgō hār-kāhān</td>
<td>Dāri bēs hār</td>
</tr>
<tr>
<td>124. Good men</td>
<td>Kōgō hār-kō</td>
<td>Bēs hār-kō</td>
</tr>
<tr>
<td>125. Of good men</td>
<td>Kōgō hār-kō-rān, etc.</td>
<td>Bēs hār-kō-ak'</td>
</tr>
<tr>
<td>126. To good men</td>
<td>Kōgō hār-kō-thāñh</td>
<td>Bēs hār-kō thāñh</td>
</tr>
<tr>
<td>127. From good men</td>
<td>Kōgō hār-kō-kāhān</td>
<td>Bēs kētē</td>
</tr>
<tr>
<td>128. A good woman</td>
<td>Mit'ākā kōgō māējā</td>
<td>Mit'ākā bēs oēmā</td>
</tr>
<tr>
<td>129. A bad boy</td>
<td>Mit'ākā bērīch' kōrā</td>
<td>Mit'ākā kāhān kērā</td>
</tr>
<tr>
<td>130. Good woman</td>
<td>Kōgō māējā-kō</td>
<td>Bēs oēmā-kō</td>
</tr>
<tr>
<td>131. A bad girl</td>
<td>Mit'ākā bērīch' kērti</td>
<td>Mit'ākā kāhān kērti</td>
</tr>
<tr>
<td>132. Good</td>
<td>Kōgō, bāngō</td>
<td>Bē'kān ; bāngō ; jēt</td>
</tr>
<tr>
<td>133. Better</td>
<td>-kēntē kōgō</td>
<td>-kēntē bēs</td>
</tr>
<tr>
<td>Bihâr (Southal Punjab).</td>
<td>Dakhâr (Southal Punjab).</td>
<td>Khâl (Miransâr).</td>
</tr>
<tr>
<td>------------------------</td>
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</tr>
<tr>
<td>Āpā-t-kog-kâ, etc.</td>
<td>Āpā-t-kog-kâ, etc.</td>
<td>..........................</td>
</tr>
<tr>
<td>Āpā-t-kog-tikâh'</td>
<td>Āpā-t-kog-tikâh', etc.</td>
<td>..........................</td>
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<tr>
<td>Āpā-t-kog-tikâh'-etō</td>
<td>Āpā-t-kog-hâk'-etō, etc.</td>
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</tr>
<tr>
<td>Māt'â kâpâin ērâ</td>
<td>Māt'â kâpâi hân</td>
<td>Māt'â-kân kōran hopon(čh').</td>
</tr>
<tr>
<td>Māt'â kâpâin ērâ-ak', etc.</td>
<td>Māt'â kâpâi hân-ak', etc.</td>
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<td>Māt'â kâpâin ērâ tikâh'</td>
<td>Māt'â kâpâi hân tikâh', etc.</td>
<td>..........................</td>
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<tr>
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<td>Māt'â kâpâi hân tikâh'-etō</td>
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<td>Bârââ kâpâin ērâ</td>
<td>Kâpâi hân-lâni</td>
<td>Bârââ-kân kōran hopon(čh').</td>
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<tr>
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<td>Kâpâi hân-kâ</td>
<td>Bōnom kōran hopon-kâ</td>
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<td>Kâpâi hân-kō-ak', etc.</td>
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<td>Kâpâi hân-kō tikâh', etc.</td>
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<td>Kâpâi hân-kō tikâh'-etō</td>
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<td>Māt'â bōgu hâr</td>
<td>Māt'â bōgu hâqâ</td>
<td>Māt'â-kân chîkân kōpa hōn</td>
</tr>
<tr>
<td>Māt'â bōgu hâr-ak', etc.</td>
<td>Māt'â bōgu hâqâ-ak', etc.</td>
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<td>Māt'â bōgu hâr tikâh', etc.</td>
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<td>Bōgu hâqâ-kâni</td>
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<td>Bōgu hâqâ-kâ</td>
<td>Bōnom chîkân hop-kâ</td>
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<td>Bōgu hâr-kō-ak', etc.</td>
<td>Bōgu hâqâ-kō-ak', etc.</td>
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<td>Bōgu hâqâ-kō tikâh', etc.</td>
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<td>Bōgu hâqâ-kō tikâh'-etō</td>
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<td>Māt'â bōgu ēmîn</td>
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<td>Māt'â kharâp kōpâ</td>
<td>Mîruk kōpa chîpî</td>
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<td>Māt'â kharâp kōrî</td>
<td>Mîruk kōpa chîpî</td>
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<td>Bōgu; bâs; jâhî</td>
<td>Bōgu</td>
<td>Chîkân</td>
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<td>bōgu- etō</td>
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<td>Nalālli (Niaray)</td>
<td>Kharići (Rashāh)</td>
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<td>Ābā-kā-ā</td>
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<td>Āpā-ki-a</td>
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<td>Ābā-ṭal-kō</td>
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<td>Biṭi pērijo</td>
<td>Beṭi</td>
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<td>Beṭi-a</td>
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<td>Beṭi-tei</td>
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<td>Ular beṭi-jar</td>
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<td>Pērija-ṭa</td>
<td>Beṭi-ki</td>
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<td>Pērānna</td>
<td>Beṭi-ki-a</td>
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<td>Beṭi-ki-to</td>
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<td>Biṭi awalkā mánccho</td>
<td>Bes lebu</td>
</tr>
<tr>
<td>Awal kōvē-a</td>
<td>Biṭi awalkā mánccho</td>
<td>Bes lebu-a</td>
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<td>Biṭi awalkā mánccho-kō</td>
<td>Bes lebu-te</td>
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<td>Biṭi awalkā mánccho-kā</td>
<td>Bes lebu-tei</td>
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<td>Lṭ awalkā máncchā</td>
<td>Barīs bes lebu</td>
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<td>Awalkā máncchā</td>
<td>Bes lebu-ki</td>
</tr>
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<td>Awalkā máncchā-ṭen</td>
<td>Bes lebu-ki-a</td>
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<tr>
<td>Awal kōvē-ko-kom</td>
<td>Awalkā máncchā-thil-kō</td>
<td>Bes lebu-ki-te</td>
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<tr>
<td>Awal kōvē-ko-tō</td>
<td>Awalkā máncchā-thil-kā</td>
<td>Bes lebu-ki-tei</td>
</tr>
<tr>
<td>Awal Ḫāsya</td>
<td>Biṭi awalkā koł</td>
<td>Bes konsel</td>
</tr>
<tr>
<td>Bākā pohar</td>
<td>Biṭi ejī rūjā Ḫ</td>
<td>Um-bus konger</td>
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<td>Awal Ḫāsya-kō</td>
<td>Awalkā kōlāṭen</td>
<td>Bes konsel-ki</td>
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<td>Bākā sārē</td>
<td>Biṭi pērījaṇḍā</td>
<td>Um-bus konsal</td>
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<tr>
<td>Awal</td>
<td>Awalkā</td>
<td>Bes</td>
</tr>
<tr>
<td>Dussa-re-ṭen awal</td>
<td>Awalkā</td>
<td>Oyu beś</td>
</tr>
<tr>
<td>Jotäg (Oshakanal)</td>
<td>Sevran (Geçkem)</td>
<td>Gedah (Sidet)</td>
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<tr>
<td>Bäkar-kir</td>
<td>Wän-fäñ</td>
<td>Längä apöös-nö</td>
</tr>
<tr>
<td>Main-ja kan-chelâq̄</td>
<td>Ön selo</td>
<td>Önö-öön, (köjämä)</td>
</tr>
<tr>
<td>Main-ja kan-chelâq̄</td>
<td>Ön selom</td>
<td>Önö-öön, (män biyö köjämä)</td>
</tr>
<tr>
<td>Main-de kan-chelâq̄</td>
<td>Ön selom-ba</td>
<td>Önö-öön-öön, (män biyö köjämä)</td>
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<td>Main-de kan-chelâq̄</td>
<td>Ön selom-ba-sitâl</td>
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<tr>
<td>Joçami kan-chelâq̄</td>
<td>Bägu ön selo</td>
<td>Bäö önö-öön, (bägu köjämä)</td>
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<td>Kan-chelâq̄-ke-to</td>
<td>Ön selom-jin-ba</td>
<td>Önö-öön-öön</td>
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<tr>
<td>Kan-chelâq̄-ke-ta</td>
<td>Ön selom-jin-ba-sitâl</td>
<td>Önö-öön-öön-öön</td>
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<td>Babäsä maşdıränä</td>
<td>Lëkö rëmal-nö</td>
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<tr>
<td>Main-de dia lokas-te</td>
<td>Babäsä maşdırä-ba</td>
<td>Lëkö rëmal-nö</td>
</tr>
<tr>
<td>Main-de dia lolas-ta</td>
<td>Babäsä maşdırän-sitâl</td>
<td>Lëkö rëmal-nö-öön</td>
</tr>
<tr>
<td>Joçami, or ban, dia, loka</td>
<td>Bägu bënsä maşdırä-ji</td>
<td>Bärö ööñö rëmal</td>
</tr>
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<td>Dialokar-kir</td>
<td>Babäsä maşdırä-jinä</td>
<td>Lëkö rëmal-nö</td>
</tr>
<tr>
<td>Dialoka-ke-to</td>
<td>Babäsä maşdırä-ji-ta</td>
<td>Lëkö rëmal-nö</td>
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<td>Lëkö rëmal ööñ</td>
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<td>Babäsä selo</td>
<td>Lëkö rëmnä, (bëyi le guujä)</td>
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<td>Amar rañalan; guusä rañalan</td>
<td>Yëö öënä, (Lë-mäja arâñjän)</td>
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<td>Dial</td>
<td>Babäsä; ambae</td>
<td>Lëkö, (ëö)</td>
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<td>Ati dia</td>
<td></td>
<td>Lëöög leko, (bañëö)</td>
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<tr>
<td>English</td>
<td>Santali (Santal Pargana)</td>
<td>Oriya</td>
</tr>
<tr>
<td>---------</td>
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</tr>
<tr>
<td>134. Bout</td>
<td>Jât influent</td>
<td>Bângin utar</td>
</tr>
<tr>
<td>135. High</td>
<td>Udal</td>
<td>Dhângter, tâi, mân</td>
</tr>
<tr>
<td>136. Higher</td>
<td>Kudhul utul</td>
<td>Kâto dhângte</td>
</tr>
<tr>
<td>137. Highest</td>
<td>Jât-khânt udul</td>
<td>Sinâm-keté dhângte</td>
</tr>
<tr>
<td>138. A horse</td>
<td>Mîtkîng saûlam</td>
<td>Mîtkîng (SHi) saûlam</td>
</tr>
<tr>
<td>139. A mare</td>
<td>Mîtkîng dêng saûlam, saûlam</td>
<td>Mîtkîng dêng saûlam, saûlam</td>
</tr>
<tr>
<td>140. Horse</td>
<td>Sinâm-kô</td>
<td>Sinâm-kô</td>
</tr>
<tr>
<td>141. Mare</td>
<td>Bângin saûlam-kô</td>
<td>Bângin saûlam-kô</td>
</tr>
<tr>
<td>142. A bull</td>
<td>Mîtkîng ñaângtrâ</td>
<td>Mîtkîng ñhûkâr, ñlûkâ</td>
</tr>
<tr>
<td>143. A cow</td>
<td>Mîtkîng gîen</td>
<td>Mîtkîng gîe</td>
</tr>
<tr>
<td>144. Bulls</td>
<td>Ñângâng-kô</td>
<td>Ñhûkâr-kô</td>
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<tr>
<td>145. Cows</td>
<td>Gîen-kô</td>
<td>Gae-kô</td>
</tr>
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<td>146. A dog</td>
<td>Mîtkîng sêta</td>
<td>Mîtkîng sêta</td>
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<tr>
<td>147. A bitch</td>
<td>Mîtkîng dêng sêta</td>
<td>Mîtkîng pîlî sêta</td>
</tr>
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<td>148. Dogs</td>
<td>Sêta-kô</td>
<td>Sêta-kô</td>
</tr>
<tr>
<td>149. Bitches</td>
<td>Bângin sêta-kô</td>
<td>Pîlî sêta-kô</td>
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<td>150. A he goat</td>
<td>Mîtkîng bodâ</td>
<td>Mîtkîng bodâ</td>
</tr>
<tr>
<td>151. A female goat</td>
<td>Mîtkîng mûrlâm</td>
<td>Mîtkîng dêng mûrlâm</td>
</tr>
<tr>
<td>152. Goats</td>
<td>Mûrlâm-kô</td>
<td>Mûrlâm-kô</td>
</tr>
<tr>
<td>153. A male deer</td>
<td>Mîtkîng ñpûngî jîl</td>
<td>Mîtkîng ñpûngî harîn</td>
</tr>
<tr>
<td>154. A female deer</td>
<td>Mîtkîng ñpûngî jîl</td>
<td>Mîtkîng ñpûngî harîn</td>
</tr>
<tr>
<td>155. Deer</td>
<td>Jîl</td>
<td>Hartu-kô, nil-kô</td>
</tr>
<tr>
<td>156. I am</td>
<td>Ñen-dû-a, Ñen-dû-a, Ñen-dû-a, etc.</td>
<td>Ñen-dû-a, Ñen-dû-a, Ñen-dû-a, Ñen-dû-a, etc.</td>
</tr>
<tr>
<td>157. Thou art</td>
<td>Ñen-dû-a</td>
<td>Ñen-dû-a, Ñen-dû-a, Ñen-dû-a, etc.</td>
</tr>
<tr>
<td>158. He is</td>
<td>Ñen-dû-a</td>
<td>Ñen-dû-a, Ñen-dû-a, Ñen-dû-a, Ñen-dû-a, etc.</td>
</tr>
<tr>
<td>159. We are</td>
<td>Ñen-dû-a, Ñen-dû-a, Ñen-dû-a, Ñen-dû-a, etc.</td>
<td>Ñen-dû-a, Ñen-dû-a, Ñen-dû-a, Ñen-dû-a, etc.</td>
</tr>
<tr>
<td>160. You are</td>
<td>Ñen-dû-a, Ñen-dû-a, Ñen-dû-a, Ñen-dû-a, etc.</td>
<td>Ñen-dû-a, Ñen-dû-a, Ñen-dû-a, Ñen-dû-a, etc.</td>
</tr>
<tr>
<td>Bhūkīr (Bengali Pargana)</td>
<td>Dāhuqīr (Bengali Pargana)</td>
<td>Kerwā (Mirzapur)</td>
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<tr>
<td>Jāhā cē tē bāgā</td>
<td>Jāhā hātō bāgā</td>
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<td>Ûnst</td>
<td>Ûnst</td>
<td>Ûnst-ā</td>
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<tr>
<td>-tō Ûnst</td>
<td>-hātē Ûnst</td>
<td>Khāb Ûnst-ā</td>
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<td>Bakrâ merom</td>
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<td>Jakoto haran</td>
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<td>Haran-tâ</td>
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<td>Îdë tîkâ</td>
<td>Jo kâ</td>
<td>Îdë Khârîs-ga këf (I am a Khârîd).</td>
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<td>Nô kâ</td>
<td>Am Khârîs-ga kôm</td>
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<td>Bës Khârîs-ga kô-lo</td>
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<td>Longa leka, (nimman la) .</td>
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<td>Ati jalking . . .</td>
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<td>Longa tür, (hara čänak) .</td>
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<td>Longa tür, (nimäń čänak) .</td>
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<td>Maindar takil solok</td>
<td>Yän kinmor; insoło kinmor .</td>
<td>Būli ghušā, (āvun kusse) .</td>
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<td>Maindar bōlā</td>
<td>Kinmor; me .</td>
<td>Gīma, (guşqar kuismā) .</td>
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<td>Maindar morum</td>
<td>Yän-me . . . .</td>
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<td>Aūja aşke, or īdam</td>
<td>Šēn āšku; āškā-tā .</td>
<td>Niṅg āštu, (mīnāg-wā-ku) .</td>
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<td>Āmē m-aške, or īnařan</td>
<td>Amaš āšku; āškā-te .</td>
<td>Nüm āštu, (Bābān-bō-ku) .</td>
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<td>Ār aşke, or īdam</td>
<td>Anīn āšku; āškā-te .</td>
<td>Mēy āštu, (so āšku) .</td>
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<td>Neīje m-aške, or ne-īdē</td>
<td>Ellen āšku; āškā-te .</td>
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<td>Āmbō āšku; āškā-te .</td>
<td>Pusēng āštu . . . .</td>
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<th>Mādī (Sesthal Pargana)</th>
<th>Mādīr (Ranchi)</th>
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<tr>
<td>161. They are</td>
<td>Maṃak’-ko-ā</td>
<td>Maṃak’-ko-ā; -ko-ā; -ko, etc.</td>
<td>Maṃak’-ko-ā</td>
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<td>162. I was</td>
<td>Taḥā-kan-a-śi</td>
<td>Māṃkṣē, mānseṣ; mānus; ānāṃs; āniṣ.</td>
<td>Taḥ-kan-a-ṭāg, (tāhiṣ-ka-śi, etc.)</td>
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<td>163. Thou wast</td>
<td>Taḥā-kan-a-ṃ</td>
<td>Māṃkṣēṃ etc.</td>
<td>Taḥ-kan-a-ṃ</td>
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<td>164. He was</td>
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<td>Mānā-ṃ, etc.</td>
<td>Taḥ-ken-a-ṃ</td>
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<td>165. We were</td>
<td>Taḥā-kan-a-ba, etc.</td>
<td>Mānā-a-ba, etc.</td>
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<td>166. You were</td>
<td>Taḥā-kan-a-pā</td>
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<td>Taḥ-ken-a-pā</td>
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<td>167. They were</td>
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<td>Mānā-a-kō, etc.</td>
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<td>169. To be</td>
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<td>Ḥoṃok’-mā (hāyok’-mā)</td>
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<td>Taḥāḥ-kotā</td>
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<td>172. I may be</td>
<td>Ḥoṃok’-gā-ḥa-śi</td>
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<td>173. I shall be</td>
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<td>Hāk’-u</td>
<td>ṭag holok’a-a; (taḥāḥ-a-ś)</td>
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<td>174. I should be</td>
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<td>Dāl-mā</td>
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<td>Dāl</td>
<td>Dāl, dadāl</td>
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<td>Dāl-dāl-ṛ-a</td>
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<td>Dāl-kok’-i</td>
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<td>Dāl-kok’-i</td>
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<td>Iêg sau-kiŋ</td>
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<td>188. We beat (Past Tense)</td>
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<td>189. You beat (Past Tense)</td>
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<td>190. They beat (Past Tense)</td>
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<td>191. I am beating</td>
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<td>192. I was beating</td>
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<td>193. I had beaten</td>
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<td>194. I may beat</td>
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<td>195. I shall beat</td>
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<td>196. Thou wilt beat</td>
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<td>197. He will beat</td>
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<td>204. I shall be beaten</td>
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<td>205. I go</td>
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<td>217. Go .</td>
<td>Chatāk-mā' ; sēn-bō' -mē</td>
<td>Chatāk-mē</td>
</tr>
<tr>
<td>218. Going</td>
<td>Chatāk-kan</td>
<td>Chatāk-tē</td>
</tr>
<tr>
<td>219. Gone</td>
<td>Chatā-k-kan</td>
<td>Chatā-k-kan</td>
</tr>
<tr>
<td>220. What is your name ?</td>
<td>Āmēk-ak' latem cheṭ-ke-</td>
<td>Āmēk-ak' latem cheṭ-ke-</td>
</tr>
<tr>
<td></td>
<td>tām-ā ?</td>
<td>tām-ā</td>
</tr>
<tr>
<td>222. How is this horse ?</td>
<td>Nāvādān-de tīn chāk-sēmā- sēmā-</td>
<td>Nāvādān-de tīn chāk-sēmā-</td>
</tr>
<tr>
<td></td>
<td>rūnā ?</td>
<td>rūnā</td>
</tr>
<tr>
<td>222. How far is it from here to Kashmir ?</td>
<td>Nāvādān-chān Kāmīn-chān tīn</td>
<td>Nāvādān-chān Kāmīn-chān tīn</td>
</tr>
<tr>
<td></td>
<td>sēmā-gā-um-</td>
<td>sēmā-gā-um-</td>
</tr>
<tr>
<td>223. How many sons are there in your father's house ?</td>
<td>Āpā-ka' sēmā-rc-</td>
<td>Āpā-ka' sēmā-rc-</td>
</tr>
<tr>
<td></td>
<td>ā-pā-ka' sēmā-rc-</td>
<td>ā-pā-ka' sēmā-rc-</td>
</tr>
<tr>
<td>224. I have walked a long way to-day.</td>
<td>Tākē-ka' ā-lō' sēmā-gā-um-</td>
<td>Tākē-ka' ā-lō' sēmā-gā-um-</td>
</tr>
<tr>
<td></td>
<td>Tākē-ka' ā-lō' sēmā-gā-um-</td>
<td>Tākē-ka' ā-lō' sēmā-gā-um-</td>
</tr>
<tr>
<td>225. In the house is the saddle of the white horse.</td>
<td>Palāsān jānā-</td>
<td>Palāsān jānā-</td>
</tr>
<tr>
<td></td>
<td>Palāsān jānā-</td>
<td>Palāsān jānā-</td>
</tr>
<tr>
<td>226. Put the saddle upon his back.</td>
<td>Palāsān jānā-</td>
<td>Palāsān jānā-</td>
</tr>
<tr>
<td></td>
<td>Palāsān jānā-</td>
<td>Palāsān jānā-</td>
</tr>
<tr>
<td>227. My father lives in that small horse.</td>
<td>Chatā-ka' ā-lō' sēmā-gā-um-</td>
<td>Chatā-ka' ā-lō' sēmā-gā-um-</td>
</tr>
<tr>
<td></td>
<td>Chatā-ka' ā-lō' sēmā-gā-um-</td>
<td>Chatā-ka' ā-lō' sēmā-gā-um-</td>
</tr>
<tr>
<td>228. Give this rupee to him.</td>
<td>Palāsān jānā-</td>
<td>Palāsān jānā-</td>
</tr>
<tr>
<td></td>
<td>Palāsān jānā-</td>
<td>Palāsān jānā-</td>
</tr>
<tr>
<td>229. Take those rupees from him.</td>
<td>Palāsān jānā-</td>
<td>Palāsān jānā-</td>
</tr>
<tr>
<td></td>
<td>Palāsān jānā-</td>
<td>Palāsān jānā-</td>
</tr>
<tr>
<td>230. Where is that boy come from ?</td>
<td>Palāsān jānā-</td>
<td>Palāsān jānā-</td>
</tr>
<tr>
<td></td>
<td>Palāsān jānā-</td>
<td>Palāsān jānā-</td>
</tr>
<tr>
<td>ਭਾਵੀ (ਸੋਚਾਲ ਪ੍ਰਗਾਸ਼)</td>
<td>ਧਾਸਗੀ (ਸੋਚਾਲ ਪ੍ਰਗਾਸ਼)</td>
<td>ਕੰਨੀ (ਸਿਰਾਜ਼)</td>
</tr>
<tr>
<td>--------------------------</td>
<td>--------------------------</td>
<td>----------------</td>
</tr>
<tr>
<td>ਸੋਂ-ਵੇੜਾ ਪੀਣ</td>
<td>ਸੋਂ-ਵੇੜਾ ਪੀਣ</td>
<td>ਅਪੁਲ ਚਲਾਲ-ਕੋਨਾ</td>
</tr>
<tr>
<td>ਸੋਂ-ਵੇੜਾ ਕੋਵ</td>
<td>ਸੋਂ-ਵੇੜਾ ਕੋਵ</td>
<td>ਹੋਨ-ਕੁਲ ਚਲਾਲ-ਭਨ-ਅ</td>
</tr>
<tr>
<td>ਸੋਂ-ਕੀ ਮਾਵ</td>
<td>ਸੋਂ-ਕੀ ਮਾਵ</td>
<td>ਚਲਾਲ-ਮੀ</td>
</tr>
<tr>
<td>ਸੋਂ-ਕੀ ਤੇ</td>
<td>ਸੋਂ-ਕੀ ਤੇ</td>
<td>ਚਲਾਲ-ਏਲ</td>
</tr>
<tr>
<td>ਸੋਂ-ਕਾਨ</td>
<td>ਸੋਂ-ਕਾਨ</td>
<td>ਸੋਂ-ਕੀਨ</td>
</tr>
<tr>
<td>ਸਕੀ ਮਿਆਲ</td>
<td>ਸਕੀ ਮਿਆਲ</td>
<td>ਆਕਸ ਚਲਾਲ-ਕਨਾਲ</td>
</tr>
<tr>
<td>ਸੋਂ ਸਕੀ ਮਿਆਲ</td>
<td>ਸੋਂ ਸਕੀ ਮਿਆਲ</td>
<td>ਆਕਸ ਚਲਾਲ-ਕਨਾਲ</td>
</tr>
<tr>
<td>ਸੋਂ ਸਕੀ ਮਿਆਲ</td>
<td>ਸੋਂ ਸਕੀ ਮਿਆਲ</td>
<td>ਆਕਸ ਚਲਾਲ-ਕਨਾਲ</td>
</tr>
<tr>
<td>ਜੋਨਾਮਾ ਮਾਨੁੰਦੀ ਦੀ ਚਲਾਲ</td>
<td>ਜੋਨਾਮਾ ਮਾਨੁੰਦੀ ਦੀ ਚਲਾਲ</td>
<td>ਐਮ-ਥੇ ਮੀ ਹੋਨਾ ਸੁਤਾਏ</td>
</tr>
<tr>
<td>Kākā (Amarāl)</td>
<td>Nābī (Nīmar)</td>
<td>Khāṣṭā (Eoshoi)</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
<td>------</td>
</tr>
<tr>
<td>(A-pū o-len)</td>
<td>Ne ēri</td>
<td>Ampe ehol-ki-po</td>
</tr>
<tr>
<td>(Di-kō o-len)</td>
<td>Etañ ēri</td>
<td>O-ki ehol-ki-mai</td>
</tr>
<tr>
<td>Bā; sēnī</td>
<td>Rū</td>
<td>Cho-na</td>
</tr>
<tr>
<td>Sēnī</td>
<td>Bā</td>
<td>Chonra-chonra</td>
</tr>
<tr>
<td>Sēnī</td>
<td>Bā</td>
<td>Chol-ki</td>
</tr>
<tr>
<td>Am-ā jëmā chonh?</td>
<td>Ne nān?</td>
<td>Ama i Rēmi?</td>
</tr>
<tr>
<td>Ini gëng-gën eho eho eho-kō?</td>
<td>Ye jāko-to mān nāmar?</td>
<td>U ghora kët'te toga bōko?</td>
</tr>
<tr>
<td>In-ën-kā Kāśmir kāhān chonh?</td>
<td>Hittkun Kāśmir bāγā- dhāwāk?</td>
<td>U-tuel kët'te dīsai Kāśmir?</td>
</tr>
<tr>
<td>Aumá àbā uñ-ên eho kō kō?</td>
<td>Neōbg àbā ñāw-rō ūnā ñālūkhīn?</td>
<td>Agsōm ūk'te kët'te konku al-mai?</td>
</tr>
<tr>
<td>Ing bā-lānkkā ejō</td>
<td>Hākya jo bāγā-dhāwak-kūn nārī.</td>
<td>Mūm ing dīlī guðjīng sāŋgo bīng.</td>
</tr>
<tr>
<td>Palam gḥurīg jīn úrīn</td>
<td>Pāqulān nānān kēgōr ūtnē nāw-rō kō bīnī.</td>
<td>Nōel ḡhōra-ō jīn ūk'te al'ī.</td>
</tr>
<tr>
<td>Gḥurīg pāqulīn jīn nānān</td>
<td>Starmānka jārān kēgōr ūk'te kōl-kō.</td>
<td>Jīn-ō-ghōra-ō kōnjā'p'te ka'ē'ōng.</td>
</tr>
<tr>
<td>Dī chīhījā jīn gḥurīt jīn nānān</td>
<td>Ho tōt ādī būtar-kō mākā jō-kō pōjērō.</td>
<td>U lāk'ō dīn bāp'ō ēgo gohōp'ō kō pōjērō bōn.</td>
</tr>
<tr>
<td>Dījā mōla ādī rūpīyā</td>
<td>Stārān kīmton ačālī rūpīja jālīgā.</td>
<td>U-kōp'ō-ō dān ačālī rūpīa.</td>
</tr>
<tr>
<td>Kyll ābā sūnī uñān ū Poverty-bā</td>
<td>Rāgh āhā ētuān kātē nāw-rō bākī ighālō.</td>
<td>Āp'ōng i lōnā ūk'te al'.</td>
</tr>
<tr>
<td>Dī rūpīyā dījē ūk'āk</td>
<td>Hī rūpīja ētuān dō-kā</td>
<td>U rūpīa-ō ūk'ō pūgō tēr-gōn.</td>
</tr>
<tr>
<td>Dījā mēn-ten dī rūpīyā dījē</td>
<td>Hōlī rūpīja ētuān sūnī-bā</td>
<td>Hōn-kāp'ō ī rūpīa o-ō.</td>
</tr>
<tr>
<td>Dī kūjēn dā kālōgē</td>
<td>Kūk'ōm kēpō kīfējō bō</td>
<td>Chūnān-ō dāk'ō bōng.</td>
</tr>
<tr>
<td>Kyll sūmān bā</td>
<td>Ingē chāmā-ō kūmā-bā</td>
<td>Elā-ō telī sōng chōnā.</td>
</tr>
<tr>
<td>Åmā tām-ten ū pōyā bēhpāk</td>
<td>Nō pōkchālō-ō nētī pōkchālo pāl-kōkōlā</td>
<td>Bō-hō kōp'ō am-ō kōnjā'p'ō kōnjā'p'ō dō-kōlkā.</td>
</tr>
<tr>
<td>Åhū gāt-ten bōyā mēn-ten</td>
<td>Bīyākā dūkānā-ō bākā</td>
<td>Pōdōg'ō-ō pūnāko-ō.</td>
</tr>
</tbody>
</table>
Aman-da nam-de biri?  Nis-mam  T دق؟   Nis-naa mung son?  220. What is your name?

Ghoóchar-te kriti bara?  Kaai kaag-in daajin manum de-le?  221. How old is this horse?

Net-tai Kánnir kriti latham?  Temi-nide Kánnir daajin naain?  222. How far is it from here to Kazakhstan?

Aman-da bahan-da kriti goa káddah-ki halada?  Waa-nab-a sit-in daajin oo-joon naadha daatu?  223. How many sons are there in your father's home?

Alija bahuta lachha lenceeda?  Naaey goch soon miq-jaj jir naad lage-haai.  224. I have walked a long way to-day.

Alija dadiiija kujja bokaraa-te laan-dada.  Madaan oo ocir pasi uu naa eyeedsadda.  225. The son of my uncle is married to his sister.

Paxhán alaap sikhe dhibbha gheeda.  Paa yaddaam garaajgoppa säh- leen daku.  226. In the house is the saddle of the white horse.

Ghoóchha naa laaka abningada paxhan uu.  Garaajgoppa-a-kiroon-ban sid’a daku.  227. Put the saddle upon his back.

Alija aar kaag-tee bahuta badhaa sokol.  Annaa ocir pasi saamaan tanjaa tajlaa.  228. I have hosed his son with many stripes.

Aar labuma sikh-cre jajaa sawmka.  Annaa tidhiin baruma hooban ajamte.  229. He is grazing cattle on the top of the hill.

Aar sumaa mulaa-ga gheeda abningata daayyoo.  Aazh jayaa annaa kaajha laakaa gaba daku.  230. He is sitting on a horse under that tree.

Aar bokumaa-ta kakkar sit jallinag.  Annaa ugh anna saamii-xiil laaka.  231. His brother is taller than his sister.

Aar soldra teuulka sitaa jir naana.  Kumaam jaamiib biir gaari puulad.  232. The price of that is two rupees and a half.


Tadka main aar te dii.  Kana rupai anna jir.  234. Give this rupee to him.


Alija agata haanaade.  Naa maaahlo ara.  238. Walk before me.


Aman-jee aajjata meeqamara.  Boten-ba kuma sit-le?  240. From whom did you buy that?

DRAVIDIAN FAMILY.

INTRODUCTION.

The Dravidian family comprises all the principal languages of Southern India. The total number of speakers is, in round numbers, about fifty-seven millions. Only a very small portion live within the territory covered by this Survey. It has, however, been found advisable to give a short sketch of the principal Dravidian languages without reference to habitat, in order to make it easier to compare and classify the North-Indian members of the family. The ensuing pages will, therefore, only deal with such Dravidian dialects as properly fall within the scope of this Survey, but short accounts will also be given of Tamil, Malayālam, Kannarese, and Telugu, the principal Dravidian languages of the South. The minor dialects of Southern India, on the other hand, such as Koḍagu, Tuḷu, Toda, and Kōta, will not be described.

With regard to those southern languages which have been included, it should be noted that they have not been dealt with so fully as in the case of languages properly falling within the scope of this Survey. It has been thought sufficient to give a short introduction, a skeleton grammar, a specimen and a list of Standard Words and Phrases for each of them. They have all developed literatures, written in a different dialect. In this Survey, however, the literary dialects will not be accounted for, and the short sketches will be restricted to the colloquial standard forms of Tamil, Malayālam, Kannarese, and Telugu.

The name Dravidian is a conventional one. It is derived from the Sanskrit ध्रविड Draviḍa, a word which is again probably derived from an older द्रविष Dravīṣa, and is identical with the name of Tamil. Compare p. 298 below. The name Dravidian is, accordingly, identical with Tamulian, which name has formerly been used by European writers as a common designation of the languages in question. The word Draviḍa forms part of the denomination अन्हृ-ध्रविड-भाषा, the language of the Andhras (i.e., Telugu) and Dravīḍas (i.e., Tamilians) which Kumāra Bhaṭṭa (probably 7th century A.D.) employed to denote the Dravidian family. In India Draviḍa has been used in more than one sense. Thus the so-called five Draviḍas are Telugu, Kannarese, Marāṭhi, Gujarāṭi, and Tamil. In Europe, on the other hand, Dravidian has long been the common denomination of the whole family of languages to which Bishop Caldwell applied it in his Comparative Grammar, and there is no reason for abandoning the name which the founder of Dravidian philology applied to this group of speeches.

The Dravidian languages occupy the whole of Southern India and the northern half of Ceylon. The northern frontier may be taken to begin at a point on the Arabian Sea about a hundred miles below Goa and to follow the western Ghats to Kolhapur. It then runs north-east in an irregular line through Hyderabad, cuts off the southern border of Berar, and continues eastwards to the Bay of Bengal. The eastern part of the frontier is not, however, anything like a continuous line. Broadly speaking, the hill country to the east of Chanda and Blandara
is inhabited by Dravidian tribes while Aryan dialects have occupied the plains, so that we often find Dravidian dialects scattered like islets in the sea of Aryan tongues. Farther to the north we find Dravidian dialects spoken by small tribes in the Central Provinces and Chota Nagpur, and even up the banks of the Ganges at Rajmahal. Finally there is a Dravidian dialect in the far north-west, in Baluchistan.

The small Dravidian communities in the north are rapidly becoming Hinduized, and their language adopts an ever-increasing Aryan element, till it is quite superseded by Aryan speech. This process has been going on for centuries, and is still going on. At the Census of 1891 the language returns for Gonds showed a total of 1,879,580 speakers. At the same time 3,061,680 Gonds were returned. Many tribes who have formerly spoken some Dravidian dialect, now use an Aryan form of speech. In other cases the dialect still retains sufficient traces of its Dravidian origin and must be characterized as mixed. A few specimens of such semi-Dravidian languages will be found below on pp. 689 and ff.

The result of this gradual spreading of the Aryan dialects is that there must be a Dravidian element in the population whose native tongue is some Aryan form of speech. Moreover, there seems to be no doubt that the Dravidians had already been settled for some time in India when the Aryans entered the country. In the course of time the Aryans spread over the whole of Northern India. They did not, however, annihilate the Dravidians, who were, besides, probably more numerous than themselves. On the contrary, they have apparently very early adopted them into their community. The Aryan population of Northern India is not, therefore, a pure race, but contains, among others, a strong Dravidian element. We have not here to do with the anthropological side of the question, and we are not concerned with the greater or lesser prevalence of the Dravidian element in the various districts of India. What must interest us in this connexion is the question whether the Dravidian element has left any traces in the speech of the Aryan Indians. We should expect this to have been the case, and Bishop Caldwell very justly remarks:—

As the pre-Aryan tribes, who were probably more numerous than the Aryans, were not annihilated, but only reduced to a dependent position, and eventually, in most instances, incorporated in the Aryan community, it would seem almost necessarily to follow that they would modify, whilst they adopted, the language of their conquerors, and that this modification would consist, partly in the addition of new words, and partly also in the introduction of a new spirit and tendency.

It will be necessary, in this place, to give a short account of the various facts connected with the question and we shall first turn to the vocabulary.

There are, in all Indo-Aryan languages, a considerable number of words which cannot apparently be identified in other Indo-European languages. This is especially the case in modern vernaculars, and the old opinion was that such words had, generally speaking, been borrowed from the language of the tribes which inhabited India before the Aryan invasion. The steady progress of philological studies in later years has enabled us to retrace an ever-increasing portion of such words to Sanskrit, and many scholars now hold that there have hardly been any loans at all. It has, however, been overlooked that it is not sufficient to show that a word is found in Sanskrit, or even in the Vedic dialects, in order to prove that it belonged to the original language of the Aryans. If Bishop Caldwell is right in the opinion just quoted, the foreign element must reach back into the oldest times, and it would be necessary to trace the dubious words not only in Sanskrit, but also in other
languages of the Indo-European family. That is exactly what modern philology has, in many cases, failed to do. There are e.g. a number of verbal roots in Sanskrit which do not appear to occur in other Indo-European forms of speech. The same is the case with a considerable portion of the vocabulary. We cannot here go into details, the less so because we do not as yet possess a complete etymological dictionary of Sanskrit. There is, however, every probability for the supposition that at least a considerable portion of such words and bases has been borrowed from the Dravidas. Lists of such words will be found in most of the works dealing with Dravidian philology, e.g. in Bishop Caldwell's grammar, and in the Rev. F. Kittel's Kanarese dictionary. I shall only mention one instance. The word Śiva is already in the Vedas used as an epithet of the god Rudra, and it is well known that Śiva has become one of the principal deities of the Hindu pantheon. It has been asserted that this use of the word śiva must be explained from the influence of a Dravidian śiva, red. Now the word rudra in the Rigveda often seems to mean 'red,' and it seems probable that the conception of the god Rudra-Śiva has a tinge of Dravidian ideas. I have mentioned this word because it shows how fundamental the Dravidian influence on the Aryans can have been, not only philologically, but on the whole method of thought. For further suggestions the student is referred to the various standard works quoted under the different Dravidian languages.

It seems to be a general rule that a people which invades a foreign country, to some degree adopts the pronunciation of its new home, partly as a result of the influence of the climate, and partly also on account of the intermixture with the old inhabitants. This has also generally been supposed to have been the case in India. Thus there has been a long discussion as to whether the Aryans have adopted the cerebral letters from the Dravidas or have developed them independently. Good reasons have been adduced for both suppositions, and the question has not as yet been decided. The Indo-European languages do not seem to have possessed those letters. They had a series of dentalts, which were not, however, pronounced as pure dentals by putting the tongue between the teeth, but probably as alveolars, the tongue being pressed against the root of the upper teeth. It is a well-known fact that these sounds have in India partly become dentals and partly cerebals. The cerebals are in most cases derived from compound letters where the old dentals were preceded by an ī. Similar changes also occur in other Indo-European languages. and it is therefore quite possible that the Indo-Aryan cerebals have been developed quite independently. The cerebral letters, however, form an essential feature of Dravidian phonology, and it therefore seems probable that Dravidian influence has been at work and at least given strength to a tendency which can, it is true, have taken its origin among the Aryans themselves.

Another point in which the Dravidian element among the Aryans seems to have influenced Aryan pronunciation is in the use of the consonant l. Most Indo-European languages possess an l as well as an r. The use of l in Sanskrit and on the whole in Indo-Aryan languages is, however, quite different from that in other languages of the same family. L is used in many words where other languages have r, and vice versa. The old Iranian dialects did not possess an l, and its irregular use in Indo-Aryan makes it probable that we are here face to face with an alien influence. Now it seems almost certain that such an influence can only have been Dravidian. The change of r to l is, as has long ago been pointed out by Bishop Caldwell, quite common in Dravidian languages. The supposition of a Dravidian influence in this respect is in thorough
agreement with the fact that the use of ́ in Indo-Aryan languages has steadily increased, from the Vedic times down to the present day.

There are some further features in Indo-Aryan phonology where it seems reasonable to think of Dravidian influence. I may mention the softening of hard consonants after vowels in the Prakrits, not only in single words, but also in compounds; the double pronunciation of the palatals in Marāṭhī; the change of ch to s and of s to h in many modern vernaculars, and so forth.

The influence, however, which the Dravidian languages seem to have exercised on Aryan inflexion are of much greater importance, and pervades the whole language.

With regard to the inflexion of nouns we may mention the use of postpositions as case suffixes, the postpositions being usually the same in the singular and the plural. This peculiarity the Indo-Aryan vernaculars share with Dravidian, but also with the other non-Aryan languages of India, and it would not therefore be safe to base any conclusion upon this fact. Still it is remarkable that the postpositions are often added not to the base but to an oblique form, just as is the case in Dravidian, where the oblique form is commonly used as a genitive. The use of a separate oblique form is, moreover, most extensive in languages such as Marāṭhī and Bihārī, where the Dravidian influence must presumably have been strongest. Note also that the genitive is, in both families, an adjective.

The use of two different forms of the objective case is distinctly Dravidian. We cannot, from an Aryan point of view, explain why a postposition should, in this case, be added to a noun denoting a rational being, and not to other nouns as well. In the Dravidian languages, on the other hand, all nouns can broadly be divided into two classes, such as denote rational beings, and such as are destitute of reason, whether animate or inanimate. The Hindi rule for the use of a postposition in the objective case agrees with that prevailing in Tamil and Malayāḷam. In Telugu, on the other hand, animals are, in this respect, treated as rational beings, but this state of affairs is probably due to Munda influence.

If we compare the Dravidian and the Indo-European verb we are at once struck by a considerable difference. The Indo-European languages have developed a richly varied system of real verbal tenses, while the Dravidians do not use ordinary tenses but employ forms which can best be described as participles or nouns of agency derived from such participles. The Dravidian verb in this respect also differs from the Tibeto-Burman one, which can most properly be described as a verbal noun.

The Dravidian participles are commonly used without any addition, as conjunctive participles, in subordinate sentences. In other cases they are used in the same way in some dialects, but usually pronominal suffixes are added in order to indicate the person of the subject. The same is, to a great extent, the case with ordinary nouns and nouns of agency, when they are used as verbs.

It is easy to see how a corresponding tendency has gradually pervaded the Indo-Aryan languages and changed their whole appearance.

In the Vedas we still find the Indo-European principle of using a varied system of verbal tenses. But already in the old Epics all this has changed. According to Prof. Whitney, the number of verbal forms in the Nala and the Bhagavadgītā is only one-tenth of that found in the Rigveda. In classical Sanskrit almost every verbal tense was replaced by a participle, and in the modern vernaculars there are only traces of the
old tenses, and new ones have been formed from the old participles, just as is the case in the Dravidian forms of speech. The use of personal terminations in many Indo-Aryan vernaculars, and the substitution of the nominative for the case of the agent in some of them point in the same direction.

Side by side with this development we find that the conjunctive participle is used more and more in secondary sentences, another point of analogy with the Dravidian languages. In the Epics this form is used thrice as often as in the Vedas and in the later literature its use is steadily increasing.

There are two more verbal forms which look like Dravidian innovations, viz., the periphrastic future and the active perfect participle.

The periphrastic future is very sparingly used in the Brāhmaṇas and only becomes more frequent in the later Sanskrit literature. It is, as is well known, formed from the noun of agency by adding the verb substantive in the first and second persons. Now the noun of agency is a present or indefinite form and not a future. In Dravidian languages, on the other hand, the indefinite present is commonly also a future. The analogy becomes still more striking when we remember that the verb substantive is only added in the first two persons, just as nouns of agency in the Dravidian languages are used without any additions as verbs in the third person singular, while pronominal suffixes are added in the first and second persons. Forms such as kartām, I shall do; kartāsī, thou wilt do; kartārayaḥ, they will do, thus directly correspond to Gōṇi kiśāmū, I do, lit. I am a doer; kiśāmū, thou dost; kiśār, they do.

Forms such as Sanskrit kṛitāvāṃśa, one who has done, are also peculiar to later Sanskrit. The suffix vāt is, of course, Aryan, but it is not easily understood how an active form can be arrived at by adding the suffix to a passive participle. In the Dravidian languages, on the other hand, the past participle is active as well as passive, and a noun of agency is formed from it in all dialects. Thus from Tamil sey△u, having done, we form sey△avam, one who has done. The close agreement between kṛitāvāṃśa and sey△avam is, of course, partly accidental. There cannot, however, be any reasonable doubt about the former having been influenced by the latter. In Sanskrit kṛitāvāṃśa is an anomalous form without analogy in connected languages, while Tamil sey△avam is quite regular.

The order of words in modern Indo-Aryan vernaculars, with the governed before the governing word and the verb invariably at the end of the sentence, is also in agreement with Dravidian principles. It is, however, here also possible to think of an influence exercised by other non-Aryan languages, and I only mention the fact that both families agree also in this respect.

Enough has, however, been said to show that the Dravidian element in the Aryan population of India has not failed to leave its stamp on the language.

We do not know how long the Dravidians have been settled in India. It seems certain that they had long lived in the country when the Aryans entered it, but we do not know whether they are to be considered as autochthones or as having, in their turn, immigrated into India from some other country. The fact that a tribe speaking a language which is clearly Dravidian is found in the extreme north-west of India has been adduced by Bishop Caldwell and others as indicating that the Dravidians, like the Aryans, must have entered India from the north-west.
Bishop Caldwell has collected a vast heap of materials to show that the Dravidian languages point in the same direction. He follows the Danish philologist Rask in classing Dravidian as a member of the so-called Scythian family, and this statement has since been repeated over and over again.

The denomination Scythian is a very unhappy one. The Scythian words which have been handed down by Greek writers are distinctly Scythian family.

Eranian, i.e., they belong to the Indo-European family. But nevertheless the word has been used as a common designation of all those languages of Asia and Europe which do not belong to the Indo-European or Semitic families. Moreover those languages cannot, by any means, be brought together into one linguistic family. The monosyllabic languages of China and neighbouring countries are just as different from the dialects spoken in the Caucasus or from the speech of the Finns and Magyars, as is the Indo-European family. The points in which they agree are such features as recur in almost all languages, and they are, by no means, sufficient to outweigh the great and fundamental characteristics in which they differ from each other. With regard to the Dravidian languages the attempt to connect them with other linguistic families outside India is now generally recognized as a failure, and we must still consider them as an isolated family. The possibility of a connexion with the Munda languages has been discussed in the introduction to that family. See above pp. 2 and ff. The attempts made to show a closer connexion with the Indo-European family have proved just as futile, and one of the latest theories, which compares the language of the Chins of Further India with the Dravidian family, does not even appear to have attracted the notice of scholars.¹

The best known Dravidian languages are Tamil, Malayalam, Kanarese, and Telugu.

Enumeration of languages. They have all for a long time been used as literary languages. Their literature is, in the case of all of them, written in a language which differs more or less from everyday speech, and is usually recognized as a separate dialect. The difference between the two forms of each speech is often considerable, and it would for instance be a vain attempt to make an uneducated Tamil read and understand the literature of his native tongue. The relation between the literary and colloquial forms of the languages in question has not, however, been fully explained, and the question cannot be taken up in this place where we are only concerned with the spoken form, the more so because none of the languages in question properly fall within the scope of this Survey. We can only note the fact that the literary dialects usually represent a stage of development older than the colloquial forms. On the other hand, they are apparently based on different dialects, and older forms are often preserved in the dialects spoken at the present day. For further details the student should consult Bishop Caldwell's grammar, mentioned under authorities below.

The four Dravidian languages mentioned above will be dealt with in the ensuing pages. There are, on the other hand, some Dravidian forms of speech which have not been included in the present Survey, e.g., Tulu, Konkana, Toda, and Kota. I subjoin some short notes on them from Bishop Caldwell's grammar: —

¹ Notwithstanding its want of a literature, Tulu is one of the most highly developed languages of the Dravidian family. It looks as if it had been cultivated for its own sake, and it is well worthy of a careful

¹ The question about the connexion which has been stated to exist between Australian and Dravidian has by no means been solved by Prof. Friedrich Müller. It is not, however, possible to take it up again in this place.
INTRODUCTION.

This language is spoken in a very limited district and by a very small number of people. The Chandra and Kalpanapuri rivers, in the districts of Canara, are regarded as its ancient boundaries, and it does not appear ever to have extended much beyond them. The number of the Tulu-speaking people has been found not to exceed 300,000 [at the Census of 1891, 335,210 speakers were returned], and their country is broken in upon to such a degree by other languages that Tulu might be expected soon to disappear. All Tulu Christians are taught Canarese as well as Tulu. Tulu, however, shows, it is said, no signs of disappearing, and the people have the reputation of being the most conservative portion of the Dravidian race. The name Tulu means, according to Mr. Brigel, mild, meek, humble, and is to be regarded therefore as properly denoting the people, not their language.

Tulu was supposed by Mr. Ellis to be merely a dialect of Malayalam; but although Malayalam characters were, and still are, ordinarily employed by Tulu Brahmins in writing Sanskrit, in consequence of the prevalence of Malayalam in the vicinity, the supposition that Tulu was a dialect of Malayalam can no longer be entertained. The publication of Mr. Brigel’s “Tulu Grammar” [Mangalore, 1872] has thrown much new light on this peculiarly interesting language. It differs far more widely from Malayalam than Malayalam does from Tamil. It differs widely, but not so widely, from Canarese; still less so from Coorg. The dialect from which it differs most widely is Tamil.

Coorg is a small but interesting district, formerly an independent principality, bountifully situated amongst the ridges of the Western Ghants, between Mysore on the east, and North Malabar and South Canara on the west. The native spelling of Coorg is usually Kaduga, properly Kuduga, from kuda, west, a meaning of the word which is usual in Ancient Tamil. It is not quite close to me yet to which of the Dravidian dialects it (the language of Coorg) is most closely allied. On the whole, however, it seems safest to regard it as standing about midway between old Canarese and Tulu. Like Tulu it has the reputation of puzzling strangers by the peculiarities of its pronunciation. A grammar of the Coorg language has been published by Major Cole, Superintendent of Coorg [Bangalore, 1867].

Toda, properly Toda, is the language of the Toda or Tadavars, a primitive and peculiarly interesting tribe inhabiting the Nilgerry hills. It is now regarded as certain that the Tadas were not the original inhabitants of these hills, though it is still far from certain who the original inhabitants were. An interesting book has lately [London, 1873] been written by Colonel Marshall, entitled “A Phrenologist among the Todas,” in which everything that is known of this people is fully described. The same book contains a valuable epitome of the grammar of their language by the Rev. Dr. Pope. I shall content myself here with transcribing the concluding paragraphs.

“The language seems to have been originally old Canarese, and not a distinct dialect. The Todas were probably immigrants from the Canarese country and have dwelt in the Nilagiris for about 800 years. A few Tamil forms were introduced by the Poligars. Intercourse with the Badagas has probably modernised a few of the forms, and introduced some words. Of Telugu influences I see no trace. Nor can I trace any resemblance in Toda to Malayalam in any of the points where that dialect differs from its sisters.”

The language of the Kolas, a small tribe of hatol craftsmen inhabiting the Nilgerry hills may be considered as a very old and very rude dialect of the Canarese, which was carried thither by a persecuted low-caste tribe at some very remote period.

It will be seen that all those minor southern dialects are more closely related to Canarese than to any other Dravidian language.

The remaining Dravidian languages are all spoken within the districts covered by this Survey. They are Kurukh, Malto, Kui, Gondi, and Brâhû. Some dialects such as Kolami and Naiki have usually been considered as forms of Gondi, but will in this Survey be separated from that form of speech.

Tamil has usually been considered to be the Dravidian language which has preserved most traces of the original form of speech from which all other Dravidian dialects are derived. Some points will be drawn attention to in the ensuing pages where this does not appear to be the case, and in many peculiarities other Dravidian languages such as Telugu have preserved older forms and represent a more ancient state of development. It would therefore be more correct to describe Tamil as a dialect like the other ones, without any special claim to antiquity. On the other hand, it seems certain that no other Dravidian language has developed the common Dravidian principles with so great consistency as Tamil. We shall therefore make that form of speech the base of our classification.
Tamil and Malayālam are two sister dialects of the same language. Old Malayālam literature has been much influenced by Tamil, but the modern language nevertheless preserves traces of a more ancient stage of development than is the case with Tamil. In this respect the principal point is the use in Malayālam of conjunctive participles instead of the ordinary verbal tenses. In most particulars, however, Malayālam and Tamil so closely agree with each other that the only reason for separating them as two different languages is the fact that each has developed a literature of its own.

Kanarese is also closely related to Tamil, and the two languages form together one of the principal groups of the Dravidian family. They alone have a regular feminine gender. The various suffixes of the plural of rational and irrational nouns respectively are essentially the same in both, and they are more consistently distinguished than in most other connected forms of speech. Both languages also agree in the principles for the formation of the oblique case, and in other particulars. It has already been remarked that Kumārila Bhaṭṭa (7th century A.D.) styled the Dravidian languages as Āndhra-drayīḍha-bhāṣā, the speech of Āndras and Dravīḍas. If this denomination denotes a difference of dialect, which is by no means certain, Kanarese and Tamil would be included in the Drayīḍha-bhāṣā, as against Telugu, the Āndra-bhāṣā.

In some points, however, Kanarese differs from Tamil. Thus it has only one form of the plural of the personal pronoun of the first person, just as is the case in Gōndi and Brāhū. It agrees with Telugu in the formation of the oblique cases of the singular of the pronouns ‘I’ and ‘thou,’ in possessing a present participle and in other similar points. On the whole Kanarese has more points of analogy with Telugu than has Tamil.

The smaller South-Indian languages, Tuḷu, Koḻagū, Toda and Kōṭā, must be classed as lying between Tamil and Kanarese, nearer to the latter than to the former.

A similar position must be ascribed to Kuruṅk and Malto. Those two forms of speech are very closely related. They have no separate feminine singular, but use the neuter instead, just as is the case in Kui, Gōndi, and Telugu. Their nouns have no separate oblique base, as is also the case in Brāhū and often in Telugu. Their personal pronouns are most closely related to those used in Tamil and Kanarese, especially the old dialects of those languages. Their present tense is formed as in Kanarese, and the formation of the past tense most closely corresponds to that found in vulgar Tamil, and so on. Kuruṅk and Malto must therefore be derived from the same dialect as that which became the common origin of Tamil and Kanarese.

Kui and Gōndi occupy a similar position, but gradually approach Telugu. They differ from other connected languages in using the neuter instead of the feminine both in the plural and in the singular. They follow the same principles as Tamil and Kanarese in the formation of the plural, and mainly agree with Kanarese in the formation of the present and past tenses. Both languages gradually merge into Telugu, and they may be described as being links between that language and Tamil-Kanarese. They are, on the whole, more closely connected with the latter forms of speech than with Telugu.

Some minor dialects such as Koḻāmi, Nalki, and the Bhili spoken in the Pusad Taluq of Basīm, should be classed in a similar way. They use the neuter singular as a feminine, like Telugu, Gōndi, Kui, etc., but the oblique base is formed as in Tamil and Kanarese. In this respect the dialects in question also agree with Gōndi. The plural suffixes agree with Kanarese dialects and Telugu; the numerals are mainly the same as
in Telugu; the personal pronouns as in Kui, while the pronoun anū, he, stands midway between Old Kanarese avam and Telugu vādu. The same can be said with regard to the verbal tenses and the pronominal suffixes. Those dialects will, therefore, be inserted between Gondi and Telugu.

That last-named language, in many respects, occupies an independent position and can be characterized as the only descendent of the Andhra-dialect of Old Dravidian.

The remaining Dravidian language, the Brāhūi of Baluchistan, is no more an unmixed form of speech. It has been so largely influenced from various sources that it is only in general principles and in some few but important words that its character as a Dravidian language can be recognized. It has for centuries been separated from the other Dravidian tongues, and must have branched off at a very early period, when the difference between the dialects was as yet unimportant. We must, therefore, class Brāhūi as an independent group. The diagram which follows will illustrate the mutual relationship between the Dravidian dialects:—
The number of speakers of the various Dravidian languages is exhibited in the table which follows. It is based on the reports of the Census of 1891 and on local estimates made for the purposes of this Survey. The figures returned at the Census of 1901 have been added in a second column:

<table>
<thead>
<tr>
<th>Language</th>
<th>Estimated number</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tamil</td>
<td>16,228,700</td>
<td>17,494,901</td>
</tr>
<tr>
<td>Malayalam</td>
<td>5,425,279</td>
<td>6,022,131</td>
</tr>
<tr>
<td>Kanarese</td>
<td>9,710,632</td>
<td>10,688,515</td>
</tr>
<tr>
<td>Telugu</td>
<td>491,729</td>
<td>535,210</td>
</tr>
<tr>
<td>Kodagu</td>
<td>37,218</td>
<td>39,191</td>
</tr>
<tr>
<td>Toda</td>
<td>738</td>
<td>805</td>
</tr>
<tr>
<td>Kotta</td>
<td>1,201</td>
<td>1,300</td>
</tr>
<tr>
<td>Kuravsh</td>
<td>508,980</td>
<td>608,731</td>
</tr>
<tr>
<td>Maito</td>
<td>12,301</td>
<td>60,777</td>
</tr>
<tr>
<td>Gañgi</td>
<td>1,122,190</td>
<td>1,123,974</td>
</tr>
<tr>
<td>Kui</td>
<td>318,592</td>
<td>494,699</td>
</tr>
<tr>
<td>Kollam and Naikt</td>
<td></td>
<td>23,395</td>
</tr>
<tr>
<td>Telugu</td>
<td>19,788,301</td>
<td>20,697,254</td>
</tr>
<tr>
<td>Baholi</td>
<td>165,500</td>
<td>48,599</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>54,021,653</strong></td>
<td><strong>57,497,982</strong></td>
</tr>
</tbody>
</table>

In addition to the Dravidian languages proper, specimens will be given of two dialects which have now become Aryan forms of speech, though the tribes in question appear to have formerly used a form of Goghi. They are spoken by 2,452 individuals in Berar and the Central Provinces. If we add these figures to the total for the Dravidian family, we arrive at the following grand total:

- Dravidian family: 54,021,653
- Semi-Dravidian dialects: 2,452
- **Total**: 54,024,105

It has already been mentioned that the Dravidian languages do not belong to any other linguistic family but constitute a group of their own. The remarks which follow are an attempt to collect and arrange a few facts which seem to throw light on the mutual relationship of the various languages of the group, and above all such features as constitute the principal characteristics of the whole family.

There is in most Dravidian languages a strong tendency to pronounce a short vowel after every final consonant. This sound is shorter than an ordinary short vowel and is considered by native grammarians to be equal to a fourth of a long vowel. It should be compared with the so-called off-glide of modern phonetics, the indistinct sound uttered when the tongue is moved from one position to another.

In Tamil a short u is heard after every final k, ū, t, ṭ, p, and ṭ, and in Kanarese and in grammatically written Telugu every word must end in a vowel, and a short u is added after every final consonant. It is, however, often dropped in Kanarese and colloquial Telugu. Thus Telugu guṟṟam, a horse, is usually pronounced guṟṟam. In Malayalam the short final sound is often an a, and in Northern Malayalam it is so indistinct as to be scarcely audible. The case in Telugu is similar. With regard to the remaining Dravidian languages we have no trustworthy information.
Dr. Burnell has drawn attention to the fact that this short final u does not occur in the Tamil words mentioned by Kumārila Bhaṭṭa in his Tāntravārttika. There we find chōr, Tamil ṽōru, boiled rice; pāṅk, Tamil pāṅku, snake; vaīr, Tamil vağiṟu, bolly. It would be rash to infer from this fact that the pronunciation was then different from that of the present day.

The Dravidian languages possess a short as well as a long variety of the vowels e and o. The usual pronunciation of these sounds when initial is ye, yē; vo, vō, respectively.

**Harmonic sequence.**—In many languages there is a distinct tendency to approach the sound of vowels in consecutive syllables to each other. This tendency sometimes affects the preceding and sometimes the following vowel. It is generally known as the law of harmonic sequence of vowels, and it was long considered as a characteristic feature of the so-called ‘Seythian’ languages. Thus the Finnish vowels are divided into three classes, hard, a, o and u; soft, ā, � 示, ā (the vowels in German ‘Bär,’ ‘schön,’ and ‘für,’ respectively); and neutral, e and i. Now a hard vowel cannot be used in the syllable following on a soft one, and vice versā. Thus we find Suoma-laiainen, a Fin, but Venä-läinen, a Russian.

A similar tendency has been found to exist in Telugu where short i and u in many cases are interchangeable in such a way that i is used when a neighbouring syllable contains i, ī or ei, and u in all other cases. The facts are as follows.

The suffixes of the dative and accusative have the form ki, ni, respectively, after the vowels i, ī, and ei, while ku, nu, respectively, are used after other vowels. Thus, tammuni-ki, to the brother; but guṟramunu-ku, to the horse. The suffixed conjunction mi, mun, and, changes according to similar principles. Thus, ā maṇiṣi-nil ī maṇiṣi-nil, that man and this man; maṇu-nnu ni tammunu-nnu, you and your brother.

The pronominal suffixes used in the conjugation of Telugu verbs end in a short i, if the preceding syllable contains an i, ī, or ei, and in u in all other cases. Thus, kollinānu, I struck; vasī-nil, I was.

In such cases the final vowel is changed so as to approach the sound of the preceding one. In other cases the vowel of the preceding syllable is assimilated to that of the following. This takes place in such words as contain an i in the last, or last two syllables, the i being changed to u before the plural suffix lu. Thus the plural of kati, a knife, is kati-ku, knives. This last change, however, does not take place if the i is found in the first syllable of a word or is followed by ē, ē or ri. Thus, biḍḍu-lu, children; kaugli, an embrace, plural kaugli-lu.

These are the principal instances of this tendency in Telugu. In other cases an i and a u are freely used in consecutive syllables. And even the dative suffix ku is, in the case of the pronoun of the second person, added after an i. Thus, ni-ku, to thee; mi-ku, to you.

There are scarcely any traces of a similar tendency in other Dravidian languages.

In Kanaresse, it is true, we find parallel forms such as maḍitṭē-ṇa, I do; maḍiṭḍe-ṇu, I did; but here the vowel which is changed is the very short sound which is added after every consonant, and forms such as maḍē-ṇu, I may do, show that there must here be another reason for the change, though I am unable to see the law regulating the matter.

In Tamil there are some cases in which a vowel seems to be changed as a result of the influence of a following vowel. Thus, i, before ū, r, ē, ē, l, and ē, followed by a or ei, acquires something of the sound e. Pīlēi, a child, is, e.g., pronounced somewhat like pōlēi, and so forth.
It is impossible to base any conclusions as to the affiliation of the Dravidian languages on such facts. It has, in this connexion, been pointed out that the law of harmonic sequence is a peculiarity of the 'Scythian' languages. This is not, however, the case. In the first place, there are some languages which belong to what has formerly been called the Scythian family, which do not possess any trace of it. This is, for instance, the case in the language of the Lapps. Moreover, the harmonic sequence does not materially differ from such phenomena in the Indo-European languages as are commonly known as 'Umlaut,' assimilation of vowels, and so on. Compare Prakrit puḫuṭṭa, Sanskrit prīthūktva, separateness; Greek dialects Σέβολλα instead of Σίβολλα; Latin similācra and similācra, images; Prakrit ucchhī, Sanskrit ikshu, sugar; Greek γόργυρα from γέργυρα, prison; Latin bonus, good, but bene, well, and so forth.

Nothing can, therefore, in this respect be inferred from the changes in the Dravidian vowels which have been mentioned above. We should remember that only Telugu shows clear traces of an adaptation of the vowels of consecutive syllables which can, with any probability, be compared with the harmonic sequence in Finnish and similar languages. And even in Telugu there is no consistency in the matter. It almost looks as if we have, in this case, to do with an influence from without, and such an influence could only have been exercised by the Munda languages. Compare the remarks on the vowels in Santali on pp. 37 and ff.

The most interesting feature with regard to Dravidian consonants is the common interchange between hard and soft consonants. There is a tendency in all Dravidian languages, which in Tamil and Malayalam has become a law, that no word can begin with a soft consonant, and that every single consonant in the middle of a word or compound word must be soft. The same is the case if the consonant is preceded by a nasal. The effect of this law can best be seen in the case of borrowed words. Thus Sanskrit danta, a tooth, becomes tandam in Tamil.

This Tamilian law is the same as that prevailing in many Tibeto-Burman languages, especially in Burmese. In the case of these latter languages it is possible to see how the tendency is gradually gaining ground, and it also seems possible to account for it to some extent. This much is at least certain that the original Tibeto-Burman language freely used soft consonants in the beginning of words, and the rule that every consonant in the middle of a word must be soft is only found in Burmese.

With regard to the Dravidian languages it has already been remarked that only Tamil and Malayalam are consistent in the interchange of hard and soft consonants. And the law in question does not seem to be of a very ancient date even in those languages. The word Tamil itself has early been borrowed by the Dravidian languages. The word Tamil itself has early been borrowed by the Arans in the form Damiṭa, and Kumārila. Bhaṭṭa has handed down the Tamil word pāṁbe, a snake, in the form pāmp. Both these forms point to the conclusion that the tendency to change every initial soft consonant to the corresponding hard one and only to tolerate soft single consonants in the middle of a word is a comparatively modern departure in the history of the Dravidian languages.

Most of the phonetical changes of Dravidian consonants differ in the different languages, and they do not, therefore, concern us in this connexion. I shall only mention some few features which recur in more than one language and are of importance for what follows.

The gutturals are often changed into palatals. Compare Kannarese këna, Telugu chëna, Tamil chiṇa, small; Kannarese këiv, Telugu chevi, Tamil këvi, an ear; Gōndi këyã, Telugu chëya, Tamil këya, to do; Tamil këyktu and këyktuku, boil.
The palatals are further often interchangeable with dentals. Compare Tamil eindu and onju, five; padikkαn and vulgar padikkenn, I learnt. In vulgar Tamil and in Malayalam a chok almost always corresponds to i in High Tamil after i and ei. Compare Malayalam chirichka, High Tamil siritta, that laughed.

We are not as yet able to trace the laws according to which such changes take place. It seems, however, probable that a guttural was, in most of such cases, the original sound, so that, e.g., Brähui kun, eat; kar-ak, do, represent a more ancient stage of development than Tamil tinnu, eat; sēy, do.

G is further sometimes interchangeable with v; thus, Tamil aruvar, Telugu aravuru, seven.

Final m sometimes interchanges with n. Thus, Tamil palam and palam, fruit; Old Kanarese avam, modern avanu, he; Tamil -um, Telugu -mu, and; Tamil nam, Brähui namm, we, and so forth.

The change of n to g is especially frequent in Telugu. Compare Kanarese avam, Telugu nāgu, he; Telugu tammudu, brother, aoe. tammuni and tammudī; atādu and atamu, he. Compare also Brähui ōde, him; Koi ounu, Parji ōd, he, etc.

I shall finally only note the common change of r to l which has already been mentioned in another connexion. According to Bishop Caldwell the opposite change of l to r also occurs, but not nearly so frequently. A good instance of the common tendency is the vulgar pronunciation of the borrowed Tamil word rekshi, save, which is lokshi or lakshi.

For further details Bishop Caldwell’s Grammar should be consulted. Most of the illustrations of phonetic changes quoted in the preceding pages have been taken from his book, which is still our principal source for the study of Dravidian languages. The vulgar dialects of Southern India must, however, be thoroughly examined before we shall be able to judge of the history of Dravidian sounds with something approaching to certainty, and it is therefore much to be wished that a linguistic survey of Southern India should be taken in hand.

Inflection of Nouns.—The noun is one of the most characteristic features of Dravidian languages, and it will be necessary to give a summary of the principal facts connected with it.

Gender.—Dravidian nouns are divided into two classes, which Tamil grammarians denote by the terms high-caste and casteless. The former include such nouns as denote beings endowed with reason, the latter all other nouns. This distinction is a peculiarity of the Dravidian languages, and I do not know of any parallel in other linguistic families. We shall hereafter denote the casteless nouns neuter.

The Dravidians of course knew the two natural genders, and they distinguished them by adding words meaning ‘male’ and ‘female’ respectively. But this distinction has nothing to do with grammar.

In the case of high-caste nouns, however, gender is, at least in most languages of the family, distinguished by the addition of pronominal suffixes. Such suffixes consist of the terminations of the demonstrative pronoun, and they can be added to most high-caste nouns. In the plural there is no difference between the masculine and feminine genders. In the singular, on the other hand, there are separate suffixes for the two, at least in Tamil, Malayalam, and Kanarese, the masculine suffix being on, the feminine al. Compare
Tamil \textit{avam}, he; \textit{avat}, she. We know that the feminine suffix \textit{at} was already in use in the 7th century, for Kumārīja mentions \textit{āt} as a \textit{sūri-pratyāga}, i.e. feminine suffix.

Brāhmi does not distinguish the genders even in the case of rational beings. Most other languages of the family, Kurukh, Malto, Kui, Gondi, Kōlāmi, and Telugu, have no feminine singular but use the neuter instead. The same is the case in Kurumvāri, a dialect of Kanarese. Kui and Gondi also use the neuter gender in the plural in order to denote feminine nouns.

Bishop Caldwell compares the feminine suffix \textit{at} with the termination in Telugu \textit{kōlal}, a daughter-in-law; Kui \textit{kula}, a Kui woman, and further with Telugu \textit{ādu}, female. Compare also Kurukh \textit{āli}, a woman. Traces of a feminine suffix \textit{āl or ār} are occasionally met with in Gondi where it is used for the feminine and singular neuter in verbal forms such as \textit{mandā}, it is (Mandla); \textit{kiār}, she, or it, will do. There are thus some indications that the suffix \textit{at} has once been used over a wider area in order to form feminine words. Telugu further possesses some feminine pronouns such as \textit{ābide} and \textit{āme}, she. Compare also \textit{okale}, one man; \textit{okate}, one woman; \textit{okati}, one thing. On the other hand, there are also some traces of the use of a feminine suffix corresponding to the Telugu feminine and neuter suffix \textit{adi} in Tamil and Kanarese. Thus, Tamil \textit{vaṇṇa}, a washerman; \textit{vaṇṇatth}, a washerwoman; Kanarese \textit{okkalati}, a farmer’s wife.

Nouns denoting women and goddesses are accordingly, in almost all dialects, treated as high-caste nouns in the plural. In the singular, on the other hand, there is a double tendency. Tamil, Malayālam, and Kanarese use a separate female form of which there appear to be some few traces in other Dravidian languages, while all other dialects substitute the neuter. The analogy from the plural seems to indicate that this latter tendency is an innovation of the languages in question, and that the feminine singular of rational nouns did not originally agree with the neuter. I may mention as a possibility that the feminine singular suffix \textit{at} in Tamil and Kanarese is only a modified form of the masculine \textit{an}. It will be shown under the head of Gondi that there are distinct traces in that language of a system of inflexion of nouns where rational masculine and feminine bases form their cases from an oblique base ending in \textit{a} while the oblique base of neuter nouns ends in \textit{t}. Though the latter form is now used in most nouns it is just probable that we have here to do with the last traces of an older state of affairs where the feminine singular, like the feminine plural, agreed with the masculine. We are not, however, as yet in a position to arrive at a final decision, and the question must be left open.

It should be noted, in this connexion, that in Kurukh the speech of women when they are talking amongst themselves differs somewhat from that of men or of men to women in the conception of gender. In the singular, neuter forms are always used to denote the feminine. In the plural, however, feminine nouns are put in the masculine plural by men and by women when talking to men. When women talk to each other they use the neuter form also in the plural.

**Number.**—The Dravidian languages have two numbers, the singular and the plural. In this respect they agree with the modern Indo-Aryan vernaculars, while Sanskrit, like the Mundā languages, possesses a dual in addition to the singular and the plural.

Neuter nouns are not always pluralised, the singular form being, in numerous cases, used as a plural as well. The plural suffix of rational nouns is identical with the termination of the plural demonstrative pronoun denoting men and women. There is also a
plural suffix which takes different forms in the different dialects; thus, Tamil *gal, colloquial ga, âl, â, âng; Kanarese galu, colloquial gol, gõd, i, là; Gôndi k, âg, sk; Kui ga, ñgä, skâ; Telugu le; Brâhüi âk, k. This suffix is probably originally a neuter suffix. It is, however, very commonly used to denote rational nouns as well. Nouns containing a neuter pronoun form their plural in accordance with the neuter plural pronouns.

Case.—The various cases are formed on the agglutinative method by adding postpositions. Those postpositions are the same in the singular and in the plural. The usual case postpositions are not used as independent words and cannot stand by themselves, but are only added to other words. This is the reason for the semi-inflectional appearance of the Dravidian languages.

The postpositions are often added to the simple base which appears in the nominative. This base is, in such cases, also used as a genitive. This is, for instance, the case with such nouns as agree with the demonstrative pronoun in form. Thus, Tamil manidâr, a man; accusative manidâr-ê. The nominative of such words has often been changed in the various dialects according to special phonetical laws. The oblique base or genitive, however, generally retains the old form. Thus, Telugu tammanâ from *tammanu, a brother; genitive and oblique base tammani; Kui lâncës, a young man; dative lâncës-ki, etc.

Another group of nouns form the oblique base by adding an element the most characteristic component of which seems to be t. Compare Tamil marâm, tree; obl. marattu: vidy, house; oblique vidyâ: Kanarese marânu, a tree; locative marâdu-âli: Gôndi chhauve, child; ablative chhauve-tâl: Telugu nêji, well; dative nêji-ki, and so forth.

The genitive, which is usually identical with the oblique base, is formally an adjective, and the suffixes which are added to the nominative in order to form this case are also used to form adjectives. The consonant of such suffixes often coalesces with the initial vowel of a postposition. Compare e.g. Tamil ogâ, Telugu îqâ, with; Tamil îqru, pronounced îndru, Korvi uû, literary Telugu uûj, colloquial Telugu nuûchi, from, and so forth.

The accusative or case of the object is usually distinguished from the dative. In many dialects, however, the two cases are confounded. This is especially the case in Gôndi and Brâhüi, but also in vulgar dialects of the other Dravidian forms of speech. This state of affairs is probably due to the influence of Aryan vernaculars.

The suffix of the accusative is, in many dialects such as Tamil and Malayâlam, seldom added to neuter nouns, but is invariably applied in the case of such nouns as denote rational beings. This is quite in accordance with the common Dravidian distinction of high-caste and neuter nouns. In Telugu, on the other hand, all nouns denoting living beings take the suffix of the accusative when used as the object of transitive verbs. The same is the case in other northern dialects. It has already been suggested above that this peculiarity may be due to the influence of the Munda languages where all nouns can be divided into two classes, those that denote animate beings and inanimate objects, respectively.

The various case suffixes in actual use in the Dravidian languages cannot be discussed in this place. It should, however, be borne in mind that they do not form cases in the same way as the suffixes in the Indo-European languages. A Dravidian case is a compound consisting of a base and a governing word, and the latter is, in most cases, probably originally an independent noun. It has, however, become customary to speak of such compounds as cases and to denominate them in the same way as in the case of Indo-
European languages, nominative, accusative, dative, and so on. It has been found
convenient to follow this practice in this Survey. It should, however, always be remembered
that this is not quite correct. It is, accordingly, often difficult to compare the
case suffixes of the different dialects. A postposition which is commonly used with
the meaning of an ablative in one language, can e.g. be used to form an instrumental in
another, and so forth. Moreover, the number of cases can be increased to any extent.
The Dravidian grammarians have drawn up their tables of declension in imitation of
Sanskrit grammar, and we shall hereafter follow this practice, which is, however, only a
matter of convention. The actual Dravidian noun consists of a base, which is used
without any case suffix as a nominative, and an oblique base, which is used as an
adjectival genitive, and to which modifying postpositions are added in order to indicate
the various relations of the noun to the surrounding words.

Adjectives.—The Dravidian adjectives are not capable of inflexion. It has already
been pointed out that the genitive of ordinary nouns is in reality an adjective, and the
difference between nouns and adjectives is of no great importance. Both classes of words
are often also used in the function of verbs, and many adjectives can, therefore, be
considered as relative participles. Adjectives frequently have the same form as the past
relative participles of ordinary verbs. Such are, for instance, the Tamil śirīga, small;
perīga, great; uyārnda, high; tārnda, low. A similar state of affairs is common in
many Tibeto-Burman languages, but it would be rash to infer a connexion between the
two families from this fact. In this connexion I may mention that adjective suffixes
such as ni and ñ in Telugu agree with genitive suffixes in the same languages, just as
the adjective in Tibetan is put into the genitive case when it precedes the qualified noun.

Numerals.—The first numerals will be found in the lists of words on pp. 648 and ff.
The higher numerals are formed according to the decimal system.

The original forms of the various numerals cannot be fixed with certainty, though
much useful material has been collected by Bishop Caldwell in his Comparative
Grammar.

The numeral for ‘nine’ is formed from the numeral ‘ten’ by prefixing ‘one’ and
inserting an m between both. Thus, Tamil ombsi, Kanaarese ombsati, Kerta ormpatu,
Telugu tommidi, and so on. The Kota form is clearer than the rest. The usual form for
‘one’ is oru, and that for ‘ten’ patu, padu, etc. Telugu tommidi is apparently derived from
to-m-padi and presents a different form for the numeral ‘one,’ with an initial t. We
cannot decide whether this form is more original than that occurring in other languages.

In Telugu ‘eight’ is ennidi or ennidi. Bishop Caldwell thinks that the original
form is eni. It is, however, also possible that ennidi is formed in the same way as
tommidi and literally means ‘two from ten.’ The neuter form for the numeral ‘two’
is en in Kurukh and is in Malto, and the parallelism between the two first numerals
might point to the conclusion that this form is more original than the common reñdu.
Compare the Tamil adjective oru, one; iru, two; with the neuter nouns oru, i.e. oriru
or orru, one; reñdu, two. Renādi is here perhaps derived from an older en in under
the influence of the form iru.

If the Telugu ennidi is in reality formed in the same way as tommidi, nine, it
seems probable that forms such as Tamil eñdu, Kanaarese eñdu, Tulu eñndu, eight, have
been abbreviated from similar forms, so that the numerals ‘eight’ and ‘nine’ have
originally been compound forms meaning ‘two from ten’, ‘one from ten,’ respectively.
INTRODUCTION.

It will be mentioned under the head of Malto that that dialect uses generic prefixes with numerals in order to indicate the qualified noun. A similar principle is common in Tibeto-Burman languages. There are no traces of it in other Dravidian forms of speech, and it therefore seems to be an innovation in Malto.

The numerals are partly used as adjectives and partly as nouns. The numeral nouns are treated as ordinary nouns, and are, accordingly, sometimes neuter and sometimes accompanied by the terminations of rational nouns.

Pronouns.—The personal pronouns of the first and second persons and the reflexive pronoun in Dravidian languages form one distinct group. Compare Kurukh ātu, 1; ēm, we; mē, thou; nēm, you; ānā, self; tēm, selves. There is a singular form ending in ā and a plural form ending in m. The final ā of the singular can apparently be dropped. Thus we find Ā and ēnu in old Telugu. Bishop Caldwell suggests that it may be identical with the final ā of ācām, he, which is used as a masculine suffix in Tamil and most other Dravidian languages. There is no distinction of gender in the first two persons of the personal pronouns. If Bishop Caldwell’s explanation of the final ā is correct, it would add some probability to the theory suggested above that the feminine singular may originally have been identical with the masculine.

The final ā of the plural forms is apparently a plural suffix. We find it used as such in the conjugation of verbs in High Tamil. In the case of the second person it is often replaced by r, the common plural suffix of rational nouns. Thus, Tamil mē in addition to ānā, you; Tulu ē; Kui ēru; Telugu mēru, old ēru, you. Similarly we also find tāru instead of tānu, selves.

The personal pronouns, and still more the reflexive tan, tam, very often occur in the beginning of words denoting relationship. Compare Tamil tendai, Kurnoose taide, Telugu tānāri, father; High Tamil ēndei, ēmndei, our father; māndei, māndei, your father. Kurukh and High Tamil use all the personal pronouns in this way, in the other dialects the usage is almost exclusively restricted to the reflexive pronoun. We may, in this respect, compare a principle prevailing in many languages, for instance in the Munda and Tibeto-Burman families. Nouns denoting relationship are there seldom used alone, but a possessive pronoun is usually prefixed or suffixed. In other words, the idea of ‘father,’ ‘mother,’ and so forth, is not conceived in the abstract, but put into relation to somebody else.¹

The personal pronoun of the first person has in most Dravidian languages a double form, one including, and another excluding, the person addressed. Compare the table which follows:

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<thead>
<tr>
<th></th>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Wo₁</td>
<td>exclusive</td>
<td>mānāgal</td>
<td>mānāgal</td>
<td>ēm</td>
<td>ēmu</td>
</tr>
<tr>
<td>Wo₂</td>
<td>inclusive</td>
<td>yēm, nēm</td>
<td>nēm</td>
<td>nēm</td>
<td>aju</td>
</tr>
</tbody>
</table>

It will be seen that the exclusive form in Kurukh, Kui, and Telugu is essentially identical with the inclusive form in Tamil and Malayālam. It seems necessary to infer

¹ It is of importance that the pronouns are, in Dravidian languages, prefixed and not suffixed, as is the case in Munda. According to Peter W. Schmidt such languages as prefix a suffixless genitive or suffixes in the formation of words, and vice versa. The Dravidian languages are accordingly originally suffix languages, another reason for separating them from prefix languages such as Indo-Chinese.
that the original Dravidian language had not developed a double plural of this pronoun. The probability of such a supposition is strengthened by the fact that Kanares, Gōndī and Brāhī only possess one form for 'we.' The use of a double plural can accordingly be due to a tendency which has been adopted from a different family, and if that be the case, we can only think of the Mundā languages where there is a similar set of dual and plural forms of the personal pronoun of the first person. Compare Santāli aḷi, we two; aḷi, we, when the person addressed is excluded; but aḷaṇa, thou and I; aḷona, we (including the party addressed).

The demonstrative and interrogative pronouns are sometimes adjectives and sometimes nouns substantive. In the former case the shortest forms of the bases are used without any inflexion; in the latter, suffixes indicating gender, number and case are added. These same suffixes are also added to nouns and adjectives in order to form nouns of agency and other compound nouns. Thus, Tamil aṉav, he, that man; aṉal, she, that woman; aṉu, it, that; nallav-aṉ, a good man; nallav-aṉal, a good woman; nallav-aṉu, a good thing. Compare also the remarks under the head of Verbs, below.

There is one base for the nearer and one for the remoter demonstrative. The shortest forms of them are usually i, this; a, that; as in many other languages. These bases and the corresponding interrogative base (usually e) are inflected in the same way in most Dravidian forms of speech.

There is no relative pronoun. Relative participles are used instead, as is also the case in other non-Aryan languages of India, and indeed in most languages. In Gōndī, it is true, we often find the interrogative pronoun used as a relative. This state of affairs is, however, due to Aryan influence, and relative participles are used as well. Gōndī has been reduced to writing by foreigners, and the use of the interrogative pronoun as a relative does not appear to be so common in the spoken form of the language as might be inferred from grammars and translations of the Gospels.

In the case of all these pronouns the plural is used as an honorific form in the singular. In some dialects the old singular masculine of demonstrative pronouns is no more used but always replaced by the honorific plural. This is usually the case in colloquial Tamil and always in Gōndī.

Verbs.—Many bases are both nouns and verbs. Thus, Tamil bōt, a king; bōt-en, I am a king. Nouns of agency are very commonly used as verbs. They are then inflected in person and number by means of pronominal suffixes, especially in Telugu, Gōndī, and other dialects. In Tamil this is only the case in the literary form of the language.

Such nouns of agency are freely formed from the various relative participles, and in this way tenses can be made up. Thus from the Telugu verb kōṭa, to strike, are formed the relative participles kōṭ斗-ūnna, who strikes; kōṭina, who struck; kōṭi, who would strike, who usually strikes. Nouns of agency can be formed from all these participles. Nouns of agency are partly formed by adding the full demonstrative pronoun, and partly by adding its terminations. Thus, Tamil vill-ē and vill-ēn, a bowman. The demonstrative pronoun 'he,' 'that,' in Telugu is vādu. From the participles mentioned above we can form nouns of agency such as kōṭi-ūnna-vādu, one who strikes; kōṭina-vādu, one who struck; kōṭi-vādu, one who usually strikes. Such forms can be used as verbs, and the person of the subject is then distinguished by adding pronominal suffixes. Thus, nēnu aḷana iṭi-lo lekka vādu-vādu-mu, I his house-in accounts writer-am, I am an accountant in his house; nēnu vaḷa chēḷi-vādu-mu, we cookery doers-are; we are cooks.
A form such as koffināṇḍu, one who struck, is essentially identical with koffināṇḍu, e struck. Compare Tamil vīḷan and vīḷavan, a bowman. The same is the case with all verbal tenses in Telugu, and the verb in that language, and indeed in almost all Dravidian forms of speech, can be characterized as an inflected noun of agency. The Dravidian verb in this respect distinctly differs from the real Indo-European verb, which simply denotes the action done by the subject, and from the Tibeto-Burman verb which can be described as a noun of action without any reference to subject or object, both of which must be indicated by means of other words. The Dravidian verb is half adjective and half noun, denoting as it does the subject as the doer of the action in question. In this connexion it should also be noted that transitive and intransitive verbs are treated in the same way. There can be no question of using any such thing as the case of the agent in order to denote the subject of transitive verbs when the verb is in reality a noun of agency.

It has been mentioned above that pronominal suffixes are added in order to indicate the person of the subject. These suffixes are usually the shortest form of the personal pronouns. The full pronouns have, in the course of time, assumed different forms in the various members of the Dravidian family. The pronominal suffixes have often changed in the same way. Compare Tamil avam adepigirān, he gets; Kannarese avam nāṭiduma, he did; Kui ēnju pāṅgitejju, he struck; Gōndi ēr kāṭor, he did; Telugu vādā koffināṇḍu, he struck. It will be seen how in such cases the common pronoun ‘he,’ ‘that man,’ has assumed different forms in all Dravidian languages, and how the termination of the third person singular of the verb agrees with it. The pronominal suffix can, in this way, be reduced so as to become almost unrecognizable. Compare Telugu nīvu chōsinā-vu, thou didst. Here nīvu, thou, is a later form developed from an old nī or i. So strongly was the pronominal suffix felt to belong to the pronoun that it became necessary to change its form to en in order to effect harmony in sound with the full pronoun though en has nothing to do with the original form of the pronoun. In some cases, on the other hand, the pronominal suffix has become a mere suffix of inflexion, and it has been possible to change the full pronoun without necessitating a similar change in the suffix. A good instance is furnished by Gōndi, where I’ is unnas and thou’ immā, while the corresponding suffixes have the older forms ā (ān) and ī (iš), respectively.

The pronominal suffixes are not, however, necessary for the conjugation of Dravidian verbs, and they are very often dropped in common speech. In Malayalam they are never used, but the tenses are replaced by participles without any distinction of person and number. Such participles are also in other dialects used as conjunctive participles. In Gōndi we occasionally also find them employed in the same way as in Malayalam. In High Tamil we find a similar state of affairs. Here forms such as kēydu, having done, can be used for all the persons of the past tense singular. In the plural an m is added; thus, kēydam, we, you, or they, did.

Such participles probably represent the oldest stage of development of the Dravidian verb, and they have long been recognized as the bases of the so-called tenses, i.e., the compound nouns or nouns of agency used as such. Their number is not great, but it can be increased by using similar nouns formed from other participles. In this way Gōndi has attained an apparent richness of conjugalional forms which has puzzled the grammarians who have written about it.
Three tenses are commonly distinguished, an indefinite tense which is used as a present and often also as a future, a past tense, and a future.

The indefinite present is formed from a participle which usually contains a suffix $d$ or $t$. Thus, Kanarese mād-uttā-ne, he does; Kurukh es-d-un, I break; Kui īnum gi-d-li, thou dost; Gondi naanā kā-t-ōn-a, I do; Telugu nēnu kōṭṭu-l-unānu, I strike; nēnu kōṭṭu-d-unu, I would strike. In literary Telugu $ch$ is substituted for the $t$ of this tense; thus, chēyuchumānu, I do. Now $ch$ often seems to be derived from an older $k$. It seems therefore probable that such forms must be compared with Malayāḷam adikkumnu, he beats and so on. The whole tense is apparently formed by adding the verb-substantive to a present participle. Compare Tamil adakkirēn, I walk, and kiri, I am, in the Kalkāṭi of Berar.

The past tense is formed from the conjunctive participle. The usual suffixes of that form are either an $i$ or else a suffix which occurs in various forms. Tamil has $udu$ or $tun$, vulgarly pronounced $achun$; Kanarese has $du$; Kurukh $k$; Kui $t$; Gondi $t$; Telugu $t$; Brāhū $k$. It seems to be most in accordance with Dravidian phonetical laws to derive all those forms from a $ku$-suffix. Its actual form in the original Dravidian language cannot, however, be ascertained.

The future is formed in various ways. The most common suffix seems to contain a $v$ or $ō$.

The Dravidian verb further forms verbal nouns, verbal and relative participles, an imperative, and so on.

On the other hand, there is no passive voice. In Gondi, it is true, some forms occur which look like an imitation of the passive in Indo-Aryan vernaculars, and Kurukh seems to have developed a regular passive. But on the whole the Dravidian languages are destitute of a passive voice.

There remains one peculiarity of the Dravidian verb which must be mentioned in this connexion, viz., the negative conjugation. It is usually restricted to one tense, verbal nouns with a negative particle being used when a different tense is to be indicated. In Malayāḷam, Tulu, Kui and some other dialects the negative verb has developed more than one tense, and in most languages we find a varied system of negative participles and verbal nouns. The principle of the formation of negative tenses is apparently the addition of ordinary personal suffixes to a negative base. The details will be found separately under the various dialects.

It is hoped that the preceding remarks have drawn attention to the principal characteristics of the Dravidian languages. The details will be found under the various languages and in the works mentioned under authorities. Bishop Caldwell's comparative grammar is the standard work on Dravidian philology. It has been consulted, and largely drawn upon throughout the preceding inquiry, and it should be studied by everyone who aims at a deeper knowledge of the Dravidian family or of the various languages belonging to it.

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TAMIL.

Tamil is spoken by about 17 millions of people. In the territory included within
the operations of the Linguistic Survey it is only spoken, as a foreign language, by
settlers from the south. We cannot, therefore, here deal with it in the same way as in
the case of the languages of Northern India. Tamil is, on the other hand, so important a
language that it has been found necessary to give a rapid sketch of it, without aiming at
completeness or fullness of detail.

The name of the language should properly be written Tamiḻ. The consonant ṭ
being often interchangeable with t, the word is often pronounced Tamiḻ in the Tamil country. In the old Pāli of
the Mahāvamsa the Tamils are called Daṇḍiṅa. The same form is also used in the Canon
of the Śvetāmbara Jains. The forms Dāviḻa and Dāviḻa in the Prakrit literature of
the Jains and of the Sanskrit plays seem to be a later stage, due to the Prakrit change
of ṭ to t. The oldest texts have Daṇḍiṅa. Daṇḍiṅa and Dāviḻa were Sanskritized to
Dramila, Dramiṅa, and Draviṅa, respectively. Varāhamihira (sixth century A.D.) probably
used the form Dramiṅa, though the printed editions of his Brīhatsamhitā read
Draviṅa. According to Professor Kern some manuscripts read Dramiṅa, and this form
must evidently be adopted, considering the fact that Draviṅa is the usual form in Sans-
krit which would not be likely to be changed to the less known Dramiṅa. Tārānātha, in
his history of Buddhism in India, mentions the Dramiṅas, and his sources must, therefore,
have exhibited that form. ‘Dramila’ also occurs in old Malayālam versions of the Purāṇas,
and in inscriptions, such as the pillar inscription of King Maṅgalās, from Mahākāṭa
near Bādami (597-608). Classical authors know the word under forms such as Daṁmier,
Dimiriya, and perhaps Ṭharmikā (Ptolemy). Dramiṅa was again borrowed by Tamil under
the form Tiramiṅa.

The form Tamiḻ is due to the French missionaries and should be disregarded.
No plausible explanation of the word has as yet been given. Bishop Caldwell
thinks Draviṅa to be the original form. This is not, however, probable, Daṇḍiṅa being
the form the word assumes in the oldest Aryan literature. Adelung compared Tamil
with the name of the river Tāmraparṇi. The native Tamil scholars state that Tamil means
‘sweetness’ or ‘fragrance.’ If Tamiḻ is the original form of the word, it would perhaps
be allowable to consider ṭ as a suffix and compare the base tam with the reflexive
pronoun. Compare the German name Schweiβen, lit. ‘own country.’

The language is also known under other names. The Telugu and Kanarese call it
Araṇam, the Kanarese also Tiḻaḷar or Tiḻaḷar. The old Portuguese, who did not distin-
ghuish between Tamil and Malayālam, called both the Malabar language, and Tamil
was long known under that name in Europe.

I may add that various parts of the Tamil country were known to the Aryan Indians
at an early period under names such as Pāṇḍya, Chōḍa or Chōla, Chēra, and so forth.

Tamil is spoken all over the south-eastern part of the Indian Peninsula and the
northern half of Ceylon. On the peninsula its eastern frontier is the Bay of Bengal and towards the west it extends to
the Western Ghats. It is the prevailing language south and east of a line drawn from
the sea a few miles north of Madras through Chingleput and North Arcot, leaving the
smaller, northern half of that latter district to Telugu. The line thence runs through
the north-western corner of Salem, where Tamil meets with Kannarese, to the Nilgiri and the Western Ghats, and thence southwards, leaving Malabar, Cochin, and the greatest part of Travancore to Malayalam. Tamil is spoken in the last mentioned state on the western side of the Ghats, from Cape Comorin to the neighbourhood of Trivandrum.

Tamil is bounded to the north by Telugu, to the west by Kannarese and Malayalam, Linguistic Boundaries, and to the south and east by the sea.

Tamil settlers have, in early times, brought the language to Ceylon; they are found everywhere in the Dekhan, and form the majority of the so-called Klings in Further India and the Malay Archipelago. We find them as coolies in Mauritius and the West Indies, and so on. 'In short,' says Bishop Caldwell, 'wherever money is to be made, wherever a more apathetic or a more aristocratic people is waiting to be pushed aside, thither swarm the Tamilians, the Greek or Scotch of the East, the least superstitious and the most enterprising and persevering race of Hindus.'

Malayalam was in old times considered as a form of Tamil. It is, however, now universally admitted to be a distinct language, and it will, therefore, be separately dealt with. Tamil itself is, by no means, uniform over the whole area where it is spoken as a vernacular. We are here only concerned with the colloquial language, the so-called Koṭun-Damar and can therefore only mention the fact that the classical language of Tamil literature, the so-called Sen-Damar, differs widely from the modern form of speech.

There are many distinct provincial dialects of Tamil. We do not, however, know much about them. Three dialects only were distinguished at the Census of 1891, Yerukala or Korava, spoken by a wandering tribe; Iruka, a caste dialect in the Nilgiris and adjoining districts; and Kasuva, the dialect of a jungle tribe between the base of the Nilgiris and the Moyar River. Yerukala or Korava is also spoken in the Bombay Presidency, and a short account of that dialect will therefore be found below on pp. 318 and ff. Two other dialects spoken by vagrant Gipsy tribes, the so-called Kaikudi, and Burjani will be added.

According to the returns of the Censuses of 1891 and 1901, the number of speakers of Tamil in those districts where it is spoken as a vernacular were as follows:

<table>
<thead>
<tr>
<th>Number of speakers</th>
<th>Census, 1891</th>
<th>Census, 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madras</td>
<td>279,970</td>
<td>319,990</td>
</tr>
<tr>
<td>Chingleput</td>
<td>892,094</td>
<td>995,365</td>
</tr>
<tr>
<td>North Arcot</td>
<td>1,214,939</td>
<td>1,249,499</td>
</tr>
<tr>
<td>Salem</td>
<td>1,395,139</td>
<td>1,430,102</td>
</tr>
<tr>
<td>Coimbatore</td>
<td>1,297,174</td>
<td>1,442,804</td>
</tr>
<tr>
<td>Nilgiri</td>
<td>25,083</td>
<td>39,121</td>
</tr>
<tr>
<td>South Arcot</td>
<td>1,382,159</td>
<td>2,063,313</td>
</tr>
<tr>
<td>Tanjore</td>
<td>2,095,135</td>
<td>2,119,667</td>
</tr>
<tr>
<td>Trichinopoly</td>
<td>1,157,689</td>
<td>1,219,752</td>
</tr>
<tr>
<td>Madura</td>
<td>2,081,103</td>
<td>2,558,359</td>
</tr>
<tr>
<td>Tenkasi</td>
<td>1,627,915</td>
<td>1,770,125</td>
</tr>
<tr>
<td>Travancore</td>
<td>418,239</td>
<td>492,273</td>
</tr>
<tr>
<td>Cochin</td>
<td>45,777</td>
<td>54,171</td>
</tr>
<tr>
<td>Pudukkottai</td>
<td>355,770</td>
<td>390,962</td>
</tr>
<tr>
<td>Total Madras Presidency</td>
<td>14,769,305</td>
<td>15,808,919</td>
</tr>
<tr>
<td>Ceylon</td>
<td>9,044</td>
<td>951,740</td>
</tr>
<tr>
<td><strong>GRAND TOTAL</strong></td>
<td><strong>15,711,049</strong></td>
<td><strong>16,760,659</strong></td>
</tr>
</tbody>
</table>

2 q 2
The figures from Ceylon are those given for the Tamil race in the island at the Censuses of 1891 and 1901.

Outside the territory where Tamil is spoken as a vernacular the number of speakers returned were as follows:

<table>
<thead>
<tr>
<th>Madras Presidency</th>
<th>Census, 1891</th>
<th>Census, 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ganjam</td>
<td>701</td>
<td>1,372</td>
</tr>
<tr>
<td>Vizagapatnam</td>
<td>1,479</td>
<td>2,503</td>
</tr>
<tr>
<td>Godavari</td>
<td>1,525</td>
<td>4,045</td>
</tr>
<tr>
<td>Kistna</td>
<td>2,695</td>
<td>3,741</td>
</tr>
<tr>
<td>Nellore</td>
<td>26,984</td>
<td>38,430</td>
</tr>
<tr>
<td>Gudlapah</td>
<td>6,262</td>
<td>4,839</td>
</tr>
<tr>
<td>Kurnool</td>
<td>2,074</td>
<td>1,350</td>
</tr>
<tr>
<td>Dallary</td>
<td>11,732</td>
<td>11,747</td>
</tr>
<tr>
<td>Anantapur</td>
<td>2,411</td>
<td>4,716</td>
</tr>
<tr>
<td>Malabar</td>
<td>106,399</td>
<td>109,893</td>
</tr>
<tr>
<td>South Canara</td>
<td>1,150</td>
<td>1,056</td>
</tr>
<tr>
<td>Ganjam Agency</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Vizagapatnam Agency</td>
<td>14</td>
<td>13</td>
</tr>
<tr>
<td>Godavari Agency</td>
<td>164</td>
<td>147</td>
</tr>
<tr>
<td>Banganappali</td>
<td>17</td>
<td>18</td>
</tr>
<tr>
<td>Sandur</td>
<td>24</td>
<td>49</td>
</tr>
</tbody>
</table>

**Total Madras** 163,694 183,908

| Ajmer-Merwara                     | ... | 29     |
| Andaman and Nicobars              | ... | 851    |
| Assam                            | ... | 2,497  |
| Baluchistan                       | ... | 49     |
| Bengal Presidency                 | ... | 2,274  |
| Bencar                           | ... | 459    |
| Bombay Presidency                 | ... | 9,369  |
| Burma                            | 71,401 | 99,376 |
| Central Provinces                | 4,280 | 6,277  |
| Coorg                            | 10,048 | 5,189  |
| North-West Frontier               | ... | 589    |
| Punjab                           | ... | 145    |
| United Provinces                 | ... | 756    |
| Baroda                           | ... | 85     |
| Central India                    | ... | 1,130  |
| Hyderabad                       | 29,266 | 27,514 |
| Kashmir                         | ... | 982    |
| Mysore                           | 159,392 | 226,472 |
| Rajputana                       | ... | 61     |

**Total** 447,061 568,172

The figures for the minor Tamil dialects are as follows:

| Korava                        | ... | 58,116 | 52,626 |
| Irula                         | ... | 1,614  | 932    |
| Kasuba                        | ... | 318    | 341    |
| Kaikadi                       | ... | 8,289  | 14,598 |
| Burugadi                      | ... | 265    | 673    |

**Total** 65,600 69,070
By adding the figures given above we arrive at the following estimate of the number of speakers of Tamil in India and in Ceylon:

<table>
<thead>
<tr>
<th></th>
<th>Census, 1891</th>
<th>Census, 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tamil spoken at home by</td>
<td>15,711,949</td>
<td>16,957,659</td>
</tr>
<tr>
<td>Tamil spoken abroad by</td>
<td>447,081</td>
<td>568,172</td>
</tr>
<tr>
<td>Tamil dialects</td>
<td>65,600</td>
<td>69,070</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>16,223,700</strong></td>
<td><strong>17,594,891</strong></td>
</tr>
</tbody>
</table>

Of these totals, 950,844 and 951,740, respectively, were enumerated in Ceylon. The number of speakers of Tamil in the Indian peninsula were, therefore, 15,273,856 in 1891 and 16,543,161 in 1901.

Tamil was the first Dravidian language to develop a literature of its own. It would be out of place here to give an account of Tamil literature. Suffice it to note that native tradition refers the commencement of literary activity in the Tamil country to Agastya, the mythical apostle of the Dokkalan. The oldest Tamil grammar, the so-called Tolkāppiyam, is ascribed to one of his pupils. Its age has not as yet been finally settled. It includes quotations from older authors and contains several poetical excerpts which show that Tamil had already a literary history of its own. The beginning of Tamil literature proper seems to be due to the labours of the Jainas. It is relatively independent of Sanskrit, and has attained to a high degree of perfection, especially in the numerous ethical apothegms. The Kural of Tiruvalluvar, i.e., the sacred Valṉuvar or Pariya priest, which teaches the Sāṅkhya Philosophy in 1330 poetical aphorisms, is considered as one of the gems of Tamil literature. The author is said to have been a Pariah, and he cannot, according to Bishop Caldwell, be placed later than the 10th century. His sister, called Auveiyar, 'the venerable matron,' is one of the most highly admired Tamil poets.

Another great ethical poem, the Nālaṇiṉiyar, is perhaps still older.

We shall further mention the romantic epics Chintamaṇi, by an unknown Jain poet; the Rāmāyana by Kambar; the old dictionary Divākaram; the classical Tamil grammar or Naṇṭal of Pavanānti, and so forth.

For further information the student is referred to the authorities mentioned below.

The art of printing was introduced into India by the Goa Jesuits about the middle of the 16th century. A seminary and church dedicated to St. Thomas seem to have been built by the Jesuits at Ambalacam, now a small village inland from Oranganore, and a few miles to the north of Angamali.

1 Sanskrit, Tamil, Malayālam, and Syriac were studied by the Portuguese Jesuits residing there with great success, and several important works were printed, of which, however, we have only the names left us, as recorded by A. de Souza and others, and still later by Fr. Paulinus. The last tells us that—"Anno 1679 in oppido Ambalacam in lignum incisi alii characteres Tamulicri per Ignatium Alciconi indigentione Malabaricam, insigne in lucem promisit opus inscriptum: Vocabulario Tamuelco cum sua significatia Portuguesa composto pello P. Antônio da Prunça da Comp de Jesus, Miss. de Madrê." The first Malabar-Tamil types had been cut by a lay brother of the Jesuits, Joannes Gomesfrio, at Cochín, in 1577. Ambalacam was destroyed by order of Tipu, when his army invaded Cochín and Travancore.

According to Bishop Caldwell,1 the title of the book printed in 1577 was the Doctrina Christiana which was followed the next year by a book entitled the Êtos

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1 The remarks on the art of printing in India have been taken from a paper contributed by the late Dr. Burwell to Tribner's Record for the 31st October, 1872, as quoted by Bishop Caldwell,—A Comparative Grammar of the Dravidian Languages. 2nd Edition. London, 1876, Grammar pp. 14 and 15.
Sanctorum.' This statement was originally made by Fr. Paulinus. The *Doctrina Christiana* is probably identical with the work mentioned below as printed in 1579.

From the beginning of the eighteenth century many works in Tamil were printed by the Danish missionaries at Tranquebar.

**AUTHORITIES**

**A.—Early References.**

The earliest reference to the Tamil language seems to be the mention of the *Āṇṭhra-Drāviḍa-brāhā*, i.e., the language of the Telugu and Tamil countries, by Kumārīla Bhaṭṭa (seventh or eighth century A.D.). A short Tamil grammar appeared as early as 1672, in Philippus Balde's *Beschryvinghe van Malabar en Coromandel*. The Lord's Prayer is here given as a specimen. The first Tamil books had already been printed in 1577 or 1579. See above. The First Tamil dictionary, by Father Antem de Proenca, Cochin, 1679, has already been mentioned. A new Tamil grammar, by Baltasar da Costa, appeared in 1680. The Danish missionaries at Tranquebar printed grammars, by Ziegenbalg, in 1716; by C. J. Beschi, in 1728 and 1739; by C. Th. Walther, in 1739, etc. A Tamil grammar by J. Ch. Fabricius and J. Oehr. Breithaupt, English missionaries of Madras, was issued in a second edition in 1789.

Dictionaries were published in 1679 (see above) and in 1776 and 1786. A *Dictionarium Tamilicum* by Bartholomeus Ziegenbalg, of the year 1712, was perhaps only a manuscript.

The New Testament was translated into Tamil by B. Ziegenbalg and Johann Ernst Gründler and printed at Tranquebar 1714, and reprinted in 1722. The whole Bible, translated by Ziegenbalg and Benjamin Schulze, appeared at Tranquebar, 1723. Other works were printed in Ceylon, thus *Seestien Predication overgezet in de Tamulische Taal door Philippus de Vriest*, Colombo, 1747. The publications of the Danish mission at Tranquebar are more fully enumerated in the reports of the mission, Vol. V, p. 1524. A similar bibliography of works printed in Ceylon is found on p. 280 of the second volume of C. P. Thunberg, *Travels in Europe, Africa and Asia, made between the years 1770 and 1779*, printed in 1799.

In comparison with this literary activity in India and Ceylon the scraps of information about Tamil with which scholars in Europe worked were of small importance. Tamil versions of the Lord's Prayer were published by Chamberlayne in 1715 and by Hervas in 1787. An account of the old literature dealing with Tamil is given by Adlung in his *Mithridates*, Berlin, 1806.


For further references, see Col. Yule's *Hobson-Jobson*, *sub voc* Malabar, and the list of authorities printed below.

Most of the works mentioned above have been included in the list which follows. It only registers a part of the voluminous literature about Tamil. No attempt has been made to make it complete.

**B.—General.**


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Novum Testamentum. The Gospels and the Acts appeared at Tranquebar 1714, the rest of the Testament 1715. A new edition was printed 1722. The translators were B. Ziegenhalg and Joh. Ernst Gründler.

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De vero Christianismo. Halae, 1749.

HERVAS Y PANDURO, LORENZO. — Saggio pratico della lingua con prolegomeni e una raccolta di Orazioni Dominicali im più di trovato, lingua o dialetto. Cesena, 1787. The Lord's Prayer in Tamil on p. 140.

AWEISH, — Kaluvarabakam oder Sitteeproshas, aus Tamulia Palmbliatern ubersetzt mit Bemerkungen über indische Geschlaaksweis, von Rüdiger. Halle, 1791.

KINDESLAY, N.E. — Specimens of Hindoo Literature, consisting of Translations from the Tamul Language with notes and introductions on the Mythology, Literature, and traditions of the Hindoos. London, 1794.


BOWRY, INDIA, C. — Lecture sur Amogar, a Tamil female poet. Madras.


CHITTÉ, SIMON GABER. — The Tamil Plutarch, containing a summary of the Lives of the Poets and Prophets of Southern India and Ceylon from the earliest to the present times, with select specimens of their compositions. Jaffna, 1859.


CADDY, Rev. ROBERT. — Tamil Popular Poetry. Indian Antiquary, i, 1872, pp. 97 and ff, 197 and ff.

DRAVIDIAN FAMILY.

CAMPBELL, Sir GEORGE.—Specimens of Languages of India. Calcutta, 1874, pp. 44 and ff.
BURNELL, A. C.—Specimens of South Indian Dialects. Tamil of Tanjore. Tranquebar, 1876.
PERCYAL, P.—Tamil Proverbs with their English Translations. 3rd issue, Madras, 1877.
JENSEN, HERM.—Classified Collection of Tamil Proverbs. Madras, 1879.

COOMARASWAMY.—The Tamil Language and Literature. The Orientalist, 1887, pp. 24 and ff.
V. S. SARKAR.—Nayyakan.—Udana-Prakriti. Kumbakonam, 1894. (A prose account in Tamil of the origin and growth of Tamil language and literature.)
MĀṆIKA VAṢṆAVAR.—The Tiruvākāram, or ‘Sacred Utterances.’ The Tamil text of the fifty-one Poems with English Translation, Introductions, and Notes, to which is prefixed a summary of the Life and Legends of the Sage, with appendices illustrating the great South Indian System of Philosophy and Religion called the Ārama-Siddhāntam. By G. U. Pope. Oxford, 1900.

C.—GRAMMARS AND TEXT BOOKS.


COSTA BALTASAR DA.—Asia Tamilica. Verapoli, 1690.

ZIEGENBALG BARTHOLOMÆUS.—Grammatica Damnicula qua varia paragymatia, resignis et necessariorum vocabulary apparatus Damnicula seu Malabaricae quaer inter Indos Orientales in usu est, et hucusque in Europa incomita fuit, facile disi posuit; in Usum eorum qui hoc tempo gestae illas ad idolorum ad cultum vari Dei, saltemque externam Evangeliorum Christi perduendos capiat; in itinere Europae, seu in novo Danico concinita. Halle, 1716.


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WALDHEIM, CHRISTOPH THEODOR.—Observationes grammaticae quae in lingua Tamuliana idioma vulgare illustraverunt. Tranquebar, 1739.

TENNOVERENDO SOBHOVI MOODHIKAL.—A Tamil Expositor. Madras, 1811.

ANDERSON, RS.—A Grammar of Tamil Grammar combined with the Rules of Kodan Tamil, or the Ordinary Dialect, an Introduction to Siam Tamil, or the Elegant Dialect of the Language. London, 1821.


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"A Larger Grammar of the Tamil Language in both its dialects, to which is added the Nannil, Yapparangalami, and other native authorities. Madras, 1859. Second edition, 5th, 1899.


POPE, REV. G. U.—First Tamil Book or Primer, containing introductory Lessons, Exercises, Vocabulary and all the essential Forms of the spoken Dialect of Tamil, in the Anglo-Indian character. Madras, 1861.

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D.—Dictionaries, Vocabulaires, etc.

Pachonq, P. Antem de.—Vocabulario Tamulico com a significacao Portuguesa. Ambala costita, 1879.

[FABRICIUS, JOHN PHIL., AND JOHN CHR. BREITLAUPT.]—Dictionary, Malabar and English, wherein the words and phrases of the Tamilian Language, commonly called by Europeans the Malabar, are explained in English; by the English Missionaries of Madras. Wapory, 1779, 2nd edition, Madras, 1809; 3rd, Trincomale, 1897.

A Dictionary of the English and Malabar Languages. Wapory, 1786.


The Sudder Agarwals, a Dictionary of the Higher, explained in the Lower Tamil dialect. Madras, 1827.


BOWER, HENRY.—Biblical and Theological Dictionary of Words in the Tamil Scriptures, Madras, 1841.


A Polyglot Vocabulary in the English Telogoo and Tamil Languages with the Parts of Speech, Dialogues, and a Glossary of Evasive Terms. By a Student of Mr. Tinnis. Madras, 1851.


BOWER, REV. J.—A Vocabulary, English and Tamil, systematically arranged, to advance the learner in Science as well as Verbal Knowledge. Madras, 1852.

The oldest Tamil inscriptions are written in an alphabet which differs from that in use at the present day. We are here only concerned with the latter, which consists of the following signs:—

**VOWELS.**

\[ \text{a, å, ã, î, û, or ê, e, u,} \]

\[ \text{or å, ã, î, û, or ê, e, u,} \]

\[ \text{or å, ã, î, û, or ê, e, u,} \]

**CONSONANTS.**

\[ \text{ka, ka (cha), ha, ha, pa,} \]

\[ \text{va, va, ma,} \]

\[ \text{ra, ra, la, na} \]

The Tamil alphabet is also used for writing Sanskrit. Separate signs for the Sanskrit sounds wanting in true Tamil are then added and this, fuller, alphabet is known as Grantha. Some of the additional signs are commonly used in ordinary Tamil, in words borrowed from foreign languages. They are,—

\[ \text{sa, sa, ja, ka, kha,} \]

The forms of the vowels given above are those used as initials. As in other connected alphabets the vowels have each also a secondary form, used when it is preceded by a consonant. The various forms of the vowels in such positions are exhibited in the table which follows. The short a must, as usual, be pronounced after a consonant when it is not combined with any other vowel.
If a consonant is not followed by any vowel, a dot is added at the top of it. Thus, vyākṣeṇār, veṭṭhirēn, I put.

The letter s or is usually written s when no ambiguity can arise, the latter sign being the secondary form of the long a.

The numerals are denoted as follows:—

| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 20 |

No Tamil word can end in other consonants than ṅ, ṣ, ṇ, m, n, y, r, l, v, r, and ṁ.

Pronunciation. A short u is pronounced after all other final consonants, and, in colloquial Tamil, often also after those just mentioned. This short u has only about half the length of an ordinary short vowel. In words consisting of two short syllables a v is inserted after it before a following vowel. Thus, paṣu-v-il, in the cow. In other words the short u is dropped before a following vowel. Thus, kādu, ear; kād-il, in the ear.

Initial e and ê are pronounced as ye, ye, respectively. In the same way initial i and ì are sometimes pronounced as yi and yi respectively.

The diphthong ei is pronounced as ei when it occurs in the first syllable of a word. In other cases it has the sound of e with a slight tinge of i added.

An u is often pronounced and written awu.

It will be seen that the Tamil alphabet has no separate signs for soft mute consonants. The hard muts are, however, regularly softened in certain positions, and they are then usually transliterated as soft consonants.

K, t, t, and p are always hard at the beginning of words, and when they are doubled or immediately followed by another consonant. They are, on the other hand, pronounced as g, d, d (commonly pronounced as th in English 'that') and b, respectively, in the middle of a word, when they are not doubled.

The hard sounds are also used after t and r, while the soft pronunciation prevails in combination with nasals. Thus, veṭṭham, bashfulness; but aṅgē, there; tīngirēn, I am eating.

The pronunciation of the palatal mute varies in the different parts of the country. When single, it is sometimes pronounced as ī and sometimes as i. When doubled, or preceded by t or r, it is pronounced as a palatal ch. After n it is usually pronounced as a soft palatal j. Thus, paṣu, a cow; ichchā, a wish; aṇṭchi, a witness; mukhtchi, an effort; aṅju, reverence.

Initial mutes are sometimes pronounced as soft consonants in the beginning of borrowed words. Thus, guru, a teacher; jagam, people; dēva, god; bāgam, fear.

There are no aspirates. A soft aspiration is, however, often locally combined with the soft pronunciation.

Single consonants are often doubled.

A final consonant of a monosyllabic word containing a short vowel is doubled before a suffix beginning with a vowel. Thus, kāl, a stone; kāl-il, in a stone.

An initial k, ṣ, t or p is, in some cases, doubled after a word ending in a vowel.

1. After অ(া)(া), that; ই(い)(い), this; এ(え)(え), which? Thus, appaṭi, in that way; ṭappati, in this way; eppati, in which way?
2. In compound words, when the first part of the compound is governed by the second. Thus, koṭṭa-ppaṭu, to be beaten; pakkatu-chokuro, a side-walk.

3. After the adverbial suffixes āy and āga.

4. After a dative or accusative.

5. After an infinitive ending in a.

L and y are semi-cerebrals, like English l and n.

The cerebral r is vulgarly pronounced as a y. It has often been transliterated as sh in old books and is so pronounced in Pondicherry, Karikal, and Tanjore. The tongue is curled back to the position it has in pronouncing t but does not touch the palate.

The letter r is a palatal r sound. It is theoretically rougher than r, but practically little difference is made between both sounds. Double rr is pronounced as English tt. An r immediately followed by another consonant is pronounced t or r; thus, adarku, thereto, is pronounced adatku or adarku. The combination ur is pronounced ntr; thus, enru, pronounced endru, having said.

L and r cannot be pronounced as initials, but must always be preceded by an i, or, in case the following vowel is u, ā, o, or ō, by an u. Thus, iraṇḍa, two; urābam, form.

Final y and l become r, and final a and l become ¯ when the following word begins with k, ẓ, t, or p.

Most of the preceding notes have been taken from Mr. Arden's grammar, mentioned under authorities above. When they are borne in mind it is hoped that the short grammatical sketch which follows will enable the reader to understand the forms occurring in the version of the Parable of the Prodigal Son which is printed on pp. 312 and ff. It has been taken from the text published by the Madras Auxiliary Bible Society in 1889. A list of Standard Words and Phrases, hailing from Poona, will be found on pp. 648 and ff.
TAMIL SKELETON

I.—NOUNS.

Gender.—Men and gods are masculine; women and goddesses feminine; other nouns neuter.

Number.—Masculine bases ending in ag form their plural in ar or arag. Respectful denominations ending in ar add mår or mårag. The plural of other nouns is formed by adding gol, or, if the noun ends in a long vowel or consists of two short syllables ending in o, ko. The plural is indicated as the singular, case suffixes being added directly to ar, al, etc.

<table>
<thead>
<tr>
<th>Base in sg.</th>
<th>Base in am.</th>
<th>Base in fr, em, not consisting of two short syllables</th>
<th>Other bases</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Nom.</td>
<td>marum, a tree.</td>
<td>višu, a house.</td>
<td>māru, middle.</td>
</tr>
<tr>
<td>Acc.</td>
<td>marattī.</td>
<td>viśṭi.</td>
<td>naṉmū.</td>
</tr>
<tr>
<td>Instr.</td>
<td>marattē.</td>
<td>viśṭē.</td>
<td>naṉmūḍ.</td>
</tr>
<tr>
<td>Dat.</td>
<td>marattukku.</td>
<td>viśṭukku.</td>
<td>naṉmūkku.</td>
</tr>
<tr>
<td>Gen.</td>
<td>marattīgai (marattigai)</td>
<td>viśṭīgai (viśṭigai)</td>
<td>naṉmūgai (naṉmūgai)</td>
</tr>
<tr>
<td>Loc.</td>
<td>marattit.</td>
<td>viśṭit.</td>
<td>naṉvim.</td>
</tr>
<tr>
<td>Plur.</td>
<td>marattagol.</td>
<td>viśṭagol.</td>
<td>naṉvakkul.</td>
</tr>
</tbody>
</table>

The particle in may be inserted before case suffixes. In the vocative an ū is added to the base.

II.—PRONOUNS.

<table>
<thead>
<tr>
<th>First person, I.</th>
<th>Second person</th>
<th>Third person</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Theor.</td>
<td>Honoric.</td>
</tr>
<tr>
<td>Acc.</td>
<td>u.</td>
<td>u.</td>
</tr>
<tr>
<td>Dat.</td>
<td>u.</td>
<td>u.</td>
</tr>
<tr>
<td>Gen.</td>
<td>u.</td>
<td>u.</td>
</tr>
<tr>
<td>Dat.</td>
<td>namakkku, eṅgalkkku</td>
<td>eṅgalkkku.</td>
</tr>
</tbody>
</table>

Nām, we, includes, and nāgol excludes the person addressed. An, they, is used as an honorific singular. The suffix galei is commonly added in the genitive; thus, enpulei, my.

Tā, self, gen. tā, plur. tām and tāgol, as nā. As an, he, also ān, this; ān, who? ār or ār, who? as ār, he (honorific). E.g., what? is a noun, and indicated like marum, a tree. E.g., what, is both a noun and an adjective. It is indeclinable.

Proximal adjectives a(nda), that; e(nda), this; o(nda), which? etc., are indeclinable.
III.—verbs.

Suffixes of principal parts. 

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Future</th>
<th>1</th>
<th>2</th>
<th>3 masc.</th>
<th>3 fem.</th>
<th>3 m.</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>πixe</em></td>
<td>μνε, ἵμα</td>
<td>ὑμ, δα</td>
<td>Sing.</td>
<td>ἦν</td>
<td>ἦπ</td>
<td>ἦχον</td>
<td>δέδον</td>
</tr>
<tr>
<td><em>κκείμεν</em></td>
<td>τεύ</td>
<td>ποπυ</td>
<td>Plur.</td>
<td>ἦν</td>
<td>ἦπ</td>
<td>ἦχον</td>
<td>δέδον</td>
</tr>
</tbody>
</table>

The final *n* of the tense suffixes is dropped before the personal terminations; thus, *μείκν-α*-μαι, I shall gain. I *μα* with *αι* becomes *ἰγαλε, ἰγαλε*; or *ἰγαλε*. The third person neuter, future is formed by adding *αν* to bases which form the future in *με* and *κκυμ* to such as add *ποπυ*; thus, *κκείμεν-α*-μαι, it will get. An *α* is inserted before the *γ* of the suffix of the present in the third person plural number.

A.—regular verbs.—

*παλικ*—learn; *ὁδος*—run.


Negative, *παλικεκα*—*παλικεκα*—. Conjunctive participle, *παλικτικα*—*παλικτικα*—. 


Imperative, *παλικ*—*παλικ*—(hominel); *παλικα*—*παλικα*—(plural); *ὁδος*—*ὁδος*—*ὁδος*—. 

Negative, *παλικα*—*παλικα*—. 

B.—Irregular verbs.—

Several verbs take a contracted form in the past. Bases ending in *α* and *β* add *α*, and those ending in *ι* and *ν* add *νρ* in the present. Thus, *μελεϊ*—*μελεϊ*—, I sing; *μελι*—*μελι*—, I see; *μελεϊ*—*μελεϊ*—, I say; *μελεϊ*—*μελεϊ*—. 

Other contracted forms are *ἀγγελι*—*ἀγγελι*— *παπα*—*παπα*—, I wash; *ἀγγελι*—*ἀγγελι*—, I speak. I existed, *παπα*—*παπα*—, I laughed; *ἀγγελι*—*ἀγγελι*—, I said; *παπα*—*παπα*—, etc. 

Several common verbs are irregular. Thus,—

C.—Auxiliaries.—

*παρεστι*—it is wanted; negative *παρεστι*—. *κειμ*—it is possible, it is proper; negative *κειμα*—. *κειμ*—it is fit; negative *κειμ*—. 

Thus, *ἀν ἐμπερι*—παρεστι*—, you would not go there; *ἀν ἐκατοπτριμ*—, let him come. 

*Ἀμ*—negative *Ἀμ* is added to the verbal noun ending in *α* and denotes permission. Thus, *ἂν ἐργαλεῖα*—, you may go. A kind of conditional mood is formed by adding *ἂν* to the past relative participle or *ἂν* to the infinitive. Thus, *παπα*—, if you learn; *παπα*—, you do. *Ἀλλα* is *does not exist*; *ἄλλα* is the negative copula or verb substantative. 

Passive voice—Formed by adding the verb *παπα*—, suffer, to the infinitive; thus, *παπα*—παπα*—, I am basted. 

Reflexive verbs—Formed by adding *καλ*, take, to the conjunctive participle. Thus, *παπα*—καλε, to look out for oneself, to beware. 

Causatives—Formed by adding *κκείμ*—, past *κκυμ*—, future *κκυμ*—, to the future base and conjugating throughout; thus, *κκείμ*—, I cause to do. From *παπα*—, suffer, is formed *παπα*—παπα*—, past *παπα*—παπα*—; from *ὁδος*—, run, *ὁδο*—, and so forth. 

Particles.—*ὁδος*—adds emphasis; *ὁδο*—denotes a question; *ὁδος*—a doubt, a contrast, or indefiniteness; *ἀν*, completeness, etc. 

*Ἀμ* added to the conjunctive participle means *although*; thus, *Ἀμ ἐκατοπτριμ*—, although he is.
DRAVIDIAN FAMILY.

TAMIL.

[No. 1.]
DRAVIDIAN FAMILY.

TAMIL.

TRANSLITERATION AND TRANSLATION.

Oru maugušanukku iranē, kumārār undārgal. Avarargal ilēiyavan
One man-to two sons were. Them-in younger-the
tagappanē nēkkī, "tagappanē, astiyiī enakkku varum paunē
father-O, property-in me-to coming share
enakkku-titra-vēndum," eṅgan. Andappadi aṅār avargalukku-taṅ āstiyiī-
the-father addressing, "father-O, property-in me-to give-is-wanted," said. Accordingly he them-to-his property-
me-to-to-give-is-wanted. Šila nālecikkuppiṁbu īleiyā magaṅ ellāvarreiyum
having-divided-gave. Few days-after younger son all
šēttukkondu duṛā dēsattukku-ppurappottu-ppōy aṅge
having-gathered distant country-to-having-started-having-gone there
puṅgūrkkam-āy jivāṣam-paṇi taṅ āstiyiī aṛittu-pottān,
evil-way-having-become life-having-made his property wasted.
Ellāvarreiyum aṅār śeḷavatita piṁbu aṅār dēsattile kodiya pāṅjam
All he spending after that country-in severe famine
undāyiru. Apporudu aṅār kūreivu pada-toṭaṅgi andā dēsattu-
 arose. Then he want to-suffer-having-begun that of-country-
kkudīgalīl oruvan-īṭatīl pōy ottīkkondāṅ. Anda-kkudīyāṅ aṅār
inhabitants-among one-with having-gone joined-himself. That-husbandman
avanei-taṅ vayalgal-ii; panrigaleī māykkumbādi aṇūppiṅāṅ. Apporudu
his-his fields-in pigs to-food sent. Then
panrigal tipigira taviṭṭināl-ē taṅ vayiṅrī mirappa āsci-įy-irundāṅ,
pigs eating husk-with-even his belly to-fill wish-having-become-was,
oruvun-um adei avargukku-kkoḍuṅkkaṅvilei. Avargukku-pputti teḻinda-pōdu
one-even that him-to-gave-not. Him-to-sense clear-become-time-at
avān, "ēn tagappanuṇeiyā kūlkācar ettaṇeiyō pērukkku-pūrtī-yaṅa
he, "my father's servants how-many men-to-full
śāppādu irukkiranu, nān-ō paśiṇāl sūgiṅāṅ. Nāṅ
food is, I-on-the-other-hand hunger-with die. I
erundu, on tagappan-īṭatīrku-ppōy, "tagappanē, parattukku viromam-
having-arisen, my father-to-having-gone, "father-O, heaven-to contrarily-
āgavum umakkku muṅbh-āgavum pāyāṅ-jeydān; inimāl ummudeiya
also you-to before-also sin-I-did; hereafter your
kumāran eṟu śollappuvaḍarku nāṅ pāṭṭiran-alla; ummudeiya
son having-said to-be-called I fit-man-am-not; your
your 2 s 2
itthapē varuṣha-kālam-āy nāp umakkku aṟiyaṅ-jeydu, orukkāl-um
so-many years-time-being I you-to service-did, one-time-even
ummudēiyē karpaṇeiyē mirād-irundum, eu sinēgitar-ōde nāp
your command not-transgressing-being-though, my friends-with I
śaṅḍoṣhamāy irukkumbaḍi nir orukkāl-um epakkku oru āṭṭukkuṭṭiyēiy-āvadu
merry to-be you one-time-even me-to one kid-even
kōdukkav-illei. Vēsīgal-idāṭṭil ni ummudēiyē āṭṭiyē arittu-ppōṭṭa ummudēiyē
gace-not. Harīṭots-with your property having-wasted your
kumāraṇ-āgiyā īvaṇ vandaṉ-udāṇē ivanukk-āga virundu pappinīr-ē,
sone-being this coming-immediately him-for feast made;
enuṇ. Adāṛku tagappag, 'maṅau-ē, ni eppōḍum enū-ōḍ-irukkiṟāy,
said. That-to the-father, 'son-O, thou always me-with-art,
eguk-ullad-ellām ummudēiyad-āy-irukkiraḍu. Uṇ śaṅgōdaṇ-āgiyā ivan-ō
me-to-being-all thine-having-become-is. Thy brother-being this-but
marittāṇ, tirumbavum uyirrtāṇ; kāṇāmar-pōṅṇ, tirumbavum kāṇa-ppattāṇ.
died, again came-alive; lost-went, again was-found.
Aṉa-padiyināl-ē nām śaṅḍoṣha-ppaṭṭu magiṟechchiy-āy-irukka-vēṇḍum-ē,
So ve merry-being glad-having-become-to-be is-wanted,
enru sōppāṇ enurar,
saying spoke said.
KORAVA OR YERUKALA.

The Koravas or Yerukalas are a wandering tribe of basket and mat-makers, pig breeders, etc. They are found all over the Madras Presidency, and in several districts of the Bombay Presidency.

They call themselves Kora, Kurru, Korava, Koracha, and Kuluvuru in Mysore and Madras, and Yerukala seems to be the name given to them by the Telugu people. Their dialect has been returned as Korohari and Korvi from Belgaum, as Korvuru from Bijapur, and as Korvi from Kolhapur and the Southern Marāṭhā Jaghiras.

I do not know anything about the origin of these names. Similar denominations are also used by connected tribes such as the Konagas of Coorg and the Kurukhs of the Bengal Presidency.

Local estimates of the number of speakers in the Bombay Presidency have been made for the purposes of this Survey. The other figures which follow have been taken from the reports of the Censuses of 1891 and 1901:

<table>
<thead>
<tr>
<th>Bombay Presidency</th>
<th>Census of 1891</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Belgaum</td>
<td>9,500</td>
<td>407</td>
</tr>
<tr>
<td>Bijapur</td>
<td>3,231</td>
<td>225</td>
</tr>
<tr>
<td>Dharwar</td>
<td>1,18</td>
<td>18</td>
</tr>
<tr>
<td>Kanara</td>
<td>39</td>
<td></td>
</tr>
<tr>
<td>Satara Agency</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Kolhapur</td>
<td>418</td>
<td></td>
</tr>
<tr>
<td>Southern Marāṭhā Jaghiras</td>
<td>1,867</td>
<td></td>
</tr>
<tr>
<td>Hyderabad</td>
<td>60</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Madras Presidency</th>
<th>Census of 1891</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Guwah</td>
<td>371</td>
<td>360</td>
</tr>
<tr>
<td>Visagapattam</td>
<td>1,118</td>
<td>1,464</td>
</tr>
<tr>
<td>Godavari</td>
<td>1,430</td>
<td>1,532</td>
</tr>
<tr>
<td>Kistna</td>
<td>9,900</td>
<td>12,629</td>
</tr>
<tr>
<td>Nellore</td>
<td>3,229</td>
<td>3,602</td>
</tr>
<tr>
<td>Godadipalh</td>
<td>5,889</td>
<td>5,991</td>
</tr>
<tr>
<td>Kurnool</td>
<td>5,028</td>
<td>5,280</td>
</tr>
<tr>
<td>Bellary</td>
<td>4,551</td>
<td>4,543</td>
</tr>
<tr>
<td>Anantapur</td>
<td>2,249</td>
<td>2,349</td>
</tr>
<tr>
<td>Madura</td>
<td>209</td>
<td></td>
</tr>
<tr>
<td>Chingleput</td>
<td>432</td>
<td>117</td>
</tr>
<tr>
<td>North Arcot</td>
<td>1,859</td>
<td>1,378</td>
</tr>
<tr>
<td>Salem</td>
<td>735</td>
<td>218</td>
</tr>
<tr>
<td>Colimbatore</td>
<td>183</td>
<td>16</td>
</tr>
<tr>
<td>South Arcot</td>
<td>715</td>
<td>878</td>
</tr>
<tr>
<td>Tanjore</td>
<td>43</td>
<td>14</td>
</tr>
<tr>
<td>Tiruchinopoly</td>
<td>90</td>
<td>41</td>
</tr>
<tr>
<td>Madura</td>
<td>77</td>
<td>18</td>
</tr>
<tr>
<td>Mahakar</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>Visagapattam Agency</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>Godavari Agency</td>
<td>80</td>
<td></td>
</tr>
<tr>
<td>Padukaousti</td>
<td>61</td>
<td></td>
</tr>
<tr>
<td>Bangparaapalli</td>
<td>218</td>
<td>274</td>
</tr>
<tr>
<td>Sandur</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>Coorg</td>
<td>75</td>
<td>18</td>
</tr>
<tr>
<td>Mysore</td>
<td>4,185</td>
<td>2,591</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>55,116</strong></td>
<td><strong>52,636</strong></td>
</tr>
</tbody>
</table>
Of the 9,800 speakers returned for the purposes of this Survey from Belgaum, 1,000 have been stated to speak Kórchari, and 8,500 Kórví. Some of the speakers returned from Bijapur are said to speak ordinary Tamil.

AUTHORITIES—


M. PAPPA RAO NAIDU.—The History of Railway Thieves with hints on detection. Madras, 1900, p. 28.

Kórava has sometimes been considered as a separate language. This is not, however, the case, though it is not derived from the colloquial Tamil of the present day. There are also several points in which the dialect differs from Tamil and agrees with other Dravidian languages. The whole structure is, however, almost the same as in Tamil, as will be seen from the materials printed below.

Specimens have been forwarded from Belgaum, the Jamkhandi State, and Bijapur. They all represent the same form of speech, with slight local variations, which closely agrees with the dialect described by Messrs. Macdonald and Cain. See Authorities, above. Consistency cannot, of course, be expected in the dialect of a tribe which wander over such a wide area and associate with people talking so many different languages. It would be out of place to give a full account of the dialect and its various forms. We can only draw attention to a few facts which may prove to be of interest for the history of the dialect.

Pronunciation.—Short final vowels are not distinctly sounded, and are often interchanged. Thus, tôpanke, tôpanki, tôpanka, and tôpank, to the father.

Final š is usually dropped. Thus, āga, they; but āgal-ušši, among them.

Initial h is often dropped. Thus, oši and hōši, having gone. The h in this word corresponds to p in Tamil. Kanares has h.

Nouns.—The suffixes of the plural are ar(u), már(u), gašs(u), and ūga. Thus, mamsaru, men; tôp-mar, fathers; avangasu, fathers; ānanga, cows; māđānga, bulls. The suffix ūga is derived from ūgal, and must be compared with Gōndi āγ.

The usual case suffixes are,—

Dative, ke, ka, k (compare Kanares keš).
Ablative, iūnd, uṃd, iūndri, īndri (compare Kanares iṇa, Tamil īrũ, pronounced īndru).
Locative, ušši, ošši, ōl (compare Kanares ošši).

The dative is also used as an accusative. This latter case takes the suffixes e, an, nna and ni. The genitive is identical with the oblique base.

Examples of the various cases are, ambaša mawnnanu koʃšungud, she gave birth to a male child; mawu-ka, to the son; tôp-iūnd, from a father; Dēvar, God’s; beras-talaka, of the greatness; ērānyat-ušši, in the forest.
It will be seen that the case suffixes mainly agree with Kanares. The plural, on
the other hand, and the oblique form more closely agree with Tamil.

Numerals.—The numerals are given in the list of words. They are, broadly speak-
ing, the same as in vulgar Tamil. ‘One’ is oru, neuter oru. Instead of oru we also
find or in Kurukh.

Raç, two, corresponds to Malayālam râçu, Tamil irâçu. Forms such as orusu,
king, however, show that Korava has the same difficulty in pronouncing an initial r as
Tamil. The masculine and feminine form of raç is raçör.

Añj, five, corresponds to Malayālam and vulgar Tamil añju.

Pronouns.—The following are the personal pronouns,—

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>nè, nànu, I</td>
<td>nè, nìnu, thou</td>
<td>avì, äm, he; avö (f), she.</td>
</tr>
<tr>
<td>mì, me</td>
<td>mì, thee</td>
<td>avam, him; avañama, her.</td>
</tr>
<tr>
<td>mìnaka, to me</td>
<td>mìnaka, to thee</td>
<td>avamka, to him; avañala-ka, to her.</td>
</tr>
<tr>
<td>mìn, mìn, my</td>
<td>mìn, thy</td>
<td>avam, his; avala, her.</td>
</tr>
<tr>
<td>nàga, we</td>
<td>nìga, you</td>
<td>avoga, åga, they.</td>
</tr>
<tr>
<td>nìngala, our</td>
<td>nìngala, your</td>
<td>avogala, ágala, their.</td>
</tr>
</tbody>
</table>

There is only one form of the plural of the first person, just as is also the case in
Kanares. The oblique cases of the first person singular are also more closely related
to Kanares than to Tamil. Nàga, we; nìga, you, on the other hand, must be compared
with Tamil nìngal, we; nìngal, you; Coorgi nañga, we; nìnga, you.

Verbs.—The present tense is formed as in Tamil. Compare adikëri, I strike;
hëgëri, I go. The suffix kë, gër, is here clearly identical with Tamil hëkë, gëra.
Forms such as adikëri, I shall strike, still more closely agree with Tamil.

The past tense is formed by adding the suffixes sa and na, or, in most cases, in the
same way as in Tamil. Thus, aclesë, thou struckest; hënuë, he went; kuñatë, he gave.
The s-suffix must be compared with the suffix si, cë in Gòndë; së in Telugu. Similar
forms are also used in vulgar Tamil.

The personal terminations are,—

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<tr>
<td>1. ö, i</td>
<td>1. ö</td>
</tr>
<tr>
<td>2. ö</td>
<td>2. ö(ga)</td>
</tr>
<tr>
<td>3. ö, fem. ö, neut. du, chu.</td>
<td>3. ö(ga), neut. më, mò.</td>
</tr>
</tbody>
</table>

Thus, sëgëri, I die; sëndirë, thou hast made; igarë, he is; iqadu, it is; varâdu,
it comes; kuñatë, she gave; išchamë, they (neuter) were; vëchu, it came, etc.

For further details the student is referred to the specimens which follow. The
first is a version of the Parable of the Prodigal Son and the second a popular tale in
the so-called Korçhari dialect of Belgaum. The third is the beginning of another
version of the Parable in the so-called Korvi of the same district. Then follows a
popular tale in the so-called Korvi of the Jamkhandi State, and, lastly, the deposition
of a witness in the so-called Kāvaru of Bijapur.

A list of Standard Words and Phrases in the so-called Korvi of Belgaum will be
found below on pp. 646 and ff.
DRAVIDIAN FAMILY.

Tamil.

Korava (so-called Köchari) Dialect.

Specimen I.

(District Belgaum.)

Edō-ōr maŋasan-ka rædēr āmul-gunṭeng inchamā. Avgal-tole san A-certain man-to two male-children were. Them-among younger gövālīyū tan tōpan-ka soñnu, 'yāvā, nin jingōl-inde nan-ka varra son his father-to said, 'father, your property-in-from me-to coming pang nan-ka tā.' Tōpu avgal-tole tan jingī paʃcī-kulatū. share me-to give.' Father them-among his property having-divided-gave.

San man tan pang akkondu dūr dēs-ka ōgi làvu Younger son his share having-taken after country-to having-gone many nāl āŋgikkā, addantulē avū làvu khārīg śēndū tan days had-not-been, meanwhile he much expenditure having-done his jingī allā kaṭtītu. Avū hīnāg śēnd parsālō ā dēstōle property all squandered. He so having-done after that country-in ber khārv bugad avan-ka pyādastān vāñch. Avū ā amighty famine having-fallen, him-to poverty came. He that dēs-aṅt maŋasan daitu pānī-mēnc ngīndru. A maŋasū avan-ka country-of man-of near 'work-on remained. That man him-to maṭvāyī mēspikkīkuru tan kolli-ki amāyōtū. Āṅgē làvu pəstk seine to-feed his field-to sent. There much hungry-being maṭvāyī tīngir-antā poṭtu suddā tīpdrū varag mettādī-kōṇḍu. Āṅkē swīnī ētōn-that hūkks even having-eaten belly was-filling. But avan-ka ētār-daut-īndē yandū āṅgīkkā. Īnagā ravatin dināṅg him-to anybody-near-from anything-even was-obtained-not. Thus a-few days ʿōsmō, tan parag vātī nēppāgi tan mānas-uljī soñnu, 'nan passed, his former state memory-becoming his mind-in said, 'my tōpan-kītak ikkīrāvē eddanō pānī-mandi-ki varag metti vēchēk father-near living how-many work-people-to belly having-filled more sōr sīgāñch. Ivaṭe nān paṭtē sāgārē. Nān eddu nan food is-obtained. Here I hunger-with am-dying. I having-arisen my tōpan-dautē ōgi soñnu, "tōpā, nān dēvar pāp tōpan pāp father-near having-gone will-say, "father, I God-of sin father-of sin.
kaṭi-kondirē. Nān nin mauvaṇḍ sōndaṅk bag-illā. Nan-ka have-got-tied-to-myself. I your son-as to-be-called worthy-am-not. Me or pani-maṇgaṇ dins śendu nin-dauṭī vechahakō."" Hināg sōṇī one work-man-of like having-mad-of-you-near keep."" So having-said ang-ŋ الحوث eddu tan tōpān-dauṭē varrappōr tōpu dārunąde there-from having-arisen his father-near coming-while father distance-from avan-ka pātā dayā vandu oḍikō-ōgi kolebugadu him-to having-seen pīty having-come running-having-gone having-embraced muddu kuḍatā. Appār mān tan avā-ka sōṇṇu, tōpā, nān dēvar a-kiss gone. Then the-son his father-to said, ‘father, I God-of munna nin munno tapp-śendē. Nan nān ni mauvaṇḍ akki-māpā.’ It-ke before your before sin-did. Me you your son-as call-do-not. Thiś-to tōpū tan pani-mandikī sōṇṇu, ‘nal-nal bāṭiṅgā akkoṇḍu vandu nam maun-ka father his work-men-to said, ‘best clothes having-brought my son-to ōḍōgō, bāṭuḷḷe mūḍar ōḍōgō, kālullō śarapaṅgā ōḍōgō, mugaśarka ōḍōgō, put-on, finger-in a--ring put, feel-in shoes put, to-eat prepare, nāg uṇḍu sāntōs āgūn. Yantk-āndākē, i nan mau śattindū, we having-eaten happy let-us-become. Why-if-said, this my son was-dead, tirgā jiv-tōṭī igara; tapsoṇuṇḍu-ōgindū, īppōr śikkirū.’ I vāṭi kāṭa again olive is; lost-gone-was, now is-found. This news having-heard allārū sāntōs ānāgā, all happy became.

Īppōrā avan ber mau kollōje īndū. Avū ūḍ-dauṭku vandopār Now his elder son field-in was. He house-near coming-when avan-ka pada-pāḍratā kǔndrētā kātkuṇḍ-vandū. Avū ā pani-mandy-ulō him-to singing dancing to-be-heard-come. He that work-men-in ortan-ka agasī, ‘yand nāḍatādī? ’ āndu kāṭī. At-ke avū sōṇṇu, one-to having-called, ‘what is-going-on?’ saying inquired. That-to he said, ‘nin tembi vandirū; ‘avū nālantīlē vandu mūṭinētā’-āndu ‘thy brother is-come; ‘he safe-and-sound having-come has-reached’-saying nin tōpū ber sōr śendirū.’ Ita kāṭa ber mau yarsm-āgi thy father a big feast has-made.’ This having-heard elder son angry-becoming üllaka ōg-illā. Atk-ōsārē avan toṇpu bālīkē vandu, ‘ullaka vā,’ in went-not. For-that-reason his father out having-come, ‘in come,’ uṇḍu avan-ka lārū sōṇṇi-kōṇḍū. At-ke avū tan toṇ-paṅ-ke sōṇṇu, ’nān saying him-to much entreated. That-to he his father-to said, ‘I ittan vāṭkāl dankā nin pani śendu ēppōrū nin vāṭū oḍik-illā. so-many years till thy service having-done ever thy word broke-not. Ānākēnū nān nān genērīn agasī-koṇḍū ber sōr śārīk-osārē However I my friends having-gathered-together a big feast to-make-for nī nan-ku ēppōrū oru māyā-kuṭṭī suddā kuḍat-illā. Ānākē basivēr thou me-to ever a goat-young even gaveṣ-not. But karlotṣ-of
saṅgati bugad nin ānigī-allā mulagyōt-antā i nin mau company-in having-fallen thy property-all that-has-devoured this thy son ūd-ka vand sariginē ni avank-osare sōr śendirā.' Topu maun-ku house-to coming as-soon-as thou him-for a-feast hast-made.' Father son-to sonnū, 'ni eppōru nan-dauṭi ikkṣyārā. Nan-dauṭi ikkṣīrd-allā nindā. said, 'thou always of-me-near art. My-near what-is-all thine-alone. Śatt nin tembi, tirgā jīv-tōtē igāru; tapaśikouḍu-ōnāvū, ikkṣnu, and Dead your brother, again alive is; lost-went, is-found, saying nāg saṅfōs āgarḍu sarige igadū.' we happy becoming proper is.'
DRAVIDIAN FAMILY.

TAMIL.

KORAVA (so-called Körchari) Dialect.

SPECIMEN II.

(A POPULAR STORY.

Purandar-gad anu sōñdrada oru ūru uttar dēstūlli igadu.

Purandargad so called one village north country-in is.

I ūrtuḷḷi maṇḍ-ṇūr väṭkāl park oru penāṃbran syāvkarastan
This village in two-hundred years ago one Brāhmaṇ banking

šēnd-gondu lāvu kaṇjistan-ānde āndū. Avū ravatnānā dān-dharm
having-carried-on very miserly was. He in-the-least charitable-acts

śaiyyāk-illā. Avan kaṇjistan uḍipikkirku-osare Krishṇa
performed-not. His miserliness to-cause-to-abandon-in-order Krishna

oru pyād penāṃbra-na sōṇg akkoṇdu ā syāvkar-dauti-ke
a poor Brāhmaṇ-of disguise having-taken that banker-near

vandu odigikk attindū. Avū dinā udyāṭe varandū.

having-come to-beg began. He daily in-the-morning was-coming.

Syāvkar angandū, ‘udyāl vā, nān imān paṇi-mēnē igārē.’
The-banker used-to-say, ‘to-morrow come, I to-day business-on am.’

Inagēnē oru väṭkāl ā penāṃbrā uḍ-ka vandu āngandū.

In-this-way one year that Brāhmaṇ house-to having-come went.

At-mēnē syāvkar lāvu daraj-gondu tan ūtlōḷī ikkird khotṭī
That-on the-banker much being-naxed his house-in existing false

duḍu-duggāpi oru dinā ā penāṃbran munme sōṛju, ‘itotē
copper-coins one day that Brāhmaṇ-of before having-poured, ‘this-in

end bēkāṇādu ondu parikkoṇdu o,’ and soṇṇu. Atkosarē
whatever wanted-being one having-picked go,’ saying said. That-for

ā kaṭṭi penāṃbrā mātēndu utṭuṭṭu ṭogi partaṭ
that crafty Brāhmaṇ having-refused having-left having-gone backyard

vāśipōḍe ā syāvkar khulāi dautke vandu, ‘nan maṇtād
through-from that banker wife-of near having-come, ‘my son-of

muṇī Śaiyyāre, yandānā dān tā,’ and kaṭṭu; āva
thread-ceremony am-performing, some charity give,’ so asked; she
soṇṇā, 'nān paṅgāru, nan tāv yandū illā.' 'Nin mūkoḷṭātā said, 'I woman, my possession-in anything is-not.' 'Your nose-in-from nat tā, dharm varādu, aṇḍu soṇṇī ā peṇāmbrā lāvu pearl-ring give, merit comes,' saying having-said that Brāhmaṇ much upadr śendū. Aṭkosārē āva, 'nan maṇāgu lāvu syāvkār ānākū trouble did. Therefore she, 'my husband a-great banker being-though dān-dharm śaivyamallā. Yandānākū chintillā, nānānākū dān charity performer-not. Whatever-being-though care-is-not, as-for-myself charity śaivyārē,' aṇḍu tilaja-gōndu avū tan-ka soṇnikōnd-matē ā perform,' so having-thought-to-herself he her-to entreated-according-to that peṇāmbrān-ka tan mūkoḷṭātā nat kuṭṭētā. Avū appōre atnē Brāhmaṇ-to her nose-in-from ring gave-away. He forthwith that akkondu vandu adē syāvkār-dautī i nattu vattē having-taken having-come-the-same banker-near this nose-ring security vecheh-kondu, 'duḍu tā,' aṇḍ soṇṇū. Appōru, 'nan khulśīṭādu,' having-deposited, 'money give,' so asked. Then, 'my wife's,' aṇḍu gurat śīks. saying identification was-made-out.

FREE TRANSLATION OF THE FOREGOING.

There is a village called Panadargad in the North country. About two-hundred years ago, there lived in this village a very miserly Brāhmaṇ who followed the profession of a money-lender. He performed no charitable acts whatever. With a view to cure him of this vice, Kṛishṇa appeared before the rich man for alms in the disguise of a poor Brāhmaṇ. When the Brāhmaṇ put in his appearance every morning, the rich man excused himself saying, 'come to-morrow, I am busy to-day.' The rich man was greatly vexed at the frequent visits of the Brāhmaṇ for one full year, poured out, one day, before him all the counterfeit coins he had in his house and asked him to pick one out of them. Thereupon the cunning Brāhmaṇ refused to accept the offer, and having made his way through the back door to the rich man's wife said, 'I intend performing the sacred thread ceremony of my son and beg of you to favour me with whatever little you can.' At this, she replied, 'I am a woman, nothing is in my possession.' 'Give me your nose-ring; this will bring you merit,' said the Brāhmaṇ pertinaciously. 'Though my husband is a great banker,' said she to herself, 'he never gives alms. I should not, however, mind it. As for myself, I am bent upon giving alms.' So she offered her nose-ring to the Brāhmaṇ as desired. He, forthwith, came with it to the banker, offered it and asked him to lend money on the security of the ring, when the banker recognized it as his wife's property.
DRAVIDIAN FAMILY.

TAMIL.

KORAVA (so-called KORUL) DIALECT.

SPECIMEN III.

(DISTRICT BELGAUM.)

A-certain man-to two male-children were. Them-among younger
māuvu taṅg-āvunā añḍū, 'āvā mina jinigungulli nan-ka vaṛra
son his-father-to said, 'father your property-in me-to coming
paṅg nan-ka kudā.' Āvu agal-ulī tana jinigis panaheṇa-kudāta.
share me-to give.' Father them-among his property divided-gave.

Sāna māuvu tana paṅg akunḍ dūr nāṭ-ka hōgī lāva nāl
Younger son his share taking fur country-to going many day
āgall, addantulle āva dund-ulī tana paṅg phāga-sēdū. Āva hīnāga
had-not-been, meanwhile he luxury-in his share wasted. He so
sēdā bākā nāṭhiā ber kharva bugada āvank
having-made after that country-in mighty famine having-fallen him-to
bāḍatana vāṇiṣha. Āva a dēsullī ortu manusūn jyāti tsākari
poverty came. He that country-in one man-of near service
nindri. I manusū āvana paṇḍri mēsark tana kolli-ke hācheṣṭoṭṭa. Aṇji
stood. This man him swine to-feed his field-to sent. There
pēsta kāḷavaṣane paṇḍri tingar-hantāta pott sudaṁindra varaga metāt-
being-hungry being-troubled swine that-cou-en husk also eating stomach was-
kundū. Anāka āvank yāṅuṇḍ yāndū āgallā. Hīnāga thōdē nāl hōsa,
filling. But him-to anyone-from anything was-not-found. So a-few days passed,
tana park vāṭi nippāgi āva tana manus-ulī añḍū. 'nāṅg āvan
his former state remembering he his mind-in said, 'my father-of
jyātī ikkīr eddan tsākari-mand-ki varaga metti hech-āgar-addan anna
near living how-many servants-to belly filling so-as-to-exceed food
śikkarāda. Anāka inji nā pēṣa sāgāri. Na eddu nāṅg āvan
is-found. But here I being-hungry die. I rising my father-of
jyātī hōgī ande, 'āvā, nā dēvar pāpa tōpan pāpa kāṭi-kundē.
neer going will-say, 'father, I God-of sin father-of sin have-not-tied-to-myself.
Nā mina māuvu añḍ amisāṅgark āgarkill. Nāna ortū al-manusūna
I your son as to-be-called am-not-fāt. Me one servant-of
hināga echakō." He, thence rising his-father-af near when-coming,
like keep." He, thence rising his-father-af near when-coming,
āvu dūruṇde āvan pāta, kalākajā ands ōda-hōgi kagat-puṭasa
father distance-from him seeing, pity feeling running-going embracing
mudda-adā-kundā.
kiss-gave.
[No. 5.]

DRAVIDIAN FAMILY.

TAMIL.

KORAVA (so-called KORT) DIALECT.

SPECIMEN IV. (JAMKHANDI STATE.)

Hināga vartu arasu indū. Avanaka aṅja-āla kuliśimāra indāga.
So one king was. Him-to five-persons wives were.

Agal-ulli arasu vara-vartini bōtū, tirigi agałaka kaṭū, 'i suku
Them-in king one-one called, and them asked, 'this happiness
ni yāra dayād-inda ungārā?' Agal-ulli nālēru, 'i suku
thou whose mercy-with eatest?' Them-in four, 'this happiness
ninna dayād-inda ungārā(sic),' añāga. Paragonda arasu aṅja-āla-ulli
thy mercy-with enjoy,' said. Afterwards king five-persons-in
sapṇavaḷa bōtū tirigi avala kaṭū, 'i suku nī yāra
the-youngest called and her asked, 'this happiness thou whose
dayād-inda ungārā?' Avu uttara kūḍāta, 'Dēvara tandida-antā i
mercy-with enjoyest?' She answer gave, 'God given-so this
suku nimaka vandida. Atra-kārapād-inda i suku nā ninna
happiness thee-to came. That-reason-for this happiness I thy
dayād-inda tirigi Dēvara dayād-inda ungārī. I vāti kaṭu
mercy-from and God's mercy-from enjoy.' This word having-heard
arananka śīṭṭu vāńchū. Paragonda avala vaḍa-mēni dāginī tirigi
king-to anger came. Afterwards her body-on ornaments and
kovāki parasa-kuṇḍu, avala-ka vandha pagana pudiki kūḍūta tirigi
clothes having-taken-off, her-to one old cloth gave and
berāda āraṇyat-ulli vandha gūḍīsī kaṭṭi avalana ecohū. Appāga avala
great forest-in one cottage building her kept. Then she
raṇaḻita indā. Paragondo aval-ē ange ḍamba māvunna
pregnant was. Afterwards she-Indeed there male child
kāḍi-bugudā. Arasu i vāti kaṭu lāvū santōsa uṭṭu tirigi
bare. King this news hearing much satisfaction felt and
avalana bōtū utōli ecohū. 'Ivu muṇohi anḍānāga Dē vara dayād-
her called house-in kept. 'She before said-as God's mercy-
inda i suku khare,' hināga andu tana berastanāta hyāmēśi
from this happiness certainly,' so saying his greatness-of pride
uṭṭu Dēvarāda berastana hagalarka bātanu,
leaving God's greatness to-praise began.
FREE TRANSLATION OF THE FOREGOING.

There lived a king who had five wives. He called them one by one and asked them through whose favour it was that they enjoyed their happiness. The first four answered that they enjoyed the happiness through his favour. Afterwards he called his fifth and youngest wife and asked her the same question. She replied that as God had given much glory and happiness to him, and, as she enjoyed the happiness on his account, it was both through the favour of God and his favour also that she enjoyed the happiness. The king hearing these words was very angry. Afterwards he took off the ornaments and the clothes from her body and, giving her an old piece of cloth, sent her away to a dreary forest. There he built a cottage and left her there. She was then pregnant and afterwards gave birth to a male child. The king was very much delighted to hear the news. The king afterwards sent for her and brought her back to the palace. The king afterwards admitted the greatness of God and gave up the pride of his greatness and began to praise the greatness of God.
[No. 6.]

**DRAVIDIAN FAMILY.**

**TAMIL.**

**KORAVA (so-called KORVARU) DIALECT.**

**SPECIMEN V.**

(DEPARTMENT BIJAPUR.)

DEPOSITION OF A WITNESS.

Hōna mādat-o-li Šındigī jāttirī āgi raṇḍ mūd dīna

Past month-in Šındigī faqr having-become two three days

ānda-mene segā-o-li raṇḍ tāsa pōdu yerīda-mene Rāb-sāb

becoming-after morning-in two hours time rising-after Rāb-Sāhib

māmaladār kachehērt-o-li nā īndē. Mādurāya kullārni ḳva āppaga

Mamlādār office-in I was. Mādurāya the-Kullārni this then

nōndāni kachehēri baillaka ukkānd-indu. Ārōpi Šaranya ortan-ka

registration office outside sitting-was. The-accused Šaranya one-to

bōta-kondu vanda. Mādurāyanaka, 'nannu-daśandā nōndāni kāgīda

having-called came. Mādurāya-to, 'me-for registration deed

variraka vā,' ānda Šaranya bōtā. Āppaga Mādurāya tiragi nā

to-write come,' saying Šaranya called. Then Mādurāya and I

kachehēri voṭṭu vanda. Nāgala Šīrād Šidāliṅgappaṇa ṭatka hōnu.

office having-left came. We Šīrād Šidāliṅgappa-of house-to went.

Avati nā ikyārē. Īppaga kōṭina munnē nikkira ārōpi tiragi avana

There I live. Now court before standing accused and him

kūḍa ortanu raṇḍern kūḍa vanda. Mādurāyanaka jēvati ukkandu,

with one two with came. Mādurāya near he-sat.

Mādurāya dast varadu. Mādurāyanaka yār sōndu vara-sīrānga nā

Mādurāya deed wrote. Mādurāya-to who telling to-write-cause I

katilla. Todē pōda āda-mene ārōpi Šaranya ḳva yakaṅē

heard-not. Little time becoming-after accused Šaranya this area

sarvē-nāmbhara māyīti attunāraka āta uṭṭu hōnu.

Survey-number information in-order-to-bring house having-left went.

Ā-mene ārōpinaka nā yeppaga pāṭilla. Ārōpi hōnu tsu

That-after the-accused I ever saw-not. The-accused having-gone little

yāḷyatoli varttanu vanda. Mādurāyanaka, 'kāgīda varimāṇa, koṭṭi kāgīda

time-in some-one came. Mādurāya-to, 'deed write-not, false deed

igadu,' ānda sōndu.

is,' saying said.
FREE TRANSLATION OF THE FOREGOING.

Two or three days after the Sindagi fair last month I was in the office of the Mamlatdar about two hours after rising time in the morning. The Kulkarni Maduraiya was then sitting outside the registration office. The accused Saranya then came after having been out to call somebody. Saranya said to Maduraiya, 'come and write a registration deed for me.' Maduraiya and I then left the office and came with him to the house of Sirsi Madalingappa, where I live. One or two men had come there together with the accused now standing in court. He sat near Maduraiya who wrote the deed. I did not hear who told him what to write. Short time afterwards the accused Saranya went from the house in order to ascertain the survey number of the area. Since then I have not seen the accused again. Shortly after he had gone away some one came and said to Maduraiya, 'don't write out this document, it is a forgery.'
IRULA AND KASUVA.

These dialects are both spoken outside the territory included in the Linguistic Survey, and they cannot, therefore, be dealt with in this place. Irula vocabularies have been published by Hodgson, Miscellaneous Essays, Vol. ii, London, 1880, pp. 105 and ff., and in the Manual of the Administration of the Madras Presidency, Vol. ii, pp. 193 and ff. The affiliation of Kasuva is doubtful.

At the Census of 1891, Kasuva was spoken by 316 persons in the Nilgiri Hills. In 1901 only 241 speakers were returned. The figures for Irula were as follows:

<table>
<thead>
<tr>
<th></th>
<th>Census, 1891</th>
<th>Census, 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cuddapah</td>
<td>32</td>
<td>...</td>
</tr>
<tr>
<td>North Arcot</td>
<td>11</td>
<td>7</td>
</tr>
<tr>
<td>Salem</td>
<td>8</td>
<td>...</td>
</tr>
<tr>
<td>Coimbatore</td>
<td>377</td>
<td>106</td>
</tr>
<tr>
<td>Nilgiris</td>
<td>1,196</td>
<td>819</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,614</strong></td>
<td><strong>932</strong></td>
</tr>
</tbody>
</table>
KAIKADI.

The Kaikadis are a vagrant tribe of mat-makers. They are found in the Bombay Presidency, Berar, and the Central Provinces. Their number has been estimated for the purposes of this Survey as shown in the table which follows, and which also registers the figures returned at the last Census of 1891 :

<table>
<thead>
<tr>
<th>Bombay Presidency</th>
<th>Estimated number</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahmednagar</td>
<td>760</td>
<td>477</td>
</tr>
<tr>
<td>Khandesh</td>
<td></td>
<td>42</td>
</tr>
<tr>
<td>Nasik</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>Poona</td>
<td>2,300</td>
<td>403</td>
</tr>
<tr>
<td>Satara</td>
<td>450</td>
<td>235</td>
</tr>
<tr>
<td>Sholapur</td>
<td>3,000</td>
<td>224</td>
</tr>
<tr>
<td>Belgaum</td>
<td>200</td>
<td>...</td>
</tr>
<tr>
<td>Kolaba</td>
<td>100</td>
<td>...</td>
</tr>
<tr>
<td>Akalkot</td>
<td></td>
<td>43</td>
</tr>
<tr>
<td>Satara Agency</td>
<td>415</td>
<td>21</td>
</tr>
<tr>
<td>Southern Marathia Jaghirs</td>
<td>200</td>
<td>...</td>
</tr>
<tr>
<td>Berar</td>
<td>879</td>
<td>10,732</td>
</tr>
<tr>
<td>Hairaabad</td>
<td></td>
<td>2,880</td>
</tr>
<tr>
<td>Central Provinces (Nimar)</td>
<td>45</td>
<td>2</td>
</tr>
</tbody>
</table>

**Total** | 8,289 | 14,398 |

Kaikadi in most respects agrees with vulgar Tamil and will therefore be dealt with as a dialect of that form of speech. Like other Tamil dialects, it is in several points agrees with Kanaresse, and it must therefore be derived from an older form when Tamil and Kanaresse had not as yet been differentiated so much as is the case at the present day.

The dialect is not exactly the same in all districts. It is purest in Sholapur, from where the greatest number of speakers has been returned. In the Satara Agency and in Ahmednagar the number of speakers is less, and the influence of the speech of the bulk of the population is strongly felt. In Berar the state of affairs is similar. Thus we find forms such as *gavis musalā*, he said to his father; *mulukāt*, in the country, in Akola; *hinaš*, thou wentest, in Buldana, etc. On the whole, however, the local variations are comparatively small, and are almost always due to corruption through the influence of other forms of speech. It is therefore sufficient to print the specimens received from Sholapur as illustrations of the dialect. The beginning of a version of the Parable of the Prodigal Son received from the Melkapur Taluka, District Buldana, will be added in order to show that the dialect of Berar is essentially identical. The beginning of a similar version received from Bilichpur will finally be reproduced. It in many respects forms the link connecting Kaikadi with the so-called Burganji. A list of Standard Words and Phrases, received from Sholapur, will be found on pp. 646 and ff. below.

**Pronunciation.**—Long and short vowels are very commonly interchanged; thus, *vandu, vanda*, *vondā*, and *vândā*, he came, *ó* and *ô* are apparently interchangeable; thus, *oppō* and *oppā*, then.
The palatal s are, at least in Sholapur, pronounced as in Telugu, i.e., as ts, dz, respectively, if they are not followed by i, e, or y.

An h often corresponds to a p in ordinary Tamil. Thus, hō, and in Ahmednagar even ō, go. In Kolaba, however, we find pō. The change of p to h is common in Kannada.

Final l is dropped as in Korava and vulgar Tamil. Thus, gōgā, sons, but gōglak, to the sons.

Nouns.—The genders are sometimes confounded. In Ellichpur the neuter forms of the demonstrative pronouns are apparently always used also for the masculine.

The suffixes of the plural are gā and āṅg; thus, gōn, a son; gō-gā, the sons; gō-gl-g, to the sons: khudrī, a horse; khudryāṅg, horses.

Forms such as urtyā, women, from urti, woman, are Marathi.

Case suffixes are added to the base of neuter nouns. Thus, ut-ali, in the house. Occasionally, however, we find the base modified before suffixes as in Tamil. Thus, mon-t-uli, in the mind, in the specimen received from Audh.

The dative is commonly also used as an accusative. It usually takes the suffix k or ku; thus, gōun-k, to the father. We sometimes also find an accusative suffix l in words such as khudrī, the horses; pyengrī, swine.

The genitive sometimes agrees with the qualified noun in gender, as is also the case in Gōndī. Thus, ninna māng, thy son; khudryād khāgīr, the horse’s saddle. In Kolaba we also meet with forms such as ayī-anurūṭe, in the father’s house. Compare the Tamil suffix uṣṭa-

The suffix of the locative is ali, ulti, or olī. In Kolaba and Ellichpur we find ale used instead. Thus, ut-ali, in the house; kāl-uli, on the feet.

The case suffixes will, on the whole, be found to agree pretty well with Korava.

Adjectives.—Adjectives are sometimes inflected. Thus, nalla urāpēy, a good man; nallayā urāyā, good men; nallād urī, a good woman; nallayā urīyā, good women.

Numerals.—The numerals are given in the list of words. They are the same as in Korava and vulgar Tamil.

Pronouns.—The personal pronouns have almost the same forms as in Korava. The usual forms are as follows:

<table>
<thead>
<tr>
<th>Tamil</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>nān, nā, I.</td>
<td>nīn, nī, thou.</td>
</tr>
<tr>
<td>nān-k, me, to me.</td>
<td>nīn-k, to thee.</td>
</tr>
<tr>
<td>nān, nannād, my.</td>
<td>nīn, ninnān, ninnād, thy.</td>
</tr>
<tr>
<td>nāng, we.</td>
<td>nīng, you.</td>
</tr>
<tr>
<td>nāṅglāda, our.</td>
<td>nīṅglād, your.</td>
</tr>
</tbody>
</table>

The form nāng seems to be the exclusive plural, corresponding to Tamil nāngal. When the person addressed is included the plural of the first person is nāmb, dative nāmburk (corresponding to Tamil nām), in the Sholapur specimens.

The neuter singular seems to be used as a feminine. Compare nallād urī, a good woman. There are, however, no instances of a feminine pronoun in the specimens, and the verbal suffix of the third person singular feminine is ē, which corresponds to Tamil ēf.

The interrogative pronouns are yā, who? mīde, what? We sometimes also find the neuter form ādō instead of yā, who? The genitive of yā is yattan, whose? Yāō is occasionally also used as a relative pronoun.
TAMIL (KAIKADI) DIALECT.

Verbs.—The personal terminations are as follows:—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>1.</td>
</tr>
<tr>
<td>ə, ə, i</td>
<td>ə, ə</td>
</tr>
<tr>
<td>2.</td>
<td>2.</td>
</tr>
<tr>
<td>ə</td>
<td>əág</td>
</tr>
<tr>
<td>3 m.</td>
<td>3 m. &amp; f.</td>
</tr>
<tr>
<td>ə, ə, u</td>
<td>əág</td>
</tr>
<tr>
<td>3 f.</td>
<td>3 n.</td>
</tr>
<tr>
<td>ə</td>
<td>do(du); əsa (əsu)</td>
</tr>
</tbody>
</table>

Thus, indi, I was; 2 indá; 3 m. indu; 3 f. indá; 3 n. intera; plur. 1 indá; 2 indáng; 3 m. and f. indáng; 3 n. interá. A neuter plural indáni, were, is recorded from Ramdrug. Compare Tamil.

The present tense of the verb substantive is əgər, I am; əgada, it is; əgudə, they (neuter subject) are. In Berar we find əkər, I am, etc., used instead.

The present tense of finite verbs is formed by adding a suffix ək (gák) or ār. Thus, əgəkə, I strike; varək, it comes; həgəkə (Kolaba pəgərə), I go; nikiyəkə, thou art; Ramdrug səgər, I die; Kolaba səmrə, I say; səyər, he is doing.

The past tense is formed by means of the same suffixes as in Tamil. Compare sendu, he said; nindu, he lived; hənnu, he went; hətnu, he began; pənu, he saw; kəyətə, he gave. Forms such as kəndu, he has done; yakṣipətu, he spent, are compounds. Compare Tamil urγə, pronounced utən, I was. Forms such as bəsətənə, he met; vəntə, it came; təntəntə, (the pigs) ate, should be compared with vulgar Tamil forms such as paṭichə, he learned; paṭichədu, it learnt (corresponding to standard paṭitən, paṭitədə, respectively); əchhu and əchchu instead of əjəru, it became, it was. Əra, it was, in a specimen received from Akola, directly corresponds to vulgar Tamil əchhu.

The form hətnu instead of hətnāng, they began, is probably due to the influence of Marathi.

In Ellilipur we find forms such as pešus, he said; gudtu, he gave; həsu, he went. They appear to contain the suffix əsa or əsu of the third person neuter. Similar forms also occur in Burgundhi.

The future apparently corresponds to the Tamil present. Thus, ɪkər, I shall be; edkər, I shall arise; iðrə, I shall strike; həgər, I shall go.

For further details the specimens which follow should be consulted. The two first ones have been received from Sholapur. They are a version of the Parable of the Prodigal Son and a short popular tale. It will be seen that they represent a form of speech which very closely agrees with Tamil and especially with Korava.

The third specimen is the beginning of a version of the Parable forwarded from the Melkapur Taluka of District Buldana. It represents the same form of speech, but is much more influenced by Aryan languages. It may be taken as a representative of the dialect as spoken in Berar. The fourth specimen, the beginning of a version of the Parable from Ellilipur, is of a similar kind. In some details it agrees with the so-called Burgundhi, which will be separately dealt with below.

A list of Standard Words and Phrases will be found on pp. 646 and ff. It has been forwarded from Sholapur.
DRAVIDIAN FAMILY.

TAMIL.

KAIKADI DIALECT.

SPECIMEN I.

(DISTRICT SHOLAPUR.)

Vanda manasan-k rantha gotha intagā. A ranḍun-ul-āu chiṭṭyāu
One man-to two sons were. Those two among being the-younger
than gāṃ-k svandu, ‘gāvā, naṇṇād pāṅg nān-k āṭu.’ Āu
his father-to said, ‘father, my share me-to give.’ He
āṭan-chillā gāu tān samsārād pāṅg hoṭi tāndu. Munni
that according father his property-of share having-put gave. Then
thōḍyā divas-ulī samānu tān adni samsāranā gōlā sendūndī ānīk
few days-in the-younger his all property together having-made and
thūr par ur-k hōnū, ānīk angā tān samsār uadalpañā
far other country-to went, and there his property extrava-gance
sendī adni vāṭōla-sendūtu. Yappū adni samsār yakpīsuṭu appū
having-made all wasted-made. When all property had-spent then
ā urulī bhīyārrādā kārā bhunṭa. A vakat-ka āṅ-k
that country-in great famine fell. That time-at him-to
dūḍārā lahaū kāmī bhunṭa. Phārā ā urulī vanda
money-of great scarcity fell. Then that country-in one
maṇsan-kiṭṭa āu nānkitā nīṇḍu. Āu āṅ-k kvaḷoḷi phyeṇḍrīlī meṣhīrīk
man-near he service stayed. He him field-in swine to-feed
hāḍūlī. Phyeṇḍrīyā etta ṭarpal tingāntāgā āṭan suddā bhīyār
sent. Swine which huṅk were-eating those even great
santōṣhasulī thinḍi āu tān vārja metādṣundikīyō, pan attu suddā
joy-in having-eaten he his belly would-have-filled, but that even
ēyū at-kā kuḍṭīllā. Āu yappū suddi-minī vāndū, appō āu tān
anyone him-to gave-not. He when sense-on came, then he his
manulī svandu, ‘nān gānn padarulī lahaū manasgali-kiṭṭa thinḍi
mind-in said, ‘my father’s service-in many man-near having-eaten
ulīḍa idduṅ anna igada. Nā parantu phāṭṇī sāgārī. Nā
remaining so-much food is. I but starving am-dying. I
ekkī ānīk nā hōgi nān gāunak svalī, “āvā, nā nimnād
will-arise and I having-gone my father-to will-say, “father, I thy
va dēvarād pāp sendīrī. Itan-śivāy nimnāu māṅg svandī atūṅgrīk
and God’s sin have-done. This-from thy son having-said to-take
chalkē illā. Āṭundusk nān-k nin āṭakrigadyān chalkē teṇkri etataū.°

worthy not. Therefore me thy servants like service keep,"

Hināyē svandi yathṣu phāṅg tāṅ gāṅ nērk vānū. Ān thūr
Thus having-said arose then his father towards come. He for

īkkē ānum gāṅ ānum-k pātu, ānik māyā vānū ānum nērk
being his father him saw, and pity having-come him towards

ōdī hōgī ānum khagat-k bhundī mukā ṭānūṇ. Māṅg
having-run having-gone his neck-to having-fallen kīes took. The-son

svandū, āva, nā dēvarād va ninglād gunhā jendirī, ānik ātan-munni
said, 'father, I God-of and you-of sin have-done, and henceforth

ninnāu māṅg svandī āṭungkīk yugyī illā.' Tar ānum gāṅ tāṅ
thy son having-said to-take worthy not. But his father his

teṇkrigadyān svandū, 'nalla kvākī ātiyā ānum vāḍhūli bōdgo, ānum kāli
servants-to said, 'good cloth bring his body-in put, his hand-on

mudur hōṭī ānum kālūli kālād bōdgo. Ānik naṭāṅgō, nāmb
ring putting his foot-on shoes put. And go, we

thīndī uṇḍī ānand śāivāṅgō. Iu nān māṅg sāttindū, pan
having-eaten having-drunk joy let-make. This my son had-died, but

thīrgī jīva vāṅtū; ān ḍālījīndū, pan phāṛgundū dvārkvūm.' Hānā
again life come; he had-been-lost, but again is-found.' So

svandī āṅṅg ānand śairark hatnā.

having-said they joy to-make began.

Ināta ānum bhīyēr māṅg kvallūli indu. Ān heṇā-heṇā ute-kīṭā

Now his elder son field-in was. He as house-near

vārark hatnū, hanā-hanā pāṅrād va ādrād ānum svaikyē vārark
to-come began, so singing and dancing his ear-to to-come

hatēsū. Ān vandā teṇkri-gadyānūk bōṭundī vāndū, 'ida
began. He one servant-to having-called having-come, 'this

mīdād?' svandi kētō. Ān āṅṅg svandū kī, 'ningaḷa
what?' having-said asked. He him-to said that, 'your

tyembī vāndīrī. Ān khuśāl vāndī gāṅṅk bhēṭīṃṅo,
younger-brother has-come. He safe having-come father-to was-met,
āṭun-dusk āṅ khuśālī ēndū. Āṭa svaikēṭī āṅ yārāk-vāndū ānik
therefore he feast made.' That having-heard he anger-came and

uḷaṅ hōgāṁ-stū. Āṭun-dusk āṅṅ gāṅ vajākī vāndū ānik āṅṅ
inside not-go-would. Therefore his father outside come and his

vinantī ēndū. Phārg āṅ tāṅ gāṅṅk svandū, 'pāṛgū, nā laḥāṅ
entresty made. Then he his father-to said, 'see, I many

vāṭkālā nīn teṇkri śayāke, āṅ nā yaṅdrū ninnā vātī vāḍīlā. Hīnā
years thy service do, and I ever thy word broke-not. So

indī nāṅṅk sōṭīyān barābār mājā śayīrk yaṅdrū āṭ-kūṭī suddā pandīllā.

being me-to friends with feast to-make ever kid even goes-not.

2x
Pan yau nimmäd adni jingâni raqîkalûji yakpitgnô, äu nin måäng
But who thy all property harlotry-in squandered, that thy son
vändi barâbar, ni âunk khusâlì sendâ.' Appôg äu âunk
having-come immediately, thou him-to feast madest.' Then he him-to
svandû, 'govanô, ni libhar nän kitça nîkyâkô. Itun-dusk nän
said, 'son-O, thou always me near livest. This-for my
kîttàd adni nimmäd igada. Iu níny tyombi ūttindu, âunk
near-being all thine is. This thy younger-brother had-died, him-to
jîva vântga; äu kaljindu, äu dvârkunu. Åtan-dusk nän majà
life came; he had-been-lost, he is-found. Therefore I feast
sayiyu námbrûk khusâl âgavâ, ada yagyì igada.'
should-make us to joy should-become, that proper is.'
KAIKAPI DIALECT.

SPECIMEN II.

(DISTRICT SHOLAPUR.)

A POPULAR TALE.

Palasgav svandi vanda ur intsa. Anga vanda bandha.

Palasgav having-said one village was. There one bandy-man

indu, Aunk raanda ogaa intsgaa. Varian pera Khandoergeo, aniki inivartan

was. Him-to two sons were. One-of name Khandoergeo, and other-of

pera Yassavantrao. Aun kita raanda nallayaa khudryang intsgaa. Vanda

name Yassavantrao. Him near two good horses were. One

khudri pera Khandoergeo, aniki inivanda khudri pera Yassavantrao.

horse-of name Khandoergeo, and other horse-of name Yassavantrao.

A bandha shatta-barka aun kulia talaghar-ulji khudryang dhvankai

That carrier dead-after his wife cellar-in horses concealing

etstugaa, a khudryang aun kankhe hoji illa. Ogaa bhurka

kept, those horses their sight-to putting not. Boys big

ana-barka gam-ka talangamii aungh talaghar ughdhsang, appo a

becoming-on mother-to telling-not they cellar opened, then those

khudril aungh patang Aung svandaang, ‘nang khudri-mini khvankyaako.’

horses they saw. They said, ‘we horses-on let-ride.’

Gam solink-man, mitka-midaa? ‘manasgaa patang majee ninglak

Mother allowed-not, why? ‘man saw then you

iddi khudril pitsang-rang.’ Ogaa ada ketsagaa illa. Aung

having-beaten horses will-take-away.’ Boys that needed not. They

atan-mini kvansang va tangsai urk honang. A nallayaa

them-on rode and sister’s village-to went. Those good

khudryang aun metatsun patu; appo aun man-ulji khara vantsga.

horses their brother-in-law saw; then his mind-in desire came.

Aunk vaitsaa ki, ‘ivanka khudryang labhikkukanala.’ Pharga aun

Him-to it-appeared that, ‘these-to horses to-get-is-not-suitable.’ Then he

a gogalak sarai kudpatei guung sendu. Pharga aun rajjaa

those boys liquor having-caused-to-drink drunk made. Then he rajjaa

nerk homu aniki svandu, ‘aunk iddi khudryang pitsangudi

near went and said, ‘them having-beaten horses having-taken

2 x 2
FREE TRANSLATION OF THE FOREGOING.

There was a village called Palaśgāv. There a bāndy-carrier lived. He had two sons, one named Khandērāo, and the other called Yaśvantrāo. He also possessed two good horses, likewise called Khandērāo and Yaśvantrāo. When he died his wife kept the horses in the cellar and did not let the boys see them. When the boys had grown up they went and opened the cellar without telling their mother. They then saw the horses and wanted to ride on them. The mother did not allow them to, 'because,' said she, 'if you are seen, the people will kill you and carry off the horses.' The boys did not heed her but rode off to their sister's. When their brother-in-law saw those good horses, he coveted them and thought, 'I cannot leave those horses to them.' So he got the boys to take liquor and get drunk, and then he went to the Rājā and said, 'kill them and take the horses.' Their sister learned about this design. She put them on the horses and tied them up with ropes lest they should fall. The horses then were let loose and ran straight home. In this way they saved the boys' life.
[No. 9.]

DRAVIDIAN FAMILY.

TAMIL.

KAIKAPÉ DIALECT.

SPECIMEN III. (DISTRICT BULDANA.)

Vança mansanka raṇḍa goṅā. Chiṭṭava sandu ki, ‘nānna
One man-to two sons. The-younger said that, ‘my
baṅgā nān-ku tā.’ Gāvu raṇḍyar-ku pāṅguṭa kuḍatu. Chiṭṭava
share me-to give.’ The-father both-to dividing gave. The-younger
admnu tanna samsāra gōlā sindu dēsan-menī yalkiṭhenu. Aṅgī
all his property together made country-on went. There
hōgi admnu kalaj-goṇdu. Adnu kalaj-goṇdu ā nāṭoli kārava
having-gone all wasted. All wasted that country-in famine
bhutṣu. Pharag aḍaḥaṇ āṅgā pharag hōgi śākari piḍasu.
fell. Then difficulty becoming after having-gone service joined.
Kvaloi phendri kākār yathuṭu.
Field-in pigs to-tead sent.
[No. 10.]

DRAVIDIAN FAMILY.

TAMIL.

KAIRADI DIALECT.

SPECIMEN IV. (DISTRICT ELLICPURA.)

Vand meso-ku ranth bandhag niindaingi. Atul-see chiniaad band.
One man-to two sons were. Them-in-from the-younger son
pessus, 'gaa, nantaa jindagani-ta jaa jindagani nan-ku ta.' Phargu
said, 'father, mine property-of which property me-to give.' Then
attu sampada panti guddasus. Phargu jaras dinmaga chiniaad band.
he property dividing gave. Then few days the-younger son
hadduni jindagani vand jagi jamaansus, thur nattuk hoodus,
all property one place collected, far country-to went,
haniik anga tandu jindagani yakshisutesu. Phargu adu sadar
and there his property wasted. Then he all
kharchi-ai hoodus a desale bhari khair bhunsu.
having-spent-having-become went that country-in heavy famine fell.
Annami attu bhari adgans bhunsu. Apa adu a desale
Therefore him-to great difficulty fell. Then he that country-in
vandha meso-gisita niinda. Attu adu phendi Ihissaku tandu kollu
one man-naar stayed. Him he swine to-feed his field-in
thoratusu. Apa phendi jaa saila time ata-mhene vagaa mehadaissu,
then. Then swine which husks eat that-on belly was-filling,
inu nanku (sic) tavangusu; hakin inni eseji-illaa guddual. Phargu adu
so him-to it-appeared; and anything did-not gave-not. Then he
sud-mene vansu pessus, 'naa gava inge anna tenfor-ga, balla kira
sense-on came said, 'my father with how-many servants many are
atii hakin nan vagukaa sakka. Nan etai na gavo nere
to-eat and I hunger-with die. I having-arisen my father near
hogrhee hakin attu pessusu, 'e gava, abhaya samnee hakin nond
will-go and him-to say, 'O father, heaven against and thee
sammee papa eseji. Nindu band illa ipar maphak. Nindu
against sin I did. Thy son not henceforth worthy. Thy
tenfo-paru anee so,' 'servant-like keep.'
BURGANDI.

This is the dialect of another vagrant tribe. It has been returned for the purposes of this Survey from Nimar and from the Central India Agency. The following are the revised figures:

<table>
<thead>
<tr>
<th>Province</th>
<th>Estimated number</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Central Provinces</td>
<td>255</td>
<td>652</td>
</tr>
<tr>
<td>Nimar</td>
<td>10</td>
<td>21</td>
</tr>
<tr>
<td>Central India</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>265</td>
<td>673</td>
</tr>
</tbody>
</table>

Burgandí is closely connected with Kaikádi. It is apparently dying out, and the specimens received from the districts are very unsatisfactory. A version of the Parable and a short popular tale have been forwarded from Bagli in the Indore Agency and will be reproduced below. A list of Standard Words and Phrases was received from the same district, but it was too corrupt to be printed. A short specimen was also received from Nimar, but did not contain any new forms. The Burgandís of Nimar assert that they have immigrated from Khandesh. They also call themselves Kulrangs or Kargangs.

The short remarks on Burgandí grammar which follow are based on the materials mentioned above, and are given with every reserve.

**Nouns.**—There are no traces of different genders in the specimens. The natural gender is distinguished by adding ād, male, and phāt, female. Thus, vānu ād nāy, a dog; vānu phāt nāy, a bitch. But the plural and the cases are always formed in the same way. The suffix of the plural is āg; compare Kaikádi. Thus, ārāpā, a man; ārāng, men; ěnuwāl, a son; ěnuwānga, sons; nāy, a dog; nāyāng, dogs.

The usual case suffixes are, dative and accusative k; ablative kē and kē; genitive ē, nē, and no suffix; locative kō and kē. Thus, gāvak, to the father; ěrāpō-kē, from a man; uːkān, from the house; nīnē gav uːkān, in thy father’s house; nēnē kakānē mōnē, my uncle’s son; ěr-kō, in the country; uː-kē, in the house.

We occasionally also find accusatives such as ěnuwāl-āng, the son.

**Numerals.**—The numerals are the same as in Kaikádi. ‘Nine’ is, however, ānumad, and ‘twenty’ ārd. Higher numbers are reckoned in scores. Thus, rauŋ ārd paí, two times twenty and ten, fifty; ānē ārd, five times twenty, hundred.

**Pronouns.**—The following are the personal pronouns:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>nē, I.</td>
<td>mē, thou.</td>
<td>ađ, he.</td>
</tr>
<tr>
<td>naŋak, to me.</td>
<td>ninak, to thee.</td>
<td>aṭaŋk, to him.</td>
</tr>
<tr>
<td>naŋē, my.</td>
<td>ninē, thy.</td>
<td>aṭē, his.</td>
</tr>
<tr>
<td>naŋ, we.</td>
<td>nīŋ, you.</td>
<td>aŋī, they.</td>
</tr>
<tr>
<td>naŋgal, naŋglā, our.</td>
<td>nīŋglā, your.</td>
<td>aŋāngā, their.</td>
</tr>
</tbody>
</table>

Other pronouns are tiŋgal, to him; jō, who? yatnē, whose? mē, what? Compare Kaikádi.

It will be seen that the form ađ, he, is the neuter form, corresponding to Tamil adu, that.

**Verbs.**—The list of words gives the following forms of the present tense of the verbs substantive—

Sing. 1. sirē  
2. sirā.  
3. sir.

Plur. 1. sirū.  
2. sirū.  
3. sirū.
S is in this verb interchangeable with ch. Thus we also find chir, he is; chirū, they are. Such forms correspond to kir, I am, and so forth, in some forms of Kaikadī. The personal terminations of the singular are also the same as in that form of speech. In the plural there is apparently only one form for all three persons. In the case of finite verbs, however, the list of words gives pōinā, we went; but pōinā, you, or they, went.

The past tense of the verb substantive is given as niḍīs in all persons and numbers. The first specimen, however, contains the plural form niḍis, they were.

The present tense of finite verbs is formed much as in Kaikadī. Thus, nīkākē, I live; sāgakē, I die; pōgakē, I go; tiṅgakō let us eat; sīyakō, let us do; tiṅgakō, they eat. The list of words gives aṭkāk, instead of aṭkak, he strikes. Similarly we also find nikākē instead of nīkakē, thou livest. The plural ends in ō or ū in all persons; thus, pōgakō, we, you, or they, go. The list of words also gives aṭkakākāṅg, you strike.

Forms such as nīṅg saṅiṅad ad siyānē, you say that I do, I obey your order, are perhaps imperfects. Compare sā pāṅkā aṅkīyūnē, I was beating, in the List. I have not ventured to correct the original translation.

The past tense is usually formed by means of one of the suffixes s (or ch) and n. Thus, aṅdē, I struck; aṅdā, thou struckest; aṅdōk, he struck; aṅdē, we, you, or they, struck: pōinē, I went; pōinā, thou wentest; pōś, he went; pōinā, we went; pōinā, you, or they, went.

Such forms are very common. Thus, sōjē, I did; sōjā, thou didst; aṅnā, thou madest; sōjō, we did; tiṅgāsē, they ate; nīkāsē, they lived.

The third person singular always ends in s or ch. Thus, thōrach, he sent; pātōs, he saw; kōrā, he ran; ēnpiṅkōs, he wasted; cāṅk, he came. Is or us (ōs) is sometimes added. Thus, mandōs and mandē, he began; ēpēs or ēpōs, he said; sējūs, he did.

There are several other forms which apparently contain a suffix ṣō. Thus, vāṅgyōt, I drove; vāṅgus and vāṅgōtus, he drove; ēvēyōs, he went; ēvēyōs, it happened. Forms such as ēlyō niḍiś, he had gone, lii. gone he was, seem to point to the conclusion that this ō is the suffix of a past participle passive. It is therefore probably borrowed from Rājaṅthānī.

A perfect is cāṅcīr, he has come. It is formed from the conjunctive participle cāṅch by adding ir, another form of ēr, he is.

The future is apparently formed as in Kaikadī. Thus, aṅkīrā, thou wilt strike; āgarē, I shall be; āgar and ēgōgar, he will be. Mētārisūngū, I shall fill, is, in its termination, apparently a Rājaṅthānī form. Other forms are khalākē, I shall go; saṅtē, I shall say; kōḷtērō, I shall give; pōrākē, I shall throw. I cannot analyse them with certainty.

The negative particle is a prefixed lā, corresponding to the suffixed illā in Kaikadī. Thus, lā pōs, he did not go; lā-dakkē, he did not get. The use of a prefixed lā is probably due to Aryan influence. I cannot analyse lārō lōsē, you did not at any time give.

For further details the student is referred to the specimens which follow. I have corrected them as best I could, but they are still far from being satisfactory. They seem to show that Burgandī is originally a form of Kaikadī. It has, however, undergone so many changes that it must be considered as a separate dialect.
DRAVIDIAN FAMILY.

TAMIL.

BURGUNDI DIALECT.

SPECIMEN I. (INDORE AGENCY.)

Vand urapò mando ghwantang nidisū. Sir ghwant gavva. One man-of two sons were. Younger son father-to) pesik, 'nangla pang-bangar tandur.' Phagav gav ghwantak bangar-pang said, 'our share-wealth give.' Than father son to wealth-share potātasa. Thōrā nāl bhargā hadnā bangar arakā sir ghwant gave. Few days after all wealth having-collected younger son thwār than ār eleyos, anjā poindā nidisū, khotā-klāsā bangār for foreign country went, there going stayed, bad-company wealth ënpiskus. Adunkō ā ār pyattāneey āgeyōs. A ghwant squandered. That-in that country grain-scarcity occurred. That son tīng tōkār nā kup lā-dakkā hīnā āgeyōs. A urkō vand to-eat bread and salt not-got so it-happened. That country-in one bhar urapā nūdis at-matke pōs. Ā bhar urapā peundring mēpygal-kē big man was him-to he-went. That big man swine grazing-for a ghwant kāluṅg-kō thōrāc. Tingal ādulā kurkāsū. Adnēkō tingal that son fields-in sent. Him-to nobody gave. That-in him-to man āgeyōs, 'tēne chāpaṛ jō pendrīng tingān manē varg nā hi mind occurred, 'corn husks which swine ate my belly I also metārāmaga.' Bhare āsād atnē mankō hīnā sējus, 'tō ījē nā will-fill.' Them sense-coming his mind-in thus did, 'now here I phēskā sāgākē; idan manē gav utkē urāṅg hargū tingākū. hunger-with die; so-many my father's house-in men much eat.

Nā bi gav-matke khalākē hīnā sarlē, 'gav-ē, darav utkē I also father-to will-go thus will-say, "father-O, God's house-in ki-chāvē ninē utkē midān sēnjō. Nā ninē mōṅg lā-agrēwālā. Ninē or-also thy house-in in I did. I thy son not-worthy. Thy utkē phāniyā-sairēwālā sirū atkā nā vand hargū,"' Pōs yamsane house-in work-doers are them-in I one let-be.'" He-went having-left atnē gav matke khalās. Gav thwārtun mōṅgak pētas; gav his father to went. Father far-from the-son son; father aṅg-mandiphōs, ad hōgas tō mōṅgak pēshkus, vāy nāk-mandiphōs. Mōṅg pitied, he ram then son embraced, mouth tō-kiss-began. The-son
DRAVIDIAN FAMILY.

sal-mandich ki, ‘gáv-e, davaí uńké niné uńké midán sańje.
to-say-began that, ‘father-O, God’s house-in thy house-in sin I-did.
Niné móng lańgrewálą. Gáv pháníyá-sairéwálą-kó pèsis, ’itgal-kò laló lallá
Thy son not-worthy.’ Father servants-to said, ‘this-for good good
bhatung ayáñgô, itak úriringô; thiní kai-kó madrung thiní
clothes bring, this-to cause-to-put-on; and hand-on ring and
kålunng-kó machoñung úriringô. Thiní nang hadnó tingukó ánanand
foot-on shoes cause-to-put-on. And we all let-eat joy
síyákô. Nané móng satô nídu dińgó vàńch. Hadmó úta majá-sai
let-make. My son dead was again came.’ All house merry-to-make
mandich began.

Atné mó-móng kwál-meło nídu. Ajá-gun ellás uń-mañké vàńch,
His big son field-in was. There-from came house-near came,
bájá sagétas thiní ádré sagétas. Vánd pháníyá-sairéwálá bótán, ad
music heard and dancing heard. One servant called, he
vańch-phárang kétas ki, ‘méré bhái, mi ákyó sir?’ Attak sánch
coming-after asked that, ‘my brother, what done is?’ Him-to he-said
that, ‘thy brother safely come-is. Thy father him-for feast gave.’
Móté tém yarun-kó vàńch uń-kó lá-pós. Gáv uńkun valké
Big brother anger-in came house-in not-went. Father house-from outside
vańch ghwanšäng pásik mandich. Atné gávák mangé sal mandich,
came son to-entreat began. His father-to again to-say began,
‘idán vatkáló pháníyá siyáné. Ning salané ad siyáné. Namuk vánd áť
‘so-many yours work I-do. You say that I-do. Me-to one goat
kuttįyá pakko lärvá tôsai mańjáng-mańunw mánké khwánch tingvyö
young even never gaveat(?) friends with sitting I-should-eat
 tôsai. Niné sir móng baṅgári paing atkus köntpana ēńpiskus, apó
gaveat(?). Thy young son wealth share took rioutously squandered, then
ad vańch adgalké làllá tińgred sājá.’ Atné gáv idán sánch ki,
he came him-for big feast madest.’ His father so-much said that,
‘hē móng, sadá ning nikká kāng. Jō nā-mañké sir jō niné
‘O son, always you are together. What me-with is that thing
sir. Niné tém ēļyo nídu, ad manče vàńch. Adgalké nang etá seńjô.’
is. Thy brother gone was, he again came. Therefore we feast made.’
FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a Brāhmaṇ who had a cow. The cow was once grazing in the wheat-field, and the Brāhmaṇ came and drove it off. Said the cow, 'have I eaten thy father's property, O Brāhmaṇ?' Said the Brāhmaṇ, 'O mother, I drove thee away,' 'I will curse thee,' 'Do as thou likest,' 'Go and become an ass.' So he became an ass.

The Brāhmaṇ's wife said, 'O cow, I shall tear my intestines out and throw them on thy neck. Why didst thou make my husband an ass?' The cow answered, 'why did thy husband drive me off?' The Brāhmaṇ's wife said, 'now, how can he become a man?' Said the cow, 'take him to bath in a holy place, then he will become a man.' And it so happened.
MALAYĀĻAM.

Malayāḷam is spoken by about six million people in Southern India. Malayāḷam or Malayārma (Malayāyama) is usually derived from mala, mountain, and ālam, a word derived from āl, to possess. According to Bishop Caldwell the best translation of the word would be 'mountain region.' It accordingly properly applies to the country, and not to the language. The first part of the word is identical with Male, whence the pepper comes, in Cosmas Indicopleustes' Christian Topography (about 545 A.D.). It also forms the first component in the word Malabar, which apparently occurs for the first time in the Geography of Edrisi (about A.D. 1150). Compare Maler, the name of another Dravidian tribe.

The old Sanskrit name for the Malayāḷam country was Kērala, which word occurs in Malayāḷam in the forms Kērālam, Chērālam, and Chēram. An inhabitant of the country is also called Kēlan or Kēlu, and this word has been compared by Bishop Caldwell with Pliny's Ḫερόβης ὅς. 'Kērala' occurs as early as in the Aśoka inscriptions (third century B.C.).

The Malayāḷam language has no separate denomination. The old Aryans did not distinguish it from Tamil, and it is only at a relatively modern date that it has branched off from that form of speech.

Malayāḷam is spoken along the western coast from Kasargod in the north to Trivandrum in the south. The eastern frontier is the western Ghats, and on the west the Malayāḷam country is bounded by the Arabian Sea. It covers the southern part of South Canara, the whole of Malabar and Cochin, with numerous settlers in the adjoining parts of Mysore and Nilgiri, and, lastly, the greatest part of Travancore. Outside this territory the language is only spoken by a few settlers.

In South Canara Malayāḷam is bounded by Tulu. In Coorg it meets Kudāgu, and its eastern neighbours are Kanares and Tamil.

Like the rest of the literary Dravidian languages Malayāḷam has two different forms, one used in old literature, and the other the colloquial form of speech. The literary dialect is still more closely connected with Tamil than the colloquial language. The principal point of difference from Tamil is the greater proportion of Sanskrit loan words. While Tamil has the smallest admixture of such foreign elements among all literary Dravidian languages, Malayāḷam is the most Sanskritized of them all, and even admits the conjugational forms of that language. Some productions of educated authors have been described as 'pure Sanskrit connected or concluded by a few words in Malayāḷam,' just as we have Hindīstāni books written almost entirely in Persian.

The colloquial language differs slightly according to locality, but we have no information about the existence of definite Malayāḷam dialects. Yerava has been returned as such a form of speech from Coorg, and the figures for that dialect have, therefore, been added to those returned for Malayāḷam. It is, however, possible that Yerava is in reality identical with Yerukaḷa, which has been dealt with above as a dialect of Tamil.
MALAYALAM.

According to the reports of the Censuses of 1891 and 1901 Malayalam was spoken as a home language in the following districts:—

<table>
<thead>
<tr>
<th>District</th>
<th>Census of 1891</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>South Canara</td>
<td>191,696</td>
<td>217,556</td>
</tr>
<tr>
<td>Malabar</td>
<td>2,484,974</td>
<td>2,624,363</td>
</tr>
<tr>
<td>Travancore</td>
<td>2,079,371</td>
<td>2,420,049</td>
</tr>
<tr>
<td>Cochin</td>
<td>641,536</td>
<td>718,847</td>
</tr>
<tr>
<td>Nilgiris</td>
<td>8,775</td>
<td>4,739</td>
</tr>
<tr>
<td>Coorg</td>
<td>11,399</td>
<td>14,039</td>
</tr>
<tr>
<td>Mysore</td>
<td>1,590</td>
<td>3,121</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>5,419,233</td>
<td>5,990,334</td>
</tr>
</tbody>
</table>

Malayalam was, to a small extent, spoken outside the territory where it is a vernacular. The figures given in the Census reports of 1891 and 1901 were as follows:—

<table>
<thead>
<tr>
<th>District</th>
<th>Census of 1891</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Andamans and Nicobaras</td>
<td>36</td>
<td>2</td>
</tr>
<tr>
<td>Baluchistan</td>
<td>67</td>
<td>11</td>
</tr>
<tr>
<td>Bengal Presidency</td>
<td>1,206</td>
<td>324</td>
</tr>
<tr>
<td>Bihar</td>
<td>12</td>
<td>13</td>
</tr>
<tr>
<td>Bombay Presidency</td>
<td>2,896</td>
<td>7,297</td>
</tr>
<tr>
<td>Burmah</td>
<td>46</td>
<td>5</td>
</tr>
<tr>
<td>Central Provinces</td>
<td>1,243</td>
<td>31</td>
</tr>
<tr>
<td>Madras Presidency</td>
<td>1,243</td>
<td>31</td>
</tr>
<tr>
<td>North-Western Frontier</td>
<td>46</td>
<td>13</td>
</tr>
<tr>
<td>Punjab</td>
<td>5</td>
<td>13</td>
</tr>
<tr>
<td>United Provinces</td>
<td>31</td>
<td>13</td>
</tr>
<tr>
<td>Hyderabad</td>
<td>31</td>
<td>13</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>4,139</td>
<td>2,022</td>
</tr>
</tbody>
</table>

Yerava was returned as the dialect of 2,587 and, in 1901, 13,175 individuals in Coorg. By adding all these figures we arrive at the following total for Malayalam:—

<table>
<thead>
<tr>
<th>Language Type</th>
<th>Census of 1891</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spoken at home by</td>
<td>5,510,255</td>
<td>5,099,924</td>
</tr>
<tr>
<td>Spoken abroad by</td>
<td>4,139</td>
<td>9,922</td>
</tr>
<tr>
<td>Yerava</td>
<td>1,243</td>
<td>13,175</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>5,425,979</td>
<td>6,022,131</td>
</tr>
</tbody>
</table>

According to Dr. Gundert, the history of Malayalam literature commences with the Râmâyana (13th or 14th century). Before that time the language had been used in a few inscriptions. The oldest Malayalam literature imitated Tamil poetry, and not Sanskrit. Later the literary productions of the Malayalam country came under the spell of the sacred tongue of Aryan India, and the great Sanskrit epics were translated. The classical epoch of Malayalam literature begins with Tuñjājatu Bruttaheleśvan (17th century) who is said to have introduced the modern alphabet. He translated the Mahābhārata and some of the Purāṇas. Towards the end of the 15th century we find Kuñjin Nambar, the author of several comedies and songs, and perhaps also of some translations from the Sanskrit, such as the Pañchatantra, the Nāḷaścharita, etc.
Malayalam literature further comprises several folk songs and folk tales, the historical work Keralolpati, some medical works, etc.

Tipu’s invasion dealt a fatal blow to Malayalam poetry, and in modern times. European missionaries and their native converts have been the principal supporters of the vernacular literature of the Malayalam country. For further details the student is referred to the works mentioned under authorities below.

There is no reference to the Malayalam language in old Sanskrit literature. It was included in the Dravidam bhāshā, i.e., Tamil, of Kumārila Bhaṭṭa, and did not in fact branch off from that language till a later period. The oldest mention of Malayalam as a separate form of speech seems to be found in Fernão Lopez de Castanheda’s Historia do descobrimento e conquista da Índia. Coimbra, 1551-1561. We here read, Vol. ii, p. 78, ‘A língua dos Gentios de Canara e Malabar.’ See Colonel Yule’s Hobson-Jobson, under the heading Malabar, where another reference is quoted, taken from A de Gouvea’s Jornada do Arcebispo de Goa, D. Frey Alexio de Meneses. Coimbra, 1606.

A Portuguese grammar with a Malayalam vocabulary was published in 1733. See the list of authorities given below. Portuguese and Italian missionaries are stated to have completed a Malayalam dictionary in 1746, based on materials accumulated in the 17th, perhaps even in the 16th, century.

The German Jesuit Johann Ernst Hanleden, who died in 1732, is stated by Fra Paolino to have written a ‘Malabar’ grammar, which does not seem to have been printed. Other grammars were written by Pater Clemens, Rome, 1784, and by Robert Drummond, Bombay, 1799, and in 1781 J. Adam Cellarius published some notes on the language. Compare below. In modern times several works on the language have been published, among which Dr. Gundert’s grammar is facile princeps. This admirable book is, however, written in Malayalam, and a scientific grammar of the language in a European form of speech is not as yet forthcoming.

The Malayalam alphabet was described in Clemens Peanius’ Alphabetum Grandonico-Malabaricum Sanaerudonicum, Rome, 1772.

The first printed book in Malayalam seems to have been the Symbolum Apostolicum, printed in 1713 at an unknown place. Clemens Peanius issued a catechism in 1772, and specimens of the language were afterwards given by Hervas and others. See the list printed below. The Old Testament in Malayalam appeared at Cottayam in 1839-41.

The list of authorities which follows is by no means complete. It only registers some of the principal works dealing with Malayalam:

**Authorities**

*Symbolum apostolicum in lingua Malabarica.* No place. 1713.

*Grammatica Portuguesum vocabulario em Portuguez e Malabar.* Tranquebar, 1733.

MA
dayalam.

Clemens PFEIFFER.—Compendiaria logic explicatio omnium Christianae rerum necessarum, Malabarica
idiomata. Rome, 1778.

Cellarius, J. ADAM.—Bemerkungen über die Sprache, Wissenschaften und Künste der Malabarhen. Be-
disches Verhandlungen, 1781, Part iii.

Clemens de JESU.—Grammatica Malabarica. Rome, 1784.

Iervas y PANDITRO, Lorenzo.—Vocabulario patiglotto con prolegomeni sopra piú di el linghe. Cervera,
1786. Contains, on a p. 163, 63 words in Malayalam.

Saggio pratico delle linghe con prolegomeni a una raccolta di Orationi Dominicali in piú di trecento linghe o dialettali. Osmania, 1787. The Lord's
Prayer in Malayalam on p. 138 and p. 141.

Osserarium Comparativum linguisticum totius orbis. St. Petersburg, 1787. The Malayalam words
contained in this work were very incorrect. They were reprinted, with corrections by Fr. PaoloInno,
in—


Adelung, Johann Christian.—Mithridates oder allgemein Sprachkunde mit dem Vater unser als
Sprachprobe in bey nahe fünfzehnt Sprochen und Mundarten. Four volumes. Berlin, 1805-
1817. Notes on Malayalam, with account of older works, Vol. 1, pp. 209 and ff.; Vol. 4, pp. 65
and ff.

Spring, E.—Outlines of a Grammar of the Malayalam Language, as spoken in the Provinces of North and
South Malabar and the Kingdoms of Travancore and Oczadian. Madras, 1820.

Pret, Rev. JOSEPH.—A Grammar of the Malayalam Language, dedicated by permission to His Highness

Bailey, Rev. B.—A Dictionary of High and Colloquial Malayalam and English, dedicated by permission
to His Highness the Rajah of Travancore. Ceylon, 1846.


Elliott [Elliot], W.—Observations on the Language of the Goons and the identity of many of its terms
with words now in use in the Telugu, Tamil and Canarese. Journal of the Asiatic Society of

Hodgson, B. H.—Aborigines of Southern India. Journal of the Asiatic Society of Bengal, Vol. xvi,
Part i, 1849, pp. 350 and ff. Reprinted in Miscellaneous Essays relating to Indian Subjects,
and ff., respectively.

Ceylon, 1851.

Laughton, Rev. E.—A Dictionary of the Malayalam and English and the English and Malayalam Lan-
guages. Ceylon, 1856.

Gundert, H.—A Catechism of Malayalam Grammar. Mangalore, 1860. Third edition revised, re-
arranged, enlarged and translated by L. Gutchate. Mangalore, 1881.


First Malayalam Translator. A Course of Fifty Lessons, with a Vocabulary. Third edition. Mangalore,
1867.

A Vocabulary of English and Malayalam words. Ceylon, 1868.


Mathan, Rev. GUSEN.—Malayalam Grammar. I have not seen the correct title of this book, which is
written in the language itself, and was printed in 1868.


Campbell, Sir GEORGE.—Specimens of Languages of India. Calcutta, 1874. Malayalam on pp. 44
and ff.


Malayalam and English Vocabulary. Tebbelbury, 1877.

Govinda PILLAY.—History of the Malayalam Language and Literature, in Malayalam. 1881. The title
has been taken from Mr. Frobenius's Grammar.

[Screiner, W., and C. Waite].—A Polyglot Vocabulary, English, German, Canarese, Tula and Malay-
alam, containing 1,600 of the most useful words of the Language classified under practical
There are two alphabets used in writing Malayālam. The old character, the so-called Vatteluttu, is still used by the Māppillas of North Malabar. A form of this alphabet, the so-called Koleuttu, is used for keeping records. The modern Malayālam alphabet is called Ārya-eruttu, and it was introduced by Tutjattu Eruttachann in the 17th century. It contains signs for all the sounds occurring in Sanskrit, and is, accordingly, much more complete than the Tamil character. The large proportion of Sanskrit words in Malayālam made the introduction of such an alphabet necessary. In real Malayālam words, however, only those signs are used which also occur in the Tamil alphabet.

The modern alphabet consists of the following signs:

**Vowels.**

\[
\begin{align*}
\text{a} & ; \text{ī} \text{ā} ; \text{ī} \text{i} ; \text{ī} \text{u} \text{ or } \text{ī} \text{I} ; \text{ū} ; \text{ū} \text{u} ; \text{ū} \text{u} ; \text{ū} \text{u} ; \text{u} ; \varepsilon ; \\
\text{e} & ; \text{e} \text{e} ; \text{e} \text{e} ; \text{e} \text{e} ; \text{e} \text{e} ; \text{e} \text{e}.
\end{align*}
\]

**Consonants.**

\[
\begin{align*}
\text{ka} & ; \text{kha} ; \text{ka} ; \text{ka} ; \\
\text{cha} & ; \text{chha} ; \text{cha} ; \text{cha} ; \\
\text{ta} & ; \text{tha} ; \text{ta} ; \text{tha} ; \\
\text{la} & ; \text{tha} ; \text{da} ; \text{tha} ; \\
\text{pa} & ; \text{pha} ; \text{ba} ; \text{bha} ; \\
\text{ya} & ; \text{ra} ; \text{la} ; \text{va} ; \\
\text{sa} & ; \text{sha} ; \text{sa} ; \text{ha} ; \\
\text{ra} & ; \text{ra} ; \text{ra}.
\end{align*}
\]
The forms of the vowels given above are only used as initials. Secondary forms are used to denote a vowel which follows a consonant. These secondary signs are as follows:

\[ a \text{ (not marked)}; \overset{\circ}{a}, \overset{\circ}{i}, \overset{\circ}{u}, \overset{\circ}{j}, \overset{\circ}{g}, \overset{\circ}{k}, \overset{\circ}{k}; \overset{\circ}{\text{g}}, \overset{\circ}{\text{k}}, \overset{\circ}{\text{m}}, \overset{\circ}{\text{n}}, \overset{\circ}{\text{v}}, \overset{\circ}{\text{y}}; \overset{\circ}{\text{z}}, \overset{\circ}{\text{z}}, \overset{\circ}{\text{z}}, \overset{\circ}{\text{z}}, \overset{\circ}{\text{z}}; \overset{\circ}{\text{w}}, \overset{\circ}{\text{w}}, \overset{\circ}{\text{w}}, \overset{\circ}{\text{w}}, \overset{\circ}{\text{w}}; \overset{\circ}{\text{u}}, \overset{\circ}{\text{u}}, \overset{\circ}{\text{u}}, \overset{\circ}{\text{u}}, \overset{\circ}{\text{u}}; \overset{\circ}{\text{a}}, \overset{\circ}{\text{a}}, \overset{\circ}{\text{a}}, \overset{\circ}{\text{a}}, \overset{\circ}{\text{a}}. \]

Thus, \( a \hat{k}a; \overset{\circ}{a} \hat{k}a; a v \hat{k}a; a v \hat{k}a; a v k \hat{u}; a v k \hat{u}; a v k \hat{u}; a v k \hat{u}; a v k \hat{u}; a v k \hat{u}; a v k \hat{u}. \)

It is only the signs of \( a \) and \( \hat{a} \) that present any difficulty.

\( U \) takes the following forms:

3 after \( k \) and \( r \); thus, \( \overset{\circ}{a} \text{ru}. \)

2 after \( g, \text{gh}, j, t, bh, \delta, \) and \( k \); thus, \( \overset{\circ}{\text{gu}}; \overset{\circ}{\text{tu}}. \)

\( \circ \) after \( s \) and \( \hat{s} \) and under all other consonants. Thus, \( \overset{\circ}{c} \text{nu}; \overset{\circ}{t} \text{u}. \)

With \( a \) are formed \( \overset{\circ}{a} \text{hu}; \overset{\circ}{a} \text{ru}; \overset{\circ}{a} \text{nu}; \overset{\circ}{a} \text{hu}; \text{and so on.} \)

The short \( a \) is inherent in every consonant which is not combined with the sign of any other vowel. The absence of every vowel after the consonant is indicated as follows,

\[-a k; a \hat{b} u; a v \hat{v}; a r; a l. \]

Note \( \overset{\circ}{a} \text{l}; \overset{\circ}{a} \text{r}; \overset{\circ}{a} \text{y}; \overset{\circ}{a} \text{m}. \)

When two or more consonants are put together without any intervening vowel they are combined into one compound letter or written above each other. Some consonants alter their shape when thus combined. The principal cases are as follows:

\( y \) becomes \( \hat{y}; r \overset{\circ}{\text{i}}; l \overset{\circ}{\text{i}}; v \overset{\circ}{\text{i}}, \) when immediately preceded by another consonant. When \( r \) is the first of two or more consonants it is written as a short vertical stroke above the line. Thus, \( \overset{\circ}{\text{kra}}; \overset{\circ}{\text{kra}}; \overset{\circ}{\text{jka}}; \overset{\circ}{\text{jka}}; \overset{\circ}{\text{rkka}}. \)

Some of the most frequently used compound consonants where the component parts have been more or less altered are as follows:

\( \overset{\circ}{a} \text{kka}; \overset{\circ}{a} \text{kka}; \overset{\circ}{a} \text{kka}; \overset{\circ}{a} \text{kka}; \overset{\circ}{a} \text{kka}; \overset{\circ}{a} \text{kka}; \overset{\circ}{a} \text{kka}; \overset{\circ}{a} \text{kka}; \overset{\circ}{a} \text{kka}. \)

The numeral figures are as follows:

\[
\begin{array}{cccccccccc}
1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 0 \\
\end{array}
\]
Malayalam pronunciation in most points agrees with Tamil. Thus double $rr$ is pronounced $tt$, $ar$ sounds $ad$, and $y$ is often vulgarly substituted for $r$; hard and soft consonants interchange as in Tamil; final consonants are often doubled before a following vowel, and so forth. Compare $marram$, i.e., $mattam$, change; $ninre$, i.e., $ninde$, thy; $mara$, vulgarly $maya$, rain.

As in Tamil, no word can end in a mute consonant, a very short vowel being added. This vowel usually has the form $u$. In Cochin and among the Syrian Christians this sound is more like an $e$, and in Northern Malayalam it is so short that it is not usually written.

The principal points in which Malayalam differs from Tamil are the absence of personal terminations of verbs and the larger amount of Sanskrit loan-words. The first attempts in Malayalam poetry were, as has already been remarked, imitations of Tamil. The influence of Sanskrit only got the upper hand at a later period, and has especially been strong during the last two hundred years.

Old Malayalam uses personal terminations in the conjugation of verbs as in Tamil. The following occur:

Sing. 1. $ān$; 2. $a$; 3 m., $ān$, 3 f., $āj$.
Phr. 1. $ōm$; 2. ($tr$); 3 m. and f., $ār$.

Thus, $cheyyumān$, I do; $cheyyunāl$, she does, and so forth. The third person neuter and the second person plural are rarely used.

The personal terminations began to be dropped after the thirteenth century, and by the end of the fifteenth century they had gone wholly out of use. Remains are, however, said to be found on the Laccadives and among the Moplahs of South Canara. Compare the remarks on the personal terminations in general, in the introduction to the Dravidian Family, pp. 394 and ff.

When the preceding remarks are borne in mind, it is hoped that the short sketch of Malayalam grammar which follows will enable the student to read and understand the Malayalam version of the Parable of the Prodigal Son which will be found on pp. 358 and ff. It has been taken from the text published by the Madras Auxiliary Bible Society in 1884. A list of Standard Words and Phrases, compiled from Sir George Campbell’s Specimens and Mr. Frohmeyer’s Grammar, will be found on pp. 647 and ff.

For further details the student is referred to the works quoted under Authorities.
MALAYÁLAM SKELETON GRAMMAR.

I.—Nouns.—Gendar.—Men and gods are masculine; women and goddesses feminine; other nouns are neuter.
Number.—The suffix of the plural is gaf, or, after á, ú, ū, khañ. Final m and the suffix gaf become áñal. Nouns denoting rational beings also form their plural in ár, mér or amér (bomaritó), and asuryaf or árgaf (respectful).
Case.—

<table>
<thead>
<tr>
<th>Masculine as bases.</th>
<th>Feminine of bases.</th>
<th>Base in á or í, or áñal.</th>
<th>Base ending in am.</th>
<th>Other bases.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. magam, sem.</td>
<td>magáñ, daughtere.</td>
<td>kai, kand.</td>
<td>maran, tree.</td>
<td>tif, scorpio.</td>
</tr>
</tbody>
</table>

II.—Pronouns.

<table>
<thead>
<tr>
<th>I</th>
<th>We (incl.).</th>
<th>We (excl.).</th>
<th>Thou.</th>
<th>You.</th>
<th>Self.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Sing.</td>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>dám.</td>
<td>nám, or namamñ, etc.</td>
<td>umán.</td>
<td>nítham.</td>
<td>tán.</td>
</tr>
<tr>
<td>Acc.</td>
<td>enam.</td>
<td>namam.</td>
<td>umam.</td>
<td>nítham.</td>
<td>tanam.</td>
</tr>
<tr>
<td>Dat.</td>
<td>anikku.</td>
<td>namakkam.</td>
<td>umamkam.</td>
<td>níthamkam.</td>
<td>tanikkam.</td>
</tr>
<tr>
<td>Gen.</td>
<td>anye.</td>
<td>namamñge.</td>
<td>umamñge.</td>
<td>níthamñge.</td>
<td>tanynge.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>He.</th>
<th>She.</th>
<th>It.</th>
<th>They.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Mas. &amp; fem.</td>
<td>Neut.</td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>adam.</td>
<td>adam.</td>
<td>adu.</td>
</tr>
<tr>
<td>Acc.</td>
<td>adam.</td>
<td>adam.</td>
<td>adin.</td>
</tr>
<tr>
<td>Dat.</td>
<td>adamamu.</td>
<td>adamakku.</td>
<td>adanimu.</td>
</tr>
<tr>
<td>Gen.</td>
<td>adanye.</td>
<td>adanye.</td>
<td>adanye.</td>
</tr>
</tbody>
</table>

In the same way form, this; these, which?—Ar, who? mañ, and fem, as amor.—Pro-
nominal adjectives are á, that; í, this; ó, which? They are indeclinable.
III.—VERBS.—There are no personal terminations.

The suffixes of the principal parts are present -na; past -di; future -ma.

The suffix -di of the past is used in bases consisting of one long syllable or of two syllables, short or long. Thus, -dekkama, I make, past dekki. The suffix -ma is often changed under the influence of the preceding sounds. It occurs as ~tu, ~tu, ~tu, ~tu, ~tu, ~tu, and ~tu. Verbs which form their present in -dunna preceded by a palatal vowel (i, i, e, a, and e), take akku in the past; thus, -aśṭākma, I strike, past -aśṭākkam.

A.—Regular Verbs—

1. Infinitive, nalguva, to give; cheyya or cheyya, to do. Nogativo, nalguvag, cheyyag, cheyyag.

Relative participle.—Present nalguvam, cheyyam; Past nalguva, cheyya; Future nalguva, cheyyam; Nogativo nalguvag, cheyyag.

Future Verbal participle.—Nalguvam, cheyyam.

Conjunctive participle.—nalgi, cheyya; Nogativo nalpada, cheyyad.

Present tense.—nalguvam, cheyyam.

Past tense.—nalgi, cheyya.

Future.—nalguva, cheyya.

Imperative.—nalgi or nalguva, plural nalguvam; cheyya or cheyya, plural cheyyam.

The future verbal participle is often used as an infinitive of purpose. It is formed by adding -ga in verbs which form their present in -dunna. The same verbs add -ga in the plural imperative; thus, -śākma, I stay, tripat, stay ya, parākma, I dwell; purpa, dwell ya.

1. A negative tense, formed from the base by adding -a, is seldom used; e.g. -aśṭāk, it is not wanted.

B.—Irregular Verbs—

<table>
<thead>
<tr>
<th>Base</th>
<th>Present</th>
<th>Past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ga, be, become</td>
<td>-gauna</td>
<td>-ga</td>
<td>-gum</td>
</tr>
<tr>
<td>-go, to go</td>
<td>-gouna</td>
<td>-go</td>
<td>-gum</td>
</tr>
<tr>
<td>-go, to come</td>
<td>-gama</td>
<td>-gama</td>
<td>-gama</td>
</tr>
</tbody>
</table>

Uṣṭa, to be, to exist, has a present uṣṭa. Other tenses are formed by adding -gauna; thus, uṣṭaya, was; uṣṭagam, will be.

C.—Auxiliaries.—The negative ṣūnta is alla. Illa, does not exist, is added to the various tenses; thus, ačañ pākšākamalla, go does not live; sān koma-rama-illa, I have not brought.

Vēnā, it is wanted, negative ṣūnta, is added to the base or the infinitive; thus, sēva, you must come; ṣāpičā-ṇṭa, don’t show. Aroda is used in the same way as uṣṭa; thus, pāy-vaśa, you must go.

Āla means ‘please’ and is added to the conjunctive participle; thus, pāya-ṭa, please go.

Passive Voice.—Formed by adding -daga or -dagga, to suffer, to the infinitive. Thus, aṇa-paṭākma, is seen; aṇa-paṭaggam, was seen.

Causative Verbs.—Formed by adding the suffixes -t, present ātunna; -u, or pg, present ikkuma. Thus, -trukākuma, sit; -truktākuma, causes to sit; aṣṭākuma, strike; aṣṭākikākuma, causes to strike. Other causatives are formed by hardening the final consonant of intransitive bases. Thus, -gauna, becomes; ākšama, makes.
DRAVIDIAN FAMILY.

MALAYALAM.

…

…
[No. 13.]

DRAVIDIAN FAMILY.

MALAYALAM.

TRANSLITERATION AND TRANSLATION.

Oru manushyannu maḍu makkal undo-ey-irunnu. Adil ilayavan
One man-to two sons having-become-are. That-in the-younger
appanōḍu, 'appā, vastu-kkajil enikkku var-undo anna paingu tar-ōṇam-ō,' the-father-to, 'father, goods-in mo-to coming share give-should,'
ennu paraṇānu, avan-um mudaline avarkku pagudi-cheydu. Êre
having-said said, he-and property them-to share-made. Many
nāl karṇyam mumbe ilaya magan sakalavum svārupichelu-kondu
days passing before younger son all having-collected-for-himself
dūra desattākku yātra pōyī avido durraṇadapp-āyi jivichelu
far country-to journey having-gone there bad-conduct-becoming having-lived
tanu vastu nānāvidham äkki-kkalajñānu. Bheḷam chelvarajichha śesham ā
his property in-various-ways made-wasted. All spent after that
desattāl kathina kshāmam undo-ey-ĩṭṭu avannu mutṭā vannu tuddaññi
country-in severe famine having-become him-to want coming began.
Ennalē avan pōyī ā desattāl-ō pauramārīl oruttānoḍu
Then he having-gone that country-in-being citizens-among one-with
pāri-kkoṇḍu āy-avan avano tanre nīlaṁ añjīlī pannīgale mēypān
joining-himself having-become-he him his fields-in pigs to-feed
ayacholu. Pannīgal tinnuṇna marappayaṇu kkoṇḍu tanre vayaru nippāppān
sent. Pigs eating huck taking his belly to-fill
avan āgrahichelu cīṅgilum ār-um avanu koḍutt-illa. Appōl buddhi
he wished though anybody him-to gave-not. Then sons
 teḷiṅniṭṭu avan paraṇānu, 'enre appanre etra kūlīkkār appam
having-clearad he said, 'my father-of how-many servants bread
tinnu śeshippikku-nundo nān-ō viśappu kkoṇḍu naśichelu-pōgumnu.
having-eaten saving-are I-but hunger taking perishing-go.
Nān erunirru enre appanre adukkalēkku pōyī avanōḍu, "appā, nān
I having-arisen my father's presence-to going him-to, "father, I
svaṛgaṭṭaḍ-um nīnōḍ-um pāpam cheydu. Ini nilre magan ennu
heaven-to-and theo-to-and sin did. Hereafter thy son saying
vlikka-ppeduvān viygaṇa-alla. Nilre kūlīkkārīl oruttānu pōle enne
to-be-called fīl-mēn-um-not. Thy servants-among one like me
ākki-kkoll-ōṇam-ō," ennu paraṇum. 'Enniṭṭu erunirru.
'having-made-to-take-is-wanted," saying shall-say; 'Having-said having-arisen
tanrē appanre aдуkkālēkku pōyi. Avan dūrattul-ḍoppōl tannē
his father's presence-to went. He far-being-time-at indeed;
appan avane kāndu karaḷ-alinānu ḍōḍi-chchemnu avane kāṛutūl keṭṭi-
the-father him seeing heart-mating running-going his neck-on having-
ppīḍiḥoḥu avane chumbiḥoḥu. Magan avanoḍu, 'appū, sān
attāched-seizēd him kissed. The-son him-to, 'father, I
svarggattōd-um ninnōd-um pēpam cheydu. Ini nīnre magan
heaven-to-and thee-to-and sin did. Hereafter thy son
ennu viḷikka-ppeduvān yōgyan-um-alla,' ennu paraṇānū. Ennāre
saying to-be-called fit-man-at-all-am-not, saying said. But
appan tanre dāsāndū, 'vēgam mel-tīrām-āyā aṅi kōṇḍu-
the-father his slaves-to, 'quickly high-class-being robe having-taken-
vānnu ivane udūppippin, kekkī moḍirav-um kāḷgulākkū cherīppu-
having-come him dress-ye, hand-on ring-and feet-on shoe-
gal-um iduvippin. Nām bhakshiḥoḥu āṇandikka. I enre magan
and put-ye. We eating shall-feast. This my son
marichēḥavān āy-irunnu, tirīgā uyīrttu; kāṅāde pōyavan āy-
deadd-man having-become-is, again reviscd; not-seeing gone-man having-
irunnu, kāṇḍu-kīṭṭu-gayum cheydu-v-allō?' ennu paraṇānū. Avan āṇandichēḥu
become-is, seeing-finding made-is-it-not?' saying said. They feasting
Ptudānāi began.

Ennāl avanre mūṭṭa magan vayyal āy-irunnu, āy-avan vannu
Now his elder son field-in had-been, having-become-he coming
viṣtīṇōdu adūṭt-ḍoppōl vāḍyav-um nṛttā-gōṣṭhanāl-um keṭṭu bāḷya-kkārīl
house-to coming-when music-and dancing-sounds-and hearing servants-among
ornuttane viḷichēhu, 'id-ṇaṇu?' onnu cōhōḍichēhu. Avan avanoḍu paraṇānū,
one calling, 'this-what?' saying asked. He him-to said,
'nīnre sābōḍaran vannu ninnre appan avane saukhāyaṭṭo ēṇiṭṭyadu-kōṇḍu
'thy brother coming thy father him healthy finding-on-account-of
virunnu karīchēhu.' Appōl avan kōpīchēhu agam buguvān manass-īḷānānu,
feast made.' Then he getting-angry house to-enter mind-was-not,
ennīṭṭu appan purattu vannu avanoḍu apēkshiḥoḥu. Ennāre
having-said the-father out having-come him-with entreated. But
avan avanoḍu, 'kāṇḍalum, itra varṣham-āyī nāṁ nīmme
he him-to, 'see-please, so-many years-having-become I thee
sēvikkunnu. Nīnre kāḷpana oru nāl-um laṅghichēḥd-um illa, ennāl
serve. Thy order one day-even transgressing-even was-not, but
enre chānāṭṭiakālum-āyī āṇandikkēṇḍadīnu ni orikkaḷ-um
my friends-with-having-become to-feast-wanted-being-for thou once-even
enikku or aṭṭĭnukuṭṭi tanṭ-ṭiṭ-illa. Vēyamārōḍu kūḍi nīnge mudāl
me-to one kid gavest-not. Harōḷōḍu with joining thy property
eating having-wasted this thy son coming-when him-for feast
kariobhuv-allo?' annu uttaram ohalli. Appo' avan avanodu parafrinu,
madest-is-it-not?' saying reply spoke. Then he him-to said,
'magan-ë, ni eppor-um ennodu kudo agunnuv-allo?' enikk-allasdu
'son-O, thou always we-with together ari-is-it-not?' me-to-being-that
ellam nirodu agunnu. Enmal i ninge sathodaran mariobhavan ay-
all thine is. But this thy brother dead-mau had-
irunnu tirige uyirttu; kapidhe payavan ay-irunnu, kaudo-kiitiy-irikkayal
become again revived; not-seeing goer had-become, seeing-reaching-being-because
nam anandichohu santoshikk-onndad-allo? agunnu.'
we having-been-merry to-feast-wanted-being-is-it-not? is.'
KANARESE.

Kanarese is the language of the north-western part of the Madras Presidency with the adjoining districts. The number of speakers may, roughly, be estimated at ten million people.

The name Kanarese simply means 'the language of Kanara.' Kanara is derived from an older form Kannāda or Kārnāḍa. This latter word is supposed to mean 'black country' from the Dravidian words kōr, black, and nāḍu, country. This explanation is due to Dr. Gundert, and was adopted by Bishop Caldwell as 'a term very suitable to denote the "black cotton soil," as it is called, of the plateau of the Southern Dekhan.' The Sanskrit form of the word, which occurs as early as the sixth century A.D., in Varāhamihira's Bhīhat-saṁhitā, is Kārnāṭa or Kārnāṭaka, which form seems to be Sanskritized from a Prākrit Kāmnāḍa, or Kannāṭa. The word was apparently introduced into North Indian literature through the Paśāchi Prakrit. It occurs in Sūmadāva's Kāthāarītsāgara which is based on an old, now apparently lost, work in Paśāchi, the Brīhatkathā of Guṇḍāliya.

The term, according to Bishop Caldwell, was at first a generic denomination of the plateau of the Southern Dekhan. He goes on to remark—

'Karnāṭaka has now got into the hands of foreigners, who have given it a new and entirely erroneous application. When the Muhammadans arrived in Southern India they found that part of it with which they first became acquainted—the country above the Ghauts, including Mysore and part of Telengāna—called the Karnāṭaka country. In course of time, by a misapplication of terms, they applied the same name, the Karnāṭaka, or Carnatic, to designate the country below the Ghauts, as well as that which was above. The English have carried the misapplication a step further, and restricted the name to the country below the Ghauts, which never had any right to it whatever. Hence the Mysore country, which is properly the Carnatic, is no longer called by that name by the English; and what is now geographically termed "the Carnatic" is exclusively the country below the Ghauts, on the Coromandel coast, including the whole of the Tamil country, and the district of Nellore only in the Telugu country. The word Karnāṭaka was further corrupted by the Kanarese people themselves into Kannāḍa or Kannara, from which the language is styled by the English "Canarese".'

The two forms Kāraṇāṭa and Kannāḍa are both found in Kanarese literature so early as about 1200 A.D. Kannāḍam occurs still earlier, in a Tanjore inscription of the 11th century. There does not seem to be any foundation for Bishop Caldwell's assumption that this latter form is a corruption of the former. It seems to be more probable that Kāraṇāṭa is the Sanskritized form of a Prakrit Kannāḍa, and that this latter is the older one. If it occurred in the original upon which Sūmadāva's work is based, it can only have had the form Kannāḍa or Kannāṭa, and this form must then have existed in the first centuries of our era.

Kanarese is the principal language of Mysore and the adjoining parts of Coimbatore, Salem, Anantapur, and Bellary. The frontier line thence goes northwards, through the dominions of His Highness the Nizam, as far as Bidar, where it turns almost due west on to about the 78th degree, and, further, southwards so as to include the south-eastern portion of Jat and Daphlapur. Kanarese is also spoken in the extreme south-east of Satara, in Taluka Tasgaon; to some
extent in the Aundh State of the Satara Agency; and in the South of Belgaum, and, further to the west, in Kolhapur, almost so far west as the town of Kolhapur. The line thence turns southwards following the Ghats to about Honawar, where it goes down to the sea. In North Kanara, Kanarese is the official language all over the district. It is the principal language of South Kanara, with the exception of the southernmost corner. The frontier line thence coincides with the southern frontier of Mysore. Kanarese dialects are also spoken in the Nilgiris, and the language has, lastly, been brought by immigrants to Madura and to the Central Provinces.

Kanarese is bounded on the north and west by Marathi and its dialect Korkani, on the east by Telugu and Tamil and on the south by Tamil, Kodagu, and Tulu.

The dialectic differences within the Kanarese territory are, to judge from the materials available, comparatively small. The most important dialect is Bajaga, spoken in the Nilgiris by the so-called Badagas or Burghers. It is a more ancient form than ordinary Kanarese, and in several points agrees with the language of old literature. Another Kanarese dialect of the Nilgiri Hills is that spoken by the Kurumbas. It does not seem to differ much from ordinary Kanarese. The same, or a similar, tribe is called Kurumvar in Chanda. Their dialect shows some traces of the influence of the neighbouring Telugu. Other dialectic varieties are apparently unimportant. The pronunciation differs to some extent in Bijapur. The dialect of the Golars of the Central Provinces in this respect often agrees with the language of Bijapur. In other cases it has preserved old forms, like the dialect of the Badagas.

The bulk of the people whose home-tongue is Kanarese live outside the territory included in the Linguistic Survey. The Census reports of 1891 and 1901 have, therefore, been consulted in order to ascertain the number of speakers. From the various districts of the Bombay Presidency estimates have been forwarded for the use of this Survey, as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Estimated number</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kanara</td>
<td>240,000</td>
<td>259,344</td>
</tr>
<tr>
<td>Sholapur</td>
<td>56,000</td>
<td>51,399</td>
</tr>
<tr>
<td>Alalkot</td>
<td>38,000</td>
<td>45,427</td>
</tr>
<tr>
<td>Sattara</td>
<td>19,000</td>
<td>14,000</td>
</tr>
<tr>
<td>Satara Agency</td>
<td>6,500</td>
<td></td>
</tr>
<tr>
<td>Belgaum</td>
<td>618,000</td>
<td>688,470</td>
</tr>
<tr>
<td>Kolhapur</td>
<td>159,000</td>
<td>158,068</td>
</tr>
<tr>
<td>Southern Maratha Jaghiras</td>
<td>351,500</td>
<td>374,520</td>
</tr>
<tr>
<td>Dhavwar</td>
<td>861,000</td>
<td>916,093</td>
</tr>
<tr>
<td>Savanur</td>
<td>10,800</td>
<td>11,793</td>
</tr>
<tr>
<td>Bijapur</td>
<td>652,939</td>
<td>614,456</td>
</tr>
<tr>
<td>Total</td>
<td>3,019,739</td>
<td>3,092,704</td>
</tr>
</tbody>
</table>

Kanarese was spoken as a vernacular in the following districts of the Madras Presidency and feudatories:

<table>
<thead>
<tr>
<th>District</th>
<th>Census of 1891</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ouddapah</td>
<td>10,617</td>
<td>8,014</td>
</tr>
<tr>
<td>Kurnool</td>
<td>8,533</td>
<td>7,164</td>
</tr>
<tr>
<td>Carried over</td>
<td>19,149</td>
<td>15,178</td>
</tr>
</tbody>
</table>

\(3 \times 2\)
DRAVIDIAN FAMILY.

Brought forward | Census of 1891 | Census of 1901
--- | --- | ---
Bellaray | 19,149 | 15,178
Anantapur | 518,585 | 541,274
North Arcot | 76,686 | 69,190
Salem | 31,483 | 29,596
Coimbatore | 129,414 | 153,361
Nigretia | 238,114 | 268,697
South Canara | 14,135 | 18,216
Sandur | 219,551 | 235,938

Total | 1,261,139 | 1,324,921

Kanarese is the principal language of Mysore and is also spoken by many people in His Highness the Nizam's Dominions and in Coorg. By adding the Census figures for all these districts we arrive at the following total of people who speak Kanarese within the territory where it is a vernacular:

| District | Census of 1891 | Census of 1901 |
--- | --- | ---
Bombay Presidency | 3,019,739 | 3,092,784 |
Madras Presidency | 1,261,139 | 1,324,921 |
Nizam's Dominions | 1,451,046 | 1,562,622 |
Mysore | 3,655,976 | 4,046,076 |
Coorg | 76,115 | 76,608 |

Total | 9,464,015 | 10,160,331 |

Kanarese has been brought by immigrants to other districts of India. In Madura the Kanarese element is very strong (104,641 in 1891 and 114,089 in 1901), in other districts the language is only spoken by comparatively small numbers of speakers. Local estimates, for the use of this Survey, have been forwarded from Nagpur and Bhandara. The rest of the figures which follow have been supplied from the Census reports.

The number of speakers of Kanarese in those districts where it cannot be considered as the local language were as follows:

| District | Census of 1891 | Census of 1901 |
--- | --- | ---
Andaman and Nicobar Islands | 303 | 282 |
Assam | 3 | 3 |
Bengal Presidency | 14 | 14 |
Berar | 1,036 | 1,036 |
Bombay Presidency | 4,621 | 4,621 |
Burma | 34 | 34 |
Central Provinces | 1,933 | 1,933 |
Madras Presidency | 209,338 | 211,401 |
Punjab | 5 | 5 |
United Provinces | 187 | 187 |
Baroda | 46 | 46 |
Central India | 254 | 254 |

Total | 292,148 | 219,116 |

By adding these figures to those given above we may estimate the number of speakers of Kanarese as follows:

| Condition | Census of 1891 | Census of 1901 |
--- | --- | ---
Kanarese spoken as a vernacular by | 9,464,015 | 10,160,331 |
Kanarese spoken abroad by | 292,148 | 219,116 |

Total | 9,656,163 | 10,379,447 |
To this total must, finally, be added the number of speakers of the minor Kanarese dialects, as follows:—

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Census of 1891</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kanarese proper</td>
<td>2,666,163</td>
<td>10,519,447</td>
</tr>
<tr>
<td>Badaga</td>
<td>30,625</td>
<td>34,229</td>
</tr>
<tr>
<td>Karamba</td>
<td>10,399</td>
<td>11,371</td>
</tr>
<tr>
<td>Golari</td>
<td>3,614</td>
<td>3,468</td>
</tr>
<tr>
<td><strong>GRAND TOTAL</strong></td>
<td><strong>9,710,322</strong></td>
<td><strong>10,368,515</strong></td>
</tr>
</tbody>
</table>

Kanarese literature is known to extend over a considerable period. The oldest specimen of Kanarese is, according to Professor Hultsch, contained in a Greek play preserved in a Papyrus of the second century A.D. The oldest known works go back to at least the tenth century A.D. The origin of Kanarese literature is due to the labours of the Jainas, and the first literary works are largely influenced by Sanskrit. Three periods are usually distinguished in Kanarese literature.

1. *Ancient Kanarese*, from at least the 10th to the middle of the 13th century. The principal productions were scientific works on prosody and grammar, based on Sanskrit originals, sectarian works, and poetical works in a highly artificial style. This literature is written in an old dialect which is said to be quite uniform and to show an extraordinary amount of polish and refinement. It is full of Sanskrit loan-words, and differs from the modern dialect in phonology and inflexional system. The ancient dialect was occasionally also used in literary works at a later period, and such productions are usually included in the ancient literature. Among the principal authors we may mention Pampa, who wrote an *Adipurāṇa* (A.D. 941); Argala, the author of the *Chandrāprabhapurāṇa* (A.D. 1189) and probably also of the *Līlavatīprabandha* (about A.D. 1200); Nāgavarman, the author of rhetorical works such as the *Kanyāvalokana* and the *Chandas* (about A.D. 1200); the grammarian Kāśirāja, whose *Śabdamanādipāya* (about A.D. 1225) is the classical Kanarese grammar; Śaṭakakara, the author of the *Rājajōlakaraśāsana* (A.D. 1657), the *Vṛisahkhrundonījaya* (A.D. 1071), and the *Śaṭāraśaṅkharavilāsa* (about A.D. 1680), and others. Almost all the works belonging to this period are written in verse.

2. *Medieval Kanarese*, from the middle of the 13th to the end of the 15th century. The ancient dialect is now changed. The old rules of inflexion and syntax are no longer strictly observed, and new forms are introduced. Some of the sounds of the old language have become obsolete, and many new Sanskrit words are introduced. The dialect continued to be used in several works even after the 15th century. The literature of this dialect is mainly contained in the poetry of the Śaiva and Liṅgāyata sects. It is written in verse. Among the principal works we may mention Somēvara's *Śataka* (about A.D. 1300); Bhūma's *Basaṇapurāṇa* (A.D. 1369); Kumāravīna's *Bhārata* (about A.D. 1525); the *Dāsapīdha*, popular songs by 'Krishṇa's servants' (from about A.D. 1530); Kumāravālmiki's *Rāmāyana* (about A.D. 1530); Lakṣmiśa's *Jaimini-Bhārata* (about A.D. 1760), and so forth.

3. *Modern Kanarese*.—The literature of the modern dialect of Kanarese can be traced back to about the beginning of the 16th century. From that time we find a large proportion of Vaishnava poetry, still mainly written in a dialect which agrees with that of the second period. Prose, also, begins to be developed. We find several adaptations of Sanskrit prose works such as the *Pañchatantra*, the *Vēḷālopaṇḍavaśātra*, etc. The
language of the courts of justice and of the ordinary business life is slightly different
and freely borrows from Marathi and Hindustani. Abstract, religious, and scientific
terms are largely borrowed from Sanskrit, and the phonology and the inflexional system
gradually assumes the modern form.

A full account of Kanaarese literature cannot be given in this place, Kanaarese not
being one of the languages properly falling within the scope of the Linguistic Survey.
Further information will be found in the works by Messrs. Kittel and Rice, mentioned
under Authorities, below.

A.—Early References.

It has already been mentioned that Karnata or Karnatakaka occurs as the name of
a southern country in Sanskrit literature. According to Colonel Yule's Hobson-Jobson
sub voce Carnatic, the earliest reference is that in Varahamihira's Brihatasamhitā (sixth
century A.D.). The mention of the country in Somadeva's Kathasaritasagara (about
1075 A.D.) is probably due to its being mentioned in his source, the Prakrit work of
Gurjara, which probably goes back to one of the first centuries A.D. Other early
references to the country will be found in the Hobson-Jobson under Canara and
Carnatic.

The language spoken in the province 'Canarim,' i.e., the plateau above the Ghats,
is mentioned in G. B. Ramusio's Delle Navigationi e Viaggi, Vol. I, p. 330 (Venetia,
1613), in a Portuguese summary of Eastern Kingdoms written about A.D. 1535.

Fernão Lopes de Castanheda, who went to Goa in 1528 and died in Portugal in 1559,
wrote a Historia do descobrimento e conquista da India, which appeared at Coimbra
1551-1561, and is the oldest account of Indian affairs written in modern times. The
work was reprinted in Lisbon, 1833, and on p. 78 of the second volume of this edition
we find a remark to the effect that the language of the 'Gentoo' is 'Canara.'
The numerals and 36 words in Kanaarese are given on p. 212 of J. F. Fritz' Orientalischer
und Occidentalischer Sprachmeister, Leipzig, 1748. Franz Carl Alter published a
similar collection of 25 words and the numerals in his Ueber die Sanskritiche
Sprache, Wien, 1749. Alter's collection was taken from a comparative vocabulary
compiled in Russia. The Spanish Jesuit Lorenzo Herras y Panduro gives 63 Kanaarese
words in his Vocabulario poliglotto con protogomeni sopra più di 100 lingue. Cesena,
1786, pp. 163 and f. A version of the Lord's Prayer in Kanaarese, prepared by the
Danish missionary Benjamin Schulze, is printed in Johann Christoph Adelung's
Mithridates oder allgemeine Sprachenkunde mit dem Vater Unser als Sprachprobe in

The study of Kanaarese was taken up in earnest by the Serampore missionaries. A
grammar by W. Carey appeared in 1817, and a translation of the New Testament in
1823.

B.—General.

Weigle,—Über kannarische Sproche und Literatur. Zeitschrift der Deutschen Morgenländischen


C.—GRAMMARS AND READING BOOKS.


Canarese Grammar.—Printed for the Bangalore School Book Society, at the Wesleyan Mission Press, Bangalore, 1841.

ROW, A. S.—A Selection of Stories and Revenue Papers in the Canarese Language, with translations and grammatical analyses; in which is added dialogue in Canarese and English. Revised by Ellis. Madras, 1846.

Easy Lessons in English and Canarese. Ballary, 1847.


HUDSON, THOMAS.—An Elementary Grammar of the Kurnat, or Canarese Language; in which every word used in the examples is literally translated and the pronunciation is given in English characters. Bangalore, 1859. Second edition, 1864.

SHRINIVASIAH'S Dialogues in Canarese, with an English translation. Bangalore, 1865.


(WÜRTH, G.).—Canarese poetical Anthology, with notes and a Canarese-English vocabulary. Edited by J. Garrett. Bangalore, 1885.


KBIRLDA, Jwol mirror of Grammar (Subdamopidapaka) with the commentary of Niththirakanjaya. Edited by F. KITTEL. Mangalore, 1872.


KITTEL, F.—Canarese Poetical Anthology, with glossary. Bangalore, 1874.

CAMPBELL, SR GEORGE.—Specimen of Languages of India. Calcutta, 1874, pp. 45 and ff.
NAKAYAMA,—Canarese Proseody, edited with an introduction to the work and an essay on Canarese literature by Rev. F. Kettle. Mangalore, 1875.

English-Canarese Dialogues together with forms of letters, etc. Mangalore, 1878.

ZIEGLER, F.—A Pratical Key to the Canarese Language. Mangalore, 1882.

GRAVER, B.—Tables of Canarese Grammar. Mangalore, 1884.


BHATTACALYAPA DEYA,—The Karnataka Sādābha-vinsānam, with its vritti named Bhikshā Mahājātī, and another called Mahājātī-Makaraṇadad. Edited with introduction, the literature of Karnataka . . ., by B. Lewis Rice. Bangalore, 1890.

NARASIMHA MADHAV MARISI,—Prosody of the Kannada Language. Bombay, 1893.


D.—DICTIONARIES.


KASUBU GADEGALE, CANARESE Vocabularies. Mangalore, 1852.


ULSAL NARASIMHA RAO,—A Kanumudr Glossary of Kanarese words. Mangalore, 1891.


The alphabet used in writing Kanaresc is closely related to the Telugu character. Another alphabet, the so-called Haja Kannada or Old Kanaresc, is used in Sanskrit inscriptions in the Marathà country and does not concern us in the present connexion. It is sufficient to draw attention to its existence. It has nothing to do with the old dialect of Kanaresc literature.

The modern Kanaresc alphabet consists of the following signs:

**VOWELS.**

\[
\begin{align*}
\circ a & ; \circ è ; \circ i ; \circ \bar{i} ; \circ u ; \circ å ; \circ û ; \\
\circ ð & \circ ð ; \circ ð ; \circ o ; \circ ð ; \circ å ; \circ û ; \circ au.
\end{align*}
\]

**CONSONANTS.**

\[
\begin{align*}
\varnothing & \text{ka} \quad \text{vincia} \quad \text{ri} \quad \text{ja} \quad \varnothing \text{ka} \\
\varnothing & \text{cha} \quad \varnothing \text{cha} \quad \varnothing \text{ja} \quad \varnothing \text{ja} \\
\varnothing & \text{ta} \quad \text{tha} \quad \varnothing \text{ta} \quad \varnothing \text{tha} \\
\varnothing & \text{ta} \quad \varnothing \text{tha} \quad \text{da} \quad \text{da} \\
\varnothing & \text{ta} \quad \text{pha} \quad \text{ba} \quad \varnothing \text{ba} \\
\varnothing & \text{ya} \quad \text{ra} \quad \varnothing \text{ra} \quad \text{la} \\
\varnothing & \text{ha} \quad \varnothing \text{ha} \quad \varnothing \text{sa} \quad \varnothing \text{ha} \\
\varnothing & \text{la} \quad \varnothing \text{la}
\end{align*}
\]

The letters \(\varnothing \text{ri}, \varnothing \text{ri}, \varnothing \text{ni}, \varnothing \text{na}, \varnothing \text{ra}, \varnothing \text{ra},\) and \(\varnothing \text{la}\) are not used in ordinary Kanaresc.

The forms of the vowels given above are those used in the beginning of a word. When subjoined to a consonant the vowels take the following forms:

- \(\text{a} \) (not expressed); \(\bar{a} \) ; \(\bar{e} \) ; \(\bar{i} \) ; \(\bar{u} \) ; \(\bar{u} \) ; \(\bar{u} \) ; \(\bar{e} \) ; \(\bar{e} \) ; \(\bar{a} \) ; \(\bar{a} \) ; \(\bar{u} \) ;

Thus, \(\varnothing \text{ka} \); \(\varnothing \text{ka} \); \(\varnothing \text{ka} \); \(\varnothing \text{ka} \); \(\varnothing \text{ka} \); \(\varnothing \text{ka} \);

The irregular forms are, as will be seen from the instances, nearly the same as in Telugu.

When two or more consonants come together without any intervening vowel, they are combined in such a way that only the first is written on the line, the other ones...
being subjoined under it. Thus, ṇaḥaḥ ; ṇaṅgaḥ ; tāldu. The subscribed forms
are usually easily recognizable. A few consonants, however, have a separate form when
subjoined under another letter, thus:—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ṇ ta</td>
<td></td>
<td>ṇ ṛ ya</td>
<td>3</td>
</tr>
<tr>
<td>ṇ na</td>
<td></td>
<td>ṇ ṛ ra</td>
<td></td>
</tr>
<tr>
<td>ṇ ma</td>
<td>3</td>
<td>ṇ la</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
<td>3</td>
</tr>
</tbody>
</table>

Thus, ṇaḥaḥ samasta ; ṇaṅ pagi ; ṇoṛi ṇugma ; ṇaṅ ṛ bhāge ; ṇaṁ ṇ ṛ ṛ ṛ ṛ ṛ ṛ prāva ; ṇaṅ ṛ ṛ ahāda.

When the first element of a compound letter is ra, the sign ṛ r is added at the
end of the compound; thus, ṛaṛa varga.

The short vowel a is inherent in the initial form of every consonant. It is cut off
by placing the sign a on the upper part of the consonant. Thus, ṇ ṛ ṛ ṛ ṛ ṛ ṛ p, etc.

The sign ı called visarga, denotes an aspiration. It is only used in Sanskrit words.
It is transliterated һ.

The sign o, called anusvāra, bindu or sonne, is commonly written instead of the
class nasals. It is pronounced and transliterated as umbnail before gutturals, as бра before
palatals, as бро before cerebrales, as бро before dentals, and as бро before labials. In other
cases it is pronounced as an m and has been transliterated бро.

The characters for the numerals are as follows:—

<table>
<thead>
<tr>
<th>0 1 2 3 4 5 6 7 8 9</th>
</tr>
</thead>
</table>

The Kanarese alphabet is strictly phonetical, and the pronunciation of the language
therefore calls for only a few remarks.

The vowels are pronounced in the Continental manner. The short final vowel in
words such as marav, a tree, is shorter than an ordinary vowel, not having more than
about half the ordinary length. In the local dialects short final vowels are often
interchanged or dropped altogether.

E and o are pronounced as ye and wo, respectively, at the beginning of a word.
When the word is closely united with the preceding one, however, the ye and wo
are dropped.

AI and au are only a convenient way of writing oy (ey) and avu (ova). They
are no proper diphthongs. AI is pronounced as an ey.

The Anusvāra is written instead of the class nasal before mute consonants. In other
cases it is pronounced as an m.

When the first part of a compound word ends in a vowel the initial hard consonant
of the second component is softened. Thus, mara-kālu, wooden leg, becomes
mara-gālu.
Old Kanarese and the Baḍaga dialect have two cerebral sounds which have disappeared in the modern dialect, viz., r and ḷ. ḷ has been replaced by r and ḷ, and ḷ by ḷ.

There are no certain traces of the harmonic sequence in Kanarese. The final vowel of verbal forms changes, but it is impossible to find any sufficient reason for the fact. Thus, mādutēne, I do; mādēnu, I may do.

The accent rests on the first syllable. In compound words a secondary stress is put on the first syllable of the second component.

It is hoped that the short sketch of Kanarese grammar which follows will enable the student to understand the forms occurring in the specimens. For further particulars the works quoted above under Authorities should be consulted.
KANARESE SKELETON GRAMMAR.

I.—NOUNS.—Gender.—Words signifying gods and male human beings are masculine; those denoting goddesses and women are feminine. Other words are neuter. The natural gender may be distinguished by prefixing gacaru, male, and gacara, female; thus, gacaru kitar, boy; kitar kitar, girl.

Numbers.—Masculine and feminine o-baara, and many feminine nouns ending in o, e, and a, form their plural by adding are, nouns of relationship add andira, other nouns yuru. Thus, sitha-ara, servant; sisti-yuru, women; app-andira, fathers; arra-yuru, towns. Note maga, child, plural mabakasa. An animate plural is formed by adding avuru to the genitive singular. Thus, tayeg-avuru, mother.

Declension.—There is a slight difference between (1) o-baara, e.g. sitha, servant, feminine sithaka; maga, tree; (2) o-baara, e.g. tande, father; tare, sheep; (3) o-baara, e.g. gara, knocker: Tare, town.

Sing.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>sitha(ara)</th>
<th>sithaka</th>
<th>tande(a)</th>
<th>buriya</th>
<th>yuruva</th>
<th>arru</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>sithakan(a)</td>
<td>sithaka(a)</td>
<td>tande(au)</td>
<td>buriya(au)</td>
<td>yuruva(au)</td>
<td>arru</td>
</tr>
<tr>
<td>Dat.</td>
<td>sitha(miga)</td>
<td>sithaka(miga)</td>
<td>tandeega</td>
<td>buriya</td>
<td>yuruva</td>
<td>arriga</td>
</tr>
<tr>
<td>Gen.</td>
<td>sithaka</td>
<td>sithaka</td>
<td>tande</td>
<td>buriya</td>
<td>yuruva</td>
<td>arru</td>
</tr>
<tr>
<td>Plur.</td>
<td>sithakara</td>
<td>sithakara</td>
<td>tande(a)</td>
<td>buriya</td>
<td>yuruva</td>
<td>arru</td>
</tr>
</tbody>
</table>

The plural is regularly inflected; thus, sithakara, of the servants; yuruva, to the towns.

Adjectives precede the noun they qualify. Comparison is expressed by adding the postpositions into, then, among, etc., to the compared noun. Thus, amma mung-into dolzanda, he as good as great; villar-ali chabba, all among small, smallest.

II.—PRONOUNS.—There is only one form of the plural of the personal pronoun of the first person.

<table>
<thead>
<tr>
<th>L.</th>
<th>Thou.</th>
<th>He.</th>
<th>She.</th>
<th>That.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>mo(mo)</td>
<td>mo(mo)</td>
<td>am(a)</td>
<td>avuva</td>
</tr>
<tr>
<td>Acc.</td>
<td>mo(mo)</td>
<td>mo(mo)</td>
<td>am(a)</td>
<td>avuva</td>
</tr>
<tr>
<td>Dat.</td>
<td>mugge</td>
<td>mugge</td>
<td>amiga</td>
<td>aviga</td>
</tr>
<tr>
<td>Gen.</td>
<td>mugge</td>
<td>mugge</td>
<td>amiga</td>
<td>aviga</td>
</tr>
</tbody>
</table>

In the same way tsam, self (as mugu, L.); tennu, this (nom. tenu, n. tenu); yamasa, what man? yami, who (m. and fem. as yami); tado, so many; tsapa, so much; yamasa, so many; numbers; compounds such as mafumo, one who makes (nom. mafumomu, n. mafumusa); harada, a black thing, etc.

du, he; a-du, she, are regular nouns plural mafuma, yamasa.
yamusa, what? a-du, yamasa; dat. yamasa; gen. yamasa.

Adjective pronouns are s, that; t, this; p, which? They are not declined.

III.—VERBS.—First Conjugation.—Verbs ending in a; māje, make.

Infinitives.—Māja, mafuma, mafumasa.


Nouns of agency and action.—Formed by adding the demonstrative pronoun awaaru, e.g., awara, n. ada, to relative participles. Thus, mafada-awaaru, he who makes; mafada-awaaru, she who makes; mafada-awaaru, they who do not make; mafada-ada, the act of making; mafada-dada, the act of having made; negative mafada-dada. Mafada is often used instead of mafadaa.

<table>
<thead>
<tr>
<th></th>
<th>Present</th>
<th>Past</th>
<th>1st future</th>
<th>2nd future</th>
<th>Negative</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg.</td>
<td>mafadaa.</td>
<td>mafadaa</td>
<td>mafadaa</td>
<td>mafadaa</td>
<td>mafadaa</td>
<td>mafadaa</td>
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<tr>
<td>2</td>
<td>mafadadi</td>
<td>mafadadi</td>
<td>mafadadi</td>
<td>mafadadi</td>
<td>mafadadi</td>
<td>mafadadi</td>
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<tr>
<td>3 m.</td>
<td>mafadada</td>
<td>mafadada</td>
<td>mafadada</td>
<td>mafadada</td>
<td>mafadada</td>
<td>mafadada</td>
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<tr>
<td>3 f.</td>
<td>mafadadike</td>
<td>mafadadike</td>
<td>mafadadike</td>
<td>mafadadike</td>
<td>mafadadike</td>
<td>mafadadike</td>
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<tr>
<td>3 n.</td>
<td>mafadadaa</td>
<td>mafadadaa</td>
<td>mafadadaa</td>
<td>mafadadaa</td>
<td>mafadadaa</td>
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<tr>
<td>Plur.</td>
<td>mafadada</td>
<td>mafadada</td>
<td>mafadada</td>
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<tr>
<td>2</td>
<td>mafadadi</td>
<td>mafadadi</td>
<td>mafadadi</td>
<td>mafadadi</td>
<td>mafadadi</td>
<td>mafadadi</td>
</tr>
<tr>
<td>3 m. &amp; f.</td>
<td>mafadada</td>
<td>mafadada</td>
<td>mafadada</td>
<td>mafadada</td>
<td>mafadada</td>
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</tr>
<tr>
<td>3 n.</td>
<td>mafadadaa</td>
<td>mafadadaa</td>
<td>mafadadaa</td>
<td>mafadadaa</td>
<td>mafadadaa</td>
<td>mafadadaa</td>
</tr>
</tbody>
</table>

Present definite.—Mafadadaa, etc. Imperfect, mafadaddaa, etc. Perfect, mafadda, etc., or mafadaa; 2 mafa; 3 m. mafadaa; 3 l. mafada; 3 n. mafada.

Second Conjugation.—Verbs ending in i, e, or ai; bara, call.

Infinite.—Bara, bara, bara, bara.


Other forms as in the first conjugation. Thus, bara, I call; baredama, I called; baredana, I shall call; baredaana, I may perhaps call; baredama, I do not, did not, or shall not, call.

Causal verbs.—Formed by adding maa or to the final consonant of the base; thus, bara, cause to make.

 Reflexivo verbs.—Formed by adding the verb kii, to take, to the conjugativo participle; thus, kii-mi-kii.

Passivo voices.—Formed by adding the verb paa, to experience, to the verbal noun in ina, the final is being dropped. Thus, balegali-paddana, I am called.

Irregular verbs.—Ii, he exist, becomes iida in the conjugativo participle, and iida in the past relative participle. The past tense is accordingly iiddaa (third person singular neuter iiita), and the second future iiddaa, etc. The present tense is irrii, but also iime; 3 m. iime; 3 l. iime; 3 n. iii, etc.; plural iime; 3 m. iime; 3 n. iim, etc. By adding these forms to the conjugativo participles a compound present is formed; thus, iiddaa, iam, etc. No neuter forms belong to this present.

Ada, become, and aha, go, form their past relative participles irregularly, ada and aha, respectively. The past tense are accordingly idaama (3 sing. adaama) and idaana (3 sing. adaana), etc.

Anana, say, takes ada or amma in the present and future relative participle. Accordingly first future anaana, etc., or anaama, etc.

About hundred verbs form their conjugativo participle, and accordingly their past relative participle, their past tense, and their second future irregularly. Such are:

<table>
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<tr>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ana, aya</td>
<td>anaa</td>
<td>gea, aree</td>
<td>gedaa</td>
<td>hefa, taka, hafa</td>
<td>bar, cama, bana</td>
<td></td>
<td></td>
</tr>
<tr>
<td>apa, ayaa</td>
<td>apa</td>
<td>kaapa, aapa</td>
<td>kaana, taka, kaana</td>
<td>kafa, loo, kafa</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>apa, aya</td>
<td>apa</td>
<td>kea, are</td>
<td>kea</td>
<td>tama, tana, tana</td>
<td>bafa, fana, bafa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gama, aya</td>
<td>gama</td>
<td>kea, are</td>
<td>kea</td>
<td>tama, tana, tana</td>
<td>bafa, fana, bafa</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Defective and auxiliary verbs.—Ada, able, negative avaara, has ana tama, ayna, etc., nag. ayna, etc. Relative part. ayna, nag. avaara. It is added to the infinitive in ia; thus, mafada-avaara, he can do.

Ballawu, I know, is added to the infinitive in a; thus, mafada-ballawu, we know to do. The corresponding negative arawu, on, and ollawu, I will not, are added to the infinitive in ia.

Beka, it is wanted; beka, it is not wanted; bekada is bokbe, it is allowed, nag. bokbe, or bokbado, are added to the infinitive ending in a. Thus, mafada-beka, you don’t have.

Utfu, there is. It is indeclinable. It has a relative participle utfa. The corresponding negative is utfa, conjugative participles utfa, relative participles utfa.

Ada, is not, is a copula, and implies negation of quality. Thus, ada mawada-ala, that is not mind. But mawada ke-aufa, to me work, not, I have no work.

Participles.—Interrogative,—i, i, ida. Subjunctive, re, rii, rii, though added to the past relative participle, thus, dafa, if it were so, but.
DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN I.

(Madras Aux. B. S., 1867.)
[No. 14.]

DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Madras Aux. B. 8, 1867.)

Obba manushyanige ibbaru makkal-iddarun. Avar-alli chikkavanu tandege, One man-to tico sons-were. Them-in the-younger father-to, ‘tandeyē, āsi-y-alli nanage bara-takka pālanu nanage koḍu,’ and-āga ‘father-O, property-in me-to to-come-fist share me-to give,’ said-then badukannu avarige pāliṭṭuru, Kelaḷu dinagala mēle chikka magannu ellā. living them-to share-pot. A-few of-days after younger son all kūḍisi-kondu dūra-dēsakke horatu alli dundugāran-āgi having-gathered far-country-to having-gone there spendthrift-having-become baduki tanna āstiyannu hāḷu-māḍi-biṭṭaru. Avannu ellā vedōchē māḍija having-lived his property ruined-having-made-left. He all expense-made mēle ā dēsād-alli ghorav-āda bara unṭ-āgi avannu korato-paḍal-after that place-in severe famine having-arisen he in-want-to-fall-
ārambhīsidanu. Āga hōgi ā dēṣṭhār-alli obbanannu hondi-kondoñanu. began. Then having-gone those inhabitants-in one joined.

Ivanu avanannu handigalannu mēyisuvadakke tanna holagalige kaluḥiṣidanu. This-one him swine to-feed his-own fields-to sent.

pāḍa yōgyan-alla. Namannu ninnā kūliyavar-alli obban-ante māḍu,’ called fit-man-am-nōt. Me thy servants-in one-like make,”
Amnuven'-endu heji eddu tanna tande yakalma inqalage
I-will-say'-having-said having-spoken having-arisen his-own of-father near
bandana. Ávanu innu dadal-allu-ágá avana tande avananu nódi
come. He yet distance-at-was-then his father him having-seen
antahkaraṇa-páṭṭu odi-bandu avana koralina mélo biddu
having-pitied having-run-having-come his of-neck on having-fallen
avananu mudh-ítṭanu. Ádare maganu avanige, 'tandeye, Paralókkakke
him kissed. But the-son him-to, 'father-O, Heaven-too
viredhavagí-tyú'innu mundé-tyú pápa-mád-iddhēnē. Nānu
counter-having-become-also of-thee before-also sin-having-done-1-am. I
innu innu magan-endu kareyal-pada yogyan-alla,' annalu tandooyu
still thy son-having-said called-to-be fit-man-am-not; said-when the-father
tanna dássarige, 'śrēṣṭhav-ádá aṅgī tandu avanige hoddhīri;
his-own servants-to, 'best-being robe having-brought him-to put-on;
avana kaije uńgaravanu pāḍagaliye konañān-ū kodhī; mattu undo
his hand-to ring-also feel-to shoes-also give; and having-eaten
ānanda-padduvā; yāk-andare i nanna maganu satavān-āg-iddu,
merry-let-us-be; why-if-you-say this my son dead-man-having-become,
tirigī baduk-iddhēnē; kaledu hōsavan-āg-iddu, śikk-iddhēnē,' andanu.
again alive-is; lost done-man-having-become, found-is,' said.
Āga ānanda-pada śrambhishandar. Then merry-to-become-they-began.

Ádare avana hiri maganu holad-alli iddanu. Ávanu bandu manege
But his elder son field-in was. He having-come house-to
samipisur-ágā, gānavanu nātyavanu kēli, ájugal-alli obhananu
approaching-when, singing-also dancing-also having-heard, servants-in one
karedu, 'ad-en?' endu vichārīsāndānu. Ávanu avanige,
having-called, 'that-what?' having-said asked. He him-to,
'ninna tammanu band-iddhēnē, mattu ninna tande yakalma avananu
'thy younger-brother having-come-is, and thy father him
svasthav-agī tirigī bondida-kārana autanā mādīs-iddhēnē.'
healthy-having-become again obtained-because feast having-caused-to-be-made-is.'
Ágal-avanan kōpa-gōndu olage bāral-ollade iddanu. Ádadandāna
Then he anger-having-taken inside to-come-not-willing was. Therefore
avanan tande horage bandu avananu bēdi-koñānu. Ádare avanu
his father outside having-come him entreated. But he
pratīyuttaravagī tandege, 'igē, ighu varuṣaṁ nīnage dāsan-ág-
reply-as father-to, 'io, so-many years thee-to servant-having-become-
iddhēnē; end-ādarū ninna ajāye mirā-lilla. Ádāgāyā nanna snehitala
I-am; once-even thy order transgressed-not. Yet my of-friends
sāṅgaḍa ānanda-paḍuvadakke nīnu nanago end-ādarū āḍu-maṛī-ādarū kodal-illa.
with merry-to-become thou me-to once-even goat-young-even gavest-not.
Ādare ninna budukkanna sūjeyara sāṅgaḍa tindu-bīṭṭā i ninna maganu
But thy living harlots with having-calen-who-left this thy son
band-aṅga avanigōskara utaṇa māḍis-iddhi, āndunu. Āgal-avanu
came-when him-for a-feast having-caused-to-be-made-art, he-said. Then-he
avanige, ‘magan-ē, nīnu yāvāgalā nanna sāṅgaḍa iddhī; nunnad-ellā ninnādē.
him-to, ‘son-O, thou always of-me with art; mine-all thine-only.
Ādare ānanda-santōsha-paḍa-bōk-āg-ittu; yāk-andare, i
But joy-merriment-to-feel-necessary-having-become-was; why-if-you-say, this
ninna tammanu sattavan-āg-iddu, tirigī baduk-iddhāne; kaḷedu
thy younger-brother dead-man-having-become, again alive-is; lost
hōdavan-āg-iddu, sīk-iddhāne,' āndunu.
gone-man-having-become, found-is,' said.
DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN II.

A POPULAR TALE.

(District Belgaum.)
DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN II.

A POPULAR TALE.

TRANSLITERATION AND TRANSLATION.

(DISTRICT BELGAUM.)

Ibbaru hådikåraru kûdî högutt-iddaru. Avar-alli obbanige Two travellers being-together going-were. Them-among one-to
bâdyalli bidd-iruva hanada ohilavu šikkitu. Adannu kaiyali way-in having-fallen-being money-of purse was-found. That hand-in	takkondo auru eradjaneyavanige annuttâne, ‘əlă, idu nōdu, mânage hanada taking he the-second-to says, ‘O, this look, me-to money-of
chilavu šikkitu.’ purse was-found.’

Adakke eradjaneyavanu annuttâne, ‘əlô, mânage šikkitu hîge yake Thereeto the-second says, ‘O, me-to it-was-found so why annutti? namage šikkitu, hîge annu. Nâvu ibaru kûdî than-sayest? us-to it-was-found, so say. We two being-together hóguvavanu. Ādâdrinda lábha athavâ kōdu ibaru pâligu goers. Therefore gain or loss of-two share-to-in deed baruntade.’ Adannu kôi ohila šikkavanu annuttâne, ‘hâgädare mânage come.’ That hearing purse finder says, ‘if-so-be me-to šikka odiveya pâlu ninage yake koja-bēku?’ Adakke which-was-found thing-of share you-to why to-give-is-necessary? To-it eradjaneyavanu annuttâne, ‘oļļedu koja-bēda.’ the-other says, ‘very-well do-not-give.’

‘Amele avar-ibbaru svalpa mundakke högut-âshāralli chilada Thereafter they-both a-little forward going-meanwhile purse-of yajamânamu hudukutta sarkâri źipâyâranu karâ-kondo avara benna-hatti owner searching government sepoys bringing their following bandanu. Avarannu nōdi chilâ šikkavanu sōbatiyavanige annuttâne, came. Then seeing purse finder companion-to says, ‘gojayană, nâvu bahâla keṭṭa kelasa mādîdovu.’ Adakke sōbatiyavanu ‘friend, we much bad work did.’ Thereeto companion
FREE TRANSLATION OF THE FOREGOING.

Two travellers were going together. One of them found a purse of money lying on the way. Taking it in his hand he said to the other, ‘Oh, look here, I have found a money-bag.’

Thereupon the other says, ‘Oh, why do you say I have found it? We two are going together. Therefore either profit or loss is to fall to the share of us both equally.’

Hearing this the man in possession of the purse says, ‘Well then, why should I give you a share in the thing I have found?’ To this the other says, ‘Very well, don’t give it to me.’

Afterwards, when they had proceeded a little further, the owner of the purse looking about for it, came after them in company of Government peons. Seeing them, the man in possession of the purse said to his companion, ‘friend, we have done a very bad thing.’ To this the companion said in reply, ‘why do you say now that we have done a bad thing? Say rather, ‘I have done a bad thing.’ If you had given me any share in your weal, I too would have been your partner in your woe.’
The Kanarese spoken in Bijapur is locally known as Bijāpuri. It does not, however, differ from the standard form of the language to such an extent that it deserves to be considered as a separate dialect. The difference is chiefly one of pronunciation. Thus we find an a very commonly substituted for a final e; e.g. yāka, Standard yāke, why; re, Standard re, if, etc.

E and ē are commonly replaced by ya and yā, respectively; thus, yallā, all; myāga, on, etc.

An anusvāra is sometimes written before u; thus, kīvi, ear; ōva, he. We ought perhaps to transliterate such forms as kīvi, aūa, respectively.

Initial o is pronounced vo as in Standard, and it has been transliterated accordingly; thus, vobba, one.

The dialect sometimes uses contracted forms instead of the fuller ones in the Standard dialect; thus, eddu, Standard eruḍu, two (neuter); nāku, Standard nālku, four (neuter); nanu, Standard nannaḍu, mine; naṅga, Standard nanna-ga, to me; biḷaka, Standard biḷakka, to fall, and so forth.

With regard to the inflexion of nouns, the dialect closely follows Standard Kanarese. The plural suffix goḷa, however, sometimes becomes goḷa; thus, yappa-goḷa, fathers.

The conjugation of verbs is, mainly speaking, regular. The pronominal suffixes are very commonly dropped in the first and third persons singular; thus, hōde, I went; hōda, he went. The same is, however, also the case in Standard. When the pronominal suffix of the first person is retained we often find ni instead of ne; thus, hōgati, Standard hōgati, I go.

Other minor details will be easily grasped from the specimen. It is not necessary to give more than the beginning of the Parable of the Prodigal Son in order to illustrate this form of speech.
DRAVIDIAN FAMILY.

KANARESE.

BIJAPURI DIALECT.  

(District Bijapur.)
Vobhag mana-syā-γa ibbaru makkal-iddaru. Mattu avar-alli
One man-to two sons-were. And them-among
sannavā tanna yappage andā yappā, nanna pālī-ge bandā jindāgī
the-younger his father-to said, 'father, my share-to coming property
yālā naṅga ko đu.' Mattu āvā tanna jindāgī avar-olage ḍańchi
share me-to give.' And he his property them-among having-divided
koṭā. Mattu bhālā dīna āgidd-illa āga sāppavānu tanna yālā kūḍīsidānu
gave. And many days became-not then the-younger his all collected
mattu ānā dēsakke hödā, mattu alli tanna badakā duṇḍatānadinda
and fur country-to went, and there his property riotousness-from
madadu hālā mādīdā. Mattu atā yallā kharochā-mādīdā myāga ā dēsad-allī
behaving ruin made. And he all spent-made after that country-in
dodda barī bittu, mattu āva-ga korate biḷāka hatttā. Mattu āvā
great famine fell, and him-to distress to-fall began. And he
hōdā, mattu ā dēsada vobba mana-syā-na bādyāka nīntā. Mattu
went, and that country-of one man-of near stayed. And
atā ivanna handi mēsāka tanna holadāga kalāvidā. Mattu atā handi
he him swine to-feed his field-to sent. And he swine
tinnuva soppina mēle tanna hōṭṭi khushī-inda tumbiśi-koliṭ-ira-bahuḍu, mattu
eating bran on his belly gladness-with filling-himself-could-have-lived, and
yārā āva-ga koḍalillā. Mattu avana mai myāga yachchara banda-balikā
anyone him-to gave-not. And his body on senses coming-after
āvā andanu, 'nanna yappana yēsa mandi ālamakkāla hattara
he said, 'my father's how-many persons servants-of near
hōṭṭi tumbiśāk-āγi vuliyav-āṣṭu bakkare ade, mattu nā
bellī to-fill-being-enough remaining-so-much bread is, and I
haṣivin-inda sāyatānē. Nā yēlaṭēn, mattu nanna yappana bādyāka
hunger-from die. I arise, and my father-of near
hōgatēni, mattu āvaga antēnu, 'yappā, dyāvara munde mattu
go, and him-to say, 'father, God-of before and
ninnā munde pāpā mādīdhēnē. Mattu ninna maga anasākā nā
thee before sin I-have-done. And thy son to-be-called I
yögya illa. Ninu ninna āḷa-magan-ante nanna māḍīkō."' Mattu āva
worthy am-not. Thou thy servant-as me make."' And he
yaddā mattu tanna yappā avana nōlidū, mattu ātana myāga dayā
being-then, his father him saw, and him on compassion
bantu, mattu oḍī hōdā, mattu appi-kondā, mattu muddu kōṭṭā.
came, and having-run he-scent, and embraced, and kiss gone.
Mattu magā āva-ga andā, 'yappā, dyāvara munda mattu ninna
And the-son him-to said, 'father, God-of before and thee
munda pāpā māḍēni, mattu nā ninna magā anasalikke yögya illa.'
before sin I-have-done, and I thy son to-be-called worthy am-not.'
Adare yappā tanna ajugalige andā, 'vollē chalō aūgi tarri,
But the-father his servants-to said, 'very good coat bring,
mattu avana myāga hākari, mattu ātana kai-myāga vuṅgara hākari, mattu
and him on put, and his hand-on ring put, and
ātana kālāga machchi hākari. Mattu nāvu timbōpa mattu ānandā
his foot-on shoe put. And we let-us-eat and joy
baḍōna. Yāk-andare, lā nanna magā sattavā, tirigī
let-us-feel. Why? if-you-said, this my son who-was-dead, again
jivanta āgyāna; avanu dēśintara hōdāvā, śīkānē. Mattu
alive has-become; he another-country who-had-gone, has-been-found.' And
avaru sukha baḍalikke hattidarū,
they happiness to-feel began.
GOLARĪ OR HŌLIYĀ.

The Golars or Golkars are a tribe of nomadic herdsmen in the Central Provinces. Compare Sherring’s *Tribes and Castes*, Vol. ii, p. 112. They have been reported to speak a separate dialect of their own in Seoni, Nagpur, Chanda, Bhandara, and Balaghat. No specimens have been received from Nagpur, but there is every reason for believing that the Golars of that district speak the same language as those in the neighbouring districts of Bhandara and Balaghat. The Golars of Chanda, on the other hand, speak a form of Telugu. Compare below, pp. 5324 and ff.

The Hōliyās are a low caste of leather workers and musicians, and have been returned from Seoni, Nagpur, and Bhandara. Their dialect is identical with that spoken by the Golars, and they are apparently simply an off-shoot of that tribe.

According to local tradition there were once two Golar brothers who possessed a cow. The animal died, and the elder brother told the younger one to remove the carcass. He complied with the order, and afterwards the elder brother told him not to touch him, because he had lost his caste by carrying off the carcass. The younger brother then went away, and became the progenitor of the Hōliyās. At the present day a Hōliya is called to do the washing of the room and of the clothes of the deceased, when a Golar dies.

Specimens have been received from Seoni, Balaghat, and Bhandara. Those hailing from Seoni profess to illustrate the dialect of both castes, while specimens both in the so-called Goları and in the so-called Hōliya have been forwarded from Bhandara. It will, however, be seen that both in reality represent the same dialect, and there is, accordingly, no reason for separating them. At the last Census of 1901, no such dialect as Hōliya was returned.

The number of speakers of Goları has been estimated as follows:—

<table>
<thead>
<tr>
<th>Caste</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seoni</td>
<td>133</td>
</tr>
<tr>
<td>Nagpur</td>
<td>170</td>
</tr>
<tr>
<td>Bhandara</td>
<td>1,015</td>
</tr>
<tr>
<td>Balaghat</td>
<td>1,409</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,724</strong></td>
</tr>
</tbody>
</table>

The following are the revised figures for Hōliya:—

<table>
<thead>
<tr>
<th>Caste</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seoni</td>
<td>125</td>
</tr>
<tr>
<td>Nagpur</td>
<td>200</td>
</tr>
<tr>
<td>Bhandara</td>
<td>465</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>890</strong></td>
</tr>
</tbody>
</table>

By adding those figures we arrive at the following total for the dialect:—

<table>
<thead>
<tr>
<th>Caste</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Goları</td>
<td>2,724</td>
</tr>
<tr>
<td>Hōliya</td>
<td>890</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,614</strong></td>
</tr>
</tbody>
</table>
The Sconi figures are those of the Census of 1891. The others are estimates forwarded for the use of this Survey. The corresponding figures at the last Census of 1901 were as follows:

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sconi</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1,141</td>
</tr>
<tr>
<td>Nagpur</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>376</td>
</tr>
<tr>
<td>Bhandara</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1,387</td>
</tr>
<tr>
<td>Balaghat</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>504</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td><strong>3,468</strong></td>
</tr>
</tbody>
</table>

Gōlari or Hōliyā is a dialect of Kanarese, and is especially closely related to the form which that language assumes in Bijapur. The dialect is not uniform everywhere. The local differences are, however, unimportant, and are mainly due to corruptions resulting from intercourse with the Aryan neighbours.

The specimens printed below are not very good ones, and they do not allow us to arrive at certainty regarding all points connected with the dialect. They were originally written in Dēvanāgari and accompanied by a transliteration in roman character. Only the latter version has been printed below.

As a consequence of their having been noted down in Dēvanāgari and not in Kanarese or Telugu characters, we have no indication as to when an o or an ə is long or short. In distinguishing between the two forms of those vowels I have followed Standard Kanarese. It is, however, possible that I have sometimes erred and marked es and əs as short which are in reality long.

Short and long vowels are, on the whole, very commonly confounded. Thus, we find māṇi and moni, Standard máṇe, a house; nān and nān, Standard nānna, my, etc. A short vowel is apparently often lengthened when a following double consonant is simplified; thus, cōda, Standard obō, one; hālā, Standard hattālānu, I began. Often, however, the vowel remains short; thus, mat, Standard māltu, and. I have not therefore ventured to make the marking consistent.

Short final vowels are very commonly dropped; thus, ād, it became: āg, then; al-mat, Standard alli-mattu, and there, etc. Sometimes, however, the short vowel remains, especially in the Bhandara specimens; thus, bat and bättu, it came.

E and o are often replaced by ya and va, respectively, and the corresponding long vowels by yā and vā, respectively. Thus, kṛṣṇa, Standard kṛṣṇa, work; myāka, Standard mēge, on; vaḥ, Standard obā, one; kvaṣuṇu, Standard kvaṭṭaṇu, he gave.

There are several other instances of changes in the vowels. Thus, we find abbreviated forms, e.g. sāṭōgīdām, Standard sāṭu-hōgīddām, dead-having-gone-was, he had died; u for o, e.g. māḍām, Standard māḍidām, he did; ī for ē, e.g. baṭālūn, Standard baṭāṭītēnē, I strike, etc.

The nasalized form āva, Standard avā, he, also occurs in Bijapur.

The use of aspirated letters is rather inconsistent, and does not agree with the practice in Standard Kanarese. Compare ādhīt, Standard ādītu, it may become; oḍhīti Standard oḍṭī, Standard oḍṭī, good, etc.

Double consonants are very often simplified; thus, mat, Standard māltu, and; al, Standard allu, there; āgītī, Standard āgīddīla, he was not, etc. The writing is, however, by no means consistent, and we find forms such as bāṭta and bāt, Standard
bantu, it came. Compare contracted forms such as guũ, Standard guũt, near; yoŋ Standard yerdu, two; nãk, Standard nãlũ, four; nãnd, Standard nãnnadu, mine, and so forth. Similar forms have already been noted in the Bijapur dialect.

The substitution of ƙ for y in the suffix of the dative, in forms such as appab, to the father; mānsā, to a man, represents the state of affairs found in old Kanarese. Compare also the Telugu suffix ki.

D is always written as r in the Seoni specimen. I have retained this writing; thus, kor, Standard koro, give.

Other details will be easily understood from the specimens.

With regard to inflexional forms, we may note the plural suffix gōd in pār-gōd, sons, in the Balaghat specimen. Compare the corresponding gōr in Seoni and gōla in the Bijapur dialect.

The short final vowel of verbal forms is usually dropped. Thus, baólica, I strike; baóliti, thou striketh; baóliti, he strikes; plural, 1. baóliti; 2. baólir; 3. baólir. Gōlari in this respect agrees with Old Kanarese. We also sometimes find a final m in the third person singular, as in Old Kanarese; thus, aṁm and aṁn, he is; niṁm and niṁn, he stayed.

The second person singular sometimes takes the form of the third; thus, māḍdaṅ, thou madest.

The past tense of bases ending in u is formed by adding di directly to the consonant preceding u without inserting an i. Thus, māḍdun, Standard māḍidu, he made. The same principle also prevails in Old Kanarese.

We may further note forms such as baólica, I shall strike; anāin, I shall say; irho and irhora, they were; kāṇa, Standard kāṇita, it was seen; vāṣuta, it appeared, etc.

The infinitive ends in it or lik; thus, kai-it, or kai-lik, to tend.

Conjunctive participles such as māḍ-ke, having done; huk-ke, having gone, are due to the influence of the surrounding Aryan dialects. The same is probably also the case with forms such as yadkō, arising; andakō, saying, etc.

The Aryan influence is also apparent in forms such as hāng-chu, exactly so; oponeś, (he said) to his father; rahan, he was; in the confusion between the neuter and masculine forms of the numerals; thus, und mānsā and vab mānsā, a man, etc.

Yād batīno, sense came, in the Balaghat specimen, and vāstā, coming, in that received from Bhundara, are Telugu and not Kanarese.

Note finally the negative form koṉaḷtun, Standard koṉalama, he was not pleased to give. The form hōḍhōḍnu, he did not go, seems to be composed of hōḍ, corresponding to Standard hōgade, not going, and hōḍnu, he went.

It would be waste of time to go further into detail. The three specimens which follow will not, it is hoped, present any serious difficulty. They are all rather incorrect, and it has therefore been considered best to give them in full so that they may be used to control each other.
REPORT OF A THEFT.

Nājada dina-ka anda-kō śukarvāra-ka ulli nāva The-day-before-yesterday day-on that-is-to-say Friday-on at-night we chaṭa māni-ka mūngkā irevhā. Sarasā ādā ulla-da sumāraka nāní all house-in sleeping were. About half night approximately me-to khadakhaḍa hing āhāṣa māni-ka kōḍa-batta. Nān vāṭusta ki rattling so noise house-in to-hair-came. Me-to it-appeared that nāye āgīdhita. Andakō nā yadi-illā. Pāhāta-ka yejadeva āg nānda a-dog it-may-be. Therefore I arose-not. Morning-at we-arose then our māni-ka und khūli ād ad khōlinda kavāḍa tērakō kāṇsta. house-in one room is that room-from door having-opened was-seen. Mūnguda botī-ka nā īda kavāḍa hachūḍin. Kavāḍa tyārada yātara-gūṇa Sleeping time-at I this door shut. Door opened how āt īda nā nōḍa-hāṭtin. Ad khūli-dā vāba gadgyān-dā nān nūra was this I to-sec-began. That room-in one pot-in my hundred rupeye māt vhānōnda īsāra, byāla nūra rupai itakō irha. Khōli-rupees and gold-of ornaments, cash hundred rupees kept were. Room-dā hōgda-bad jō gadgyān-dā māla itakō iruda ad gadgyā vāḍuda in going-on which pot-in goods kept was that pot broken kāṇsta, māt māla alle iddīla. Āg mānā-dā chācha jigī-ka pāṭā appeared, and goods there were-not. Then house-in many places-in trace māḍdīn pāsa yalhū pāṭā sikkī-illā. Māla yāru arā kalākō I-made but anywhere trace was-not-found. Goods anybody if stealing vōḍhīdhāma andakō nā īda kalā-da rapōṭa māḍlika bandihina. Nān having-carried-may-be saying I this theft-of report to-make have-come. My māni kalūna ulla nām yēhura kāvharā hesara Rāmā māt Gōpāḷā house-in theft-of night my two servants by-name Rāmā and Gōpāḷā mūngkō irha. Adara-paiki nān samaś Gōpāḷā īva mānsā-myāka āda, sleeping were. Them-among my suspicion Gōpāḷā this man-on is, Hāṅgēha nān śajār-dā vāha Gōmā hesarinda sajā-pāvasta mānsā āhām, So-also my neighbourhood-in one Gōmā name-by convict man is,
FREE TRANSLATION OF THE FOREGOING.

The day before yesterday, which was a Friday, we were all sleeping at night in the house. About midnight I thought that I heard a rattling noise in the house. I thought that it might be the dog, and therefore I did not rise. When getting up in the morning, I found that the door of a room in the house had been opened, though I had shut it when I went to bed. I proceeded to look for the reason of its being open. In that room there was an earthen pot containing some gold ornaments and a hundred rupees in cash. On entering the room I found that the pot in which the property was kept had been broken, and that the contents were gone. Then I searched about the house in many places, but could not find any trace. Thinking that somebody might have carried the things away and stolen them, I have come to make this report of theft. On the night of the theft, two servants, Ramä and Gopalä by name, were sleeping in my house. Of them I suspect Gopalä. Then there is in the neighbourhood a convict named Gomä, who also sometimes comes to my house. He has seen me give money to one or two men. A week ago he is said to have asked my servant Gopalä, where his master kept his money. The day before yesterday he came to my house and asked for a loan of twenty rupees. I did not give him the loan because he would not agree to an interest of two per cent. At the time of going away he said, ‘I will see what will happen in thy house to-night.’ To-day this man has gone to another village, and it seems to me that he has run away with my property. An enquiry ought therefore to be made into the matter.
DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN II.

GOLARI (or HOLIYA) DIALECT.

(Yeo daa yee aap pargd yerh. Alto-sany apan-së andun, 'he ap, some man too sons were. The-younger father-to said, 'O father, sampati-da on nan hissa ùd to ko'd. Bak ëdri vajia hach property-in what my share becoming that give.' Then them shares dividing kvûtun. Ekhlil din aqilã san par chät ekhati mädkake gave. Many days became-not the-younger son all together having-made mulki höydun. Ali lucrholi kylals-da chat sampati kharab mádzbätun. country went. There wicked work-in all wealth spent made.

Bak ohat kharab mádzbätun bak a mulk-dá khubb bür bidun. Áv Then all spent made then that country-in heavy famine fell. He garibá ãdhya'dun. Áv a mulk-dá hukko yârdár manâ nittum. distressed became. He that country-in having-gone inhabitant house stayed. Áv tam kela handi käy-li ka'tdun; a pholkä handi tin-li ùg tidun. He his field-in swine to-tend sent; that husk swine to-eat then ate. Anâkh yâr-há tin-li ko'dvátun. Bak auñkh ya'd batnä, ëv andun, 'nan Him anyone-even to-eat gave-not. Then him-to sense came, he said, 'my apan manâ châk mänsên sati vaihitk madâ'häd, anâ ná upâs father house many serents for bread is-prepared, and I with-hunger sâythin. Ná yad-kó nan apan hati högân, ná âûn anâin, "he ap, die. I arising my father near will-go, I to-him will-say, "O father, ná bhagvanâna and kylas ná mädżila, anâ nín sâmne ná päpâ mädžiun, bak I God for work I did-not, and the before I sin did, and ná nín par an-hó läye-lelâ. Ni nan vab vahûr lâik samas."

I thy son to-be-called worthy-am-not. Thou me one servant like consider.""

Bak ëv yad-kó tan apan hati höydun. Bak ëv dûra rahan âûn ap And he arising his father to went. And he far was him father nod-ke dayâ mädžiun, a oël-ke höydun, a kutifik latposyâdun ná muttâ seeing pity made, and running went, and neck embroidered and kiss kvûtun. Bak âûn andun, 'he ap, ná bhagvanân and kylals ná gave. And to-him he-said, "O father, I God for deed I
māddin ana ninsamme nā pāpa māddin. Bak nā nīn pān anhō did and thee before I sin did. And I thy son to-be-called lāyek-ilā.' Bak ap tan kāhōri andun, 'odhill ustrā tāgi anā worthy-am-not.' And the-father his servants said, 'good cloth bring and āūnkh uṣi. Ana āūn kāi-dā uŋgā nā kāl-dā pāyās hāsi. Ana nīv him-on put. And his hand-on ring and foot-on shoe put. And we tindhyōna valhīdan khusī mādēva. Yātī-ki i nan pār sōt-hōgūdun, in will-eat merry happy will-make. Because this my son dead-gone-was, again jītā āgyāhan; kadd-hōgūdun, in sikāhan.' Bak yēva khusī alīva has-become; lost-gone-was, again has-been-found.' And so merry māddun.

he-made.

Āūn dhōd pār kēi-dā irhan. Bak āv manā hāti bandun, ṭaptēkōlihi. His great son field-in was. And he house near come, music anā kunhōdan keldun. Ana āv tan mansaran hāti-gūṭa vābūn kardun tan and dance heard. And he his servants near-from one called himself hāti anā keldun ki, 'id ēn hūd?' Anā āv anundun ki, 'nim to and asked that, 'this what is-going-on?' And he said that, 'your harţ bandāhan, anā nim ap odhli anā mādāyāhan. Ânūk wolhit pāst.' brother has-come, and your father good food has-made. Him well found.'

Bak āūnkh šīt bāti, anā manuā hō-kondilā. Idar-sāti āūn ap And his-anger come, and house-in go-would-not. Therefore his father hori bandun anā anūk mānsthyaudun. Āv apan anundun, 'nōdí, nā it out came and him entreated. He father-to said, 'see, I so-many varstā-nā nim sēvā mādēnān. Anā nā kabāh nīm and kyalsā nā years-in your service do. And I ever you towards deed I tādīlā. Anā nānī nīr yāghilīva ud śhiy marri tubhī köṭilā, anā neglected-not. And me you ever one goat young even gave-not, and nā tan mitra sāngad khusī mādīran. Bak i nim pār kisabhitar I my-own friend with merry would-have-made. And this your son harlot sāngad chaṭ dhan tind-hūṭun hyaṅg āv bandun hang nīr vadhīdan āūn with all property decoured so he come thus you well him sāṭi atir.' Ap āūn-sē andun, 'he povār, nī sadā nan sāngad for fasted.' The-father him-to said, 'O son, thou always me with ū. En mend ād, ad chaṭ nīndā ād. Āv khusī mādhirad, yātī-ki i art. What mine is, that all thine is. And merry to-make-is, because this nim vart sōt-hōgūdun, in jītā āgyāhan; kadd-hōgūdun, in sikāhan.' your brother dead-gone-was, now alive has-become; lost-gone-was, now has-been-found.'
DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN III.

(GÔLARİ (OR HÔLYA) DIALECT. (DISTRICT SEONI.)

Und manushyo-no ye’dh chikd. Sând chikd appun gun.
One man-of two sons. The-small son father-of near
mât-ër, ‘ë appu, dhan-dá kuťü nami hissä ko. ‘Nin(sic.) hissä
word-played, ‘O father, property-of given our share give.’ His share
nani(sic.) kuṭ-bit. Hapur dina ágìdil ki sând chikd alhā
him was-given. Many days having-become-not when young son all
jamā und jagā mārdun, dūr mulki bōduṇ. Al-mat luchpanā
property one place made, far country went. There-and riotousness
mārdun alhā dhan kārdun. Ág alhā jamā kārdun, a
made all property wasted. Then all property he-wasted, that
mulk-dō dhōr kār bit. Án kuṅgāl ági-yādun. A
country-in heavy famine fell. He distressed having-become-became. That
mulk-dā und manushyan-manā chākri nittun. Án handi kai-li
country-of one man-house in-service stayed. He swine to-feed
kārdun kei-dā. ‘Handi touṛ tindad ā touṛ nā tināi.’
sent field-in. ‘Swine husk eaten that husk I will-eat.’
Án-gō yeśān tin-li koryālun. Án in chitān bat, ‘appun mane
him-to anyone to-eat gave-not. His then sense came, ‘father’s house
hapur unhiyār tītan, nā upās sāttīn. Nā nan appun-ātī hōgāin
many servant eats, I hunger die. I my father-near will-go
āū matā anāin, “ë appu, nānī paramēsvīr mani pāp māredin āū
and word will-say, “O father, I God before sin did and
nindā sāmnē, āū nānī nīn mag nīmlāi nīttīdīl. Unhiyār
thine before, and I thy son worthy-to-be-called stand-not. Servant
lāik nan sams.”’’ Ídun sōch-kō appu hāti bōduṇ. Dūrūn
like me consider.”’’ Thus thinking father to he-went. Far-from
nōrdun appu magun bartan; appu īr mārdun, ĭṇdun, āū
saw the-father the-son coming; the-father pīty made, run, and
nārā kuṭ-kiyā kāl, āū muntā kōduṇ. Mag māt-ër, ‘ë appu,
his(?) neck-on fell, and kiss gave. The-son said, ‘O father,
nānī paramēsvīr mani pāp māredin āū nindā sāmnē; āū nīn mag
I God before sin did and thine before; and thy son
nimlai nittidil.' Na appu chakmar-goren andun-
worthy-to-be-called stand-not.' But the-father the-servants-to said,
'sabohi pharkiyi tari, aani nan mago ursi, aani ungra berla-
good clothes bring, and my son put-on, and ring finger-on-
bakki, aani papu tari, kal-do bakki; tinni aani amand mari; yeati-
put, and shoes bring, foot-on put; eat and merry make; for
nan mag sotoridun, urkoi bandun; kardogidun, mat bandun,' my son dead-gone-was, alive came; lost-gone-was, and came.'
Aani amand mari.
And merry makes.

Dhor mag kei-dai iran. Aani mania hate-hate bandun, kerdun
elder son field-in was. And house-to nearer came, heard
baja kunutar. Tan chakrun kerdun, 'kai nam maniyi yih
music dance. His servant called, 'what our house-in all-this
nagat?' Chakran kerdun, 'nin vaart bandun; nini appu aun
happening?' Servant said, 'thy brother came; thy father him
varledu nirdun, uttam bhohan majduin.' Bako aani sit majduin,
safe-and-sound son, best feast made.' But he anger made,
manii hogdhoodun. Appu harrai bandun sansdun. Mag
house-in did-not-enter. The-father out came entrenched. The-son
andun appun, 'it barsi nin gun sevai marthin, aani hukumai
said to-the-father, 'so-many years thee with service I-do, and order
nai kardedil, aani ni nani und arinpadai kotteam, jo
I transgressed-not, and thou me one kid gave-not, which
kor-re sangi-mit tindhiran. Nin mag alha sampat hingsarun
given-if with-friends eating-was. Thy son all property harlofs
tinsdun, aunn bandun, aunn-sai utam bhohan majdun(sic).'
causat-to-eat, he came, him-for best food thou-madest.'

Appu andun, 'ai okid, ni nand sadai sangun hiya. Jo
The-father said, 'O son, thou my always near art. What
dhan nand, so dhan mind. Jo nin vaart bandun,
property mine, that property thine. Which thy brother came,
sotoridun, kardogidun, bandurdai, nani khusi batta idur-sati
dead-gone-was, lost-gone-was, was-found, we happy becoming therefore
karxaya tintchdeva.'
feast causat-to-eat.'
It has already been noted that separate specimens in Holiyā have been forwarded from Bhandara. A version of the Parable of the Prodigal Son in the so-called Holiyā follows. It will show that Holiyā also in Bhandara is identical with Gōlarī.

[No. 20.]

**DRAVIDIAN FAMILY.**

**KANARESE.**

**Gōlarī (or Holiyā) Dialect.**

Āha mansān edḍa parpakāḍa iron. Shāna pāra āpun antā, one man-of two sons were. The-younger son father-to said, 

’hābā, nān hissān jamā māni koḍ.’ Āva tan jamā vātī ‘father, my share-of property me give.’ He his property dividing koṭṭun. Bak shāna pāra tan jamā tā-kō dār urā vhādun. gave. And the-younger son his property taking far country went

Āva urā hōkki tan paśā hárshabitun. Āṭālu paśā sarudur He country having-gone his money wasted. All money spent-on dhōda bāra bit. Avug bak taṅgi bit. Åg āva urā-g great scarcity fell. Him-to then difficulty fell. Then he country-in dhōda mansān hōkki nittun. Åg tan kēi-dā āva hāndi ādssli great man-to having-gone stayed. Then his field-in he swine to-tend kalodun. Āva hastādun āg bandin mundi tavuḍa tindānā sent. He became-hungry then swine before husk having-eaten-is hīngā avuk hatta. Bak ivug yēnu kōtīdi. Åva bak so him-to it-appeared. Then him-to anybody gave-not. He then ātādhi-dā bandun māt-āḍdun, ‘nan āpuna chākrun vhaṭā-pakṣa jyāsti senses-on came word-played, ‘my father-of servants-to belly-than more anna siktaḍa, nā upās sāṭiṭin. Nā yedākū āpuna hatti food is-got, I with-hunger die. I having-arisen father near hoṭinta, āg āpun antān, “hābā, nā nin-gūḍa an dāvan-gūḍa go, then father-to say, “father, I thee-before and God-before pāp māḍyā. Nā nin mag lāyaka-illa. Nī nān chākhar bhātīnd sin did. I thy son worthy-not. Thou me servant like it.”’ Āva yedākū tan āpun hatti vhādun. Āp duru-ṭuna keep.” He arising his father to went. The-father far-from avuk nōddun, avuk dayā bat, āva ōḍkī kuti biddun, āvun him saw, him-to pīṭy came, he running neck-on fell, his muttā koḍḍun. Bak mag āpun gun māt-āḍdun, ‘hābā, nā kiss gave. Then the-son the-father to word-played, ‘father, I dyāvan gun nin gun pāpa māḍyā. Åg nin mag puṇaṭi illa.’ God to thee to sin did. Then thy son worthy not.’
The father servants-to said, 'him for good cloth bringing his maidāk hāk, kaidāk ungrā hāk, kāldā pāypasa hāk. Ti, tindāku body-on put, hand-on ring put, foot-on shoe put. Well, eating khusī mādun; iva nan mag sōtidun, jityā ādun; āva merry let-us-make; this my son. died, living became; he kāldōgidun, sīkdun.' Āg asāla mundura khusī mād-kurtur. had-been-lost, was-found.' Then all they merry to-make-began.

Āvun dhōd pāra kēi-dā irhān. Āva mānā hattī bandun, kuṇakya His eldest son field-in was. He house to came, dancing hāda kyāldun. Āg āva unda mansān kardun āva kējādun, 'hund singing heard. Then he one man called he asked, 'such id yēn-und?' Āva āvuk hyāldun, 'nin wārt bandān. Āva this what-is?' He him-to said, 'thy brother has-come. He suklurāt bandun anku niṇ āp pāhuṇebār māddun.' Āg āvuk safe come saying 'thy father feast made.' Then him-to sit bid, mānya hōgidilla āvuk āp horā bandun, magun anger fell, house-in went-not. Him-to father out came, the-son samsa-kurtun. Āva āpū māt-āddun, 'isa varā āndun chākri to-entreat-began. He father-to word-played, 'so-many years till-now service māddun, pun niṇ hukum murdidil. Nan saṅgin guṇḍ khusī-mōjā I-did, but thy' command broke-not. My friend with merriment māllik unda ādín marri kotīdilla. Īva nin mag bandun, āṭalu nin to-make one goat's young gavest-not.' This thy son came, all thy jāmā mānd-bāji-dā hārsadun, āvun sātī ni dhōda mējrāni māddun,' properly harlots-with wasted, him for thou big feast gavest.' Bak āp māt-āddun āvuk, 'ni nan hatti irhātē. Āṭalu nan Then father word-played him-to, 'thou. me with art. All my paśā niundā ch ād. Īva nin wārt sōtidun, āva jityā ādun; āva money thēme-indinde is. This thy brother died, he alive became; he kāldun, āva sīkdun, anku āvun sātī mējrāni vājā bi mādu ād.' was-lost, he was-found, saying him for feast proper to-make is.'
KURUMBA OR KURUMVÄRİ.

The Kurubas or Kurumbas are a race of nomadic shepherds in the Nilgiri Hills and neighbouring districts. The Kurumbas of the plains speak ordinary colloquial Kanarese.

The Kurumbas seem to be identical with the Kurumvärs, a wild pastoral tribe in Chanda, who speak a dialect of Kanarese.

Kurumba or Kurumväri was returned as a separate dialect at the Census of 1891 from the following districts:—

- Chanda: 2,320
- Cuddapah: 280
- North Arcot: 35
- Salem: 5
- Coimbatore: 13
- Nilgiri: 3,182
- South Arcot: 6
- Tanjore: 7
- Trichinopoly: 1
- Malabar: 213
- Cochin: 1,546
- Coorg: 2,791

Total: 10,399

The corresponding figures at the last Census of 1901 were as follows:—

- Assam: 14
- Central Provinces, Chanda: 2,151
- Madras Presidency: 5,044

- Cuddapah: 40
- Bellary: 47
- Anantapur: 1
- North Arcot: 83
- Nilgiri: 3,714
- Tanjore: 3
- Trichinopoly: 183
- Malabar: 765
- South Kanara: 1
- Padukkottai: 206

Total: 11,371

A short vocabulary of the dialect as spoken in the Nilgiris has been printed in the Manual of the Administration of the Madras Presidency, Vol. ii, Madras, 1885, pp. 193 and ff. It is not sufficient for deciding whether that dialect is identical with the Kurumväri of Chanda with which we are, in this place, exclusively concerned. Both forms of speech are, however, closely related dialects of Kanarese.

The specimens received from Chanda have not been forwarded in the Kanarese alphabet. We have not, therefore, any means for deciding when an e or an o is short or long. I have followed the same principle as in the case of the Gölari specimens, in consulting the usual forms in Standard Kanarese.

The Kurumväri dialect is, as the specimens clearly show, a form of Kanarese. In many points, however, it agrees with Telugu and differs from the other language.
The plural *pillaγā dél xu, children, is Telugu. Still more important is the fact that the
feminine singular has no separate form, the neuter being used instead. Thus, *pille vāmānoka
ittu, the daughter was of indifferent beauty.

The adverbial suffix *gā in aūn rupeñ-chakkaγā iddā, he was well-looking, is also
used as in Telugu.

The *d of the past tense is usually dropped. Thus, *māγen, I did; *ōγine, he went.
When the base ends in *u, however, it is retained; thus, *aadā, he said; *andāte, she said.
In kōtāne, he gave, it has been treated as in Standard Kanarese, and it is, therefore,
probable that its disappearance in such forms as those just mentioned is simply due to
contraction.

A particle *allā is often added to the verb, apparently without changing the
meaning. Thus, *antunallā, he says. Its original meaning is probably ‘is it not so?’

On the whole, however, the forms occurring in the specimens which follow will be
recognized as Kanarese.
No. 21.

DRAVIDIAN FAMILY.

KANARESE.

KURUMBARI DIALECT. (District Chanda.)

SPECIMEN I.

Obha mansen îbaru makâlu iddaru. Adogâ chinnâmu ayyanu-kudi
One man-of two sons were. Then the-younger the-father-with
andâ, 'yâvodo sommu-sambandham aîchi man-gâ bar-î koddu,' yân
said, 'which property-share dividing me-to to-come give,' so
andâ. Mardli avanu pillagamu sommu aîchi koṭṭâne. Mardli kisi
said. Then he son property dividing gave. Then some
dîn-kâ chinna magnum allâ sommu jamî-âdîni dûr dësâm ögine.
days-in young son all property collected far country went.
DRAVIDIAN FAMILY.

KANARESE.

KURUMVÄRI DIALECT.

(DISTRICT CHANDA.)

SPECIMEN II.

Obo manse-gā ibbaru chinnā makālu iddaru, obo pillagāmu au obo
One mon-to two small children were, one boy and one
pille. Pillagāmu auin rupam-chakkagā idḍā, pille sāmānokā itu, Ondi
girl. The-boy he face-pretty was, the-girl common was. One
dine sātu ibbaru pillagāntulu addam deggerā ādkunta iddaru.
day they two children looking-glass near playing were.
Pillagāmu pillenā andā, ‘avē, addam olgā bore nōdmādi, chakkag
The-boy the-girl-to said, ‘well, glass in well look, pretty
yāra kānistara.’ Pillenu adu ketdu kānistade. Adikā taldelelā,
who appears.’ The-girl-to that bad appears. Her-to was-known,
‘avun nanā kēṭulū mādek-ōrā, andade. Aga adu tadde toṭigā ōgi
he me low making-for,’ she-said. Then she father to going
anna nindyālu yēlīde. Adi andade, ‘tande, addam-dogā rup-kāram nōdi
brother reproach made. She said, ‘father, glass-in face seeing
sāmādhānam āga-bēku idī egusane kelsā, ādogā manchēru mansu
satisfaction become-should this women’s business, that-in men mind
irsā-bāda.’ Tande ibbarnā oṭ-gā iḍadu dāni sāmādhānam
place-should-not.’ The-father both belly-to catching her satisfaction
mādeve. Aūn andā, ‘pillagānu, nivu jhagdi ikoladari.ivetaridu nivu
made. He said, ‘boy, you quarrel make-not. To-day-from you
ibbaru nīchēhavu adāndogā nōd بعيدade.’
both always glass-in seeing-is.’

Pillā antdul, ‘tande, gavljī Sōmēnu ālu tikolā bandene.
The-girl said, ‘father, milkman Sōmē milk bringing came.
Aūn antunallā, ‘i ālu irsāle?’”’ Tande antonallā, ‘pille,
He says, ‘what milk shall-I-keep?’”’ The-father says, ‘daughter,
āmi-toṭi ēḷitādā, ‘ivatu ar-sāligi ālu ātāu, nāle sālīge
him-to tell, ‘to-day half-measure milk is-enough, to-morrow u-measure
ālu ēḷitādā.’”’ Pille antudallā, ‘tande, gavljī ālu
milk holding-come.”’ The-daughter says, ‘father, the-cowherd milk
FREE TRANSLATION OF THE FOREGOING.

A man had two children, a boy and a girl. The boy was very well-looking; the girl of common appearance. One day they were both playing near a looking glass, and the boy proposed that they should see who was the prettiest. The girl did not like the proposal, thinking that it was only made in order to humiliate her. So she went to the father and complained. She said, 'It is meet that women should be pleased at seeing their face in the glass, but men should not set their mind on such things.' The father embraced both, and soothed them. He asked them not to quarrel, but in future always to look in the glass.

Then the girl said that the milkman Somé had come and asked how much milk they wanted. The father answered, 'My daughter, tell him that one sor will do for today. To-morrow we must have two.' The girl then asked where the milkman got the milk, and the father replied, 'Don't you know? He has cows and she-buffaloes in his home, and he milks them.' Then the daughter asked how much milk a cow gives, and how much a she-buffalo. The father said, 'Each cow gives two sers milk, and each she-buffalo four.'
BADAGA DIALECT.

The Badagas are the most numerous of the tribes inhabiting the Nilgiris. The name simply denotes them as the people from the north, and it has sometimes also been used in the Tamil country as a name for Telugu. The Badagas of the Nilgiri Hills are often called by us Burghers. Their language is a dialect of Kanaresc.

At the Census of 1891, 30,656 persons were returned as speaking Badaga, viz. 30,633 in the Nilgiris, 21 in Coimbatore, and 2 in Malabar. At the last Census of 1901 the figures were as follows:—

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<td>:</td>
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<td>34,228</td>
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<td>Coimbatore</td>
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<td>6</td>
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<td><strong>Total</strong></td>
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<td><strong>34,234</strong></td>
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</table>

The Badaga dialect does not fall within the scope of this Survey. A version of the Parable of the Prodigal Son will, however, be printed below in order to make it possible to use the dialect for comparative purposes. It has been taken, from the edition of the gospels published by the Madras Auxiliary Bible Society.

It will be seen that Badaga is a very ancient form of Kanaresc. Thus the sounds ɨ and ɾ are still found (e.g. makkɨru, children; koriɾi, put on); n corresponds to Standard n in forms such as oppam, father; avam, he; the personal pronoun of the first person is nám, I; dative yenaga; the past tense of the verbs agrees with Old Kanaresc (e.g. mǎdídom, I did; klÉgidam, he sent), and so forth. Note also the common substitution of ch for s; thus, dōcha, country, in which point Badaga agrees with Tamil.

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[No. 23.]

DRAVIDIAN FAMILY.

KANARESE.

Badaga Dialect.

...
[No. 23.]

DRAVIDIAN FAMILY.

KANARESE.

BÁDAGA DIALECT.

TRANSLITERATION AND TRANSLATION.

Obba maníchaga eraďu makkl-iddaru. Avakarjógo kunnava
One man-to two children-were. Them-of the-younger
appamga, ‘appá ástiyo yenaga bappa kûra yenaga tä,’
father-to, ‘father property-in me-to coming share me-to give;’
emmane avam avakaga baduka kûr-haçhoham. Jóchi jinag-hinde
when he them-to living share-divided. Few days-after
kunna mâtí elláva sêtiyundu, dûra décha-ga kaçedu
younger son all having-gathered, far country-to having-passed
hógi alli keçtavamm-âgi badiki tanna baduk-elláva
having-gone there wicked-having-become having-lived his living-all
bígi hjá-mádi-buṭṭam. Ále avam elláva bedheha máríd-dad-emmane
wasting ruined. But he all expense made-when
á décha bakkella anahânjia utâtu; avamga taçmaña ápadugâtu.
that country severe famina arose; him-to want arose.
Ága avam hógi á déchhadavakarjóge obba gerastana
Then he having-gone that inhabitants-among one householder
sêdûmam. Evam avamna handiya mesóduga taûn-holaga këégidam.
joined. This-man him pigs to-feed his-field-to sent.
Itte hádöne handi timba taçûnda tanna hoṭṭe tumbisâduga ñào
Thus being pigs eating husks-both his belly to-fill desire
paṭṭam; ále dàrû avamga koṭṭa-ilo. Tanna будdi tanna bappane
fell; but anyone him-to gave-not. His sense him-to coming
avam, ‘yenn-appana säre yêchô kûliyavakaga dotći
he, ‘my-father-of near how-many servants-to bread
békâdâchaga miri haḍade, ále nâm illi hasûnda
necessary-becoming-so-much exceeding is, but I here hunger-from
sattane. Nâm yleddu, kaçedu, yenn-appana säre hógi, avamga,
die. I rising, passing, my-father near going, him-to,
“appá, mêlôkaga birôd-âgiyâ ninna mundâdu pâpa mâtidem. Nâm
“father, heaven-to contrary thee before-also sin I-did. I
innu ninna mâtindu koraihîsîyumbaduga takkavam alla; yenna
still thy son-saying to-be-called fit-man am-not; me

3 y 2
DRAVIDIAN FAMILY.
ninna kūlyavakarrēge obbana māko mādumnane," endu bhēgi,
thy servants-among one like make-skall-say," so saying,
yleddu tann-appamam sare bannamam. Āle avam am innu dūrādo
rising his-father near came. But he yet at-a-distance
ibhane avamm-appam avamna nōdi karlukattii, ēdi bandu,
being his-father him seeing pitting, running coming,
avamna glatt-mōle bluddu, avamna mutt-ikkidam. Āle māti
his neck-on falling, him kiss-gave. But the-son
avamga, 'appā, mēłokaga birūd-āgiyū ninna mundādu pāpa mādīdem.
him-to, 'father, heaven-to contrary thee before-also sin I-made.
Innu ninna māತindu korachisyumbaduga näm takkavam allā,
Still thy son-saying to-be-called I fit-man am-not;
ennam, Āga appam tanna jivittigāruruga, 'bēgana ojolọleya
said. Then the-father his servants-to, 'quickly good-good
chīle hōttu bandu avamga horisivi. Avamna kaṅga ungaravavū
robe carrying coming him-to put-on. His hand-on ring-also
kāluga koravavū kōdīvi. Innu tindu kusāle āpōm;
yēkāndale, foot-on sandals also put. And eating merry let-us-make; why? if you-say,
i yenna māti sattavam āgiddu, tirigi bādik-iddane;
this my son dead-man having-been, again living-is;
amād-hōtavam āgiddu, sīk-kiddane,' enamam. Āga kusāle āpāduga
lost-gone-man having-been, found-is,' said. Then merry to-make
horavaṭṭaru.
they-commenced.

Āle avamna doōda māti holado iddam. Avam
But his elder son field-in was. Ile
bandu, manega sare āpana, barekōlavū atavavū klōtu,
having-come, house-to near coming, music-also dance-also having-heard,
jivittigārurēge obbana korachī, 'ad-enāndu biharagā
servants-among one having-called, 'that-what I saying inquiry
mādīdam. Avam avamga, 'ninna tamam band-iddane,
made. He him-to, 'thy younger-brother having-come-is,
adug-āgi avamna tirigi ōsh-enge kandadumenda ninn-appam tīni
therefore him again healthy found-because thy-father feast
mādis-iddane,' enamam. Āga avam köpa-āgi ojage
causing-to-be-made-is,' said. Then he anger-having-become inside
barak-oḷḷandu iddam. Adadumenda avam-appam horāchuga bandu
to-come-refusing was. Therefore his-father outside having-come
avamga tamarīke bhēgi korachidam. Āle avam tann-appamam
him-to satisfaction having-said called. But he his-father-to
maruttar-āgi, 'edagē, isu barihā nañaga gidom.' Endāleyū
replying, 'lo, so-many years you-to I-served. Once-even
nīna-appanye mirule; āleyū yenna snēchāgarāra kōda kusāle
thy-order not-transgressed; still my friends with merry
āpadugā ni yenaga endāleyū ondu ādu-mariy-āleyū tappile.
to-become thou me-to once-even one goat-young-even gastype-not.
Āle slūcyeyāra kōda nīna baduka tindu-buṭa i nīna
But harlots with thy living having-eaten-throwing this thy
māti bandād-emmane ni aḷavug-āgi tīni māḍīsē, emnam. Āga
son came-when thou him-for feast lettest-make,' said. Then
aḷamga, 'magan-e ni yēgluvaru yenna kōda iddē; yennad-eḷā
him-to, 'son-O thou always me with art; mine-alt
nīnmadūtām. Āle kusāleyū chadhchōchāvā āpad-āgi haṭṭa:
thine-alone. But merry-also happy-also to-become was-necessary:
yēkānḍale, i nīna tammanam sattavan-āgiddu, tirīgī
why 'if-you-say, this thy younger-brother dead-man-become-having, again
badik-iddān; aranā-hōdavān-āgiddu, sikk-iddān,' emnam.
alive-is; lost-gone-man-having-become, found-is,' said.
KURUKH.

Kurukh is spoken in the western portion of the Bengal Presidency and the adjoining parts of the Central Provinces. The number of speakers is about half a million.

According to their own traditions the Kurukh tribe originally lived in the Carnatic, whence they went up the Narbada River and settled in Bihar on the banks of the Sone. Driven out by the Muhammadans, the tribe split into two divisions, one of which followed the course of the Ganges, and finally settled in the Rajmahal hills; while the other went up the Sone, and occupied the north-western portion of the Chota Nagpur Plateau, where many of the villages they occupy are still known by Mundāri names. The latter were the ancestors of the Orās [Kurukhs], while the former were the progenitors of the Male, or Sauriā as they often call themselves, whose grammar is closely connected with Orās, though it has borrowed much of its vocabulary from the Aryan languages in the neighbourhood.'

Mr. Gait, from whose Report of the Census of Bengal, 1901, the preceding quotation has been reprinted, further remarks—

'The Caste Table shows the number of Orās to be 652,286, and the tribal language is spoken by 548,585 persons. As in other cases, members of the tribe who have emigrated to other districts are more prone to abandon their original language than those who stay at home. In the north of Ranchi, however, where they are much mixed up with Mupās, more than 23,000 Orās have given up their language and now talk a dialect of Mundari known as Hojāli Jhagar. On the other hand, a few Mupās (734), Khariās (405), Lehārs (145), and Goole (73) in that district returned Orās as their language. In Singhbhum also, some members of other tribes speak Orās, including 806 Kurmās, 115 sālāsāsā Rajputas, 74 Tāmaris, and 50 Lehārs. In Manbhum 72 Sattās, 19 Bhumiās, and 5 Mupās were returned as speaking Orās.'

The state of affairs is similar in other districts, and Kurukh is accordingly known under several different names.

The tribe call themselves Kurukh, and their language Kurukh Kithā. Dr. Hahn is of opinion that the word Kurukh 'may be identified with the Kolarian koro, man, or may be derived from the Dravidian-Scythian word kurak, a cryer.' He compares the Kurkū word koro, man, and, with reference to the second derivation, the name Slavonic, from slone, word, voice. I do not know the history of the 'Dravidian-Scythian' word kurak, but the derivation does not seem probable. A people may call themselves 'speakers,' but scarcely 'cryers.' I am not, however, able to give any certain derivation of the word. Another common name of the tribe is Orāo, with many slightly varying forms such as Uriāo, Urag, Aurang, etc. Dr. Hahn explains this word as the totem of one of the septa into which the Kurukhs are divided. According to him Orāo is a name coined by the Hindus, its base being Orgoro, hawk or cunny bird, used as the name of a totemistic sept. Compare, however, Kalkāti urāpāi, man; Burganādī urāpō, man; urāng, men. In a similar way Kurukh may be connected with Tamil kāru, an eagle, and be the name of a totemistic clan. Compare also names such as Korava, Kurru, a dialect of Tamil, and Koḍagū. Hindus say that the word 'Orāo' is simply the Indo-Aryan urāi, spendthrift, the name being an allusion to the alleged thriftless character of the people to whom it is applied.

It has already been pointed out that the Kurukhs are much mixed with Mundās. We cannot, therefore, wonder that speakers of Kurukh have occasionally been returned as speaking Mundā languages such as Kharīā, Korwā, Koḍā, Hō, and so on.

In other cases the name of the caste or occupation is used to denote the language. Such names are Dhāṅgari, Kisin, and probably also Khendrō.
KURUKH.

407

Dhângari simply means 'the language of the Dhângars,' a caste whose business it is to dig wells, tanks, etc. The word is sometimes corrupted to Dhanwâri.

Kisân means cultivator, and may, as the denomination of a language, connote any form of speech.

I do not know anything about the names Khendrâî and Kachnakhrâ which are used in Jashpur and Ranchi respectively.

None of these names properly denote the language. Some details about their use will be found under the heading Number of Speakers, below. They should all be discarded, and the language will hereafter be throughout spoken of as Kurukh.

The bulk of the speakers of Kurukh are found in the Chota Nagpur Plateau. About three-fifths live in the Ranchi district, especially in the north and north-west. They are further found in considerable numbers in the south of Palamau and in the Chota Nagpur States. More than 98 per cent of the speakers in the tributary States are found in Gangpur and Jashpur. Speakers are further found in small numbers in the adjoining districts of Hazaribagh, Manbhum, Singhbhum, Bonai, Pal Laheva, Bamra, Rairakhol, Sambalpur, Patna, Saranggarh, Raigarh, Sakti, Udaipur, Sarguja and Korea. Emigrants have brought the language with them to Jalpaiguri and the various districts of Assam, where it is spoken by coolies in the tea-gardens.

The principal Aryan language of Ranchi and Palamau is Bihâri. The other districts within which Kurukh is spoken belong to the areas occupied by Orijâ and Chhattisgarhi. The Kurukhs are everywhere intermixed with various Mundâ tribes. They are also very often confounded with them. The Kurukhs are relatively most numerous in Ranchi. They are still numerous in Palamau, Gangpur, and Jashpur. In other districts they are as a rule rather thinly scattered.

The Kurukh language is essentially the same over the whole area. There is said to be a separate dialect spoken in Gangpur, called Beria Orai. No information is, however, available about that form of speech. Kurukh has not been reported from Gangpur for the purposes of this Survey. It is not, however, probable that the so-called Beria Orai essentially differs from other local forms of the language, which are in reality no separate dialects but more or less corrupted forms of Standard Kurukh; in fact, 'beria' has been explained as being really the Hindi word bhâg, corrupt. The corruption is usually due to the influence of surrounding Aryan dialects, and sometimes also the influence of neighbouring Mundâ forms of speech may be perceived. On the whole, however, Kurukh is uniform over the whole area where it is spoken as a vernacular. Varying names of occupation or caste, such as Dhângar, Kisân and so on, do not imply any difference of dialect.

The estimated number of speakers in those districts where Kurukh is spoken as a vernacular are as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orissa Tributary States (Pal Lahera)</td>
<td>255</td>
</tr>
<tr>
<td>Hazaribagh</td>
<td>3,554</td>
</tr>
<tr>
<td>Ranchi</td>
<td>325,560</td>
</tr>
<tr>
<td>Palamau</td>
<td>30,000</td>
</tr>
<tr>
<td>Manbhum</td>
<td>1,971</td>
</tr>
<tr>
<td>Singhbhum</td>
<td>3,229</td>
</tr>
<tr>
<td><strong>Carried over</strong></td>
<td><strong>364,380</strong></td>
</tr>
</tbody>
</table>
### Draavidian family.

<table>
<thead>
<tr>
<th>State</th>
<th>Brought forward</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jaipur State</td>
<td>364,380</td>
</tr>
<tr>
<td>Korea State</td>
<td>20,000</td>
</tr>
<tr>
<td>Bonei State</td>
<td>63</td>
</tr>
<tr>
<td>Sarguja State</td>
<td>500</td>
</tr>
<tr>
<td>Udaipur State</td>
<td>22,490</td>
</tr>
<tr>
<td></td>
<td>1,508</td>
</tr>
<tr>
<td><strong>Total Bengal</strong></td>
<td><strong>409,971</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>State</th>
<th>Brought forward</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sambhalpur</td>
<td>41,000</td>
</tr>
<tr>
<td>Sakti</td>
<td>1,800</td>
</tr>
<tr>
<td>Raiganj</td>
<td>5,000</td>
</tr>
<tr>
<td>Saranggarh</td>
<td>1,511</td>
</tr>
<tr>
<td>Banara</td>
<td>3,750</td>
</tr>
<tr>
<td>Rainthal</td>
<td>547</td>
</tr>
<tr>
<td>Patna</td>
<td>475</td>
</tr>
<tr>
<td></td>
<td><strong>Total Central Provinces</strong></td>
</tr>
</tbody>
</table>

### Grand total

<table>
<thead>
<tr>
<th></th>
<th>Brought forward</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total Bengal</strong></td>
<td><strong>403,754</strong></td>
</tr>
</tbody>
</table>

Outside its proper territory Kurukh is to some extent spoken by emigrants, most of whom are found among the coolies in the tea-gardens in Bengal and Assam. The following are the revised figures supplied as estimates for this survey:

<table>
<thead>
<tr>
<th>District</th>
<th>Brought forward</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cachar Plains</td>
<td>1,251</td>
</tr>
<tr>
<td>Kamrup</td>
<td>200</td>
</tr>
<tr>
<td>Darang</td>
<td>1,900</td>
</tr>
<tr>
<td>Nowgong</td>
<td>475</td>
</tr>
<tr>
<td>Sibsagar</td>
<td>1,850</td>
</tr>
<tr>
<td>Lakhimpur</td>
<td>3,150</td>
</tr>
<tr>
<td><strong>Total Assam</strong></td>
<td><strong>8,826</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>District</th>
<th>Brought forward</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jalpaiguri</td>
<td>13,184</td>
</tr>
<tr>
<td>Shahabad</td>
<td>250</td>
</tr>
<tr>
<td>Champaran</td>
<td>5,000</td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>12,966</td>
</tr>
<tr>
<td><strong>Total Bengal</strong></td>
<td><strong>31,400</strong></td>
</tr>
</tbody>
</table>

### Grand total

<table>
<thead>
<tr>
<th></th>
<th>Brought forward</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td><strong>40,226</strong></td>
</tr>
</tbody>
</table>

The estimated number of speakers of Kurukh at home and abroad is, therefore, as follows:

- **Kurukh spoken at home by**: 463,754
- **Kurukh spoken abroad by**: 40,226
- **Total**: 503,980

The figures returned at the last Census of 1901 show a considerable increase in the number of speakers, and it will be of interest to add them for comparison. They are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Brought forward</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assam</td>
<td>10,791</td>
</tr>
<tr>
<td>Bengal</td>
<td><strong>544,924</strong></td>
</tr>
<tr>
<td>Burdwan</td>
<td>73</td>
</tr>
<tr>
<td>Brahman</td>
<td>473</td>
</tr>
<tr>
<td>Midnapore</td>
<td>30</td>
</tr>
<tr>
<td>Hoogly</td>
<td>264</td>
</tr>
<tr>
<td></td>
<td>1,630</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Carried over</th>
<th>Brought forward</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>2,397</strong></td>
</tr>
<tr>
<td></td>
<td><strong>555,715</strong></td>
</tr>
</tbody>
</table>
KURUKH.

<table>
<thead>
<tr>
<th>District</th>
<th>Brought forward</th>
<th>Total Bengal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Howrah</td>
<td>2,397</td>
<td>555,715</td>
</tr>
<tr>
<td>24-Parganas</td>
<td>1,720</td>
<td></td>
</tr>
<tr>
<td>Calcutta</td>
<td>2,244</td>
<td></td>
</tr>
<tr>
<td>Nadia</td>
<td>203</td>
<td></td>
</tr>
<tr>
<td>Murshidabad</td>
<td>82</td>
<td></td>
</tr>
<tr>
<td>Rajshahi</td>
<td>1,430</td>
<td></td>
</tr>
<tr>
<td>Dinajpur</td>
<td>5,485</td>
<td></td>
</tr>
<tr>
<td>Jalpaiguri</td>
<td>4,573</td>
<td></td>
</tr>
<tr>
<td>Darjeeling</td>
<td>53,983</td>
<td></td>
</tr>
<tr>
<td>Rangpur</td>
<td>7,449</td>
<td></td>
</tr>
<tr>
<td>Bogra</td>
<td>531</td>
<td></td>
</tr>
<tr>
<td>Shahabad</td>
<td>530</td>
<td></td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>470</td>
<td></td>
</tr>
<tr>
<td>Purnea</td>
<td>370</td>
<td></td>
</tr>
<tr>
<td>Malda</td>
<td>909</td>
<td></td>
</tr>
<tr>
<td>Sonthal Parganas</td>
<td>1,434</td>
<td></td>
</tr>
<tr>
<td>Bahadur</td>
<td>1,125</td>
<td></td>
</tr>
<tr>
<td>Angul and Khondmals</td>
<td>1,125</td>
<td></td>
</tr>
<tr>
<td>Hazaribagh</td>
<td>2,230</td>
<td></td>
</tr>
<tr>
<td>Ranchi</td>
<td>2930*</td>
<td></td>
</tr>
<tr>
<td>Palanpur</td>
<td>314,773</td>
<td></td>
</tr>
<tr>
<td>Manbhum</td>
<td>21,606</td>
<td></td>
</tr>
<tr>
<td>Singhbum</td>
<td>330</td>
<td></td>
</tr>
<tr>
<td>Kuch Bihar</td>
<td>6,973</td>
<td></td>
</tr>
<tr>
<td>Oriana Tributary States</td>
<td>4</td>
<td></td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>2,941*</td>
<td></td>
</tr>
<tr>
<td>Total Bengal</td>
<td>544,924</td>
<td>54,006</td>
</tr>
</tbody>
</table>

**Central Provinces**

<table>
<thead>
<tr>
<th>Province</th>
<th>Total Central Provinces</th>
<th>Grand Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nagpur</td>
<td>54,006</td>
<td>609,721</td>
</tr>
<tr>
<td>Dilsapur</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Sambalpur</td>
<td>171</td>
<td></td>
</tr>
<tr>
<td>Sakti</td>
<td>30,000*</td>
<td></td>
</tr>
<tr>
<td>Raigarh</td>
<td>9</td>
<td></td>
</tr>
<tr>
<td>Samaghar</td>
<td>4,312</td>
<td></td>
</tr>
<tr>
<td>Bara</td>
<td>885</td>
<td></td>
</tr>
<tr>
<td>Bamsra</td>
<td>15,704</td>
<td></td>
</tr>
<tr>
<td>Rairakhol</td>
<td>1,692</td>
<td></td>
</tr>
<tr>
<td>Sonpur</td>
<td>905</td>
<td></td>
</tr>
<tr>
<td>Patna</td>
<td>606</td>
<td></td>
</tr>
<tr>
<td>Kalahandi</td>
<td>51</td>
<td></td>
</tr>
</tbody>
</table>

It will be seen that there is a large increase in Jalpaiguri, and that Kurukh has been returned from several districts where it had not formerly been reported to be spoken. This state of affairs is due to the greater accuracy of the last Census, and probably not to a real increase in the number of speakers. If we compare the figures from those districts where Kurukh is spoken as a vernacular, we will find that there is a marked decrease over almost the whole area.

The number of speakers has increased in Singhbum, the Chota Nagpur Tributary States, Bamsra, Rairakhol, and Patna. It is not, however, possible to decide whether the increase is real or only apparent. The speakers of Kurukh have formerly been often returned under various Mundā dialects, and it has not always been possible to correct the old figures. Thus, no speakers of Kurukh were returned for this Survey from the

* After adjustments.
Gangpur State, whereas, in 1901, 93 per cent. of all the speakers of Kurukh in the Chota Nagpur States were found in Gangpur and Jashpur. The revised figures from Bamar were 3,750 for Kurukh, entered as a form of Kôra, and 13,569 for Muñjári. In 1901 the corresponding figures were 15,704 for Kurukh and 6,023 for Muñjári. We can safely infer that several speakers of Kurukh were formerly entered under Muñjári, and that the same is certainly the case in other districts. On the whole we are apparently justified in saying that the number of speakers of Kurukh is decreasing.

In the preceding tables no reference has been made to the various names under which Kurukh has been returned.

The name Dhāngāri has been returned from the following districts:

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shabhad</td>
<td>250</td>
</tr>
<tr>
<td>Champaran</td>
<td>5,000</td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>12,965</td>
</tr>
<tr>
<td>Manthum</td>
<td>1,071</td>
</tr>
<tr>
<td>Salti</td>
<td>1,000</td>
</tr>
<tr>
<td>Raigarh</td>
<td>5,000</td>
</tr>
<tr>
<td>Sarangarh</td>
<td>604</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>25,891</strong></td>
</tr>
</tbody>
</table>

In Bhagalpur the speakers are also locally known as Kols.

Kisān is the name under which Kurukh has been reported from the following districts:

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Samkalpur</td>
<td>22,000</td>
</tr>
<tr>
<td>Sarangarh</td>
<td>907</td>
</tr>
<tr>
<td>Bamar</td>
<td>3,750</td>
</tr>
<tr>
<td>Rairakhol</td>
<td>547</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>27,304</strong></td>
</tr>
</tbody>
</table>

The 20,000 speakers of Kurukh in the Jashpur State have been returned as speaking Khendoi. Finally in the Census of 1901, 465 speakers of a language called ‘Malhar’ were discovered, of whom 414 were returned from the Orissa Tributary States, 50 from Hazaribagh, and 1 from the Chota Nagpur Tributary States. The very meagre materials which are available and which are not worth publishing seem to show that Malhar is only a corrupt form of Kurukh, and the figures have therefore been included in the above table.

Kurukh is, to some extent, spoken by Muñjáas and others, and in the old returns it has continually been confounded with various Muñjá dialects.

We find Kurukh returned under the name of Kharia from:

<table>
<thead>
<tr>
<th>Village</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pat Ishara</td>
<td>295</td>
</tr>
<tr>
<td>Bona</td>
<td>320</td>
</tr>
<tr>
<td>Sambalpur</td>
<td>6,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>6,615</strong></td>
</tr>
</tbody>
</table>

From Sambalpur we find 9,000 Kurukh speakers returned under the name of Kôra, and similarly 2,950 Kôrwâs in Hazaribagh have turned out to speak Kurukh. The same is the case with 475 individuals in the Patna State who were reported to speak Hô.
It is of no use to enlarge upon the distribution of the speakers of Kurukh between the various so-called dialects. The different names do not connote different forms of the language, but are due to the fact that the names of castes and occupations have been entered as connoting various dialects. The table 407 and ff. therefore includes all the figures entered under the various headings mentioned above.

I am not aware of the existence of any old authority dealing with Kurukh. The following is a list of those which I have come across:


Contains a list of words in Oraon, etc., reprinted in the British Burma Gazetteer, and in the Revue de Linguistique, Vol. xvii, pp. 167 and ff.


CAMPBELL, SIR GEORGE.—Specimens of Languages of India. Calcutta, 1874, pp. 94 and ff.

FLEX, REV. O.,—Introduction to the Oriaon Language. Calcutta, 1874.

HANN, REV. FRED.—Kurukh Grammar, Calcutta, 1900.


Kurukh is not a literary language and has no written character. The gospels in Kurukh have been printed in Devanagari type in Calcutta.

Language and Literature.

The translation is due to the Rev. F. Hahn, who has also published a biblical history, a catechism, and other small books in the language. His Kurukh grammar has already been mentioned in the list of authorities. It is the principal source from which the remarks about Kurukh grammar which follow have been taken.

Pronunciation.—The short a has the sound of a in ‘America.’ It is very often marked as long, probably in order to avoid the broad pronunciation of a in Oriya. Thus, cingari instead of cingar, me; anias instead of anias, he said. Such forms are especially common in those districts in which the principal Aryan language is Oriya. The pronunciation of Kurukh has there been seen through Oriya spectacles.

Two vowels often follow each other without being pronounced as a diphthong. Thus, ch’ina, to give. Both vowels are here separately sounded and belong to different syllables. This separate pronunciation has been marked by an apostrophe between the two vowels. It seems probable that it is due to the influence of the peculiar semi-consomants of Mundari. Sometimes also the apostrophe is written between a consonant and a vowel. Thus, endir’im, whatsoever; mai’a, not. In such words there is a stop between both sounds. So far as can be judged from Mr. Hahn’s grammar the apostrophe may be compared with the Arabic Hamza.

Two vowels separated by a stop and forming two different syllables are very commonly contracted. Thus, chidai, instead cho’idai, he gives. This contraction takes place regularly in the past tense of verbs. Thus, ba’aná, to speak; bëchkan, I spoke; cho’oná, to rise; chëchkan, I rose. The contracted vowels are then, finally, often shortened in various ways. Thus i becomes ɐ; u; and o; e.g., chë’ina, to give, past chëchkan; wëna, to plough, past wëkan; pëna, to rain, past posë.

There are several other changes in the vowels in the past tense of verbs. E becomes i, and e becomes i in words such as errna, to sweep; irrkan, I swept; ernna, to see; irkan, I saw. In other cases the change of a to i seems to be due to following i or u. Thus, esë, to break; esken, I broke; ad i, she breaks; isë, a breaker; khe’onë, to die; khë’idë, thou (fem.) diest. Compare the remarks on harmonic sequence in Santali, on p. 37.
Similarly o sometimes becomes u; thus, ottu, to touch; attkan, I touched; khurka, to sprout; khurkan, I sprouted: connu, to eat; unus, an eater.

Final long vowels are shortened when a consonant is added. Thus, akké and akkun, now; meréka, heaven, accusative merékan. Shortening of long vowels is also very common in the past tense. Thus, pitná, to kill, past pitkan; kurná, to be hot, past kuttkan; koyná, to reap, past kooskan; mokhná, to eat, past mokkan.

With regard to consonants we shall note the pronunciation of n and kh.

The guttural nasal n is pronounced like ng in English 'king' when it stands at the end of a syllable or is followed by h. Before a vowel, on the other hand, it is an ng with a following g. Thus, onhëi, my, but ongë, me. This distinction is, however, continually disregarded in the specimens, and ng is usually written in all cases.

The sign kh denotes the sound of ch in Scotch 'loch.' In many places it has become an h. So for example in Raigarh, in the so-called Kisan of Sarangarh, in the so-called Kharia and Kisan of Sambalpur, and lastly in Pal Lahera, Bamra, and Rairakhol, i.e., in all the southern districts with the exception of Patna.

Nouns.—Men and gods are masculine; women and goddesses are feminine; other nouns are neuter. Feminine nouns are neuter in the singular. Kurukh in this respect agrees with Telugu.

There are two numbers, as in other connected languages. There is not, however, any proper plural form of neuter nouns, the singular form being used for both numbers. If it is necessary to express plurality of neuter nouns, some word meaning 'many,' 'all,' etc., is added; thus, man-guthi, tree-all, trees. Compare Mundari.

The plural of rational nouns is formed by adding ar. Compare Tamil ar, Kanarese aru, Telugu aru, etc. Thus, al-ar, men; mukkar, women; ali-guthi-ar, wives; ādā baggar, father many, fathers, and so forth. Khadd-kharrā, offspring, means 'child-sprout,' and is neuter.

Case suffixes are added immediately to the base as is also the case in Mundari. In the case of masculine nouns, however, we have two bases in the singular. The simple base is used in an indefinite sense. When definiteness should be expressed, a suffix as is added. Thus, al, a man; al-as, the man. Both bases are then inflected in exactly the same way. The final as in al-as corresponds to Tamil an.

The usual case suffixes are, accusative n; dative gē; ablative ì; genitive gahi; locative nū.

The dative and the accusative are usually distinguished in the same way as in other connected languages. The two cases are sometimes confounded in the south, in Bamra, Rairakhol, Sambalpur, and Raigarh. This state of affairs is probably due to Aryan influence. Compare Gondi.

The dative suffix gē must be compared with Kanarese ge, Telugu kì, ku. It also occurs in the form kē. The final vowel is long. The Kurukhs have come into their present home from the Bhojpuri country, and it is not improbable that the form of the dative suffix has been influenced by the Bhojpuri kē.

The accusative suffix is n, an, or in. The form n is used after vowels; in after definite masculine bases ending in as and after the plural suffix ar. In other words the accusative ends in an. In Bamra, Sarangarh, and Rairakhol we also find a fuller
form _nu_. Compare Kanarese _anun_, Telugu _ni_ and _nu_. The occasional use of the accusative as a dative is due to Aryan influence.

The suffix of the ablative is _ti_. An _n_ is inserted before _ti_ in words ending in a vowel, and often also in other cases. This _n_ is always preceded by the same vowel as in the accusative. The ablative can therefore practically be formed from the accusative by adding _ti_. The _n_ which precedes _ti_ in such cases is, however, different from the suffix of the accusative and must be compared with the _n_ in ablative suffixes such as Tamil _igru_, _iđe_, Kanarese _inda_, and so on. The suffix _ti_ itself is apparently connected with Kui _tai_. The suffix _ti_ is often added to _gus_, with. Thus, _aš-ti_ or _aš-gus-ti_, from a man.

An instrumental is formed by adding _tri_ or _trā_. This suffix seems to be connected with Telugu _tōda_, Tamil and Kanarese _ōdu_, with. The initial _t_ in the ablative and instrumental suffixes is, therefore, probably identical with the inflexional increment _d_, _t_ in Kanarese, Tamil, etc. Compare Kanarese _mara-d-allī_, Tamil _mara-t-tī_, in a tree.

The genitive suffix _gahi_ has several other forms. We find _ghi_, _ghē_, _pē_, _kē_, _ē_, _hi_, and _i_. _Ghi_ is for instance used in Patna State; _ghē_ in Raigarh and Sarangarh; _gē_ in Pal Lābera and Bāmra; _kē_ in Bāmra, Raigarh, Sarangarh, and Raigarh; _ē_ in Raigarh; _hi_ in Sarangarh, and _i_ in Raigarh. The corresponding form in Malto is _kī_. The forms _gahi_, _ghi_, _gē_, _kē_, and _kī_ are only varieties of the same suffix. Bishop Caldwell has compared the Telugu _yokka_ and the Hindīstāni _kī_, _kī_. It would be more natural to think of Bhojpuri _kāi_, it is quite probable that this suffix has influenced Kurukh _gahi_. The parallel forms _ē_, _hi_, and _i_ seem to show that the original suffix only consisted of a vowel. The initial _g_ or _k_ may be due to the influence of Bhojpuri though its origin is possibly different. There is in many Dravidian languages a suffix _gu_, _ku_. Thus, Tamil _pāḷi-gu_, a boat; _kīra-īgu_, a root, etc. It is possible that the existence of such a suffix has materially strengthened the influence of the Bhojpuri suffix.

The locative suffix _nū_ corresponds to Malto _nō_ and Telugu _nū_ in _inta-nū_, in the house, etc.

In the vocative the suffix _ō_, _ay_, or _ayō_ is added. Thus, _ē urbayō_, _ana urbayō_, O master. The vocative singular of feminine nouns ends in _ō_, and the interjection _ana_ is changed to _anai_. Thus, _anai mukkai_, O woman. When women talk to women the prefix _ana_ becomes _ōn_ in the singular, and _anē_ in the plural. Thus, _ōn lēkai_, O daughter; _ōn bhogithi-tō_, O daughters.

**Adjectives.**—Adjectives do not differ in form from nouns. Thus, _mekā_, height, and high. Nouns denoting qualities and verbal nouns are freely used as adjectives. Thus, _pannā_, iron; _pannā tārrī_, iron sword; _onnā_, eating; _onnā ālō_, table, things. In other cases adjectives are formed from nouns by adding _antā_, being in, or the Aryan loan-word _lekhā_, like. Thus, _ull-antā nolakā_ daily work; _kāśo lekhā kīchī_, a blood-like, i.e., reddish, garment. Compare also Relative participles, below. _Lēka_ is used in the same way in _Mundari_.

Adjectives are not inflected unless they are used as nouns, in which case they take the usual case suffixes.

Comparison is effected by putting the compared noun in the ablative. Thus, _urbas jōckus-tō kōhā taldas_, the-master the-servant-from great is; _ō ormar-tō kōhā lūyas_, he all-from great is.
Numerals.—The first numerals are:

1. ort, masculine and feminine; ortos, definite masculine; ont and ontō, neuter.
2. irb, definite irbar, masculine and feminine; enb, neuter.
3. nub, definite nubar, masculine and feminine; mānd, neuter.
4. nāb, definite nābar, masculine and feminine; nākē, neuter.

The numerals for ‘five’ and following are borrowed from Aryan dialects.

Ort, ont, one, must be compared with Tamil oru, oru; Telugu okaṇu, oru. The Korava dialect of Tamil has ort, ont, just as Kuruṅgh.

The final b in irb, two; nub, three; nāb, four, must be compared with v in the corresponding Tamil forms. Thus, irbav, two, is identical with Tamil irvar. Kanarese has irbaru which seems to be derived from a form such as irbar. The neuter form enb seems to correspond to Telugu and vulgar Tamil variṇu. Compare also Tamil irvaru, Kanarese viruṇu.

Nub, three, corresponds to Tamil mūvar, Kanarese mūvaru. The initial n is probably due to the desire to differentiate the original labial m from the following b. The neuter mānd is most closely connected with Tamil mānu, mānu, mānū.

Nāb, four, corresponds to Tamil nāluvar, Kanarese nāluvaru. The corresponding neuter nākē most closely agrees with Kanarese nāku, Telugu nāluṇu.

It will be seen that the numerals are more closely connected with the corresponding forms in Tamil and Kanarese than with those in Telugu.

The words gōṭā and ofṭā or ofṭu, piece, are often added to numerals; thus, enb-gōṭā and enb-ofṭā, two pieces.

Ordinals are formed by adding antē, utē, or tā; thus, enb-gōṭā, second; māndētē, third; nākētā, fourth. ‘First’ is mūndē: compare Tamil mudal, Telugu mudaṇa, first.

Pronouns.—The personal pronoun of the first person is ēn, plural ēm and nām.

Compare Old Telugu ēnu, I; ēmu, nēmu, we; Old Tamil yēn and nān, I; yān, nān, we; Old Kanarese ōn, yān, I; ōn, we. The form ēn excludes, and nām includes, the person addressed. In this respect Kuruṅgh agrees with Tamil, Telugu, etc., as against Kanarese.

Nēm, thou; nēm, you; tān, self; tān, selves, have the same forms as in Old Kanarese.

The possessive pronouns are cūhā, my; emhāi, our; nēhāi, thy; nimhāi, your; tanhāi, plural tanhāi, own. Before nouns denoting relationship, however, abbreviated forms are used, and such words are very seldom used without such a prefixed possessive. The abbreviated forms are identical with the base which appears before the locutive suffix nā. The final consonant is, however, assimilated to the following sound in various ways, and an e is changed to i when the following syllable contains an i or y. Thus, emhās, my, or our, father; inyō, my mother; tanhās, his son; nēk tāmbahs, whose father, etc. A similar set of pronouns is used as prefixes in High Tamil, viz., em and nam, our; um, your; and tam, their. Compare Introduction (p. 293).

With regard to the demonstrative pronouns, Kuruṅgh agrees with Telugu in using the same form for the feminine and neuter singular. As, he, and ād, she, it, are also apparently most closely connected with Telugu vādu, he; adē, she, it. Compare Tamil vēn, ād, ād; Kanarese vēn, ād, ād. Abru, those things, on the other hand, corresponds to Kanarese vēnālu, Tamil aveįgal.

Nē, who ? is only used for masculine and feminine nouns, but is itself neuter. Thus, nē bāṛē, who came ? Ėkē, which ? is used as an adjective; thus, ēkē ālas bāṛēs, what
man came? E-kā is probably a compound, consisting of the interrogative adjective ē and an interrogative particle kā.

Ende, what? endrē, what? of what kind?
The interrogative pronouns are made indefinite by adding the indefinite particle im. Thus, ēk'ēm, anyone; indr'ēm, anything, etc.

Verbs.—Nouns and adjectives, including participles, are often used as verbs. Thus, urban, I am master; urbaī, thou art master; ēd puddō, this will be too short; nīn kōhāt, thou art great; hečkā, bound; hečkāčā, it was bound.
The usual verbal noun ends in nā and is regularly inflected. Thus, esnā, the breaking, to break. It has already been remarked that such verbal nouns can be used as adjectives; thus, ominous ētō, eatable things; maṇānā uṣjīmā, perishable life. An adjectival participle used in connexion with the word biri, time, takes the suffix ō; thus, ōnō biri, eating time. This ō is probably identical with the suffix ē which forms nouns of agency and relative participles of the present tense; thus, ēs'ēs, the breaker; ērā ēlas, a seeing man, a man who sees. The suffix of the past relative participle is kā; thus, Rāṅchīnā kundr-kā khaddas, the boy who was born at Ranchi. This form is also commonly used as a noun; thus, ānkā, 'said' and 'word.'

Other nouns and participles are formed directly from the base. Thus, kūpā or kūpā-gē, in order to tend; esnū, esvum, esnū, and esvum, in the act of breaking, breaking.
The conjunctive participle ends in ēr, and the particles ki and darē may be added. Thus, es'ēr, es'ēr kī, and es'ēr ērē, having broken. Usually, however, the ordinary tenses are used instead. Thus, es'ēv kōvē, I will-break will-go, I will break and go; ēn cēkān kī (or ērē) bārōkēn, having broken I came. A is used instead of kī in Pali Lahera and neighbourhood. See below.

There are three simple tenses, the present, the past, and the future.
The suffix of the present tense is ēda, third person plural na. Compare the Kanaresan present participle ending in ṇa. When the subject is of the feminine or neuter gender, the ē-suffix is only used in the second person and in the first person plural when the person addressed is included.
The usual suffix of the past tense is a ḍh; compare Telugu cē, si; Gōṇḍī cē, si; and sa in the Korava dialect of Tamil. Transitive verbs, however, commonly drop the ē; compare the suffix ē of the conjunctive participle in Kanaresan and Telugu. After n the suffix ēh becomes ē. By adding kā to the base of the past tense we get the past participle. The ēr of this suffix precedes the personal terminations in the first and second persons masculine and the second person feminine and neuter. Examples are, ba'ānē, to speak; bāchās, he said: pīnā, to kill; pīkān, I killed; pītyās, he killed: esnā, to break; cēkān, I broke; es'ās, he broke: naannā, to do; maṇākēnā, I did, etc.
The characteristic of the future is o; compare the u- and v-suffix of Tamil and Kanaresan. Thus, es'on, I shall break.
The persons differ for gender. The only exception is the future where there is only a difference in the third person singular. The singular neuter is also used for the plural neuter. The first and third persons feminine are only used in the conversation of women among themselves. In conversation with men the masculine forms are used instead.
The personal terminations are as follows:

First person. Singular ə; plural m.
Second person. Singular əi, fem. and neut. ə; plural ar, fem. ai, neut. ė.
Third person. Singular as, fem. and neut. ė, past ə; plural ar, fem. ai, neut. ė, and ə. The neuter termination is dialectically d or t. See below.

The termination of the first person plural when the person addressed is included is at.

It will be seen that the personal terminations are mainly identical with those used in Kanaarese and connected languages.

The imperative ends in ə; thus, ṇə'ā, break. The feminine singular and the neuter imperative ends in ai; thus, es'ai, break. The plural imperative in the talk of women to women ends in ė; thus, nim es'ē, break ye.

A polite imperative is formed by adding kō to the base; thus, es'kō, please break.

Other tenses are formed by means of auxiliaries.

A present definite is formed by adding t to the infinitive in ə and conjugating like an ordinary present. Thus, es'ā-t-dan, I am breaking. Another present definite and an imperfect are formed from the infinitive ending in ə by adding the Bihārī verb lāgāh, inflected as a Kurukh verb.

It has already been mentioned that adjectives and participles can be conjugated as ordinary verbs. Thus, the past participle eskō, broken, is inflected as follows:

Sing. 1. eskān, f. iskin. Plur. 1. eskam, f. iskim.
   2. eskāi, f. & n. iski.  2. eskar, f. eskai, n. iski.
   3. eskas, f. & n. iskū.  3. eskar, f. eskai, n. iskū.

By adding the present and past tenses of verbs meaning 'to be' to such forms we obtain a perfect and a pluperfect. Thus, ās eskā bē'ēdas, he has broken; īn eskān ra'chkan, I had broken. The literal meaning of such forms is 'he is a man who has broken,' 'I was a man who has broken,' respectively.

Kurukh possesses a passive voice, formed by adding r to the base. Thus, ēstānā, to be broken. The passive verb is regularly conjugated. Thus, ēstādan, I am broken; ēstā'kan, I was broken; ēstā'ōn, I shall be broken.

Causative verbs are formed by adding tā'anā, to the base. Tā'a becomes tō in the future, and often tō in the past. Thus, ēstā'adan, I cause to break; ēstā'achkan or ēstā'chkan, I caused to break; ēstā'ōn, I shall cause to break.

Other causatives are formed by adding d or ba'ānā to the base; thus, onnā, to eat; āndnā, to feed: sikhānā, to learn; sikhābānān, to teach.

Kurukh has no proper negative verb. Mal, ma'tā, or mallā, not, is simply prefixed to the ordinary tenses. Thus, malā eskan, I did not break; mal chich'as, he did not give.

In the imperative ambē, fem. ambai, ambē, is prefixed. Another negative particle is argā, argā, not yet.

There are, besides, three negative verbs which are regularly inflected. They are malaam, malyan, or malkan, I am not; bolnā, not to know; and polnā, not to be able.

The prohibitive ambē is sometimes also inflected; thus, ṇā ambēs bardas-kekt'ā, he shall not come.
In a similar way aṛgā, not yet, may be conjugated, in which case the verb itself is put in the infinitive ending in ā. Thus, aś aṛgus beṛā, he has not yet come.

It is hoped that when the preceding remarks are borne in mind the reader will be able to easily understand the forms occurring in the specimens. For further details Mr. Hahn’s grammar, mentioned under Authorities, should be consulted.

The grammatical sketch which follows represents the Kurukh spoken in Ranchi, Palaman, and Singbhum, and probably also in Mambhum, from which district no materials have been forwarded. The dialect spoken in Hazaribagh is apparently also identical. Several lists of Standard Words and Phrases have been forwarded from that latter district, but all were so much mixed with Aryan words and forms that it would have been useless to print them. The best one was stated to represent the language of the Korwās, who in Hazaribagh are Kurukhs by clan. It agrees well with the grammatical sketch printed above.

Of the three specimens printed below, the two first have come from Ranchi, and the Rev. Ferd. Hahn, the well-known author of the Kurukh Grammar, has been good enough to prepare them. The third specimen has been forwarded from Singbhum. A list of Standard Words and Phrases, hailing from Palaman, will be found on pp. 647 and ff., below.
## KURUKH SKELETON GRAMMAR.

### I.—NOUNS.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Singular</th>
<th>Plural</th>
<th>Singular</th>
<th>Plural</th>
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<tbody>
<tr>
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<td>šl.</td>
<td>šl.</td>
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</tr>
<tr>
<td>Acc. šl.</td>
<td>šl.</td>
<td>šl.</td>
<td>šl.</td>
<td>müh-b.</td>
<td>müh-b.</td>
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<tr>
<td>Dat. šl-g.</td>
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<tr>
<td>Loc. šl-nu.</td>
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<td>šl-nu.</td>
<td>šl-nu.</td>
<td>mühb-nu.</td>
<td>mühb-nu.</td>
</tr>
</tbody>
</table>

### II.—PRONOUNS.

<table>
<thead>
<tr>
<th>L.</th>
<th>We, exclusive</th>
<th>We, inclusive</th>
<th>Thou.</th>
<th>You.</th>
<th>Self.</th>
<th>Selves.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. šn.</td>
<td>šm.</td>
<td>nsn.</td>
<td>nsn.</td>
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<tr>
<td>Acc. čhun.</td>
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<tr>
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<td>čm-g.</td>
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<td>čm-g.</td>
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<tr>
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<td>čm-nu.</td>
<td>čm-nu.</td>
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</table>

### III.—THES.

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</thead>
<tbody>
<tr>
<td>Nom. šm.</td>
<td>šm.</td>
<td>nsn.</td>
<td>nsn.</td>
</tr>
<tr>
<td>Acc. čhun.</td>
<td>čm.</td>
<td>čm.</td>
<td>čm.</td>
</tr>
<tr>
<td>Dat. čhun-g.</td>
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<td>čm-g.</td>
<td>čm-g.</td>
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<tr>
<td>Loc. čhun-nu.</td>
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<td>čm-nu.</td>
<td>čm-nu.</td>
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</tbody>
</table>

### IV.—ADVERBS.

<table>
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<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
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<td>endr, endr.</td>
<td>endr, endr.</td>
</tr>
<tr>
<td>Acc.</td>
<td>ndkš.</td>
<td>ndkš.</td>
<td>endr, endr.</td>
</tr>
<tr>
<td>Dat.</td>
<td>ndkš-g.</td>
<td>ndkš-g.</td>
<td>ndkš-g.</td>
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<tr>
<td>Abd.</td>
<td>ndkš-š.</td>
<td>ndkš-š.</td>
<td>ndkš-š.</td>
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<tr>
<td>Gen.</td>
<td>ndkš-gahi.</td>
<td>ndkš-gahi.</td>
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</tr>
<tr>
<td>Loc.</td>
<td>ndkš-nu.</td>
<td>ndkš-nu.</td>
<td>ndkš-nu.</td>
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</tbody>
</table>

*Nū is used for masculine and feminine nouns, but is itself neuter. The genitive is nū before nouns denoting relationship.*
III.—VERBS.—

A.—Finite Vb.—

1. casā, to break.

Verbal nouns.—casā, the breaking; casā, casā, to break.

Rel. participle.—casā, a breaker; casā, broken.

Adverbial participle.—casā, emphatic casā, casā, breaking; casā, casā, on breaking.

Conjunctive participle.—casā, casā, having broken.

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Future</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>eken, f. eken</td>
<td>eken, f. eken</td>
<td>eken, f. eken</td>
</tr>
<tr>
<td>2.</td>
<td>eken, f. eken</td>
<td>eken, f. eken</td>
<td>eken, f. eken</td>
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<tr>
<td>3.</td>
<td>eken, f. eken</td>
<td>eken, f. eken</td>
<td>eken, f. eken</td>
</tr>
</tbody>
</table>

Present Definite.—Eken, eken, eken, I am breaking.

Imperfect.—Eken, eken, eken, I was breaking.

Perfect.—Eken, eken, eken, I have broken; the principal verb is inflected as the ordinary past in the second person. The first person plural is eken, eken, eken; the third person is, singular, eken, eken, eken; plural eken, eken, eken, eken.

Pluperfect.—Eken, eken, eken, eken, I had broken. Other persons as in the perfect.

Formation of the past tense.

<table>
<thead>
<tr>
<th>Verbal noun</th>
<th>Present</th>
<th>Past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>danā, ay.</td>
<td>ḏānān</td>
<td>ḏānān</td>
<td>ḏānān</td>
</tr>
<tr>
<td>barān, cone</td>
<td>ḏārān</td>
<td>ḏārān</td>
<td>ḏārān</td>
</tr>
<tr>
<td>ērān, give</td>
<td>ērān</td>
<td>ērān</td>
<td>ērān</td>
</tr>
<tr>
<td>naṣṣān, do</td>
<td>naṣṣān</td>
<td>naṣṣān</td>
<td>naṣṣān</td>
</tr>
</tbody>
</table>

B.—Auxiliary and defective verbs.

<table>
<thead>
<tr>
<th>I am</th>
<th>I am not</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ḏādān, f. ḏādān</td>
</tr>
<tr>
<td>2.</td>
<td>ḏādān, f. ḏādān</td>
</tr>
<tr>
<td>3.</td>
<td>ḏādān, f. ḏādān</td>
</tr>
</tbody>
</table>

Malados and małaysan, I am not, are inflected as ḏādān, ḏādān. ḏādān, I am; ḏāʿādān, I am, I remain, are regular. ḏādān is inflected in all tenses.

Passive voice.—Formed by adding r to the base and conjugating throughout. Thus, coredān, I am broken; erdān, I was broken; erdān, I shall be broken.

Causative verbs.—Formed by adding ḏāʿ. Thus, ḏāʿādān, I cause to break; past, ḏāʿādān, future ḏāʿān.

Particles.—Mal, malā, malā, not; ambā, f. ambā, ambā, do not; ʿargā, ʿargā, ʿargā, not yet; ʿem, ʿem, ʿem, emphatic; ʿār, ʿār, ṭāʾ, interrogative, etc.

By adding ḏāʿā to the present tense a kind of conditional is effected. Thus, ḏāʿādān, I may, I am allowed to break.

3 72
DRAVIDIAN FAMILY.

KURUKIJ.

SPECIMEN I.

(Rev. Ford Hahn, 1899.)

Ort alas-gahi irb khaddar ra'char. Samnis tam-basin anyas, 'anā one man-of two sons were. The-younger his-father-to said, 'O hañ, urmin khattar enhai khattarkā ra'i adin chi'ike.' Khané as father, all having-divided my share is that give-please.' Then he tanhai ujjñ-gahi ṣop-guṭhin irbar-gō khaṭṭyas chich'as. Jokk uḷḷa argi his living-of goods two-to divided gave. Few days not-yet mannum sannis tanhai urmin khondas darā gecheh-hā being-in-indeed the-younger his all having-gathered also far tarā kōra arā aiyam bhārva ujjñ-ti tanhai urmin mulkhās. towards went and there-indeed riotous living-from his all drowned. Ās urmin muṅja-khaṭchohya khané a ṛajī-nū kirā maṅja arā ās He all spend-finished then that country-in hunger was and he kirā-sūrā holras. Khané ās attrantā ort addiyas gusan hungry-to-feel began. Then he country-of one land-proprietor with kōraḥas; ās āsin tanhai khall-nū kiss khāpā taiyas. Ās ēkā utubājan entered; he him his field-in swine-to-feed sent. He which huska kiss-guṭthi mokha-lagya at-ti tanhai kūlan urḍā biddyaś, mundā neḥō swine-flock eating-were that-from his belly to-fill sought, yet anybody ās-gō mal ohā-lagya. Khané akkha-ondras darā bāchas, 'em-bas-gusan him-to not giving-was. Then reason-brought also said, 'my-father-with ēdā lassiyar ra'anar, ār-gusan baggi onnā mokhā ēingārā-lekhā how-many servants are, them-with much drinking eating remaining-likes ra'i, arā ēn kirā-ti khēā-lagdan. En cho' on darā em-bas-gusan is, and I hunger-from dying-am. I will-arise also my-father-near kā'om arā āsin an'on, 'anā bañ ēn merkhā-gahi birdō arā niṅhai will-go and him will-say, "O father I heaven-of against and thy ehambē gunha maṅjkān be'odedan. Arā mundbhārē niṅhai khadd bā'arnā before sin did am. And henceforth thy son to-be-called lekhā malyan. Eṅgan niṁhai lassiyar-nū ortos lekhā uyīa.'" Antōlē ās like not-am. Me thy labourers-in one like take.'" Then he chōchas darā tam-bas-gusan barchas. Pahē ās gecheh-hām ra'chas khanē arose also his-father-near came. But he far was then
tam-bas sin iryas darā soggāras arā boīgas darā āsin khīmbyas darā his-father hin sāw also pitted and ran also him embraced also chumkhyas. Antilē tadās āsin ānyas, ‘ānā baī, ēn merkāhā birīdō arā kissed. Then his-son him-to said, ‘O father, I heaven against and nīn-gusan gunha nañjan bē’edan. Ēn mundbhārē nihār khadd bā’arnā thee-before sin did am. O henceforth thy son to-be-called lekhā malyan.’ Mundā tam-bas tanhai jōkārīr ānyas, ‘urmin-ti dav like not-am.’ But his-father his servants-to said, ‘all-from good kiehrīn ondrā arā āsin bāīchā; arā ās-gahī khekāhā-nū muddī arā cloth bring and him put-on; and his hand-on ring and khedd-nū jutā atī. Arā dāhrākkā guṇdi-khaddan ondrār-ki ebrā, arā feet-on shoes put. And fatted cow-young having-brought kill, and nām onot darā rīyar’ot. Aungē ēnghā kohkas ra’āh’as, antilē we shall-drink also shall-rejoice. Because my-son dead was, then ujjas; ās eserkas ra’āh’as, arā khakkhras.’ Khanē ār rīyar’ā came-alive; he lost was, and was-found. Then they to-rejoice helrar.

began.

Mundā kōhas khall-nū ra’ɔh’as. Ās ēppā hedde ānyas darā asmnān
But the-elder field-in was. He house near arrived also playing
darā nāhnan meńjas. Khanē ās jōkār-ti ortosin tan-gusan eddas
also dancing heard. Then he servants-from one himself-near called
darā meńjas, ‘ender man’i?’ Ās āsin ānyas, ‘nīduḷa barohas arā
do asked, ‘what is?’ He him-to said, ‘thy-brother came and
nimbas dāhrākkā guṇdi-khaddan ērīyas, āsin kore-korem khakhyas,’
thi-father fatted cow-young prepared, him safe-and-sound found.’
Antilē kōhas khsīrās arā ēlā kör’ā malā biddyas. Khanē
Then the-elder got-angry and inside to-enter not sought. Then
tambas urkhas darā āsin gohvarās. Antilē ās tambāsīn
his-father came-out also him entreated. Then he his-father-to
ānā-kiṟtāchhas, ‘ōrā, ēn ēn chānentī nihār nakhī mandan
say-returned, ‘see, I these-many years-from thy service do
arā ikłāhō nihār pēskan malā eskan; annuḥō nīn engagē
and ever-even thy order not broke; that-in-even thou me-to
ikłāhō onṁa bokran malā chhihehkhai, ēkattī ēn-hō eṅhāi
once-even one kīd not gavest, which-from J also my
saṅgartī ganē khus-māro’on. Mundā ēs nīndas bhrīvātī
friends with merry-might-make. But this thy-son riotousness-with
tanhai urmin mulkhas darā barohas, khanē nīn ās-gō dāhrākkā
his all spent also came, then thou him-for fatted
guṇdi-khaddan ifecycle be’edāi.’ Tambas āsin ānyas, ‘ānā kō,
cow-young killedest arī.’ His-father him-to said, ‘O dear
nin-gā sagar-khanē eṅ-ganē m'adai, arā eṅhai umī ninhaid-im tal'ī.
thou-indeed always me-with art, and mine all thine-indeed is.

Pahē ninagē-hō khus-mārnā arā dav jiya-tī ra'anā
But thee-to-also merry-to-make and good heart-from to-remain
chār ra'i īgē i ninda kochohkas ra'ch'as, antilē
necessary is because this thy-brother dead was, then
ujjyas; ās eserkas ra'ch'as, arā khakhhras.'
revised; he lost was, and was-found.'
DRAVIDIAN FAMILY.

KURUKH.

SPECIMEN II.

(DISTRICT RANCHI.)

(Rev. Ford. Hahn, 1897.)

Lugu pachchô nãd-gahi khîri.  
Lugu old-woman demon-of taie.

Oũtû partâ-gahi nâmê Lugu ra'ôhâ.  
Aiyâ Lugu pachchô
One mountain-of name Lugu was.  
There Lugu old-woman
ra'ô-lagyâ.  
A pachchô nêkan akhâ-lagyâ är bharānrûti Lugu living-was.  
That old-woman whom remembering-was they dividing Lugu
partâ kâlâ-lagyar, arâ nêd aiya ârin sattê ullâ arâ mûkhâ mountain-going-were, and demon there them seven days and nights
han-guyâ uiyâ-lagyâ, arâ ârê okkâge nerran kandô kam'ar her-with keeping-was, and them-to to-sit serpent stool having-made
chîa-lagyâ, arâ aûrâ-gahi atkhân akhîa kamchâ darâ mûkhâ-gê giving-was, and woodapple-of leaves parched-rice made also eating-for
chîa-lagyâ.  
Arâ ibsin mañjî kam'ar ônâ-gê chîa-lagyâ. Arâ giving-was.  
And small rice having-made eating-for giving-was. And
sijhû-gahi gaddan dudhî kamchâ darâ ônâ-gê chîa-lagyâ. Arâ sattê  
Sijhû-of juice milk made also drinking-for giving-was. And seven
ullâ mûkhâ manj khachkantî ârê ujîgô mantr chîa-lagyâ, arâ days nights to-be finishing-from them-to magic spell giving-was, and
ânâ-lagyâ, 'indrîm nalakh kâ malûdav manô, holô eîgan edêkê, holê saying-was, 'any business or evil will-come, then me call, then
ën kûlon, arâ nê-hô nas'â pollôr.'  
Arâ dôûrâ  
I shall-go, and anyone-to-hurt will-be-unable.' And divination
nannâ-gahi bangî chîar tâiyâ-lagyâ.  
Arâ âr-im making-of magic-pow'r having-given sending-was. And they-indeed
bar'ar dôûrâ-jhûppâ nanâ-lagyur, arâ ârin Lugu-pachchô-gahi chêlar having-come sorcery making-were, and them Lugu-old-woman's pupils
bîch-bîch olchîa-lagyar.  
Âr-gânô pollôr. Arâ â nêdan-im innâ-calling solemn-words. Them-with can-not. And that demon-also to-day-
gûtî dôûrâ-jhûppar mannar arâ adî-gê khor kiss ëpû-gûthîn chi'înaru.
till sorcerers believe and her-to fool swine goat-many give.
FREE TRANSLATION OF THE FOREGOING.

The tale of the female demon Lugu.

On the mountain Lugu there lived a female demon called Lugu. Whenever she thought of anybody, they felt the influence of her thought and went to the mountain Lugu, where the demon kept them for seven days and seven nights. She made stools of serpents and gave them to sit on, and the parched rice she gave them to eat was made of the leaves of wild apple-trees and the rice was made of small herbs. The juice of Sijhû (a kind of Euphorbia) was made into milk which she gave them to drink. After seven days and nights she taught them a magic spell and said to them, ‘If any need or evil should befall you, then call on me, and I shall come, and nobody will be able to do you harm.’ And she gave them power of divination and sent them away.

On returning home they began to exercise their magic power. They were called Lugu’s disciples and were much feared, and nobody could do anything against them. Even to this day sorcerers worship that demon and bring her offerings of fowls, swine and goats.
DRAVIDIAN FAMILY.

KURUKH.

SPECIMEN III.

(DISTRICT SINGBHUJ.)

En inna karam-parab-nu akhrā daṇḍi pārā-gē kērkan ra'chkan.
I this-year Karam-festival-in Akhra song singing-for went was.
Ort unkhkā alas eīgan akhrā-nu daṇḍi mal pārā-chichchas. Ā-biki
One drunken man me Akhra-in song not to-sing-gave. That-time
jhūmar bēcchnā pellar arā daṇḍi pārū jōkhar āsin āniyar, 'nin
jhūmar playing girls and song singing men him-to said, 'thou
endrā mal pārā-chidai?' Īṅgē unkhkā alas eīgan ķempā mūnd
why not to-sing-giveest?' Thence drunken man me sticks three
ēkhu-nu lauchas.
breast-in beat.

FREE TRANSLATION OF THE FOREGOING.

This year I had gone to Akhra to sing songs at the Karam festival. An old man
came and would not allow me to sing. Then girls playing jhūmar and men singing
songs came along and said to him, 'why do you not allow him to sing?' Then the
drunken man struck me three times in the breast with a stick.

In the Jashpur State Kurukh is locally known as Khendrōi. The number of
speakers has been estimated at 20,000.
The beginning of the Parable of the Prodigal Son which follows shows that the so-
called Khendrōi only differs from the Kurukh of the neighbouring Ranchi in unim-
portant details. The abrupt pronunciation of vowels, separated from following sounds,
is very marked; thus, chē'z, give; udā'īd-anā, he would have filled. The latter form
seems to contain an indefinite particle nē or anē and the form udā'īd, corresponding to
Standard urā'ōs, he will fill. The suffix d will meet us again in Pal Lahera and
neighbourhood, and properly belongs to the third person neuter.
DRAVIDIAN FAMILY.

KURUKH.

(USHPURA STATE.)

Oopā ālas-gū dialect jihun kukkō khaddar rākhar. Aur sānni one man-of two-persons male children were. And younger
tāngdās tāmbās-gusān ānias, 'sagrō māl-jāl enghai bāntān engāgē chīā.'
his son his father-with said, 'all property my share ma-to give.'
Aur taṅghai dhannān ār-gē kheṭās. Jokā-im ulla-nū sānni tāngdās
And his property them-to he-decided. Few-only days-in younger his son
taṅghai chēj-basatan jāmā muṅjas aur dēr gechhāā muluk kēras,
his things-goods together made and very far country went,
aur aiyā taṅghai chēj-basatan uṟan-paraṇ naṅjas. Aur jab jāmā
and there his things-goods spent-etc. made. And when all
muṅjīrā ā muluk-nū bedār akāl muṅjā. Aur ās
was-squandered that country-in big famine became. And he
kalpārā-herias. Aur ās kēras aur ā rājītā orot ālas-ganē
to-be-distressed-began. And he went and that country-of one man-with
jōras. Aur ās āsīn tōkā'-kharā āsīn kāpā-gī tayīs. Aur jē
was-joined. And he him field-to swine feeding-for sent. And which
kūndōn kīsī mōkhālgiā ādīn hō khākhrā hō, khusī-sū tānghāi
husks swine eating-were that even was-got, even, gladly his
kīlān uddītōdanā. Magur ādīn hō nē-hō mal ohichchāh. Tub
belly would-have-filled. But that even anybody not gave. Then
ās-gē āsīn hōs muṅjā, tab ās ānias, 'marrē, embās-gū ādā ādā
him-to sense came, then he said, ' alas, my-father-of so-many so-many
jōghar onā-tī hō pūrē khākhrāl nar, aur ēn ēa kīṛā'-ti
servants eating-from even sufficient getting-are, and I here hunger-from
kheālgānān. Ēn chō-ōn-ki embās gusān kā'-ōn aur āsīn ān'-ōn,
am-dying. I will-arise-and my-father near will-go and him-to will-say,
'ē bā, ēn Bhayān gusān aur nūng-gusān kāsūr naṅjān. Akkū ēn
"O father, I God near and thee-near sin did. Now I
niṅghar khadd ba'sārnā bēsē malikan. Eāgan niṅghar kāṁrā
thy son to-be-called worthy am-not. My thy servants(of)
orot-bēsē uiyā.''
one-like keep.''}
The Kurukh spoken in Korea, Sarguja, and Udaipur is probably of the same kind as that illustrated in the preceding pages. No materials are, however, available.

Proceeding southwards we find Kurukh spoken under various names all over the district of Sambalpur. Four thousand individuals have been reported to speak Kurukh, and 6,000 speakers who returned Kharia as their native tongue have turned out to speak the same language. Kisän was returned as spoken by 22,000, and Ködä as spoken by 9,000. All or most of these people speak Kurukh. Kisän means 'cultivator,' and ködä, 'digger.' Both words, therefore, denote occupation and not language.

Specimens of the so-called Kurukh, and a list of Standard Words and Phrases in Kurukh, Kharia, and Kisän have been received from Sambalpur. They show that all these different names connote one and the same language. The only difference is that the so-called Kharia and the so-called Kisän substitute an h for Standard Kurukh kk: thus, khukkä, Kisän and Kharia, hukkä, a hand. This pronunciation of kk as h is also found in the so-called Kisän of Sarangarh, and in the Kurukh dialects spoken in Raigarh, Pal Lahera, Bamra, and Rairakhol. These dialects are known under the names of Kisän and Kharia.

The specimens received from Sambalpur are not correct. The genders are often confounded. Thus we find kis jë möhka-lugiyar, swine what eating-were, where a neuter subject takes the verb in the masculine form. Compare also forms such as ghôör, horses; ghôör, marcs; allär, dogs.

The accusative and the dative are often confounded; thus, āsin chíchchas, he gave to him. The same is also the case in those dialects in which kk is replaced by h, with the exception of the so-called Kharia of Pal Lahera.

The numerals are Aryan. Occasionally, however, we also find ond, one.

The list of words contains forms such as rakken, I was; rakchas, he was; kâlkâ, thou wentest; kâchchas, he went.

In other respects the dialect is regular, as will be seen from the beginning of the Parable of the Prodigal Son which follows.
DRAVIDIAN FAMILY.

KURUKH.

(DISTRICT SAMBHALPUR.)

Ond ãlas-gahi dò kukkan khaddar m'char. Aur är-nu sammis
One man-of two male children were. And them-in the-younger
tambasín ãniás, 'hâhá, khrurj-gahi jë bâjá ongâgë manó ongân
his-father-to said, 'father, property-of which share me-to will-be me
eñha.' Aur ãs tânghâë khurjin är-gë khaññas. Mâla kõphë ullâ pisâ
give.' And he his property them-to divided. Not many days after
sanni khaddas hurmin jâmá nâñjâs ãur dôr râji-nu këras. Ñur
younger son all together made and far country-in went. And
aînâ tânghâë khurjin mâl-dau bhôg-nu tâhâs-nâhas naijâs. Ñur ãs
there his property not-good enjoyment-in spent made. And he
hurmin urâbâchas, å-biri å-râji-nu kôrhem kîrâ mâñjâ, Ñur
all wasted, that-time that-country-in heavy famine was, and
âs kîrâ-nu pârâ'á helras. Ñur âs å râjintâ ond gânjhus-gusan
he hunger-in to-fall began. And he that country-of one inhabitant-near
këras, Ñur âs tânghâë khâl-ñu kis khâpâ-gë tais. Ñur kis
went, and he his field-in swine feeding-for sent. And swine
jë môkñë-lagiyan å-chokori-ti tânghâë kâl urâ'â-gë biddyâs, Ñur
what eating-were that-husk-from his belly filling-for wished, and
êkam âlas åsin mâl chichchhas.

any man him not gave.

Kurukh is also to some extent spoken in the State of Patna. The dialect was
formerly returned as Hô, a form of Kûl, and at the Census of 1901 it was returned as
Kisân. Four hundred and seventy-five speakers were returned at the Census of 1891,
and 666 in 1901.

The materials forwarded from the district are full of mistakes. The short specimen
which follows will, however, be quite sufficient to show that the dialect is ordinary Kurukh.
The pronunciation is in some respects different, if the specimen can be trusted.

Thus, ñ is commonly written for ë, u for o, and û for ò. Compare inder, how?
èngâhâ, my; èngan, me; enò, one; kâ'un, I shall go; ka'â, it will come.

Final ñ is often replaced by å; thus, gustâ, from; khöpkâ, thou abusedst.
The masculine gender is, in the specimen, sometimes used to denote animals.

The inflexion of nouns and pronouns is mainly regular. A list of Standard Words
and Phrases gives forms such as enmâhë, our; nimâhë and nimâhâ, your. In the speci-
men, however, we find èngâhâ, my; èngâhâ, thou, etc., which are simply various writings
for Standard ènhâs, my; ènâbëi, thy.

The conjugation of verbs is also regular. Note forms such as radan, I am; mênâ-
lagdan, I am hearing, used in the speech of the goat and the tiger, respectively.
FREE TRANSLATION OF THE FOREGOING.

Once upon a time a goat was drinking water in a river, and a tiger came to the same place. The tiger began to drink higher up in the river. Said the tiger, 'why are you making the water muddy? The muddy water comes from you to me.' The goat said, 'I am standing below. How can the muddy water come from me?' Having heard this answer the tiger was silent for a short time. Then he said, 'I am told that you have abused me a year ago.' Said the goat, 'I was born six months ago, how should I be a year old?' 'If you did not abuse me, then your father or grandfather has done it.' On hearing this the goat remained silent. Said the tiger, 'I will punish you for this fault.' So saying he made a jump, seized the goat, and ate it.
The Kurukhs of Sarangarh are partly known as Dhângars and partly as Kisâns. The revised figures are as follows:

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Two specimens of the so-called Dhângari have been forwarded from the district. The first, a version of the Parable of the Prodigal Son, was simply a translation of the English text word for word. "To them" had for example been translated in-âr instead of ārin. The specimen could not, therefore, be printed. The second specimen has been reproduced in what follows. It is not correct, but it clearly shows that the dialect does not much differ from ordinary Kurukh.

The suffix of the genitive is ĥi; thus, ĥissâ ĥi mâl, i.e. mâl-ĥi ĥissâ, the share of the property. This suffix ĥi corresponds to Standard gahi, ghi. A form such as ālar, of a man, seems to contain the O iyâ suffix r. Similar forms also occur in Bamera.

We may also note indir instead of Standard andr, what? Compare the Kurukh of Patna.

For further details the student is referred to the specimen which follows.
DRAVIDIAN FAMILY.

KURUKH.

(State Sarangarh.)

Untä pachagis alar ē-jhan khaddar rahehar, jō
One old man-of several sons were, who
āpas-nē sudā-din laṅhā-liyar. Tambas ārin khēb
themeloon-among always quarrelling-were. Their-father them much
samjāchas, par indir-hū mal maṅjā. Ās pichāh taṅgdā-
advised, but anything-even not became. He at-last his-son-
bagarin hukum chichas āniyas tāṅghā gušan untā birā kaṅk,
many-to order gave said him near one bundle sticks,
aṅ ḥūkā hukum maṅjas ārin utrotos, 'achehā jōr kar-kē
and then ordered them-to one-to, 'good strength with
esṭā.' Nibhāabhir kaṅk-birā jamār esṭar, par indir hū
break.' Some-time (f) stick-bundle all broke, but anything even
mal maṅjā, isī-karnē-kē birā-kaṅk gaskēhē hēchēchā, an
not became, this-reason-that bundle-sticks closely was-bound, and
birā-kaṅk esṭā-gē ort ālé jōr āsk mal chalrah. Ḥūkāh
bundle-sticks break-to one man's strength able not was. Then
tambas birā-kaṅkan ultā-nū hukum chichas, an untā untā
the-father bundle-sticks untwining-in order gave, and one one
kaṅk ort ort khaddar-gē chichas, ād bērū-nū ādīn esṭā-gē hukum
stick one one sons-to gave, that time-in that break-to order
chichas. Jamā khaddar ā kaṅk sahāj esṭar. Tab tambas āniyas,
gave. All sons that stick easily broke. Then the-father said,
'ē khaddar, onāddā jōr ērā. Pīsānīn innem nim hi mit-mē
'O sons, unity strength see. And-here so you also friendship-in
nīhe ṭuntā-nū maṅ-kē, nīman nēch mal dukh chōa-kēr. Phēr jēb
always one-in remain, you anybody not harm will-raise. But when
nīm alag manar kā'or, nimhāi bairir nīman mōkhar chī'ōr,' you separate becoming go, your enemies you devouring will-give.'

FREE TRANSLATION OF THE FOREGOING.

An old man had several sons, who were always quarrelling. The father often
remonstrated with them, but in vain. At last he ordered them to bring a bundle of sticks
before him, and asked each of them to try with all his strength to break them. They all
tried, but in vain, because the sticks were tied closely together, and no single man could
break them. Then the father asked them to untie the bundle, gave each of his sons one stick, and asked them to break them. All the sons did so easily. Said the father, ‘observe the strength of unity. If you always keep together in unity, nobody will be able to hurt you. But if you are separated, your enemies will destroy you.’

The so-called Kisan of Sarangarh does not differ much from the so-called Dhanga. There are, however, some characteristic points which the dialect shares with the various forms of Kurukh spoken in Raigarh, Pal Lahera, Bamera, and Rairakhol. Thus the use of an h instead of Standard ḫh; the accusative suffix nu; the use of the accusative instead of the dative; the genitive suffix ghé or gé; the termination t or d of the third person neuter of verbal tenses, and so forth. Some of these characteristics also occurred in Sambalpur.

The details will be found under the various districts. With regard to the so-called Kisan of Sarangarh, they are as follows.

An h is usually, but apparently not always, substituted for Standard ḫh; thus, ḫāpā, tend; ḫuddu and khuddu, son.

Yi becomes ūch. Thus, mūchās, he did; meūchās, he asked; maūchās, he became, etc.

The genders are often confounded; thus, bāhūt din mal kēras, many days did not pass; adin, him; adh-ghé, his, of them.

The accusative sometimes ends in nu instead of in n; thus, dhānnumu, the property. The suffix of the genitive is ghé; thus, tambas-ghé, of his father; yēṅghé, my; nīṅghé, thy; adh-ghé, his. In ār-gé, their, gé is used instead. It cannot be decided from the materials available whether the final e is long or short. Compare Standard eṅhai, my; tambas-goli, of the father.

The short forms of the possessive pronouns are apparently used promiscuously; thus, tāmbās, my father; tāṅgās, thy son. Similar forms are also used in Raigarh.

The inflexion of verbs is mainly regular. The various persons are, however, occasionally confounded. Thus, mālīgas, I am not; chhīkhas, thou gavest not. Here the suffix of the third person masculine is also used in the first and second persons.

‘I am’ is altān. This form is also used in Bamera, Pal Lahera, and so on.

In mōhāliyāt, (the swine) were eating, we find the suffix t of the third person neuter. We will find this suffix again in Rairakhol, and, in the form d, in Bamera and Pal Lahera. Compare the remarks about the dialect of Jashpur above.

The form mānom-anē, we should make, contains the same indefinite particle anē or nē which has already been noted from Jashpur.
DRAVIDIAN FAMILY.

KURUKH.

(State Sarangarh.)

Indrin alas-gə jərə haddu rəchəs. Aur adh-gə chhətes.

Some man-ə two sons were. And them-of the-younger

təhə tambasin tənqiyas, 'tambasi, dhan-nə hissə jetə yəngə até

his father-to said, 'father, property-in share which mine is

cəgə chhə.' Aur āsə ār-gə təhə dhanu həttiyə-chichəs. Aur

me-to give.' And he them-to his property divided-gave. And

bəhnət din məl kərəs, chhətə haddu hurmin undin-ədən tənqiyəchəs

many days not went, younger son all together gathered

aur gochhə rəjə bongas-kərəs. Aur āsən luchpan-nə təhə

and for country ran-went. And there riotousness-in his

dhanu uṛhə-chichəchəs. Aur jəb āsə hurmin kharchi-nanə-chichəchəs

property squandered-gave. And when he all spent-made-gave

ə dən-nə dukəl maṇchəha, aur āsə tənq maṇchəhas-kərəs.

that country-in famine became, and he destitute became-went.

Aur āsə kərəs aur ā rəjintə unətə sahariyə səngə rahəchəs

And he went and that country-in one citizen near slayed

tərəs. Aur āsə-gə hallə-nə kissə ḥəpə-gə āsə ādən təiya.

And his field-in swine feeding-for he him sent. And

āsə u āunku-nə jə kissə məhəliyət təhə kulə ʊnə,

he those hogs-in which swine were-eating his belly would-fill,

aur ēkə ālas-hi ad-gə mal chichəchəs. Aur jəb āsə ās-gə

and any man-even him-to not gave. And when he him-to

barchəs, āsə tənqiyas, 'neŋghə(sic.) tambas-gə yə

came, he said, 'my father-of how-many servants-to

kul-gə purta aur bəchhə bənə āsə həkhi, aur yən

belly-to enough and saved becoming bread is-got, and I

kīro khədan. Yən chən aur neŋghə tambas-tərə kən,

with-hunger die. I shall-arise and my father-towards shall-go,

aur āsən teqənə, 'ō tambas, yən sərəgə-ulənən aur neŋghə

and him shall-say, 'O father, I heaven-against and thy

səngə pəp maṇchə(sic.) aur neŋghə təngə-gə ləg

in-presence sin did and thy son saying-for worthy

yən məllyas. Eγən unətə kamiyə-kə barəbar nənə,' Aur āsə

I am-not. Me one servant-of like make.' And he

chichəs aur ās-gə tambas-tərə barchəs,

arose and his father-towards came.
The estimated number of speakers of Kuru kh in the Raigarh State is 5,000. At the last Census of 1901, 4,312 speakers were returned, of whom 318 entered Kisan as their native language. The bulk of the Kuru kh of the State belong to the caste of Dhanoars, whose occupation is to dig wells and tanks. Their dialect is, therefore, also known as Dhanoari or Dhanvari.

A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases have been received from the district, and the beginning of the former will be reproduced below.

The so-called Dhanoari of Raigarh in most respects agrees with the so-called Kisan of Sarangarh. H is, however, only occasionally substituted for Standard kə; thus, hakhrə, it was received; but khaddar, sons.

In the word husan, Standard gusan, near, the initial g has been replaced by h.

The suffixes of the genitive are i, corresponding to hi in the so-called Dhanoari of Sambalpur, and k, corresponding to gə in Sarangarh. Thus, Dharməs-i erpə-nə, in God's house; nimbəs-kə erpə-nə, in thy father's house. The suffix kə may be due to Aryan influence. Compare, however, Malto ki, and the Kuru kh dative suffix gə.

The accusative sometimes ends in nə instead of n; thus, lambasinə, to his father. This form is also used as a dative. On the other hand, we also find the dative used instead of the accusative; thus, engagə uṇə, keep me.

The locative ends in nə instead of nə; thus, erpə-nə, in the house.

The ablative is regularly formed; thus, lambas-əti, from his father. In ormartis, all-from, an s has been added.

'Two' is ənulən, corresponding to Standard enulə. The numerals for 'three' and following are Aryan.

The short forms of the possessive pronouns are confounded as in Sarangarh. Thus, embə, his father; engəsə, thy son.

The conjugation of verbs is regular. The various persons are, however, occasionally confounded. Thus we find meŋəkəs instead of meŋəsə, he heard. Such stray forms are probably simple mistakes.

The suffix t of the third person neutor seems to occur in lanathə, having struck.

Note finally forms such as kələkədan, I am going; urəcahehə-ıečə, he spent-gave, he squandered, and so forth.

In other respects the dialect is regular.
DRAVIDIAN FAMILY.

KURUKH.

(RAIGARH STATE.)

Ortos-gō ēnu-tan khaddar rahohas. Ormartis sannis tambhasinā
One-to two sons were. All-from the-younger his-father-to
ānias, 'ē bā, jaun ra'i engāge bāṭā-bhāg chiā.' Tambas
said, 'O father, what is me-to share-portion give.' His-father
khaṭias-chichchas. Thōrē ullā-nō sannis bāṭā-bhāg khoyt-lhichhas
divided-gave. Few days-in the-younger share-portion together-took
gochchham rājī kēras. Ā rājī-nō ranum-ranum chhōt buddhi-nō
far country went. That country-in staying-staying bad sense-in
taṅhā dhan urāvahas-ichohas. Taṅhā dhan urāvahas-ichohas holē ā
his property spent-away. His property spent-away then that
rājī-nō mahā-bhārat kirā maṇjā kērā. Ā rājī-nō ortos kisān-
country-in very-heavy famine became went. That country-in one farmer-
husan rahohas. Tāṅ-urbas tātas, kissi khpā kēras. Kissi kund
near stayed. His-master sent, swine to-feed he-went. Swine husks
mōkhā-liā, bāchchhārā kērā, tān mōkhāliās. Ās-gō endrā mhal
eating-were, remaining went, he eating-was. Him-to anything not
akhā. Akkū ās-gō sūrā varchā, akkū ās anias, 'em-bassī jātēk
was-got. And him-to sense came, and he said, 'my-father so-many
kambar-gō kul-tā āgar maṇḍi chhā-lakdas onā-gē. Akkū i paddā-nō
servants-to belly-from more food giving-he-is to-eat. And this village-in
kirā sār'aldan. En em-bas husan kā'ładkdan tambhasinā(sir.) ān'um,
hunger I-feel. I my-father near will-go the-father-to will-say,
"ē bā, dharmēi ēṛpā-nō akkū niṅghāi ēṛpā-nō nathā-vāchas-ichohas
"O father, God's house-in and thy house-in sin-committed-have
akkū niṅghāi ondas laiki mhalikan, bā hoē. Engāge ortos kamā-
and thy son worthy not-am, father O. Me one servant-
bhīśa uā." Tāsum bichār najaś, embas husan kēras,
like keep." Thus thought made, father near went.

One thousand and five hundred speakers of Kurukh have been returned from the
State of Sakī. One thousand of them are stated to speak Dhāngari. No specimens have
been available. It is, however, probable that the dialect is the same as in the neighbouring
Raigarh.
According to Mr. Gait’s Report of the last Census of Bengal, the Kurukhs of Gangpur, who have long been separated from the main body of the tribe, have a special dialect which is locally known as *Berga Orāś*.

Kurukh has not been returned from Gangpur for the purposes of this Survey, and no materials are available. We cannot, therefore, form any opinion about the Kurukh dialect of the district. It is, however, probable that it is of the same kind as the various forms of the language described in the preceding pages. Strictly speaking, none of them are real dialects, but simply corrupt forms of the language which have come under the influence of the surrounding forms of speech.

The remaining forms of Kurukh are the so-called Kharīā of Bonai and Pal Lahera, and the so-called Kisin of Bamra and Rairakhul. The principal Aryan language of all those districts is Oriya, and it is therefore only what we should expect when the short ā is often marked as long. Compare above, p. 411.

From Bonai 180 individuals have been returned as speaking Kurukh. Their dialect is probably the same as the so-called Kharīā of the State.

The Kharīās of Bonai and Pal Lahera now speak a form of Kurukh. The number of speakers has been estimated for the purposes of this Survey as follows:—

<table>
<thead>
<tr>
<th>Language</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bonai</td>
<td>320</td>
</tr>
<tr>
<td>Pal Lahera</td>
<td>295</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>615</strong></td>
</tr>
</tbody>
</table>

Specimens have only been received from Pal Lahera, and the remarks which follow are based on them.

**Pronunciation.**—A long ā is often written when Standard Kurukh has a; thus, *ēngān* for *engān*, me; *mālād* for *mālē*, it is not. The long ā is, however, probably written instead of the short a in order to show that a is not pronounced o as in the surrounding Oriya.

Short vowels are, as in neighbouring dialects of Kurukh, very often inserted between consonants; thus, *chīchākāī*; Standard *chīchākai*, thou gavest; *kīrtīchākān*, Standard *kīrtīchāken*, I caused to return, I restored.

*Kh* becomes *k* as in the so-called Kisin of Sarangarh, Bamra, and Rairakhul, and the so-called Kharīā of Sambalpur; thus, *kādu*, Standard *kādē*, son; *kēkā*, Standard *kēkkē*, a hand. In other respects the pronunciation only differs in unimportant details. Thus, we find *gō* instead of *gō*, how much? *rōs*, instead of *ruōs*, he will be, etc.

**Nouns.**—The inflexion of nouns is regular. In the genitive, however, *gō* is substituted for *gāti*. Thus, *ālas-gō*, to a man; *Bhāturi-gusti*, from Bhāturi; *ōng-bāngs-gō*, my father’s; *bāg-mu*, in the share.

The pronouns are regular. Instead of *nīkhāi*, thy, we, however, find *nīghāi*. Similarly also *tāngū*, his, and *ēngū* or *ōngū* (also written *āngū*), my.

**Verbs.**—The inflexion of verbs is regular with a few exceptions.

In the third person neuter a suffix *ā* is usually added. Thus, *āttī*, it is; but *hakrūd*, it was got; *mālād*, they were not; *mēkā-lagād*, (the swine) were eating.
The past verbal participle is often used to form compound verbs. Thus, hendekā-rāchkāī, thou boughtest. Compare forms such as urabāchā-chichas, he wasted-gave, he wasted away. Forms such as nañjakāṇā, I have done, are also derived from the past participle. Compare Standard nañjka, done; nañjkā, I did.

The particle kā which is used in Standard in order to form a kind of conjunctive participle is replaced by ā; thus, ēn meñjkān-ā manē nañjkān, I having-heard thought made; yō rupiā chichikāy-ā hendekāī, how-many rupees having-given didst-you-buy? chichas-ā nišās, having-given he-asked.

Note finally the interrogative particle kā and the indefinite particle na. Thus, Phāudās hañas-ā anda-ka-rū-ka, Phāuda having-stolen bringing-will-be? ēñhaī rupiā mañōd-ā, two-and-a-half rupees will-be-probably.

For further details the student is referred to the specimen which follows.

[ No. 33.]

DRAVIDIAN FAMILY.

KURUKH.

(PAL LAHERA STATE.)

Nin i sumā phulīn Phāudā Bhāturi-gustī hendekā-rāchkāī?
Thou this gold nose-drop Phāudā Bhāturi-from boughtest?

Hē, ēn i phulīn hendekā-rāchkāī.
Yes. I this nose-drop bought.

Nin ikulā hendekāī? Yō rupiā chichikāy-ā hendekāī?
Thou what-day boughtest? How-many rupees gavest-and boughtest?

Hēm mukān pīkā pāneh oha din ker-kāthū Phāudās sumā-phulīn
Hem woonam killed five six days gone-after Phāuda gold-nose-drop chichas-ā engān jōrē rupiā nišās. Ēn tengkān jē, 'ēnghā-gusan gave-and me two rupees asking-was. I said that, 'my-near rupiā mālād.' Ēs tengiās, 'rupiā tō mālād, hēsū khāndi rupees are-not.' He said, 'rupees then are-not, paddy a-khāndi chichikā-ā. Sumā phulīn uikā-ā. Pachhelā ēr tīn khāndi give. Gold nose-drop keep. Afterwards further three khāndi hēsū chiholi. Ēn tengkān jē, 'ār hēsū palon chiā.' paddy will-give. I said that, 'more paddy shall-not-be-able to-give.' I kathā tiṅgkāthū ēn khāndi hēsū chichikān-ā sumā phulīn
This word saying-after I one-khāndi paddy gavo-and gold nose-drop uikān.
kept.

Nin Phāudā-ganī ikulā bikā-κिन् nañjakar-rāchkar-kā?
Thou Phāudā-with ever buying-selling doing-what?
Sunā phuli ḫukā-aṅū ṛṭh dinu ṛūṭa rūpā-chāṁmuṇḍī
gold nose-drop keeping-before eight days one silver-head-ornament
nikān-ā dui ānā-gā hē ṛūṭa Phāudās-gē chichihā-kā-rāchānān,kept-and two annas-for cock one Phāudā-to giving-was.
A rūpā-chāṁmuṇḍī bājār-nū yō dāṁ maṛjā-kirōt-nē?
That silver-chāṁmuṇḍī basar-in which price having-been-would-return?Joṛē rupīa maṛjā-kirōt-nē.
Two rupees having-been-would-return.
Sunā phuli-gē muli yō manōd-nē?
Sunā phuli-gē dāṁ āṛhāi rupīa manōd-nē.
Gold nose-drop-to price what may-be?
Gold nose-drop-to price two-and-a-half rupees may-be.
Hēṣu khāṇḍi-gē dāṁ yō?
Paddy a-khāṇḍi-to price what?
Ek-bālkē Phāudās engā sunā phuli chichihā-kā-rāchas āṅū ṛupīa-gē
When Phāudā to-me gold nose-drop giving-was then a-rupee-to
āṛhāi khāṇḍi hēṣu lakijhād. A hisib-nū hēṣu khāṇḍi-gē
two-and-a-half khāṇḍi paddy was-flat. That rate-at paddy a-khāṇḍi-to
chha āṅā chāṛ pāhulā maṛjād.
six anna four pice became.
Ek-bālkē chha āṅā chāṛ pāhulā-gē hēṣu chichihāyā āṛhah
When six annas four pice-of paddy gave-and two-and-a-half
rupīa-gē sunā phuli nīkāi, niṅgē man-nū chichihāyā-mālā,rupee-of gold nose-drop received, thy mind-in feared-what not,
‘Phāudās ā sunā phulin bā🔴dēs-a andī-kā-rōs-kā,’ idin nāl
‘Phāudā that gold nose-drop stole-and bringing-may-be,’ this not
bāchkāi-kā?
noticed-what?
Hendekā tīn din kēr-kāṭhū enghāi man-nū chichihā lagiūd, bālkē
Buying three days going-after my mind-in fear began, then
Phāudās-gē pāḍā-gē ēn kērkā-rāchānān, Phāudās pāḍā-nū māl rāchās,
Phāudā’s village-to I going-was. Phāudā village-in not was.
Āstān taṅg-mukā Mandèin saṅgēn thārāṣ-ā Jhārikhamān-pāḍā-gē
Then his-wife Mandē in-company taking Jhārikhamān village-to
barakhānān. Āsā barbhū-ulā Phāudās dāhī hasāliās. Īn Phāudā-gē
I-came. There jungle-in Phāudā gāhi was-cutting. I Phāudā-to
sunā-phuli kiritāchākān-chichihān, Phāudās sunā-phulin taṅg-mukā-gē
gold-nose-drop returned-gave. Phāudā gold-nose-drop his-wife-to
sāṭtā uīa-gē chichas.
well keeping-for gave.
Nīn mānku sunā-phulin kiritāchākān kā kiritāchā-gē nēd
Thou voluntarily gold-nose-drop returnedest or returning-for anybody
nigun tengias?
thee told?
Enghai jia-nu elekhka lagiad. Is-ga lagi an sunphuli
My heart-in fear was-fixed. This-of for-the-sake gold-nose-drop
kirtiakhkane chichikan. 'Hadka mal manod,' bakhkan-ah enghai jia-nu
I returned gave. 'Stolen property may-be,' having-said my mind-in
dhok lagiad.
fear was-fixed.

Nin hend-balka Phaudas sunphulin astin andarkarachas, bachas-ah
Thou buying-when Phauda gold-nose-drop whence bringing-was, saying
tengias?
told?

Phaudas tengias, 'en i sunphulin jabar gechentii andarkidan.'
Phauda said, 'I this gold-nose-drop great distance-from brought-have,'

En menfikan-ah hadka mal bikhkane mane manfikan. Sasta hakken
I hearing stolen property saying mind made. Cheap I-got
balka hendekarachkan. Pachhela kirtiakhkan chichikan. Enghai hesu
therefore buying-was. Afterwards I-returned I-gave. My paddy
khapdo as ondkadas.
one-khaddi he ate.

Rupa chaurmunday akon nakh-gusan atri?
Silver head-ornament now whom-with is?

Chaurmunday enghai-gusan atri.
The-head-ornament me-with is.

Nin hadka mal hendekai je doshi ka malai?
Thou stolen property boughtest that guilty or art-not?

Ha. En doshi atlan.
Yes. I guilty am.

FREE TRANSLATION OF THE FOREGOING.

Did you buy this gold nose-drop from Phauda Bhautari?
Yes,

When did you buy it, and how much did you pay for it?

Five or six days after the woman Hom had been killed, Phauda handed the nose-
ornament over to me and asked two rupees for it. I said that I had no money. Said he,
'if you have no money, give me a khagdi of rice, and keep the nose-ornament. You will
give me three khagdi more later on.' I said that I should not be able to give more, and
so I gave him one khagdi and kept the nose-ornament.

Had you ever any other business with Phauda?

Eight days before the purchase of the nose-ornament, I bought a silver Chaurm-
unday,1 and gave Phauda a cock worth two annas.

1 A kind of head-ornament.
How much would the Chaurmundi fetch in the bazar?
Two rupees.
What is the price of the gold nose-drop?
Two rupees and-a-half.
What is the price of a khândi rice?
When Phâudâ sold me the nose-drop, there went two khândis and-a-half to the rupee.
At that rate, one khândi would cost six annas and four pice.
When you bought a nose-drop worth two rupees and-a-half for six annas four pice worth of rice, did you not suspect that he might have stolen it?
Three days after the purchase I began to feel uneasy, and I went to Phâudâ's village, but he was not in. So I took his wife Mandê with me and went to the village of Jhariâkhaman. We found Phâudâ in the jungle, cutting wood for the Đài cultiva-
tion. I returned the nose-drop to Phâudâ, and he gave it to his wife to keep.
Did you return the gold ornament voluntarily, or did anybody tell you to do so?
I was uneasy in my mind, and therefore I restored it, thinking that it might be stolen property.
Did Phâudâ tell you where he had got the nose-drop, when you bought it?
He said that he had bought it from a great distance. When I heard that, I sus-
pected that it might have been stolen. But I bought it because I got it cheap. After-
wards I restored it. He, however, had eaten my rice.
Where is the silver Chaurmundi now?
It is with me.
Do you plead guilty of buying stolen property?
Yes, I do.

Kurukh is also spoken in the Bamera State. The dialect is known as Kësû, i.e.
cultivators' language. The estimated number of speakers is 3,750. The corre-
Sponding figure at the last Census of 1901 was 13,704. The old estimates are probably below the
mark, and some of the 13,569 individuals who have been returned as speaking Mûndâri
should be transferred to Kurukh. In 1901, only 6,023 speakers of Mûndâri were
returned from the district.

With regard to pronunciation, we may note the substitution of an k for Standard
k. Thus, hêkhê, Standard këkkhâ, hand; hëddu, Standard këdd, foot; môhâ-gâ,
Standard môtêhâ-gê, in order to eat. Compare Kurukh khôd, Mûndâri hunê, gather.

Nouns.—The usual plural particle is a prefixed bagi. Thus, bagi ghôri, mares;
bagi kokë, daughters. Compare Standard bagge, many. Besides we also find forms
such as jâtî-mânê, the caste-men. Compare Orijâ and Chhattisgarhi.

The usual case-suffixes are, accusative n, na; dative kë, gê; ablative tê; genitive
kê, gê; locative nû. Thus, hadûsin hadûn dhar-ke, having seized the lad and the girl;
jâtî-mânê hadûnun mojôs, the casto-men asked the girl; baîgksi, to the father; ùs-gê,
to him; nêkê-gusi, from whom? baîgâs-kô, of a father; eû-kêsôs-gê hadû, my uncle's
son; olpë-nû, in the house.

Forms such as mûr-jalôr, of the property; aûskar, of a man, are formed with the
genitive suffix r of the Orijâ dialect spoken in the State.
Pronouns.—The final a of the genitive of personal pronouns has been replaced by è; thus, engè, my; niŋògè or nìngè, thy; omè, our; nìmbè, your. ‘Thou’ is màìní, but also màngà. Ásà, a man, is often used instead of ásì, he. ‘His’ is àngà and àskèr.

Verbs.—The present tense of the verb substantive is atlà, I am; atłài, thou art; atlà, he is; atti, it is. The masculine form is apparently also used for the feminine. Compare ra’a-čhàn, she was. The singular forms are often used in the plural. A third person plural is atlè, they are.

With regard to finite verbs, we may note forms such as kerchhàn, I went; kerchhàs, he went; naŋó-ich’as, he did; naŋókà-r’om-nè, that I might have done; màl némà, I did not.

Further details will be ascertained from the specimens which follow. The first is the beginning of a version of the Parable of the Prodigal Son, and the second a popular tale. They are far from being satisfactory, but it is hoped that they are sufficient to show the general character of the dialect.

[No. 34.]

DRAVIDIAN FAMILY.

KURUKH.

(STATE BAMRA.)

SPECIMEN I.

<table>
<thead>
<tr>
<th>Ortos-ki jòré haddar atlà.</th>
<th>Jòré haddar-ù sànis tän-bànsìn</th>
</tr>
</thead>
<tbody>
<tr>
<td>One-to two sons are.</td>
<td>Two sons-among the-younger his-father-to</td>
</tr>
<tr>
<td>tingiyàs, ‘bàñ, màl-jàlàr jàhà bhàg àngàs-ki (sic) bhàg khàtrò</td>
<td></td>
</tr>
<tr>
<td>said, ‘father, property-of which share me-to share will-be-got</td>
<td></td>
</tr>
<tr>
<td>adàn chíà èngà, Ásà bhàg maŋó-ich’as. Bagà àlò màl kà’d-ùm</td>
<td></td>
</tr>
<tr>
<td>that give-to-me. He share made-gave. Many days not passed-even</td>
<td></td>
</tr>
<tr>
<td>sànì hadar sañà màl-jàl unçà-ìù èlì gechhà kàrò dàr dénù.</td>
<td></td>
</tr>
<tr>
<td>young son-of all property one-in is far went distant country-in.</td>
<td></td>
</tr>
<tr>
<td>Asàñì lurñì urijàr-ùrè.</td>
<td>Sabù urijàr-ùrè bálkà àngà màharàg maŋójà.</td>
</tr>
<tr>
<td>There all spent-went. All spent-went then there famine became.</td>
<td></td>
</tr>
<tr>
<td>Bèìd dukh hàkhiyàs.</td>
<td>Àlas à purthì-ù àlas-ìì àrà-àchàs.</td>
</tr>
<tr>
<td>Much misery got. He that country-in man-of protection-took.</td>
<td></td>
</tr>
<tr>
<td>Àlasin taeñàs tàñàng hàllà-gà kìssù hà’pà-gè. Àlas kìssù múkha</td>
<td></td>
</tr>
<tr>
<td>Him sent his field-to swine to-tend. He swine eaten</td>
<td></td>
</tr>
<tr>
<td>unku mòhà-gà màn atle. Taìgàhè nèdhi unku màll chìösas.</td>
<td></td>
</tr>
<tr>
<td>husks to-eat mind is. Him-to anybody husks not gave.</td>
<td></td>
</tr>
</tbody>
</table>
Specimen II.

Onta padanu ontai pachkis ra'achas. As-gi kokai ontai ra'achas.
One village-in one old-man was. Him-to daughter one was.

Kokai'nu ontai hadus dharchas boogas. A pachis a-balke jatti-
The-daughter one boy caught fled. That old-man that-time caste-
gusan-gi teangi keras. Teangiyas jatti-gusan-nu, 'onghe kokai ontai
near-to to-say went. He-said caste-presence-in, 'my daughter one
hadus dharchas boogas.' Jatti-mane al tais dagra-kera hakhiyas.
boy caught fled.' Caste-people men sent searching found.

Hadusin hadun dhar-ko anders. Jatti-mane hadunnu meitras, 'nighhe
Boy girl having-caught brought. Caste-people girl asked, 'thou
hadus sange ender karkai?' Hadun teangiya, 'hedus sikshyai nu keras.'
boy with why wentest? The-girl said, 'the-boy entreaty-in went.'

Jatti-mane teangiya hadusnu, 'nanas-ko hadun dharchkai boogai je
Caste-people said boy-to, 'another-of girl caughtest fledest that
nighhe dush naanjokadas. Nighhe dush naanjokadas je onghhe bhuiji-nu
thou fault madest. Thou fault madest that thou fouat-in
rupia chaia. Pachkisnu kani-mul satu rupia chaia ancha chaia chandha.'
money give. Old-man-to bride-price seven rupees four annas give soon.'

FREE TRANSLATION OF THE FOREGOING.

In a village there lived an old man who had a daughter. A young lad ran away
with her. The father then went and complained to the caste that the lad had run away
with his daughter. The caste sent men to search after them, and they were found and
brought back. The caste-people asked the girl, 'why did you go with the lad?' The girl
said, 'he persuaded me.' They then said to the lad, 'since you have committed the fault
of running away with another man's girl, you must stand a feast, and you must give the
old man seven rupees and four annas for the girl.'

Five hundred and forty-seven speakers of Kisan have been returned from the
Rairakhol State. The corresponding figures at the last Census of 1901 were 1,367. The
so-called Kisan of Rairakhol is simply a corrupt Kurukh, just as was the case in Bamera.
The dialect of Rairakhol in many respects agrees with that spoken in Bamra. Compare hōpā, Standard êkōpā, tend; dhannū mungyā-chichchas, he wasted his property; eṅghē, my; mīghē, thy; mālla charhnā, I did not transgress, etc.

The plural is seldom expressed; thus, jorā haddus, two sons; chākriyās, the servants. Sometimes also the case suffixes are dispensed with. Thus, alas, of, or to, a man; bāngs, to the father. The dative and the accusative are sometimes confounded. Thus, āsīn, to him; chākryār-īng, to the servants.

With regard to pronouns we may note forms such as yālās-ki, i.e. ī-ālas-ki, of that man, his; ās-ḵā, and ās-ghē, his; hat, that thing; endrā-ṇī, anything, and the use of ēkā, which? as a relative pronoun.

Most verbal forms are apparently regular. Compare ālī, it is; ālīs, they are (singular instead of plural); hakkān, I get; hakkhalnār, they are getting; chichkai, thou gavest; tīngun, I shall say; nāṅot, let us do. Several irregular forms are, however, used as well. Thus, kōt and kēras, he went; kāmohāt, he did; bhāṅkāmā, dividing; oṣā samā-kiri, having collected; kēras, going; ērāt, having seen, etc.

For further details the student is referred to the beginning of the Parable of the Prodigal Son which follows.
[No. 36.]

DRAVIDIAN FAMILY.

KURUKH.

The table printed on p. 407 shows that Kurukh is spoken in several places outside the territory where it is a vernacular. We cannot, in this place, deal with the various forms the language assumes abroad. It is known under the same names as within its proper territory. Thus we find it returned as Dhāngari in Shahabad, Champaran, and Bhagalpur. In Bhagalpur the speakers are also known as Koöl, and their language has, therefore, hitherto been considered as a Muṇḍa dialect. The beginning of the Parable of the Prodigal Son in the so-called Dhāngari or Koöl of Bhagalpur will, however, show that it is Kurukh and not a dialect of the Muṇḍa family.

[ No. 37.]

**DRAVIDIAN FAMILY.**

**KURUKH.**

(DISTRICT BHAĞALPUR.)

Nēkhai ālar-gi duṭā khaddar rālecha. Aianti sani taṅgdas
Some man-of two sons were. Them-from the-younger son

tambas-turu bāchas, 'hāhā, enghāc hissā-nō jō dhanan rai, holē
his-father-to said, 'father, my share-in which property is, then

chyā.' Aur ā dhanan khāṭias. Jokā ālu hu mālū bitti, give.' And that property he-divided. Few days even not passed,

sani taṅgdas hūrmī dhanan jamā naṅjas, dūrā dēs boṅgas,
the-younger son all property together made, another country went,

aur asan taṅghai dhanan indar-indar naṅjas. Aur jāb sagrō mujjas
and there his property what-what made. And when all spent

chichas antilke ā rāji-nāggar kirā maṅjā, aur antilke kirā
gave then that country-in-big famine became, and then famine

maṅjas. Aur ā rāji-nū ouṭā ālas-gusan rāyā-heiras, aur antilke
he-became. Then that country-in on man-near to-live-began, and then

āsin khal-nū kis mentā taisas. Aur antilke khusi ġulasī mokhdas,
him field-in swine to-tend he-sent. And then gladly grass ate.

Nēhun mal ohaṅnar.
Anybody not gave.
MALTO.

Malto is almost exclusively spoken in the Rajmahal Hills in the north-east of the Sonthal Parganas. The number of speakers has been estimated at about 12,000.

Malto is the name used by the people themselves in order to denote their language.

Name of the language. The word simply means 'the language of the Maler,' and *maler* in Malto means 'men' and is the name the people apply to themselves. The Rev. E. Drosse, whose Malto Grammar is the principal source of our information about the language, writes *maler*, and I have adopted this form, though most authorities write *mâler* with a long a.

We do not know the original meaning of the word *maler*. The Rev. F. Hahn, in the introduction to his Kurukh Grammar, draws attention to the fact that *mâl* in Kurukh means 'giant,' 'hero.' It is, however, more probable that Malto like Malayâlam is derived from the common Dravidian *mâla*, mountain, so that the original meaning of *maler* would be 'hillmen'; compare Tamil *tamiṟ*, Tamilians, from *Tamiṟ*, Tamil.

Malto is sometimes also used to denote other forms of speech, more especially a form of Bengali spoken by the Mâl-Pahâriâs. See Vol. V, Part I, pp. 89 and ff.

The Maler sometimes also call themselves Sauriâ, and their language is also known under the name of Rajmahâli, i.e., the language of the Rajmahal Hills.

Malto is almost entirely confined to the Rajmahal Hills in the Sonthal Parganas.

Area within which spoken. At the last Census of 1901, about 1,000 speakers were returned from other districts of the Bengal Presidency. Compare the remarks under the head of number of speakers below.

The Malto area forms a linguistic island in territory occupied by Bengali, Bihâri, and Santali. It has already been remarked in connexion with Kurukh that the traditions of that latter tribe are to the effect that the Kurukhs and the Maler are one and the same tribe, and that they formerly lived together on the banks of the Sone, whence the Maler followed the course of the Ganges and finally settled in the Rajmahal Hills. This tradition is strongly borne out by the close resemblance between the languages of the two tribes.

The skirts of the Rajmahal Hills and the low lands and valleys intersecting them are now occupied by the Sonthals. In former days the Maler made frequent raids on the plains. Towards the end of the 18th century they were brought to terms by Augustus Cleveland, Collector and Magistrate of Bhagalpur, who left them in free possession of their territory on condition that they should give up their predatory habits. He did not, however, succeed in inducing them to turn to regular cultivation. They preferred to call in the Sonthals from Hazaribagh as cultivators, and the result has been that the Sonthals have now taken possession of the low lands and the valleys, and the Maler have only retained the hills.

According to information collected for the purposes of this Survey, Malto was spoken by 12,801 individuals in the Rajmahal Hills. At the Census of 1891 no separate figures were given. The language was probably included in the figures for Mâl-Pahâriâ, which was treated as a Dravidian form of speech, but has now turned out to be a corrupt Bengali.
A much larger number of speakers has been returned at the last Census of 1901.
The details are as follows:

<table>
<thead>
<tr>
<th>Location</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hoogly</td>
<td>37</td>
</tr>
<tr>
<td>Dinajpur</td>
<td>146</td>
</tr>
<tr>
<td>Darjeeling</td>
<td>248</td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>338</td>
</tr>
<tr>
<td>Malda</td>
<td>543</td>
</tr>
<tr>
<td>Santal Parganas</td>
<td>59,476</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>60,777</strong></td>
</tr>
</tbody>
</table>

The corresponding figure for the Maler tribe was 48,281. The language total is, therefore, certainly above the mark. We are not, however, able to check it, the estimates made for the purposes of this Survey probably being too low. Mr. Gait, in the report of the last Census of Bengal, explains the discrepancy between the language and caste returns as follows:

"The true explanation seems to be that Rajmahali, which, following the Linguistic Survey, I classed as Malto, should in many cases have been treated as Bengali, and that the word Malto itself was sometimes missed in the same sense. Except in the case of Rajmahali, the ambiguity attaching to these terms did not attract my attention in time to enable me to remove it by classifying the language of the persons so returned according to their caste and tribe."

Malto has not been mentioned by any old authority. A short vocabulary was printed in the fifth volume of the Asiatic Researches. The following are the works dealing with the language which I have come across:

- **Campbell, Sir George** — *Specimens of Languages of India*. Calcutta, 1874, pp. 94 and ff.
- **Rajmahali Primer** — *Parzen Sibatru Malune, i Koshi*. Agra, 1879.

Malto does not possess a literature of its own. The Psalms, the four Gospels, and the Acts of the Apostles have been translated into it. The Roman alphabet has been made use of for the purpose.

The Malto language very closely agrees with Kurukh. It has, however, been strongly influenced by Aryan tongues, especially in vocabulary, and there are also some traces of the influence of the neighbouring Santali.

**Pronunciation** — The system of denoting the sounds of the language has been introduced by the Rev. E. Droese, and it is based on the common system used
in transliterating Hindostani. It is therefore sufficient to draw attention to some few points.

\( B \) is described as fluctuating between the English \( b \) and \( v \); and \( w \) is said to be something between English \( v \) and \( w \).

The Rev. E. Droese describes the pronunciation of \( q \) as follows:

'\( g \), as \( k \) uttered with the root of the tongue pressed back on the throat, so as to check the voice gently and to occasion a clicking (? clicking) sound.'

There is also a deep \( g \), which is said to be like the Northumbrian \( r \). It does not, however, occur in the specimens. Mr. Droese writes it \( g \). Compare the Arabic \( ghin \).

\( th \) is said to be a lightly sounded sharp English \( th \).

Nouns.—Men and gods are masculine, women and goddesses are feminine. All other nouns are neuter. The feminine agrees with the neuter in the singular, and with the masculine in the plural. Neuter nouns have no plural. The termination of the nominative singular feminine and neuter is \( th \), and this suffix is also added to words such as \( abha \), my father; \( profh \), the Lord; \( Gosu \), God. Thus \( eng \, abba th \, got \, åkh \, enge \, soppah \), my father has given all things to me; \( Gosu \; ah \; th \; il \; in \; châchet \; Ibrahim \; maqer \; kundroti \; pâry \), God is able of these stones to raise up children unto Abraham.

Feminine nouns are sometimes formed from masculine by adding \( ni \), thus, \( mal-ni \), a hill woman; \( malik-ni \), a mistress, etc. The suffix \( ni \) is, of course, borrowed from an Aryan source.

The natural gender is distinguished in the usual way by prefixing words such as \( bok \), male; \( da \), female, in the case of four-footed animals, etc.

The plural of rational nouns is formed by adding \( r \); thus, \( maler \), men; \( malinir \), women. \( Pelt \), a woman, and \( magi \), a girl, form their plurals \( peler \), \( mager \), respectively. \( Baguer \) or \( bager \), many, is often used as a plural suffix. Thus, \( taangad \, bager \), son many, sons. A kind of plural is in a similar way formed from neuter nouns by adding \( gahdi \), a flock, a multitude; thus, \( bęg \, gahdi- \), sheep.

The case suffixes are added immediately to the base, just as is the case in Kurukh. The suffixes are also mainly the same as in that form of speech. Compare the skeleton grammar on pp. 452 and ff. below. It should, however, be noted that Malto always uses the definite nominative, not only of masculine nouns, but also of feminine and neuter bases. Thus, \( mal \), a man; \( malinir \), a woman; \( man \), a tree. The terminations of the nominative are those belonging to the demonstrative pronouns.

The dative suffix \( k \) sometimes takes the form \( ko \); thus, \( mal \, ko \), to a man. This suffix is said to add a collective signification so that the proper translation of \( mal \, ko \) would be 'to mankind.' From \( ko \) is formed an emphatic \( kih \), and in a similar way an emphatic \( ni \) is found in addition to the locative suffix \( no \); thus, \( mal \, kih \), even to man; \( ada \, ni \), even in the house. The final \( thi \) in these suffixes probably represents an attempt at marking an \( i \) with a following semi-consonant.

Adjectives.—Nouns are freely used as adjectives. A final \( e \) is dropped, and so also the final \( i \) of \( pel \), woman. Thus, \( male \, man \); \( mal \, pely \, th \), a human hand: \( pel \), woman; \( pel \, sáj \, th \), a female attire. In other respects the Malto adjective is of the same kind as that of Kurukh.

Numerals.—Malto has borrowed Aryan forms for the numerals 'three' and following. Aryan forms are also commonly used for the two first numerals.
When the Dravidian forms are used to qualify neuter nouns, generic particles are prefixed to them in order to denote the kind of noun qualified. Such particles are maq, referring to animals; pat, denoting things with a flat surface; kaq, denoting objects of the appearance of tendrils; dăr, long things; păr, round things, etc. Thus, maq-ond eře, one goat; pat-ond kāti, one bodstead; păr-ond pānu, one egg.

The qualified noun is sometimes used as a generic prefix. Thus, mon-ond manu, a tree; sab-ond sabā, a word.

It will be seen that Malto in this respect agrees with some Tibeto-Burman languages.

The two first numerals are, if we leave out the generic prefixes, ort, neuter ond, one; ior, neuter is, two. Thus, ort maqi, one girl; ior maqer, two sons.

Ort can also be used as a noun. It then takes the forms ortēk in the masculine and ortīk in the feminine. In the same way we find a noun iewer, they two. Instead of ior we also find iures or iweis used as an adjective. The meaning is the same as that of ior.

Pronouns.—The Malto pronouns are the same as those used in Kurukh. Forms such as abha, my father, but abba, thy father, are peculiar, and they seem to be formed by adding a personal suffix as is the case in Santali.

There are no neuter plurals of the demonstrative pronouns, the singular being used instead. A w is often added to the demonstrative bases when they point back to objects already mentioned. Thus, w-inseth ṣro-malath, these things are bad; ṣh bikyāh w-weser barchar, he called those same, whom he called came. This w is perhaps the old suffix of the neuter plural.

Verbs.—The conjugational system closely agrees with Kurukh. It is, however, richer in forms than is the case in that latter language. Thus it not only possesses a present, a past, and a future, but also a conjunctive and an optative, and there is a corresponding series of negative forms. This richness of various forms is probably due to the influence of Santali.

The various participles which are used in the formation of compound tenses are very commonly conjugated in person and number, just as is the case in Kurukh. In a similar way ordinary adverbs are often replaced by inflected forms agreeing in person and number with the subject. Thus, ēn duren no dōkin, I alone dwell there. Here the adverb dūre, alone, only, agrees with the pronoun ēn, I, in person and number. Forms such as Kurukh ēn aken račχuν, I had broken, are exactly analogous. In Malto two participles are inflected in this way, one with the meaning of a present participle while the other must usually be translated as a conjunctive participle. The former takes the suffix ne, and the latter the suffix ke corresponding to Kurukh kē. Thus, bandane, drawing; bandeker, having drawn.

These participles are conjugated as follows:—

Singular,—

1. bandene; bandeken.
2. bandene; f. -ni; bandeke, f. -ki.
3. bandeneh, f. & n. -nth; bandekoh, f. & n. -kith.

Plural,—

1. bandern; bandenet; bandekem; bandeket.
2. bandener; bandeker.
3. bandener, n. -nth; bandeker, n. -kith.
Examples of the use of such participles are *en tāde pīnēn urarke*, I tiger killing was wounded; *āk jahan gendeka eṅ baḥak barōkhaṅ*, he the-money having-brought me near came.

As in other connected languages, nouns of agency are formed from the relative participles by adding the terminations of the demonstrative pronouns. Thus from *bajē*, to strike, the relative participles *bajē*, who strikes, and *bajpe*, who struck, are formed. By adding pronominal suffixes we may form nouns of agency such as *bajuh*, a striker; *bajpēth*, a woman who has struck. Such nouns of agency can, of course, also be conjugated. Thus, *ēn bajum*, I am a striker; *nīm bajper*, you are people who have struck, etc.

There are, further, many various verbal nouns and participles.

The simplest form of the verbal noun is the base ending in *e*; thus, *baṇdē*, to draw. This form is the base of several adverbial and conjunctive participles. Thus, *band-no*, or emphatic *band-nīḥi*, in the act of drawing; *bandakā*, after the drawing; *bandāti*, by means of the drawing, on account of the drawing, etc.

*ē* is also added to the base of the past tense in order to form an adverbial participle; thus, *Mēsāb ahīn bajē ṭādāḥ*, Mea him beating (by beating) overcame. There is a form ending in *i* which is used in a similar way, especially with verbs denoting motion; thus, *mēlē amē tundi oħar*, the-men the-water spilling brought.

The present definite and similar compound tenses are formed from this participle or verbal noun. Thus, *nīm indē kude ḍōkne*, what are you doing? Often, however, the final vowel is dropped; thus, *āk ine guṇōm aṅk ḍōkīh*, he is to-day chiselling the post.

A past verbal noun, which has the additional meaning of necessity, is formed by adding the suffix *po*; thus, *ēṅge keypōth*, me-to dying-is; death is my lot.

A third verbal noun is formed by adding *ōti*, thus, *bandōti*, to draw. It is commonly used as an infinitive of purpose.

An adverbial participle is formed by adding *le* to the base of the past tense; thus, *darch-le*, catching. It usually denotes customary or habitual action; thus, *ēn amē chāṅch-le āṅim*, I water filtering drink.

Negative forms correspond to most of the participles and verbal nouns mentioned in the preceding remarks, and it will thus be seen that this part of Malto conjugation is very complex.

The suffix of the present tense is *e*, and in the 2nd person singular and the 2nd and 3rd persons plural an *n*-suffix is added. Compare the forms of the inflected participle in *ne*. The past tense is formed as in Kurukh, and the characteristic of the future seems to be *e*.

The conjunctive and optative seem to be innovations of the dialect, probably under the influence of the rich variety of the conjugational system in Santāli.

An inspection of the tables in the grammatical sketch on pp. 452 and f. will show that the personal terminations are essentially the same as in Kurukh.

The passive voice is formed by adding *uor* or *ur*, probably a form of the verb substantive, to the base. Thus, *baj-uore*, to be struck. This form is very commonly used reflexively. Compare the passive in Santāli.

Causatives are formed by adding the suffix *tr*; thus, *mēṅjtre*, to cause to make. From such verbs we may form double causatives by adding *tīt*; thus, *baj-tr-tītē*, to cause someone to have someone struck. Other causatives are formed by adding *d*; thus, *ōṅe*, to drink, caus. *onde*; *pāne*, to put, caus. *punde*, etc.
Compound verbs are very extensively formed. Thus, áne, to say; án-máge, to speak to one another; barh-sege, to come again and again, etc. We shall here only note the frequent use of the verb mene, to be, as the second part of transitive compounds. Thus, saba-kata, word, tale; ám árin sábakata ménjekem, we spoke with them; nin ning kájen bár-menku, thou shalt attend thy work; mør, to will, to wish; mór-mene, to be pleased with, to love, etc. Mene is itself perhaps a Santali loan-word.

The negative verb is inflected throughout. An examination of the conjugational tables on p. 453 will, however, show that this conjugation is effected by inserting the negative particle l (compare illa in Kanarese, etc.), and then conjugating. Instead of l we may also add the verb maleken, I am not, to a participle ending in o; thus, bando-maleken, I don’t draw. This participle ending in o is used in combination with various forms of maleken in order to form several negative nouns and participles. Thus, bando-mate, not to draw; bando-matpo, not to have drawn; bando-matu, not drawing (relative participle), and so forth.

There is also a negative verb pole, corresponding to Kurukh polná, not to be able.

It is hoped that when the preceding remarks are borne in mind the short grammatical sketch which follows will enable the student to understand the forms occurring in the two specimens which follow. They have both been received from the Southeal Parganas. The first is, however, simply the version of the Parable of the Prodigal Son published by the Calcutta Bible Society, Agra, 1881. The second is a popular tale taken down in the district. A list of Standard Words and Phrases will be found below on pp. 648 and ff. For further details Mr. Durose’s grammar mentioned under authorities above should be consulted.
## MALTO SKELETON GRAMMAR.

### I. NOUNS.
- Male, man: maledi, woman: manu, tree, bone, cell.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Singular</th>
<th>Plural</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>maledi.</td>
<td>maledi.</td>
<td>maledi.</td>
<td>maledi.</td>
</tr>
<tr>
<td>Acc.</td>
<td>maledi.</td>
<td>maledi.</td>
<td>maledi.</td>
<td>maledi.</td>
</tr>
<tr>
<td>Inst.</td>
<td>maledi.</td>
<td>maledi.</td>
<td>maledi.</td>
<td>maledi.</td>
</tr>
<tr>
<td>Dat.</td>
<td>maledi.</td>
<td>maledi.</td>
<td>maledi.</td>
<td>maledi.</td>
</tr>
<tr>
<td>Abl.</td>
<td>maledi.</td>
<td>maledi.</td>
<td>maledi.</td>
<td>maledi.</td>
</tr>
<tr>
<td>Gen.</td>
<td>maledi.</td>
<td>maledi.</td>
<td>maledi.</td>
<td>maledi.</td>
</tr>
<tr>
<td>Loc.</td>
<td>maledi.</td>
<td>maledi.</td>
<td>maledi.</td>
<td>maledi.</td>
</tr>
<tr>
<td>Voc.</td>
<td>o maledi.</td>
<td>o maledi.</td>
<td>o maledi.</td>
<td>o maledi.</td>
</tr>
</tbody>
</table>

### II. PRONOUNS.

<table>
<thead>
<tr>
<th>L.</th>
<th>We (exclus.).</th>
<th>We (inclus.).</th>
<th>Thou.</th>
<th>You.</th>
<th>Self.</th>
<th>Others.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>th.</td>
<td>th.</td>
<td>mth.</td>
<td>mth.</td>
<td>th.</td>
<td>th.</td>
</tr>
<tr>
<td>Acc.</td>
<td>eth.</td>
<td>eth.</td>
<td>neth.</td>
<td>neth.</td>
<td>nth.</td>
<td>nth.</td>
</tr>
<tr>
<td>Dat.</td>
<td>eth.</td>
<td>eth.</td>
<td>neth.</td>
<td>neth.</td>
<td>nth.</td>
<td>nth.</td>
</tr>
<tr>
<td>Loc.</td>
<td>eth.</td>
<td>eth.</td>
<td>neth.</td>
<td>neth.</td>
<td>nth.</td>
<td>nth.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>He.</th>
<th>She, It.</th>
<th>They (m. and f.).</th>
<th>Who?</th>
<th>What?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>th.</td>
<td>th.</td>
<td>th.</td>
<td>th.</td>
</tr>
<tr>
<td>Acc.</td>
<td>eth.</td>
<td>eth.</td>
<td>eth.</td>
<td>eth.</td>
</tr>
<tr>
<td>Dat.</td>
<td>eth.</td>
<td>eth.</td>
<td>eth.</td>
<td>eth.</td>
</tr>
<tr>
<td>Loc.</td>
<td>eth.</td>
<td>eth.</td>
<td>eth.</td>
<td>eth.</td>
</tr>
</tbody>
</table>

*That, f. and n. eth. is inflected as th, that. Es also eth, that one. An, that; es, this, that, plur. eth-es, for-in, respectively, refer to something which has previously been mentioned. Nent, who? has a nent. plur. nent. Eth, which? is inflected as eth, man, but inserts th before the suffix of the instrumental, ablative, and locative. Thus, eth, by which? The feminine eth is inflected like maledi, and the neuter (eth) like manu. *
III.-VERBS.—Beade, to draw; darge, to catch.

Verbal nouns—beade, beade-m; darge, darge-m. Negative, beade-meale, beade-malpo; darge-meale, darge-malpo.

Infinitive of purpose—beadeo; dargeo.

Relative participles—Present, beade; darge. Negative, beade-meale; darge-meale. Past, beadeo; dargeo.

Indicative adverbial participles—beade-ma; darge-ma. Negative, beade-meale-ma; darge-meale-ma. Past, beade-mko; darge-mko.

Adverbial participles—beade-ste, beade; darge-ste, darge-khi. Negative, beade-maste, beade-male; darge-maste, darge-male.

Conjunctive participles—beadeo; dargeo. Negative, beade-maleo; darge-maleo.

Case forms of verbal noun used as participles—beade-o; darge-o. Negative, beade-male-o; darge-male-o; beade-mako; darge-mako.

The neuter singular is also used when the subject is a plural neuter noun. Beade is the present, and beadeke the future imperatival.

The tenses of darge, to catch, are formed in the same way. Thus, dargeo, I catch; dargekeo, I caught; dargeke o, he caught.

Present doostine—beadeo dooget; dargeo dooget.

Pluperfect—beadeken bekeko; dargeken keko; 3rd pers. beadeken bekeko, etc.

NEGATIVE TENSES.—

Present—beade-maleken or beadeken, etc., as beadeken.

Past—beadeken, etc., as beadeken.

Future—beade-male, etc.; 3rd pers. sing. beadeo-male and beadeo-male; 3rd pers. fem. and o. beadeo-male and beadeo-male.

Conjunctive—beadeo, as beade.

Optative—beade-maleo, etc.

IRREGULAR VERBS.—The past tense is often apparently irregular. Thus—

<table>
<thead>
<tr>
<th>Base</th>
<th>Past</th>
<th>Base</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st pers.</td>
<td>3rd pers.</td>
<td>1st pers.</td>
<td>3rd pers.</td>
</tr>
<tr>
<td>oye, bind.</td>
<td>bebek.</td>
<td>bek.</td>
<td>bekeo, beke, be.</td>
</tr>
<tr>
<td>ygo, resp.</td>
<td>gook.</td>
<td>gook.</td>
<td>pheo, take up.</td>
</tr>
<tr>
<td>ygo, move.</td>
<td>gook.</td>
<td>gook.</td>
<td>meko, me.</td>
</tr>
<tr>
<td>bary, come.</td>
<td>berek.</td>
<td>berek.</td>
<td>chope, set home.</td>
</tr>
<tr>
<td>Et., beat the drum.</td>
<td>atek.</td>
<td>atek.</td>
<td>ove, drink.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Menoe, to be, has a corresponding negative muleken, I am not; muleken, I was not. Both are conjugated like beadeken.

Menoe is regularly inflected when it is not the copula. Thus, ak menoe-male, or, menoeke, he is not.

Passive voice—Formed by adding mok or mo to the base and conjugating throughout. Thus, bejoe-ni, I am struck; ak bejoe-ni, he will be struck.

Causatives—Formed by adding ke to the base and conjugating throughout. Thus, bejoe-ke, I cause to strike.
DRAVIDIAN FAMILY.

MALTO.

SPECIMEN I.

(SONTHAL PARGANAS.)

Ort malok iwr maqer beechohar. Chudheh tambakon awdyah,
One man-to two sons were. The-younger his-father-to said,

'o abba, biteki bakrath einge ansith athe qata.' Anko ah
'O father, property-of portion me-to will-come that give.' Then he
arik obaghkeh chichah. Pulond diui dokkeh chud
them-to having-divided gave. Few days having-stayed young
maqeh goteni tangah ante gech deesik urqqeh ekyah,
son all gathered and far country-to having-come-out went,
ante ano tang-ki biten dagraha kaje-no ongyah. Goteni
and there his property bad deeds-in consumed. All
ongyah ani a desino akaleth utrath, ante ah kir-waroti
consumed and that country-in famine fell, and he to-hunger
jejyah. Ah a deesik ort malen birgrkeh ano
began. He that country-of one man having-joined there
dokoti jejyah; ani ah ahin kise chararoti tang ketek teyah,
to-live began; and he him pigs to-tend his field-to sent.
Ante ah kisth monath ah choprat tangki kohon uydotti
And he pigs ate thate huuk-with his belly to-fill
uglehah, je nareh goze ahik chiyalah. Ani ah bijorarkeh
he-wished, but anyone even him-to gave-not. Then he having-come-to-senses
awdyah, 'eng abba adano ikoudi berni-kudurik lapeth egrith,
said, 'my father's house-in how-many servants-to food is-sufficient,
ante en kiteet keyin. En choudhekeng eng abba bahak eken,
and I hunger-from die. I having-ariosen my father near will-go,
ante ahin aawden, "o abba, en merg pante noh ante ning bahan
and him-to will-say, "O father, I heaven towards and thy place-in
papen kudken. Ante aneke en ningad anuwr joker maleken. Je
sin did. And now I thy-son to-be-called worthy am-not. But
ningki berni-kudurik obow ongen mohja."' Ankeh ah olchah ane-
thy wages-worker like me make.'" Having-said he arose and
tambako bahak ekyah. Ah geohi behnhii, tambako ahin tundkeh
his-father's place-to went. He fur being-when, his-father him having-seen
cheongjah, ante bong-kitkeh ahin bangretrah ante chumqah. Tangadeh
pitted, and running-approaching him embraced and kissed. His-son
Ahin awdyah, 'o abba, ēn merg panteno ante ning bahano pápen him-to said, 'O father, I heaven regarding and thy place-in sin kudken, ante anke mundu niŋad anuwr joker male-ken.' Tambakoh did, and now again thy-son to-be-called fit am-not.' His-father taŋ chákriyarin awdyah, 'gočente ēru pindereon ondrker ahin his servants-to said, 'all-from good cloth having-brought him chuytra, ante ahiki tešino angtin, ēnku jutun atra. Ante borqo cause-to-wear, and his hand-on ring, feet-on shoes put. And fatted őy-maçon, nám laplet ante apokärlet, athek ondrker cow-young, we should-eat and should-make-merry, therefore having-brought pita; i engadeh keyp mēfjah, je anke mundu jiyaryah; ewiyah, hill; this my-son dead was, but now again revived; he-was-lost, je anke anduwrah.' Ante är apokaroti jejyar. but now was-found. And they to-make-merry began.

Ahiki měgro taŋgadeh ā gari ketono dokiya. Kirneh āh aça His eldest his-son that time field-in was. Returning he house atgi aŋnskeh lale-para-ki sadin mēfjah. Ante ort chákriyan near having-reached dancing-singing-of sound heard. And one servant bikke, 'īth indreth?' āny mēfjah. Ah ahin awdyah, 'niŋ-doh having-called, 'this what?' thus asked. He him-to said, 'thy-brother barehah, ante abboh ahin ēruqani andah álakheh borqo őy maçon came, and thy-father him well found therefore fatted cow young piyah.' Ānko āh rōkarkeh ule koroti mar-menlah. Je ahí killed.' Then he having-got-angry inside to-enter willing-was-not. But his tambakoh urqeh ahin börtrak. Ah tambakon awđe-kirtrak, his-father having-come-out him entreated. He his-father-to said-returred, 'tunde, inond bacheri ūn ningen sōwoh jōkin, ante ikonno 'see, so-many years I then having-served am, and ever goto niŋkī ukmen tuwloken, je ūn eig sāngaleri sāngal apokärlel, even thy command broke-not, but I my companions with should-rejoice, athik nin ikonno goto maçon er maçon eighe qotleki; je therefore thou ever even one sheep young me-to gavest-not; but niŋkī biten làwqino onığyah, ā niŋgadeh barehah, ani nin thy property harlothry-in consumed, that thy-son came, then thou ahi lagki borqo őy maçon piŋki.' Ānko āh ahin awdyah, 'o his sake-for fatted cow young killedest.' Then he him-to said, 'O engade, nin eig sāngal jugok behene; engkīth āth niŋgkīth. Je i my-son, thou me with always art; mine that thing. But this niŋpol keyp mēfjah, je nandu ujih; ewiyah, je anduwrah, thy-brother dead was, but again lives; was-lost, but was-found, álakīth name lalopāroti apokāroti behīth.' therefore us-to to-dance-and-sing to-make-merry it-is.
DRAVIDIAN FAMILY.

MALTO.

SPECIMEN II.

Sontal Parganas.)

Mundi-mundi gol-räjarke amlente agdu maler i mulekono

Formerly-formerly Hindu-kings-of time-from before the-men this country-in
dökker tam mar-meñjar. Añino ange-mangre gale-kukre kudyar chaqar. Dokno
living their will-did. There their-own field-plot made sowed. Living

dokno goler i mulukkek añšker maleri guni gape baje-naqre
living Hindus this country-to having-come men with much fighting-mutually

dokyar, ante arin tiqdeker árikí qeqle ante gale bachyar. Maler
were, and them having-overcome their land and field robbed. The-men

tamkí qepke ante gale ambker dādono dokotí jeýyar. Dādono är
their villages and fields having-left forest-in to-live began. Forest-in they
qale-kukre er-ärą kudotí chaqotí polar, á-lagker är áw-äwen
field-plots good-good to-make to-sow were-unable, therefore they those

bir-menlar, je gabuł-gabułi tumgłe ahran chaqchar, ante chañije máke
did-not-attend, but many-many having-gathered hunt made, and deer stag
chitran kise ante ado såwajen piše, ba ino ano golerek biiten
spotted-deer pigs and other animals killing, or here there Hindus-of property

lusche qepik ondar. Ante iw-iwiti tam-tamkí peler ante maquer
plundering village-to-brought. And these-from their-their wives and sons
uiyar. Ár gape chechrun ante bary meñjär, á-lagker goler
lived. They very cunning and powerful were, therefore Hindus

arin daryotí ba teqyoti polar.

them catch or hinder could-not.

FREE TRANSLATION OF THE FOREGOING.

In old times, before the time of the Hindu kings, the Paharias lived in this country
and did just as they liked. They tilled and sowed their own plots. In the course of
time the Hindus came into the country and began to fight the Paharias. At last they
overpowered them and took their lands and fields from them. The Paharias then left
their villages and their fields and began to live in the woods. They could not there till
and sow good plots, and therefore they left off attending to them, but began to gather
in great flocks and turned to hunting. They killed deer, stags, spotted deer, pigs, and
other animals, and they occasionally also plundered the property of the Hindus and
brought it home to their villages. Their wives and children lived from such things.
The hillmen were very cunning and powerful, and the Hindus could not, therefore,
catch them or check them.
KUI, KANDHĪ, OR KHOND.

The Kandha or Khonds are a Dravidian tribe in the hills of Orissa and neighbouring districts, and the number of speakers may be estimated at about half a million people.

The tribe is commonly known under the name of Khond. The Oriyās call them Kandhs, and the Telugu people Gōṇḍs or Kōḍs. The name which they use themselves is Ku, and their language should, accordingly, be denominated Kui. The word Ku is probably related to Kō, one of the names which the Gōṇḍs use to denote themselves. The Kō dialect of Gōṇḍi is, however, quite different from Kui. Compare the specimens on pp. 545 and ff.

The Khonds live in the midst of the Oriyā territory. Their habitat is the hills separating the districts of Ganjam and Vizagapatam in the Madras Presidency and continuing northwards into the Orissa Tributary States, Bod, Daspalla, and Nayagarh, and, crossing the Mahanadi, into Angul and the Khondmals. The Khond area further extends into the Central Provinces, covering the northern part of Kalahandi, and the south of Patna.

Kui is surrounded, on all sides, by Oriyā. Towards the south it extends towards the confines of the Telugu territory.

The language varies locally all over this area. The differences are not, however, great, though a man from one part of the country often experiences difficulty in understanding the Kui spoken in other parts. There are two principal dialects, one eastern, spoken in Gumur and the adjoining parts of Bengal, and one western, spoken in Chintam Kaimdi. According to the report of the Madras Census of 1891 the caste called Konda, Kondadora, or Kondakapu, which is found on the slopes and the eastern summits of the eastern Ghats in Vizagapatam, speak a dialect of Kui, though they returned Telugu as their native tongue. The Madras Presidency not falling within the scope of this Survey, we have no new materials for testing this statement.

In the north, Kui has come under the influence of the neighbouring Aryan forms of speech, and a specimen forwarded from the Patna State was written in Oriyā with a slight admixture of Chhattisgargi.

The number of Kandhs returned at the Census of 1891 was 627,388. The language returns, however, give a much smaller figure. The reason is that many Kandhs have abandoned their native speech. To some extent, however, the discrepancy is also due to incorrect returns and to the fact that 306,241 of the inhabitants of the Ganjam and Vizagapatam Agencies did not return their language.

The revised figures for Kui in those districts where it is spoken as a home tongue are as follows:—

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madras Presidency</td>
<td>190,839</td>
</tr>
<tr>
<td>Bengal and Fudatories</td>
<td>61,550</td>
</tr>
<tr>
<td>Angul and Khondmals</td>
<td>46,932</td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>14,923</td>
</tr>
<tr>
<td>Central Provinces</td>
<td>65,600</td>
</tr>
<tr>
<td>Patna</td>
<td>759</td>
</tr>
<tr>
<td>Kalahandi</td>
<td>64,880</td>
</tr>
</tbody>
</table>

Total: 318,048
The bulk of Kui speakers in the Orissa Tributary States are found in Bod, Daspalla, and Nayagarh. The details are as follows:

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bod</td>
<td>924</td>
</tr>
<tr>
<td>Daspalla</td>
<td>3,894</td>
</tr>
<tr>
<td>Nayagarh</td>
<td>4,523</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>13,741</strong></td>
</tr>
</tbody>
</table>

Of the remaining 1,187, some few speakers are found in all States except Athgarh, Hindol, Kenjhar, Morhhanj, Nilgiri, Ranpur, and Tigrar.

Outside the Kui territory the language has only been returned from the Cachar Plains where the Kandhs are employed as coolies in the tea-gardens. Local estimates give 549 as the number of speakers. We thus arrive at the following total:

<table>
<thead>
<tr>
<th>Type of Use</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kui spoken at home</td>
<td>318,043</td>
</tr>
<tr>
<td>Kui spoken abroad</td>
<td>549</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>318,592</strong></td>
</tr>
</tbody>
</table>

At the last Census of 1901 Kui was returned from the following districts:

**Madras Presidency**

- Ganjam: 19,758
- Ganjam Agency: 157,325
- Vizagapatam: 18,818
- Vizagapatam Agency: 125,937
- Godavari: 3
- Godavari Agency: 630
- Bolliar: 3
- South Arcot: 22

**Bengal and Fedatories**

- Midnapore: 55,655
- Ranagore: 2
- Cuttack: 4
- Balasore: 1
- Angul and Khondmals: 40,088
- Puri: 8

**Orissa Tributary States**

- Sambalpur: 54,243
- Bamer: 7
- Sonepur: 3
- Patna: 54,131

**Assam**

- Sylhet: 11,937
- Darrang: 210
- Sibsagar: 9
- Lakhimpur: 1,278

**United Provinces**

- **Total**: 494,099

**Authorities**

KUI.


[LYALL, SIR A. C.]._—Report of the Ethnological Committee on papers laid before them and upon Examination of specimens of aboriginal tribes brought to the Jubilee Poly Exhibition of 1886-7._ Nagpore, 1888. Part ii, pp. 108 and ff. and Part iii, pp. 1 and ff.


CAMPBELL, SIR GEORGE._—Specimens of Languages of India_. Calcutta, 1874. Kondh on pp. 95 and ff.

SMITH, MAJOR J. MCD._—A Practical Handbook of the Kond Language_. Cuttack, 1876.


Kui is not a literary language and does not possess a character of its own. The Gospel of St. Mark and parts of the Old Testament have been translated into the language, and have been printed in the Oriya character.

The dialect spoken in Gumsur has been dealt with in the grammars published by Messrs. Lingum Letchmahjee and Smith, and is relatively well known. It may be considered as the Standard form of the language, and the remarks which follow apply to it.

_Pronunciation._—The short _a_ is pronounced as the _a_ in ’pan.’ In the Khondmals it has a broader sound, probably that of _a_ in ’all,’ and it is often written _o_ in the specimens. Thus, _rotō_ and _rotō_., big. The long _ā_ is, according to Mr. Lingum Letchmahjee, shortened before _i_ and _ī_, and when followed by double consonant. Thus, _āi_, I come, but _ādi_, thou comest; _massē_, I was. The specimens, however, do not confirm this rule. In words such as _massē_ they simplify the consonant and preserve the _ā_ long; thus, _māsē_, I was. Similarly the _ā_ is written long in _āi_, I am; _ēā́i_, he, and so forth.

Similar is the case with _ē_ before double consonant. Lingum Letchmahjee writes _ēssē_, Major Smith _ēsē_, and the specimens _ēsē_. In Kalahandi, the double _sē_ in such words is replaced by _ch_; thus, _māchē_, I am.

_D_ is often pronounced as _r_ in the Khondmals; thus, _gōrā_ and _gōrā_, horse. In Chirnna Kimdi _l_ is used instead. Thus, _pādū_ and _pālu_, milk; _idū_ and _illu_, house. In Kalahandi _l_ is also often substituted for _r_; thus, _nēgāli_, Standard _nēgāri_, a good woman.

In Orissa and the Central Provinces a _v_ commonly becomes _b_; thus, _bōstā́ju_, Standard _vēstēnju_, he said. In the Khondmals we even find _ēbā́ju_, he; _ēbā́rū_, they, corresponding to Standard _ēbā́ju_, _ēbā́rū_. The Standard form is also used in Kalahandi. A comparison with Telugu _vā́ju_, Kanarese _avamu_, he, shows that the _v_ in this word has been dropped in the Standard. The form _ēbā́ju_ seems to correspond to Kanarese _avamu_. The substitution of _í_ for _n_ in connected languages is especially common in Kalahandi where we find forms such as _ēbā́jjī_, Standard _ēbā́ni_, his.
Inflexional system.—The usual inflexional forms will be found in the Skeleton Grammar on pp. 462 and f. For further details the student is referred to the works quoted above under Authorities. I shall here only make a few general remarks.

Nouns.—Kui agrees with Telugu and Gōndi in using the same form for the feminine and neuter singular. Thus, gināri, the woman, or animal, that does. The pronouns and verbal tenses likewise have one and the same form for the feminine and neuter plural of the third person.

The suffixes of the plural are ru for men, and wi, ga, and ska for the feminine and neuter. These suffixes must be compared with ru and gaḷ in Kanarese, Tamil, etc. ār, ūr, and ḫ in Gōndi.

The old numerals are apparently disappearing, being replaced by Aryan forms. The Dravidian numerals are still in use up to seven. ‘Five’ is sīṅgi and ‘six’ saṅgi. Compare Tamil āṉṆu, Gōndi saṅyāṅ, five; Tamil āṟu, Gōndi sāṟuṅ, six.

Pronouns.—The personal pronoun of the first person has two forms of the plural, one including, and the other excluding, the person addressed. The former is called a dual by Lingum Letchmajee. The form occurs, however, as an ordinary inclusive plural in the first specimen from the KhONDmals. Thus, āṉṆu tinā, we shall eat. It should be noted that there is a similar distinction in the first person plural of the verb. The inclusive plural does not seem to exist in Kalahandi.

Verbs.—There are only two proper tenses, the indefinite and the past. The indefinite tense is used as a future and a present. The negative verb has the same two tenses. Kui in this respect must be compared with old Kanarese. Other tenses are formed by adding the verb substantive to the verbal participles. These are never used alone, but, with the addition of a nā, they are used to form adverbial phrases. Thus, ṭāṅinā-vio, when beating; pāṅān-āṭ, having become a beater, having beaten. Compare the relative participles in Telugu. The ordinary relative participles in Kui are slightly different.

When the preceding remarks are borne in mind it is hoped that the short sketch of Kui grammar which follows will enable the student to grasp the forms occurring in the specimens. For further details the works of Lingum Letchmajee and Major Smith should be consulted. The former is the basis of the present sketch, which illustrates the Kui dialect spoken in Gumsur and Bod. No specimens have been received from those districts. The short tale which follows on p. 464 has been taken from Major Smith’s Handbook. It will be noticed that long vowels are used in many cases where they ought to be short according to Lingum Letchmajee, and that double consonants are often simplified. Thus, mrāṅu-gāṅāṆu instead of mrāṅu-gaṅaṅu, the owner of the mangoes. I have added an interlinear translation. In one or two places it is not quite certain.
KUI SKELETON GRAMMAR.

I.—NOUNS.—Masculine nouns form their plural in ru: thus, ḍabā, father; ḍārē, fathers; ḏānējī, an elder; plur. ḏānēru. Other nouns add -ē, -ē, or -ē. Thus, ḏājī, elder; ḏājī, elders; ḏājī, elder; ḏājī, elders. So also masculine nouns ending in -ēja, e.g. ḏānējī, a young man; plur. ḏānējī. Feminine nouns ending in -ērta take -ēm. Thus, ḏānēmē, she who eats, plur. ḏānērēmē.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>ḏānējī</th>
<th>ḏānējī</th>
<th>ḏānējī</th>
<th>ḏānējī</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>ḏānējī</td>
<td>ḏānējī</td>
<td>ḏānējī</td>
<td>ḏānējī</td>
</tr>
<tr>
<td>Dat.</td>
<td>ḏānējī</td>
<td>ḏānējī</td>
<td>ḏānējī</td>
<td>ḏānējī</td>
</tr>
<tr>
<td>Gen.</td>
<td>ḏānējī</td>
<td>ḏānējī</td>
<td>ḏānējī</td>
<td>ḏānējī</td>
</tr>
</tbody>
</table>

Adjectives are indeclinable. Adjectives are formed from nouns by adding -ēs; thus, ḏājī-ēs, strength-having; strong.

II.—PRONOUNS.—

<table>
<thead>
<tr>
<th>I.</th>
<th>We (Indicatt.)</th>
<th>We (exact.)</th>
<th>Thou.</th>
<th>You.</th>
<th>Who?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>āsu</td>
<td>āsu</td>
<td>āsu</td>
<td>āsu</td>
<td>āsu</td>
</tr>
<tr>
<td>Dat.</td>
<td>mātī</td>
<td>mātī</td>
<td>mātī</td>
<td>mātī</td>
<td>mātī</td>
</tr>
<tr>
<td>Gen.</td>
<td>nā, nāi</td>
<td>nā, nāi</td>
<td>nā, nāi</td>
<td>nā,</td>
<td>nā,</td>
</tr>
</tbody>
</table>

Ha.    She, it.

They.

Fem. and neut.

Sing.

Plur.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>āsu jī</th>
<th>āsu jī</th>
<th>āsu jī</th>
<th>āsu jī</th>
<th>āsu jī</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>āsu jī</td>
<td>āsu jī</td>
<td>āsu jī</td>
<td>āsu jī</td>
<td>āsu jī</td>
</tr>
<tr>
<td>Dat.</td>
<td>āsu jī</td>
<td>āsu jī</td>
<td>āsu jī</td>
<td>āsu jī</td>
<td>āsu jī</td>
</tr>
<tr>
<td>Gen.</td>
<td>āsu jī</td>
<td>āsu jī</td>
<td>āsu jī</td>
<td>āsu jī</td>
<td>āsu jī</td>
</tr>
</tbody>
</table>

| Inf. of purpose. | pāgātni | meṁānāti | bōbōnti | abēnti | gīnti |
| Combined particle, Present | pāgā | meṁān | bōbōnt | abēnt | gīnt |
| Past | pāgā | meṁān | bōbōnt | abēnt | gīnt |
| Rel. part. | | | | | |
| Pres. and Fut. | pāgānī | meṁānī | bōbōnt | abēnt | gīnt |
| Neg. | | | | | |
| Past | pāgā | meṁān | bōbōnt | abēnt | gīnt |
| Present and Fut. | pāgājī | meṁānī | bōbōnt | abēnt | gīnt |
| Neg. | pāgāi | meṁān | bōbōnt | abēnt | gīnt |
### II. VERBS—contd.
#### A. Regular verbs.—Principal parts—contd.

<table>
<thead>
<tr>
<th>Verbial noun</th>
<th>pāyā, to bent.</th>
<th>mēṣṭa, to use.</th>
<th>kāya, to act.</th>
<th>sāva, to become.</th>
<th>pīṣa, pīṣa, to do.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past tense.</td>
<td>pāyā.</td>
<td>mēṣṭa.</td>
<td>kāya.</td>
<td>sā.</td>
<td>pīṣa.</td>
</tr>
<tr>
<td>&quot; Neg.</td>
<td>pāyā (m).</td>
<td>mēṣṭa (m).</td>
<td>kāya (m).</td>
<td>sā (m).</td>
<td>pīṣa (m).</td>
</tr>
<tr>
<td>Imperative.</td>
<td>pāyāsu.</td>
<td>mēṣṭhus.</td>
<td>kāyasu.</td>
<td>sāsu.</td>
<td>pīṣus.</td>
</tr>
<tr>
<td>&quot; Neg.</td>
<td>pāyās.</td>
<td>mēṣṭhas.</td>
<td>kāyas.</td>
<td>sās.</td>
<td>pīṣas.</td>
</tr>
</tbody>
</table>

#### Personal terminations.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Positive.</strong></td>
<td><strong>Negative.</strong></td>
<td><strong>Positive.</strong></td>
</tr>
<tr>
<td>Sing. 1.</td>
<td>pāyā.</td>
<td>pāyā.</td>
</tr>
<tr>
<td>2.</td>
<td>pāyā.</td>
<td>pāyā.</td>
</tr>
<tr>
<td>Sm.</td>
<td>pāyān.</td>
<td>pāyānu.</td>
</tr>
<tr>
<td>3 &amp; n.</td>
<td>pāyā.</td>
<td>pāyā.</td>
</tr>
<tr>
<td>Pl. 1. incl.</td>
<td>pāyāsa.</td>
<td>pāyāsam.</td>
</tr>
<tr>
<td>1 excl.</td>
<td>pāyāsam.</td>
<td>pāyāsam.</td>
</tr>
<tr>
<td>2.</td>
<td>pāyāsu.</td>
<td>pāyāsuv.</td>
</tr>
<tr>
<td>3 m.</td>
<td>pāyāsu.</td>
<td>pāyāsuv.</td>
</tr>
<tr>
<td>3 f &amp; n.</td>
<td>pāyās.</td>
<td>pāyās.</td>
</tr>
</tbody>
</table>

All other regular verbs are inflected in the same way. The plural of the positive imperative ends in sū when the singular does not end in sū. Thus, pāyā, do ye.

#### B. Irregular Verbs. Manāsa, to be.

<table>
<thead>
<tr>
<th>Present.</th>
<th>Plur.</th>
<th>Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 incl.</td>
<td>.</td>
<td>manam.</td>
</tr>
<tr>
<td>1 excl.</td>
<td>man.</td>
<td>manad.</td>
</tr>
<tr>
<td>2.</td>
<td>maṣṭa.</td>
<td>maṣṭhas.</td>
</tr>
<tr>
<td>3 m.</td>
<td>maṣṭhasu.</td>
<td>maṣṭhasu.</td>
</tr>
<tr>
<td>3 f &amp; n.</td>
<td>manad.</td>
<td>manad.</td>
</tr>
</tbody>
</table>

In the same way are conjugated pūndha, to know; veṣa, to hear; śāva, to cut. Present conjunctive participle pūñya, veṣya, tiṣṭa; Past conjunctive participle pūñhya, veṣhya, tiṣṭha. Similarly also sāla, to go; Present conjunctive part. sālha or sālja; Present and future saī, 2nd person sājī, plur. sājru; Past tense, Imperative sālu or sājī, plural sālās.

#### Compound tenses.

- Formed by adding the verb manāsa, to be, to the present and past conjunctive participles. Thus, gipāka-maṣṭha, I am doing; gipākamaṣṭha (in German gipākāre), I was doing; gipākāmaṣṭha, I have done, etc.
- A kind of preterite is formed from the verbal noun by adding kāsa, 2 sās; 3 m. kaṣṭha, 3 f. & n. kāsa; plur. 1 kāsa (kāsa), kāsa, 3 m. kāṣṭha, 3 f. & n. kāsa. Thus, sausā-kaśtha, let them go.
- Condition is denoted by adding tāthā to the past relative participle; thus, sausā gāyātha, if I do, or did.
- sāthā added to the past relative participle and sāthā added to the verbal noun denote the cause. Thus, śālīka gāyātha, or, gāyātha, because (they) did so.

- Manāsa, I can, and baṣṭ, I will not, are added to the verbal noun; thus, sausā pāṇi maṇḍuṣā, we cannot do.

#### Verbal nouns are formed from the relative participles by adding the terminations of the personal pronoun of the third person. Thus, tiṣṭya, an eater: Svam. and nect, tiṣṭhā.

A second set of relative participles are formed from the present and past conjunctive participles by adding ad. These forms are always used when the participles are used by themselves. They are combined with particles in order to form adverbial clauses. Thus, pūnhyā-va, when bending; dāṣtu, when coming; pāṣṭhā, pāṣṭhásu, pāṣṭhabha, having bent. Af, ad, and as-va are old conjunctive participles of ad, to become. The negative conjunctive participle is also a compound form, and is formed by adding ad-adgā (in Chinese Kama ti ad-adgā) to the past conjunctive participles. Thus, pāṣṭhā-adgā, not having stuck.

#### Passive voice. Not in common use. Formed by adding sū, to become, to the verbal noun. Thus, pāṣṭhā-sū, it is done.
DRAVIDIAN FAMILY.

KUI, KANDHI OR KHOND.

(Major J. McD. Smith, 1876.)

KOGÀNÌJU  EÑGA  MÀHÀ-MRÀNÌ-GÀTÀNÌJU.
BOY  AND  MANGO-E-TREE-OWNER.

FREE TRANSLATION OF THE FOREGOING.

A lad went to steal mangoes, and, seated on a branch, was eating to his heart's content, when an old man who owned the tree came to gather his fruit, and espied the lad there. 'Hey, my lad,' exclaimed he, 'what are you about on my tree? Come down at once, or I will make you do so somehow or other.' 'Nay, old fellow, what will you do? I will not come. When I am satisfied, I will, but not certainly at your bidding.' On hearing this the old man said, 'I will see whether I can frighten him down or not,' and he began to throw little clods of earth at him gently; but the boy, laughing at him, exclaimed, 'throw on, old fellow, throw on. If these do hit me, what does it matter? I shall sit quietly here.' On this the old man said within himself, 'there is no use in throwing clods of earth. I will see whether anything will result from throwing stones.' So saying he took up some very large ones, and threw them with force and rapidity. A number of them struck the boy, who fell down out of the tree crying, when the old man seized him immediately, and gave him a sound beating with a stick.

The specimens received from the Khondmals represent the same form of Kui as that spoken in Gumsumur and Bod. There are, however, some traces of the influence of the neighbouring Oriya. Thus the interrogative pronoun is often used as a relative, and a b has been substituted for every w or v. The cerebral d is often pronounced as an r, and so on. Long vowels are used as in the preceding specimen, and double consonants are simplified. On the whole, however, the dialect is the same.

The first specimen is a version of the Parable of the Prodigal Son. The second is a short folktale, which is also found in Major Smith's Handbook, on pp. 68 and ff. A list of Standard Words and Phrases will be found on pp. 643 and ff.

[ No. 41.]

DRAVIDIAN FAMILY.

KUI, KANDHI OR KHOND.

SPECIMEN I.

(DISTRICT KHONDMAOLS.)

Bañi ri mirkā māṣērum. Bhār-tākā kogāju tānā ábākī bēśēŋju,
One of two sons were. The younger his father-to said,
'abhā, nī dana-tākā nāngē ēsē bāgā diānē ēra siāmu.' Ebhēngā
'father, thy property-from me-to which share will-fall that give.' Then
ēbāŋju tānā dana ēbārki bāgā-giā sitēnju. Ikali dīnā sāsēkā
he his property them-to share-making gave. Few days passed-when
kogēri mriēŋju gulē dana uspā-māsēŋju, ēbhēngā durā dēśīki sājā
younger son all property collecting-was, then far country-to going.
māsēnju. Ṣe bōtära gūlē dana udi-gitēnju. Ṣe-bōlā gūlē wos. There had sense-in all property spent-made. What-time all udi-gitēnju ēmāra ratā jugā dītā; ē-gēlī ēbānjā dēhā kalabalātā spent-made there mightiys rumine fell; therefore he great distress-in dītēnju. Írā-tā ēbānjū sājā-māi ə dēhā mān-kē rūhī-ātēnju. fall. This-from he having-gone that country-(of) one-with staying-became.

Wō ni ēbānjikī pājī-bišā kaŋa-tiŋi kētā-tāŋgī pānjižēnju. Ṣe-bōlā That man him pig-flock tending-for field-to sent. Which-time ēbānjū ēlū pātēnju ēbānjū bēstēnju, ‘nāi ābāri ālī-a-lōkungā isē tīnārā he sense recovered he said, ‘my father’s servants so-much food pānpi mānēru jē erā tīnānākā sārāl-mānē; ānū sākitā sāi-māi. getting are that he having-eaten to-spare-is; I hunger-from dying-am.

Ānū nīngānai ābā sadjīkī sāi ēbānikī bēsī, “ābā, ānū I having-arisen father near-to will-go him-to will-say, “father, I ratāpēnu bāgāritā atē ni sāriti pāpā giā mā. Ni mriēnju heaven against and thee before sin having-done am. Thy son

ibātingi atē ānū sānjī jī sējēnu. Nāṅgē nī ra ālī gīmnū.”

to-be-called anymore I worthy am-not. Me thy one servant make.”

Ēbānjū nīngānju ēbāngā ābā sājīkī sāsēnju. Ēbānjū ikē duratā

He arose and father near went. He some distance-at mānēnju, ē-bōlā tānā ābā ēbānikī mehānālā lālākī ātēnju; ēbāngā is, that-time his father him having-seen kind became; and

pīnjanākā sājānāi tāndā dākā ātēnju ēbāngā nānjēnju. Mriēnju having-run having-gone his neck embraced and kissed. The-son ēbānikī bēstēnju, ‘ābā, ratāpēnu bāgāritā ni sāriti pāpā giā mā. him-to said, ‘father, heaven against thee near sin having-done am.

Ni mriēnju ibātingi atē ānū sānjī jī sējēnu.” Tānā ābā

Thy son to-be-called anymore I worthy am-not. His father ālīa-lokurki bēstēnju, ‘nāgī sūŋdā pādu ēbāngā ēbānikī tātā-gīmnū, atē servants-to said, ‘good cloth bring and this-to to put-on-make, and muddi bānjūtā sidu, satānī kādūtā sidu. Bādu, ājū gūlē tīnā ēbāngā ring finger-on give, shoes feet-on give. Come, we all shall-eat and jēdā-jēdā gīnā; jē-gēlī i nāi mriēnju sā-ājā māsōrus, ēj-gitēnju; merry shall-make; because this my son dead-become was, revived; bānā-ājā māsēnju, pāŋpā-sēsēnju.” Dāoke ēbāru jēdā gībātīkī, lost-become was, found-went.” Then they merry to-make lägā-ātēna.

beginning-became.

Wō ni bēlātā tānā ēra mriēnju kātātā māsēnju. Ēbāngā ēbānjū

That time-in his big son field-in was. And he

idu-sarītā nābā ēndā aṭē gānī bēsēnju. Ēbāngā ēbānjū ālīa-loku house-near coming dancing and singing heard. And he servant
raniki ártenju ehāngi bānjātēnju, ‘i gulē ini-gēlī āi-mānē?’
one-to called and asked, ‘this all wherefore becoming-is?’

Aliā bātēnju, ni- au bātēnju; ni ābā ebāniki nēgi
The-servant said, ‘thy younger-brother came; thy father him-to good
suktā pānsā-mānī-gēlī rājī boji sē-mānēnju.’ Ira
happiness-in getting-being-on-account-of big feast giving-is.’ This
bējānākā, ebānju sudāṅgi ājānāī idutāṅgi sālātīkī māngī
tāngē having-heard he angry having-become house-into to-go wishing-not
ātēnju. Eīgōli tānā ābā rāhātāṅgi bājānāī tāngē jātī
became. Therefore his father outside having-come him-to much
būjī gitēnju. Ebānju tānā ābāki bātēnju, ‘mēhīnu, ē ābā, ānu
entreating mode. He his father-to said, ‘to, O father, I
isē bāsāri ātē ni kāmā gīte; eśēkēhē nīdā hukum
this-many years became thy work did; ever thy command
dēgā-ātēnū. Ira ātēkā-bē māngē tanēlokūrki boji gibātīkī
transgressing-not-was. This being-thought me my-friends-to feast to-make
ēśēkēbē māṇā ādā sē sīdīnā. Ni ēsti mṛēnju dāri-giānākā
ever one goat giving feast-not. Thy which son harlotry-making
nīndā gulē dana uḍī-giā-mānēnju, ebānju bātī-dāndē
thy all property squandered-making-was, he coming-immediately
tānā-gēlī boji sitī.’ Tānā ābā bātēnju, ē mṛēntī, inu
his-sake-for feast gaveit.’ His father said, ‘O son, thou
rāhānā nākē māñjī. Nāndē jāhā mānē, ērā gulē nīndā. I ni
always me-with are. Mine what is, that all thine. This thy
āu sājānākā, āgītēnju; bānā-ājānākā, rānpā-sūmēnju;
younger-brother dead-having-become, received; lost-having-become, was-found;
ēgōli māndē jēdā-jēdā gībā ājāi-mānē.’
therefore our merry making proper-is.’
DRAVIDIAN FAMILY.
KUI, KANDHÍ OR KHOND.

SPECIMEN II.

(DISTRICT KHONDMAIS.)

KRÁNDI ĀTÉ KORUKÁ.
TIGEE AND BUFFALOES.

Korukā tiyji-māsu. Raṇḍā krāndī surū-nāī, ‘raṇḍāni tinī,’
Buffaloes eating-were. One tiger having-seen, ‘one will-eat,’
iyji abāskāni bāhākī sāsā. Korukā koskā-yāi āskanāī pekitu,
saying their presence-to went. Buffaloes horn-with pushing drove-off.
Bīgēli ēri āhāppā muṭātē. Ēri dāo pūṭūpūṭī gīānāī
Therefore he seize could-not. He afterwards deception having-made
iē, ‘nājju raṇḍā sujāmānī oḍā pājā māī; iru ra-aṅju
said, ‘to-day one fat goat having-killed am; you one
bilāni bēlātā nāi gāra bāhākī bājānāī tīsēkā kāmulī suārī
night time-at my den near coming eat-if very pleased
āī.’ Raṇḍā kūra ēmākī sājānāī gūlē bēnuṭī surītē;
shall-be.’ One buffalo thereto having-gone all sides saw;
ēmā dehānē bējgu dēri dēri bājā-tēkī gāra mulūtā
there much fuel large large cooking-pots den mouth-at
itā-ājā mānē. Erā gūlē surūmāī koru kiṅḍi-ājānāī
kept are. That all having-seen the-buffalo having-turned
sājā-māsi bājānāī pāṭurītā gūhitē. Guh-āmāsā-bā
going-having-been having-come way-on fed.
Fleeing-when
krāndī ērānī bāhākī bājānāī bēstē, ‘ēmbākī bātī,
the-tiger him near having-come said, ‘here thou-camest,
ināki sājī-mājī? ‘I koru krāndīnī bēstē, ‘ni rai
why going-art?’ This buffalo the-tiger-to said, ‘thy evil
budī klārnā pāmbā-sājī-mānē. I bējgu bājātēkī
intention clearly caught-is. This fuel cooking-pot
oḍā bājā-tīkī āe, nāi dehīngī roṣā jantā bājātīngī
goat to-cook not-is, me like big animal to-cook
dāhā-mājī,‘ injī gūhitē.
having-prepared-art,’ saying fed.
FREE TRANSLATION OF THE FOREGOING.

A tiger saw some buffaloes grazing and went to kill one of them. But they drove him off with their horns, and he could not seize any of them. He then, in order to deceive them, said, 'I have to-day killed a very fat goat, and shall be much pleased if one of you will come to my den to-night and partake of it.' One of the buffaloes accordingly came, looked about, and saw a lot of fire-wood and big kettles. He got frightened and ran away by the road he had gone in coming. The tiger ran after him and asked why he fled. The buffalo answered, 'I clearly understand your evil design. This fuel and these cooking pots you have not prepared in order to cook a goat, but for a big animal like me,' and so saying he ran away.

The dialect spoken in Chinna Kimedi does not seem to differ much from that dealt with in the preceding pages. The cerebral ɖ is changed to l, and ɖ is sometimes substituted for s. The numerals are said to be Dravidian, as far as ten.

The personal pronouns have a separate form for the accusative, e.g. nanna, me; manna, us; minna, thee; minna, you. These forms are identical with those used in Kanarese.

The terminations di and du in the second person singular and plural of the present tense are sometimes changed to ri and ru, respectively. Compare the Telugu termination ru in the second person plural.

The ma of massé, I was, etc., is not elided in the compound tenses. Thus, gipki-massé, not gipkissé, I was doing; giá-massé, not giassé, I had done.

The negative conjunctive participle is formed in a different way from that usual in Gumsur. Thus, čáni suđána-ąńga, without having seen him.

The preceding notes have been taken from Lingum Letchmajoé's grammar. No specimens of the Chinna Kimedi dialect are available.

The specimens received from the Kalahandi State are written in a form of Kui which shares some of the characteristics of the Chinna Kimedi dialect. Thus, ɖ becomes l, e.g. ilu, Standard īdī, house; salānga, Standard suđāngī, angry. But we also find forms such as adā, a goat. Double ss seems to become ch. Thus, māchē, Standard massé, I was. This ch is probably only a way of writing s, to prevent its being pronounced as š.[

I often corresponds to r in other Kui dialects. Thus, ilā, this; nēgālī, a good woman.

An ā is occurs in many forms where other Kui dialects have n. Thus, āāji, him; āāju, his.

The form čāāju, he, his, agrees with Standard in not pronouncing a w between ā and ā. In other cases w has become o as in the Khondmals. Thus, bēsāāju, he said.

With regard to inflexional forms, we may note the accusative suffix i ; thus, ābā, the father; čāāji, him. This form is commonly used as a dative as well. Datives such as īkha, to the house, are due to the influence of Oriya, or they must be compared with the usual Telugu forms.

In other respects the dialect of Kalahandi well agrees with Standard Kui. Thus the accusative of the personal pronouns is identical with the dative, e.g. nāngē, me. Ama,
we, is also used when the person addressed is included. If this is not a simple mistake in the specimen, the fact is probably due to the influence of Oriyā.

It will be sufficient to give the Parable of the Prodigal Son as an illustration of this form of Kui.

[No. 43.]

DRAVIDIAN FAMILY.

KUI, KANDHI, OR KHOND.

(State Kalahandi.)

Rañi ri mrēñi māchēru. Eāru-bāhātā kagañi mrēñi trā abā-i
One of two sons were. Them among the younger son his father-to
bēstēñi, ‘āhe abā, mi mīlātā ēĉē bāgā mā pātāpātiki ēha siāmu.’
said, ‘O father, your goods-in what share our getting-for that give.’
Embā ēñi trā mālā bāgā-giānā ēri sitāñi. Lêkā dinā māñājanā
Then he his goods shares-making them gave. Few days having-passed
ē kagañi mrēñi gule radāñgā-giānā atēñi sāka dinā sājāñi negi
that younger son all together-making took far country going good
buddhi sīdānā gulē mālā embā mutāñi. Gulē muti bētañi ē dinātā
sense not-being all goods there squandered. All spent after that country-in
bādā sākhi pāṭeru, ēñi bādā dukhā pāṭēñi. Lê dinātā ēñi
much famine they-suffered, he much distress suffered. That country-in he
sājānā ē dinātā ra-loku ēñi bāhātā, ē mātañi ēñi pāṅjīngā
having-gone that country-in one-man him near, that man him pīgs
kapātikā kētātā pāṁdēñi. Embā ēñi sāñi inā tinbātikī sātēru.
to-herd field-in sent. There him anyone anything to-eat gave-not.
Ē pāṅjī ēñi māchē, mēhānā tutu pāṁjātikī mana gitēñi. Dādā
Those pīgs eating were, seeing belly to-fill mind made. At-last
ēñi puñjānā puchēñi bēstēñi, ‘āhe, nā abā-bāhātā ēĉē gutī-loku
he having-known knew said, ‘O, my father-with how-many servants
nātēkā ēru gāmā tinbātikī pādpī-mānērū, ate ānu sākītā sai-mānērum.
enough-from they more to-eat getting-are, but we hunger-in dying-are.
Ānu niṅgānā abā-bāhātā sājānā bēsī, ‘āhe abā, ānu Īsvara-bāhātā
I arising father-to having-gone will-say, ‘O father, I God-before
mi-bāhātā pāpa gitāmu. Mi mrēñi iñjānā bāspā-loku siāmu; mi
you-before sin did. Your son having-said to-say-worthy am-not; your
rañi gutī-loku dēhēngī māṅgē ītāmu.’ Ate ēñi niṅgānā trā abā
one servant like me keep.’ And he having-issued his father
rāñjā sāchēñi. Ate trā abā sēkāti trāmāi mēhānā sōka gitēñi
near went. And his father far-from him seeing compassion made
ate pīñjānā sājānā trā bāñā abānā musātēñi. Embā mrēñi ēñi
and running going his neck catching kissed. Then the-son him-to
béstēți, ‘ahē ἀbā, Isvara-bāhātā mi-bāhātā pāpā gitānu, atē mi mṛēñju said, ‘O Father, God-before you-before sin I-did, and your son iñjāna bēspā-loku śidāmu.’ Trā ἀbā trā kuliloku-tiki béstēți, ‘gulē-tēkā saying to-say-worthy am-not.’ His father his servants-to said, ‘all-from negī jirā tāchānā tātā-sidu; ibāñjā kājutā mūndo-ā śidu, cāñjū kālūtā good cloth bringing put-on; of-this hand-on rings give, his feet-on pāndo-ā śidu. Ate āmu ēlē tīfjānā dātā ānāmu; ēnā nā ē shoes give. And we all having-eaten merry will-be: because my that mroñju saja-māchoējī, atē ējīgītējī; cāñjū mroñjā māachoējī, pājāmu.’ son dead-was, and revived; he lost was, we-found.’

Embā ēaru uduŋgu gibātīki gitēru.

Then they merry to-make made.

Ecohē-bēlā trā dṛē mroñju kētātā māchoējī. Bāñjī bātā-bīā
That-time his eldest son field-in was. He coming-oholiat iļutāngī bātāñjī. Embā bājā dimāče bāñjānā guti-loku rați-jīyī bēngānā house-to came. Dance music sound hearing servant one calling bāñjā-mišāfījī, ‘ilā inādīkī ihiṅgā gipki-mānēru?’ Bāñjī bestējī, ‘mi inquirē, ‘this why thus doing-are?’ He said, ‘your tāmbēsa bātāñjī, atē mi ēbā cāñjī negī jēlātā pātī-gāli younger-brother came, and your father him good state-in getting-because dṛē boji sibki-māneñjī.’ Embā salāṅgā ājānā laikī salbātīki kutēñjī.
big feast giving-is.’ Then angry becoming inside to-go wished-not.

Embā trā ēbā dārātī sāchānā cāñjī gāmā béstēñjī. Ehungā trā Then his father outside going him-to much said. But his ēbā(-i) bestējī, ‘mēñjēdu, mi inā kāthā bēndānā gāmā father(-to) he-said, ‘lo, your any order not-transgressing many dinā-ātē mi kāmā gipki-mā. Ēcohēbē teño gaspatīki uduŋgu days-became your work doing-I-am. Ever friends to-gather merry ājānā ēcohēbē raṇā adā māṅgē sā-sidāi. Ehungā mi mroñjī being ever one goat me-to giving-w ast-not. But your son dāri iļutā saja-māchoējī, mi gulē mālā mūtēñjī, cāñjū harlot’s house-to gone-is, your all property squandered, he trā-bātī-gāli cāñjī gāli dṛē boji sitī.’ Trā tāfjī bestējī, ‘ahē returning-when him for big feast gavest.’ His father said, ‘O mroñjī, inu nātādē mañjī, atē mā-bāhātā ēcohē mālā mānē son, thou me-near livest, and me-with what property is ē gulē minde. Ate idā mi ēmbēsa saja māchoējī, ējīgītējī; that all thine. And this your younger-brother dead was, revived; cāñjī mroñjā māchoējī, pāteñjī; ēdīkī ihīngī uduŋgu ājānā he lost was, was-found; therefore so merry having-become āmu gipki-mānēnu.’

we doing-are.”
GÔNDÌ.

Gôndì is the principal Dravidian language of Northern India, and is spoken by about one million people.

The word Gônd occurs in the works of Sanskrit lexicographers like Hêmachandra as a term denoting a low tribe. The Gôndës have given their name to the tract of Gondwana, which corresponds to the greater part of what is now the Central Provinces. Their home has long been the plateau between the Nerbudda valley on the north and the Nagpur plains on the south, and connected tribes must have resided to the north of the Nerbudda in the hill tracts of Central India and Rajputana.

The word ‘Gônd’ is not now used by the Gôndës themselves, the national name being Kôi. This name has been adopted by European scholars as the denomination of a sub-tribe of the Gôndës in Chanda and Bastar and the adjoining districts of Hyderabad and the Madras Presidency. This distinction between Gôndës and Kôis cannot be upheld from a philological point of view. The so-called Kôi is not a separate dialect, but an advanced form of Gôndî with more points of analogy with Telugu than is the case in other districts. The other Gônd dialects of the same districts are of exactly the same kind. They are partly known simply as Gôndî, and partly also distinguished by separate names. Thus the hill Gôndës of Chanda are called Gāṭṭu or Gâṭṭe, and others are known under the name of Mâri or Mâriâ, i.e., perhaps ‘forest-people.’

The materials collected for the purposes of the Linguistic Survey and printed below show that these various denominations are only local names for the border dialects where Gôndî merges into Telugu. The various forms of what is known as Kôi are more different than is the so-called Gôndî from the so-called Kôi of Bastar.

The denomination Kôi, which is used by almost all Gôndës to denote themselves, should, therefore, be dropped as the name of a separate dialect. The same is the case with such names as Gâṭṭu and Mâria, and all the various dialects of Gôndî should be considered as one single form of speech, with local variations, which gradually approaches the neighbouring Telugu.

The Gôndës have once been a numerous and powerful race, and their language must have been spoken over a very wide area. In the course of time, however, the bulk of them have come under the influence of Aryan civilisation and have given up their old customs and their native language. At the Census of 1891 the number of Gôndës was returned as 3,061,680, but only 1,379,580 were returned as speaking Gôndî. Even those returns were probably a little above the mark. The information collected for the purposes of this Survey shows that Gôndî has sometimes been returned as the language of people who in reality use some Aryan form of speech. Thus the so-called Gôndî of Baghêlkhand is a broken form of Baghêli, and the Gônd Ojhas of Chhindwara also use a jargon based on that form of speech, while the Gôndës in the Orissa Tributary States speak a form of Oriyâ, and so on. Other dialects which have formerly been considered as various forms of Gôndî have long ago been classed as Aryan dialects. Such are for instance the Bhatî dialect of Oriyâ in the Bastar State; Halâbi which language has, in this Survey, been dealt with in connexion
with Marathi, and several minor dialects which will be mentioned below under the heading Semi-Dravidian languages.

The area within which the Dravidian Gondi is spoken is, therefore, much less extensive than it used to be. In many cases Gondi remains in the hills but has been superseded by some Aryan form of speech in the plains. The Gondi area is, therefore, not a continuous one, but consists of several islets, and even in those Gondi is not the only language spoken, but other languages are used as well.

The heart of the Gond country is the plateau of the Central Provinces from Wardha in the west and south to Balaghat and Mandla in the east and north. To the south of Nandgaon it continues through Bastar and Chanda into the Madras Presidency where we find Gondi spoken side by side with Telugu in Vizagapatam and Godavari, and further into Hyderabad where Telugu and Gondi are spoken all over the north-eastern portion of the State.

Beginning with Mandla, we find Gondi spoken in the north-west of Mandla and the adjoining hills in the south of Jabalpur, Narsinghpur, and Bhopal, while it is now practically extinct in Damoh and Saugor. It occupies the south-eastern corner of Hosangabad and is spoken in the north of Chhindwara. We find it all over Betul and Amraoti, while it is gradually disappearing from the neighbouring districts of Elichepur and Nimar. Gond communities speak the language in Akola, in the centre of Basim, and, partly interspersed with Kolams, in the district of Wum. Speakers of Gondi are scattered all over the districts of Wardha, Nagpur, and Seoni, in the north-east of Bhandara, and all over Balaghat and in the adjoining parts of Khairagarh. Gondi is further spoken in the hills of Western Bilaspur, and there are also a few scattered speakers in Sarangarh and Patna. From the south-west of Raipur and Nandgaon we follow the language southwards, through the north-west of Kanker and the east of Chanda into Bastar, where it is spoken in the north, and also farther to the south, where it meets with Telugu. Still farther to the south we find Gondi dialects in Vizagapatam and Godavari, and in the adjoining districts of Hyderabad, from Khamrnet in the south-east to Sirpur Tandur in the north-west.

Gondi has no well-defined linguistic boundaries, the speakers being almost everywhere scattered among people employing various other languages. In the north it meets with Eastern and Western Hindi and Rajasthani, to the west we find Marathi, to the south Telugu, and to the east Telugu, Oriya, Halbi, and Chhattisgarhi.

The Gondi language does not differ much in the various districts. I have already mentioned that the so-called Maria, Gatru, and Koi do not differ so much from ordinary Gondi that they should be classed as separate dialects, although the southernmost form of Koi is a very distinct form of speech. Several other dialects are mentioned in the various Gazetteers and Census Reports. Such is the so-called Bhoi which has been returned from Saugor. The Gonds of Saugor are known as Bhoi Gonds, and the 2,400 speakers of Gondi which were returned from the district for the purposes of this Survey should therefore be expected to speak the so-called Bhoi. No specimens have, however, been obtainable, and at the last Census only three speakers of Gondi have been returned from Saugor. The so-called Bhoi must therefore be considered as extinct. Similar is the case of the so-called Ladhai of Amraoti. The specimens forwarded from the district show
that the dialect has ceased to be a Dravidian form of speech, and it will, therefore, be dealt with under Semi-Dravidian languages below. Kōlāmi and Naiki, on the other hand, which have hitherto been considered as dialects of Gōndī, differ so much that they must be separated as a different language.

There thus only remains one real dialect of Gōndī, the so-called Parji spoken in the Bastar State. The Gōndī specimens forwarded from that State are all far from satisfactory, and it has not, therefore, been possible to give a full account of Parji. Compare pp. 554 and ff. below.

The number of speakers of Gōndī is continuously decreasing. The estimates made for the purposes of this Survey refer only to Northern India, and the totals for Hyderabad and the Madras Presidency have therefore been taken from the reports of the Census of 1891. The bulk of speakers is found in the Central Provinces and in Berar. The returns of the last Census of 1901 show a small increase in the number of speakers in Berar, while the total for the Central Provinces is more than 200,000 less than the estimates. The tables which follow show the estimated number of speakers in the Central Provinces and Berar compared with the returns of the Census of 1901.

<table>
<thead>
<tr>
<th>Where spoken</th>
<th>Estimated number</th>
<th>Census, 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saugor</td>
<td>2,400</td>
<td>3</td>
</tr>
<tr>
<td>Damoh</td>
<td>1,200</td>
<td>377</td>
</tr>
<tr>
<td>Jabalpur</td>
<td>24,130</td>
<td>5,422</td>
</tr>
<tr>
<td>Mandla</td>
<td>89,157</td>
<td>78,681</td>
</tr>
<tr>
<td>Sconi</td>
<td>146,000</td>
<td>102,747</td>
</tr>
<tr>
<td>Narsinghpur</td>
<td>890</td>
<td>388</td>
</tr>
<tr>
<td>Hoshangabad</td>
<td>41,550</td>
<td>27,740</td>
</tr>
<tr>
<td>Nimar</td>
<td>2,200</td>
<td>1,093</td>
</tr>
<tr>
<td>Betul</td>
<td>94,000</td>
<td>81,619</td>
</tr>
<tr>
<td>Chhindwara</td>
<td>123,100</td>
<td>104,168</td>
</tr>
<tr>
<td>Wardha</td>
<td>40,450</td>
<td>37,880</td>
</tr>
<tr>
<td>Nagpur</td>
<td>44,300</td>
<td>41,218</td>
</tr>
<tr>
<td>Chanda</td>
<td>96,500</td>
<td>75,146</td>
</tr>
<tr>
<td>Bhandara</td>
<td>87,350</td>
<td>55,705</td>
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<tr>
<td>Balaghat</td>
<td>76,390</td>
<td>54,168</td>
</tr>
<tr>
<td>Raipur</td>
<td>27,800</td>
<td>7,784</td>
</tr>
<tr>
<td>Bilaspur</td>
<td>8,450</td>
<td>2,119</td>
</tr>
<tr>
<td>Sambalpur</td>
<td>...</td>
<td>292</td>
</tr>
<tr>
<td>Bastar</td>
<td>60,680</td>
<td>89,763</td>
</tr>
</tbody>
</table>

Carried over 366,377 760,848
<table>
<thead>
<tr>
<th>Where spoken</th>
<th>Estimated number</th>
<th>Census, 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brought forward</td>
<td>966,377</td>
<td>766,848</td>
</tr>
<tr>
<td>Makhai</td>
<td>...</td>
<td>849</td>
</tr>
<tr>
<td>Kanker</td>
<td>39,000</td>
<td>37,399</td>
</tr>
<tr>
<td>Nandgaon</td>
<td>5,069</td>
<td>1,413</td>
</tr>
<tr>
<td>Khairaghar</td>
<td>21,660</td>
<td>1,141</td>
</tr>
<tr>
<td>Kawardha</td>
<td>...</td>
<td>65</td>
</tr>
<tr>
<td>Sakti</td>
<td>...</td>
<td>1</td>
</tr>
<tr>
<td>Raigarh</td>
<td>...</td>
<td>33</td>
</tr>
<tr>
<td>Saungar</td>
<td>963</td>
<td>855</td>
</tr>
<tr>
<td>Rairakhol</td>
<td>...</td>
<td>11</td>
</tr>
<tr>
<td>Sonpur</td>
<td>...</td>
<td>2</td>
</tr>
<tr>
<td>Patna</td>
<td>130</td>
<td>4</td>
</tr>
<tr>
<td>Kalahandi</td>
<td>...</td>
<td>16</td>
</tr>
</tbody>
</table>

Total Central Provinces | 1,033,160 | 808,638 |

It will be seen that there is a decrease in all districts with the exception of Bastar, where the old estimates must have been too low.

If we turn to Berar we find the returns as follows:

<table>
<thead>
<tr>
<th>Where spoken</th>
<th>Estimated number</th>
<th>Census, 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amraoti</td>
<td>12,000</td>
<td>19,022</td>
</tr>
<tr>
<td>Akola</td>
<td>1,142</td>
<td>2,208</td>
</tr>
<tr>
<td>Ellipapur</td>
<td>4,427</td>
<td>6,148</td>
</tr>
<tr>
<td>Buldana</td>
<td>...</td>
<td>71</td>
</tr>
<tr>
<td>Wun</td>
<td>53,000</td>
<td>55,495</td>
</tr>
<tr>
<td>Basim</td>
<td>450</td>
<td>273</td>
</tr>
</tbody>
</table>

Total Berar | 71,019 | 83,317 |

As will be seen from the table, there is an increase in all districts, and in addition thereto, 71 speakers were in 1901 returned from Buldana.

In Central India Gondi was reported to be spoken by 150 individuals in Bhopal. At the Census of 1901, 20,531 speakers of Gondi were returned from Central India, 20,268 of whom were found in Bhopal. It seems, however, probable that many of the individuals in question did not in reality speak Gondi.

It will thus be seen that, generally speaking, the number of speakers of Gondi in Northern India is decreasing.
The number of speakers in those districts where Gōṇṭī is spoken as a vernacular was according to local estimates and the Census reports of 1891 and 1901, as follows:

<table>
<thead>
<tr>
<th></th>
<th>Estimated number</th>
<th>Census, 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Central Provinces</td>
<td>1,033,160</td>
<td>806,638</td>
</tr>
<tr>
<td>Benar</td>
<td>71,019</td>
<td>83,217</td>
</tr>
<tr>
<td>Central India</td>
<td>150</td>
<td>20,531</td>
</tr>
<tr>
<td>Hyderabad</td>
<td>36,157</td>
<td>59,669</td>
</tr>
<tr>
<td>Madras Presidency</td>
<td>6,694</td>
<td>4,240</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,147,180</strong></td>
<td><strong>976,295</strong></td>
</tr>
</tbody>
</table>

To this total must be added the figures for the so-called Gaṭṭu, Kōi, and Maṛiā. They are as follows:

Gaṭṭu was returned as spoken by 1,680 individuals in Chanda and 323 in the Madras Presidency, i.e., by a total of 2,003. The corresponding figures in the Census of 1901 were 5,494, of whom 5,483 were returned from Chanda.

Kōi was returned as spoken by 51,127 individuals, viz. 10,455 in Chanda, 4,169 in Bastar, and 36,503 in the Madras Presidency. In 1901, 70,842 speakers were returned, viz. 8,144 in Chanda, 46,803 in the Madras Presidency, and 15,895 in Hyderabad.

Maṛiā was returned as the language of 104,340 individuals, of whom 10,000 were returned from Chhindwara, 31,500 from Chanda, and 62,840 from Bastar. The corresponding total in the last Census of 1901 was 59,876, viz. 9,655 in Chanda, 50,091 in Bastar, 3 in Raigarh, and 127 in Assam.

The so-called Maṛiās of Chhindwara are ordinary Gōṇṭī, and they have now been reported to speak the usual Gōṇṭī of the district.

We thus arrive at the following total for Gōṇṭī spoken as a vernacular:

<table>
<thead>
<tr>
<th></th>
<th>Estimated number</th>
<th>Census, 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>So-called Gōṇṭī</td>
<td>1,147,180</td>
<td>976,295</td>
</tr>
<tr>
<td>So-called Gaṭṭu</td>
<td>2,033</td>
<td>5,494</td>
</tr>
<tr>
<td>So-called Kōi</td>
<td>51,127</td>
<td>70,842</td>
</tr>
<tr>
<td>So-called Maṛiā</td>
<td>104,340</td>
<td>59,876</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,304,680</strong></td>
<td><strong>1,112,507</strong></td>
</tr>
</tbody>
</table>

Outside its proper territory Gōṇṭī was only returned for the purposes of this Survey from Angul and Khondmals, where it was spoken by 123 immigrants. The corresponding figure at the last Census of 1901 was 227. In 1901, Gōṇṭī was returned as spoken
by small numbers from the following districts outside the territory where it is spoken as
a vernacular: —

<table>
<thead>
<tr>
<th>District</th>
<th>Estimated number</th>
<th>Census, 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Andaman and Nicobar</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Assam</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bengal Presidency</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bombay Presidency</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rajputana</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,304,803</strong></td>
<td><strong>1,115,141</strong></td>
</tr>
</tbody>
</table>

We thus arrive at the following total:—

<table>
<thead>
<tr>
<th></th>
<th>Estimated number</th>
<th>Census, 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gondi spoken at home</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gondi spoken abroad</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,304,803</strong></td>
<td><strong>1,115,141</strong></td>
</tr>
</tbody>
</table>

If we add the speakers of Parji in Bastar we arrive at the following grand total for
Gondi and its dialects:—

<table>
<thead>
<tr>
<th></th>
<th>Estimated number</th>
<th>Census, 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gondi proper</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Parji</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,322,190</strong></td>
<td><strong>1,123,974</strong></td>
</tr>
</tbody>
</table>

Gondi is not a literary language. There are, however, several Gondi songs current,
and some of them have been printed in the work by the

**Literature.**

Rev. S. Hislop mentioned under Authorities below. The
Gospels and the book of Genesis have been translated into the language. In this
translation the Devanagari alphabet has been used. The Telugu character, which is
much better suited to the language, has been employed in a translation of the Gospel
of St. Luke into the so-called Koi dialect of the Madras Presidency.

I am not aware of any old mention of the language of the Gonds. The authorities
dealing with Gondi which I have come across are as

**Authorities.**


**Mangre [Le. Masure], O,—Specimen of the Language of the Goonds as spoken in the District of Saone, Chapurah: comprising a Vocabulary, Grammar, etc.** Journal of the Asiatic Society of Bengal, Vol. xvi, Part i, 1847, pp. 386 and ff.

DRAVIDIAN FAMILY.


Campbell, Sir George.—Specimens of Languages of India. Calcutta, 1874, pp. 126 and ff.


Gondi is not a written language. The Devanāgarī, the Telugu, and the Roman alphabets have all been used in printing versions of parts of the Scriptures in the various dialects of Gondi.

Pronunciation.—It is often impossible to decide when e and o are short and when long. The long and short sounds are only distinguished in the version of the Gospel of St. Luke in the dialects of the Kois of the Madras Presidency.

An h is in many districts prefixed to the demonstrative pronouns. Thus we find hōr, that, in Raipur, Khairagarh, Bhandara, Nagpur, Wun, and Akola.

An r is often cerebralised. Thus we find forms such as varā for varā, come, in Khairagarh, Bhandara, and Nagpur. The cerebralisation of r is especially common in the plural forms of pronouns and verbs. Thus, ørk, they; mattāram, we were, etc. Such forms are used in Sarangarh, Raipur, Khairagarh, Nandgaon, Bhandara, Balaghat, Nagpur, Seoni, Betul, and Akola. In the northernmost dialects and in the south, on the other hand, the dental r is used instead.

L is used instead of r in the singular of the demonstrative pronouns and in the third person singular of verbal forms in Hoshangabad and Betul. Thus, vōl ùndul, he is. It is possible that we have not here to do with an instance of interchange between r and l, for the l can also be explained as representing an old n. Compare Pronouns, below.

Initial r becomes l in words such as lōn, instead of rōn, house, in Kanker, Bastar, and Chanda.

Initial s often becomes h in Kanker and Bastar; thus, him for sim, give.
The palatals are pronounced as in Sanskrit and Hindi. In the Koi dialect of the Madras Presidency, however, ch and j are pronounced as ts and ds respectively, when not followed by i or e, as is also the case in Telugu and Marathi.

Nouns.—There are two genders, the masculine and the neuter. The former is used for men and gods, while all other nouns are neuter. Gondi here differs from all other Dravidian languages with the exception of Koi, not only from Tamil and Kanarese, which have a separate feminine gender, but also from Telugu. That latter language agrees with Gondi in the singular, but uses the masculine and not the neuter form to denote the plural of nouns which denote women and goddesses.

Number.—The usual suffixes of the plural are k and a; thus, kai-k, feet; mafi-ay, mountains. Compare Koi ga and ská; Korava (a dialect of Tamil) nga.

When a word ends in r preceded by a long vowel the final r is often changed to l, thus, miír, daughter; miírk, daughters. Words ending in üaj change that termination to sk in the plural, thus, sfrúaj, finger, plural sfrúak.

Some words ending in a long vowel add kk in the plural and shorten the preceding vowel; thus, máyjú, wife; máyjuku, wives. The usual suffix in words ending in a long vowel is, however, ag, thus, pitte-ag, birds.

Several nouns form an irregular plural. Thus, allí, a rat, altí, rats; marí, son, plur. mark; sarí, road, plur. sark; kallé, thief, plur. kallérk; pyú, insect, plur. pérk; sfrí, parrot, plur. sfrík; dás, brother, plur. dásuk; máné, father-in-law, plur. mánél; ár, woman, plur. ask.

Kallérk, thieves, seems to be a double plural, like the Tamil avargal, Telugu váratu, they. Kallérk probably goes back to an older form kallér which contains a plural suffix r corresponding to Tamil or. The same suffix also occurs in words such as dágál-ór, fathers, and was probably originally used as the plural suffix of rational nouns. Such nouns in all connected languages have the same termination as the personal pronoun of the third person. Compare Tamil avarg, he; avar, they; magiday, a man; magidar, men. The corresponding pronoun in Gondi is or, he; ork, they. Or is, however, by origin a plural form, which has become used in the singular, just as the corresponding plural pronoun in connected languages is very commonly used as an honorific singular. The old singular form must have been in. It is still preserved in the form avarg in the so-called Koi of Bastar and the Madras Presidency, and probably also in the form vél, he, in Hoshangabad and Betul. Compare Pronouns and Verbs below. The form ork is thus a double plural and must be compared with avargal, they, in Tamil. Forms such as dágál-ór, fathers, are now very uncommon in Gondi, and corresponding forms such as tammar, a brother, are used in the singular, and a second suffix k is added in the plural. Thus, tammark, brothers. On the other hand, the suffix or is occasionally also used to form the plural of irrational nouns. Thus Bishop Caldwell mentions kavélor, crows.

Case.—The declension of nouns shows that the distinction of the two genders in Gondi is a late development of the language and presupposes a state of affairs which more closely corresponded to that prevailing in other connected languages, where there are two genders, one for rational and the other for irrational beings. We see this in the way in which the singular noun is changed before adding the case suffixes. We can distinguish two declensions. In the first an e is added to the base before the case suffixes, in the second a t is inserted. Thus, tammar, a brother, oblique base tammar, but chhawa, a child, oblique base chhawá. Compare Tamil magidalay, a man, oblique base magido; but marom, a tree, oblique base marut. Similar forms also occur in Kanarese, and also in the so-called irregular nouns in Telugu.
The second declension in Gondi now comprises several nouns denoting rational beings and is, broadly speaking, the regular one. The final consonant is often combined with the following ê into one sound. Thus, rōt is the oblique base of ron, a house; ēngât of ēngur, jungle. Final r plus ê sometimes become t, and t plus ê, d, and so on. Thus, nār, village, oblique nāř (and nāřēn); nēl, field, oblique nēd.

The first declension comprises masculine nouns ending in êr such as tammar, brother. The oblique form is tammar, which is really the old singular base, tammar being by origin a plural form. In the same way are inflected nouns ending in ēl, such as ēmēl, a man, oblique ēmēlēn, and several other nouns such as marrē, son, oblique marrēn; kalē, chief, oblique kalēn; pēyē, girl, oblique pēyēn; mēyē, wife, oblique mēyēn.

The oblique plural form is identical with the base when the plural suffix ūr is used. After ē and ū a ū is added before which the final ū is usually dropped. Compare Kui. The suffix ūn of the dative and accusative is added immediately to the suffix ê.

Gondi uses the same form for the dative and the accusative. In Chanda and Bastar, however, the two cases are distinguished, as is also the case in other Dravidian languages. The confusion in other Gondi dialects is therefore probably due to the influence of the neighbouring Aryan languages.

The usual suffix of the dative-accusative is un corresponding to Kanarese unu, Telugu un and ni. Thus, chhauwētun, to the child. In the first declension this case is identical with the oblique base; thus, tammun, to a brother. In the plural we find forms such as tammarun, to the brothers; chhauwētun, to the children. From plural forms such as chhauwēn, children, we also find dative-accusatives such as chhauwēn and chhauwēnūrg.

The suffix un is the old accusative suffix. We sometimes also find the old dative suffix ê. Thus, māyēmē, to the man; tammarun, to the brothers; chhauwēn, to the children. All these forms are used indiscriminately.

Other case suffixes are, ablative ēl and sē; genitive ūr, ē; locative sē; and vocative ni, plural nī. Thus, tammunēl or tammun-sē, from the brother; tammunēr, of the brother; nōdē-s, in the field.

The ablative suffix ēl is the same as the Tamil suffix of the instrumental; sē is Aryan. The vocative plural is formed from the corresponding singular by adding ū; thus, tammunī, O brothers.

The genitive suffix is inflected so as to agree with the qualified noun. Before masculine nouns it ends in ūr, plural ūrh, before other nouns in ē, plural ūng. Thus, tammunē lōn, the brother’s house; māyēmērk dāukh, the man’s brothers. Similar forms are also found in Kāikaḍi and Kolami.

Adjectives.—Adjectives are not inflected. Comparison is effected by putting the compared noun in the ablative. Thus, ōnōr tammar ōnā selāl-āl ēhāngāl mandānur, his brother his sister from high will-be, his brother is taller than his sister.

Numerals.—The numerals are given in the list of words. The Gondi forms are used all over the Gondi area so far as seven. For “eight” and following numbers Aryan loan-words are commonly used in Mandla and the neighbourhood. More to the south, for instance in Balaghat, Seoni, Chhindwara, Betul, and Amravati, we find ormar, eight; umnak, nine; pad, ten, etc.

The numeral undē, one, corresponds to Kanarese oudu, Tamil ondu. Both these languages have also a masculine form oru, one, and the corresponding varru is also used in Gondi with the meaning “some one.” In Mandla we find wētē instead of undē.
Ranḍ, two, is the form usual in most Dravidian languages. In the south, in Kanker and Bastar, we also find irur, corresponding to Tamil iruvur, Kanarese ir. Irut also occurs in Hoshangabad.

Mūḍ, three, corresponds to Tamil mūndru, Telugu mūḍu; nālūṅg, four, to Tamil and Kanarese nānu, Telugu nāluṅu.

Sojīṅg, five, and sārūṅg, six, begin with s in the same way as Kui sīṅgī, five, and sojīṅgī, six. Compare Kanarese eīdu, ei, Telugu eīdu, five; Kanarese, Telugu, Tamil āru, six.

Yārūṅg, seven, corresponds to Tamil ēru, Kanarese ēru, Telugu ēdu, seven.

Pronouns.—‘I’ is nānā and annā. The latter form is most used in the west, for example in Narsinghpur, Hoshangabad, Chhindwara, Betul, and Amraoti. But it also occurs in Nagpur and even in Patna. Compare Kanarese ēn, nānu, nā. The corresponding plural is māmāṭ, annāṭ, annāṭ, and similar forms. The final / is a plural particle, and the real pronoun is māmā or annā corresponding to Old Kanarese ēm, Telugu ēmu, mēnu.

The forms māmāṭ and annāṭ are local varieties of the same base. Māmāṭ is the usual form in Mandla. In Seoni we find amāṭ and mamāṭ. In the other districts amāṭ or similar forms are used. The same form is used whether the person addressed is included or not. In this respect Gōndī agrees with Kanarese. In the south, however, in the so-called Koi, we find the inclusive plural distinguished from the exclusive one, just as is the case in other Dravidian languages. Thus, mānāḍa, we, inclusive; māmā, we, exclusive.

‘Thou’ is ēn or ēnu, plural ēnāṭ. In Chanda we also find nīnu, thou; nīmē, you; and in the so-called Koi we find the Telugu form mēnu, you.

The form ēnā is originally a plural employed as an honorific singular and must be compared with Malayāḷam and Kanarese nīnu. Compare also Kui ēn, thou.

The pronoun or, he, is originally a plural form corresponding to Tamil and Malayāḷam orvār, Kanarese orvar, they. The old singular form was on, which is used as the oblique base, and also as the base of many verbal forms. The Koi form oruṭ, he, is the old singular. Compare Kui ēnuṭ, Telugu ēdu, he.

The form or is also used as a plural meaning ‘they.’ In this sense, however, a new plural suffix / is commonly added; thus, ork, they. Compare Tamil avargal, they. Regarding forms such as ork, they; oöl, he, etc., see Pronunciation above.

The corresponding neuter form is ad, she, it, genitive addōnē, avēnē, tánā; plural avē, genitive avēkk-nā. Compare Tamil adu, it, gen. adin, plur. avē-gal; Kanarese adu, it, genitive adara, plural avu. Forms such as dānē, her; dānku, her, occur in Chanda and Bastar. Compare Telugu.

The pronouns or, this, neuter id; bōr, who, who? neuter bad, are inflected like or. The latter pronoun, however, is also inflected in person so as to agree with the subject. Thus if we want to say ‘who are you?’ we must say ēnu bōnē (not bōr) ōndē. So also amōṭ bōrām ōndōm, who are we? and so on.

The nominative of the interrogative pronoun can therefore be given as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 pers.</td>
<td>...</td>
<td>bōnē   bórum.</td>
</tr>
<tr>
<td>2 pers.</td>
<td>...</td>
<td>bōnī   bóri.</td>
</tr>
<tr>
<td>3 pers. masc.</td>
<td>...</td>
<td>bōr   bóri(k).</td>
</tr>
<tr>
<td>3 pers. neut.</td>
<td>...</td>
<td>bad   baī.</td>
</tr>
</tbody>
</table>
When the question concerns females or irrational beings we also find forms such as first person badēnā, plural bādenā; second person badēni, plural bāvēni.

The pronoun bō is usually compared with Tamil yānai, Canarese yānaru. It is, moreover, used as a relative pronoun, though we also find relative sentences evaded by the use of participles or independent sentences in the common Dravidian way.

Other interrogative pronouns are battē, bārōgē, and bāl, what? Battē is an interrogative adjective; bārōgē is used as an interrogative particle, and bāl is an accusative and used as the object of transitive verbs.

**Verbs.**—The Gōndi verb is apparently much richer in forms than is the case in other Dravidian languages, and this richness has been pointed out as characteristic of Gōndi. Thus Bishop Caldwell remarks of the language:

"It has a passive voice: in addition to the indicative and the imperative moods, it possesses a potential: in the indicative mood, where Tamil has only three tenses, it has a present, an imperfect definite, an indefinite past, a perfect, a conditional, and a future, each of which is regularly inflected: like the other idioms, it has a causal verb, but it stands alone in having also an inceptive. In these particulars the Gōnd grammar has acquired a development peculiar to itself, perhaps in some degree through the influence of the highly inflected Santal, its Kolarian neighbour to the northward."

The elaborate conjugal system of Gōndi is, however, an illusion, and the language in this respect entirely agrees with other Dravidian tongues.

The so-called passive in Gōndi does not seem to be in common use. Forms such as jisī ayyāntōnā, and jisī hattān, I am struck, hit, having-struck I-become, having-struck I-went, are apparently only imitations of Aryan constructions. They do not occur in the materials at my disposal. Jisī ayyāntōnā, however, corresponds to Tamil forms such as kūni katti ayyirū, the temple having-built became, the temple is built.

The so-called potential mood is not a separate form of the verb, but is arrived at in the same way as in other Dravidian languages by adding an auxiliary verb to the verbal noun. Thus, kī in pārītōnā, I can do. Here kī is simply the verbal noun.

The so-called inceptive is formed in a similar way. Kīlātōnā, I begin to do, is no proper tense, but either simply lātonā, I begin, added to the verbal noun, or atōnā, I become, added to the dative of that noun.

The various tenses of the indicative mood, to which Bishop Caldwell draws attention, are formed as follows from the verb kīō-lō, to do:—

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>kātān</td>
<td>kānden</td>
<td>kēōn</td>
<td>kī on</td>
<td>kākē</td>
<td>kākā</td>
</tr>
<tr>
<td>2</td>
<td>kātēn</td>
<td>kāndi</td>
<td>kōn</td>
<td>kū</td>
<td>kākē</td>
<td>kātē</td>
</tr>
<tr>
<td>3 m.</td>
<td>kētēr</td>
<td>kēndur</td>
<td>kēr</td>
<td>kūr</td>
<td>mānur</td>
<td>kūr</td>
</tr>
<tr>
<td>3 f. &amp; n.</td>
<td>kātera</td>
<td>kānd(u)</td>
<td>kāter</td>
<td>kāt(u)</td>
<td>kār</td>
<td>kū</td>
</tr>
<tr>
<td>Flar.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>kātēram</td>
<td>kāndom</td>
<td>kēram</td>
<td>kēm</td>
<td>kākm</td>
<td>kēkōm</td>
</tr>
<tr>
<td>2</td>
<td>kātērēt</td>
<td>kāndēr</td>
<td>kērēt</td>
<td>kūr</td>
<td>kāsēr</td>
<td>kēkēr</td>
</tr>
<tr>
<td>3 m.</td>
<td>kātērk</td>
<td>kāndurk</td>
<td>kērk</td>
<td>kūrk</td>
<td>kāsar</td>
<td>kēr</td>
</tr>
<tr>
<td>3 f. &amp; n.</td>
<td>kātērēk</td>
<td>kānduēg</td>
<td>kēsēg</td>
<td>kēkēg</td>
<td>kēsēg</td>
<td>kēg</td>
</tr>
</tbody>
</table>

It will be seen that the so-called conditional is simply a modification of the future from which it only differs in the third person. The r in the third person masculine kīr
perhaps corresponds to the conditional particle re in Kanarese. The other forms of the third person have then followed the analogy of other tenses. They seem to be very seldom used, and they do not form an essential feature of the language.

With regard to the other tenses, they can be divided into two classes. The first comprises the present and the indefinite past, the second the imperfect, the perfect, and the future.

The two classes use different personal terminations, and it will be seen that those added in the first class closely correspond to the terminations of the interrogative pronoun. This fact enables us to understand the real nature of such tenses.

In all Dravidian languages, nouns of agency can be formed from the various participles. Compare, for example, Kanarese mādū-avum, a man who makes; mādi-d-avum, a man who has made. In Gondi there are three different verbal participles, a present, a past, and an indefinite. Thus, kītā, doing; kītā, done, having done; kīt, doing (indefinite). Verbal nouns of agency are formed from all those participles; thus, kītār, a deer; kītā, one who has done; kīt, one who does, or, who will do. Such verbal nouns are regularly inflected; and Bishop Caldwell has long ago pointed out that such forms may be substituted for the ordinary tenses. This is exactly what has been done in Gondi, and the tenses of the first class are simply nouns of agency inflected in the same way as in other connected languages.

The conjugational system in Gondi therefore agrees with that occurring in other Dravidian forms of speech, and the rich variety of different forms is only apparent.

On the other hand, there are, as in other connected languages, several compound tenses. The imperfect kīdān, I did, can be considered as such a form, consisting of the indefinite participle kī, and āndān, I was. Another imperfect is formed by adding māttōnā, I was, to the indefinite participle; thus, kīt māttōnā, I was doing.

A pluperfect is formed in the same way from the conjunctive participle; thus, kīt māttōnā, I had done. The abbreviated form kītōnā is used as an ordinary past meaning 'I did.'

The regular past tense kītān, I did, is formed by adding the same suffix t which occurs in the form tt in Tamil and d in Kanarese. We also find the conjunctive participle used alone as in Malayālam. Thus, māsē, he was, in Sarasgarh and Chanda.

The suffix of the future is k as in old Tamil, and Malayālam. Compare Gondi kīkā or kēkā, I shall do; kīkōm or kēkōm, we shall do; with Old Tamil ēkum, I shall do; ēkum, we shall do.

In the formation of tenses, therefore, Gondi agrees with Old Tamil and Malayālam and not with Telugu.

The personal terminations used in the inflexion of verbs in Gondi are as follows:

<table>
<thead>
<tr>
<th>Sing. 1.</th>
<th>Plur. 1.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. a(n)</td>
<td>1. ōm.</td>
</tr>
<tr>
<td>2. i</td>
<td>2. ī, ī.</td>
</tr>
<tr>
<td>3 m. (u)r</td>
<td>3 m. r(ē).</td>
</tr>
<tr>
<td>3 fem. &amp; neut.</td>
<td>3 fem. &amp; neut. ōg.</td>
</tr>
</tbody>
</table>

The third person singular feminine and neuter has no separate termination. It will be seen from the table on p. 482, that a, ār, and ō, may be added. Instead of ār we also find āl; thus, mandāl, it is, in Mandla. This āl is probably the old feminine termination. Compare Tamil āval, Kanarese avalu, she. Ār is perhaps derived from āl.
Compare the termination á of the genitive before neuter and feminine words, which form also occurs as āl.

The plural suffixes of the third person are formed from the singular suffixes by adding the usual plural termination.

The suffix á(n) of the first person singular and the corresponding om, am, of the plural must be compared with án, ām, respectively, in Old Malayalam. Compare also ēn, ēm in Tamil.

The i of the second person singular is also used in Tamil and Kanarese. In the plural r is added. Compare ēr in Tamil and ērī in Kanarese. In the tenses of the first class the second person plural is formed from the corresponding singular by adding ē. This ē seems to be a plural suffix. Compare ēmmē, you, mamabhô, we, and forms such as tindākāt, let us eat, in the Seoni specimen.

The termination r of the third person singular is originally a plural suffix. Compare Pronouns, above. The plural suffix -rē is a double form and corresponds to Tamil, -argōj.

The imperative is identical with the base, and ē is added in the plural. Thus, uēla, sit; mīlē, stand; vērē, come ye; tē, eat; han, go. In verbs such as kīnē, to do; sēnē, to give; jēnē, to strike, an m is usually added. Thus, kim, plural kimbē, do. Compare the honorific suffix m in Tamil and m in Telugu and Kui. Forms such as kēsā, however, also occur. Kēsim, do, and similar forms are probably compounds, sim meaning ‘give.’

The verbal noun ends in ā; thus, kīsā, to do. The genitive kēsānā is used in the same way. The infinitive of purpose ends in āhē; thus, kīshē, in order to do. Compare the suffixes al in Tamil and atu, in Kanarese.

The verbal participles have already been mentioned. The present participle corresponds to forms such as Kanarese bāluta, living; Telugu kōttatu, striking. The past participle is formed as in Kanarese. Compare Kanarese mājīda, who has done. The indefinite participle Gōpē shares with Telugu.

These participles are not much used. They occasionally also occur in the function of relative participles.

The conjunctive participle is formed by adding sē, chē or sē-kun, chē-kun; thus, kīsē-kun, having done. Compare Telugu chōsē, having done, and vulgar Tamil padichechn, having suffered. Kun is probably Aryan.

Other participles are kāōre, doing, kītēkē, in the act of doing, etc.

The negative verb is formed in the same way as in connected languages by adding the personal terminations to the base without any tense suffixes. Thus the negative form of kīnē, to do, is:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur. L.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>kīnē</td>
</tr>
<tr>
<td>2.</td>
<td>kēōi</td>
</tr>
<tr>
<td>3 m.</td>
<td>kērō</td>
</tr>
<tr>
<td>3 fem. &amp; neut.</td>
<td>kēōi</td>
</tr>
</tbody>
</table>

The particle hille, corresponding to Kanarese illa, Tamil illei, may be added; thus, hille sēērē, he gave not.

Hille is also combined with verbal nouns in order to form a negative verb, in the same way as in other connected languages. Thus, hille kēvēkē, had not done; hille kītē, did not. Such forms do not change for person and number.
The negative imperative is formed by suffixing mā, plural māṭ. Minne may be prefixed. Thus, (minne) kōnāṭ, do ye not do.

The preceding remarks will have shown that the position of Gōṇḍi within the Dravidian family may be defined as follows.

In some few points it has struck out independent lines of its own. Compare the confusion between the dative and accusative cases and the inflexion of the genitive so as to agree with the qualified noun. In all these points we must probably see the influence of Aryan vernaculars.

On the other hand, there are some points of analogy with Telugu. Thus, the distinction of the genders is analogous, though Gōṇḍi, in this respect, still more closely agrees with Kui. Some of the inflected forms of the personal pronouns are similar to those used in Telugu. Compare Gōṇḍi mīkun, Telugu māku, to you. The indefinite participle Gōṇḍi shares with Telugu, and the conjunctive participle is similarly formed in both languages.

In most respects, however, Gōṇḍi agrees with Tamil and Kanarese, more especially with the older forms of these languages. Where these two differ between themselves, Gōṇḍi sometimes agrees with Tamil and sometimes with Kanarese. Compare the distinction of two declensions, the case terminations, and the personal pronouns. Note especially that Gōṇḍi like Kanarese has only one form of the plural of the personal pronoun of the first person. Compare further the formation of verbal tenses, the personal terminations of verbs, the verbal noun, and the negative verb.

Gōṇḍi must therefore be derived from the same old dialect from which Tamil and Kanarese have developed, i.e., from what Kumārila called the Drāvida-bhāṣā, as opposed to the Āṇḍhra-bhāṣā, the parent of modern Telugu.

On the other hand, Gōṇḍi has come under the influence of Telugu, especially in the South, where the so-called Kōi dialect may be considered as a link between the two forms of speech. Much stronger is, however, the influence exercised by the neighbouring Aryan dialects. All forms of Gōṇḍi abound in Aryan words; Aryan speech is gradually supplanting the old Dravidian language of the Gōṇḍi, and it is probably only a question of time when Gōṇḍi shall have ceased to exist as an independent form of speech.

When the preceding remarks are borne in mind it is hoped that the short grammatical sketch which follows will enable the student to easily understand the Gōṇḍi specimens. For further details the works mentioned under authorities above should be consulted. The ensuing sketch is, to a great extent, based on them, more especially on Mr. Williamson’s grammar.
### I. Nouns.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>märšël</td>
</tr>
<tr>
<td>Voc.</td>
<td>märšëśā</td>
</tr>
<tr>
<td>Acc-Dat.</td>
<td>märšës</td>
</tr>
<tr>
<td>Abr.</td>
<td>märšësāl</td>
</tr>
<tr>
<td>Gen.</td>
<td>märšësör, māraṇë, etc.</td>
</tr>
<tr>
<td>Loc.</td>
<td>māraṇë</td>
</tr>
</tbody>
</table>

1. The form ending in ər, plural ərə, is used before a masculine noun; the form ending in ə, plural ə, before a neuter word. Instead of ə we also find əl.

### II. Pronouns.

<table>
<thead>
<tr>
<th>I.</th>
<th>We.</th>
<th>Thou.</th>
<th>You.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>(m)amnë</td>
<td>(m)amnë</td>
<td>(m)amnë</td>
</tr>
<tr>
<td>Acc-Dat.</td>
<td>mək(um)</td>
<td>mək(um)</td>
<td>mək(um)</td>
</tr>
<tr>
<td>Abr.</td>
<td>mək(n)-əl, məköl, məköl, etc.</td>
<td>mək(n)-əl, məköl, etc.</td>
<td>mək(n)-əl, məköl, etc.</td>
</tr>
<tr>
<td>Gen.</td>
<td>məvör, məvë, etc.</td>
<td>məvör, məvë, etc.</td>
<td>məvör, məvë, etc.</td>
</tr>
<tr>
<td>Loc.</td>
<td>məvë, məvë-nəšë</td>
<td>məvë, etc.</td>
<td>məvë, etc.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>N.</th>
<th>Sho, it.</th>
<th>Mas.</th>
<th>Fem. and neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>dr</td>
<td>ad</td>
<td>dr(ə)</td>
</tr>
<tr>
<td>Acc-Dat.</td>
<td>dr(ə)</td>
<td>tən, addëm, anə</td>
<td>dr(ə)ən</td>
</tr>
<tr>
<td>Abr.</td>
<td>tənə, addənə, etc.</td>
<td>tənə, addənə, etc.</td>
<td>tənə</td>
</tr>
<tr>
<td>Gen.</td>
<td>tənər, etc.</td>
<td>tənər, addənər, etc.</td>
<td>tənər, etc.</td>
</tr>
<tr>
<td>Loc.</td>
<td>tənə</td>
<td>addənə, etc.</td>
<td>tənə</td>
</tr>
</tbody>
</table>

Er, this, fem. n. ə, plur. ērə, fem. and neut. ə; bōr, who? fem. and neut. bō, are inflected like ər. Bōr is also inflected in person when used in the nominative; thus masculine 1st person bōmō; 2nd bōm; 3rd bō; plur. 1 bōmə, 2 bōmë, 3 bōmë; feminine and neuter, 1 bōmə, 2 bōmë, 3 bōmə, plur. 1 bōmə, 2 bōmë, 3 bōmə. Bōr forms the locative bōnə or bōnə.  
Erə, anyone, neut. bō; dat. bōmə, neut. bōnə; gen. bōnər, bōmə, neut. bōnənə.  

TON GRAMMAR.

III.—VERBS.—Kihā, to do.

Verbal Noun.—kitā, kihānā, kihā; negative kihānē.

Verbal participles.—Present, kihā; Past, kihā; Indefinite, kihā.

Adverbial participle.—kīrā; kīrā.

Conjunctive participle.—kītāhunā.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1</td>
<td>kītāhunā</td>
<td>kīnā</td>
<td>kīdān</td>
<td>kīhān1</td>
<td>kīnā</td>
</tr>
<tr>
<td>2</td>
<td>kītānā</td>
<td>kīnā</td>
<td>kītā</td>
<td>kīhān4</td>
<td>kīnā</td>
</tr>
<tr>
<td>3 m.</td>
<td>kītār</td>
<td>kīr</td>
<td>kītur</td>
<td>kīhār2</td>
<td>kīr</td>
</tr>
<tr>
<td>3 f. &amp; n.</td>
<td>kīhā</td>
<td>kīhā</td>
<td>kīt(u)</td>
<td>kīhā2</td>
<td>kīhā</td>
</tr>
<tr>
<td>Plur. 1</td>
<td>kīturam</td>
<td>kīrnā</td>
<td>kītām</td>
<td>kīhār3</td>
<td>kīrnā</td>
</tr>
<tr>
<td>2</td>
<td>kītur</td>
<td>kīr</td>
<td>kītur</td>
<td>kīhār4</td>
<td>kīr</td>
</tr>
<tr>
<td>3 m.</td>
<td>kīturk</td>
<td>kīrk</td>
<td>kīturk</td>
<td>kīhār8</td>
<td>kīrk</td>
</tr>
<tr>
<td>3 f. &amp; n.</td>
<td>kītāhunā</td>
<td>kīnāh</td>
<td>kītāhug</td>
<td>kīhān8</td>
<td>kīnāh</td>
</tr>
</tbody>
</table>

1 Also kītāhunā, etc. 2 Also kītur, etc. 3 Used as an imperfect indefinite and a conjunctive present. 4 Also kīhā, etc. 5 Also kīhā, etc. 6 Also kīhā. The future is also used as a conditional in which case the third person is kīr, neut. kīl; plur. kīrē, neut. kīrēp. 7 The negative verb is usually preceded by kīhā, kihē. These particles are also combined with verbal nouns and participles. Thus, kīhē kihēnā, had not done; kīhē kīrē, did not do; kīhē kītānā, kīhē kihēnā, will not do, for all persons and numbers. 8 Negative imperative (masculine) kīmā, plur. kīmān, don't do. Some verbs ending in ā or ē and a consonant in their imperative in ā, those ending in ēnā in ē, those ending in ēnā in ēnā. Thus, sahānē, to cut, imper. sahā; addānā, to add, addā; tēkānē, to bring, tēkā; santānē, to go, han. Note tōkāhunā and tōrē, bring (tōtēnā); māchānā, explain (māchānā); varē, come (vaŋgānā).

Imperfect, kīṁōnā, as kīṁōnā. Perfect, kīṁōnā and kīṁōnā, as kīṁōnā.

Auxiliary verbs.—Ayunā(māyūnā, etc.), to be, to become; mandānā, to be, to stay.

Verbal noun, ayuna; mandānā; negative aye, manndānā.

Conjunctive participle, ān̄-kunā, mannd̄-kunā.

Present, ayunānā, mandānānā or mandānānā.

Indefinite, ayuna; mannd̄u.

Perfect, ayunā, mandānā.

Future, ayuna, manndānā.

Imperative, āu, man; negative, ayinā, manānā.

Negative tonso, ayō, manndu.

Other tenses and the inflections in general are regular.

Causals.—Formed from the conjunctive participle by adding aṇā; thus, jhākānā, to cause to strike; present jhākānā; future jhākā, etc. The causative of nītānā, stand, is nītāhānā; sōdānā, to rise, sōdāhānā; tōkānā, to cut, tōkāhānā; addā, to drink, addāhānā; bandānā, to go, bandāhānā.

Potentiales, kīhā-paṅgānā, I can do; past kīhā-paṅgānā; future kīhā-paṅgānā.

Inceptive, kīhā-ānānā, I begin to do, etc.

Passive, kīhā-āyānā, I am made, etc.

Intensive particles, ā, ān. An interrogative pronoun is made indefinite by adding ā; thus, kō-ā, anybody.
The Gōṇḍī of Mandla closely agrees with the preceding sketch. It is commonly called Pārsī Gōṇḍī, or Chaurāsi ki bōli, from Chaurasi, an estate of 84 villages within the area of which Gōṇḍī is everywhere spoken. It is also spoken to the north and west of the estate.

The specimen which follows has been forwarded from Mandla. It is, however, simply the corresponding passage of Mr. Williamson's translation of the Gospel of St. Luke, which was printed in Allahabad in 1895. No other specimen has been forwarded from Mandla, but a list of Standard Words and Phrases will be found on pp. 648 and ff.

In the specimen we may note the frequent use of the indefinite participle in the formation of compound verbs from Aryan words. Compare pūkha-kītur, he asked; hille chāhō-māyōr, he did not wish. Note also the frequent use of ū instead of final ūg; thus, dhīgān, instead of dhigāng, days.

In the list of Standard Words we may note forms such as dādatāl, from the father; mīyāvtun, to the daughter; kūvāla, in the well; mārzāk, men; tān, him.

'I am' is āndōnā and āndān, plural āndōm. Note also mandāl, it will be.

The past tense and the future are not given in full in the list. The missing forms have been supplied from other sources, and they have been given within parenthesis.

Note finally jīlān ayēnā, I should beat, which apparently contains a noun of agency jīlān, one who has beaten.
[No. 44.]

DRAVIDIAN FAMILY.

GONDÍ.

Bôrê ñëmâr rand mark matûrëk. Ani orân-rîpâtâl luhrâl
A-certain man-of two sons were. And their-midst-from the-younger
dâdân kattur, 'ê dâdô, dhante jô tûs nûvâ uddîtâ ad
to-father said, 'O father, property-in what portion my sits that
nûkun sim.' Taâr urum apnô sampat tûs-sitûr. Vallé dhiyân
me-to give.' Then he to-them his-own property dividing-gave. Many days
hîlle aîyôn ki oohqûr marri sab bârânge ikaâthô kîâ
not passed that the-younger son all whatever together having-made
lakk dës tâksi-hattur, ani agâ burô kâmte dûn bitô-kësôre apnô
a-far country going-cent, and there had deed-in days passing his-own
dhan mâyëhî-sitûr. Bêzëk dr sab bârânge mår-chitur aske
wealth having-squandered-gave. When he all whatever had-expended then
ad dëste bôqô akal aart ani dr kaâqâl aâyâ-litur. Ani ôr
that country-in a-great famine fell and he poor to-be-began. And he
ad dësân-dr mandânâvârêrknâ rûpâtâl uûdînâ iégâ haurâji lûttur,
that country-of inhabitants-of among-from one-of near having-gone lived,
jô ôn apnô nêkene padding méh-tâlê rûhtur. Ani ôr au
who him his-own fields-to swine to-feed sent. And he those
ehîmîng-nâl bavëhkun padding tindung apnô pîr nûttâlê ohâhê-mûndur.
hûks-from which swine ate his-own belly-to-fill wishing-was.
Ani haddë ônk bûranâ hîlle sijôn. Taâr ôn surat ât ani
And anyone to-him anything not gave. Then to-him sense come and
ôr ëttur, 'nâvôr dâdânôr vallê ohákârk mandânurk jônknâ sàrri
he said, 'my father's many servants will-be whom-of bread
pissâtâ, ani nâmâ igâ karrê sâyitânâ. Nâmâ techhî
sufficient-is, and I here of-hunger am-dying. I having-arisen
apnô dâdânâ pôrî dâkâ ani ôn-nê ìndâkâ, 'ê dâdô, nâmâ
my-own father-of near will-go and him-to will-say, "O father, I
svargtâ biruddh ani nûvâ munne pâpKITÔNâ. Nâmâ issu rîvôr
heaven-of against and thee before sin have-done. I again thy
marri itch-ahthânâ jôg hîlle aîyôn; nûkun apnôr ohákârkâ rûpâtâl
son to-be-called jît not am; me thy-own servants-of among-from
uûdînâ lekâ banâ-kim." Ani ôr techhî apnô dâdânâ mutûtis
one-of like make." And he having-arisen his-own father-of near

38
DEAVIDIAN FAMILY.

taktur. Pe or lakka-i mattor kii onor dadal on hursi daya went. But he for-off was that his father him having-seen compassion kitur, ani vichchhi-kun ona vare-te lipte-kisii on chume-kitur. did, and running his on-the-neck having-embraced him kissed.

Marri onso ittur, ‘e dad, namm swargri biruddhi ani niva The-son him-to said, ‘O father, I heaven-of against and thy munne pae kitona; namm isurr nivor marri inch-altanaya jok hille in-presence sin have-done; I again thy son to-be-called fit not ayon.’ Pe dadal apmork chakarkun ittur, ‘nahmil-si nahmial dilkri am.’ But the-father his-own servants-to said, ‘good-from good clothes jhapno pasahohi on pundsahar; ani ona kaide mudda ani quickly having-brought him cause-to-put-on, and his hand-on a-ring and kalkne sarpah karsahar; ani mammaj tindakam ani anand foot-on shoes cause-to-put-on; and we will-eat and rejoicings kekam. Bariki er nivor marri sais mattor, isurr pistor; will-make. Because this my son having-died was, again cause-alive; mnehchhi mattor, isurr purtor.’ Ani ork anand kiya-latur.

Onor jetho marri nede mattor. Ani jab or vasore roti mutties having-been-lost was, again was-found.’ And they merriment to-make-began.

His elder son field-in was. And when he coming house-of near avvatur tab baija ani yendana leng koiytur. Ani or chakkarka
had-arrived then music and dancing-of noise he-heard. And he servants-of
rupatal unchittun apno muttis keesi puuchhi-kitur, ‘id bali among-from one his-own near having-called asked, ‘this what and?’ Or onso ittur, ‘nivor tammur vaitor; ani nivor dadal bhog is?’ He him-to said, ‘thy brother has-come; and thy father a-feast
kitur, iden-lane ki on bhalo chango pantor.’ Pe or sngi has-made, this-for that him good well he-has-received.’ But he angry
atur ani ropah bandale hille chahamayor. Tab onor dadal babro became and within to-go not wishing-ness. Then his father out
vasi on manah-kiya-latur. Or javab sai apno dadan having-come him entrentiy-to-make-began. He answer giving his-own father-to
ittur, ‘hursi, namm inchchi barchhagnal niva tahal kiyaotona, ani said, ‘see, I so-many years-from thy service am-doing, and
bappore niva hukumtun hille farahkiyon, ani immnm akmun at-any-time thy commandment not transgressed, and thou me-to
bappore undi yetinai pilga gadah hille sevi, ki namm apno at-any-time one goal-of young-one even not gavesi, that I my-own
mitk-nah saog anand kiyena. Pe jab nivor er marri vaitor joh friends-of with rejoicing might-make. But when thy this son came who
vīsyaṅgā sang nivā sampat tinjētor tab immā ēnā-lānē bhōj
harlots-of with thy property has-eaten then thou him-for a-feast
kītōni.’ Or ēn-se ēttar, ‘ā marri, immā sēg din nāvā sang ēndi,
hast-made.’ He him-to said, ‘O son, thou all day my with art,
ani jē-bārāṅgā nāvā ēnd ad sab nivā ēnd. Pē ēnand kīyānā ani
and whatever mine is that all thine is. But rejoicings to-do and
ānand ēyānā uchit mattā. Bārī-ki ēr nīvōr tammur sāsī
merry to-become proper was. Because-that this thy brother having-died
mattōr, ani pistōr; raohohhi mattōr, ani puttōr.’
was, and come-alive; having-bean-lost was, and is-found.’

In Bilaspur Gōndi is now quickly disappearing and giving way to Chattisgarhi. It is still spoken in the hills. The number of speakers was estimated for the purposes of this Survey at 8,450. In 1901, however, only 2,119 were returned.

The Gōṇḍs of Bilaspur trace their origin to Mandla, and the dialect is essentially the same in both districts. Compare what is said about the Gōṇḍs of Bilaspur in the Report of the Ethnological Committee. Nagpore, 1868, Part ii, pp. 5 and ff.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that the language is ordinary Gōṇḍi, though the specimen is rather corrupt.
DRAVIDIAN FAMILY.

GÔNDI.

(DISTRICT BILASPUR.)

Bôré mâyasanâ ranḍ mark mattâ. Önā-so chidur marrî 
Some mon-of two children were. Then-from the-younger son 
dâhran kattur, 'rë dadâ, nā-igâ battiyâ mandâr tê nākun siyâ 
the-father-to said, 'O father, me-to coming will-be that me-to to-give 
châhi.' Ingâ önigâ jô-kuchhu mattâ sô or täsitur. Balâ diyâ 
is-wanted.' Now him-to whatever was that he divided. Many days 
hile âyë chidur marri sab kuchhu undî jagâ kisâ ani 
not becoming the-younger son all whatever one places having-made and 
handë kattur. Agâ hañji jô-kuchhu mattâ tân kharâb 
going did. There having-gone whatever was that wasted 
kisâ vâttur.

having-made he-throw-away.

To the north of Mandla lies the district of Jabalpur. Gôndi is here only spoken in 
the hills. The number of speakers at the Census of 1891, when there was a large tempo-
rary influx of Gônd harvesters, was 24,130. In 1901, when the total number of Gôndis 
in the district was 78,689, only 5,422 speakers of Gôndi were returned. Compare the 

The specimens received from the district are rather corrupt and much mixed with 
Aryan forms and words. The beginning of the Parable of the Prodigal Son will show that 
they represent the same form of speech as that illustrated in the preceding pages. Note 
the frequent omission of case suffixes and forms such as immê, thou; mādhi, in order to 
tend; hîll-ûngâ, was not, etc.
In Narsinghpur, as in Bilaspur and Jabalpur, Göndi is only spoken in the hills, and the dialect is gradually disappearing from the district. The number of speakers was estimated for this Survey at 800. In the Census of 1901 only 383 were returned.

The Göndi of Narsinghpur cannot, under such circumstances, be expected to be an unmixed form of speech. The Aryan element is rather strong, and the dialect will soon cease to be a Dravidian form of speech.

The difference between the two genders is disappearing, and the suffixes of the plural are not often used. The case suffixes are modified, and so forth. Compare maśchnēr raṇḍō chhaubān mattur, Standard maścīnēng raṇḍ chhaubāṅ mattāṅg, a-man-of two children were; dādālēn, Standard dādān, to the father; dādlōn, Standard dādālōn, fathers, etc.

'I' is anā, and 'we' imān. The form māōr, his, occurs too often to be a mere blunder. Māōr, māvē, also means 'my.'

The inflexion of verbs is also corrupt, the various forms being interchanged. Compare sa[s]ūtur, Standard siya[t]ōnā, I am dying; situr, give, etc.

It is not, however, of any use to go into details. The beginning of the Parable of the Prodigal Son which follows will show how mixed and corrupt the Göndi of Narsinghpur is.
DRAVIDIAN FAMILY.

GÔNDÌ.

(DISTRICT NARSINGHPUR.)

Barrur mārsalnør rauḍ chhavā mattur. Ā-vital chudur pēdgal.
One man-of two sons were. They-from the-younger boy
māor dādalrān kattur, ḍāri dādal, ron dhan ichein māvā
his father-to said, 'O father, house property how-much my
hisā hai, māk sim.' Phir dādal ērūn māor dhan tūṣītur.
share is, me give.' Then the-father them-to his property divided.
Bāryē dīn pījā chudur pēdgal māur dhan ēōhī-kun lakdār
Some days after the-younger boy his property having-taken distant
dēś hattur udēn hukkē luchpantēn sab kisā-sītūr. Sab dhan
country went and there riotousness-in all doing-gave. All property
mārsat-horsiat ad dēśēn pāṭā kāl āṛtā, udēn inēkē vōr karrū
spent-on-being that country-in big famine fell, and now he with-hunger
sāy-lūtūr. Tab vōrrē barrur dēśi-mārsalnør nīgā chākur lāgtur.
to-die-began. Then he some country-man-of near servant stayed.
Uđēn ēr on paddi māhtē nīrsi, vōrrē vallēn paddinūr tīndā-lēnī
And he him pīgs to-feed having-sent, he all pīgs-of eating-of
phaḷiyōrān māur pīr pāṇchānt mihātītur; barrē mārsal on bārē
husk-with his belly full was-filling; any man him anything
hilleṇ dāylē mattur. Jab on khabar vāṭ, vōr kāṭā-lūtūr,
not to-give was. When him-to sense came, he to-say-began,
'daiyē, nāv dādalnūr vallēn chākrākhōn pīr pāṇchānt tīndātōnā pījā
'O-God, my father-of many servants-to belly full eating after
pissi māittā-hat, udēn anxā karrū sāyātur. Udēn inēkē anxā
something left-is, and I with-hunger die. And now I
thēchchhu-kun dādalnūr nīgā landātōnē udēn katātōnē, "ē dādal, anxā
arising father-of near will-go and will-say, "O father, I
mī ṭuddī-sāman bhagvāntē pāp-dōkh kītur. Anxā inēkē niūr chhavā
thy face-before God-of sin made. I now thy son
katānā lākh anxā hillēnā. Niūr chākur-vallēntē undhīnūr barru
father-of near was. Thy servants-in one-of some
irēnā mākun nīrsēnā."' Tab or thēchchhi nīchhētūr udēn māur
like me keep."' Then he arising stood and his
dādalnūr nīgā hattur. Dādal on lakdal vānākē hūrsētur, on
father-of near went. The-father him far-from coming saw, him
GONDI OF NARSINGHPUR.

No specimens have been forwarded from Damoh and Saugor, and Gondi is quickly disappearing from these districts. Local estimates give 1,200 as the number of speakers in Damoh. In 1901, when 27,521 Gonds were enumerated in the district, only 877 were returned as speaking Gondi. In Saugor the local estimates gave so high a figure as 2,400. In 1901 only three speakers were returned, though the number of Gonds in the district was 21,546. The Gonds are known as Bhoi Gonds, and their language was called Parsi as in Mandla. They are chiefly found in Kesla Pargana of Rehli Tahsil. Only a few old people still speak Gondi.

Gondi has also been returned as the language of 150 individuals in Bhopal. At the Census of 1901, 20,368 speakers were returned. No specimens have been obtainable and it seems probable that most of the Gonds of the district have given up their native tongue.

Proceeding southwards from Narsinghpur we reach the district of Chhindwara where Gondi is, to a great extent, spoken in the north. The number of speakers was estimated for this Survey at 125,100, and it was 104,108 at the Census of 1901.

AUTHORITY—

The dialect of Chhindwara in most respects agrees with the grammatical sketch on pp. 486 and f.

With regard to the inflexion of nouns, we may note the dative ādmıkun, to a man, in the first line of the specimen.

The dialect uses the numerals armur, eight; unmāk, nine; pad, ten.

With regard to pronouns, we may note annā, I, as in Narsinghpur; annōt, we;
ā-piye, in him, among them.

The pronoun bāṅg, what? has a genitive bāṅdōr, bāṅdā, etc., and a dative bāṅkhun.

The conjugation of verbs is mainly regular. An is, however, added to the second person singular in tenses formed like kītān, I did. Thus, ātīn, thou wast; kīndīn, thou wast doing. The third person neuter of the future ends in āl and not in ār; thus, ad kīlā, she will do.

The present tense of the verb substantive is āndān, I am. In other dialects this form is an imperfect.

'I am beaten' is translated annā mār tindātōnā, I am eating stripes. This translation shows that Gondi has not a fixed form for the passive.

In other respects the dialect is quite regular, as will be seen from the beginning of the Parable of the Prodigal Son which follows. Note only the use of ordinary tenses in negative clauses. Mr. Dawson, however, gives the ordinary negative forms, and the compiler of the specimen was certainly wrong in not introducing them.
Böre adímikun mänd mark matturk. Chudjur marri dä numérique
Some man-to two sons were. The-younger son the-father-to
vańktur, ‘dä, nā-juar bad dhan aiyül ad nákun varkē-kisim.’
spoke, ‘father, me-to what property will-be that me-to separate-make.’
Aske äplö dhan örkmun tustur. Tän påja thörö dintë
Then his property them-to he-divided. That-of after few days-in
chudjur marri sabrö mäl samtì kisi-kun lakk déhätë
the-younger son all wealth together having-made fur country-to
chalsi hattur. Aggä garsi-kun unđë kal uŋji-kun sabrö mäl
having-gone went. There playing and wine drinking all wealth
mähchitur. Sabrö mäl màhtur tän påja ad déhätë parä
squandered. All wealth had-squandered that after that country-in big
käl, arsi hattä; tindälë badë halle våta. Aske hundur
famine having-fallen went; to-eat anything not came. Then there
admin-iğë haŋji-kun önä rön lägsi hattur. Ör ön ndë
man-near having-gone his hourse staying become. Ha him field-in
padding mahtälë rôchchitur. Aske baddën tölk padding tinduig
wine to-feed sent. Then which huaks the-swine were-eating
addën tindälë hurndur; ön böre halle situr. Parör väsi
those to-eat he-tried; him anybody not gave. Big (i.e. wise) becoming
hattur, aske äplö jàsto vëltur, ‘nävör däumë rôte bachälë
went, then his mind-in he-advised, ‘my father’s house-in how-many
nänkarkun tindälë sari puṭṭilätä, annä karrokk saiätönä. Annä nävör
servants-to to-eat bread is-got, I hungry am-dying. I my
däun-iğë vitśi-kun däkä, ön indakä, “dä, pënknä sëvë halle
father-near running will-go, him will-say, “father, God’s worship not
kitän, nivä halle” këñjtan; nivör acohö marri hallenan. Nigä
1-did, thy(-word) not I-heard; thy good son not-am. Now
mi-juar mazdaride mandököm.”
thee-with service-in will-stay.’

In Hoshangabad Gōndī is spoken in the eastern corner, towards Chhindwara and
Narsinghpur. The number of speakers was estimated for this Survey at 41,550. At
the last Census of 1901, 27,740 speakers were returned.
The dialect of Hoshangabad in most respects agrees with that spoken in Chhindwara. Compare and, it is; aná, I. The chief peculiarity of the dialect, however, is the use of l instead of r in nouns, pronouns and verbal forms of the third person singular. Thus, vél ittul, he said. The same l also occurs in the termination of the genitive before a singular masculine noun and in some numerals, etc. Thus, dēdul, of the country; varul, one; irul, two, etc.

The usual form of ‘one’ is undi, and of ‘two’ raná. Varul is used as an indefinite masculine pronoun, and irul is sometimes used instead of raná when the qualified noun is of the masculine gender.

The r of plural forms of verbs and pronouns is a cerebral r; thus, vóir ittôir, they said. The same pronunciation prevails over a large area, in Betul, Ellichpur, Akola, Nagpur, Seoni, Balaghat, Bhandara, Khairagarh, Nandgaon, Raipur, and Sarangarh. The original texts sometimes write ṣ and sometimes r. Thus, ódk and órk, they. I have written r throughout.

The adverbial participle ends in ke and not in re; thus, kisóke, doing.

There is a verbal noun formed from the past participle; thus, hattate, in the going, when he went; vakhátte, in the roaring, while he was roaring.

Note also the neuter negative hale roval, it was not.

Further details will be easily understood from the specimen which follows.

[No. 49.]

DRAVIDIAN FAMILY.

GONDI.

(DISTRICT HOSHANGABAD.)


Hirī ittāl jagūte haṅjī āvat, agā ihūn jāri lāksīt, agā The-deer such place-in having-gone came, there such jungle was-found, there haṅjī maga hatt. Vēl šikāri kaiṅk masi-kisōke rāhā-mattul. having-gone having-hidden went. That hunter hands wringing staying-was.

Sikāṭi āśi hatt-te vēl udās man kisī-kun rūn vattul. Vēl Darkness having-become coming-in he afflicted mind having-made house went. He thōrośo lak hattul ki pulli vakhtūte vēl āvāj kēṅjtū. Vēl apūn pīsānā little distance went when lion roaring-in he sound heard. He his life-of
FREE TRANSLATION OF THE FOREGOING.

A hunter once went to hunt at night in the wood. He saw a deer grazing in a field in the wood and resolved to kill it. The deer heard the noise he made, and fled into the wood, and the hunter ran after it. It fled very far, and then began to graze. While the hunter was pursuing it, the deer had fled to a place where the jungle was thick enough to hide in. The hunter wrung his hands, but darkness having set in he made towards his house in low spirits. He had not gone far when he heard a lion roar. He fled for his life and climbed a tree. The lion soon came roaring to that very tree, and when he saw it he repented and said, 'if I had not come to kill the deer my life would not be in danger.'

Göndi has also been reported from Nimar where the number of speakers has been estimated at 2,200. At the Census of 1901, 1,693 speakers were returned. The Göndis of Nimar are mentioned in the Report of the Ethnological Committee, Nagpore, 1863, Part ii, pp. 112 and ff. It has not, however, been possible to get any specimens, and the local authorities some time ago stated that Göndi was no more spoken in the district.

The Göndi dialect of Betul and Amraoti is essentially the same as that spoken in Hoshangabad. Speakers are found all over both districts. Their number was estimated for this Survey at 94,000 in Betul and 12,000 in Amraoti. The figures returned at the Census of 1901 were 81,019 and 19,022, respectively.

It will be sufficient to give one specimen to illustrate the dialect as spoken in both districts.

It will be seen that ₁ is substituted for ᵣ in the same cases as in Hoshangabad. Thus, chukul̄, the younger; cītul̄, he did; cwarul̄, one.

E is pronounced as ᵣ in words such as cvaru, come.

An ₁ is prefixed to the neuter forms of pronouns in Amraoti; thus, had₃, that.

With regard to numerals, we find armul₃, eight; umm̄₃, nine; ped₃, ten.

'T₁ is amma₃, as in Hoshangabad and Narsinghpur.

The inflexion of verbs is regular. Note ṛṇul̄₃, he is; jīyām₃ur̄, they will strike; sıts₃ire₃, running, etc.

The form matal̄, may be, is perhaps a participle.
DRAVIDIAN FAMILY.

GÔNDI.

VARUL ADINIA RANG MARK MATTUL. A-VITAL CHUDDL TURUL DATTUN
One man of two sons were. Tham-in-from the-younger son the-father-to
ittul, 'a hâbâ, nivâ dhâm-mâlti-ivîtul jô nivâ hissâ mataké só nãkun
said, 'O father, thy property-in-from what my share may-be that me-to
sisim.' Tô òl senâl ônk ônâ dhân-mâl tâsi situl. Vâlû diya
give.' Then that old-man him-to his property dividing gave. Many a-day
hall âyô ki chuddol tûrul sab mâlitum arpa-kittul ani lai lak
not become when the-younger son all property collect-made and very far
deste hattul unûgî agá luhipante din kâté-kittul, sab dhân mâl
country-to went and there riotousness-in days spend-did, all property
mâhachchi-situl. Jab vol sab dhân jûbê-kittul, acohô bakhht
having-squandered-gave. When he all property spent-had-made, that time
add è deste parâ kâl art, unûgî vol kaâgâl ãsi hattul.
that very country-in big famine fell, and he destitute having-become went.
ANI AD MULKTE HÂNJIT-KUN VARUL IGÂ NAUKAR RAHÊ-MATTUL. UNÜGî VOL VÔN
And that country-in having-gone one near servant staying-was. And he him
nede paddi mehtâlê rohtul. Aggâ vol kurmi paddi mîNTA a-ninê tânâ
field-in swine to-feed sent. There he huaks swine were-eating them-from his
pir bhi nihtâlê ândul. Pan ôn baddê chij tîndâna halle sâvôl.
belly also to-fill he-was. But him-to anyone thing to-eat not gave.

No specimens have been forwarded from Ellîchpur where the estimated number of
speakers was 4,427. The corresponding figures in 1901 were 6,148. The dialect is prob-ably the same as in Amrâoti and Bêlut.

Seventy-one speakers of Gôndî were returned from Bûldana at the Census of
1901. The old returns and the local reports make no mention of Gôndî in the district,
and it is probable that the speakers were immigrants from Akola.

The Gôndî of Akola are known as Bâj Gôndâs. The number of speakers was
estimated for this Survey at 1,142. At the Census of 1901 their number had increased to
2,208.

The Gôndî of Akola is a very corrupt form of speech. Thus, the genders are conti-nually confounded, and the singular is often used instead of the plural; e.g., rang turül ättu, two sons were; hisô någâtôr, a share is coming, etc.

An h is commonly added before the neuter forms of demonstrative pronouns, just as
was the case in Ellîchpur; thus, had and ad, that. So also hûr, they.
On the other hand, $r$ and not $l$ is used in those cases in which Standard Gondi has $r$; thus, $ōr$, he.

$R$, originally written $d$, is substituted for $r$ in plural forms of pronouns and verbs. Thus, $hōr$, they. Forms such as $ōrk$, they, however, also occur.

With regard to numerals, we find $ārmur$, eight; $pad$, ten, but the usual forms for ‘nine’ and ‘ten’ are Aryan loan-words.

The pronoun ‘I’ was $āmnā$ in Narsinghpur, Chhindwara, Hoshangabad, Betul, and Amraoti. In Akola we again find the form $āmnā$ which is used in all other districts, with the exception of the Patna State. ‘We’ is $āmnā$.

With regard to the inflexion of verbs, we must note forms such as $kintān$, he was doing. The final $n$ in such forms can be the old termination of the third person. It is, however, just as probable that we have simply to do with a confusion between the first and third persons.

Note also forms such as $mandārō$, we are; $kēkār$, we shall do; $mattēkē$, it may be, etc.

The specimen abounds in blunders. It is, however, of no use to account for them, and it will be quite sufficient to refer to the beginning of the Parable of the Prodigal Son which follows.
Böré mánvalhná raŋ ūral ātā. Chuqur ūral dāān
Some man-of two sons were. The-younger son the-father-to
varkitur, 'dāā, paisânā hissō nāvā vāyār ad nakun ūmī.' Māng ār
said, 'father, money-of share mine may-come that me-to give.' Then he
sampaṭ vāḷ-kisitūr. Māng thōrkē divāyānē hattur chuqur ūral sab-e
property divide-did. Then few days-only went the-younger son all-Indeed
jamā-kīsi-kun lak multuk-māndō hattur, ānī āgā vallē paisā khuṭh-kīntān,
collected-having-made for country-in went, and there much money spent-made,
sampaṭ urū-kīntān. Māng onā sab-e paisā mārtum māng ad mulukte
property waste-did. Then his all-Indeed money spent then that country-in
herā akāl arū-māttā. Ad vakte ōn archan arū-māttā. Ār had dēsāte
heavā famine falling-was. That time-at him-to distress falling-was. He that country-in
giristanāgā rahā-māttā. Īr tāvā nēde ōn pāddi mēstālē rōkhītū.
housterholder-near standing-was. He his field-in him swine to-feed sent.
Pāddi jō ohhīlyā tindār adu aplō tindānā onā jivā ātā; ānu bōrē
Swine which husks ate that his eating-of his wish was; him-to anyone
sēuvī hille.
gave-not not.

Four hundred and fifty speakers of Gōndī have been returned from Basīm. In 1901
their number was only 273. Most of the Gōndīs are found in the east of the district.
The specimens received from Basīm represent a much more correct form of Gōndī
than those forwarded from Akōla. There are, however, a few instances of confusion
between the two genders. Thus, vāṭū and vāṭūr, he came; māku, he was.
The form manyāl, to a man, instead of manyān, is perhaps due to the influence of
the neighbouring Marāṭhī.

With regard to pronouns, we may note immē, thou; immēṭ, you; hōr, he.
The present tense of the verb substantive is formed as follows:—

Sing. 1. māntōna ā 2. mānti(n) 3. m. māntōr 3. f. & n. māntā ā
Plur. 1. māntōm 2. māntī 3. m. māntōrī 3. f. & n. māntānī

Compare āndān, I am, etc., in Chhindwara and neighbouring districts.
The suffix ū is used in many forms where it does not occur in the Standard. Thus,
jikā and jikūn, I shall strike; ēlān, he took. Compare the forms mentioned above
from Akōla.
The form yētur-ā, he took, seems to present a similar wide use of the suffix ā of the first person singular.

The past participle tintā, eaten, is used as a relative participle in padi tintā šēngā, swine eaten husks, the husks which the swine ate.

I do not understand the form kīkā, taking.

For further details the student is referred to the beginning of the Parable of the Prodigal Son which follows.

[ No. 51.]

DRAVIDIAN FAMILY.

GONDI.

(BAIRIM DISTRICT.)

Varōn manyāl raṇḍ chhavāng mantā. Chidhra bābhān itor, “bābhā,
A-certain man-to two children are. The-younger father-to said, ‘father,
jamētā hīsā mākun sim.’ Maṅ maṅ jamētā hīsā ētān. Maṅ thōḍa
estate-of share me-to give.’ Then estate-of share he-took. Then a-few
dinte wākā jingī kīkā chidhoria dēśne hātān. Maṅ maṅ
days-in the-whole property taking the-younger another-country-to went. Then
khushā-sē jingī udī-kitān. Paisā kharch-kitān maṅ dukāl ārta,
pleasure-with property be-squandered. Money had-expended then a-famine fell.
Hādūn-murū ādohān ārta. Aske dēśate bhalē mānyārīgā rahā-mātā.
Therefore difficulty fell. Then country-in a-respectable man-near remained.
Vār manyā ēn nēd-rābō padi mehtālē rohitūr. ‘Padi tintā sēṅgā
That man him-to into-the-field swine to-graze sent. ‘Swine eaten husks
hāv nanā tindākā.’ Bāre hile sitā. On gyān vātā, vayktur, ‘nā
those I will-nat.’ Anyone not gave. Him-to senses came, he-said, ‘my
bābhōnā chākharān tindālē putīntā; nanā karū sātōnā. Nanā āplō
father-of servants-to to-eat is-sufficient; I of-hunger am-dying. I my-own
bābhōnikā hankā ēn ēnākā, “bābhā, pēndā bāhirō ni ḍōkha
father-near will-go him-to will-say, “father, God-against your in-presence
pāp kitōnā. Ināga niār mari ni-lāyak hille. Bābā, nākun manyān
sin I-dīd. Non your son worthy am-not. Father, me-to a-servant
chākri ērā.”’ Maṅ bābhōnīgō vātā. Mari lak ērā
in-service keep.’ Then father-near came. The-sun far-off having-seen
bābhā ayanā; pāt-vāpō māyā vātā, vadēde bilō-mātā, mukā
the-father shed-tears; heart-in compassion came, on-the-neck embraced, kiss
yētur-ā.

took.
In the district of Wun, Gōndjī was returned as the language of 53,000 individuals. The corresponding figures at the Census of 1901 were 55,495. The Gōndjī are found all over the district, especially in Kelapur and Yeotmal.

The dialect has several characteristic features of its own.

An ə is often used where ordinary Gōndjī has k; thus, ēvā, see; ētā, not; ētōr, he went; but hākān, I will go. Forms such as hōr, he; hīd, this thing, have already been noted from other districts.

The inflexion of nouns and pronouns is mainly regular. Note, however, plural forms such as pōraltir, sons; padık, swine. There is apparently no difference between the declension of nouns denoting rational and those denoting irrational beings. Compare dēsôr, of the country; divasí, in (some) days. Note dēsūm, to a country; āmōl, we; āmōku, us; imē, thou; imēl, you; vōnkūn, to him; hōrkīn, to them; hōnār sātī, for his sake.

The present tense of the verb substantive is given as follows:—

Sing. 1. mantōn  Plur. 1. mantōm.
2. mantī  2. mantîr.
3. mantōr  3. mantōrd.

Similar forms are also used of finite verbs. Forms such as mantōram, we are, do not seem to exist. Note also jikān, I shall strike; vāl, it came; artu, it fell; tindūg, (the swine) etc.

The past participle is used as an adjective. Thus, masītā padā, the fattened calf. The same form also occurs as a verbal noun. Thus, kharī-kītā-upar, expenditure-making-after, after he had spent.

Causative forms are romēgāvāt, let us feast; ināvavā, to be called.

Ārō, to fall, is the Maraṭhī form.

Further details will be seen from the version of the Parable of the Prodigal Son which follows.
DRAVIDIAN FAMILY.

GÔNDI.

(DISTRICT W.T.N.)

Bôrî-undi manyâna ranḍ pûritul maîr. Hûr-rûpû chihôr
A-certain man-to two sons were. Them-from-among the-younger
bâbân itôr, 'bâbâ, bad paisâ vâñî nàvâ vâtâ hád
father-to said, 'father, what property-(of) share mine may-come that
sim.' Maṅg hûr vûnkûn paisâ vâttôr. Maṅg thôdô divasne-
give.' Then he him-to properly divided. Then of few days-in
chihôr pûrol achôdë-hi jumâ-kîst lay langâna désun sôtôr,
the-younger son whole-even having-collected very far-off country-into went,
an hâgâ ughâ-artôrme râhë-vâsî âpû paisâ kharchi-kitôr,
and there riotous-people-with having-lived his-own property spent-made.
Maṅg hûr achôdë-hi kharchi-kitâ-upar hád désun-rûpû pherâ sâthyâ áriù;
Then he whole-even expended-made-after that country-into a-great famine fell;
hâden-karitâ vûnkûn takliph árù lägtâ. Indikê hûr hád désnôr
therefore him-to difficulty to-fall began. Therefore he that country-of
undi manyân-ûgô sôtâ râhë-vâtôr. Hûr-tar vûnkûn padik châri-
one man-near having-gone remained. Ho-on-his-part him-to swine graze-to-
kiyâlë âpû vávâte rëhtôr. Indikê padik bad tokre tindûg hâden-
make his-own into-field sent. Then swine which husks were-eating that-
phêrê hûr âpû pîr pañjânâ. dîhûn hûnkûn vâmù-vâyâ; an bûrî
on he his-own belly should-be-filled so him-to to-appear-began; and anyone
hûnkûn batû-hi šîôr šîlâ. Maṅg hûr sâdhût-phûr vâsî itôr, 'nâvâ
him-to anything gave not. Then he senses-on having-come said, 'my
bâpûnû bâchôr gadyâl-kûn pûr-mênd sâri mantâ, an nânâ upâsîne
father-of how-many servants-to belly-full bread is, and I of-starvation
santôn; nânà têttâ nîvâ bâbûn-hëke bûkûn an hûnkûn inkân,
am-dying; I having-arisen my near him-to will-go and him-to say,
"hê bâbâ, nânâ pên-dû viruddh an nîvâ mûne pâp
"Oh father, I God-of against and you before sin
kitôn; hîdûl nîvâ pûrol indâyâ nânà chûkhâ šîlâ; nîvâ undi
have-done; henceforth your son to-be-called I fit am-not; your one
manyân-sârkhu nûkûn irê."' Maṅg hûr têsi āplô bâbûnîkë sôtûr.
servant-like me keep.'" Then he arising his-own father-near went.
Aske hûr lang matânîch hûnôr bâbô vûnkûn hûdï kiv vât an
Then he far-off was-just his father him-to having-earn compassion came and
hór dhāv-kísí hónā vejēde miśhī vájtör an hónā mukā yētār. Maṅ ga pārāl
he running his neck-on embracing put and his kiss took. Then the-son
hōnkun itōr; bāhā, ākāsānā viruddh an nīvā mune nānā pāp kitōn;
him-to said, ‘father, heaven-of against and you before I sin have-done;
an hīgdāl nīvā pārāl ināvāyā nānā chōkhaṭ śīlā.’ Pan bābānā
and henceforth your son to-be-called I worthy am-not. But the-father
āplō’ mányākun vēltōr, ‘chānglō jhagō tattāi vōkun ghāli-kim;
his-own servants-to told, ‘good a-robe bringing him-to put-on;
an hōnā kayde mudā an kālde jōdā ghāli-kim; maṅ mastātā
and his hand-on a-ring and foot-on shoes put-on; then a-fattened
paḍā tattāi kōyāt, an āmōku tīddē ramvāyānāt. Barākī hēr
calf bringing kill, and us eating let-merriment-make. Because this
nāvōr pārāl sāsī matōr, hōr phtrē-vāsī jītō atōr; an harē-vāsī
my son dead was, he again-coming alive became; and lost
matōr, hōr puḍtōr.’ Aske hōr ramvāyā lātēr.
was, he was-found.’ Then they merriment-to-do began.

Hād vēre hōnōr phērōl pārāl vāvāte matōr. Maṅ hōr vāsī
That time his elder son in-the-field was. Then he having-come
rōntā najik vātā-upar hōr nēkṇā an yandānā kānjōtār.
house-of near had-reached-after he singing and dancing heard.
Aske mányān-rōpōdāl undifān kēhāī hōr puḍt-kitor, ‘hīd
Then servants-from-among one-to having-called he asked, ‘this
butā āndu?’ Hōr vōkun itōr ki, ‘nīvō tamūr vātōr; an
what is?’ He him-to said that, ‘your brother is-come; and
hōr nīvōr bābōn khusāl puḍtōr hīdēn-karītā hōr mastātā
he your father-to safe-and-sound was-found therefore he a-fattened
paḍā kōyōt.’ Aske hōr ghusāv-vāsī rōpō sitā-śīlā. Hīdēn-karītā
calf has-killed.’ Then he getting-angry inside would-not-go. For-this-reason
hōnōr bābō bāhār vāsī vōkun samjī-kīyā lātōr. Paṅ hōr
his father out having-come him-to to-entreat began. But he
bābōn uttar sītōr ki, ‘sūrā, nānā iobōng varsāṅg nīvā chākri
father-to reply gave that, ‘see, I so-many years your service
kītōn an nīvā ādnyā nānā baskēhī moḍī-kītōn śīlā;
am-doing and your order I ever-even broke not;
tari nānā nāvā sōtīyān-sāngō khusālī kīyā mhanōn imē
still I my friends-with happiness make having-said you
nākun baske pāṭh śītā śīlā. An hōr nīvā paisā ānḍēntōdō
me-to ever a-kid gave not. And who your property harlots-with
tinā vātōr hōr hōr nīvōr pārāl vātōr aske imē hōnār-sāthī
having-eaten wasted that this your son came then you him-for
mastātā paḍā kōyōt.’ Aske hōr vōkun itōr, ‘pūrā, imē
a-fattened calf have-killed.’ Then he him-to said, ‘son, you
In Wardha, Gondo is spoken all over the district. The number of speakers was estimated for the purposes of this Survey at 40,150. At the last Census of 1901, 39,385 speakers were returned. No specimens have been received, but the Gondo of Wardha is probably identical with that spoken in the neighbouring Nagpur.

The estimated number of speakers in Nagpur is 44,300. In 1901, 41,218 were returned.

A vocabulary and some songs in the Gondo dialect of Nagpur were published in the papers left by the Rev. S. Hislop and published by Sir B. Temple. See Authorities above.

The dialect spoken in Nagpur in most respects agrees with the grammatical sketch on pp. 486 and f.

Demonstrative pronouns begin with an ō, and an ō is usually changed to ō between vowels. Compare hör, he; had, that; hid, this; mara, tree; marā, come; mundhon, we are.

Nalung, four, has a definite form nalunga, the four.

‘I’ is manā, but the form enam, which is common in Chhindwara, is used as well.

‘We’ is āndō.

Verbs are regularly inflected in person and number. The present tense ends in allona; thus, səntōnā, I die; səntōnā, I give, etc. ‘I am’ is maonā.

Note maγal, it will be; malka, it may be; ellka, saying, and so forth.

For further details the specimen which follows should be consulted.
DRAVIDIAN FAMILY.

GOṆṆI.

(DISTRICT NAGPUR.)


Musalman indā-lātūr, ‘vāt bi, bhalē-mārī ingānē ētkā-ch.’ The-Musalman to-say-began, ‘it-came even, still now-just shall-take-indeed.’

Hōnā bāyakō indā-lāt, ‘nāvōr mōīdō sātur,’ ītkē arī-lāt.

His wife to-say-began, ‘my husband has-died,’ saying to-cry-began.

Musalman bāng inttōr, ‘hūrā, ingādā-ingānē bāng dhōngh kiyā-lātūr?
The-Musalman what said, ‘see, immediately what pretext to-make-began?

bhālē-mārī sātur bi tō anā ētkā.’ Usdē hōnōr jātvālō bhalē still died even then I shall-take.’ Then his custemen respectable mānyāl vātur anik hōn oyā-lātūr. Ānī rāt āsī hat. Hōr men came and him to-carry-began. And night coming went. That musalman marāṭē katyārī nōchē hattūr. Apō dilët indā-lātūr, Musalman tree-in stick having-taken stayed. His mind-in to-say-began, ‘hūrā lekāl dhōngh kitūr.’ To-usdē, hōr bhalē mānyāl vāsi-mattōr, ‘see the-roascal pretext made.’ Then those good men having-come-were, hōrēk mudātun hagānēch īrī-kun hattur. Handā mālūng kallērk those the-corpse there-only having-put went. Therafter four thīcees vīndūr. Hōrkā kādun śirī lägt. Īṅgā bēs chānāṭkār dīst. were-coming. Their feet-to the-bier stuck. There good wonder appeared.
FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a Musalman and a Marâthâ. One day the Marâthâ went into the bazar to buy something, and he found he wanted a quarter pice worth of kauris. He looked about him in the bazar and asked the Musalman, whom he happened to know, to give him the missing kauris, saying that he would pay them back immediately he got home. Then the Musalman went to his door and said, 'pay me back the kauris you borrowed in the bazar.' The Marâthâ's wife came out and said, 'my husband is just dining. He will pay you later.' The Musalman said, 'I will have my money at once.' The wife said, 'he has caught the fever.' The Musalman said, 'never

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1 The value of the kauri differs. One pice is equal to about 100 kauris.
you mind, I must have my money at once." Said the wife, "my husband is dead," and she began to cry. What did the Musalmān answer? "Lo," he said, "what tricks is he at now? Even if he is dead, I shall have my money." Then respectable men of the Marāṭhā's caste came to carry him out. When the night set in the Musalmān took a stick and sat down in a tree, and began to think, "lo, the rascal is pretending." Then the men who had come put the corpse in that very place and went away. Then four thieves came, and their feet got entangled in the bier. They thought this a good omen, and one of them said, "if we get rich, we will make an offering of cocoanuts." They agreed on the matter, and went to steal in the house of those very men who had come to bury the corpse. Said one of them, "let us go to where we saw the wonder." They went and made an offering of cocoanuts and some fowls. They put down four bundles and began to worship. Then the man who had died got up, and the thieves fled. The Marāṭhā took the things they had left and prepared to carry them off. The Musalmān looked from the tree, "lo, the rascal is carrying off the property of the thieves. Stop, scoundrel, give me my kauris this very moment." The Marāṭhā said, "come to my house, and I shall pay." Then the Musalmān went to the door and said, "give me my quarter pice worth of kauris." The Marāṭhā then took a stick and began to beat him. He began to cry and said, "I shall not ask for them any more, father."

Eighty-seven thousand three hundred and fifty speakers of Gōndi have been returned from Bhandara, where the dialect is spoken in the north-east, towards Balaghat. The corresponding figures in 1901 were 55,705.

The dialect is almost identical with that spoken in Nagpur. 'I' is, however, only naunā, and 'I am' is mantōn(a). Note also hīlen, I am not; hīle hundur, he went not, etc.

The specimen which follows is the report of a theft.
DRAVIDIAN FAMILY.

GONDİ.

(DISTRICT BHANDARA.)

KALLENÄ
RAPÔT.
THEFT-OF REPORT.

Hanët-nëti sukarvärta narkä amöt sab mänvälk röt-rapö.
Day-before-yesterday Friday-of at-night we all men house-in
suñchë mattoğöm. Narun narkatä andastë nakun khaḍ-khaḍ
having-slept were. Middle night-of about me-to khaḍ-khaḍ
ihun avaj këñji-vätu röt-rapö. Nákun samji-mätu nay matekë;
such noise having-heard-came the-house-in. Me-to thought-was a-dog might-be;
nanä tettä hile. Sakarja pahrö suñchë töechë, nava röt-rapö
I got-up not. Morning-of time having-slept having-arisen, my house-in
undi kholi maintä, had kholinä kaväd ughdo distu. Sujana vakhatnë
one room there-is, that room-of door open appeared. Sleeping-of time-at
nanä hid kaväd lëgși sisi-matönä. Kaväd ughdo bahun
I this door having-closed having-given-was. The-door open why
atu hid nanä hurtnän: had khoñite nava undi adkate nur
became this I began-to-see: that room-in my one earthen-pot-in hundred
rupiyä undje sönönä iraṅg nur rupiyä kimmatönä irsi-matönä,
rupees and gold-of ornaments hundred rupees worth-of having-kept-I-was.

Kholite hañji-kun bad adkate mál irsi-matönä had adkä
In-the-room having-gone which pot-in property having-kept-I-was that pot
nakan ortöl distu, ani haga mál hile maintä. Nanä röt-rapö vale
to-me broken appeared, and there property not was. I house-in many
thikante hurtän; baga mál putta hile. ‘Borë-tari
places-in made-a-search; anywhere property was-obtained not. ‘Someone
mäl kalsi ösi matekë,’ inji-kun nanä hid kallenä
property having-stolen having-taken-away may-be;’ having-said I this theft-of
rapö kiyölë vätän. Navä rön kallenä narkä navä rañf chakkar,
report to-make have-come. My at-house theft-OF at-night my two servants,
hona nav Rämä undje Gopolä, suñchë matörk. Hörkun-rapö navä
their names Ramä and Gopolä, sleeping were. Them-among my
subhä Gopolä navä mänvän-parö mantä, Navä sejürte hör
suspicion Gopolä by-name man-on is. My neighborhood-in that
mänvän sarikö undi Gomä návör kalle-kiyë mänvöl mantör.
man like one Gomä by-name theft-committing a-man is.
Hör mänvöl navä rön vattë-hattë-kë mantör. Hör nakun undi
That man my to-house coming-and-going is. He me one
GONDI OF BHANDARA.

Friday night, the day before yesterday, we were all sleeping in my house. About midnight I heard a rattling noise in the house. I thought it might be a dog, and did not get up. Early in the morning I arose and found that the door of a certain room in the house was open. I had shut that door when I went to sleep, and I began to look for the cause of its having been opened. I kept hundred rupees and hundred rupees worth of ornaments in an earthen pot in that room. On entering the room I found that the earthen pot had been broken, and the property was not there. I made a search in several places in the house, but my property could nowhere be found. Thinking that somebody might have stolen the things and carried them off, I have come to make a report of the theft. On the night of the theft two servants, Râmá and Gopálá by name, slept in the house. Of them I suspect Gopálá. There is in my neighbourhood another man like him, called Gómá, who is in the habit of committing thefts. He often comes to my house, and he has seen me give money to one or two persons. I have also heard that eight days ago he asked my servant Gopálá, 'where does your master keep his money?' On the day before yesterday he came to my house in the morning and asked me for a loan of twenty rupees. I did not give him the loan, because he would not agree to pay two per cent. interest. When going away he said to me, 'look what will happen in your house to-night.' I am told that he has to-day departed to another village. He may have run away with my property, and an enquiry should be made into the matter.
Gondi is spoken everywhere in the district of Balaghat. Local estimates give 76,300, and the returns of the Census of 1901, 54,108 as the number of speakers.

The dialect, as in all essentials, the same as in Mandla. The specimens forwarded from the district are, however, somewhat corrupt. The two genders are, for example, often confounded. Thus, jë amanë äyünır on sëkä, which share (neuter) will be (masc.), that (masc.) give; avhekün, to him.

E becomes r in plural forms of pronouns and verbs; thus, örkun, to them; mandör, they were.

The inflexion of nouns and verbs is regular. ‘I am’ is ändän as in Sooni, Chhindwara, etc. The corresponding form is an imperfect in other districts. A list of words which has not been reproduced gives mañji, was, for all persons and numbers.

Note also forms such as bätäki, dividing; urëki, wasting; sëkä, give.

For further details the beginning of the Parable of the Prodigal Son which follows should be consulted.

[No. 55.]

DRAVIDIAN FAMILY.

Gondi.

(District Balaghat.)

Varü ädmänä rañg mark mandör. Ön-më-së chuñur marti
One man-of two sons were. Them-in-from the-younger son

Tannä bañährän-së itür, ‘jo navä amanë äyünır on sëkä.’
his father-to said, ‘what my portion will be that give.’

Tab ör örkun tannä dhan bätä-ki sitür. Valë diyän hille ãt,
Then he them-to his property dividing gave. Many days not became,
tab chuñur tuñän sab undi jaghä kisi däser dëstän
then the-younger son all one place having-made another country-to
hatür. Tab agä hañji hëloñhapat kisi tannä din agä went.
then there having-gone wickedness having-made his days there
kätö-kiñur. Tab tannä dhan urëki sitür, tab ad dëste
pass-made. Then his property spending gave, then that country-in
phärä sëkä art. Tab ön-igä bätä hille rähë-mät.
Tab great famine fell. Then him-near anything not remaining-was. Then
agä hañji ad dëstör manvålknun sañg varun-igä
he there having-gone that country-of men with one-near
mandä-lätür. Tab ör tannä nëde paddin mëhtälë rohëtur. Tab an
mandä-lätür. Tab ör tannä nëde paddin mëhtälë rohëtur. Tab an
to-stay-began. Then he his field-in pigs to-feed went. Then those
bhusä tinji paddin tannä pîr niñtätañ avhekün bëre hille svör.
husks eating swine their belly filling-were them anyone not gave.
Tab avhēkun akal vāt. Tab ār ittūr kī, 'nāōr bābhārāṇā bāchōlē

Then him-to sense came. Then he said that, 'my father's how-many

banihiyārā kisi-mātār; tab valēnā gūtō jāvā āytā. Nānnā karūnē

servants working-were; then more rice food is. I hunger-with

sāyōnā. Nānnā tēchi nāvōr dāhōrān-igā dākā tab ān-sē

am-dying. I, having-arisen my father-near will-go then him-to

indākā, "Yē bāhā, nānnā Bhagvāntāl pāp kitān, tab nivā mumno bhi

will-say, "O father, I God-from sin did, then thee before also

pāp kitān. Nānnā niōr marri bahūntē āyākā? Nākun tannā banhiyārēkūn

sin I-did. I thy son how can-be? Me your servants-of

varūnā barābar kim."'

one-of like make."
Göndi is spoken all over the district of Sonei. The number of speakers has been estimated at 146,000, and it was returned as 102,747 at the Census of 1901.

AUTHORITIES—

Mauger [Mauger], O.—Specimen of the language of the Goonds as spoken in the District of Sonei, Chaparh; comprising a Vocabulary, Grammar, etc. Journal of the Asiatic Society of Bengal, Vol. xvi, Part i, 1847, pp. 286 and ff.


The dialect of Sonei does not much differ from that spoken in Mandla.

It becomes र in plural forms and often between vowels. Thus, अर्क अनुरक, they are; पार्कसीरे, searching.

‘We’ is अमेि and अमेि; and ‘his’ is ओिा and ओिा.

With regard to the inflexion of verbs we may note अंदाि, I am, as in Balaghat, Chhindwara, etc. The form टिंडाि, let us eat, is a future, formed from the first person singular by adding ट.

Mauger gives forms such as टिंि, cats; and टिंि, ate, for all persons and numbers.

Note विफ़िद, he used to destroy, and forms such as अिि, when it falls; जोिेि, if you kill. They are formed from a verbal noun derived from the past participle. Compare the corresponding forms in Beraḍi mentioned on page 602 below.

The negative verb is regular. Forms such as हििेि ििि, he gave not, are simply the positive form added to हििे. Similarly we find हििे ििि, it is not.

The verb िि, to give, seems to be freely used in forming compound verbs. Compare टिंिसिदर, he went; चालििसिद, it went.

Two speciments have been received from Sonei. The first is a version of the Parable of the Prodigal Son, and the second is a translation of a well-known fable.
DRAVIDIAN FAMILY.

GONDI.

(Seoni District.)

SPECIMEN I.

Varur mānvānōr raṇd mark mottōrk. Orknāl chuddūr
A-certain man of two sons were. Them-from the-younger
dāhōrān ittur, ‘hé bābā, dhantāl jō nāvā bhāg vātā nākun
to-father said, ‘O father, wealth-from what my share comes me-to
sim.’ Tab ेr orkun tanvā dhan bāṭē-kisi situr. Vallen
give.’ Then he them-to his-own wealth having-distributed gave. Many
díyān hille hannōn ki chuddūr marri sab bārāṅē samā-kisī-
days not passed that the-younger son all whatever together-having-
kun lak déś tākṣī-situr ani aggā luḥpanōte tanvā
made a-for country-to took-his-journey and there riotous-living-in his-own
sampat māhōi-vāttur. Or jāb sab māhōi-ētur tab ad
property squandered-away. He when all having-squandered-took then that
dēsē parā kāl āt, ani ेr kāṅgāl ātūr. Ani ad
country-in a-great famine fell, and he poor became. And that
dēśōrk mandānvāre Orknāl varrun-iggā haṛji-kun mandā lātur, bör ēn
country-of inhabitants-from one-near having-gone to-live began, who him
paddin māhātēlē tanvā nādē rōhtur. Ani ेr aṅ jhulpiṇ-so havēn
swine to-grace his-own into-field sent. And he thōse hūk-swith which
paddin tundūn tanvā pīr nīhtēlē chāhē māndur. Ani börē hille
swine ate his-own belly to-fill wishing was. And anyone not
ōn bahī sindur. Tab ेr umāch vēt, ani ेr ittur, ‘mā
him anything gave. Then to-him sense came, and he said, ‘my
dānōr bāchālē chākhark-un tīndā parrōr,  ah putītā, ani nannā
father’s how-many servants-to eat not-can, bread is-obtained, and I
karrūte sāṅtōnā. Nannā teḥoḥi-kun nāvōr dāṃn-iggā bandākā ani
hunger-by am-dying. I having-arisen my father-near will-go and
ōn-so indākā, ‘hé bābā, saragātā biruddh ani nīvā munne nannā
him-to will-say, “O father, heaven-of against and your before I
pāp kītōnā. Nannā id yōgy hillēnānd ki nivōr marri
sin have-done. I this worthy not-is that your son
inothihtān; nākun nivōr chākharknāl undīt lekāhā banē-kim.”’ Tab
I-called-myself; me your servants-from one like make.”’ Then

3 v 2
Dravidian Family.

Ôr têchûi tanvûr dâhûran-iggû handû-lâitur. Par ôr lakkê mattûr he having-arisen his father-near to-go-began. But he distant was ki onôr dâhûral ôn hûpûl-kun kivâ kitûr ani vûlchi-kun ônâ that his father him having-seen pîy did and having-run his ghôngatun liptâ-mûsî ôná chummu ûtûr. Marri ôn-sê ittur, to-the-neck clinging-having-become his kiss took. The-son him-to said, 'he bûhû, namû sarâgû birûddh ani nîvâ munme pîp kitôña; 'O father, I heaven-of against and your before sin have-done; ani unûdè nîvôr marri inâhîlôtan yûgû hillemánd.' Par dâhûral and again your son I-should-call-myself proper not-is.' But the-father tanvûr chûkarkun ittur, 'ohûkûk dikriân tapûlî ôn his-own servants-to said, 'excellent a-robe having-brought him karsihûî, ani ônà kaiûdë mukûdî ani kûde sarûng karsihûî, cause-to-put-on, and his on-hand a-ring and on-foot shoes put-on, ani mûto kûrû tachûi jûkkût, ani aplû tindâkût ani and a-fatted calf having-brought we-will-kill, and we will-eat and ànand këkkût, Barû ki ôr nûvûr marri süsî mattûr, rejoicing will-make. Because that this my my having-died was, unûdè pistôr; khoê-mûsî mattûr, unûdè putûtôr.' Tab ôrûk again was-alive; lost-having-become was, again was-found.' Then they ànand kiyâ lâiturk.

rejoicing to-do began.

Ônôr sôjûr marri nêde mattûr. Ani jax ôr vânâkê His older son in-the-field was. And when he while-coming rôtû kachûhul autûr tab ôr nêkûnû ani endâna ling kênjitur. house-of near arrived then he musto-of and dancing-of sound heard.

Ani ôr tanvûr chûkarkûl varrum tanvû kachûhul kaisû-kun And he his servants-from one-to his-own near having-called pûchû-kîtûr, 'id bêli ând?' Ôr ôn-sê ittur, 'nîvôr támûm asked, 'this what is?' He him-to said, 'your brother vâtûr ani nîvôr dâhûral mûto kûrsatun jôktor, bari-kû ôn has-come and your father a-fatted calf has-killed, because-that him bêlê-hûs pûû-mûtôr.' Par ôr riss kitûr ani roppû handûlë safe-and-sound he-received.' But he anger did and within to-go hille chûhê-mâyûr. İdên-lânê ônôr dâhûral bûhûr vûsî-kun ôn not wishing-was. Therefore his father out having-come him maînê-kiyâ-lâitur. Ôr dâhûran uttar sitûr ki, 'hûsû, namû entreating-to-make-began. He to-the-father reply gave that, 'see, I ichêbô vûsrûlûl nîvû sêvû kiyâtûnû, anî baskônû nîvû so-many years-from your service am-doing, and at-any-time your âgyatun hille urhiyôn; ani immà bappôpû undi meûndhâl-plâ commandment not transgressed; and thou ever one goat's-young-one
töri hille såvi ki nannä nivör mitkun saṅgne ānand kōvenā.
even not gavest that I my friends with rejoicing might-make.
Par ēr nivör marri bōr kisbēkhun saṅgne nivā sampattun
But this your son who harlots with your property
 tiuji vātur jah vātur tab immā ön-sāṭi mōṭō kuruṛa
having-eaten wasted when come then thou him-for a-fatted calf
jōktōnī.’ Dāhērāl ön-sē ittur, ‘hē marri, immā sadā nā
hast-killed.’ The-father him-to said, ‘O son, thou always my
saṅgte mandōnī, anī jō-bārāṅgē nāvā ānd ad sab nivā āṇd.
in-company art, and whatever mine is that all thine is.
Par ānand kiyānā ani khuśī āyānā uchit mattā. Bārī-ki,
But rejoicing to-do and happy to-become proper was. Because-that,
er nivör tammū sāśi mattōr; undē pistōr; khoē-mūśi mattōr,
this thy brother dead was, again revived; lost-having-become was,
undē puttōr.”
again was-found.”
DRAVIDIAN FAMILY.

GÖNDĪ.

[District Shoni.]

Specimen II.

Undī pulyāl badē dhōngute pharē-māsi suṇchī mattā. Šēkā-ēk
One tiger a-certain in-jungle lying-down sleeping was. All-of-a-sudden
vallenē allīn tān kachēhul aplō dhōkhubhānēl psēsī hattūn.
many mice him near their-own holes-from having-rushed-out went.
Avēthknā ārētāl pulyāl chamkē-māt ani tānā pañājā undi allīt
Their noise-from the-tiger started-was and his paw one mouse
parrō acohānak arū hattū. Rīste vāsi-kun pulyāl ad
upon by-chance having-fallen went. Anger-in having-come the-tiger that
allīn jokkīlē chāhē-māt. Allī ardē kit ki, ‘immā ni
mouse to-kill wishing-was. The-mouse entreaty made that, ‘thou thee
hikē ani nā hikō hūrā; nāvā joktēn nivā batī barāī
towards and me towards look; my killing-from your what greatness
āyār?’ Idēn kēōchī-kun pulyāl allītun chhutē-kit. Allī
will-be.’ This having-heard the-tiger the-mouse-to released. The-mouse
āsis sūsī itt, ‘bade diyā nannā nivā id dayātā paltā
blessing giving said, ‘some day I your this kindness-of return
sēkā.’ Idēn kēōchī pulyāl kāt nā dōngute hikē
will-give.’ This having-heard the-tiger laughed and jungle towards
chalsī-sīt.
went-away.

Kuchh diyānā pajiā ad dōngute-kachēhul mandān-vārērē phāndā
Some days-of after that jungle-near inhabitants net
lāghāchē pulyālṭum phandē-kītān, barī-ki ad āpknā dhōkhkun bahudhā
having-set the-tiger-to entrapped, because that their cattle-to frequently
jokāi vātūnd. Pulyāl phandātāl pasītān sātī vallenē
having-killed used-to-destroy. The-tiger net-from getting-out for much
chāhē-māt par hille pasītā parrō. Pajjārāl ad duhkhtāl
wishing-was but not get-out could. At-last he pain-from
garjē-māyā-lāt. Adē allī badēn pulyāl chhunē-kīsi materī
roaring-to-be-begun. That-very mouse which the-tiger having-released was
ad garjē-māyānā kēōjē. Ad tān mir upkār-kiyāvārēnē lēng
that roaring heard. It its obligation-doer-of voice
chinhè-māt ani parksore agga vāsi art bagā pulyāl
recognized and searching there having-arrived fell where the-tiger
phandē-māsi mātā. Ad tanvā painā palkne phändātum
entrapped-having-become was. It its sharp tooth-with the-net
katē-kisī pulyālun chhuṭē-kisīt. Id vēsoitāl id bāt disītā
having-cut the-tiger released. This story-from this thing appears
ki chhuddur-sō chhuddur tāri dhōriyāl kām artēn tanvā-sō vallē
that small-from small even animal need falling itself-from much
jōvārēnā sahāyēnā kiyā partā.
strong-of assistance do can.

FREE TRANSLATION OF THE FOREGOING.

A tiger was sleeping in a jungle when suddenly many mice rushed out of their holes close to him. The tiger was awakened through the noise, and his paw happened to fall on one of the mice. He got angry and was just going to kill the mouse when it began to beseech him, 'look at yourself and at me. How much bigger will you get from killing me?' On hearing this the tiger released the mouse. The mouse thanked him and said, 'I shall return you this kindness some day.' On hearing that the tiger laughed and went away into the jungle.

Some days afterwards, the people of the neighbourhood set a net and caught the tiger, because it had often killed their cattle. The tiger tried in vain to get out of the net, and at last it began to roar from pain. Now the very mouse which the tiger had let off heard the roar and recognized the voice of its benefactor. It found its way to where the tiger was entrapped, cut the net with its sharp teeth, and set the tiger free.

It will be seen from this story that even the smallest animals can give assistance to such as are much stronger.

To the south-west of Balaghat is the State of Khairagarh. Gondī is spoken in the north-west, towards Balaghat. The number of speakers was estimated for this Survey at 21,690. This estimate is, however, far beyond the mark, and only 1,141 speakers were returned at the last Census of 1901.

The dialect is the same as that spoken in Bhandara, as will be seen from the beginning of the Parable of the Prodigal Son which follows.
DRAVIDIAN FAMILY.

GONYDI.

(KHAIRAGARH STATE.)

Bōrē mānvanōr raṇḍ pēkōṛ mattōr. Ā-pē chuḍjar mattōr, ār
some man-of two sons were. them-of the-younger was, ār
āplō bābōn-sē ittur ki, ‘bābā, dhan mandā ā-paitō nāvā vātō
his father-to said that, ‘father, property is that from my share
mattēkē, tō nākun sim.’ Ār ērkun āplō dhan bāṭe-kisitur.
may-be, that me-to give.’ He them-to his property divide-did.
Valē diyaṇ āyōn kē chuḍjar pērgāl sahtun vaisi-kun valē
many days were-not when the-younger son all having-taken very
lak hattur, undē āgā luχpanē haṇji-kun din khōyē-kisitur.
far went, and there riotously having-gone days spend-did.

Gonydi is, to some extent, also spoken in the State of Nandgaon, especially in the
extreme south of the district. Local estimates give 5,000 as the number of speakers,
but only 1,413 were enumerated at the Census of 1901.

The specimens received from the district were so full of blunders and miswritings
that I have only been able to restore a portion of one of them. It shows that the dialect
is essentially the same as that spoken in neighbouring districts such as Balaghat.

Forms such as ānār, ās; ānān, I am; jīyačōn, thou killed; kōlē, it roared; kasār
hillam, it is not my fault, are all curious, and would be very interesting, if they were
correct. Owing to the unsatisfactory state of the materials, however, it would not be
safe to do more than register them.
DRAVIDIAN FAMILY.

GÖNDI.

(STATE NANDGAON.)

Undī pahārte pulli. Maṅg khērātā jāṅvar pulli vaṅyūnd.
One mountain-in a-tiger. And wood-of animals the-tiger taking-away-was.

Sab jāṅvar milē-māśi-kun salāh kitūn. Pulli-tīryā hattu ki,
All animals joined-having-become counsel made. Tiger-near went that,
mākun jiyāsōn vārī? Tō pārī-pārīta undi jāṅvar sēkum."
‘mākun jiyāsōn vārī? Tō pārī-pārīta undi jāṅvar sēkum.’
‘us kīlest why? Then successively one animal we-shall-give.’
Pulli ittur ki, ‘bēs ānd.’ Bhūrī jāṅvar ānd tō ad hand.
The-tiger said that, ‘good is.’ Old animal was then that went.

Tā jāṅvarun pulli tīnd. Dusrō diyā bhatēlyānā pārīvār hattur.
Those animals the-tiger ate. Another day hare-of turn went.

Bhatēlyā ittu ki, mākun jokisi vāṭār. Dhirē dhirē dākā,
The-hare said that, ‘me kitting he-will-destroy. Slowly slowly will-go,
khussamad kēkā, tari-nā hille pisākā.’ Tō pulli gussāte pūchhē-kit,
flattery will-make, if-not not shall-live.’ Then the-tiger anger-in ask-did
that, ‘so-much delay what-for madness? Thee-to known not that I
jaṅgaltā rājā ānān?’ Tō bhatēlyāl kar jōrē-kisī nittur vadē
jungle-of king am?’ Then the-hare hands joined-making stood and
answered, ‘fault is-not. Thee near great difficulty-in I-came.

Ni-lekhātā undi pulli sarde mākun sapārā māśi adū-nē
Thy-appearance-of one tiger way-in me-to meeting becoming that-indeed
mākun ittu ki, “nanā jaṅgaltā rājā ānān.” Tō tān-sē phir
me-to said that, “I jungle-of king am.” Then him-from again
karār kīsi vātōnā. Ni-sē phir salāh kīsi-kun dākā.
oath making I-came. Thee-with again counsel having-made shall-go.

Tan-sē krayā sīs-kun niyā kachūr vātōnā; niyā saṅg milē-
Him-with promise having-given thee near I-came; thee with joined-
māśi-kun hantōnā.’ Pulli tān parākāl gussā ēbāra āṭhūr.
having-become I-go.’ The-tiger that on-from anger filled become.

‘Niyā saṅg vāyūṅ, undi paṅjāte tān jēkā.’ Kuṭātātīge vētu,
‘Thee with will-come, one paw-in him will-kill.’ Well-to brought,
niyā varṁā mārkāte kuṅtāe luktā.’ Kuṭās pāṛī parā āṭkā
ty fear-of on-account well-in has-hidden. Well-of border on climbed
FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a tiger on a mountain, and it used to carry off the animals of the forest. All the animals then came together to consult. They went to the tiger and said, 'why do you kill us? we will give you one animal every day.' Said the tiger, 'well.' Now all the old animals came forward in their turn, and the tiger ate them. One day the hare's turn came, and it thought, 'he will certainly kill me. I will go very slowly and try to flatter him. If I cannot do so, I am done for.' The tiger then got angry and asked, 'why hast thou delayed so long? Doest thou not know that I am the king of the jungle?' The hare joined his hands and answered, 'it is no fault of mine. It has been very difficult to come to you. On the way I met a tiger such as you, and he said to me that he was the king of the jungle. I had to swear before I went to you that I would come back when I had consulted you. I gave him my promise before I came to you, and I am now going after having seen you.' Thereupon the tiger got angry and said, 'I will come with thee and kill him with one blow.' The hare sought him to a well and said, 'he is hiding in the well for fear of you.' The tiger mounted the platform of the well and looked down, and his image appeared in the water below. He roared in great anger and fell into the well.

Göndi is also spoken in the south-west of the district of Raipur. The number of speakers was estimated for this Survey at 27,500, but only 7,784 were returned in 1901. The Göndi of Raipur have been dealt with in the Report of the Ethnological Committee, Nagpore, 1868, Part ii, pp. 100 and ff, Part iii, pp. 1 and ff.

The Göndi of Raipur is essentially the same as that spoken in Balaghat and it will be quite sufficient to give the beginning of the Parable of the Prodigal Son as an illustration.
DRAVIDIAN FAMILY.

GÖNDI.

(DISTRICT RAIPUR.)

Undi mānवान raṇḍ mark mattōṛ. Tān-raṇḍ chidur marri । A-certain man-to two sons were. Then-in the-younger son āplō bābōṛān ittur ki, ‘bābā, nīvā-kachūlē jō-kueh hampat mandā his-own father-to said that, ‘father, of-you-near whatever property is had nākun vātō-kisim.’ Pher hōṛ bābōyāl had sampat raṇḍ bhālīkun that me-to divide.’ Then that father that property two brothers-to vātē-kisitur. Vālē diyāng hannō to chidur marri āplō divided. Many days not-passed then the-younger son his-own paisā-kaṇṭi bāsi-kun par-dēste chalsitur. Undē hagā money having-collected foreign-country-into went-away. And there āplō paisā-kaṇṭi sab ruṇḍhāṛje urō-kisitur. Tān-raṇḍ had dēste his-own money all harlotry-in squandered. That-in that country-in phāṛa dukāl arsi-hatt. Pher hōṅ tindā-undāṅā vālē great famine having-fallen-went. Then to-him eating-and-drinking-of great takliph āyā-lāṭ. Pher hōṛ bōṛē bhālō mānवān-kachūl distress to-become-began. Then he a-certain good man-near haṭṛ-kun ruḥē-māyā-lāṭur. Hōṛ sōjōṛ māṅvāl hōṛ tuṛān āplō having-gone to-remain-began. That good man that boy-to his-own nēde paddi ng meḥtālė rōḥtur. To paddi ng bhūsāṅ tindāṅā. into-field swine to-graze sent. Then the-swine hūskes were-eating. Hōṛ samjō-śāṭur ki, ‘ihunē nanā bhūsāṅ tindāṅā to nāvā-bi He thought that, ‘in-like-manner I hūskes will-eat then my-also pūṛ nindār.’ Aske bōṛē māṅvālōṛ hōṅ tindāṅā sōvōṛ. Aske belly will-be-filled.’ Then any man to-him to-eat not-gave. Then hōṛ āplō sudhē vāsī-kun inḍā-ḫāṭur ki, ‘nāvōṛ bābōṅ-igā he his-own senses-on having-come to-say-began that, ‘my father-near vālē nōkār-chākark bāchōlē sāring tintōṛ; an nanā hagā karrū many servants much bread are-eating; and I here hungry sāntōṅā. Nanā tēchōli-kun handāṅā āplō bābōṅ-kachūl undē am-dying. I having-arisen will-go my-own father-near and hōṅ inḍāṅā ki, “cī bābō, nanā Bhagvānt-igā undē nīvā-kārūn to-him will-say that, “O father, I God-against and of-you-near pāp kitōṅā, nanā nivōṛ marri inḍāṅā jōg hille. Nanā nīvā-igā sin did, I your son to-be-called fit am-not. I of-you-near 3 x 2
A few speakers are also found in the State of Sarangah. Local estimates give 963 as the number of speakers; 855 were returned in 1901.

The dialect of Sarangah does not much differ from that spoken in Raipur, as will be seen from the short specimen which follows.

Note forms such as tatté, to bring; māsī, was, became; mañjī, it was, etc.

[No. 62.]

DRAVIDIAN FAMILY.

GONDĪ.

(SARANGARH STATE.)

Undi sărā ādminā vallē mark matrōy. Vāyō āpaste sab
One old man-of several sons were. They with-each-other all
diāNG larhāi āndurk. Ōnōrk bābal vallē őrkum samjhē-kitur
days quarrelling were. Their father much them-to persuade-did
phēr batā kām vāyō. Ant-kālte őr tanvā mark-kun kaṭiyānā
but any result was-not. Death-time-at he his-own sons-to sticks-of
undī birā tanvā munne tattī hukum situr. Undē őrkum
one bundle his-own before to-bring order gave. And then them-to
baltē jōrtē tēn urihtālē hukum situr. Sabtun urihohtī
great force-with it (bundle) to-break order gave. The-whole to-break
hurturk, phēr batē-kām-vāyō. Bārīk kātiyāng kačul-gasō-kisi
eendeavoureded, but any-result-was-not. Because the-sticks closely-and-compactly
undī jāgā bandhe-māsī; undē undi ādminā jōrtē adēn urihtanā
one place tied-up-were; and one man-of strength-by that to-break
muskīl mañjī. Tēnā-pajjā őnōrk bābal birātun ohluṭē-kiāle
difficult it-was. That-after their father the-bundle separate-to-make
hukum situr; undē undi undi marrīn undi undi kaṭiyā situr. Undē
order gave; and one one son-to one one stick gave. And
adē vakhatte őrkun tēn urihtālē hukum situr; őkōh jhank
that time-at them-to that to-break order gave; each-one men
kaṭiyātun sahajte urihturk. Tab őnōrk bābal ittur, ‘ē nāvā
the-sticks ease-while broke. Then their father said, ‘O my
marrīk, īktāṭhātā jōr hurāt; tēn-sāṭi idērām baskōnē imāt
sons, union-of strength sec; this-for in-like-manner when you
FREE TRANSLATION OF THE FOREGOING.

An old man had many sons who were always quarrelling. Their father often admonished them, but in vain. When he felt death to be near he asked his sons to bring a bundle of sticks before him and ordered them to break it. They all tried, but in vain, because all the sticks were tied together, and it was accordingly difficult for a man to break them. Then the father ordered them to unfasten the bundle and gave each son one stick and asked them to break them. Now they were all able to do so without difficulty. Then their father said, 'O my sons, see what strength there is in unity. Therefore so long as you live together on friendly terms nobody will be able to do you any harm. But if you quarrel your enemies will undo you.'

In the State of Patna Gondi is now practically extinct. Local estimates give 130, and the returns of the Census of 1901 only 4, as the number of speakers.

The Gondi of Patna is rapidly giving way to Oriya, and the influence of that language is seen in forms such as bābar-mān, fathers; kākār, of the uncle, etc., used in the Gondi dialect. The change of v to b in words such as bāt, it came, is also due to the same influence.

Note also the change of a to ē in mēntōnā, I am.

'1' is anā, and the numerals above 'two' are Aryan.

For further details the short specimen which follows should be consulted.
DRAVIDIAN FAMILY.

GÖNDI.

(STATE PATNA.)

Έτι unī ὑ κύραλτε ὑγά ύπα. Βήκαλκα ὑ δρυκᾶ ὑπά.

Then one tiger that


Δή κύραλκα ὑτίτυν δρυκᾶ ὑπα τά ὑγά ὑπα. bārya ὑγά ὑπα γυνά.

Then the-got-to the-tiger saw and said, 'why ὑδρ muddy

kιya-lūtō? Ni ὑγά ὑπα nū-lūkē ὑλ-lūtā.' Ετί
to-make-beginnest? Thy muddy ὑδρ me-near to-come-began.' The-got

bēhāτor, 'hē ὑδρ, kūral-dūnte mēntōnā. Bāhān-kishi hat. ὑγά

said, 'O tiger, rivulet-lover-part-in I-am. Ὡha-taling that muddy

ὁ δρυκᾶ ὑλ-lūtā?'

Brūkāl ὑτίτυν bēhāτor, 'bāhānte ὑδρ water to-come-began?' The-tiger

the-got-to said, 'year becoming

nākun rāngil-lūtōnē, nā kēnāntōnē.' Ετί uttar sēt, 'hē prabō,

me abusing-wast, I have-heard.' The-got reply gave, 'O Sir,

anā-tō chha mās lūtōnē. Nikum bāhān-kishi rāngtānē?' Brukāl

I-indeed six months am. Thee what-doing abused?' The-tiger

bēhāτor. 'imā hīlō rāngtēn itē ni bāhār, hale itē ni ὑδρ

said, 'thou not if-abused then thy father, not then thy grandfather

rāngei-mandānē. Daṇḍ nikum sēkān, nikum tēndākān.'

abusing-may-be. Punishment the-to will-give, thee will-eat.'

FREE TRANSLATION OF THE FOREGOING.

A goat was once drinking water in a river, when a tiger came to the river to drink water. The tiger stood higher up in the river. It saw the goat and said, 'why doest thou make the water muddy? The muddy water is coming down from thee to me.' Said the goat, 'O tiger, I stand below you in the river. How can the water flow from me to thee?' Then the tiger said to the goat, 'I am told that thou didst abuse me a year ago.' Answered the goat, 'I am only six months old, how can I have abused thee?' Said the tiger, 'if thou didst not abuse me, then thy father did, or if not, then it must have been thy grandfather. I will punish thee and eat thee.'

Göndi is also spoken in the Kanker State, especially in the north-west. According to local estimates, the number of speakers is 46,031. The corresponding Census figures were 39,000 in 1891 and 37,399 in 1901.
The dialect spoken in Kanker in some characteristics agrees with the various forms of Gōndī current in Bastar, Chanda, and the neighbourhood.

B becomes l in lōm, a house, and the initial s in the verb sīyānā, to give, is replaced by h; thus, him, give; hēvōr, he did not give.

The numeral for ‘two’ is īrur before masculine nouns.

Bālē diyā āyvā matta, many days did not pass, seems to contain a negative particle āyvā. Compare the so-called Mārā of Bastar. It is, however, also possible that āyvā is simply miswritten for āṣā, the regular negative third person singular neuter of āyānā, to become. The specimen has not been well prepared, and several points remain doubtful. The beginning of the Parable of the Prodigal Son which follows will, however, show that the general character of the dialect is the same as in the neighbouring districts to the north and north-west.

[No. 64.]

DRAVIDIAN FAMILY.

GŌNDĪ.

Bōrē mānēkun īrur pēkōr mantōr. Un-garā huḍilōr bābō-
A-certain man-to two sons were. Them-from the-younger father-
harān kattur, ‘ai bābā, dhante jō tūs nāvā hō nāhun him.’
to said, ‘Oh father, wealth-in what share my may-be ma-to give.’

Achōy-pahār dhantun tusītur. Bālē diyā āyvā matta,
That-very-moment wealth distributed. Many days passing-not were,
huḍilōr pēkōr sabōy dhantun bāley bhūmtun ōtur ani agā
the-younger son all-even wealth another land-to look and there
buri kānte din bītē-kisōr dhantun māhēhi-sītur. Māldun
bad work-in days spending wealth having-squandered-gave. All-wealth
māhēhi-tūr, aske ad dēste dukār artā, ani oń garīb ātur.
wasted, then that country-in famine fell, and he poor became.

Ad-ē bhūme bōrūr mānē-igōr huājtur, jō ńe paddī nēlingnīgā
That-very land-in one man-near he lived, who him seine fields-to
rōhtur. Ōr mānē parktun bādēn tijōr-mattā paddi, ‘pōţā pațihkā,’
sent. That man husks-to which eating-were seine, ‘belly will-fill,’
inji irāda kis-mantōr.
saying intention making-was.
In Chanda and Bastar the language of the Gōndi begins to assume a somewhat different character. All the various forms which have been dealt with in the preceding pages are essentially identical, and the local variations are comparatively unimportant. In Chanda and Bastar, on the other hand, we begin to find several traces of the influence of the neighbouring Telugu. This influence goes on increasing as we pass into the Madras Presidency, and we here find dialects which can be characterized as links between the two languages.

The Gōndi dialects of the districts in question are known under various names such as Gōndi, Gaṭṭu, Māriā, and Koi. Such names do not, however, connote various dialects. The so-called Koi of the Madras Presidency is, for example, different from the Koi of Bastar and Chanda. On the other hand, the Gōndi of Chanda is essentially identical with the dialects known as Gaṭṭu, Koi, and Māriā in the same district. It will, therefore, be necessary to deal with the various dialects in geographical succession.

All the dialects in question have, however, some characteristic features in common, and it will prove convenient to point out some of them before proceeding to deal with the dialects in detail.

An t is substituted for the initial r in lōm, house, and some other words. We have already found the same state of affairs prevailing in Kanker. The same is the case with the initial h in him, Standard sim, give.

Greater importance must be attached to the fact that there are separate forms for the dative and the accusative. The details will be found in what follows. In this place it will be sufficient to point out that the dialects in question in this respect differ from ordinary Gōndi and agree with Telugu.

With regard to numerals it should be borne in mind that ordinary Gōndi apparently only possesses the neuter forms. Irul, two, however, is used in Hoshangabad in addition to the neuter raṇ. Similar forms occur in the dialects now under consideration. Thus, irul, two, in the so-called Gōndi of Chanda; irur in the so-called Māriā of Bastar; iruwuru in the so-called Gaṭṭu and in the Koi of the Madras Presidency.

In the latter dialect we also find two different forms of the plural of the personal pronoun of the first person, vīz, mānngal, we, when the person addressed is included, and mānāma, we, when the person addressed is excluded. Mānāma, we, in the so-called Gaṭṭu and Koi of Chanda seems to correspond to the latter form. My materials are not, however, sufficient for discussing the state of affairs in the other dialects in question.

Mīru, you, the ordinary Telugu form, occurs in the so-called Gaṭṭu and Koi of Chanda and in the Madras Presidency.

The neuter demonstrative pronoun assumes forms which correspond to those usual in Telugu. Thus I have noted dāru or dānsā, her, in Chanda and Bastar; dāni, her, in the Koi of the Madras Presidency.

It will be remembered that the tenses of the ordinary Gōndi verb were of two classes, differing in the formation of plural forms. Compare kīrom, we did; kīrāram, we were doing. It has already been pointed out that kīrāram, we were doing, is formed from a noun of agency kītor, those who were doing, by adding a personal termination em. In the dialects now under consideration there is nothing corresponding to such forms.

The personal terminations of verbs are also, to some extent, different. We shall in this place only note that the second person singular usually ends in in or ini, and the-
second person plural in ir or iir. Thus, dünilin, thou goest; intir, you say, in the Gondi of Bastar.

Further particulars must be reserved for the ensuing pages where the various dialects will be dealt with in geographical order.

Several languages are spoken in the Bastar State. The main Aryan language of the State is Halli, which has, in this Survey, been dealt with in connexion with Marathi. It is a very mixed form of speech, and there can be little doubt that the Hallias originally spoke a dialect of Gondi.

Of other Aryan languages we find Oiyi with its dialect Bhatti, and Chhattisgarhi.

The rest of the population of Bastar speak Telugu and various forms of Gondi.

Telugu extends from the border of the Bijji and Sunkam Talukas on the Sabari, along the range of the Bila Dilas to the Indravatii, and follows that river as far as its confuence with the Godavari.

The Marirs or Marilas are the most numerous of the various Gond tribes in Bastar. They inhabit the Chintalnar, Bhupalpatnam, and Kutru Talukas, with the greater part of Vijapur. In the west they are also known as Gotis. They inhabit the denser jungles, while Telugu is the language of the better and more civilized classes. Near Karikote their territory crosses the Indravatii and takes a circuitous route through the so-called Ubujmand to Bhamragarh on the Indravatii. In the north-west of the state the Marirs are found together with ordinary Gonds, and their territory extends into the neighbouring districts of Chanda. In the south the Marils meet with the Kois, who extend over the eastern frontier of the state into Vizagapatnam.

The Gonds proper are found in the north-east, and, together with Marils, in the north-west of the state.

The Parjis will be separately dealt with below.

Specimens of all these dialects have been forwarded from the district and will be reproduced in what follows. They are all far from being satisfactory. The materials sent in for the use of the Survey are not the originals, but copies from them, and the copies have been made by people who did not know the dialect in question. They therefore abound in mistakes, and I have not been able to correct all of them.

The so-called Gondi of Bastar was reported for this Survey as spoken by 60,660 individuals. The corresponding figures in 1901 were 89,768.

The specimen forwarded from the district has been so carelessly prepared that I have only succeeded in restoring a small portion of it. The remarks which follow are based on it and on a list of words which was too corrupt to be reproduced.

Initial l is substituted for r, and k for s, in words such as lom, house; loblik, he sent; himfe, give; koyatond, I die.

Rk seems to become k in plural forms; thus, ök, Standard örk, they, he (honorific); kitör, honorific loblik, he did. It is, however, possible that k is only miswritten for rk.

The dative ends in ki or ku; thus, marrinki, to the son; godzuku, to the cattle. It is often confounded with the accusative; thus, vorunu, to them.
The ablative ends in *agădā*; thus, *dhant-agădā*, from the property.
The plural seems to be formed as in ordinary Gōndī. Thus, *paddiṅg*, swine; *pēkur*, sons. The list of words gives forms such as *manbāl-manē*, men.

The following are the personal pronouns,—

nānā, I  nimmā, thou  vōr, he  ad, she, it.

nāvā, my  nīcā, thy  vonnā, his  dānvā, its.

nāku, to me  nīku, to thee  vonku, to him  tāku, to it.

**Verbs.** Forms such as *hāyētōnā*, I am dying, correspond to Standard *sāyētōnā*. The present tense of finite verbs is, however, slightly different. Thus, *dānān*, I go; *dāntin*, thou goest; *dāntôr*, he goes; *dānlā*, she goes; *dāntir*, you go; *dāntôk*, they go. The other plural forms do not occur in my materials.

The past tense is inflected in the same way. Thus, *kēlān*, I did; *kēlôr*, he did; *kērtu*, it fell. *Bārād*, it becomes, is probably miswritten for *bārtu*.

Future forms are *dākān*, I shall go; *kēlākān*, I shall say.

The imperative is formed as in ordinary Gōndī. Thus, *kuriśāl*, cause ye to put on; *kēmā*, do not do. Note *himfū*, give.

Negative forms are *punnān*, I do not know; *sēvōr*, he did not give; *hannōr*, he did not go. In *hēyōś*, thou didst not give, a past negative tense is formed in the same way as in Kui.

An infinitive is *mēhū*, to feed. The conjunctive participle is regularly formed. Thus, *kēśi*, having done; *tēśi*, having arisen; *hūśi*, having seen.

The dialect seems, on the whole, to agree with the so-called Mārī of Bastar, which will be dealt with below. It is not, however, possible to base any further conclusions on such imperfect materials as those at my disposal.
[No. 65.]

DRAVIDIAN FAMILY.

GONDI.

Some man-of-two sons were. Both-of-the-younger son the-father-to-kettör, 'hē bābō, dhant-agāda nāvē bachōne bārī(ḥārtu?) tāku nāku said, 'O father, property-from my what becomes that me-to-hintū.' Agāhāhi voru vorunu āpīnā dhan tusitur. Bādē diyyā bhōātu give.' Then he them-to his property divided. Some days after hudilok pēkāla jammā dhan ārāyē kisī bēken pēsī the-younger son all property together having-madem away having-taken sattur, pēh agāhāhi kisibinā-ilahiyā kisī dhan tuṛihsitōr. went, and then hariots-of-company (f) having-madem property wasted. Vēk annī tuṛihsitōr aske ad bumte mahag ārētu; vōr garīb. He all wasted then that country-in famine fell; he destitute atōk. Vōr haiji bōnūn-agā māttōk. Voru vōnā āpīnā nēlte became. He having-gone somebody-with stayed. He him his field-in padding mēkhā lōhtōk. Bōrē tānu bāray hēvōr. Aske ōnu swine to-feed sent. Anyone him-to anything gave-not. Then him-to chēt ārētu, aske voru kēttör, 'nāvē bōnūn-agā bachōne kōitōnā sense fell, then he said, 'my father-with how-many men-of tādānālē bēd annō gātō; nannā karvā háctōnā. Nannā eating-after much food rice; I with-hunger die. I tēdī bōnūn-agā dākān, ani tān ketākān, 'hē bābō, having-arisen father-near will-go, and him-to will-say, 'O father, nannā īspurānā hōgte nīvā-y munme pāp kītān. Nannā āpīnā pēkāla I God-of before thy-also in-presence sin did. I your son āvānku ardō ātān. Nāku kōitōnē-sō vorunā vāra-parā kīsmā,' being-for unworthy became. Me servants-from one-of likeness-on make.'

It has already been mentioned that the so-called Marīa has been returned from the following districts:—

<table>
<thead>
<tr>
<th>Province</th>
<th>Estimated number</th>
<th>Census of 1901.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Central Provinces</td>
<td>104,340</td>
<td>69,749</td>
</tr>
<tr>
<td>Chhindwara</td>
<td>10,000</td>
<td></td>
</tr>
<tr>
<td>Chanda</td>
<td>31,500</td>
<td>9,655</td>
</tr>
<tr>
<td>Bastar</td>
<td>62,840</td>
<td>50,991</td>
</tr>
<tr>
<td>Raipur</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>Assam</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>104,340</td>
<td>59,375</td>
</tr>
</tbody>
</table>

3 x 2
It has also been pointed out that the so-called Māriā of Chhindwara is not, in any respect, different from the current Gōṇḍi of the district. The same is also the case in Bastar and Chanda.

The Revd. S. Hislop derives Māriā from mara, a tree, and remarks that the Māriās of Bastar are also called Jhariās which would mean the same thing. In the west of Bastar they are also called Gotā, which name is also used in Chanda. Compare below.

The Māriās are, so far as we can judge, simply the Gōṇḍa living in the jungles, and there is no reason for distinguishing them as a separate tribe with a dialect of their own.

**AUTHORITIES**


The territory within which Māriā is spoken in the Bastar State has been defined on page 529 above. Māriā and Gōṇḍi are spoken beyond the frontier of the State in the north-east of Chanda.

The Māriā of Bastar seems to be almost identical with the ordinary Gōṇḍi of the district.

The pronunciation is the same; compare lōn, house; lōtbōr, he sent; himō, give.

The usual plural suffix is ku, thus, mārrī, son; marku, sons; pal-ku, teeth. I have not found any instances of the use of the suffixes or and ūg, but there is no reason for supposing that they are wanting.

The accusative ends in n and the dative in ku or ku, but the two cases are continually confused. Thus babōn, to the father; nēkō, me, to me.

Other cases are formed as in Gōṇḍi. Thus, lōtē chau-māl, the property of the house; rājte, in the country. Note muttēntōdī, with harlots, and compare Tamil ǒṇdu with.

**Numerals.**—The first ten numerals are,—

1. uṇdi. 6. āru.
2. ērər, neut. rovəd. 7. sāi, yōdu.
3. mūr. 8. āṣh, yemmīdī.
4. nāldē, nālgy. 9. navu, ermu, tōmmīdī.
5. aindu. 10. dawu, pad.

Āru, six; yōdu, seven; yemmīdī, eight; tōmmīdī, nine, and pad, ten, are the usual forms in Telugu, and are probably borrowed from that language. Ermu, nine, seems to correspond to Kanarese ontōkku, Tulu ermba.

**Pronouns.**—The personal pronouns are the same as in the Gōṇḍi dialect of Bastar.

We do not, however, find forms such as sōk, they, sōr or sōr being used instead. ‘We’ is māvō and mambu, and ‘our’ is māvə. The corresponding forms of the second person are mīrəd, you; mīvə, your.

Other pronouns are vēr, this, neuter id; bōr, who? bēd and bath, what?
Verbs.—The personal terminations are:—

Sing. 1. *n*
2. *i(n)*
3. m. *er, ör*
3. f. and n. *ā, u*

Plur. 1. *öm*
2. *ēr*
3. m. *ör*

Thus, *mendēn, I am; mendī, thou art; mendo, he is; mattān, I was; atī, thou cookedst; mattin, thou wast; kettiōr, he said, they said; ārtīā, it arose; yēsīom, we threw; kokiēr, you killed. Note vāsī, he came.*

Future forms are *rektākān, I shall strike; rektākān, thou wilt strike; rektānōr, he will strike. Dākān, I will go; kettiākān, I will say, are forms of the present, and mendēbān, I might be, is half Ḫōiyā.*

The negative verb is regular. Thus, *kiyōu, I did not; īvin, thou gavest not; kēvō, he did not; āyō, it came not; vīt-ma, don’t run; udu-ma, don’t sit.*

There are, however, also a negative infinitive and a negative participle. Thus, *inā-mattōr, to-give-not-was, he did not give; mēyvā-ōre, not being. Compare Kui.*

The conjunctive participle is regularly formed. Instead of the final *i* we, however, also find *u*. Thus, *haṇji-maṇji and haṇju-maṇju, having-gone-having-become, having gone.*

For further details the student is referred to the version of the Parable of the Prodigal Son which follows.
Bona-i irur marku mattor. Tan hudila marri tan baboon
Some-one-of two sons were. His younger son his father-to
kettor, 'o babo, bechor mende na malmatia tuji himfua.'
said, 'O father, what is my property dividing give.'
Agatinna voneke or tuji hitor. Jel ayye hudila marri
Thereafter him-to he dividing gave. Long not-was the-young son
lotu dham-mal poisi lakk bhumi vittor, aur aggaa muttentoki
house-of property taking far country went, and there women-with
nasri mal-mattia gavah-kitor. Ore sab mal-mattia gavah-kiai
living property squandered. He all property squandering
pohchih hitor, ad raje karuv artta, aur donjal ator.
having-spent gave, that country-in famine arose, and poor became.
Or haaju maaju adje raje varvannaggag mendor.
He having-gone having-become that-every country-in one-near stayed.
Or onku tan vedeate paddi mehata lohtor. Hor nelat ohara paddi tintia.
He him his field-in swine to-feed sent. He good husks swine ate
again haftor tan pota pajji tintor. Aur tan benor ivu-mattor.
there going his belly having-filled ate. And him anyone gave-not.
Achun-madde surta artu. Vend-or kettor, 'na baboon-agga bechor
That-after sense fell. Then-he said, 'my father-near how-many
maneta tindan-agada agar ata, aur mayo karne jolatom.
men-of eating-after remaining is, and we hunger-with die.
Nannaa tendi na baboon-agga datan aur voneku haaji-maaji kettitan,
I arising my father-near will-go and him-to having-gone will-say,
"o babo, nannaa bhagvautum mane-maion, aur ni-nune pae pitaan.
"O father, I God obeying-was-not, and thee-before sin did.
Nannaa ni marri kettan-le aiion. Ni naukari-le nakha kim.'"
I thy son saying-for am-not. Thy service-to me make.'"
Agatinna tan baboon-agga attor. Vor jek mattor, tama babo
Thereafter his father-near went. He far was, his father
urimajji jiva kitor, aur mirti vaisi gudugatum uruigi
having-access compassion made, and running coming neck-to falling
burstor. Tan marri kettor, 'o babo, nannaa bhagvautum mane-mayvaaore
kissed. His son said, 'O father, I God obeying-not-being
will-be. My son having-died, lived; lost-was, again was-found.’
Vende ōr bērkā attōr.
Then they merry became.

Vōn biriyā marri vēdāte mattōr. Lōn hērē yētrōr ḍolanēkānā
His big son field-in was. House near same music
ēndānā kēlētōr. Aur tān lōtōr naukarin varenī kariṅgī pucahē-
dancing heard. And his house-of servant one aalling ask-
kītor, ‘id bātā?’ Vōr kettōr, ‘nī tamur vātōr, nī bābō nēlā
did, ‘this what?’ He said, ‘thy brother came, thy father well
aṭtōr, nēlōtā dorkā hattōr.’ Vepdōr aḷā-māṣī lōn
cooked, good being-found went.’ Then-he angry-becoming house
ōdītōnān(?) man kēvōr. Aohan-mēnde tan bābō mānāh-kis
to-enter(?) mind did-not. That-after his father entreaty-making
urtōr. Vande tan bābōn kettōr, ‘hūrā, ichōr varsā nānā
came-out. Then his father-to he-said, ‘ō, these-many years I
niku sēvā kitān. Bechuṭē-nē nī maṅātun pēlā-kivōn. Aur
then-to service did. Beo-eve thy word break-did-not. And
tanākē nāku bechuṭē-nē monḍā ivin, nānā mīṭōḍe astirte
still me-to ever-eve goat gavest-not, I friends-with merry
mendebān. Vande ni marri mirkitōṭan-ōḍōi ni dhantun titōr, bechuṭe
might-be. Again thy son harlots-joining thy property ate, when
vāsē nochuṭē-nē nēlōṭādi attī.’ Bābō kettōr, ‘ō marri,
came then-Indeed good-thing cookedest.’ The father said, ‘ō son,
nimmā nā-tōḍe dimāl mondi. Bād nāvā ad nivā. Vande
thou me-with always art. What mine that thing. But
bērkātē māndānā nēlōtā, bērkā vēr nī tamur ḍoli-maṅī, vende
merry to-be good, because this thy brother dead-having-been, again
badaktōr; māi-mattōr, doroktōr.
 lived; lost-was, was-found.’

Proceeding from Bastar towards the west we find Marīa and Gōndī spoken in
Chanda.

At the Census of 1901 Gōndī was returned as spoken by 75,146 individuals. Local
estimates give 100,000, and in the Rough List the number was approximately put down
as 96,500.
Speakers are found in every town and village in the district, but are most numerous east of the Waininga, especially in the north. The Gonds speak Gondi among themselves, Telugu, Marathi, or Hindi, with strangers. Telugu is the local language in the south, and the Gonds are there known as Kois and Gattus.

The Gonds of Chanda have been described in the Report of the Ethnological Committee. Nagpur, 1868. Part ii, pp. 8 and ff.; Part iii, pp. 1 and ff. (vocabulary).

The specimen printed below is to some extent mixed up with Aryan words and forms. The nature of the dialect is, however, quite clear and in most particulars, agrees with the Gondi of Bastar.

**Pronunciation.**—We find l corresponding to Standard Gondi r in lôl-lôpô, Standard rôl-rapô, into the house. 'Give,' on the other hand, is sim and not him as in Bastar.

Final r is often dropped; thus, mattô and mattôr, he was.

**Nouns.**—The two genders are sometimes confounded. Thus, idu marî—ön, this son (neuter)—to-him (masculine); önô bôbô, instead of önôr bôbô, his father; basu vâfô vâtôr, which share (neuter) comes (masculine).

There are separate forms for the dative and the accusative. Thus, bôbôn, the father (ace.); bôbôn-kus and bôbôn-eke, to the father. The two cases are, however, often used promiscuously. We also find forms such as mANKyôl, instead of mANKyôn, to the men. Compare the dative suffix iâ, îe, î in Marathi.

I have noted the following numerals, varol and undi, one; ivur and reuô, two; nälu, four.

**Pronouns.**—The following personal pronouns occur in the texts:

<table>
<thead>
<tr>
<th>Personal Pronouns</th>
<th>1st Person</th>
<th>2nd Person</th>
<th>3rd Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Subject Pronouns</td>
<td>non(a), I</td>
<td>nâmô, me</td>
<td>ön, he</td>
</tr>
<tr>
<td>nâmô, to me</td>
<td></td>
<td></td>
<td>önâ, him</td>
</tr>
<tr>
<td>nâmô(nôtû), nâmô,</td>
<td>nâm(nôtû)</td>
<td></td>
<td>önâ, his</td>
</tr>
<tr>
<td>nomôf, we</td>
<td>nâmôf, you</td>
<td></td>
<td>önâ, they</td>
</tr>
</tbody>
</table>

Other pronouns are idû, this; tanâ, own; basu, what? Anî, by him, occurs in one place, and is probably due to Aryan influence.

**Verbs.**—The personal terminations are the same as in the so-called Marathi of Bastar. There are, however, no instances of the second person plural. Thus, sàntân, I die; dákân, I shall go; ments, thou art; tôtôr and ùttur, he gave; mättâ, it was; kikôm, we shall make; mättôr, they were. Irregular are kîân, I was doing; kitôr-mättâ, has made, without change for person. Note also kîyôd, I might make; màsì, he was.

Verbal nouns are këp-î, in order to keep; inâl, to say; kharchi-kîlà-pajfâ, after spending.

Note tôtôr, arising; tijôr mathô, (the swine) were eating, etc.

The negative verb is formed by adding hîle to a verbal noun ending in â and adding the personal terminations. Thus, tonaâ-hîlân, I did not break; ìyà-hîlôi, thou didst not give; ìyà-îlê, he did not give.

The Parable of the Prodigal Son which follows will be sufficient to show the general character of the dialect.
DRAVIDIAN FAMILY.

GONDI.

(BERLAND DISTRICT)

Bor undi mankyän ivur pēkūr mattorr. Ön-āgā chuḍur
Some one man-to two sons were. Than-among the-younger
bāhōn ittōr, ‘bā, badu mālē vātō nāku vātō adu
the-father-to said, ‘father, what property share me-to comes that
sim.’ Mang ǒr ön-āgā khub mālmātā vātō-kisi ittōr. Mang
give.’ Then he him-with all property parts-making gave. Then
ātē etkā chuḍur mari sarva jamā-kisi vali lak hottoır, ő
the-every the-younger son all together-making very far went, and
feve days the-younger son all together-making very far went, and
āgā bhu udī-kitor, tanvā bhāgya kharō-kitor. Mang ānē samdur
agā bhu udī-kitör, tanvā bhāgya kharō-kitör. Mang ānē samdur
there much spend-did, his share wasted. Then by-him all
kharchī-kitā-pajjā ad mulkīn phēsō māhāg arṭā. Māhāgan-pāi ǒnkū
spent-made-after that country-to heavy famine fell. Famine-on-account-of him-to
adochan arṭā. Aske ər ad nātēnāl varol bhalē mankyān kachul
adjudged arṭā. Aske ər ad nātēnāl varol bhalē mankyān kachul
difficulty fell. Then he that village-from one good man near
hoṅji mattorr. Ōr ērkun ǒnā padī keplē tanvā vāvuṭē lōhattorr.
having-gone stayed. He him his swine-to-keep his field-in sent.
Aske padī tōkrēn tijōn matō tān pajjā ər ērk nihitor, ihin ǒnkū
Then swine husks eating went that on he belly filled, so him-to
vātā, ājhuk bōr ǒnkū butāl iyā-hīle. Mang ǒru suddhin
vātā, ājhuk bōr ǒnkū butāl iyā-hīle. Mang ǒru suddhin
it-appeared, but anyone him-to anything gave-not. Then he senses
porā vāsī ittōr, ‘nā bābōnā lōt-lopo bachuk mankyāl sūrī
porā vāsī ittōr, ‘nā bābōnā lōt-lopo bachuk mankyāl sūrī
on having-come said, ‘my father’s house-in how-many men-to broad
on having-come said, ‘my father’s house-in how-many men-to broad
mantā, ānīk nan karvāi sāntān. Nan tātōr āplē bābōneke dākān
mantā, ānīk nan karvāi sāntān. Nan tātōr āplē bābōneke dākān
is, and I hunger-with die. I arising my father-to will-go
is, and I hunger-with die. I arising my father-to will-go
ānīk inko intān, “nū bābō, nan pēndā virudh vō nīvā mune pāp
ānīk inko intān, “nū bābō, nan pēndā virudh vō nīvā mune pāp
and him-to-say, “O father, I God-of against and thee before sin
and him-to-say, “O father, I God-of against and thee before sin
kītor-matā. Indikāṭā nī mari inala nanā sarē-hīlle. Tanōr undi
kītor-matā. Indikāṭā nī mari inala nanā sarē-hīlle. Tanōr undi
done-have. Henceforth thy son-to-say I worthy-not. Your-own one
done-have. Henceforth thy son-to-say I worthy-not. Your-own one
ebākarin dhāt nākūn irā.”“ Mang ǒr uchčē tān bābōneke hottoır.
ebākarin dhāt nākūn irā.”“ Mang ǒr uchčē tān bābōneke hottoır.
servat like me keep.”’’ Then he having-arisen his father-to went.
servat like me keep.”’’ Then he having-arisen his father-to went.
Mang ǒr lāng mattorr ichōt-lopo ǒnā bābō ono huḷī pīt-lopo
Mang ǒr lāng mattorr ichōt-lopo ǒnā bābō ono huḷī pīt-lopo
Then he far was that-in his father him having-seen belly-in
Then he far was that-in his father him having-seen belly-in
dayā vātā vō ər-ə vīttoır ǒnā guṇdāgāt dzōmb-mattorr vō ǒnā
dayā vātā vō ər-ə vīttoır ǒnā guṇdāgāt dzōmb-mattorr vō ǒnā
collection came and his indeed ran his neck-on fell and his
tōdī burtōr. Maṅg mari ōnkā itōr, 'bābō, pēndā virudh ō nivā mouth kissed. Then the-son him-to said, 'father, God-of against and thee mune nanā pāp kītōr-matā, vō inkētāl nī mari inalā nanā sarē before I sin done-have, and henceforth thy son to-say I worthy hile.' Par bābō āplō mankyāl vēhōr, 'chōkōtnā āṅgadō tatan-kēi, not.' But the-father his men-to said, 'good cloth bring-put-on, ē ēnā kaide muddā dōssā ō kākne jōdā dōssā. Maṅg nomōt and his hand-on ring put and feet-on, shoes put. Then we tinjī kusī kikōn. Bat-kā-bād ēdu nāvā mari sās-hottā, having-eaten merry will-make. Because this my child dead-was, ēn malsī jivā ātā; ō davdē-māsī matīrō, ō sāpē-māsī.' him-to again life came; and last-having-become he-was, he found-was.'

Aske ōr khusī-kitūr. Then they merry-made.

Adu ghaṅkāte ōnār pharsar mari vēvuṭē matīrō. Maṅg ōr vāsi
That time-at his older son field-in was. Then he having-come
lōt-karum vātor, ōr vājā ō yēndmaṁ kēstōr. Aske mankyāl-loptō
house-near came, he music and dancing heard. Then men-among
varūn kītōr, ōn pus-kitūr, 'īdu batal mantā?' Ŭr ōnkā vēhōr
one called, him ask-did, 'this what is?' He him-to said
kī, 'nivōr tamūr vāsi matīrō, vō ōr nivā bābhūṅkū
that, 'thy younger-brother having-come was, and he thy father-to
sukhne bējō matīrō, in-kartā ōrē phērā jēvān kisi-mattā.' Aske
safely met was, that-reason-for he big feast having-done-is.' Then
ōr sāṅg-āsī lōpō hondā-hīle. Ādōltōr ōnār bābō palāte
he angry-becoming inside went-not. Therefore his father outside
vāsi ōnā samjī-kitūr. Par ōr bābōtoḍō uttar baḍktōr,
having-come him entreat-did. But he the-father-to answer said,
'huḍā, nanā ichung varā nivā chākri kintā, nivā pōlo nanā
'lo, I so-many years thy service did, thy order I
baskē-hī tēndā-hīle. Par nanā nāvā sangin barābar khusī-kīyōnā
ever broke-not. But I my friends with merry-might-make
iṣi nīmō nākum baskē-mē chuḍu sāṭrī iyā-hīle. Vō ōr nivā sampat
saying thou me-to ever young guest-visit-not. And he thy wealth
rāndēs barābar. budī-kītōr, ōr ir nivā mari vātor, aske nīmē
harlots with 'spend-did, that this thy som came, then thou
ōn-sāṭhī phērā jēvān kītōr-matā.' Aske ōr ōnkun itōr, 'marī, nīmē
him-for big feast made-host.' Then his him-to said, 'son, thou
baskē-hī nāvā barob bar mantī, vō nāvā sāṛḍō sampat nivā-y mantā.
always me with art, and my oil proper only is.
Par ānand vō khusī kīyānā id chāṅglō matī. Id kārān, ir nī
But joy and merry to-make this good was. This reason, this thy
The so-called Māriās in Chanda are found in the same localities as the Gōndī proper, and their dialects are almost identical. The number of speakers was estimated for the purposes of this Survey at 31,500. This estimate is probably above the mark, only 9,655 speakers having been returned at the Census of 1901.

**Pronunciation.**—The pronunciation is the same as in the Māriā of Bastar. Compare lōn, house; kim, give.

**Nouns.**—The inflexion of nouns is the same as in the Gōndī dialect of the district. There are several instances of plural forms. Thus, pēksaku, children; ask, women; murrān, cows.

**Pronouns.**—The pronouns are apparently the same as in the so-called Gōndī. Note, however, mamməf, we; mamməfku, to us; mimmaf, you.

**Verbs.**—The conjugation of verbs is the same as in the Māriā of Bastar, and the Gōndī of Chanda. Compare hāntōn, I die; matton, I was; ohondkōn, I shall go; manīn, thou art; mait, thou wast; maitā, it was; kikōn, we shall do; matōr, fem. and neut. maitān̄, they were; kim, do; kimā, don’t do.

The negative particle hille is not inflected. Thus, higgā-hille, gave not, for all persons.

Note forms such as mat-aske, when being; kharchattā-pajjā, after spending; tinjēk matā, was eating; karsēk maitūr, they were playing; hille-yā, is it not? etc.

The short specimen which follows will show how closely the dialect agrees with the Gōndī of Chanda.
DRAVIDIAN FAMILY.

GONDÍ.

SO-CALLED MARIÁ DIALECT.  

Undi man-kēnu ĕnd vhudlā pekṣaku mattōr, undi pēdāl vōsō undi  

One man-to two small children were, one boy and one 

pēdī. Pēdāl mandōr vōr mendulte nekkā nēhanā mattōr, pēdī  

boy was he body-in very good was, the-girl 

vhudlā nēhanā mattā. Undi dinā avvu renjāsi pekṣaku addamu  

little good was. One day those both children mirror 

moṭras karsēk-mat-aske pekkāl pekīn ittōr, 'rin īdu addamaṭe māmmat  

near playing-being-then boy girl-to said, 'O this glass-in we 

huḍlōm nēhanā bēs bōr disāntōr.' Addu pekīnku īdu lāgō ātā, 

we-shall-see good well who seems.' That girl-to that bad was, 

dānku tōḍi-ittā ki, 'vīr īdu māmmatūkū siggutū ittōr.' 

her-to being-known-thought that, 'this this me to-lower said.' 

Aske īdu tappe moṭras honjī tādanā kūddī vēhātā. Addu ītā, 

Then she father near going brother-of complaint told. She said, 

'tappe, addam-ante mendul vhudē samajā āmanā īdu āskunā kabād 

'father, glass-in body seeing satisfaction to-become this women's business 

mattā. Awaṭe man-kēnku mansu dōshā lāgō.' Tappe īrurkū pir-sī 

is. That-on a-man-to mind to-put is-bad.' The-father both belly-to 

piś vōnā samajā kīttōr. Vēr ittōr, 'pekṣaku, mīmmat vahēhād 

clasping their satisfaction made. He said, 'children, you quarrel 

kīmā.' 

do-not-make.' 

Pēdī ītā, 'tappe, Sōṃā gollāl, pāl piśī vāttōr. Vēr ittōr, 

The-girl said, 'father, Sōṃā milkman, milk bringing came. He said, 

''bāchhuk pāl vāṭkān?'' Tappe ittōr, 'pēdī, vōnku vīhāyā ki, 

''how-much milk shall-I-give?'' The-father said, 'girl, him-to say that, 

'nēd gōṭṭā-mēnd pāl āntā, hakkēr ēnd gōṭṭā piśī vā.' Pēdī 

''to-day see-a milk is, to-morrow two see bringing come.' The-girl 

ittā, 'tappe, gollāl pāl bāgtāl tattāntōr?' Tappe ittōr, 

said, 'father, the-milkman milk wherefrom brings?' The-father said, 

'nīku tāḍīyā-hilleyā? Vōnā lōn murrān mantān, bārheīn 

'thee-to known-not? His house-in cows are, she-buffaloes 

mantān. Dānā pāl piśī vēr tattāntōr.' Pēdī ītā, 'tappe, 

are. Their milk extracting he brings.' The-girl said, 'father,
FREE TRANSLATION OF THE FOREGOING.

A man had two small children, a son and a daughter. The boy was very handsome, the girl was not very pretty. One day the children were playing near a looking-glass, and the boy said to the girl, 'let us look into the glass and see who is the prettier.' The girl did not like the proposal, thinking that he only wished to humiliate her. She went to her father and complained of the brother. Said she, 'it is the business of women to be pleased at looking into the glass. It is not proper that men should set their mind on it.' The father embraced them both, satisfied them, and said, 'do not quarrel.'

Said the daughter, 'father, Sōma, the milkman, has brought milk, and asks how much we want.' The father answered, 'tell him, my daughter, that one seer will do to-day. To-morrow he must bring two.'

Said the daughter, 'father, where does the milkman get the milk ?'

The father answered, 'do you not know that he has cows and buffaloes in his house and milks them ?'

Said the daughter, 'how much milk do the cows give, and how much the buffaloes ?'

The father answered, 'each cow gives two seers, and each buffaloe four.'

In the south of Chanda Telugu is the principal native language. There is, however, also a Gōṇḍ population. The Gōṇḍs call themselves Köī as in other districts, and this name has often been adopted to denote them. The Köīs or Gōṇḍs of the hills, especially in Sironcha, are known as Gāṭṭu or Goṭṭe Köīs.

Köī or Köyā and Gāṭṭu have been returned as separate dialects from Chanda.

The estimated number of speakers is as follows:—

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Köī or Köyā</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>10,455</td>
</tr>
<tr>
<td>Gāṭṭu</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1,880</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td><strong>12,335</strong></td>
</tr>
</tbody>
</table>

The corresponding figures at the Census of 1901 were 8,144 for Köī and 5,483 for Gāṭṭu.

Specimens have been forwarded both of the so-called Köī and of the so-called Gāṭṭu. Both represent the same dialect, which can be characterized as a link between the forms of Gōṇḍi spoken in the north-east of Chanda and the adjoining districts in the Bastar State on one side, and the Gōṇḍi dialects of Hyderabad and the Madras Presidency on the other.
Pronunciation.—As in other Gōṇḍ dialects of the district we find l and h corresponding to Standard Gōṇḍī r and s, respectively, in words such as lōn, house; lōhutēr, has sent; hāsī, having died, etc.

Nouns.—The dative and the accusative are distinguished; thus, pēkūr-kū, to the sons; mōpu, a bundle, accusative mōāptru.—The ablative ends in ellig; thus, polāntakēlli, from the fields. Note the use of the common Telugu postpositions lō, among; lō, with.

With regard to numerals I have noted oru, one, neuter undī; iruvaru and iuru, two; mūvru, three; nāvru, four.

Pronouns.—The following are the personal pronouns:—

naṇā, I  |  nīnu, thou  |  ōr(u), he; adu, it.
nānu, me  |  ...  |  ōnu, ōrnu, ōrni, him.
naṅkē, to me  |  ...  |  ōrku, to him.
naṅka, my  |  niṅka, thy  |  ōna, his.
mamānu, mammu, mambātu, we  |  mīru, you  |  ōr(u), they.

Verbs.—The inflexion of verbs is the same as in the other Gōṇḍ dialects of the district. Thus, kitam, I did; mantāru, he is; itur, he gave; mantē, it is; artā, it fell; paṅkam, we shall become; mattēru, they were. Note forms such as kitīn, thou didst.

The negative verb is regularly formed. Thus, thendōn, I did not break; bīgyōnu, I do not give; pagōr, he could not; āgū, it did not become; iyyā hīle, thou didst not give, he did not give; pagēri, you could not. Note hīlākē, if not; ilōndē, without; iṅkōnu-ē, do not say; iṅhavētu, do not say.

Participles are formed as in other Gōṇḍī dialects. Thus, hāsōr, dying; īsōr, giving; tūsē, having divided; kiṇ, having done; vāsēk, coming; hāsēkā mantān, I am dying.

Relative participles end in a; thus, tūsē-hōtta marri, lost-gone son, the son who had been lost.

The conditional ends in ē as in Telugu; thus, itē, if you say; vātē, if he came.

Verbal nouns end in a; thus, paḍa-lōsi, in order to become; ālu-payya, after becoming; maṭ-aske, being when.

Note finally causative forms such as paḍisōr, preparing, making. Compare Kanarese.

For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son in the so-called Gaṭṭu dialect, the second is a popular tale in the so-called Kōli.
[ No. 69.]

**DRAVIDIAN FAMILY.**

**GONDI.**

**SO-CALLED GAṬTU OR GOṬE DIALECT.**

(DISTRICT CHANDA.)

Oruvinku iruvuru pōkuru mattōru. Ḍrulō vuḍlōru vehatātur,

\*One-to two sons were. They-among the-younger said,\*

‘tappe, niva sampādiṣṭadu nāva tūs nāk-im.’ Or tappe iruvuru

‘father, thy property-from my share me-to-give.’ That father two

pēkuru astī tūsī itōr. Konni nendo āta-payya vuḍlōru

non-to property dividing gave. Some days becoming-after the-younger

tana tūsī payisi lakku payinam-āsi hottōru. Haggē hotta-payya

his share gathering for-to journey-becoming went. There going-after

tana tūsī padu-kisi hedisottōr. Or tūs-anta bottīgā hotta-payya

his share spend-doing wasted. He share-all spending going-after

ā nāṭīne beria karuvu arta, askē orū kahṣa-pāṭīr. Orn askē

that country-in big famine fell, then he wretched-became. He then

ā nāṭīne oruvīn lōn hottōr. Ā mankulū ornī polāntagge padi

that country-in one-of house went. That man him field-to swine

māhattā-lāy lōhuttōr. Padi tinnaṅga mayittadu pollutu ēr piṭku tittōr

feeding-for sent. Sinne eden left-that husks he belly-for ate.

Aske ērku bōru iyya-hille. Aske ēr itōr gadda, ‘nāva tappe volle

Then him-to anyone gave-not. Then he said that (?), ‘my father many

būṭīnōrku isōr manturru; nannā ghatēdku hāśor mantān. Nannā malsi

servants-to giving is; I food-without dying am. I again

nāva tappēnagga dāyintān vehintān gadda, “tappe, nannā dēyum-uggē

my father-near will-go will-say that, “father, I God-before-seeved

ninagge pāpam kitān. Igā-munne nannī ni marri an

thee-before-indeed sin did. Henceforward me thy son so

vehavatu. Nannī ni būṭīnōr-to kalpa.”’ Ilā iṅji tappēnagga hottōr

say-not. Me thy servants-witl consider.” So saying father-near went.

Aske vōn mahā-jēku vāḍisī ēr tappe ortɔggo vitatōr ērnu gudugat-ponru

Then him very-far seeing that father him-near ran his neck-on

kayyi vāḍisī tōddī burtōr. Marri itōr gadda, ‘tappe, nannā dēyunagge

handa clasping mouth kissed. The-son said that, ‘father, I God-before

ninagge pāpam kitān. Igā-munne ni marri ani vehavatu.’ Aske

thee-before sin did. Henceforward thy son so say-not.” Then
tappe būṭīnōr-to itōr gadda, ‘kapidi tachi kalku muddā kērasu

the-father servants-with said that, ‘cloth bringing hand-on ring put
helpu kālkunku kērasu. Manamu ghat tījī sambra padkam. Bārānkushoe feet-to put. We rice eating merry will-become. Why-on-ittē, nāva marri hāsi, pistor; tappisonji, vendi dorkutor. Aske őru saying, my son having-died, lived; being-lost, again was-found. Then they sambra-pādisōr mantur. merry-making were.

On pedda marri polāntagge matṭoru. Polāntakelli lōn visār mantur.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time four men were undertaking a journey together. They found a bag full of money and began to quarrel about the division. After some time, while they were still quarrelling, they saw a merchant coming from the village and said to him, 'we will go to the tank and eat, let us have this if we all come and ask for it,' and so they deposited the bag with him and went to the tank. After having bathed and eaten they
sat down in the shade of a tree. Then one of them was sent to take an anna from the bag and buy some tobacco. He said, ‘all right,’ and went to the merchant and asked for the bag. Said the merchant, ‘I shall restore the bag if the other three come and ask for it. If not, I will not give it you.’ He then returned to the three, sitting under the tree and said, ‘the merchant declines to give me the bag without order from you.’ They then all cried out, ‘let him have it, let him have it.’ The merchant then gave the bag to the man, who immediately ran off with it.

Proceeding beyond the southern frontier of the district of Chanda we reach the territories of His Highness the Nizam. Göndi is there spoken together with Telugu in the north-east. The Göndis are known as Kõis or Kõyas in Kamamet and are called Gaṭṭu or Göṭṭe in the hills. The number of speakers at the Census of 1891 was 36,157. The corresponding figures at the last Census of 1901 were 15,895, of whom 15,386 were returned from Warangal, for Kõyä, while 59,669 entered their language under the head of Göndi. 50,726 of the latter were returned from Sirpur Tandur. No specimens are available, and we are not, therefore, in a position to make any definite statement about the dialect or dialects spoken in the various districts.

Goṇḍi dialects are also, to some extent, spoken in the Madras Presidency. The following figures have been taken from the reports of the Censuses of 1891 and 1901:—

<table>
<thead>
<tr>
<th>Goṇḍi</th>
<th>6,684</th>
<th>4,240</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kõi</td>
<td>36,503</td>
<td>45,503</td>
</tr>
<tr>
<td>Gaṭṭu</td>
<td>353</td>
<td>11</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>43,550</strong></td>
<td><strong>51,054</strong></td>
</tr>
</tbody>
</table>

The Göndis are chiefly found in the Vizagapatam and Godavari Agencies.

The Madras Presidency lies outside the territory included in the Linguistic Survey and no materials have been forwarded from the district. We are, however, well informed about the so-called Kõi dialect of Bhadrachalam in Godavari, and it will be of use to give a short account of that form of speech.

**AUTHORITIES:—**


The specimen printed below has been transliterated from the edition of the Gospel of St. Luke in Telugu type, published in Madras, 1859. The older edition of the Gospel, London, 1882, was printed in Roman letters, and has been consulted for the transliteration. The pronunciation of the dialect does not call for any remark. It is well represented in the transliteration. It should be noted that the palatals are pronounced as in Telugu.

**Nouns.—** The suffixes of the plural are ru, ku (sku), and ōru; thus, tappe, father; tappéra, fathers; kalu, foot; kālku, feet: nela, mouth; neliku, months: lōn, house; lōhakku or lōnku, houses: māru, a tree; māraktu or mārakku, trees. Note alādī, younger sister, plural alāsku; mayyādī, a daughter, plural mayyāsku, etc.
The regular inflexion of nouns will be seen from the table which follows:

<table>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>tappa, a father.</td>
<td>tappārum.</td>
<td>māru, a tree.</td>
<td>mārāku.</td>
</tr>
<tr>
<td>Acc.</td>
<td>tappāni.</td>
<td>tappārāni.</td>
<td>mārānu.</td>
<td>mārākini.</td>
</tr>
<tr>
<td>Dat.</td>
<td>tappānikī.</td>
<td>tappārīki.</td>
<td>mārāthi.</td>
<td>mārākinihi.</td>
</tr>
<tr>
<td>Abl.</td>
<td>tappānagga.</td>
<td>tappārenagga.</td>
<td>mārātīnāthi.</td>
<td>mārākini-nūthi.</td>
</tr>
<tr>
<td>Gen.</td>
<td>tappāni.</td>
<td>tappārāni.</td>
<td>māra.</td>
<td>mārākini.</td>
</tr>
<tr>
<td>Loc.</td>
<td>tappānagga.</td>
<td>tappārenagga.</td>
<td>māravate.</td>
<td>mārākini-lo.</td>
</tr>
</tbody>
</table>

Other postpositions are lō, in, among; tō, with, etc.

The numerals are borrowed from Telugu. The masculine form for 'two' is, however, tīruthu.

**Pronouns.**—There are two forms of the plural of the personal pronoun of the first person, manaḍa and mamma. The former includes, and the latter excludes, the person addressed.

The two first personal pronouns are inflected as follows:

<table>
<thead>
<tr>
<th></th>
<th>I.</th>
<th>We (inclusive).</th>
<th>We (exclusive).</th>
<th>Thou.</th>
<th>You.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>mana.</td>
<td>manaḍa.</td>
<td>mamma.</td>
<td>nimma.</td>
<td>māru.</td>
</tr>
<tr>
<td>Acc.</td>
<td>mana.</td>
<td>mana.</td>
<td>mamma.</td>
<td>nimma.</td>
<td>māminna.</td>
</tr>
<tr>
<td>Dat.</td>
<td>manaḥi.</td>
<td>manaḥi.</td>
<td>māhi.</td>
<td>nīhi.</td>
<td>mī.</td>
</tr>
<tr>
<td>Gen.</td>
<td>mā.</td>
<td>mana.</td>
<td>mā.</td>
<td>nī.</td>
<td>mī.</td>
</tr>
</tbody>
</table>

Other forms are also occasionally used; thus, māmin, us (exclusive); nīnin, thec, etc.

The demonstrative pronoun ṭuḍu, that, is inflected as follows:

<table>
<thead>
<tr>
<th></th>
<th>Masculine.</th>
<th></th>
<th>Feminine and neuter.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ṭuḍu.</td>
<td>ṭuḍu.</td>
<td>addu.</td>
</tr>
<tr>
<td>Dat.</td>
<td>ṭuḍhi.</td>
<td>ṭuḍhi.</td>
<td>dāniki.</td>
</tr>
<tr>
<td>Gen.</td>
<td>ṭuḍi.</td>
<td>ṭuḍi.</td>
<td>dāni.</td>
</tr>
</tbody>
</table>

The masculine plural is sometimes also used to denote women. This fact is due to the influence of Telugu.

It will be seen that ṭuḍu is identical with Telugu vāḍu for which the literary dialect has vṛcā vāḍu. The other forms of the pronoun are likewise the same as in Telugu.
Similarly are inflected viqdu, this, gen. viṇi; iddu, this woman or thing, gen. divi, etc. 'Who?' is bēnōṇgu, and 'what?' is bāta.

**Verbs.**—The present tense of the verb substantive is conjugated as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mīnāna.</td>
<td>1. minnāmu.</td>
</tr>
<tr>
<td>2. mīnīni.</td>
<td>2. minnirī.</td>
</tr>
<tr>
<td>3. m. minnōnlu.</td>
<td>3. m. minnōru.</td>
</tr>
<tr>
<td>3. f. and n. minne.</td>
<td>3. f. and n. minnāugu.</td>
</tr>
</tbody>
</table>

The same personal terminations are used throughout; thus, mātīni, thou wast; māntōṇḍu, he may be, he will be; mandaṅkōna, I shall be; mandakiri, you will be.

The finite verb has three regular tenses, an indefinite which is used as a present and a future; a past tense, and a future. Thus, tuṅgitāna, I do, or shall do; keṭtōṇḍu, he said; tuṅktōru, they did; uṇḍkōna, I shall drink. It will be seen that the tense suffixes are the same as in ordinary Gōṇḍi. Note, however, forms such as mandakōṅgō, he will be; mandakōru, they will be.

Verbal nouns and verbal participles are formed as in other Gōṇḍi dialects. Thus, mehta-nilī, in order to tend; tuṅgan-aske and tuṅgaṭ-aske, if he does; vaṭṭ-aske, when he came; atta-paṅga, going after; vāsōre, coming; tuṅgōre, doing, etc.

The conjunctive participle ends in ṭ; thus, ṭāḍī, having arisen; ṭājī, having said; vaṅī, having come.

Relative participles are used instead of relative pronouns. The usual termination is e; thus, ṭuvu tungte pani, he doing work, the work he did; koḍ̄vete tēṅgatīni, the fattened calf. Another form ends in ēṇi. Thus, nāki vādāni pāla, me-to coming share; paddu timīni pottēle, swine eaten husks in, with the husks which the swine ate.

The negative verb is regularly formed. Thus, tuṅgōna, I do not do; tuṅgōni, thou didst not do; illōṇḍu, he is not; ayyo, it came not; ivirī, you gave not; aygūre, they are not; id-ilke, gave not; kolp-ilke, made not; vom-ma, don’t fear. There are apparently also negative participles and verbal nouns. I have noted punvadāni minnāna, not knowing I am, I do not know.

The interrogative particle is ā; thus, ivir-ā, do you not give? pullin-ā, doest thou know?

For further details the student is referred to the specimen which follows.
DRAVIDIAN FAMILY.

GÔNDI.

KÔI DIALECT.

(Madras Auxiliary Bible Society, 1889.)

Orô manushûniki iruvuru marku mattrûnu. Oravu te tâdônmu.
One man-to two sons were. They-among the-younger,
	tâppen, nî âdâtu nâkî vàdânu pâlu imu, iñji tâppenî-tôte
‘father-O, thy property-in me-to coming share give,’ saying father-with
kettônmu. Aske ondu oni âdâtini tûsî ittônmu. Sagamu rôzku
said. Then he his property dividing gave. Few days
atta-payya tâdônmu oni âda anta kaide peyisi dûra
going-after the-younger his property all hand-in taking for
deshâtiki paijamu aji oni âdâtini mêlo panûngine agamu-tungônmu.
country-to journey his property bad deeds-in expenditure-did.
Addu kartgu atta-payya a desete lávu karuru vatte
That expended becoming-after that country-in big famine came
aske ondu tippa artônmu. Ondu aji a desete errôniki
then he misery fell. He having-gone that country-in one-to
lôngi mattrônmu. Önôn padi mëhtaniki onini êniki-kiki rõhtônmu.
joining was. He swine to-feed him field-to sent.
Önôn padi tinâmni pollote oni dokka nihtaniki aša partônmu,
He swine eaten husks-with his belly filling-for wish became,
gôni bënônmu onikî idîllo. Aša manan-aske onikî buddhi vâsi
but anyone him-to gave-not. So being-then him-to sense having-come
onôn, ’nâ tâppen-aggâ bêtsgâ-mandi kûlîgâhâkiki dôda dihe
he, ‘my father-of-near how-many-persons servants-to food much
mûnde gôni nanna karuvini dôllore minânâ. Nanna nî tâppen-aggâ
is but I hunger-with dying am. I my father-of-near
aji, “ô yaya, nanna dûvuni munne nî munne pàpamu
having-gone, “O father, I God-of before thy before sin
 tuungi minnâna. Ingâtî-kîsî nî marrini iñji kocheh
having-done am. Now-from thy son having-said having-uttered
mananikî nanna harrini ayyona. Nanna nî kûldôr-avute
being-for I worthy am-not. Me thy hirëlings-among
orôn-âla èrpa,“ iñji oni-tôte koyitânu,” iñji têdi oni
one-of-so keep,” saying him-with will-say;” saying arising his
 tâppen-aggâ attônmu. Gôni ondu iñka dûràto manan-aske
father-near went. But he still distance-at being-then
of his father him having-seen compassion coming, running, his neck
porro arsi onni burtondu. Askë a marri, 'o yayyä, nanna
on falling him kissed. Then that son, 'O father, I
dëvuni munne ni munne pëpainu tuugi minnana. Ingatikäisi
God-of before thy before sin having-done am. Henceforward
ni marrini iñji kechchi mananiki harrini ayyona, iñji
thy son having-said having-said being-for worthy I-am-not,' saying
öniki kettöndu. Gönì tappe, 'sannatì gudda tachhi oniki
him-to said. But the-father, 'good cloth having-brought him-to
kerpissi oni vaijïjiki ungaramu väjï kälkiiki erëku
having-put his fingers-on ring having-put feet-on shoes
kerpissiiti. Kõduve leågatiní tachhi kõyimuñi, manâça tïñji
put. Fatted calf having-brought slaughter, we having-ateon
kusëli pardakäda bãritku, ïndu nà marri ñollì, malõi
merry let-us-become. Why, this my son having-died, again
bataktondu; mâyï, doruktondu,' iñji onì jìtagølkintõto
lived; having-been-lost, was-founid, saying his servants-with
kettöndu. Askë oru kusëli pardañi modalo peyitõoru.
said. Then they happy becoming-for preparation took.
Ila manannah oni pedda marri ënde mättöndu. Òndu
So being-on his big son field-in was. He
vääsøre lokt-aggà vatt-aske varma-nadu ëndanadu kõjïjöndu. Askë
coming house-near coming-then music dancing heard. Then
navukäriini ortini karingi, 'ivu bãta?' iñji talptöndu.
servant one having-called, 'these-things what?' saying asked.
A navukäri oni-töte, 'nì tammandu vattöndu, Òndu
That servant him-with, 'thy younger-brother came, he
ön-aggà ògakkåne ëra-kâde nì tappe kõduve leågatiní
him-near well coming-because thy father fatted calf
kâyissi minnond-iñji kettöndu. Ket-kâde Òndu rõsënu
having-slaughtered is'-saying said. Saying-because he anger
tachchi lâpâ vädaniki mati kolp-ille. Askë oni tappe baidikì
having-brought inside coming-for mind arranged-ille. Then his father outside
väsi oninni bašîna-laûtöndu. Askë Òndu, 'idö, itstasak ënqkînî-käfi
having-come him to-endreat-began. Then he, 'to, so-many years-from
nanna nininni sæva-tuqoree minnana. Nî manta nanna beskëfi
I theer service-doing am. Thy word I ever
tappilâna. Attakànnà nanna nà bokatöri-töte kusëli pardañi naki
transgressed-not. Being-even I my friends-with merry becoming-for me-to
beppqane nara mojka-pilla-nna minna ìl-ille. Gönì nì ådätìni
ever-even one goat-young-even thou gavest-not. But thy property
GÖNĐI (KÕI OF GODAVART).

A similar dialect is also spoken in Bastar, on the banks of the Saberi. The number of speakers of Kõi has been estimated for the purposes of this Survey at 4,169. No speakers were returned at the Census of 1901.

The short specimen which follows in most particulars agrees with the so-called Kõi of the Madras Presidency. Note only ödû, he; and mennôd, he is. The third person singular of verbs also ends in ön; thus, kettôn, he said.

Tantöndo, thou struokedst, is probably wrong. If not, it is a regular noun of agency.

The third person singular neuter and the relative participle often end in a and not in e; thus, tagatta, it hit; but also mata, she was, etc.

On the whole, the specimen is not very correct. It is, however, sufficient to show the general character of the dialect.
[No. 72.]

**DRAVIDIAN FAMILY.**

**GOṆḌI.**

**(State Bastar.).**

Savāl.—Guddi-Lakshāṇi nimma putṭin-ā?  
**Question.**—Guddi-Laksha thou knowest?  
Javāpū.—Nijam. Bēṇōdo kachēri mennōd.  
**Answer.**—Certainly. He-who in-court is.  
Savāl.—Nimma kachēri mantta gaḍḍapāṟate Guddi-Lakshāṇi tantōṇḍu?  
**Question.**—Thou in-court being axe-with Guddi-Laksha struckest?  
Javāpū.—Nijam.  
**Answer.**—Yea.  
Savāl.—Beechki debbā tantini?  
**Question.**—How-many blows struckest?  
Javāpū.—Rennu debbā tantānu. Roddā gālute tagattā.  
**Answer.**—Two blows I-struck. Left thigh-in it-hit.  
Savāl.—Bār tantini?  
**Question.**—Why struckest?  
Javāpū.—Debbālu-dinam nanna kallu utṭāno, Empuram vattāna.  
**Answer.**—Quarrel-day I liquor drank, Empura went,  
Kāram Pāpayadi mutte paruukunto matte. Lakshāṇu kai 
Kāram Pāpayya’s wife ill was. Laksha hand 
yūḍair mattō, aṅga nanna aṅja kudatāna. Lakshāṇu nanna 
seeing was, there I having-gone sat. Laksha me 
nūṭi-ittō; dāṇi-gurūčhi nāku rōsam vatte. Gaḍḍapāṟa 
pushko-gove; that-of-on-account me-to anger came. The-axe 
gonte matte. Dāṇi nanna pēhakatāna. Duddi iṅjōre- 
verando-in was. That I lifted-up. Stick saying 
Lakshāṇi renṇu debbā tantāna. 
Laksha two blows struck.  
Savāl.—Kāram Rāmaṇ Kāram Gujjāṇu nū karaṅgatin-ā?  
**Question.**—Kāram Rāma Kāram Gujjā thou calledest?  
**Answer.**—Yes. Guddi-Laksha me will-strike saying I called.  
Savāl.—Niki Guddi-Lakshāṇu munne beppuḷainā vīrodam  
**Question.**—Thee-to Guddi-Laksha-of formerly ever enmity 
mondē-yā?  
was?  
Javāpū.—Ile.  
**Answer.**—No.
FREE TRANSLATION OF THE FOREGOING.

Do you know Guḍḍi Laksha?
Yes. He who is here in court.
Did you strike Guḍḍi Laksha with the axe which has been produced in the court?
Yes.
How many blows?
Two. And I hit him in the left thigh.
Why did you strike him?
On the day of the quarrel I was drunk. I went to Empura. At that time Kāram Pāpayya’s wife was ill, and Laksha was feeling her pulse. I came there and sat down, and Laksha pushed me off. Therefore I got angry and seized the axe which I found in the veranda. I thought it to be a stick and dealt him two blows.
You called in Kāram Rāma and Kāram Gujjā.
Yes, because I thought that Guḍḍi Laksha would beat me.
Have you ever had any quarrel with Guḍḍi Laksha before?
No.
PARJÍ.

The Parjás are an aboriginal tribe in the Bastar State. They are found round Jagdalpur and towards the south and south-east. The number of speakers was estimated for this Survey at 17,387. At the last Census of 1901, 8,933 speakers were returned.

Parjí has hitherto been considered as identical with Bhatri. See Vol. v, Part ii, pp. 434 and ff., where the various authorities dealing with the tribe have been mentioned.

Bhatri has now become a form of Oriyā. Parjí, on the other hand, is still a dialect of Gōṇji.

Two specimens and a list of Standard Words and Phrases have been received from Bastar. The first specimen is a version of the Parable of the Prodigal Son. It is so corrupt that I have been unable to print more than the beginning, and almost every form occurring in it must be used with caution. The second specimen, a Parjí translation of the statement of an accused person, is much better. It was, however, only forwarded in Devanāgarī, and the reading is not always certain. The list has not been reproduced.

Under such circumstances it is impossible to give a full grammatical sketch of the dialect. I can only make a few remarks, and even those are given with the utmost reserve.

Pronunciation.—Final d is interchangeable with t; n is sometimes replaced by I; etc. Thus, chēndōṭ and chēndōd, went; the suffix of the accusative is l or n; thus, mālin, the son; Māṭāi, Māṭā, both in the accusative case.

Nouns.—The suffixes of the plural are īr, l, and kul; thus, sākkhitēr, witnesses; chōṇđu-l, sons; pān-kul, swine.

The case-suffixes are almost the same as in Gōṇji. Thus, tāṭēn, to the father; Māṭālu, to Māṭā; māni-nō, of a man; taṅgiyā-l, of an axe; palūptē, in the village; tēlī, on the head, etc.

Numerals.—ōkūrti, neuter ōkoti, one; īrul, two; mūr or mundū, three; niṅīr, four; sevīr, five; sējēn, six; kudēk, twenty. The numerals above six are borrowed from the Aryan neighbours.

Pronouns.—The following are the personal pronouns:

- ān, I.
- āné, anāṅg, me.
- an, my.
- am, we.
- am, our.
- ɨn, thou.
- ɨni, thee.
- ɨn, thy.
- ɨm, you.
- ɨm, your.
- őd, he.
- őnd, őnd, őnd(n), him.
- őn, his.

Őd, he, should probably be written őd, and, in the same way, ād and not ād is probably the correct termination of the third person singular of verbal forms. Compare Kōi.

Other pronouns are ād, that thing, ānān, ānī, its; ānāṭi, in this; ī and hā, this (used as adjectives); āda, who? ɨnā, what? and so forth.

Verbs.—It is impossible to sketch the Parjí conjugation from the materials available.
The suffix of the past tense is $d$ or $t$, and in the future we sometimes find a suffix $r$.
Thus, $tāpēn$, I struck; $tāprān$, I shall strike. The list of words, which has not been re-
produced, gives these forms for all persons and numbers. The corresponding present
tense is given as $tāpēn$, I strike, etc. Another present is formed by adding $m$ to the
base; thus, $yēr-mēd$, he comes; $pōkā-mēr$, they say.

The forms just quoted from the list of words give the impression that verbs do not
differ for person or number. This is not, however, the case.

The following forms of the present tense of the verb substantive occur in the texts,
mēdān or mēndān, I am; mēdād, thou art, he is; mēdā, it is. In the past tense we find
mēlēn, mēlē, and mētēn, I was; mēltēd and mēltēt, he was; mēltā, it was; mēltēr,
they were. Compare imperatives such as $chī-ur$, give; $pēd-ir$, take. The regular
personal terminations can accordingly be given as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. $n$</td>
<td>1. $m$</td>
</tr>
<tr>
<td>2. $t$ or $d$</td>
<td>2. $r$</td>
</tr>
<tr>
<td>3. masc. $t$ or $d$</td>
<td>3. masc. $r$</td>
</tr>
<tr>
<td>8. neut. $ā$</td>
<td></td>
</tr>
</tbody>
</table>

The suffix of the first person plural seems to occur in forms such as $aṁ chārmān$,
I am dying, lit. we die; $wēlōm$, I used to drink. Such forms can, however, also be
explained as containing the present suffix $m$. Compare $wēlōm$, you drink.

The personal suffixes are sometimes omitted, and sometimes also confounded.
Thus, mēlē, I was; mēlēy, they are; pōkkēd, I will say (sic). Most of these cases are
probably simple mistakes.

In the third person singular we sometimes find $j$ instead of $d$, $t$; thus, $ēhējēf$, he
became; $chējēf$, he made.

The characteristic suffix of the negative verb seems to be $ā$. Compare $pun-ā(n)$,
I know not; $tāpān-ā$, I did not strike; $chējō-ā$, I did not do; $chēnēn-ā$, I did not go;
$chēvēr-ā$, you gave-not; $chējēd-ā$, he did not; $chēnād-ā$, he did not go; $chējēr-ērē$,
gave-not. Note also $chēllē$, he is not; $chillā$, it is not; $chējē-mēn$, don’t do.

The conjunctive participle ends in $i$; thus, $chēnī$, having gone; $pōkī mēlēn$, I had
said; $chē-čēndēt$, he had died, etc.

For further details the specimens should be consulted. The first specimen is, how-
ever, so corrupt that it must be used with the greatest caution.
DRAVIDIAN FAMILY.

GONDI.

PARJI DIALECT. (STATE BASTAR.)

SPECIMEN I.

Okurū mānū irul chinḍul mētēr. Ā-vitaratē piṭī
One man-of two sons were. Them-among the-younger
chinḍul tātēn pōkkēd, 'ō tātē, an bātā chinr.' Dhan-māl
son father-to said, 'O father, my share give.' Property
mētā, pāchē chiṉār. Piṭī chinḍu āṅkēā idi-mēttēt,
was, dividing gave. Younger son together pulling-was,
khubē dēs chēn-mēttēt, phātkvāri butati dhan-māl mēttā
far country going-was, riotous living-in property was
gavāyētēt. Od jammā dhan pōhlēt, ā dēs barē
spent. He all property squandered, that country big
schākul pāṭē. Schākul pāṭē, garīb ēṅjēj. Schākul pāṭē
famine arose. Famine arose, poor he-became. Famine arose
ār mēṅjēj tēbī mēttēt. Oglēn aman pēṅkul mēkuk
and went(?) there lived. That(?) man(?) swine to-feed
vāyā chōttēt. Pen tindan chārā yēndu tindōkān mēn
field-in sent. Swine eaten husks that(?) to-eat mind
chājēj. Ār yēhi-bāṭi chiṅānā-ēri. Chiṅākānu chēt chōttā,
made And anybody(?) gave-not. At-last sense came(?),
adīn pōkkād, 'ām tātē bhāṭī-lōg tīṅ-gulivēttu, ām
then(?) said, 'our father's servants to-eat-have-enough(?), we
chākul chāmam. Ābē churkē tātēn-kā chēndēn, chēndēn
with-hunger die. Now arising father-near will-go, will-go
tātēn pōkkēd (sic.), 'ō tātē, bhugvān hukum chiṅē,
father-to will-say, "O father, God's command I-did-not,
tātēn mandēd pāpaṭāyā. Pen tātē abē in chinḍē ērā
father before sinned. Again father now thy son to-be
nāyēt. Ābē bhūtī-lōg yōtō mēṅdā ērī mēdān." Tabē
not-proper. Now servants as are so shall-be." Then
āṅātī churchi chēndēd, tātēn lagē chēndēd. . . . Tātē
there arising went, father near went. . . . The-father
kamiyālāri pōkkēd, 'ēdō gāṅdā un nūḏēd nūḏ-pittēd; koṭī
servants-to said, 'good cloth? take(?) take-put-on(?)? hand-on
vātkul kēlulkē panahī tundum. Am tioni-kuli bēdkā chārjrun(!).
ring feet-on shoes put(?). We feasting merry will-make.
Tabē am [chīnd] chāi mēttōd, jīum pāttōd; bhulkēd
Because my [son] having-died was, to-life became; lost
mēttōd, phēr milēd.' Tabē bēdkā ērd.
was, again was-found.' Then merry became.
DRAVIDIAN FAMILY.

GÔNDI.

PARJÉ DIALECT.

STATEMENT OF AN ACCUSED PERSON.

Savâl. — Im paluptâ Mäthä pîdir gônd médâd?
Question. — Your village in Mäthä name Gônd is?
Jabâb. — Hoy, métâd. Èbè chillè.
Answer. — Yes, he-was. Now is-not.
Savâl. — Mäthä èbè a chêndêt?
Question. — Mäthä now where went?
Answer. — Anywhere went-not. Having-died went.
Savâl. — Nômrîtì châiyêt, yêdâ-anđâki têd?
Question. — Any disease died, anybody killed?
Jabâb. — Önük nâmûgi nômrîtì chillâ. Ànđâki têd.
Answer. — Him to any disease was-not. Somebody killed.
Tabê vôd châiyêt.
Then he died.
Savâl. — Önûn èdândâki têd?
Question. — Him who killed?
Jabâb. — Àn punân.
Answer. — I know-not.
Savâl. — Säkhitër pûkêmër, Mäthâli in tôt. Ini-tî
Question. — Witnesses say, Mäthâ thou killedest. This-in
in nat nâmédâd?
 thou what answered?
Jabâb. — Àn tâpânâ. Säkhitër mërchîtër mëday. Àn-chëngâ
Answer. — I killed-not. Witnesses tutored are. Me-with
Mäthâl-chëngâ kauðrânâ chillâ. Àn nágavani châttângât?
Mäthâ-with quarrel was-not. I why should-kill?
Savâl. — Há òngi-yâ inm òyatî pêyâtâ.
Question. — This axe thy house-in was-found.
Jabāb.—Hōy, pēyātā. Ān tāngiyā iyā. Idugi ānn
Answer.—Yes, it-was-found. My axe this-is. Therefore my
ōyatē pēyātā.
house-in was-found.

Savāl.—I tāngiyātī nētir pēyātā mēndā.
Question.—This axe-on blood found is.
Jabāb.—Hōy, pēyātā mēndā. Ān bōkōde kāṭi-mēttē. Ānīn
Answer.—Yes, found is. I goat having-killed-was. Its
nētir pēyātā mēndā.
blood found is.

Savāl.—I gāndā inn āyatē pēyātā mēndā.
Question.—This cloth thy house-in found is.
Jabāb.—Pulis havaldār ān muḍāy i gāndā ān āyatē tīnchi-
Answer.—Police havaldār my presence-in this cloth my house-in having-
mēttēr. Ān pōkī-mēttēn, ‘mālik, ilākāt chājē-mēn.
thrown-was. I having-said-was, ‘master, so do-not.
Ān-pōdīn pātā vērrā. Chār kār ānē phāsī-sirāy.’ Havaldār
Me-to trouble comes. Government me will-hang.’ The-havaldār
said, ‘thou-alone Māṭā killedest. Many people say.
Idugi gāndā inn-āyatē tīnchi-mēttēn.’
Therefore cloth thy-house-into having-thrown-was.

Savāl.—In āru Māṭā mēl unḍōm?
Question.—Thou and Māṭā liquor drank?
Jabāb.—Hōy. Ān rōjūn unḍōm, mēl unḍōm, āru chēpul tīn-mēttan.
Answer.—Yes. I daily drank, liquor drank, and meat eating-was.

Savāl.—Mansā Kēddēn pasrāti in āru Māṭā pōrā-sīris mēl unḍōm?
Question.—Mansā Kēddē’s shop-in thou and Māṭā Pōrā-day-on liquor drank?
Jabāb.—Pōrā-sīris ān māmēn Gutṭāl āyatē mēttān. Māṭā chēngē
Answer.—Pōrā-day-on I uncle Gūṭṭa’s house-in was. Māṭā with
Mansā pasrāti ān chēnēnā. Sābē ṣhandu.
Mansā-(of) shop-in I went-not. All fabrication.

Savāl.—Māṭāl mūrdā in chūṅāt?
Question.—Māṭā’s corpse thou sawest?
Jabāb.—Pālūp-log chūṅ-chēndār, āgā ān balē chūṅ-chēndē.
Answer.—Village-people to-see-went, so I also to-see-went.

Savāl.—Māṭālu āriālē gāvā mēttā?
Question.—Māṭā-lo anywhere wound was?
Jabāb.—Hōy, ōkati gāvā tāngiyāl ān tēltī mēttā, āru irādu ān
Answer.—Yes one wound axe-of his head-on was, and another his
ōdōmī mēttā. Īn mēnī ōkati gāndā mēttā. Onti nētir
bōsōn was. His body-on one cloth was. That-on blood
mēttā. Āru ān nātini punā.
was. And I anything know-not.
FREE TRANSLATION OF THE FOREGOING.

Is there a Gōnd called Mātā in your village?
Yes, there was, but now there is not.
Where has Mātā gone?
Nowhere. He has died.
Did he die from some disease, or was he killed?
He had no disease. Somebody has killed him.
Who killed him?
I do not know.
The witnesses say that you killed Mātā. What have you got to answer?
I did not kill him. The evidence is false. I had no quarrel with Mātā. Why should I kill him?
Was not this axe found in your house?
Certainly. It is my axe, and therefore it was found in my house.
There is blood on this axe.
Yes. I had just killed a goat, and the blood was the goat's.
This cloak was found in your house.
The police officer threw it into my house in my presence. I said to him, 'master' don't do so. I shall come into trouble, and the Government will hang me.' The officer said, 'all people say that you have killed Mātā, and therefore I have thrown this cloak into your house.'
Did you and Mātā take any liquor?
Yes. I used to drink liquor and eat meat every day.
Did you and Mātā drink liquor at Mansā Kējeli's shop on the Pōrā-day?
On the Pōrā-day I was at my uncle Gutā's house and did not go with Mātā to Mansā's shop. It is all wrong.
Did you see Mātā's body?
The villagers went to see it, and so I also went to see.
Had he any wounds?
Yes; there was an axe-wound on his head, and another on his breast. There was a cloth on his body, and there was blood on it. I do not know anything more.
KÖLAMI, NAIKI, ETC.

Kini and Gôndi gradually merge into Telugu. Before dealing with that form of speech it will be necessary to give a short account of some minor dialects of Berar and the Central Provinces which occupy a position like that of Gôndi between Kanarese-Tamil and Telugu. The dialects in question are the so-called Kölami, the Bhili spoken in the Pusad Taluqa of Basim, and the so-called Naiki of Chanda. They all agree in so many particulars that they can almost be considered as one and the same dialect. They are closely related to Gôndi. The points in which they differ from that language are, however, of sufficient importance to make it necessary to separate them from that form of speech.

KÖLAMI.

The Kölâms are an aboriginal tribe in East Berar and the Wardha district of the Central Provinces. The Rev. Stephen Hislop found them along the Kandi-Konda Hills on the south of the Wardha River, and along the tableland stretching east and north of Manikgad, and thence south to Dantanpalli running parallel to the western bank of the Pranhita. They are now much reduced in number, and most of them are found in the Wardha district. Local estimates give 17,000 as the number of speakers in Wun. At the last Census of 1901, however, Kölâmi was not returned from the district, and the number of Kölâms was only 264. The estimates are therefore certainly above the mark. The number of speakers has been estimated for the purposes of this Survey as follows:

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<tr>
<td>Wun</td>
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A few speakers are probably also found in Pusad, in the Basim district. The so-called Bhili of that district is, at all events, almost identical with Kölâmi. See below.

In the last Census of 1901 Kölâmi was only returned from Wardha with a total of 1,505 speakers.

The Kölâms are usually classed as a Gônd tribe. According to Captain Haig, however, they differ considerably from Gôndis in appearance, and the Gôndis, in Berar, at any rate, do not admit that they are a Gônd tribe, while the Kölâms on the other hand shew no anxiety to be considered so, but are rather inclined to repudiate the connection.

The Kölâmi dialect differs widely from the language of the neighbouring Gôndis. In some points it agrees with Telugu, in other characteristics with Kanarese and connected forms of speech. There are also some interesting points of analogy with the Toda dialect of the Nilgiris, and the Kölâms must, from a philological point of view, be considered as the remnants of an old Dravidian tribe who have not been involved in the development of the principal Dravidian languages, or of a tribe who have not originally spoken a Dravidian form of speech.

4c
The notes on Kölámi grammar which follow are based on the version of the Parable of the Prodigal Son printed below. They have been supplemented from two other versions of the Parable and a list of Standard Words and Phrases. These materials are not sufficient to elucidate all grammatical points, the more so because only one of the versions of the Parable was accompanied by a translation. The interlinear translation printed below has been supplied by me.

It is, however, possible to ascertain the principal features of the dialect.

Nouns.—The usual suffix of the plural is 1; thus, paissa-l, money; gōttā-l, feet; kōv-ul, ears; turo-l, swine. In bālā-kōl, sons, the suffix kōl corresponds to Tamil and Kanarese gal, Tulu kula. In māsur-ūng, to the men, we apparently have a plural suffix ur, r.

There are no instances in the texts of a feminine noun. The feminine and neuter singular take the same form in Naiki, and this is probably also the case in Kölámi.

The dative has the same form as the accusative, the suffix being 4 or 4g; thus, bālām, the son; mākkus, to the neck; māsurūng, to the servants.

The genitive is formed by adding n, m, or nē, and the locative by adding l. Thus, anna kākōkne bālā, the son of my uncle; telmi gerrāmnet khōgir, the saddle of the white horse; amnet ambān māsurūng, to the servants of my father; kīt, on the hand; vegāt, in the field (vegād, field).

Numerals.—Ohōd, masc. ōkōn, one; inding, masc. iddar, two; mūdiūng, three; nāling, four; ald, five; sahā, six; sēt, seven; 8, eight; naū, nine; dahā, ten; irdē, twenty. Compare Telugu okaṭi, one; Toda ilda, two; mūd, three; Kanarese and Telugu ilda, five; Telugu irdve, twenty.

Pronouns.—The following are the Personal pronouns:

| 1. an, I. | 2. nīva, thou, thou. | 3. amā, he, he; ad, it. |
| anu(n)g, me. | inna, thy. | amman, ammam, ammnag, him. |
| anna, my. | ird, you. | amnet, his. |
| ān, we. | | ird, they; neut. adā. |

The plural forms are apparently seldom used, the singular forms being used instead. Other forms are tānet, his; tād, this; ad, that (neuter), genitive adnet; yānd, your; who? ān, what?

Verbs.—Plural forms are sometimes used in the singular, and vice versa. It is therefore difficult to give instances of all the various forms.

The Verb substantive forms its present tense as follows:

ādāl(ān), I am; ādālāt, thou art; ādān, he is; ādāl(t), it is. There are no instances of real plural forms in the materials available. The corresponding past tense is:

Sing. 1. ādānti. 2. ādāvat. 3. ādāten. Plur. 1. ādānt. 2. ādāvnt. 3. ādāten.
Finite verbs are similarly inflected. The present tense is also used as a future, and the characteristic consonant of the past tense is bury. Thus, kākātun, I shall make; kākhān, I did; sedden, he went. There are very few instances of the third person neuter. Compare āndā and āndāt, it is; pāśta, it became; turel tinhā, the swine etc. Another future form seems to add ə; thus, gālātun, I shall strike; aur gālāt, they will strike.

The imperative takes no suffix, but ə is added in the plural. Thus, kō, give; tin, eat: tōdur, put ye.

The negative verb is formed by adding tōten, to the base. Thus, mōtēp-tōten, (I) broke not; si-tōten, (thou) gavest not, (he) gave not. Tōten is sometimes inflected; thus, si-tōten, thou gavest not. In other cases the negative verb is formed by adding an ə to the base, and using the ordinary personal and tense suffixes. Thus, sēren, he went not; sīten, he gave not.

The base seems to be used as a verbal noun. Thus, ensēl-lāng, saying-of-worthy; kāk-ēng, in order to do. Another verbal noun ends in ād and contains the neuter demonstrative pronoun. Thus, endākād, dancing.

The conjunctive participle ends in nā; thus, ghum-kāk-nā, having collected; set-nā, having gone; sūlt-nā, having arisen.

For further details the student is referred to the specimen which follows.
DRAVIDIAN FAMILY.

KÖLAMI.

Okayon mas anđen. Amnuung iddor balakol anđer. Attan
One man was. Him-to two sons were. Them-of
tsinnam enten, 'ba, amnet vața ann kör.' Māri amd avarung
the-younger said, 'father, my share me give.' Then he them-to
dhan payakna siten. Māri konning divasini tsinnam balā
property dividing gave. Then some in-days he-younger son
attanā ghumkakna laya dhāv seden. Attan amd mājītala tān
all collecting very far went. There he riotously his
jingi udāpten. Māri amd attanā kharehipten, add muluk māhāg
property squandered. Then he all spent, that country famine
pattin. Ad-mul amnuung adchan pațin. Adi vakhūt amd ad
fell. Therefore him-to difficulty became. That time he that
muluk okon mās-attin setnā tākten. Amd amnuung turel
country-(of) one man-with going lived. He him swine
kaiyeg tānet vegdung pānakten. Addi vakhūt turel sọse tinhā
to-feed his field-to sent. That time swine husks ate
ădmād amd pōtā nīdīpā anānăng amnum vāltin. Amnuung yenā
those-from he belly full thus him-to it-appeared. Him-to any-one
siyēten. Māri amd avelaṇā enten, 'amnet ambān māsurūng
gave-not. Then he coming-to-senses said, 'my father's servants-to
pheret ipate anđā, ān kārūt tikhatān. Ān sūltān aṁ-bānāṅg
much bread is, I with-hunger die. I arising my-father-near
serātān amnuung yenātūn, "ba, ān diyaṃnet innet mutt pāp
will-go him-to will-say, "father, I God-of thy in-presence sin
kāktān. In-tin-tānāt innet balā enet lāṅg tōtun. Innēt okōn
did. This-day-from thy son to-say worthy am-not. Thy one
tsākari-parman id." Māri amd sūltān tam bānāṅg seden. Māri
servant-like keep." Then he arising his father-to went. Then
amdhāv anđan ittet amnet tāk oltān, lohha vāltin, amd
he far is then his father seeing, pity came, he
tūltān amne mākkun āraga-pațin amnet mukā sumnet. Māri balā amd
running his neck-on fell his kiss took. Then son that
enten, 'ba diyaṃnet innet mutt ān pāp kāktān. Indintānāt innet
said, 'father God-of thy before I sin did. Henceforward thy
bālā onet-lāng tōten. Māri bān māsaruŋg īṭen, ‘aval āngi
son to-say-proper am-not.’ Then the-father servants-to said, ‘good robe
kōtnā adn tōdēng, amnet kīt mundi, gōṭṭāt kēdūl tōdūr. Māri
bringing that put-on, his hand-on ring, foot-on shoes put. Then
ān tīṃtān anand kākātmān. Kārc īmd annet kīke tikt-āṇdēn, amad
I eating merry will-make. Because this my son had-died, he
tiriknā pānām-eden; bhulīlta-āṇdēn, amd īpāṭen.’ Māri āmd anand
again life-came; lost-was, he was-found. Then they merry
kākēng utten.

to-make began.

Id vakōt amnet vadlāk bālā vegāt āṇdēn. Māri āmd vātnā
This time his big son field-in was. Then he coming
eḷḷa-marāt vāttēn. Amd mōrapākād endakād vīntēr. Id vakōt māsūrānāt
house-near come. He music dancing heard. This time servants-in-from
ōkōn kūktēn amd vēltōlēn, ‘id tānādēn?’ Amd amnu īṭen, ‘innet
one called he asked, ‘this what?’ He him-to said, ‘thy
tōren vāttāndēn. Amd im bānū khusālinād milāttēn. Amd
younger-brother come-is. He your father-to safety-in met. He
māri lāi tīnēng-unākāt kāktēn. Māri amd kātīng vātnā īpāl seren.
then much feast made.’ Then he anger-in coming inside went-not.
Māri bān vākāl vātnā amnu kārēpēng lāgētn. Amd bānuṅg tirik
Then father outside coming him to-entreat began. He father-to back
ente, ‘ōlūr, ān īnged varsa innet tākārī kākātmān. Innet mān ān
said, ‘see, I so-many years thy service do. Thy order I
ephuṇḍē mōḍēp-tōten. Māri ān innet sōbātīg-barōbar anand kākēng ākōd
ever bought-not. And I my friends-with merry to-make one
kōve. si-tōten. Amd innet dhan pillāvetā tīntuṇsītēn, amd innet bālā
kid gaven-tōten. He thy property harlot-s eat-made, that thy child
vāttūn-aphuṇḍ nīv ādūng-sātī lāi tīnēng-unākāt kāk-āndātiv.’ Āphunḍ amd
come-then thou it-for big feast making-ārti. Then he
amnum entēn, ‘bālā, iv bārēmās ana-veṭā āndātiv; an atānā jingū
him-to said, ‘bālā, son thou always me-with art; my all property
innitī āndāt. Anand kāken id barōbar. Imde innet tōren
thing-only is. Merry to-make this proper. This thy younger-brother
tikt-āṇdēn, amd tiriknā pānām-eden; bhulīlta āṇdēn, amd īpāṭen.’
dead-was, he again life-came; lost-was, he was-found.’

The Bhils of the Pusad Talaqa of the Basim district, or at least some of them, speak
a dialect which is almost identical with Kölāmi. The number of speakers of Bhili in
Basim has been estimated at 375. We do not, however, know whether all of them speak
the same dialect, and the Basim figures have, therefore, been added to the total for other
Bhil dialects. The specimen of Bhili received from Basim, on the other hand, must be dealt with in this place. In most respects it agrees with the specimen of Kolâmi printed above.

**Pronunciation.—** *A* and *ā* are often interchanged; thus, *tikšālan*, I die; *modālān*, I say.

*L* is sometimes substituted for *n*; thus, *hōṣi* instead of *hōste*, he sent. Final *a* before a labial becomes *m*; thus, *bāpam mûṭen*, he said to his father.

*N* is often changed to *rā*; thus, *avar* and *avam*, he. *Nd* is sometimes further changed to *d*; thus, *avamūg, avandun*, and *avadun*, to him. These forms throw light on Kolâmi *avd*, which must be derived from *avend*. Compare also Kui *cañju* and Telugu *vādu*.

**Nouns.—** The plural suffixes are *l* and *ku*; thus, *gūnrrā-l*, horses; *bāpō-ku*, fathers.

The case-suffixes are not always added in the specimen. On the whole, they are the same as in Kolâmi. Note, however, the occasional use of a dative suffix *ku*, *kūn*; thus, *bāpku*, to the father; *gudākān*, to the servant.

The numerals are the same as in Kolâmi. ‘Five’ is, however, *pōch*, and ‘twenty’ *wīs*. The form *iddar*, two, is also used to denote a feminine plural. Thus, *iddar pîlā-kul*, two daughters. From this fact we must infer that the genders in Kolâmi are distinguished in the same way as in Telegu.

The personal pronouns are:

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<tr>
<th>1st person</th>
<th>2nd person</th>
<th>3rd person</th>
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<tbody>
<tr>
<td>án, I</td>
<td>niv, thou.</td>
<td>avan(d), he.</td>
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<tr>
<td>ammāg, me.</td>
<td>īmāg, thee.</td>
<td>avamb, avandu(w),</td>
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<tr>
<td>anxa, ammed, my.</td>
<td>īmār, immed, thy.</td>
<td>avandun, him,</td>
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<tr>
<td>ūm, we.</td>
<td>nir, you.</td>
<td>avande, avaned, his.</td>
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<td>ammed, our.</td>
<td>immed, your.</td>
<td>aur, they.</td>
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<td>avare, their.</td>
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The forms *anned, my*; *immed, thy*, etc., contain the neuter demonstrative pronoun *ad*, that. In ordinary Kolâmi such forms are commonly used in all connexions. In Bhili we find forms such as *innem bātā*, thy son, where the possessive pronoun agrees with the qualified noun in the same way as in Gândi.

Other forms are *adnī*, its; *adāv*, those things; *inwād*, this; *yēnd*, who? *tāned*, what? etc.

**Verbs.—** The conjugation of verbs presents some points of interest.

The present tense of the verb substantive is formed as follows:

- **Sing.** 1. *avālāt.*
- 2. *avālāśān.*
- 3. m. *avālān.*
- 3. n. *avālād.*

- **Plur.** 1. *avālātām.*
- 2. *avālāśār.*
- 3. *avālār.*

These forms are the same as those noted above for Kolâmi. In the third person singular neuter we also find *avand*, it is.

The past tense is the same as in Kolâmi. Note, however, *avandun*, I was; *avandum*, we were. In *ikātanān*, he was dead, a form *anandun* for *anādun*, was, seems to be contained. The form is, however, perhaps a noun of agency—one who is dead.
Finite verbs form their present tense from a participle ending in \( s \), and the past from a form ending in \( t \). The various tenses of the verb \( gōt \), to beat, are given as follows:

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The \( s \)-suffix of the present must be compared with Telugu \( tənu \), \( tu \).

The negative verb is formed from the base without adding any tense-suffixes, or by adding \( tōd \), not, to the infinitive. Thus, \( murken \), I did not break; \( vāren \), he did not come; \( pulled \), it was not got; \( siyāng-tōd \), thou gavest-not, he gave-not.

The conjunctive participle ends in \( ūn \) or \( an \); thus, \( sāhādūn \) and \( sāddan \), having gone; \( innekādūn \), having said, etc.

In most of the preceding characteristics and in other important points the Bhili of Basim agrees with Kōlámi, as will be seen from the version of the Parable of the Prodigal Son which follows.
DRAVIDIAN FAMILY.

SO-CALLED BHILI.

(DISTRICT BASSIM.)

Ökön más iddar bālā andēr. Sinnām bālā bāpam
One man(-to) two sons were. The-younger son the-father-to
mutṭen, 'bā, jingāni anya hissā vātip-kō.' Sinnām
said, 'father, property(-of) my share divide-give.' The-younger
bālā jingāni miḷāpten, dusārē āru dhāu sedden, udhalvārē jingāni
son property gathered, other village far went, riotously property
attēk nās-gakten. Dukāl paṭṭin, paśā kharāṣān puṭteď.
all destroyed-made. Famine arose, money to-spend was-not-got.
Dōḍhā más avandē dhanda-takten. Avan turel mipen kēnut
Big man(-of) he service-lived. He swine to-feed field-in
kōstel. Mārī turel poṭṭa tiniṅg uttel, avande, 'poṭṭa āṅ tyahātūn
sent. Then swine husks to-eat began, he, 'husks I will-eat
ipāt.' Yōrā-nā avandu tām siyaṅg-tödi. Avandun mārī sūd
bread.' Anybody him-to anything gave-not. Him-to then sense
vattin, 'anye bāpne yallāt naukānā poṭāng ipāt puṭṣān. An
came, 'my father's house-in servants-of belly-for bread is-got. I
kārān tiksātan. Ān bāpam-phōkān sāhabūn bāpam modātān,
with-hunger die. I father-near having-gone father-to will-say,
'bā, inna samōr diyām hukum puttān, pāp aktān. Innen bālā
'father, thy before God's command I-broke, sin I-did. Thy son
inne-kādūn anuṅg lajī vāhā. Anuṅg chākārdār-lagānū āp."', Bāp-
having-said me-to shame comes. Me servant-like make,"' Father-
phōkān sedden. Bāp keiken ētēn dhaṅvād, avaddūn mayā
near he-went. The-father the-son saw distance-from, him-to pity
vattin. Saddān keiken mākāt paṭṭen, avande mūkā samten. Mārī
came. Having-gone son's neck-on fell, his kiss took. Then
bālā muṭṭen, 'bā, inna samōr diyām hukum puttān, pāp aktān.
son said, 'father, thy before God's command I-broke, sin I-did.
Innen bālā inne-kādūn anuṅg lajī vāhā.' Tāk jhorān gadyākūn
Thy son having-said me-to shame comes. 'The-father quickly servants
kōkten, gadyākūn iṭṭen, 'dhaṅpān āṅe ivande mēnōt tapp. Ivande
called, servants-to said, 'good cloth this-of body-on put. This-of
keit unghāram tapp, gēṭṭāt kērīkū tapp.' Mārī avand maṭā āki
hand-on ring put, foot-on shoes put.' Then he merry to-make
ukatten, 'anya bâlâ tiktânden prânam-êtit; bâlâ gavât-ânken, ömbätân.'
Began, 'my son dead-man to-life-came; my-son lost-was, found-was.'
Saglê lokul ânand âkin utter.
All people merry to-make began.

Doqâh bâlâ köynut ânken. Yallâng vatten, nær dholagi vintân.
Big son field-in was. House-to came, dance music heard.
Sâldarâkun kökten, avandu veltal-ölten, 'tan yandin.' Avan âtten, 'âna
Servant called, him asked, 'what is-this.' He said, 'thy
törn vatten; avan bês vatten; tineg akten.' Avan
younger-brother come; he well came; feast he-made.' Him(-to)
râg vattin; yallah varen. Avande bâp vâkâl kurten bâlân
anger came; house-in came-not. His father outside came the-son
samjipsân. Avand bâpku muitten, 'ân ining varsha ining dhandâ
entreated. He the-father-to said, 'I so-many years thee-to service
gaksitan; innu hukum murken. Anya döstä barâbar majjâ gakten
I-do; thy order broke-not. My friends with merry to-make
mêkê siyaq-ftôi. Avand innen keike nás-gakten, kasbira paishä
goot gavest-not. Thât thy son destroyed-made, harloits(-to) money
seiten, avan vatten, avadûn tineg aktiv.' Mâri avan muitten, 'ni
gave, he come, him-for feast modest.' Then he said, 'thou
anya barâbar andâtiv. Anya jingânî inyeti yandin. Anand gaktat
me with art. My property thine is. Merry to-make
pâjî. Anya bâlâ üktânden, pânâm-êtit; bâl gavât-ânken, ömbätân.'
is-proper. My son dead-man, to-life-came; son lost-was, found-was.'
NAIKI DIALECT.

NAIKI is the dialect of the Darwe Gonds in Chanda. The number of speakers has been returned for the purposes of this Survey as 103. At the last Census of 1901, no separate returns were made, and the number of speakers cannot be great.

The Rev. Stephen Hislop, in his *Papers relating to the Aboriginal Tribes of the Central Provinces*, Nagpur, 1866, Part i, pp. 24 and ff., describes the Naikade tribe as being most influenced by Hinduism of all Gond tribes, and gives a vocabulary of the dialect in Part ii, pp. 1 and ff.

NAIKI is also known from other districts. In the Central Provinces and Berar it is usually stated to be a synonym of Banjari, and in the Bombay Presidency it is connotes a Bihil dialect.

The Naiki of Chanda is now practically extinct. Two specimens, a version of the Parable of the Prodigal Son and a translation of a popular tale, have been received from the district. They show that the dialect in many important points agrees with Kolami and differs from ordinary Gondi.

**Nouns.**—Two plural suffixes are used in the specimens, kör and l. The former seems to be added to nouns denoting rational beings; thus, porakör, children. The suffix l occurs in surrel, swine; sirâl, buffaloes, etc.

The dative and accusative do not appear to be distinguished; thus, ânun, me, to me. The usual suffixes are n, un, kun. Thus, pörin, to the daughter; bârun, to the father; vânsât-un, to the field; châkarkun, to the servants. Other forms are pôtâl, to the belly; bânekil, towards the father.

The suffix of the genitive is nê, and the locative is formed by adding lôpul; thus, akâs-nê, of heaven; désam-lôpul, in the country.

**Numerals.**—The following occur,—oko, one; ʻoro, neuter yerañdi, two; nâlî, four.

We have no materials for distinguishing the long and short e and o, and it is, therefore, possible that we must read ōkô, one; ʻoro, two. It will be seen that oko corresponds to Telugu oka, one, while yerañdi, two, should be compared with Tamil irandu.

**Pronouns.**—The regular forms of the personal pronouns are as follows:—

| ʻAnu, I. | ānun, me. | ānnen, my. | ām, we. |
|——|——|——|——|
| in, thou. | ānun, thee. | ānnen, thy. | im, you. |
| ānnu, he. | ānnun, him. | ānnet, his. |

Compare Kori ʻAnu, I; ānu, we; ānnu, thou, etc. The same forms are usual in Kolami.

ʻShe,' 'it,' is âd, genitive anné. Add, they, occurs in one place.

ʻEms, this, is inflected as anné. Ams seems to be used as a relative pronoun. Thus, ām hinsé ānun xortên âd ʻe, which share me-to comes that give.

ʻWho?ʻ is ân, and tâ is 'what?' By adding ʻi, ʻi, indefinite pronouns are formed; thus, ʻe, anyone; tâni, anything.

**Verbs.**—So far as we can judge from the specimens, verbs do not change for person; thus, onlên, I am, thou art, it is. There are, however, some traces of the principle prevailing in Gondi and most other Dravidian languages. Thus, kâknam, we shall do; avâdër, they were; paṭṭul and paṭṭun, it fell.
The characteristic consonant of the present tense seems to be \( t \), and that of the past \( t \), which is combined with a preceding consonant in various ways. Thus, *s\(t\)l\(t\)n*, it gives; *s\(t\)l\(n\)n*, he gave; *s\(t\)dd\(d\)n*, he went; *y\(t\)n\(d\)h\(n\)*, he said. A *t*-suffix is, however, also used in the present or future tense; thus, *k\(k\)k\(m\)nt\(m\)*, I am doing; *s\(t\)\(s\)lt\(n\)*, I will go. Compare K\(k\)l\(m\)l\(m\).

The personal termination is usually \( n \), but we also find other terminations. Thus, *a\(n\)l\(t\)*, it was; *a\(n\)d\(t\)\(r\)*, he was, she was; *a\(n\)l\(b\)*, it was; *a\(n\)d\(r\)*, they were, etc. The forms ending in *r* are properly plural forms. *\(e\)\(n\)*, he said, is probably wrong.

The negative verb is formed by adding *s* to the root. Thus, *s\(t\)\(s\)r-\(s\)\(n\)*, he went not; *s\(t\)\(n\)g-\(s\)\(t\)\(n\)*, he gave not; *m\(b\)\(p\)p-\(s\)\(t\)\(n\)*, I broke not; *s\(t\)\(n\)g-\(s\)\(n\)*, thou gavest not. Compare K\(k\)l\(m\)l\(m\).

The root alone is used as an imperative; thus, *\(s\)*, give; *\(d\)*, put. *\(\dot{\alpha}\)\(k\)\(b\)\(\dot{\kappa}\)\(d\)* is translated as ‘let us see.’ Negative imperatives are *\(\dot{t}\)\(\dot{\alpha}\)\(\dot{b}\)\(\dot{\alpha}\)\(g\)\(\dot{\alpha}\)\(\dot{v}\)*, he should not put; *\(j\)\(h\)\(\dot{a}\)\(g\)\(\dot{\alpha}\)\(s\)\(m\)*, do not quarrel.

The suffix of the infinitive is *n* or *l*; thus, *m\(n\)\(p\)\(n\)*, in order to feed; *\(\dot{e}\)\(\dot{\dot{g}}\)\(\dot{\dot{e}}\)\(n\)*, saying-for; *\(k\)\(k\)\(\dot{e}\)* and *\(k\)\(k\)\(k\)\(\dot{e}\)*, to do. Compare K\(k\)l\(m\)l\(m\).

The conjunctive participle ends in *\(t\)\(n\), un*; thus, *\(j\)\(m\)\(\dot{\alpha}\)\(\dot{\alpha}\)\(k\)\(\dot{t}\)\(\dot{u}\)\(n\)*, having collected; *\(s\)\(d\)\(d\)\(d\)*, having gone; *\(t\)\(n\)\(n\)\(n\)*, eating. Other participles are *\(k\)\(r\)\(\dot{\kappa}\)\(b\)\(\dot{\kappa}\)\(l\)*, having called; *\(t\)\(n\)\(n\)\(n\)\(n\)* and *\(t\)\(n\)\(d\)\(m\)\(n\)*, eating; *\(\dot{\iota}\)\(\dot{\iota}\)\(\iota\)\(\kappa\)\(h\)\(i\)*, eating; *\(\dot{a}\)\(\dot{\dot{g}}\)\(\dot{\dot{e}}\)\(n\)*, playing; *\(t\)\(\dot{\alpha}\)\(n\)\(n\)*, taking. *\(\kappa\)\(\kappa\)\(\kappa\)\(\dot{\kappa}\)\(\kappa\)* in *\(\kappa\)\(\kappa\)\(\kappa\)\(\dot{\kappa}\)\(\kappa\)\(\kappa\)\(\kappa\)*, I have done, and similar forms are apparently nouns of agency. Thus, *\(\dot{p}\)\(\dot{p}\)\(p\)\(k\)\(\kappa\)\(\kappa\)\(\kappa\)\(\kappa\)\(\kappa\)*, I am one who did sin.

For further details the student is referred to the specimens which follow.
SPECIMEN I.

Oko mankyâkon irotôr pôrâkôr açndôn. Aumé-lôpul lakkâ bânun. One man-to too sons were. Them-in the-younger father-to
yençon, 'bâ, aun dhan-sampat hissâ ânun varîn âd sl.' Maang said, 'father, which property-wealth-(of) share me-to comes that give.' Then
aumas aun sampat vàtá-kâktun sitên. Maang aingun pôd
eddun he to-him property share-making gave. Then few days having-become
lakkâ pôrâ ittôn jamâktun khômâd désâmton seddôn, ajuk attân bënak
the-younger son all having-gathered far country-to went, and there evil
kharcha-kaktên âpal sampat udjâptên. Maang aun ittôn kharchipten,
expenditure-made his property squandered. Then he all spent,
â desâm-lôpul phari mahâg pâtûl. Adî-yauga-lôpul aunun aqchân
that country-in big famine fell. That-reason him-to difficulty
pâtûl. Âd vaktun aun âd desâm-lôpuloko mankyâkâni seddôn
fell. That time-at he that country-in one man-near having-gone
açndôn. Aun aunun turrél mëpên âplê vávartun sûrtân. Atrô turrél
remained. He him swine to feed his field-to went. Then swine
aun pollâ tiânchîntê aunun-lôpul aunun âplê poṭtâ indutpên inden
which husk eating-were that-on him-to his belly will-fill saying
aunun vájhtûn. Ajuk yeni aunun tâni siyêtên. Maang aun suddhin
him-to it-appeared. And anyone him-to anything gave-not. Then he sense-on
vättân yençon, 'anne bûnè ettô châkûrâkun bharûpûr âl antè,
come said, 'my father-of how-many servants-to sufficient bread was,
ajuk ân sâkâla tikêtân. Ân suyûtên âplê bûnèkîl sërtân ajuk aunun
and I hunger-with am-dying. I arising my father-to go and him-to
ân entân, 'ârê bâ, ân akasné urpaṭyâ ajuk inê murtôn pâp kaktân
I say, "O father, I heaven-of against and thy face-to sin doer
ân. Indîlîa inê kikên endôn-sâli ânun yang nähî. Âplê oko
âm. Henceforward thy son saying-for me-to fitness not. Your one
châkâ-lûk ânun id."' Maang aun suyûtên âplê bûnèkîl seddôn. Atrô
servant-like me keep."' Then he arising his father-to went. Then
aun khômâd antè âtté-lôpul aunun bân aunun aikten lâhûdûn ajuk aun
he for was that-in his father him saw pity-coming and he
tütên aunè guḍûgu-gâ-lôpul niți tâptên, ajuk aunè chumâ éktên.
ran his neck-on embracing struck, and his kiss took.
Maṅg pōrā aunun ondēn, 'bā, akāsne urpaṭiya inē murtēn
Then the-som him-to said, 'father, heaven-of against thy presence-in
ān pāp kaktēn anlēn, ajuk indītiē inē kikēn eādēn-sāti anun
I sin dōer am, and henceforth thy son saying-for me-to
yau g nāhī.' Par bān āplē chākārēkn idūktēn, 'chānghē ĵhagā kōttun
fitness not.' But the-father his servant-to said, 'good cloth bringing
ivūnu tēpp. Ajuk innē kaiē-lōpul ungryām ajuk kāl-lōpul jōdē tēpp.
this-to put. And his hand-on ring and foot-on shoes put.
Maṅg āpan tinnun majā kakkām. Tāndun, kā iun anmē pōrā tiktēn
Then we eating feast shall-make. Because, that this my son dead
āndēn, aun māltun jītē edēn; ajuk davjītēn āndēn, aun sāpīltēn.'
was, he again alive became; and lost was, he was-found.'
Atrō ñadd majā kakēl lagtēn.
Then they merry to-make began.

Ād vaktēn aunē vādīl kikēn vāvar-lōpul āndēn. Maṅg aunu vattēn
That at-time his big son field-was. Then he came
āpād-mērēn vattēn, aun vājā ajuk ēnd vēpēn. Atrō chākår-lōpul
house-near came, his music and dancing heard. Then servant-is
okkon karēktēn aun pusāyitēn, 'id tāndēn?' Aun aunmu idūktēn ki,
one calling he asked, 'this what-is?' He him-to said that,
'innē tōlēn vattēn, ajuk aun inē bānuṁ sukhāchā mīrātun, īm-sāatīn
'thy brother came, and he thy father-to safely having-met, this-for
ān phar paṅgat kaktēn.' Atrō aun rāgnum vattēn lōpul sērēn.
he big feast made.' Then he anger-to come inside went-not.
īm-sāatīn aunē bán bahēr vattēn aunun samjiptēn. Pan aunē bānuṁ
Therefore his father outside came him entertained. But his father-to
utēr sitēn ki, 'āik, ān ingōn varś inē chākārī kākētēn, ajuk
answer gave that, 'lo, I so-many years thy service do, and
innē ādāyā ān etrōs mōlāpētētēn, yētēr ān āplē dōstā-barōbar majā
thy command I ever broke-not, still I my friends-with merry
kakēn mahīn in aunmu etrō pīyētē sīyētēn. Ajuk aun innē
might-make saying thou me-to ever kid gave-not. And he thy
sampat kalātinē barōbar tīndunu surtē, aun ēd inē kikēn vattēn,
property harlots with eating squandered, that this thy son came,
ātrō in aunē-sāti phar paṅgat kaktēn.' Atrō aun aunun āndēn, 'porē,
then thou him-for great feast madast.' Then he him-to said, 'sm,
in hameśā ānē barōbar anlēn. Ajuk anmē itēnā sampat innēd āndēn.
thou always me with art. And my all property thine is.
Pan majā ajuk khushi kakēn id yau antēr, kā-kī id innē tōlēn
But feast and merry to-make this fit was, because this thy brother
tiktēn āndēn, aun partun jītē yeddēn; ajuk harpīltēn āndēn, aun sāpīltēn.'
dead was, he again alive became; and lost was, he was-found.'
DRAVIDIAN FAMILY.

NAIKI DIALECT.

(DISTRICT CHANDA.)

SPECIMEN II.

A POPULAR TALE.

Oko. manyákòk irorè lakkà porákòr anándèn, oko pòrà ajuk oko
One man-to two small children were, one boy and one
pòrì. Pòrì ànu ehhallà pharì ohokkòt anjìr, pòrì sàvâtàng anjìr.
girl. Boy he appearance very good was, girl common was.
Oko. pòd at irotèr porákòr arásá-mèràn aísìn anjòr, pòrì
One day those two children glass-near playing were, boy
pòрин yantèr, 'ari, id arásá-lòpul àm áykkàd, ohokkòt èn
girl-to said, 'well, this glass-in we will-see, handsome who
chòvàylèn.' Pòrin ád kharàb anlèn. Inunè samjìltùn ki,
appears.' Girl-to that bad is. To-her it-appeared that,
'ahun ànu inbaràntòtèn ènn.' Maìg àdà bàñì màrèn sëdùn
'he this me to-lower said.' Then she father near having-gone
tòlènè gárhàn íjukòtèn, enlèn, 'bà, arásá-lòpul ehhallà aiktàn
brother-of complaint said, says, 'father, glass-in figure seeing
samàdhàn pàvàytìnà àdd bàykkònè kàm. Ònè-lòpul manyákà jìyàm
satisfaction is-felt this women-of work. That-on man mind
tágbàrè.' Bàn irotèrm pòtàl sumtàn ànnùn samjìptèn.
should-not-pul.' The-father both belly-to took them entertained.
Aun ènändèn, 'porákòr, èm-jhàgdlìnèr. Inèltà ím irotèr rêjìa
He said, 'children, you quarrel-not. Hence you both daily
arásá-lòpul àik.'
glass-in look.'

Pòrì.— Bà, Sòmà gavàdyàkè pàl sumtùn kòtàn antèn. Aun
Daughter.—Father, Sòmà mìlkàmèn milk taking bringing was. He
yantèn, 'èttè pàl sàyàn ?'
said, 'how-much milk shall-give ?'
Bàn.—Pòrì, ànu íjuk ki, 'ìnèn ìr-sòlàm pàl èràl,
Father.—Girl, kàn-to say that, 'to-day one-seer milk enough,
vèggèn yèrànèdì sèr tònnàn và.'
to-morrow two seer taking come.'
FREE TRANSLATION OF THE FOREGOING.

A certain man had two small children, a son and a daughter. The son was very good looking, the daughter was not more beautiful than usual. One day they were both playing near a looking-glass, and the boy said, 'well, let us see in the glass which of us looks best.' The girl disapproved of this thinking that he only said so in order to disgrace her. She then went to her father and complained of her brother. She said, 'to feel satisfaction from looking into the glass is the business of women. Men should not give their mind to it.' The father embraced them both, remonstrated with them, and said, 'do not quarrel, my children. Henceforth you should both daily look in the glass.'

The daughter said, 'Somâ, the milkman, has brought milk. He asks how much he shall give us?'

The father answered, 'my daughter, tell him that one seer will do to-day. To-morrow he must bring two.'

Said the daughter, 'father, whence does the milkman bring the milk?'

Said the father, 'don't you know, he has cows and she-buffaloes in his house, and he milks them?'

The daughter asked, 'father, how much milk does a cow give, and how much a buffalo?'

Said the father, 'each cow gives two seer, and each buffalo four.'
TELUGU.

Telugu is the principal language of the Eastern part of the Indian Peninsula from Madras to Bengal, and it is spoken by about 20 millions people.

The language is called Telugu or Tenugu. Formerly it was often called Gentoo by the Europeans. Gentoo is a corruption of the Portuguese gentio, a heathen, and was originally applied to all Hindus as opposed to the ‘Moros’ or Moors, i.e. the Muhammadans. Another name is Andhra, which word is already used in the Aitarky-Brähmaṇa to denote an Indian people. The Andhras are also mentioned in the Aśoka Inscriptions (3rd century B.C.). Pliny calls them Andarac. We do not know anything about the origin of this last name.

The people themselves call their language Telugu or Tenugu. This word is generally supposed to be a corruption of Sanskrit Triṅgā. It is explained as meaning ‘the country of the three tiṅgas,’ and a tradition is quoted according to which Śiva, in the form of a tiṅga, descended upon the three mountains Kālēśvara, Śrīśūlla, and Bhimēśvara, and that those mountains marked the boundaries of the Telugu country. In favour of this derivation other forms of the word, such as Teluṅga, Telinga, and Tenuṅga are urged, and it is pointed out that Triliṅga, in the form Triṅgyra occurs in Ptolemy as the name of a locality to the east of the Ganges. Other scholars compare Triliṅga with other local names mentioned by Pliny, such as Bolingae, Maccoalingae, and Modogalingam. The latter name is given as that of an island in the Ganges. Mr. A. D. Campbell, in the introduction to his Telugu grammar, suggested that Modogalingam may be explained as a Telugu translation of Triliṅga, and compared the first part of the word modoṅga, with mūḍuṅa, a poetical form for Telugu mūḍu, three. Bishop Caldwell, on the other hand, explained Modogalingam as representing a Telugu Mūḍuṅalingam, the three Kaliṅgas, a local name which occurs in Sanskrit inscriptions and one of the Purāṇas. Kaliṅga occurs in the Aśoka Inscriptions, and in the form Kaling, it has become, in the Malay country, the common word for the people of Continental India.

All these derivations are based on the supposition that Triliṅga, and not Telugu, is the original form of the word. This supposition is, however, just as improbable as the derivation of Tamil from Dravidia. The old Aryan name for the Telugu country seems to be Andhra, and the replacing of this term by Triliṅga seems to be due to an adaptation by the Aryans of a Telugu word. Such a word could probably only be borrowed through the medium of a Prakrit dialect, and in the Prakrits we must suppose the form to have been Telilinga. It seems probable that the base of this word is telī, and that tiṅga, or gu, is the common Dravidian formative element. At all events, the derivation from Triliṅga is so uncertain that it cannot be safely adhered to. A base telī occurs in Telugu telī, bright; teluguṇa, to perceive, etc. But it would not be safe to urge such an etymology. Telugu pandits commonly state Tenugu to be the proper form of the word, and explain this as the ‘mellifluous language,’ from tēna, honey. The word Kalinga might be derived from the same base as Telugu kaluguṇa, to live, to exist, and would then simply mean ‘man.’

Under such circumstances I think we had better follow the opinion held by C. P. Brown, who rejected all etymologies of the word which had hitherto been brought forward, and regarded the word as not derived from any known root.
In the Tamil country, the Telugu language is known as Vaḍuṇa, the northern language, from vaḍa, north. Vaḍuṇa is apparently derived from vaḍa in exactly the same way as Telugu from tel. From Vaḍuṇa is derived the names Waruga in old German books, and Badages which was used by the early Portuguese and in the letters of St. Francis Xavier.

The Telugu country is bounded towards the east by the Bay of Bengal from about Barwa in the Ganjam District in the north to near Madras in the south. From Barwa the frontier line goes westwards through Ganjam to the Eastern Ghats, and then south-westwards, crosses the Sabari on the border of the Sunkam and Bijji Talukas in the Bastar State, and thence runs along the range of the Bela Dila to the Indravati. It follows that river to its confluence with the Godavari, and then runs through Chanda, cutting off the southern part of that district, and farther eastwards, including the southern border of the district of Wun. It then turns southwards to the Godavari, at its confluence with the Manjira, and thence farther south, towards Bidar, where Telugu meets with Kanarese. The frontier line between the two forms of speech then runs almost due south through the dominions of the Nizam. The Telugu country further occupies the north-eastern edge of Bellary, the greater, eastern, part of Anantapur, and the eastern corner of Mysore. Through North Arcot and Chingleput the border line thence runs back to the sea.

Telugu is bordered on the north by Oriya and the Hal'bi Dialect, Gōḍi and Marathi, on the west by Marathi and Kanarese, and on the south by Tamil.

Telugu is not a uniform language over the whole territory where it is spoken as a vernacular. The dialect spoken in the Northern Circars is usually considered as the purest form of the language. We have not sufficient materials for sketching out the dialectic varieties existing in the various localities. Most of them do not fall within the scope of this Survey. The dialects known from Northern India do not differ much from the Standard form of the language. In Chanda, for instance, the local Telugu is known under several denominations such as Kōṁṭau, Sālēwāri, and Gōlari. In reality, however, the difference in phonology and inflexional system is so unimportant that these local forms scarcely deserve the name of a dialect.

Caste dialects of Telugu are also spoken in the Kanarese country and in Bombay. Three such dialects have been returned for the use of this survey, Bāraḍī and Dāsāri from Belgaum, and Kāmāthī from Bombay Town and Island. A similar dialect is the so-called Vaḍāri, spoken by a vagrant tribe in the Bombay Presidency, Berar and other districts. None of them, however, differs much from the ordinary form of the language.

On the other hand, the difference between the conversational language and the literary form is considerable. This point will be mentioned in connexion with Telugu literature in what follows.

The greatest part of the speakers of Telugu live outside the territory included in the operations of the Linguistic Survey. It is only from the Central Provinces and the Berars that estimates of the number of speakers have been made for the purposes of this survey. For the other districts the figures given below have been taken from the reports of the Censuses of 1891 and 1901.
The number of speakers of Telugu in those districts in which it is the home language may be estimated as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Census of 1891</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Central Provinces</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chanda</td>
<td>99,527</td>
<td>79,927</td>
</tr>
<tr>
<td>Bastar</td>
<td>99,527</td>
<td>8,138</td>
</tr>
<tr>
<td></td>
<td>99,527</td>
<td>79,927</td>
</tr>
<tr>
<td>Basseor, Wun</td>
<td>28,759</td>
<td>23,006</td>
</tr>
<tr>
<td>Bengal Presidency</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cuttack</td>
<td>4,800</td>
<td>6,292</td>
</tr>
<tr>
<td>Puri</td>
<td>4,307</td>
<td>4,150</td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>2,525</td>
<td>3,794</td>
</tr>
<tr>
<td></td>
<td>11,632</td>
<td>14,226</td>
</tr>
<tr>
<td>Madras Presidency</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ganjam</td>
<td>729,287</td>
<td>342,910</td>
</tr>
<tr>
<td>&quot; Agency</td>
<td>3,396</td>
<td>5,864</td>
</tr>
<tr>
<td>Vizagapatam</td>
<td>1,681,678</td>
<td>1,996,791</td>
</tr>
<tr>
<td>&quot; Agency</td>
<td>113,052</td>
<td>153,168</td>
</tr>
<tr>
<td>Godavari</td>
<td>1,914,769</td>
<td>2,096,417</td>
</tr>
<tr>
<td>&quot; Agency</td>
<td>26,784</td>
<td>119,503</td>
</tr>
<tr>
<td>Kistna</td>
<td>1,729,526</td>
<td>2,016,815</td>
</tr>
<tr>
<td>Nellore</td>
<td>1,384,445</td>
<td>1,385,097</td>
</tr>
<tr>
<td>Cuddapah</td>
<td>1,189,691</td>
<td>1,180,567</td>
</tr>
<tr>
<td>Kurnool</td>
<td>717,140</td>
<td>763,085</td>
</tr>
<tr>
<td>Bellary</td>
<td>267,327</td>
<td>283,791</td>
</tr>
<tr>
<td>Anantapur</td>
<td>570,331</td>
<td>656,796</td>
</tr>
<tr>
<td>Chingleput</td>
<td>263,737</td>
<td>312,946</td>
</tr>
<tr>
<td>North Arcot</td>
<td>368,280</td>
<td>856,880</td>
</tr>
<tr>
<td>Salem</td>
<td>360,915</td>
<td>416,180</td>
</tr>
<tr>
<td>Banganapalle</td>
<td>28,021</td>
<td>26,139</td>
</tr>
<tr>
<td>Sandur</td>
<td>1,463</td>
<td>1,500</td>
</tr>
<tr>
<td></td>
<td>12,017,002</td>
<td>12,575,079</td>
</tr>
<tr>
<td>Hyderabad</td>
<td>5,031,069</td>
<td>5,148,302</td>
</tr>
<tr>
<td>Mysore</td>
<td>751,000</td>
<td>933,046</td>
</tr>
<tr>
<td>Total</td>
<td>17,588,080</td>
<td>18,975,886</td>
</tr>
</tbody>
</table>

Telugu is also, to some extent, spoken outside the districts where it is a vernacular. The details are as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Census of 1891</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Andamans and Nicobars</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Assam</td>
<td></td>
<td>212</td>
</tr>
<tr>
<td>Baluchistan</td>
<td></td>
<td>5,259</td>
</tr>
<tr>
<td>Bengal Presidency</td>
<td></td>
<td>36</td>
</tr>
<tr>
<td>Borsar</td>
<td>14,488</td>
<td>12,425</td>
</tr>
<tr>
<td>Amraoti</td>
<td>3,593</td>
<td>3,201</td>
</tr>
<tr>
<td>Akola</td>
<td>3,179</td>
<td>3,312</td>
</tr>
<tr>
<td>Bilichpur</td>
<td>1,225</td>
<td>1,315</td>
</tr>
<tr>
<td>Bulpurast</td>
<td>2,750</td>
<td>1,991</td>
</tr>
<tr>
<td>Basin</td>
<td>3,750</td>
<td>2,506</td>
</tr>
<tr>
<td>Total</td>
<td>14,488</td>
<td>22,386</td>
</tr>
</tbody>
</table>
### TELUGU.

<table>
<thead>
<tr>
<th></th>
<th>Census of 1891</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay Presidency</td>
<td>14,643</td>
<td>22,986</td>
</tr>
<tr>
<td>Burma</td>
<td>62,860</td>
<td>109,988</td>
</tr>
<tr>
<td>Central Provinces</td>
<td>21,225</td>
<td>22,564</td>
</tr>
<tr>
<td>Coorg</td>
<td>3,751</td>
<td>2,974</td>
</tr>
<tr>
<td>Madras Presidency</td>
<td>1,694,456</td>
<td>1,760,391</td>
</tr>
<tr>
<td>Madras</td>
<td>108,423</td>
<td>109,496</td>
</tr>
<tr>
<td>Coimbatore</td>
<td>440,307</td>
<td>468,135</td>
</tr>
<tr>
<td>Nigiris</td>
<td>4,332</td>
<td>4,391</td>
</tr>
<tr>
<td>South Arcot</td>
<td>227,066</td>
<td>238,260</td>
</tr>
<tr>
<td>Tanjore</td>
<td>80,690</td>
<td>94,873</td>
</tr>
<tr>
<td>Trichinopoly</td>
<td>161,342</td>
<td>169,784</td>
</tr>
<tr>
<td>Madura</td>
<td>807,613</td>
<td>944,558</td>
</tr>
<tr>
<td>Timmely</td>
<td>259,048</td>
<td>259,936</td>
</tr>
<tr>
<td>Malabar</td>
<td>20,909</td>
<td>19,597</td>
</tr>
<tr>
<td>South Canara</td>
<td>2,096</td>
<td>1,340</td>
</tr>
<tr>
<td>Pudukottai</td>
<td>10,792</td>
<td>11,066</td>
</tr>
<tr>
<td>Cochin</td>
<td>12,067</td>
<td>12,076</td>
</tr>
<tr>
<td>Travancore</td>
<td>5,425</td>
<td>7,460</td>
</tr>
<tr>
<td>North-West Frontier</td>
<td>...</td>
<td>203</td>
</tr>
<tr>
<td>Punjab</td>
<td>...</td>
<td>7</td>
</tr>
<tr>
<td>United Provinces</td>
<td>...</td>
<td>640</td>
</tr>
<tr>
<td>Baroda</td>
<td>...</td>
<td>323</td>
</tr>
<tr>
<td>Central India</td>
<td>...</td>
<td>777</td>
</tr>
<tr>
<td>Rajputana</td>
<td>...</td>
<td>61</td>
</tr>
</tbody>
</table>

**Total:** 1,796,860  3,016,974

The figures returned for the smaller sub-dialects are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Census of 1891</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Komtta</td>
<td>2,327</td>
<td>67</td>
</tr>
<tr>
<td>Silkowiri</td>
<td>3,660</td>
<td>...</td>
</tr>
<tr>
<td>Golari</td>
<td>25</td>
<td>22</td>
</tr>
<tr>
<td>Bereli</td>
<td>1,250</td>
<td>...</td>
</tr>
<tr>
<td>Vadari</td>
<td>27,088</td>
<td>3,560</td>
</tr>
<tr>
<td>Kamatht</td>
<td>13,200</td>
<td>755</td>
</tr>
</tbody>
</table>

**Total:** 48,061  4,704

By adding all these figures we arrive at the following grand total for Telugu and its dialects:

<table>
<thead>
<tr>
<th></th>
<th>Census of 1891</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Telugu spoken at home</td>
<td>17,938,980</td>
<td>15,675,588</td>
</tr>
<tr>
<td>&quot; abroad</td>
<td>1,796,880</td>
<td>2,016,974</td>
</tr>
<tr>
<td>&quot; dialects</td>
<td>48,061</td>
<td>4,704</td>
</tr>
</tbody>
</table>

**Total:** 19,783,901  20,197,664

The greater part of Telugu literature consists of poetry and is written in a dialect which differs widely from the colloquial form of the language.

According to tradition the first Telugu author was Kaayya, who lived at the court of Andhra-rayya. During the reign of that king Sanskrit is said to have been introduced into the Telugu country, and Kaayya is supposed to have dealt with Telugu grammar after the methods of Sanskrit philologists. His work is now lost, and the earliest extant
work in Telugu belongs roughly to A.D. 1050. About that time King Vashnuravardhana, \textit{alias} Rājarājamarendra (A.D. 1022—1063) was a great patron of Telugu literature, and at his court lived Nannaya Bhatṭa, the author of the oldest extant Telugu grammar; and, according to tradition, the principal author of the Telugu version of the Mahābhārata.

The bulk of Telugu literature belongs to the 14th and subsequent centuries. In the beginning of the 16th century the court of King Krishna Rāyalu of Vijayanagar was famous for its learning, and various branches of literature were eagerly cultivated. The poet Venkata is supposed by some authorities to have lived during the 16th century. Bishop Caldwell places him a century later. A collection of aphorisms on religious and moral subjects is attributed to him.


\textbf{AUTHORITIES—}

\textbf{A.—Early References.}

It has already been stated that the Telugu language has been known under several different denominations. The first name which meets us is Āndhra, under which denomination it is mentioned by the Chinese pilgrim Hwen Thesang who visited India in the 7th century A.D. He tells us that the Āndras had a language of their own, written in an alphabet which did not much differ from those used in Northern India. The well-known Indian author Kumārila Bhaṭṭa mentions the Āndhra-Drāviḍa-bhāṣā.

St. Francis Xavier and the old Portuguese writers mention the Telugu people. According to a note furnished to Bishop Caldwell by C. P. Brown the early French missionaries in the Guntur country wrote a vocabulary "de la langue Talonga, dite vulgairement le Badega." Compare Col. Yule's \textit{Hobson-Jobson sub voce Badaga}.

According to the same authority Gentoo as a name of the Telugu people was first used in A.D. 1648, in Johan Van Twist's \textit{Generall Beschrijvinge van Indien}, printed in Amsterdam.

The earliest account of the Telugu language is given by Federico Bolling, in a work the full title of which is as follows:

\textit{Fridericii Bollingii Oost-Indische Reise-bog hvor udi Besattis hans Reise til Oost-Indien saa vel og Eendelt Platzers Beskrivelser med en Andstall Hedningsers Ceremonier, baade i deris Gods-Tienste saa og i deris Eetteska Begyndelse end og Negotierne med de regierendis itlige Hollandiske Herrers Andkomst, Gage, Promotion og Politie udi Oost-Indien disstigeste Hans Reise til Federni-Launden igjen. Kiøbenhafn, 1678. P. 69 deals with 'Cormandel.' We are told that the pagans living near Masulipatnam are called Yantives, and those about 'Tranquebar or Dannisburg' Mallebars. The numerals of the 'Yantives' are:

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20
100
yero, cest, mulpa, nai, aip, etc., numar.
John Fryer, who published *A New Account of East India and Persia, in 8 Letters; being 9 years' Travels. Begun 1672. And finished 1681*. London, 1698, states on p. 33, that 'their language they call generally Gentu... the peculiar Name of their speech is Telenga.'

The Gentoo language is further mentioned in Madras records from 1683 and 1719. See Yule's *Hobson-Jobson* under Gentoo.

The 'Telenga' language is alluded to by Hadrianus Relandus, *De linguis insularum quarundam orientalium,* printed in his *Dissertationes miscellaneae.* Trajecti ad Rhenum 1706.

Valentiijn, *Oud en Nieuw Oost-Indien,* Amsterdam 1724-1726, tells us that 'Jentiefs' or 'Telangaans' is the vernacular of Golconda.

Some old authors confounded the Telugu spoken on the confines of Orissa with Orinya, So Adelung in his *Mithridates oder allgemeine Sprachenkunde*... Vol. i, Berlin 1806, p. 232. He states that the language is also called Badaga, and, in Orissa, *Uriasch.* He states that Anquetil Duperron declared the dialect to be closely related to Sanskrit while Sonnerat was unable to find any trace of that language. In other words, Anquetil Duperron meant Orinya, and Sonnerat Telugu. Adelung further mentions the fact that grammars and vocabularies of the language are found in the collections of manuscripts in the National Library in Paris. The old French vocabulary 'de la langue Telenga, dite vulgairement le Badega,' mentioned above, is probably one of those manuscripts.

The Danish missionary Benjamin Schulse was the first European who made a thorough study of the language. Adelung mentions a 'Warugian' Grammar written in the year 1728, which was probably written by him. He translated the Bible into Telugu, published a *Catechismus telugicus minor,* Halle, 1746; *Colloquium religiosum, telugicæ,* Halle, 1747; *Perspectiva Explicatio Doctrinarum Christianarum secundum Ordinem quinque Capitum Catechismi majoris ex Lingua Tamulica in Telugicam versa,* Halle 1747, and so forth. He also gave an account of the alphabet in his *Conspicuum litterarum Telugicæ, vulgo Baragice, secundum figurationem et vocalium et consonantium, quae frequentissimo in usu sunt, studio omissus, quae in sacro codice non occurrunt, nec non corundem multifariam variationem hic ordine alphabeticario propriis characteribus ab invicem distincte apposita; sicut lingua ipse in India orientali, nempe Madrasitae, et in omniis regionibus uti vernacula est, auditur.* Halle, 1747.

The language is again mentioned by Father Norbert in his *Mémoires historiques,* Luques (Avignon), 1744.

47 Telugu words, collected by Greg. Sharpe are printed in the Appendix to Thomas Hyde's *Syntagmata Dissertationum.* Oxoniae 1767, and the beginning of the Lord's Prayer, taken from a manuscript by Fra Paolo da S. Bartolomeo, has been printed by Adelung in his *Mithridates,* Vol. iv., p. 76.

The Telugu language is also alluded to in several books of Travels, e.g. by Anquetil Duperron (1771), Sonnerat (1781), Rossell (1793), Perrin (1807) and others.

A Telugu grammar was printed at Madras in 1807, and a new translation of the New Testament was issued from the press of the Scramapore mission 1816, followed by a
version of the Pentateuch, Serampore 1831. These works carry us down to modern times.

B.—GRAMMARS AND CHRESTOMATHIES.

A Grammar of the Gentoo language, as it is understood and spoken by the Gentoo People, residing north and north-westward of Madras. By a Civil Servant under the Presidency of Fort St. George, many years resident in the Northern Circars. [By W. Brown F]. Madras, 1807.


BROWN, William,—A Grammar of the Gentoo Language as it is understood and spoken by the Gentoo people residing north and north-westward of Madras. Madras, 1817.

MORRIE, J. C.,—Teloggo Selections, with translations and grammatical analysis; to which is added a glossary of Revenue terms used in the Northern Circars. Madras, 1823. Second edition, 1845.

BROWN, CH. P.,—The Proseody of the Telugu and Sanskrit Languages explained. Madras, 1827.

—Vakhavati or Exercises in Idiom, English and Telugu. Madras, 1832.

HOWELL, WM.,—Compendium of the Andhra Vyananam, or a Catechism of Teloggo Grammar. Bellary, 1834.

A Help in acquiring a knowledge of the English Language, in English and Telugu. Bellary, 1839.

NARAIN SWAMY,—Select Tales with Translations, English and Telugoo. Madras, 1839.


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Andhra-vyananamam. Madras, 1852.

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PADIPPARA AMBOYI NAIDU,—The Rudiments of Telugu Grammar. Madras, 1863.


RICKET, REV. A.,—An Abridgement of the Telugu Grammar for the use of schools, compiled from various sources. Vizagapatnam, 1869.

P. G. SATYANANATHAM PILLAI,—The Elements of Telugu Grammar. Madras, 1870.

K. SUBBARAYUDHYA,—The Vihakshi Chendraka. Madras, 1870.


CAMPBELL, SIR GEORGE,—Specimens of Languages of India . . . Calcutta, 1874, pp. 44 and ff.


MAHENDEN, E., and M. V. RAMNAR,—Third and fourth Telugu Reader. Madras, 1897.
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C.—Dictionaries.

BROWN, W.—A Vocabulary of Gentoos and English, composed of words in current use and illustrated by examples applicable to the familiar speech and writings of the middle orders and more elevated ranks of the modern Gentoos people. Madras, 1818.


BROWN, CHARLES PHILIP.—A Dictionary, Telugu and English, explaining the Colloquial Style used in Business and the Postical Dialect, with explanations in English and in Telugu. Madras, 1852.


Polyglot Vocabulary in the English, Telugu and Tamil Languages; to which are appended the nine parts of speech, several useful dialogues, with selections, and a glossary of Revenue terms. By a late Student of Mr. Lewis. Madras, 1857.


The Telugu alphabet consists of the following letters:—

**Vowels.**

- a, ã, i, ì, u, ù
- ō, ō, ō, ō, ō, ō
- ai, o, ò, ō, au

**Consonants.**

- ᵃ kha, ᴾ kha, ᵃ ka, ᴾ ka
- ᵃ cha, ᴾ chha, ᵃ ja, ᴾ jha, ᵃ ha
- ᵃ la, ᴾ tha, ᵃ da, ᴾ dha, ᵃ na
- ᵃ pa, ᴾ pha, ᵃ ba, ᴾ bha, ᵃ ma
- ᵃ ya, ᴾ ra, ᵃ ra, ᵃ la, ᴾ la, ᵃ va
- ᵃ ha, ᴾ sa, ᵃ ha, ᴾ kha

The letters ᵃ rū, ᵃ ō, ᵃ ō, ᵃ ha, ᵃ ha are never used in ordinary Telugu.

The harsh ᵃ ra is only used in the grammatical language. In colloquial Telugu it is pronounced and written ᵃ ra.

The forms of the vowels given above are only used at the beginning of a word. When subjoined to a consonant the vowels are marked as follows:—

- a (not expressed), ᵃ →, ᵃ i, ᵃ ė, ᵃ ǝ, ᵃ ō, ᵃ ō, e →, e ê, ai →, o →, ē →, au →

Thus, ᵃ ka, ᵃ ᴾ kā, ᵃ ki, ᵃ kī, ᵃ ku, ᵃ ᴾ ku, ᵃ ᴾ ᵃ kru, ᵃ ᴾ kru, ᵃ ᴾ ke, ᵃ ᴾ ke, ᵃ ᴾ kai, ᵃ ᴾ ko, ᵃ ᴾ kō, ᵃ ᴾ kau.

When ã, ò, ë, ë, ai, o, ê, or au is added to the upper part of a consonant the at the top of the consonant is dropped. Thus, ᵃ na, but ᵃ nā.

In using the non-initial vowels there are a few irregularities.

- ã is combined with the small curve at the bottom of the consonants ᵃ gha, ᵃ jha, ᵃ ma, and ᵃ ya; thus, ᵃ ᴿ gha, ᵃ ᴿ jha, ᵃ ᴿ ma, ᵃ ᴿ ya. It is written across the upper curve in the letters ᵃ pa, ᵃ pha, ᵃ sha, and ᵃ sa; thus, ᵃ pā, ᵃ phā, ᵃ shā, ᵃ sa. ᵃ Ha is ᵃ a.
is often combined with the upper part of the preceding consonant; thus, गि, छि, डि, रि, etc. Irregular is यि.

When the consonants न and य are followed by a long i the vowel is denoted by adding the sign य to the lower part of नि and यि, respectively. Thus, नि, यि.

२ औ and ग न are added below the letters प, फ, and व, in order to avoid confusion with गः, and मा. Thus, पु, पु, प्लु, प्लु, प्लु, प्लु, प्लु, प्लु.

O and १ after न, न, य, and द are denoted by combining the signs of ए and ऋ ऋ respectively. Thus, ने, ने, ने, ने, ने, ने, ने, ने, ने, ने, ने, ने, ने, ने, ने.

In the same way we sometimes find इ instead of इः, गः, and इः instead of इः. ब. When combined with ष, ष, ष, ष, ष, ष, ष, ष, ष, ष, ष, ष, ष, ष, ष, ष, ष.

When two or more consonants come together without any intervening vowel, they are combined into one compound letter, the first of them being written on the line and the rest being subscribed under it. Thus, न प्र, न प्र, न प्र.

The exceptions are as follows:—

<table>
<thead>
<tr>
<th>Initial form</th>
<th>Subscribed form</th>
<th>Initial form</th>
<th>Subscribed form</th>
</tr>
</thead>
<tbody>
<tr>
<td>का</td>
<td>या</td>
<td>ना</td>
<td>या</td>
</tr>
<tr>
<td>ला</td>
<td>ला</td>
<td>ता</td>
<td>ता</td>
</tr>
<tr>
<td>मा</td>
<td>मा</td>
<td>ना</td>
<td>ना</td>
</tr>
<tr>
<td>ना</td>
<td>ना</td>
<td>या</td>
<td>या</td>
</tr>
<tr>
<td>या</td>
<td>या</td>
<td>का</td>
<td>का</td>
</tr>
</tbody>
</table>

Thus, न प्र अक्षा, an elder sister; भक्ति, devotion; अन्न, an elder brother; तम्मु, a younger brother; वक्यम, a sentence; तु, a father; बाँधु, carriages; पुर्वम, formerly.

When ता ए is the first component of a compound it is often written after the other components. It is then denoted by the sign ए, called वलसाधकिताका. Thus, न प्र अन्न, दिर्घम, long.

The forms of the single consonants given above denote the consonant followed by a short ए. If it is desired to denote the consonant alone the absence of the short ए must be indicated by adding the sign ए at the top of the preceding letter. Thus, ए ब, but ए का.

The sign ए, called विअर्य, only occurs in Sanskrit words. It denotes an aspiration and has been transliterated as े.
The sign o, called suuna, is pronounced as an n before gutturals, an ŋ before palatais, an a before dentals, and an Ẹ before cerebrais. In all other cases it has the sound of an m.

The letter C or v, called ardhasumna, ardhanusvāramu, or ardhabindu, is only used in the grammatical dialect. Theoretically it denotes the nasal pronunciation of the preceding vowel, but practically it is silent.

The characters for the numerals are as follows:—

<table>
<thead>
<tr>
<th>०</th>
<th>१</th>
<th>२</th>
<th>३</th>
<th>४</th>
<th>५</th>
<th>६</th>
<th>७</th>
<th>८</th>
<th>९</th>
<th>०</th>
</tr>
</thead>
</table>

The above alphabet expresses the various sounds of the language with so great preciseness that it is not necessary to say much about Telugu pronunciation.

The short final vowel in words such as gurramu, a horse, has only about half the length of an ordinary short vowel, and is often dropped altogether; thus, gurram, a horse. The same is the case with short unaccented vowels in other positions. Often also their quality is indefinite so that the same word may be written in more than one way. Thus, ganuka and ganuqa, therefore; kaśati and kaśiti, custody, etc.

All long vowels have a slightly drawling pronunciation which is not used in English.

The palatais are pronounced as in Marathi, that is, to say, they retain the pronunciation as real palatais before i, ï, e, ø, ai, and y. In other cases ch is pronounced as ts and j as dz.

A similar interchange is often found between the dental and palatal s sounds, ø being very commonly substituted for s in the same positions as those in which the palatais retain their palatal pronunciation.

Telugu does not properly fall within the scope of the Linguistic Survey. It is not, therefore, possible to go further into detail with regard to pronunciation and grammar. It is hoped that the short grammatical sketch which follows will enable the reader to understand the forms occurring in the specimens. For further information the student is referred to the works mentioned under Authorities above.

The version of the Parable of the Prodigal Son which will be found on pp. 590 and ff. below as a specimen of ordinary Telugu has been taken from the Telugu version of the Gospel published by the Bangalore Auxiliary Bible Society, 1889.
I.—NOUNS.

**Gen. Sing.**—1st decl., changes ę to ni, 2nd and 3rd decl. is same as nom. sing. See Postpositions below.

**Acc. Sing.**—1st decl., same as gen. sing. 2nd and 3rd decl. adds ni to gen. sing., or (if preceded by i, or ai) ni.

**Dat. Sing.**—Adds ku to gen. sing., or (if preceded by i, or ai) ki.

**Voc. Sing.**—Lengthens final vowel, but changes u to a.

**Nom. Plur.**—1st decl., changes ę to i in 2nd, and 3rd decl. adds tu.

**Gen. Plur.**—Changes ę to ka.

**Acc. Plur.**—Same as gen. sing.

**Dat. Plur.**—Same as gen. sing.

**Voc. Plur.**—Same as voc. sing.

2nd Decl. Polysephal nouns in ęna, āna, or āna. Also penudasu (m.), a wife.

**Gavrama, a horse.**

**Sing. Plur.**

<table>
<thead>
<tr>
<th>Nom.</th>
<th>gavrama-ęna</th>
<th>gavrama-ka</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>gavrama-ni</td>
<td>gavrama-ka</td>
</tr>
<tr>
<td>Acc.</td>
<td>gavrama-ni</td>
<td>gavrama-ka</td>
</tr>
<tr>
<td>Dat.</td>
<td>gavrama-nti</td>
<td>gavrama-ka</td>
</tr>
<tr>
<td>Voc.</td>
<td>gavrama-nti</td>
<td>gavrama-ka</td>
</tr>
</tbody>
</table>

There are often contracted forms of the cases in this decl. Thus: nom. pl. gavram-

3rd Decl. stra, a woman, nom. pl. stra-ka. Many plurals are irregular. Thus, eka, a place, nom. pl. ekāka.

Many nouns are irregular. Thus, parśa, a yard; gen. sing., parśi; nom. pl. parśa. So most neuter nouns in ę and ru. Ilte, a house; gen. sing. tepti; nom. pl. teptē.

Postpositions are added to the genitive. Example, it, in; tējī-it, in the house. The word gudha is often added to the genitive without altering its meaning. Thus, tali gudhā or tali-gudha prāma, a mother's love.

**Gender.**—Masculine are words signifying male human beings (including gods). Feminine are words signifying female human beings (including goddesses). All other nouns are neuter.

In the sing., fem. and neut. are the same. In the plur., mas. and fem. Adjectives do not change for gender.

II.—PRONOUNS.

**1st Person**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur. 1</th>
<th>Plur. 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>nēmā</td>
<td>nēmu</td>
</tr>
<tr>
<td>Gen.</td>
<td>nēni</td>
<td>nēnu</td>
</tr>
<tr>
<td>Acc.</td>
<td>nēnu</td>
<td>nēnu</td>
</tr>
<tr>
<td>Dat.</td>
<td>nēnu</td>
<td>nēnu</td>
</tr>
<tr>
<td>Voc.</td>
<td>nēnu</td>
<td>nēnu</td>
</tr>
</tbody>
</table>

2nd Person

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>nēnu</td>
</tr>
<tr>
<td>Gen.</td>
<td>nēnu</td>
</tr>
<tr>
<td>Acc.</td>
<td>nēnu</td>
</tr>
<tr>
<td>Dat.</td>
<td>nēnu</td>
</tr>
</tbody>
</table>

**Proximate Demonstrative.** This—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>nēnu</td>
</tr>
<tr>
<td>Gen.</td>
<td>nēnu</td>
</tr>
<tr>
<td>Acc.</td>
<td>nēnu</td>
</tr>
<tr>
<td>Dat.</td>
<td>nēnu</td>
</tr>
</tbody>
</table>

**Remote Demonstrative.** That, It—

| Nom. | nēnu |
| Gen. | nēnu |
| Acc. | nēnu |
| Dat. | nēnu |

and so on.

**Interrogative Pronoun, so?**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>kānu</td>
</tr>
<tr>
<td>Gen.</td>
<td>kānu</td>
</tr>
<tr>
<td>Acc.</td>
<td>kānu</td>
</tr>
<tr>
<td>Dat.</td>
<td>kānu</td>
</tr>
</tbody>
</table>

and so on.

**Adjective Pronouns, ī, this; ī, that; ī, which?**

These are not declined.

**Possessive Forms.** They change the final ę or ī of a pronoun to ī. Thus, īm, I myself; īnā, you yourselves; īd, that very thing.

**Reflexive Pronoun, tāma; gen. tāma-ru; acc. tāma-ru or tāma-nu; self.**

<table>
<thead>
<tr>
<th>Nom.</th>
<th>pl. tāma-ru</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>pl. tāma-ru</td>
</tr>
<tr>
<td>Acc.</td>
<td>pl. tāma-ru</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nom.</th>
<th>pl. tāma-ru</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen.</td>
<td>pl. tāma-ru</td>
</tr>
<tr>
<td>Acc.</td>
<td>pl. tāma-ru</td>
</tr>
</tbody>
</table>

and so on.

**Relative Pronouns.** There are none. Relative Particles of verbs are used instead.

**Pronominal Compounds.** Formed by adding demonstrative pronouns to adjectives, and gen. case of nouns.

Thus, īsāna, little; īsāna-énu, a boy; īsāna, a girl, or (mēnu) a little one (ēnu, a box). So īsēnu, cooking; gen. sing. īsēnu; īsāna-énu, a cook.
### Grammar

#### III. Verbs—Harmonic Sequence

Penultimate v of a polysyllabic root becomes t before i, e or ő, and may become a before a.

There are three Conjugations. Roots of second cond. end in -v, of third, in -e.

**Principal Parts**

<table>
<thead>
<tr>
<th>Stem</th>
<th>1st Conjug.</th>
<th>2nd Conjug.</th>
<th>3rd Conjug.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Infinitive</td>
<td>koff-ú, strike.</td>
<td>cáké-vu.</td>
<td>raskiké-u, save.</td>
</tr>
<tr>
<td>Past. and Inf.</td>
<td>koff-í-ku.</td>
<td>cáké-ví-ku.</td>
<td>raskiké-ví-ku.</td>
</tr>
</tbody>
</table>

**Verbal Participles**

<table>
<thead>
<tr>
<th>Present</th>
<th>Past.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stem</td>
<td>koff-ú-ku.</td>
</tr>
</tbody>
</table>

**Relative Participles**

<table>
<thead>
<tr>
<th>Present</th>
<th>Past.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stem</td>
<td>koff-í-um.</td>
</tr>
</tbody>
</table>

**Indefinite**

<table>
<thead>
<tr>
<th>Stem</th>
<th>1st Conjug.</th>
<th>2nd Conjug.</th>
<th>3rd Conjug.</th>
</tr>
</thead>
<tbody>
<tr>
<td>koff-í-ku.</td>
<td>cáké-í-ku.</td>
<td>raskiké-í-ku.</td>
<td></td>
</tr>
</tbody>
</table>

**Conjugation, Personal terminations**

<table>
<thead>
<tr>
<th>Sing. 1</th>
<th>Plur. 1</th>
<th>Sing. 2</th>
<th>Plur. 2</th>
</tr>
</thead>
</table>

**Auxiliary Verb, emé-án, I am**

This is only used in the Pros. and Red. Part. in the Pros. Tense. The other parts are applied by the root koff, see irregular verbs. Negative le-án, I am not.

**Positive Verb**

**Progressive Present, I am striking, etc.**

<table>
<thead>
<tr>
<th>1st Conjug.</th>
<th>2nd Conjug.</th>
<th>3rd Conjug.</th>
</tr>
</thead>
</table>

**Habitual Present and Future, I strike or shall strike, etc.**

<table>
<thead>
<tr>
<th>Past 1st</th>
<th>Past 2nd</th>
</tr>
</thead>
<tbody>
<tr>
<td>koff-tam-án.</td>
<td>cáké-tam-án.</td>
</tr>
</tbody>
</table>

**Past 1st, I struck.**

<table>
<thead>
<tr>
<th>Sing. 1</th>
<th>Plur. 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>koff-tam-án.</td>
<td>cáké-tam-án.</td>
</tr>
</tbody>
</table>

**Indefinite, I could strike.**

<table>
<thead>
<tr>
<th>Sing. 1</th>
<th>Plur. 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>koff-tam-án.</td>
<td>cáké-tam-án.</td>
</tr>
</tbody>
</table>

**Irregular Verbs**

**Root.**

<table>
<thead>
<tr>
<th>Stem</th>
<th>Infinitive</th>
<th>Past Verb Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>aau.</td>
<td>bocom-á.</td>
<td>aap-í.</td>
</tr>
<tr>
<td>gom.</td>
<td>góm-ó.</td>
<td>góg-ó.</td>
</tr>
<tr>
<td>oom.</td>
<td>oom-ó.</td>
<td>oó-ó.</td>
</tr>
<tr>
<td>ron.</td>
<td>rón-ó.</td>
<td>róó-ó.</td>
</tr>
<tr>
<td>tóm.</td>
<td>tóm-ó.</td>
<td>tóó-ó.</td>
</tr>
<tr>
<td>núm.</td>
<td>núm-ó.</td>
<td>núnum-ó.</td>
</tr>
</tbody>
</table>

**Passive—Formed by conjugating the root para, fall, with the infin. The initial g of para becomes k. Thus: rakiké-sú, to be saved.**

**Causal Verbs—First and second Conjug. change u of root to ő.**

Thus koff-wo-ú, to cause to be killed. Third Conjug. changes s to p. Thus: pól-wo-ú, to call; polis-wo-ú, to cause to be called.

**Negative Verb Only one Conjugation**

|----------------|------------|-------------|--------|

|----------------|------------|-------------|--------|

### Notes

- The stem koff is the present verbal participle emé.
DRAVIDIAN FAMILY.

TELUGU, (STANDARD DIALECT).

అంటే ఆంధ్రప్రదేశ్ లోని ఆధునిక గ్రామాలలో, ఇంగ్లీషులో చేసే విశ్లేషణలు ఉండటం. ఇంగ్లీషులో ఎన్నుకునే వాక్యాలు ఆంధ్రప్రదేశ్ లో ఇవి ఎందుకు ఉంటాయి. అంటే ఆంధ్రప్రదేశ్ లో వాడుకునే యింటిలో ఆంధ్రప్రదేశ్ లో ఇవి ఎందుకు ఉంటాయి. ఆంధ్రప్రదేశ్ లో వాడుకునే యింటిలో ఆంధ్రప్రదేశ్ లో ఇవి ఎందుకు ఉంటాయి. ఆంధ్రప్రదేశ్ లో వాడుకునే యింటిలో ఆంధ్రప్రదేశ్ లో ఇవి ఎందుకు ఉంటాయి.
[No. 79.]

DRAVIDIAN FAMILY.

TELUGU.

TRANSLITERATION AND TRANSLATION.


Ayiṭē āyanā pedda kumaruḍu polamu-tō vunḍemum. Ganuka ataḍu vastā. But his older son field-in was. Therefore he coming yiṅṭi-ki samippīchin-appuḍu vāḍyamu-nnu nāṭyamu-nnu vini naukara- house-to approaching-time-at music-and dancing-and having-heard servants- la-tō voka-ni pilichi, 'yīvi yēmīṭi?' ani adigenu. Ā among one having-called, 'these-things of-what-kind?' so asked. That naukara atani-tō, 'ni tammuḍu vachchenu ganuka ataḍu surakshitamagā servant him-to, thy younger-brother came therefore he safely chevin-adumā ni taṇḍri vindu chaṭṭeṇiḥi-y-unmāḍ'-ani cheppenu. having-returned-on-account of thy father feast having-made-is'-so said.

'kumārudā, nīvul yell-appu-du-nou nā-tō-kūḍā vunnāvu; nā-v-annti-nni
son, thou always me-with-together orī; my-all-things-even
ni-v-āiy unnnavi. Manamu sambhrama-pādi santōshīntsu-ta yuktamē;
thine-having-become-are. We merry-having-become to-be-joyful is-proper;
yenduk-amē, nī tammu-d-aïna yitādu āsani-pōyī tirigī bratikenu;
why-if-you-say, thy younger-brother-being this-man having-died again lived;
tappi-pōyī dorikē-anī atani-tō cheppen-anenu.
having-been-lost was-found’-so him-to he-said-spoke.
KÖMTAU DIALECT.

The bulk of the Telugu-speaking population of Chanda is reported to use the standard form of the language. It has already been mentioned that several minor dialects have been reported to exist, such as Sālēwāri, the dialect of the weavers, Kömtāu, the language of the Kömtī or shopkeepers, Kāpēwāri, ascribed to a certain class of agriculturists, Gōlāri spoken by the nomadic Gōlārs or Gōlkars, a dialect called Manthani, and so forth.

Of these only Sālēwāri, Kömtāu, and Gōlāri have been returned for the purposes of the Linguistic Survey. The revised figures are as follows:

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kömtāu</td>
<td>3,827</td>
</tr>
<tr>
<td>Sālēwāri</td>
<td>3,660</td>
</tr>
<tr>
<td>Gōlāri</td>
<td>25</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>7,512</strong></td>
</tr>
</tbody>
</table>

At the last Census of 1901, 22 speakers of Gōlāri were returned from Chanda, and it is stated that the dialect spoken by other castes such as Kömtī, Sālēwāras, etc., is identical. Kömtāu was returned as a Telugu dialect from Assam. The number of speakers was 11. If we add 56 speakers of Kömtī returned from the Bombay Presidency we arrive at a total of 67. It is, however, not certain that these individuals speak a form of Telugu. The so-called Gōlāri, Kömtāu, etc., of other districts is apparently a Kanarese dialect. Compare pp. 386 and ff. above.

No specimens have been received in the so-called Sālēwāri, and there is no reason to suppose that the Sālēwāras of Chanda speak a Telugu dialect different from that current among their neighbours.

The so-called Kömtāu and Gōlāri of Chanda are, according to specimens forwarded from the district, identical and do not differ from the ordinary Standard Telugu.

Forms such as annaḍu instead of annaḍa, he said; ṃjaḍa instead of ṃjaḍam, I die; baḍadi instead of paḍivadi, it fell; are probably used everywhere in the Telugu territory, and they cannot be urged as reasons for separating those forms of speech as real dialects of Telugu.

The numbers of speakers of all these so-called dialects can therefore safely be included in the total given for Standard Telugu above.

It is, accordingly, of no interest to give particulars about the Telugu spoken by the various classes mentioned above. It will be quite sufficient to print the beginning of a version of the Parable of the Prodigal Son professing to be written in Kömtāu, in order to show that we have here simply to do with ordinary Telugu.
DRAVIDIAN FAMILY.

TELUGU.

So-called Kōmtāu Dialect. (District Chanda.)

Oka manishi-ki yiddaru pillagandlu vundiru. Vândllo chinnavădu
One man-to two sons were. Thern-among the-younger
	
vandri-tō antādu, 'vandri, yēdō mālamata-di nā-ku vatsēra-valadi adi yivvu.'
the-father-to says, 'father, what property of me-to to-come-ought that give.'
Venakā vâdu pillani-ki dhanamu pańchā iohanu. Venakā konni devasā-la-ku
Then he the-boy-to property dividing gave. Then some days-in
chinnapillāju anta sommu dzamā-jeshi dāra dēśa-na-ku pōyinādu, yĩka
the-younger-son all property having-collected far country-to went, and
akkadā avīṣāramu-tō naḍči tana sampattu pâdu-gottinādu. Tarvāṭā vâdu
there inconsiderately behaving his property wasted. Afterwards he
there vodēsamāka ā dēśamu-lō lävu kāruvu baḍadi anduku, vāni-ki kaṭhinaamu
all spent-after that country-in heavy famine arose because, him-to distress
baḍadi; appudu vâdu dēśamu-lō okka manishi daggāra pōyī vunnadu.
fell; then he the-country-in one man near having-gone stayed.

Vâdē tēnu vâni pandu-la kâshē-koraku tana chēnḍlō-ki tolādū. Appudu pandu-la
He also then him pigs tending-for his fields-in-to sent. Then pigs
tine-di potṭu-tō vâdu tana poṭṭā nîmpu-kō-vałe ani vâni-ki ani-pińchinda, yünkā
eaten husk-with he his belly. to-fill-ought so him-to it-appeared, and
yevvān vâni-ki yivva-lēdu. Tarvāṭā vâdu telvī-mūdi-ki vachohi annadu, 'mā
anybody him-to gave-not. Afterwards he senses-on-to having-come said, 'my
vandri yint-lō yondaru naukara-la-ku pushkalaṅga āmmañ vunnadi, yünkā nēnu
father's house-in how-many servants-to richly food is, and I
ākali-tō ḍsastā. Nēnu leśi nā vandri-dikk-ku poyyēm vāni-tō anēnu,
hunger-with die. I having-arisen my father's-side-to will-go him-to will-say,
"ō vandri, nēmu yiśvaru-nil viruddhaṁ ni-mundara pāpuṁ jēsīnaṁu; yikkaḍi-nuñcchi
"O father, I God against thee-before sin did; now-from
nī kāḍaku-nu anētaṇduku nēmu yögyani kânu. Ni okka naukari-vāni-vałe
thy son to-say I worthy am-not. Thy one servant-like
nandu vuntgu."
me: let-be."


KĀMĀTHĪ DIALECT.

Telugu is spoken by the Kāmāṭhis or bricklayers of Bombay and neighbourhood. The figures returned for the use of the Linguistic Survey are as follows:—

<table>
<thead>
<tr>
<th>Bombay Town and Island</th>
<th>Poona</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>12,000</td>
</tr>
<tr>
<td></td>
<td></td>
<td>200</td>
</tr>
<tr>
<td></td>
<td></td>
<td>12,200</td>
</tr>
</tbody>
</table>

This figure is probably considerably above the mark, for at the last Census of 1901 only 755 speakers were returned from the Bombay Presidency, 494 of whom were enumerated in Poona.

The dialect of the Kāmāṭhis of Bombay has been much influenced by the neighbouring Aryan forms of speech, but is still a pure Dravidian dialect.

**Pronunciation.**—The vowels are mainly the same as in ordinary Telugu. Sometimes, however, certain changes take place. Thus we find o for e, e.g. roṣu, two; á or ya for ò, e.g. lā or lyā, in; ò for avā, e.g. chinnōdu, a boy; shortening of long vowels, e.g. unnamu for unōnmu, we are; dropping of short vowels, e.g. unāri for unāri, they were, and so forth.

The palatals are pronounced as in ordinary Telugu. Ch, however, often becomes s; thus, susā, Standard Telugu, tassānā, I die.

The cerebral d is interchangeable with r; thus, idāru, two; iddaq-ki, to both; mādu and mūru, three, etc. After a nasal, dr often takes the place of d; thus, tenniri, Standard teppi, bring.

N and l are sometimes interchanged; thus, koṭṭālā, you should strike; iyānā, you should give; littu Standard nilətu, water.

Initial e is usually dropped; thus, ādū, he; astādi, it comes; yellī, having gone. Note mukar-gallu, Standard mukkara-vānḍli, servants; unḍa-gallē, Standard unḍa-valem, I should be; koṭṭālā, Standard koṭṭā-valemu, I should strike.

Y is often inserted before á and a; thus, unḍāgā, Standard unḍādu, i.e. unḍinādu, he was; lā and lyā, in, etc.

**Inflection.**—The inflexion of nouns is mainly regular.

The pronominal suffix di has a tendency to become the usual suffix of the genitive. Compare devaru-di aparādkā, a sinner against God; saṃjā-di pāram, sin against the Lord.

It should be noted that the Telugu accusative case has been replaced by the dative obviously under the influence of the Aryan idiom. Thus, nā-kuru utdu, let me be; ad-kī tenniri sūnā, the father saw him.

With regard to the conjugation of verbs we may note that the personal terminations of the first and third persons singular are often dropped, as is also the case in most other forms of vulgar Telugu. Thus, nēnu pōta, I go; āyā, he became; achchā, he came; unḍāyā, he was.

It is of interest to note that this dialect has adopted the relative construction of the neighbouring Aryan tongues, the interrogative pronouns being used as relatives. Thus, yēmi jindagi astādi adi iyānā, what property will come, that you should give; yappuṇa ādu sudā miśa achchā yappuṇa manusūnā anukundōyā, when he came to senses, then he thought in his mind, etc.

On the whole, however, the dialect of the Kāmāṭhis is the ordinary form of Telugu, as will be seen from the perusal of the beginning of the Parable of the Prodigal Son which follows.
[No. 81.]

DRAVIDIAN FAMILY.

TELUGU.

KAMÁTHI DIALECT. (BOMBAY.)

Vakka manaśi-ki iddaru koḍakulu und-undri. Chimṇu taṇḍri-ki astaMul, One man-to two sons were. The-younger the-father-to says,
‘ayyā, nā antu-ku yēmi jinda dugi astadi adi nā-ku iyyānā.’ Mari tānu adi
‘father, my share-to what property will-come that me-to give.’ Then he that
idda-ki paśo-ku ichchina. Today dināllu ka-lā intat-lā chinna
both-to having-divided gave. Few days went-not that-in the-younger
koḍaku tana-di anta hissa dżamā cheši dūram dēsam-ku yelli pōṇḍu,
son his all share together having-made fur country-to having-gone went.

Adā anta mulya madzā-lā yagara-kōṭituṇḍu. Yappudu anta mulya yagara-
There all property riōtousness-in he-wasted. When all property he-had-
kōṭituṇḍu appudu ā urā-lyā lau podda kālam paṇḍīdyā. Appudu tana-ku tiṇdi-ki
wasted then that village-in very great famine arose. Then him-to food-for
mōtadū ayā. Marāla ādu ā urā-lyā dāndỹōṇdu dagyara pōi undyā,
difficulty came. Then he that village-in a-mighty-man near having-gone stayed.
Mari ādu aḍ-ki tana sēnu-lā pandu-ku mēpa-t-anaku tolinḍu. Pandu-ku tīn-ṭi pōṭtu
Then he him his field-in swine to-feed sent. Swine eaten hunks
thin poṭṭa nimpa-t-anaku tānu kabul ayā gani adi bi yāvvaru iyyaru.
having-eaten belly to-fill he ready became but that even-one gave-not.

Yappudu ādu suddi mida achedhā appudu manasulā ana-kunḍyā, ‘nā ayyā
When he senses on came then mind-in he-said-to-himself, ’my father’s
iṇṭlā yanta mandi naukīr chēśi suktāngā poṭṭa nimpu-kuntaru,
house-in how-many persons service having-done easily belly filling-for-themselves-are,
inkā nēru ida upśam sastā. Nēnu itppudu leśi nā taṇḍri dagyara pōṭā
and I here-from-hunger die. I now having-arisen my father near go
inka nēru aḍ-ki anēnu, “ayyā, mi-di va dōvaru-dī aparādhī unnānu. Dān-
and I him-to shall-say, “father, thee-of and God-of sinner I-am. There-
kōsmā-ki mi koḍaku anapinśu-kunā-t-anduku lāyak kānu. Nīvū nā-ku
fore your son to-call-myself worthy I-am-not. Thou me
naukrāndū méra-gā unṣu.”’ Appudu leśi taṇḍri dagyara-pōṭā. Aḍ-ki
servant like leṭ-be.”’ Then having-arisen the-father near-to he-want. Him
dūraṇ-kalli koḍaku rāngā taṇḍri sūsā inka gōśa-vachohipi taṇḍri
far-from son coming the-father saw and having-pitied the-father
urki almu-kunyā inka aḍ-ki muddītgu-kunyā. Marāla koḍaku
having-run embraced and him kissed Then the-son
the-father-to said, 'father, thee before I the-Lord-of sin
chēsinā. Gandukōsa-ki ippuḍu mi koḍaku anapintsu-kun-t-anaku nāku
did. Therefore now your son to-call-myself me-to
śīggu astadi. Maralā tāndri naukar-galla-ku chapyā ki, 'mañchi
shame comes. Then the-father the-servants-to said that, 'good
battalu tāndri inka iḍa-ki toḍagi-piyunḍri. Īdi chēti-ki ungram peṭṭunḍri,
clothes bring and him-to put-on. His hand-to a-ring put,
inka kālla-ku pāvasālu toḍa-kun-t-anaku iyunḍri, inka manamu tini
and feet-to shoes to-put-on give, and we having-eaten
chēti ānandamu chēstamu, kāraṇamu ī nā koḍaku sachchi
having-drunk joy will-make, because this my son having-died
poīṇḍyā, ādu ipoddu lēśi acohinḍu; ādu kāri-poīṇḍyā, gani ipoddu
went, he to-day alive came; he lost-went, but to-day
nā-ku dorkinḍu.' Maralā ālu lau ānandamu cheyya-talagiri.
me-to was-found.' Then they much joy to-make-began.
DĀSARĪ DIALECT.

The Dāsarī are wandering beggars in Belgaum. Some of them speak Kanarose and others Telugu. No separate estimates of the number of speakers are available. Specimens have only been forwarded of the speech of the Telugu Dāsarī, and a version of the Parable of the Prodigal Son will be found printed below.

It will be seen that the dialect of the Telugu Dāsarī has very few peculiarities of its own. The pronunciation is sometimes different. Thus, the plural suffix *ru becomes *lu or *lu. Compare miśu uṇḍalu, you are; evalu, who? etc.

The palatal *ch is represented by *ṭa, *ṭh, *ṭ, and *t; thus, *ṭgārī, service; vachchī, having come; *śēṭa, having done; *tastā, I die.

Other phonetical changes are identical with those occurring in other dialects. Thus we find *o instead of o; *u instead of o, as in the Kāṃṭhī dialect of Bombay; compare *rōṇḍu, two; *tā, in; *pāṭa, I go. *l and *n are interchanged in *lōṇa, Standard nōna, among, etc.

The inflexion of nouns and verbs is mainly regular. Note, however, causatives such as *ṭiniṭečchē, having caused to eat, having feasted, etc.

It is not necessary to go further into detail. The close agreement of the dialect with ordinary Telugu will appear from the specimen which follows.
DRAVIDIAN FAMILY.

TELUUGU.

DASARI DIALECT.  (DISTRICT BELGAUM.)

Ookkodokkod manishe iddar maga-pilagalu undli. Val-noona chinna pilagaodu
A-certain man-to too sons were. Them-among youngest son
tana tadrique ane, 'tandri, ni badakal-noona nake vachheyaati pala nake i.'
his father-to said, 'father, your property-in me-to that-may-come share me-to give.'
Tadri val-noona tana badaka paichi-ieche. Chinna pilagaodu tana pala tiskoni
Father them-among his property divided. Youngest son his share taking
duramu satka poyyi, sinu-vaddal aha-lodu, antat-l-noona vaddu shas
far country-to having-gone, many-days become-not, meantime he vast
khargi seshi tana badak-aanta pada-se. Vaddu itla seshina mantke
expenditure having-made his property-all wasted. He so having-done after
a desam-loona peddi karava paadi vanki pyadarkem vachheche. Vaddu a
that country-in mighty famine falling him-to poverty came. He that
desam-loona oga manishi pakka tsgakri jere. I manishi vaani pandili mepadadanki tana
country-in one man near service stood. This man him swine to-feed his
chennaka toe. Aja akal-goni kalavaikanoti pandi tineta potti sadad
field-to sent. There being-hungry pangs-becoming swine eaten husk also
tine kaapulu nimpakutunde. Ate vanki yaval-nifshi emi chikak-unde.
having-eaten stomach was-filling. But him-to anybody-from anything was-not-found.
Itla todem vaddal para; tana enakaati jyalamam neppayyi vaddu tana
So a-few days passed; his former condition memory-becoming he his
mansal-noona ane, 'na tandri pakka undeta tsgakri-maniki kaapulu nindi
mind-in said, 'my father near remaining servants-to stomach filling
ekkoyenta iripemu chikatadi. Ate ida naiatranki akal-goni tastu,
so-as-to-exceed-so-much food is-found. But here as-for-myself being-hungry (T)die.
Na lesi na tandri-takkki poyyi ane, "tandri, na dyavardi karmam tandri
I rising my father-near going moy-say, "father, I God-of sin father-of
karmam kaat-komm. Nana ni pilgado-anthani anipichakonaadanki baga-lodu.
sin have-got-lied-to-myself. I your, son-as to-be-called am-not-fit.
Nana oga chayakri-manishi tirani ni pakka pektak."' Vaddu a-nifshi lesi tana
Me one servant like your near keep." He thence rising his
tandri-kadiki vashtopadu tandri duram-niichhi vaani toshi antakaraan putti
father-near while-coming father distance-from him seeing sympathy producing
urta-poyyi patkoni muddade. Appada pilagaodu tandrique ane, 'tandri, na
running-going embracing kissed. Then son father-to said, 'father, I
(dyāvāra mundalā ni mundalā tappa-śesna. Nana ni pilagan-aṇṭ pilavaku.'
God-of before your before . sin-đīd. Me your son-as do-not-call.'
Dān̄ki taṇḍrī tana taśkāri-mandki ane, 'maṇḍhīdi ēsam ,tečchi nā pilaganki
This-to father his servants-to said, 'best dress having-brought my son-to
todagundū, ēṁ-nōṇā ungaram āyiniḍi, kāl-nōṇā chyapulu āyiniḍi, tinipichhāndānī
put-on, finger-in ring put, foot-in shoes put, to-feast
tayāra ṣeśichondūḍi, māmu tini santōsam ātam. Īm-aṇṭe,
preparation cause-to-make, we having-eaten merry let-us-become. What-if-you-say
i nā pilagadu tachchinde, timāgā jiva vaecohe; tappihakōṇaṇḍa, chikkinadu.'
this my son was-dead, again life came; he-was-lost, is-found.'
Dini ini andar-ki bāga āya.
This hearing all-to merriment became.
I yāḷāku vāṇī pedd pilagadu chyāṇlā unde. Vāḍu īṇṭli-pakka
This time-to his eldest son field-in was. He house-near
vachin-epdu vāṇī pāḍa-ṛddi chāllī-haṭjīddi ina-vachche. Vāḍu taśkēryōl-nōṇā
come-when him-to singing dancing was-heard. He servants-among
ogani pilioc, 'ēm nadāchhindū? aṇṭā adige. Dān̄ki vāḍu, 'nī
one calling, 'what has-happened?' saying asked. That-to he, 'your
tammadu vachinādu; vāḍu bāga vaechohi paṭṭa kāraṇam nī taṇḍrī
brother is-come; he safely coming having-reached on-account-of your father
tinipichhānādu,' aṇṭā cheppa. Dini ini vāṇī pedd pilagadu kōpam-eyyi
feast-has-made,' saying told. This hearing his eldest son being-angry
nōṇki pāka-pāye. Dā-ṇiṇcī vana taṇḍrī belk vaechohi nūkiki dā-aṇṭanī vāṇī
in did-not-go. Therefore his father out coming in in-order-to-come him-to
sāṇa chepakānī. Dān̄ki vāḍu tana taṇḍrīkē ane, 'nā inn-oddal-dākā nī
much entreated. That-to he his father-to said, 'I so-many-years-till your
taśkāri śēsi oppaḍā nī māṭa mira-lēdu. Eyiṇagāni ni
service having-done ever your word have-not-transgressed. However I
gicekīṇī kūḍapakōṇī tinipichhāndānī nivvō nāku oppaḍā oga myāku suṇā
friends together-with feast-in-order-to-make you me-to ever one goat even
īyak-potivī. Àte lāṇjelkāl sōbati kūḍā ni jinjig-onta mingen-ant
did-not-give. But harlots company joining your property-all having-devoured-such
i. nī pilagadu īṇṭka vachina maṇṭkā nivvō vāṇīcčī tinipichhānūv.'
this your son house-to having-come as-soon-as you him-for feast-have-made.'
Taṇḍrī pilaganki ane, 'nivvō pagal-ṛddi nā paṭk unṭāvū. Nāṭa unḍad-antā
Father son-to said, 'you always my near are. My near what-is-all
nūdē. Tačhanī ni tammadu, maḷṭā jivantaḍāye; tappihok-pōyinadhō, yours-only.
Dead your brother, again became-alive; that-was-lost,
chikkinadu, aṇṭani māmu santōsam āyadii maṇḍhīdi unḍadi.'
is-found, regarding we merry to-become proper is.'
BERADI DIALECT.

The Berads are an aboriginal tribe in Belgaum. They are found scattered all over the district; Pachhapur, about twenty miles north of Belgaum, is said to have been a capital of the Berads, and they are the principal inhabitants of several villages in the neighbourhood. They are notorious thieves, but nevertheless honest guardians of public property, and are employed as village watchmen, husbandmen and labourers. Compare Gazetteer of the Bombay Presidency, Vol. xxi, Bombay, 1884, pp. 168 and ff.

Local estimates give 1,250 as the number of Berads speaking a separate dialect. At the Census of 1891, Beradi was classed as a dialect of Kanarese. A glance at the specimens shows, however, that it is in reality a form of Telugu. Kanarese forms are occasionally used. Thus we find pasuki-sidhe, he having divided gave; sikhuq-alya, he was not found, etc., in the first specimen. In most details, however, and in its general character the dialect is ordinary Telugu.

Short final vowels are commonly dropped; thus, ostan, Standard vastra, I shall come; ottu, Standard vastraru, I may come; vastru, Standard vastraru, it may come.

The last mentioned form shows that an š sometimes corresponds to Standard ch. In kasti, having done, Standard chăsi, ch is replaced by k.

With regard to the inflexion of nouns and pronouns we may note the accusative ending in t; thus, nat, me; nitt, thee; vanti, him; dait, it. 'I' is nānu and 'we' nānu. Compare Kanarese nānu, Tamil nān, I; Kanarese nāru, Tamil nām, we.

Udaga, to be, corresponds to Standard urata. Its present tense is formed as follows:

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. udānu</td>
<td>1. udāmu</td>
</tr>
<tr>
<td>2. udāru</td>
<td>2. udāru</td>
</tr>
<tr>
<td>3. m. udā(du)</td>
<td>3. udāru</td>
</tr>
<tr>
<td>3. f. and n. udāyi</td>
<td></td>
</tr>
</tbody>
</table>

Other verbal forms will be easily recognized. Note the subjunctive ending in tān; thus, pōkēn, if we go, etc. Compare the Gopdi of Seoni.

Two specimens have been received from Belgaum. The first is a version of the Parable of the Prodigal Son, the second a conversation between two boys. Both are printed in Roman characters.
DRAVIDIAN FAMILY.

TELUGU.

SPECIMEN I.

BÉRAPI DIALECT. (DISTRICT BELGAUM.)

Okanikkanikiki girestamak udra paṭi bidil uḍri. Vardi-nām samu koḍak. A-certain gentleman-to two male children were. Of-them small son tan aike andē, ‘ayāyā, nī jindigī-nān nāki vasan pāl iyi,’ his father-to said, ‘father, your property-in me-to falling share give,’ ant-andē. Ayi varḍa-nān tan bada kancehi-side. Sann koḍak so-said. Father them-among his property divided. Youngest son tan pāl chikoni dūr rājanak pōyi bāl nādd aggalya. his share taking for country-to going many days was-not. Hant-nān vādu dundukōsi tan badak-tel hāl-kēṣaṇi. Vādu hili kēṣaṇi Meanwhile he with-luxury his property-all waste-made. He so did paini ā dēsa-nān pedd baran paḍi vanite badatan vaṣā. Vādu after that country-in big famine falling him-to poverty came. He ā dēsa-nān okan balli chākri nihāṭi. Ī girest vānt that country-of one-of near service stood. This gentleman him pandal mēnasag tan senak ampiṣide. And saraganuṭi kālavaḷaṭi swine to-feed his field-to sent. There with-hunger being-oppressed pandi tāg-hantādi poṭṭi suddie tīni oḷḷi nippikōṭuṭāde. Agitēn vāniκe swine that-could-cast husk even eating belly was-filling. But him-to yār-nuṭi ēmi śikṣaṇaḷaṭi. Hīlī kont yēlaṭa pōyi tan endak agiṇdi anybody-from anything was-not-found. So some time going his behind what-happened nemapi gāḍa tan manasa-nān andē, ‘māy-ayyi balli hento chikaronke remembering he his mind-in said, ‘my-father near many servants-to oḷḷi nippī silaganaṇt anumān śikṣāyī. Agiṭēn end nānaṭū belly filling so-as-to-exceed food is-found. But here as-for-myself saragi sustān. Nānu lōśi mā ayya balli pōyi, “ayāyā, nā being-hungry I-die. I getting-up my of-father near going, “father, I dēvaradu pāpam ayyan pāpam kuṭṭikōḍan. Nānu nī koḍak God-of front father-of sin have-tied-to-myself. I your son anibisikōga chalal lōdu. Natt ok āl-koḍak tale nī balli peṭṭikō,” to-be-called worthy is-not. Me one servant as of-you near keep.”, Ānta anuṭi lōśi tan ayya balli vasinaṇaḳa, ayya vāṇṭ saying thence getting-up his father near when-coming, father him dūr-nuṭi sudī pirīṭi-vaṣī pāri-pōyi paṭṭikōṇi mutti-ṣidī. Āvaḍ distance-from seeing love-coming running-going embracing kiss-gate. Then-
DRAVIDIAN FAMILY.

kodak ayyak ande, 'ayya, nantu devour balli ni balli tapp-kasudate.
son father-to said, 'father, I God-of near of-you near sauli-have-made.
Natt ni kodak aanta odor-odd.' Dinike ayyi tan chakarike ande,
Me your son saying do-not-call.' To-this father his servant-to said,
'chalu poaak teyi nai kodakk pedas, botta-nan ungaram yayyi,
'good dress bringing my son-to put-on, finger-in ring put,
kallan seppal pedas, utam tayaram keba. Namu tagi santos-agadam.
feet-in shoes put, dinner readiness make. We eating merry-let-become.
Yal-anthin i nan kodak sausaldo, markali jim-agadad; tepisikodadu,
Why-is-said this my son was-dead, again alive-has-become; he-had-been-lost,
likkidu.' Dita aalis ellari santosam agiri.
is-found.' This hearing all merry become.
I yalama van pedd kodak senan uddhi. Vaddu gudhas balli vasinavaad
This time his eldest son in-field was. He house near when-came
vaniki patai kunsandha iniayas. Vaddu a chakarini narn okant odari,
him-to song dancing hearing-came. He that servants-among one calling,
'id-em agagadi?' daa adiviti. Damike vaddu ande, 'nai tamadad
'this-what become?' that asked. Thereeto he said, 'your brother
osad. Vadda chalim unnathi karanaamai miy-ayyi utam kebasadad,'
is-come. He safely having-reached on-account-of your-father feast has-made;
ant seppidi. Dit adiviti a pedd kodak siti-keeni nonike pok-ayidi.
sato. This hearing that eldest son being-angry in did-not-go.
Danuvi varayyi eliki vaisi, 'nonike daa,' ant vanike bhalam
Therefore his-father out coming, 'in come,' so him-to much
sepikidu. Damike vadda tan aite ande, 'nai inni varusal tanka
entreated. That-to he his father-to said, 'I so-many years till
ni chakari kee yaundu ni mat miragati. Intu nantu
your service having-made any-time your word did-not-disobey. However I
na genelu kudijonu utam kebasag nivvu endh nako okk mak sucke
my friends joining feast to-make you ever me-to one goat even
isak-agati kaud. Agiten suligara sabadi paathi ni baduk tella
did-not-give is-it-not. But karlote company joining your property all
nuqinanna ati nai kodak gudask vaisin barak nivvu van
that-has-devoured this your son house-to having-come as soon-as you his
kajising utam kebasad.' Ayyi kodak ande, 'nivvu pogal-ella
for feast caused-to-be-made.' Father son-to said, 'you always
nai himnal udstave. Na balli unuul-ella ni-dae. Sasinvad ni tamadad,
my company are. Of-me near being-all yours. Dead-man your brother,
tirigi jim-agadad; tepisikoni ponuvad, sikkaad, ant namu santos
again is-alive; having been-missed goer, is-found, so we merry
agiteme pada udayi.'
become proper is.'
SPEICMEN II.
A PLAY AT BAT AND BALL.

CHANDU KOLAT.
BALL BAT-PLAY.

Rāṅg-ant huḍīgēl Gōvindanak śeptādā, 'Gōvindā, rēvu āvakke usal
Rāṅg-called boy Gōvind-to tells, 'Gōvind, river beyond sand
bail-nūn chandu kolāt ādāg bālam huḍīgēl pōḍār. Nānū ā kaṅje pōṭānu,
plain-in ball bat-play to-play many boys have-gone. I that side-to go.
Nīvūn vastāyu kād?'
You come is-it-not?'

Gōvind,—'Hond, agitēn māy-avvā guḍasān lēdu. Dān apāṇī lyāk
Gōvind,—'Yes, but my-mother at-home is-not. Her permission not-being
hell ottu? Adi guḍasāk vaśin balāk nānu adīgī oṣṭān. Avva
how shall-come? She house-to having-come after I asking cōme. Mana
elike pōnāvaḍ, "guḍas tidisi eikāḍu pō-vadā"-aṇṭ nāke apāṇī kēsādāyī.'
out while-going, "house leaving elsewhere do-not-go"-saying to-me order has-made?

Rāṅg,—'Miy-avv yāvaḍ oṣṭāyī ēmō; hint poddaṅ and āḷ oḷe
Rāṅg,—'Your-mother when comes what; so-much time-to there play good
bārak vaśūn; nānu lagu pōṭēn oṭhalaḍu; nānu avaḍ pōṭudāti;
height-to may-have-come; we soon if-go good-is; I then-only going-was;
agitēn, "pōnāvaḍ natt odār"-aṇṭu nīvūnu mommā soppindāśīnd nitt
but, "while-going me cal"-so you day-before-yesterday since-had-told you
odaraṅ oṭtī; nīki osand manasā lyākuṭēn nā nanantak pōṭānu.'
to-call I-come; to-you coming-of mind if-is-not I for-myself will-go.'

Gōvind,—'Rāṅgā, nīvūn hill kēsānd oṭhalaṇa? jārā nīchā, māy-avva
Gōvind,—'Rāṅg, you so doing proper? a-bit stop, my-mother
ivuḍ ośan,'
now will-come.'

Rāṅg,—'Miy-avv end pōḍāyi?'
Rāṅg,—'Your-mother where has-gone?'
FREE TRANSLATION OF THE FOREGOING.

A boy named Raṅg says to Gōvind,—‘Gōvind, many boys have gone to play at hat and ball on the sandy plain on the yonder bank of the river. I too am going thither. You also do the same. Do you?’

Gōvind,—‘Yes, but my mother is not at home. How shall I come without her leave? On her returning home, I shall ask her permission and go. While going out my mother has warned me not to leave home and go out elsewhere.’

Raṅg,—‘Who knows when your mother returns? By that time, the play may be at its height. The sooner we go, the better. I was to go long ago, but as you asked me the other day to call upon you while going, I am here to take you with me. If you have no wish for it, I will go by myself.’

Gōvind,—‘Raṅg, is it proper on your part to do so? Wait a bit; my mother will come presently.’

Raṅg,—‘Where is your mother gone?’

Gōvind,—‘My aunt’s daughter is ill; so she is gone to inquire after her health.’

Raṅg,—‘Well then, she is not likely to return soon. She will sit there for four ghaṭikās and then return. Therefore, you sit and I leave. To-day’s play is very interesting.’
VADARÍ.

Vadari is the dialect of a wandering tribe of quarry men in the Bombay Presidency, the Berars and other districts. The number of speakers has been estimated as follows for the purposes of this survey:

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<th>Thana</th>
<th>700</th>
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<tr>
<td>Ahmadnagar</td>
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<tr>
<td>Poona</td>
<td>450</td>
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<tr>
<td>Sholapur</td>
<td>4,500</td>
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<tr>
<td>Satara</td>
<td>1,200</td>
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<tr>
<td>State Amruth</td>
<td>250</td>
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<td>Belgaum</td>
<td>6,100</td>
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<td>Kolhapur</td>
<td>350</td>
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<tr>
<td>Southern Maratha Jaghirs</td>
<td>1,000</td>
</tr>
<tr>
<td>Bijapur</td>
<td>11,000</td>
</tr>
</tbody>
</table>

**Total Bombay Presidency** 25,660

| Amravati | 600 |
| Akola | 289 |
| Buldana | 550 |

**Total Berar** 1,429

**Grand Total** 27,099

At the last Census of 1901 no speakers were returned from Berar. The figures from other districts were as follows:

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<th>Bombay Presidency</th>
<th></th>
<th>2,786</th>
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<td>Belgaum</td>
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<tr>
<td>Bijapur</td>
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<tr>
<td>Dharwar</td>
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<tr>
<td>Kanara</td>
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<td>Kolaba</td>
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<td>Satura Agency</td>
<td>68</td>
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<tr>
<td>Hyderabad</td>
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<td></td>
</tr>
<tr>
<td>Travancore</td>
<td>134</td>
<td></td>
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</tbody>
</table>

**Total** 3,860

The greatest numbers of speakers have been reported from Bijapur, Belgaum and Sholapur. The specimens received from those districts represent a form of speech which is essentially the same everywhere and only differs in unimportant details. The materials printed below will show that the dialect is simply vulgar Telugu, and it will be sufficient to draw attention to some details.
An à is often substituted for ò in postpositions such as là or lò, in; tà, with.
Instead of là we also find iyà, and à and yà are also often interchangeable. Thus, unçànì and unçànù, I am.
E usually becomes i in inì, I; mìnì, we.
K and q are often interchanged after vowels and nasal sounds. Thus, oka and oga, one; isìkà and isìgà, and.
Ch is usually pronounced as s; thus, èsì and chèsì, having done. Compare Dēsāri.
Note also forms such as i instead of iyì, give; nù and nùnu instead of nènu, thou;
ronqì, ronqì, and ronqì, two; yòdqì and yòdqì, seven; yenqì instead of yenqì, silver,
and so on.
The inflexion of nouns and pronouns is regular. The dative is, however, sometimes
used instead of the accusative. Note also the common ablative suffix inèdà. Compare
Kanarese. Forms such as inì, I; mìnì, we; nùnu and nù, thou, have already been
mentioned.
The various tenses of verbs are formed as in ordinary Telugu. The personal suffixes
are, as is also the case in other connected forms of the language, usually omitted in the
first and third persons singular. Thus, unì, I was; chésì, Standard chèsènu, he, she, it,
did. The final ñ of the latter form is usually replaced by ya or yà, and forms such as
cheppù, he said; unìgà, he was, are the regular representatives of the third person
singular of the past tense. In Sholapur, however, the regular form ending in ñ is more
frequently used.
In the pluperfect we find forms such mattunì and mattìnì, i.e., mattî-unì, I had
struck.
The negative verb is regular. Note, however, forms such as pò-vallàdu, he did not
go; iyà-vallàru, they did not give. Compare the Standard auxiliary vallàru, to be
wanted, to be necessary.
Other details will be ascertained from the specimens which follow. The first is a
version of the Parable of the Prodigal Son from Bijapur. The second is the beginning of
another version received from Belgaum, and the third is a popular tale from Sholapur.
VAJAPÊ DIALECT. (DISTRICT BIJAPUR.)

Oka manasi-ki iddaru kojackalu unnaru. Inka chinna kojuku varilô
One man-to two sons were. And small son them-in
tana ayyâ-ku anyâ, ayyâ, ná pâla-ku vachchina samasâra naku-i,
his father-to said, 'father, my share-to having-come properly me-to-give.'
Inka vadu tana samasâra pañch-ichohâ. Inka shanâ dinâlu
And he his property dividing-gave. And many days
ayi-nça-lëdu chinnavadu kuñyas-kinya inka dura desâniki poýâ,
having-became-were-not the-small-one collected and far country-to went,
Inka ada tana badaku durgunam sarpu-kinya. Inka vadu antâ
and there his property in-civil-ways spent. And he all
kharchis-kinya, ñ râjama-nâ pedda karu padya, Inka aji-ki kadamu
spent, that country-in big famine fell, and him-to distress
padya. Inka vadu poýi ñ desâ-nâ okka manisi daggara nisya.
fell. And he having-gone that country-in one man near stayed.
Inka vadu tana pandulu mepasyânki ñena-ku aneya. Inka, 'pandulu
And he his swine to-feed field-to sent. And, 'swine
ûn-ûdë, naku sikkite, poûtu-totî ná khusilê kadupu nidât-undayâ,' are-eating, me-to if-were-got, husk-with my gladly belly filling-was.'
Inka vâni-ki yevaru ñyya-lëdu. Inka vân painâ yichchara-ku
And him-to anybody gave-not. And his body senac-to
vachchin-anakâ vadu anyâ, 'mâ abban daggara yento-mundi kulivândlu
having-come-after he said, 'our father near how-many-persons servants
tana kadupu niçhi-konî rolya nilist-unî, inka nênu ákali-goni sastânû.
their belly having-filled bread spared, and I hunger-with die.
Nênu lechî ná yabbara daggara potânû, inka vâniki cheputânû,
I having-arisen my father's near will-go, and him-to will-say,
"ayyâ, ni-mundara Devara mundara nênu pâpam chëšîntî. Ni koçaku
"O-father, the-before God before I sin have-done. Thy son
anavâniki ni-munadalâ ná ýögyam lëdu. Okka kulivâsgi samânâm munnu
to-call-myself thy-presence-in my fitness is-not. One servant-of like me
peṭṭa-kô.'" Inka vadu lesî ayyâ-daggiri vachcha. Ayîte vadu ígâ dûram
put.'" And he having-arisen father-near came. But he still far

[ No. 85.]

- DRAVIDIAN FAMILY.

TELUGU.

SPECIMEN I.
Ippadu vanni pedda koduku sōna-lo unđe. Ingā vādu illu-saniyam vachchi
This-time his big son field-in was. And he house-near having-come
added uđeđi inya. Ingā vādu tana alū-manushyanalla piliśa ingā, 'idā yēnu
dancing music heard. And he his servant called and, 'here what
nađisinādi? /' adjīgya. Ingā vādu vānik-anya, 'ni tammuđu vachchinādu. Inka
is-going-on?' asked. And he him-to-said, 'thy younger-brother has-come. And
mī ayya kuṭupu yesinādu, yenduk-antē, vādu sukhnam-nā illu-ku vachcha.
your father feast has-served, why-if-said, he happily house-to came.
Inka vādu kōpaniki vaheha inka vādu ina-lo pō-vallađu. Anduku vāri-bhađu
And he anger-to came and he house-in went-not. Therefore their-father
ill-āḷisī yela-jaṭīki vaheha, inka vānik obhuto lōđiśa. Inkā vādu tirigi
house-leaving outside-to came, and him-to hands folded. And he again
māṭl-āḷisya tana ayāku ṣepppe, 'ṣuđu, ina-ṇendu ni-vadda dūḍastānu; nēnu
said his father-to said, 'lo, so-many-years thee-with I-served; I
yammadu nī miṭ mūra-lōdu. Yeṭti nā gonēlku sukham paṭadani kavakati
ever thy command broke-not. Still my friends with merry to-become one
gore-pillā suddham iyiyā-lōdu. Ayīṭe nī koḍuku ranḍala gūṇḍa antā paḍa-chēśi
kid even gavest-not. But thy son harlots with all waste-having-made
dāṅga kuṭu istivi. Inka vādu vānik cheppe, 'ni yappadikī nāvattā uṇḍāvu,
coming-on feast gavest.' And he him-to said, 'thon always me-with art,
inķā nā-vattā antā uṇḍā-antā nīdi. Ni tammuḍu sachchināvādu, tirigi badaki
and me-with all being-all thing. Thy brother who-had-died, again alive
vaheha; poynādu, tirigi ṣīkke; dāṇi kōṣānikī sukham paṭadēji
came; he-ṭoḥo-was-dead, again was-found; that-of reason-for happiness to-become
ānantam paṭadēji yēgyām.
joy to-become proper.
DRAVIDIAN FAMILY.

TELUGU.

SPECIMEN II.

(VAṆṆṆI DIALECT. (DISTRICT BELGAUM.))

Ogāṅgigōḍa maniśi īddar moga-nilīḷu ūndri. Vārīndāṅṭeṇe śīnā koṭāku a-certain man-to two sons were. Them-among youngest son abhāṅkī anyā, 'abhā, ni ālīnāndi nāṅk vachhāya pālu nāṅk iyi.' Abbāḍ father-to said, 'father, your property-of mā to coming share me-to give.' Father vārīndāṅṭeṇe tan jingī paṇīchāyā. Śīnā koṭāku tan pāl tiś-kōṇī them-among his property having-divided-gave. Youngest son his share taking dūrāma dēsamāk poyyi śannāl kāle; antaṭānē vāḍu dund-ayyi.

Far country-to having-gone many-days had-not-been; meantime he luxury-becoming tan āstā pāḍālēpā. Vāḍu hill sēśina mēda ā bhūmi-nōṇa pedāna his estate wasted. He so having-made after that land-in mighty karav pāḍ ānū karatān vachhāya. Vāḍu ā bhūmi-lyā oga maniśi deggārā famine falling him-to poverty came. He that land-in one man-of near teśākari nilāyā. I maniśi vāni pandal mēpēndāna tan śēnak annāyā. Anda service stood. This man him swine to-feed his field-to sent. There ākāl-gōṇi bhāṅkī-vachhā pandi tinē poṭṭu suddā tīnī koṭāpō being-hungry pangs-coming swine eating husk even having-eaten stomach nīchikānt-ūndyā. Āte avanki yavvan-nunṭi āmī śīkt-ūndlē. Hiḷḷā konnā! was-filling. But him-to anyone-by anything was-not-found. So a-few-days pō, enkāṭī māṭādi nipp-ayyī vāḍu tan mansa-lā anyā, 'mabhāṇī passed, former state memory-becoming he his mind-in said, 'my-father-of aṭā ānta teśākri-mandak koṭāp-nūṇḍī sāl-ayyāndākā kīḍ śīktāṭā. Āte near so-many servantsth-to stomach-filling so-as-to-be-enough food is-found. But inda ninantka ākāl-gōṇi sachchāyānu. Ninu lēśi mabhāntikā poyyī aṭīṣi here (I) for-myself being-hungry die. I rising my-father-near going said, "abhā, ninu dyāvārā pāpāmū abhāṇi pāpāmū kāṭikunṭī. Ninu nī koṭāk "father, I God-of sin father-of sin got-tied-to-myself. I your son an-kōṇī anikēṇe taḷallē. Nana oga teśākri-maniśī lyāk ni-yattā petṭi-kō."' calling-myself to-be-called am-not-fit. Me one servant like of-you-near keep."'

Vāḍu andanunṭi lēśi tan abbhāṅkā poyaṭappad, abbhāḍ dūrām-nunṭi vāni sūśī. He thone rising his father-near white-going, father distance-from him seeing kalakālā-ayyī pārī-poyyi tekkyāśi mudd iṣhayā. Amidā koṭāk abbhāṅkī anyā, pity-becoming running-going embracing kiss gave. Then son father-to said,
‘abbâ, ninu dyâvârâ mundârâ ni mundârâ tapp âsânân. Nan ni
‘father, I God-of before your before famit have-committed. Me your
kođak an-kôni pila-vadd.’ Dinki abbâd tan teâkri-mand-kî anyâ, ‘mañchi baṭṭâlu
son calling don’t-call.’ To-it father his servants-to said, ‘best dress
etakoči nā kođ-k kappu; bôṭṭa-lâ ugarâ eyyi; kâl-lâ pàpâsl eyyi;
having-brought my son-to put-on; finger-in ring put; feet-in shoes put;
vântâ tayâr âliyyi; minm tini santös âtâmû. Yâlaṇṭiû I
dinner preparation make; we having-eaten merry shall-become. Because this
nâ koḍaku sachchiûde, tîrîgi jivam vachchyâ; tabs-kondyâ, âkkyâ.’ Dînî ini
my son was-dead, again live came; was-lost, is-found.’ This hearing
andâru santös-airi.
all glad-became.
DRAVIDIAN FAMILY.

TELUGU.

SPECIMEN III.

VAĐARĪ DIALECT. (DISTRICT SHOLAPUR.)

Palasagāv anka oka ūru undē. Andu vagaḍu bandā-kōraḍu undē.
Palasagāv called one village was. There one bandy-carrier was.
Vāniki iddara koḍukulu undī. Vagani pēru Khāḍerāo inōgānī pēru Yesā-
Him-to two sons were. One of name Khāḍerāo other of name Yas-
vanta-rāo. Vānī-īlaggyarā atalāndu manōhi gurralu undē. Oga gurram
vantrāo. Him-near also two good horses were. One horse-of
pēru Khāḍerāo, inōgā gurram pēru Yesavantara. A bandā-kōraḍu
name Khāḍerāo, other horse-of name Yasvantrāo. That bandy-carrier
tsachchi pōi-anākkē vāni ānu gurralu talagār-lā dāchī pēthē, i gurralu
having-died gone-after his wife horses cellar-in hiding kept, these horses
vāri nadaři-ka padaniyya-śedu. Billū peddavār aśa-aśa amma-ka yarkā
their sight-to come-allowed-not. Boys grown-up becoming-when mother-to know
lōndī vāru talagārā tērasirī. Appnū ā gurralu vāru sūsīri. Vāru ānirī, āmēmu
not-being they saw. They said, "we
gurra-mīda kusumbām." Amma vadd-āne, yenduk-āntē, āmandi sūsirāntē mimmu-
horse-on wīlśit. The-mother objected, why-saying, "men see-if you-
lā motti gurrala yetakā pōyarī." Billū-ēmi inaka pōyirī. Vāru
to killing horses taking wīlś-go. Boys anything not-hearing went. They
dānī-śinda kusūqdrī. Vāru chellenu āri-ki pōyirī. Ā manōhi gurralu
them-on sat. They sister-of village-to went. These good horses
vāri bāmārdi sūse, appnū vāni kāḍupū-ḷā kalpana vachche. Vānī-
their brother-in-law saw, then his belly-in thought came. Him-
ki dōsē, "vāri-ki gurralu ānṭaniyā-rādū." Ākē vāḍu ī
to it-appeared, "them-to horses touch-to-let-is-not-proper." Then he these
billānī sarāi tāpī dhunnu chēsē. Antā vāḍu raḫu-tāṭā pōye
boys liquor having-caused-to-drink intoxicated made. So he king-near went
ingā āne, "vārini mottēśi gurralu yetakā pō." Vāri chellenu-
and said, "them having-caused-to-be-killed horses taking go." Their sister-
ku idi telsē. Ākē chellenu ā billānī gurraṁ-mīda kusana-pēṭe,
to this was-known. And the-sister those boys horse-on riding-pūt.
FREE TRANSLATION OF THE FOREGOING.

In the village Paḷasagāv there was a bandy-carrier who had two sons, called Khāṇḍerāo and Yaśvaṇṭrāo. He also had two horses. Their names were likewise Khāṇḍerāo and Yaśvaṇṭrāo. When the carrier died his wife kept the horses hidden in the cellar and did not allow the boys to see them. When the boys had grown up they once opened the cellar without letting their mother know it, and saw the horses. They wished to ride on them, but the mother objected, because the people who might see them would kill them and take the horses. The boys did not listen to that, but took the horses and rode off to their sister’s village. On seeing those good horses evil thoughts entered their brother-in-law’s heart. He thought, ‘it is not meet to let them keep those horses.’ So he gave them to drink and made them drunk, and then he went to the King and said, ‘let them be killed and take the horses away. This design became known to the sister. She put the boys on horseback, and tied them on well with ropes in order that they should not tumble off. So they let the horses loose and they galloped home. The horses thus saved the boys.

One thousand speakers of Vāḍarī have also been reported from the Southern Marāṭhā Jaghirs. Specimens have been received from the Jamkhandi State and from Ramdrug.

The Vāḍarī of the Jamkhandi State is identical with the dialect spoken in Bijapur, Belgaum, and Sholapur, as will be seen from the short specimen which follows.
DRAVIDIAN FAMILY.

TELUGU.

VAĐARI DIALECT. (JAMKHANDI STATE.)

Il|anē oga dorā undyā. Vāniki aida-mandi āc̣a|-undo. Vān-ki musilēdu
so one king was. Him-to four-persons wires-were. Him-to old-man
āyῑte|suddā magu-biljā ēmi lēk-undyā. Oga dinamu vādu tanā āla-nā-mīdīdi
being-even son-child any not-was. One day he his wires-in-from
oga-ogatini phalisi-kinyā, vāri-ki māṭlu ādyā, 'nā mā dayadinda i sukumu
one-one called, them-to words said, 'thou my mercy-from this happiness
kuḍiśyāva ẹne Dyâvâra dayadinda kuṭiśyāva?' Dānī-ki nalugu-mandi āc̣ạlā
enjoyest or God's mercy-from enjoyest? That-to four-persons wires
annir, 'ni dayadinda kuṭiśāma.' Appuḍu vān-ki santōsh-āyī
said, 'thy mercy-from enjoy.' Then him-to satisfaction-having-come
bālāmu vastāmu icohohyā. Enakasari aindnē āl-ki phalisi-kinyā, dānī-ki
many ornaments gave. Afterwards fifth-also wife having-called, her-to
īdē ajigāyā. Adī anyā, 'Dyâvâru iohohināya-akhami i sukumu
this-even asked. She said, 'God given-because this luck
ni-ku vuhanāyā, ā kāranāma-niṇṭi ni dayadinda kāḍa Dyâvâra
thee-to has-come, that reason-for thy mercy-from and God's
dayadinda kuṭiśyānu.' Ī maṭa ini dorā sitū-āyā, dānī mai-
mercy-from I-enjoy.' This word having-heard king angry-got, her body-
mūrṇādi vastāmu śīrām kubasaṃ nābisi-kinyā, dānī-ki padikya kuṭiśyāyā,
what-was-on ornaments sāri chāli having-taken-off, her-to short-cloth left,
peddā aironaku anisya. Andu og-gudassā kaṭi pēṭtya. Apēlū ādi
big forest-to sent. There one-coatie having-built put. Then she
mūnīllu dimmāi undyā. Adā ādi maga-biḍāni khaṇyā. Ī siddī
three-months pregnyan was. There she son-child got. This news
ini dorā santōshamu āyā. Dānī tirigi arailā-ku sechhibhitīya.
having-heard the-king happy became. Her back palace-to brought.

'Idi mundarā annellā Dyâvâra dayadinda i sukumu kharēmu. Vānī
'This formerly said-as God's mercy-from this happiness indeed. His
mukkāṭa mādi pād-emu. Iḷ̣a anya jīmāma-ku hajālyā. Tanā
face-in, ours worth-what? So said the-heart-to was-touched. His
peddastānamu sokku udiśā kaḍa Dyâvâra peddastānamu anyadaniki aṇṭyā.
FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had five wives. Though he was already an old man he had no male issue. One day he called his wives and asked them separately through whose mercy they enjoyed happiness. The four oldest ones said, 'through your mercy.' He was pleased and gave them many trinkets. Then he also called his youngest wife and put the same question to her. She said, 'God has given this happiness to you, and therefore I can thank God and you for it.' On hearing this the king got angry and took her ornaments, her sārī and her chōlī from her, gave her one small cloth and sent her into a big forest. There he built a cottage and put her therein. Then she was pregnant for three months, and gave birth to a son. When the king heard the news he became happy and fetched her back to his palace. Said he, 'what she formerly told me, that I owe my happiness to God, is true. What is the worth of our things before Him?' So he left off the pride in his own greatness and began to praise God's greatness.

The specimens received from the Ramdrug State are very corrupt. The beginning of the Parable of the Prodigal Son which follows will, however, be sufficient to show that the dialect is in reality identical with that illustrated in the preceding pages.
DRAVIDIAN FAMILY.

TELUGU.

Vudari Dialect. (Ramdrug State.)

Vag-ayā-ku idar pillāru unḍari. Vāni-ṭā chinna pillā ayā-ku
One-father-to two sons were. Them-in the-younger son father-to
cheppindī, ‘i jindagāni-lē pā lāku iyālu.’ Iḷḷā anyanakā pāl yēsi
said ‘this property-in share me-to give.’ So saying-after share making
ichyā. Yannāl-mundarā chinna pillā antārē tis-kēni dūram dēsam-ko yaḷḷi
gave. Some-days-after the-small son all taking far country-to starting
pō, and pō-kyāśi dud-antā manasa-kochilā antā pāda-śēsā. Ā
went, there having-gone money-all riotously all squandered. That
dēsam-ko karaṅ paddā, vāḍu kharehi-ge lēk-undyā, akanne mirachyā.
country-to famine fell, he spending-for wanting-was, in-want fell.
Ā dēsam-madilyā kuḍa-kēni ā gribasthaḍu pēttikundu tanna ṣēna-ku
That country-inhabitant joining that householder employed his field-to
pandala kāsadāna-ke pēṭṭidāḍu.
swine feeding-for employed.

As will be seen from the table on p. 607, Vudari is also to some extent spoken
in other districts in the Bombay Presidency. No specimens have been forwarded for the
purposes of this Survey. There is, however, no reason for supposing that the dialect is
different from that illustrated in the preceding pages. A similar remark holds good
with regard to the speakers of Vudari returned from Hyderabad and Travancore at the
last Census.

Vudari is also found in Berar, but the number of speakers is everywhere small
and no separate figures were returned in the last Census of 1901. There are, of course,
local variations in the dialect. They are, however, of small importance, and it will
be sufficient to give the beginning of the Parable of the Prodigal Son in the Vudari
of Akola in order to show that the Vudari of Berar is of the same kind as the Vudari
of the Bombay Presidency. The pronoun ‘I’ is nēnu, and forms such as ohēsinānu,
I did; pōṅdu, he went, are quite common. Note also mana for Standard tana, own,
his; iyāva, give.
[No. 90.]

DRAVIDIAN FAMILY.

TELUGU.

VADARÉ DIALECT. (DISTRICT AKOLA.)

Vakkā manst-ki iddar koʃakulu unḏri. Yē-mā śīna koʃakuku
One man-to two boys were. Them-in the-youngest boy
abbiṁi anyā, ‘abba, ēdannā tōlidamañḍi pālu nāku vachhēdi adi iyāva.’
father-to said, ‘father, whatever property-of share me-to coming that give.’
Maralā ǎdu vāni-ki paisā pañchi iehinḍu. Maralā tōdyam dināla-kindā
And he him-to money dividing gave. And few days-after
ohinnā koʃakuku antā jamā-jēs-kōṇi dūram dēsam pōinḍu. Inka
the-younger son all together-having-made far country went. And
akkādā paisā yēgar-koṭṭi-kōṇi nadas-kōṇi manadi paisā yēgar-koṭṭinḍu.
there money spent-having-made having-behaved his-own money spent-made.
Maralā ǎdu antā yēgar-kōṭṭin-aṅkā ā dēsam-lā peddā karā padēnu.
And he all squandering-after that country-in big famine fell.
Andu-kōrānke āṅkī chintā paṇinādi. Maralā vāḍu ā dēsam-lā vakkā
Therefore him-to anxiety fell. Then he that country-in one
kōmaṭōdu doggarā pōi unnādu. Vāḍu maralā vāṅkiki pandulu mēpedanki
inhabitant near having-gone was. He then him swine feeding-for
mana śēna-lā pampiṭiḥinḍu. Maralā pandulu ēdannā tiṣṭā ūnt-unḍri dāni-
his field-in sent. Then swine whatever eating were that-
mūda vāḍu mana poṭṭā nimpāḷé itṭā vāṅkiki anipīṭhiaḍi. Inka yēvarā-mmā
on he his belly to-fill so him-to appeared. And anybody
vāṅkiki yēma-mmā iya-lēdu. Maralā vāḍu sudi-mīḍā vachhē choppinḍu, ‘nā
him-to anything gave-not. Then he sense-on having-come said, ‘my
abba-tā yentā kulyōṇki kaḍapu-ṁiṅḍa rōtyā unnādi, maralā nēnu
father-with how-many servants-to belly-from bread is, and I
ākalu-gōṇi sastānu. Nēnu lēśi nā abba-dikku pōyēnu inka āṅkī
hungering die. I having-arisen my father-near may-go and him-to
choppēnu, “yē abba, nēnu Isvaruni viruddha inka ni mungatā pāpam
may-say, “O father, I God-of against and thee before sin
jōśinānu. Ippada-sandi nī koʃakuku anadanki nēnu sādāyaḍu lēnu. Mana vakkā
did. Now-from thy son to-say I fit am-not. Your-own one
kulyōṇa-lekkā nāku unachu.”
servant-like me keep.”'
BRÄHÜI.

The bulk of the speakers of Brähüi are found in the Sarawan and Jhalawan Provinces of Baluchistán. Some 40,000 speakers have also been returned from Sind in the Bombay Presidency, and a short account of the language will be given in the ensuing pages.

According to Dr. Trumpp, Brähüi or Birahüi is the correct form of the name which the people use to denote themselves. In Sind we find Birähi or Birahi, or, with the addition of the common suffix kö, Brôhki. We do not know anything about the etymology or original meaning of the word Brähüi. According to Mr. Masson, the language is also called Kür Galli.

The home of the Brähüi is the mountainous regions in Eastern Baluchistán and the neighbouring districts of Sind. They are much split up into small tribes, on account of the difficulty of access to their homes in the mountains. It is only in the provinces of Sarawan and Jhalawan and in the south-east, so far as Kuch in Makran, that we find them together in greater Tamáns, i.e., tent-villages. They also apparently avoid the plains where the Ballochi reside.

The Brähüi maintain that they are the original inhabitants of Baluchistán. The Persians must, however, have invaded the country at a very early date. The cultivating class in the middle and westerly parts of the Khanat of Kalat are at the present day the Tajiks whose mother-tongue is Persian. The Jats have occupied the south-east of the Khanat, the province of Las with the plains extending towards the Indus, and almost the whole province of Kachh Gandava. The last settlers were the Balochi who came from the south-west. They were not able to dislodge the Brähüi from the mountains, and they therefore took possession of the north-east and of the tract between Sind and Kachh Gandava. The Brähüi are, however, still considered as the dominant race.

We do not know anything about the existence of dialects in Brähüi. Specimens have been received from Kalat and from the adjoining districts of Sind, and they all represent the same form of speech, with very slight differences in pronunciation.

No census has ever been taken of the whole of Baluchistán. I am, however, able, through the kindness of the Agent to the Governor General, to give the following estimates of the number of speakers of Brähüi in that area:

<table>
<thead>
<tr>
<th>Area</th>
<th>speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kalat, Sarawan Country</td>
<td>25,000</td>
</tr>
<tr>
<td>Jhalawan Country</td>
<td>100,000</td>
</tr>
<tr>
<td>Southern Baluchistán, Las Bala and Levy tracts</td>
<td>2,500</td>
</tr>
<tr>
<td>&quot; His Highness the Khan's lands</td>
<td>500</td>
</tr>
<tr>
<td>Chagai Agency</td>
<td>1,500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>129,500</strong></td>
</tr>
</tbody>
</table>

The estimates given for the number of speakers of Brähüi in the Bombay Presidency, which are based on the figures of the Census of 1891, are as follows:

<table>
<thead>
<tr>
<th>Area</th>
<th>speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karachi</td>
<td>10,000</td>
</tr>
<tr>
<td>Shikarpur</td>
<td>20,000</td>
</tr>
<tr>
<td>Upper Sind Frontier</td>
<td>6,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>36,000</strong></td>
</tr>
</tbody>
</table>

4 × 2
The total number of speakers of Brāhūi, as estimated for this Survey, is therefore as follows:—

<table>
<thead>
<tr>
<th>Region</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baluchistan</td>
<td>129,500</td>
</tr>
<tr>
<td>Bombay Presidency</td>
<td>30,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>159,500</strong></td>
</tr>
</tbody>
</table>

If we compare these figures with those recorded for Brāhūi in the Census of 1901, we are met by the difficulty that no language census was then taken of the greater part of Baluchistan, and that hence only 645 speakers of the language are shown in the tables for that area. Excluding Bombay, 46 speakers were found in other parts of India, all of whom hailed from the North-West Frontier Province, except one who had journeyed for his country’s good to the Andamans. The 1901 Bombay figures are as follows. They show a considerable increase over those given above:—

<table>
<thead>
<tr>
<th>Region</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karachi</td>
<td>10,923</td>
</tr>
<tr>
<td>Hyderabad (Sind)</td>
<td>1,498</td>
</tr>
<tr>
<td>Shikarpur</td>
<td>15,197</td>
</tr>
<tr>
<td>Thar and Parkar</td>
<td>448</td>
</tr>
<tr>
<td>Upper Sind Frontier</td>
<td>10,671</td>
</tr>
<tr>
<td>Khairpur</td>
<td>881</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>47,898</strong></td>
</tr>
</tbody>
</table>

The total figures for all India according to the Census of 1901 are therefore as follows:—

<table>
<thead>
<tr>
<th>Region</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay Presidency</td>
<td>47,893</td>
</tr>
<tr>
<td>Baluchistan</td>
<td>645</td>
</tr>
<tr>
<td>Elsewhere in India</td>
<td>46</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>48,589</strong></td>
</tr>
</tbody>
</table>

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Brāhūi has no written literature, and no portion of the Bible seems to have been translated into it. Alla Bux and Captain Nicolson made use of the Persian alphabet for Brāhūi. The system of noting the various sounds of the language introduced by them was afterwards slightly modified by Dr. Trumpp, and this improved system has been adopted in the ensuing pages.

The various letters are, in most cases, pronounced as in Hindostani, and it will therefore be sufficient to make but few remarks on Brāhūi pronunciation.

The vowels e and o are both short and long, but it is not always possible from the sources available to distinguish between the two sounds. E is sometimes interchangeable with i, and o with u; thus, khalāc and khalāiat, with stones; ut and at, I am.

The diphthongs au and ae are of frequent occurrence, mostly, however, in borrowed words.

Of other vowels Brāhūi possesses a, ā, i, ı, u, and ā.

A final consonant is often followed by a short vowel sound, as is also the case in other Dravidian languages. The short vowel is usually written e, but sometimes also u. Thus, num and nume, we; nm and num, you. The use of the short vowel in such cases is especially common in the Upper Sind Frontier district.

Similarly we also find a short vowel, usually i or e, inserted between concurrent consonants. Thus, āik and āik, they.

On the other hand, we sometimes find contracted forms, especially in Karachi. Thus, antak for anta-ki, because; bākimā for bākimāc, to the magistrate; gasār-i, the bundle.

The gutturals, palatals, cerebrals, and dentals are the same as in Hindostani. In this connexion we should note that Brāhūi makes an extensive use of aspirated letters, just as is the case in Kurukh. Aspirated letters are, however, also freely used in dialects of other Dravidian languages.

The cerebral ą is interchangeable with r. In Karachi, however, no r seems to occur, the dental r being used instead. D and r also interchange with ą in demonstrative pronouns. Thus, āde, āde, and āre, him.

The dental 蜆 is also written before gutturals, palatals, and cerebrals. I have in the specimens followed Dr. Trumpp and transliterated 蜆 throughout. There can, however, be no doubt that 蜆 is, in such cases, written instead of the different class nasals, and I have transliterated accordingly in the list of words. An s is often added after final vowels in Karachi. Thus, əsti and əste, to them; əs and əs, for.

Of s-sounds Brāhūi possesses a hard dental ancock classmates, a soft ą, and a hard cerebral sh.

The semi-vowels y, r, l, and v are the same as in Hindostani.

The k is very faintly sounded and often dropped. Thus, ant and ant, what?

Brāhūi further possesses the sounds kh, gh, and f.
KA also occurs in Kurukh. It seems to correspond to k in other Dravidian languages. Thus, khan, Tamil k\(\text{a}\)n, eye; k\(\text{a}\)l, Tamil k\(\text{a}\)l, stone.

\(\text{gh}\) is very common, both in borrowed and in indigenous words. Thus, band\(\text{a}\)gh, a man; r\(\text{a}\)gh\(\text{a}\), bread. Nouns ending in \(\text{ah}\) commonly change their final h to \(\text{gh}\) before vocalic suffixes. Thus, l\(\text{a}\)mm\(\text{a}\), mother; l\(\text{a}\)mm\(\text{a}\)gh\(\text{e}\), to the mother. The final h of such words is probably silent, and the \(\text{gh}\) is therefore apparently used in order to avoid the hiatus. Similarly, we also find ur\(\text{a}\)gh\(\text{e}\)n, from the house, from ur\(\text{a}\), house. It is, however, also possible that the termination \(\text{gh}\) is borrowed from Balochi, where it is very common.

\(\text{f}\) is often interchangeable with \(\text{p}\). Thus, k\(\text{a}\)n, see; k\(\text{a}\)n-pa, don't see; bar, come; ba-fa, don't come. \(\text{f}\) does not occur in the principal Dravidian languages, and it is usually difficult to see which sound corresponds to a Brşæhi \(\text{f}\) in other connected forms of speech.

Other letters are only used in loan-words. They are s, pronounced s; h, pronounced h; z pronounced z; zh; s, pronounced s; z, pronounced z; t, pronounced t; z, pronounced z; t, not pronounced; q, pronounced k.

Articles.—There are no articles. The numeral a\(\text{i}\), one, is, however, often used as an indefinite article. An abbreviated form as is usually suffixed to the noun. Thus, a\(\text{i}\) bend\(\text{a}\)gh-as or simply band\(\text{a}\)gh-as, a man; a\(\text{i}\) dar\(\text{i}\)vish, a Darvish; band\(\text{a}\)ghar-e, to a man. The suffixed as is also used in forms such as v\(\text{a}\)k\(\text{a}\)h-as \(\text{k}\), at the time when, when.

Nouns.—Nouns do not differ for gender. Brşťhi has, accordingly, given up the common Dravidian distinction between rational and irrational nouns. This state of affairs is certainly due to Eranian influence. There are, however, perhaps some traces of the neuter, i.e. the irrational, gender in the conjugation of verbs. See below. When it is necessary to distinguish the natural gender the Persian words nar, man, and m\(\text{a}\)d\(\text{a}\)h, mother, are prefixed.

Number.—There are two numbers, the singular and the plural. The plural is occasionally left unmarked. This is also the case in other Dravidian languages, and in Kurukh and Malto it is the rule with neuter nouns. The usual plural suffix is \(\text{ak}\), or, after long vowels, k; thus, k\(\text{a}\)f\(\text{a}\)-\(\text{ak}\), ears; d\(\text{a}\)-\(\text{ak}\), hands; l\(\text{a}\)mm\(\text{a}\)gh\(\text{a}\)-\(\text{ak}\), mothers. K is also added to nouns ending in n, t, and r; an r which is preceded by a long vowel, or a t is dropped before this k. Thus, k\(\text{a}\)n-k, eyes; m\(\text{a}\)k, sons (m\(\text{a}\)r, son); n\(\text{a}\)k, feet (n\(\text{a}\)l, foot). The plural of m\(\text{a}\)si\(\text{r}\), daughter, is m\(\text{a}\)s\(\text{i}\)-\(\text{ak}\) or m\(\text{a}\)s\(\text{i}\)n\(\text{a}\)-\(\text{ak}\).

The plural suffix in Brşťhi should be compared with G\(\text{o}\)nd\(\text{i}\) k, \(\text{k}\); Kaik\(\text{a}\)d\(\text{i}\) g\(\text{a}\), oblique gl; Tamil ga\(\text{t}\), and so forth.

The suffix k is changed to t, or, occasionally in Karachi, to \(\text{k}\text{t}\), in the oblique cases. Thus, k\(\text{a}\)n-t\(\text{a}\), of the eyes. The t is perhaps derived from k\(\text{t}\); compare the plural suffix in Kaik\(\text{a}\)d\(\text{i}\), nominative g\(\text{a}\), oblique gl.

Case.—There is no separate oblique base in the singular. Brşťhi in this respect agrees with Kurukh and Malto. A similar state of affairs is also met with in some Tamil dialects such as Kaik\(\text{a}\)d\(\text{i}\) and Burg\(\text{a}\)d\(\text{i}\).

The dative and the accusative have the same form, as is also the case in some dialects of Tamil such as Kaik\(\text{a}\)d\(\text{i}\) and Burg\(\text{a}\)d\(\text{i}\), and in G\(\text{o}\)nd\(\text{i}\), Naik, and K\(\text{o}\)l\(\text{a}\). The usual suffix is e, or, in Karachi, in; thus, l\(\text{a}\)mm\(\text{e}\)-e or l\(\text{a}\)mm\(\text{a}\)gh\(\text{e}\)-e, to the mother; o\(\text{f}\)-e or o\(\text{f}\)-\(\text{t}\)-\(\text{in}\), to them. Compare Tamil e; G\(\text{o}\)nd\(\text{i}\) \(\text{u}\); Kurukh \(\text{n}, \(\text{i}\)n (accusative, but sometimes also used as a dative).
The usual suffixes of the other cases are, instrumental at; ablative án; genitive ná, plural á; locative áe and í. The suffixes of the instrumental, the ablative, and the locative, are usually preceded by an e or i in the plural and often also in the singular. Thus, kkal-at, with a stone; kkalát-án, from stones; kkal-í, in a stone; kkalát-á, of the stones.

The two suffixes of the locative are distinguished in such a way that í denotes only the simple locative, and áe also motion towards some place or person. Instead of áe we also find á in Karachi.

The instrumental suffix at is perhaps connected with Tamil iru, Korava iqe, uq, Kui ti, Kurukh ðs, Koi aga, from. Compare Tamil ád, Kui oqá, Gondi yá, Brähui hé, a goat.

Dr. Trumpp compares the ablative suffix án with Tamil in and Telugu na. In is, however, interchangeable with ñ, and the Telugu na is a locative suffix. It therefore seems more reasonable to compare the instrumental suffix á (old án) in Tamil.

The genitive suffix ná, á, corresponds to Burganá e, ne; Naiki and Kólámi né; Gondá á; Kui i, ni, etc.

Dr. Trumpp compares the locative suffix ís with Tamil isi, place; Kui has ta.

The other suffix áe can perhaps be compared with aí, ulí, and similar forms in Tamil dialects, or else it is borrowed from Balòchi.

**Adjectives.**—Adjectives do not change for gender, number or case. They precede the noun they qualify. They are often formed with the suffix angá or agá; thus, pirangá, old, from pir, an old man; sharangá and shar, good; bimáragá, sick. Balòchi has an adjective suffix agá, which is perhaps identical.

Definiteness is expressed by adding á, and indefiniteness by adding ó. Thus, kabén-á kárám, the hard business; así kór-ó bandaghás, a blind man.

Comparison is effected in the usual way by putting the noun with which comparison is made in the ablative.

**Numerals.**—The numerals are given in the list of words. It will be seen that the first three numerals are distinctly Dravidian, and that the higher ones are Aryan loanwords. Musit, three, can be compared with Tuju mújí, etc.

The ordinals are formed by adding nikó or vikó. Thus, irat-nikó, second; musit-nikó, mus-úkó, third; chár-úkó, fourth, etc. ‘First’ is mühiko, munhá, or avvalkó.

**Pronouns.**—The various pronouns will be found in the grammatical sketch on pp. 628 and f.

I, I, most closely corresponds to Kurukh òn, and nan, we, to Kurukh nañkó, our, etc. It should be noticed that there is only one form of the plural of the first person, just as is also the case in Kanarese and Gondi. This state of affairs in Brähui is perhaps due to Eranian influence. Compare, however, the remarks in the general introduction to the Dravidian family on p. 293 above.

Dr. Trumpp was of opinion that the initial k of káne, me; kaná, my, etc., might be due to the influence of Balòchi, in which language a k is prefixed to the present tense of verbs beginning with a vowel; thus, k-ágáin, I may come. The initial k in káne might, however, also be compared with ág in Kurukh áéan, me, etc.

Ní, thou, and núm, you, most closely correspond to Kurukh and Malto nín, thou; núm, you; Tamil ní, thou, etc.

The demonstrative pronouns do not, of course, differ for gender. When followed by a verb beginning with a vowel the nominative singular often ends in á. Thus, ó-dáre, he is.
The regular inflexion will be seen from the skeleton grammar on pp. 628 and f. The \( d \) which ends the base in the oblique cases is often changed to \( \dot{d} \) and \( r \); thus, \( \ddot{\text{ode}} \), \( \ddot{\text{ore}} \), him.

A pronominal suffix \( t a \) or \( t a h \) occurs in forms such as \( \text{bârah-tah} \), his father.

Just as is the case in Kurukh there are two forms of the remote demonstrative pronoun, \( \text{vīz}, \dot{o} \), that, he; and \( \dot{e} \), that, far off. \( \dot{O} \) corresponds to Tamil \( \text{ovan} \), etc., and \( \dot{e} \) should be compared with the base \( \dot{e} \), that, in Kui. The pronoun \( \ddot{\text{dā}} \), this, corresponds to Tamil \( \text{iyag} \), etc. Compare Brāhūi \( \ddot{\text{dēv}} \), Tamil \( \text{yār} \), Kanarese \( \text{dāva} \) and \( \text{yāva} \), who? \( \ddot{\text{Dā}} \), which? also occurs in Tulu.

The Eranian \( \text{ham} \), even, just, is often prefixed to demonstrative pronouns, and it often does not add anything to the meaning. Thus, \( \text{ham-} \ddot{o} \), just he, he; \( \text{ham-dā} \), this.

Relative clauses are effected as in Balōchī. The Balōchī relative particle \( \ddot{k} \) has been introduced into the language, and it is used in exactly the same way as in Balōchī and Persian.

**Verbs.**—The verbal noun ends in \( \text{ing} \) and is regularly inflected. Thus, \( \ddot{\text{nē}} \) \( \text{hīning-} \ddot{\text{i}} \) \( \text{we} \), thou going in art, thou art going.

The base alone is used as an imperative; thus, \( \ddot{\text{bin}} \), bear. The corresponding plural ends in \( \ddot{\text{bō}} \), thus, \( \ddot{\text{bin-bō}} \), bear ye. Several verbs, however, form their imperative in an irregular way. Thus many verbs ending in \( \ddot{\text{n}} \) change their \( \ddot{\text{n}} \) into \( \ddot{\text{r}} \) in the imperative, e.g., \( \text{man-ing} \), to be; \( \text{mar}, \text{be} \); \( \text{hunining} \), to see; \( \text{hur}, \text{see} \). From \( \text{tinining} \), to give, is formed \( \ddot{\text{ète}}, \text{plural } \ddot{\text{ël-bō}}, \text{give}. \) In other cases the final consonant is dropped, or a \( \ddot{\text{th}} \) is added. Thus, \( \ddot{\text{pāning}}, \text{to say}; \ddot{\text{pā}}, \text{say}; \ddot{\text{tiuling}}, \text{to sit}; \ddot{\text{tēl-} \ddot{\text{th}}, \text{sit}. \)

The verbal noun is sometimes used as an imperative; thus, \( \text{rasing}, \text{come.} \)

A suffix \( \ddot{\text{ak}} \) is often added in the singular. Thus, \( \ddot{\text{kuning}}, \text{to do}; \ddot{\text{kur-ak}}, \text{do}. \)

A final \( \ddot{\text{r}} \) or \( \ddot{\text{gh}} \) is dropped before the plural suffix \( \ddot{\text{bō}} \); thus, \( \ddot{\text{kar-ak}}, \text{do}; \ddot{\text{ka-bō}}, \text{do-ye}; \ddot{\text{shā-gh}}, \text{lay}; \ddot{\text{shābō}}, \text{lay ye}. \)

The personal terminations of finite tenses are as follows:—

<table>
<thead>
<tr>
<th>Sing. 1.</th>
<th>Plur. 1.</th>
<th>Plur. 2.</th>
<th>Plur. 3.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ( v, \ddot{\text{t}} )</td>
<td>1. ( n )</td>
<td>2. ( \ddot{\text{rō}} )</td>
<td>3. ( \ddot{\text{r}}, \ddot{\text{o}} )</td>
</tr>
<tr>
<td>2. ( \dot{s} )</td>
<td>2. ( \ddot{\text{rō}} )</td>
<td>3. ( \ddot{\text{r}}, \ddot{\text{o}} )</td>
<td></td>
</tr>
<tr>
<td>3. ( \dot{i}, \dot{e}, \dot{ak} )</td>
<td>3. ( \ddot{\text{r}}, \ddot{\text{o}} )</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The form \( \ddot{\text{v}} \) of the suffix of the first person singular is used in the conjunctive present, the suffix \( \ddot{\text{f}} \) in other tenses. The suffix \( \ddot{\text{o}} \) of the third person plural is used in the past tense in addition to the suffix \( \ddot{\text{r}} \). Thus, \( \ddot{\text{khalkur}} \) and \( \ddot{\text{khalkō}}, \text{they struck}. \) It is never used when the base of the past tense ends in a vowel. The suffix \( \ddot{\text{o}} \) is perhaps the old neuter suffix, and \( \ddot{\text{r}} \) the corresponding rational suffix. Compare Kanarese \( \ddot{\text{ārē}}, \text{neuter aee}. \)

The plural suffixes of the first and second persons likewise correspond to forms used in other Dravidian languages.

On the other hand, it is difficult to compare the singular suffixes with corresponding forms occurring in other Dravidian forms of speech.

The various tenses are formed as follows:—

A conjunctive present is formed by adding \( \dot{i} \) or \( \dot{e} \) to the base. Thus, \( \ddot{\text{khaniv or khaner}}, I \text{may see}. \) This \( \dot{i} \) or \( \dot{e} \) is dropped after long vowels; thus, \( \ddot{\text{pār}}, I \text{may say}. \) A similar suffix is used in Malto where we find forms such as \( \ddot{\text{bandō}}, I \text{draw}; \ddot{\text{daryin}}, \text{I catch}. \) Compare also Kui \( \ddot{\text{pāgi}}, I \text{beat}; \ddot{\text{gī}}, I \text{do}, \text{etc.} \)
The conjunctive present denotes the action of the verb without restriction as to time. It thus corresponds to the so-called indefinite tense of other Dravidian languages.

The ordinary present is derived from the conjunctive present in a way peculiar to Brāhū. A $k$ is added in the third person singular; the second person plural remains unchanged, and an $a$ is added in the remaining forms. Thus, $khanıca$ (or $khanave$, and so forth), I see; $khanısa$, thou seest; $khanık$, he sees; $khanına$, we see; $khanıvē$, you see; $khanıvıra$, they see.

The future is formed from the base by adding $ā$. Compare Kurukh $o$. A vowel is dropped before this $ā$. Thus, $khanōt$, I shall see; $khanōs$, thou wilt see; $kōt$, I shall go, and so forth. This form seems to be derived from a future participle ending in $ā$ by adding the present tense of the verb substantive. A future perfect is formed from the same participle by adding the past tense of the verb substantive. Thus, $khanōnt$, I shall have seen. A future participle $khanō$ does not, however, appear to be used.

The base of the past tense is formed in various ways. Most commonly an $ā$ or $ē$ is added to the base. Thus, $taming$, to fall; past base $lana$; $tharing$, to cut; past base $tharō$. Another suffix of the past is $k$; thus, $khaling$, to strike, past base $khalk$.

The suffix $ā$ is sometimes added to the verbal noun; thus, $rasing-ā$, he arrived. Such forms are especially common in borrowed words.

Several verbs form their past tense by adding an $a$. Thus:

$banning$, to come  
$maning$, to be  
$tinging$, to give  
$tūting$, to sit  
$sailing$, to stand  
$haling$, $hataring$, to bring

A final $n$ is often replaced by an $r$ in the past. Thus:

$kanning$, to do  
$doning$, to remove  
$pñing$, to say

Other verbs are slightly irregular. Thus:

$binging$, to hear  
$kuning$, to eat  
$kahing$, to die

We have not as yet sufficient materials for classifying all these various forms. The $k$-suffix also occurs in Kurukh and Malto. It is perhaps originally identical with the $t$ or $ā$ suffix of other Dravidian languages. Compare Brāhū $kun$, Tamil $tin$, eat. The $s$-suffix is well known from Tamil dialects, Kurukh and Malto ($m̄$, Gōndi, Telugu, etc. It is probably a modification of $t$ or $k$. Dr. Trumpp compares the $s$-suffix with $i$ in Tamil, Malayalam, etc. The $ā$-suffix has probably a similar origin.

The ordinary past tense is apparently formed by adding the present tense of the verb substantive to the past base. The past tenses of $khaling$, to strike, and $khaning$, to see, are formed as follows:

**Sing. 1.** $khalk-vt$, $khanā-č$  
**Plur. 1.** $khalkun$, $khanōn$  
2. $khalk-vs$, $khanā-s$  
2. $khalkurē$, $khanārē$  
3. $khalk(-ah)$, $khanā(-k)$  
3. $khalkur$ $khanār$  

$khalkō$
An imperfect is formed from the ordinary past in the same way as the present from the conjunctive present. Thus, *khalkut*, I was striking.

A pluperfect is formed from the past base by adding the past tense of the verb substantive. Thus, *khalk-arsut*, I had struck; *khan-su*; I had seen.

The past base was perhaps originally a conjunctive participle as in most other Dravidian languages. It is also used in order to form a perfect. An *un* or, after vowels, an *an*, is then added to the past base, and the present tense of the verb substantive is suffixed. Thus, *khalk-unut*, I have struck; *khanan-unuf*, I have seen. The analogy of other Dravidian languages seems to point to the conclusion that the forms ending in *un* or *an* are nouns of agency formed from the past base by adding the common Dravidian *an*-suffix. The literal meaning of *khalkunuf* would then be ‘I am a man who has struck.’

An adverbial participle is formed by adding *ok* to the base. Thus, *khok*, striking. It is inflected as an adjective, i.e., the suffixes *a* and *ò* can be added. Dr. Trumpp compares the Baluchi participle ending in *okh*; thus, *janoko*, a striker.

Another participle is formed by adding the suffix *ers* or *isa*. I have also found it combined with the suffix *af*; thus, *ód mukhâj maras-af sinâ*, he needly becoming went, he began to become in want.

Brâhuì possesses a negative conjugation comprising all the tenses. A similar state of affairs is also found in Kôlami, Naoki, Kui, and other dialects. The formation of the various tenses in Brâhuì is, however, apparently different. The usual principle prevailing in other Dravidian languages is to add the personal terminations to a negative base. In Brâhuì, on the other hand, a negative verb is apparently added to the positive base and conjugated throughout. We may perhaps compare the use of negative verbs such as *polnâ*, not to be able, in Kurukh. The negative particle *tōten* in Kôlami is perhaps also a past tense of a negative verb, and in some Gândi dialects an inflected *hilte* is used.

There are two such negative verbs in Brâhuì, one used in the imperative, the conjunctive present, the future, and the tenses formed from them, and the other used in the past tenses.

The former begins with *p*, before which a final *r* and *gh* are dropped. After vowels it often becomes *f*. Thus, *ka-pa*, do not do; *ba-f*, he may not come.

The other negative verb begins with *f*, before which the base is changed in various ways. The regular terminations of the negative verb are thus:

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<tr>
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</thead>
<tbody>
<tr>
<td>Sing. 1.</td>
<td><em>pa</em></td>
<td><em>parf</em></td>
<td><em>tamas</em></td>
<td><em>tamas</em></td>
<td><em>pa</em></td>
</tr>
<tr>
<td>2.</td>
<td><em>pa</em></td>
<td><em>parf</em></td>
<td><em>tavis</em></td>
<td><em>tamu</em></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td><em>pa</em></td>
<td><em>parse</em></td>
<td><em>tasa</em></td>
<td><em>tana</em></td>
<td></td>
</tr>
<tr>
<td>Plur. 1.</td>
<td><em>pa</em></td>
<td><em>paron</em></td>
<td><em>tavan</em></td>
<td><em>tamu</em></td>
<td><em>pa-bô</em></td>
</tr>
<tr>
<td>2.</td>
<td><em>pa</em></td>
<td><em>parse</em></td>
<td><em>tavere</em></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td><em>pa</em></td>
<td><em>parse</em></td>
<td><em>tavas</em></td>
<td><em>tana</em></td>
<td></td>
</tr>
</tbody>
</table>
BRĀHŪĪ.

Note the termination s of the third person plural of the conjunctive present and the perfect. The corresponding form of the present tense ends in passa.

Other tenses are regularly formed. Thus, khanpe ra, I do not see; khanparōsa u, I shall not have seen; khanavasa u, I had not seen, etc.

It is difficult to find any analogies to these forms in other Dravidian languages. The t-forms can perhaps be compared with Kōlamī tōsa u, and similar forms appear to be current in Tuju where we find mahpōji, I do not wake; maalīhīsī, I did not wake, etc.

It should be noted that the past tense of the verb substantive, alla-ot, I was not, seems to be connected with the common Dravidian alla, not.

Brāhūī also possesses a passive voice. It is formed from a base which is identical with the verbal noun. Thus, khaning-tō, I may be seen. The conjugation is regular.

The preceding remarks will have shown that Brāhūī is a distinctly Dravidian language. It seems to have more points of analogy with Kurukh and Malto than with other dialects belonging to the same family. The language has, on the other hand, been influenced by Haranian forms of speech. We have already drawn attention to some few points. The greatest influence can, however, be traced in the vocabulary which to a very great extent differs from that of other Dravidian languages. It is also possible that Brāhūī has been influenced by yet other different forms of speech. We are not, however, in a position to take up that question in this place. The Brāhūīs have been so long separated from their cousins to the south that it is more to be wondered that they have preserved so many traces of Dravidian linguistic principles and tendencies than that their language has in many points struck out independent lines of its own.

It is hoped that the preceding remarks will enable the student to grasp the principal features of the language from the short Skeleton Grammar which follows. They are mostly based on Dr. Trumpp’s work, to which the student is referred for further details. Dr. Duka’s paper, quoted under authorities above, is a translation of Dr. Trumpp’s sketch. It is not quite free from mistakes, but can on the whole safely be consulted by those who are not in a position to use the original. Of the three specimens printed below on pp. 630 and ff., the two first have been received from Baluchistan, and the third from Karachi. A list of Standard Words and Phrases, forwarded from Baluchistan, will be found below on pp. 649 and ff.
### BRAHUI SKELETON

#### I. Nouns.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>lummah.</td>
<td>urā. net. khal.</td>
<td>lummaghāt. net. khalā.</td>
</tr>
<tr>
<td>Acc. Dat.</td>
<td>lummah-e. net-e. khal-e.</td>
<td>lummaghāte. net-e. khalāte.</td>
</tr>
<tr>
<td>Inst.</td>
<td>lummah-nt. net-nt. khal-nt.</td>
<td>lummaghānte. net-nt. khalānte.</td>
</tr>
<tr>
<td>Abd.</td>
<td>lummah-sā. net-sā. khal-sā.</td>
<td>lummaghātesā. net-sā. khalātesā.</td>
</tr>
<tr>
<td>Loc.</td>
<td>lummah-de. net-de. khal-de.</td>
<td>lummaghātende. net-de. khalātende.</td>
</tr>
</tbody>
</table>

Instead of lummah-e, etc., we also find lummaghāte, etc. Similarly also urā, etc., in the house, etc.

#### II. Pronouns.

<table>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>I</td>
<td>mnu.</td>
<td>mē.</td>
<td>mnu.</td>
<td>ēn-(af)</td>
<td>ēn</td>
<td>ū.</td>
</tr>
<tr>
<td>Acc. Dat.</td>
<td>ēn-e.</td>
<td>ēn-e.</td>
<td>ēn-e.</td>
<td>ēn-e.</td>
<td>ēn-e.</td>
<td>ēn-e.</td>
<td>ēn-e.</td>
</tr>
<tr>
<td>Inst.</td>
<td>ēn-nt.</td>
<td>ēn-nt.</td>
<td>ēn-nt.</td>
<td>ēn-nt.</td>
<td>ēn-nt.</td>
<td>ēn-nt.</td>
<td>ēn-nt.</td>
</tr>
<tr>
<td>Loc.</td>
<td>ēn-de.</td>
<td>ēn-de.</td>
<td>ēn-de.</td>
<td>ēn-de.</td>
<td>ēn-de.</td>
<td>ēn-de.</td>
<td>ēn-de.</td>
</tr>
</tbody>
</table>

Instead of ēn, etc., we also find ēn-e or ēn-e, etc. I, that, plur. ēt, and ēs, this, plur. dēt, are inflected as ē. Instead of ēd-sā, etc., we often find ēd-sā, etc.

C, that ē, that ē, this, when used as adjectives, and ord., what ē, what ē, are not inflected.

### III. Verbs.

#### A. Verb Substantives.

<table>
<thead>
<tr>
<th>Positive Form</th>
<th>Negative Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>Past</td>
</tr>
<tr>
<td>I</td>
<td>II</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sing.</th>
<th>1</th>
<th>arē.</th>
<th>ares.</th>
<th>ares.</th>
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GRAMMAR.

B. Finite Verb.—

1. Positive verb.

Participles.—

\( \text{\textit{khan}t, khan} \).

<table>
<thead>
<tr>
<th></th>
<th>Conjunct. Pres.</th>
<th>Present</th>
<th>Future</th>
<th>Past</th>
<th>Imperfect.</th>
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<td>Sng. 1</td>
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Present definite, \( \text{\textit{khan}ing-y} \) \( \text{\text{-}a} \); Future perfect, \( \text{\textit{khan}ant} \); Pluperfect, \( \text{\textit{khan}a} \).

The third person singular of the past tense often ends in a consonant such as \( \text{a}, \text{\text{-}a} \), or \( \text{\text{-}o} \). An \( \text{\text{-}a} \) or \( \text{\text{-}u} \) is then inserted between the final consonant and other suffixes, and the third person plural of the past ends in \( \text{\text{-}y} \) or \( \text{\text{-}u} \). Thus, \( \text{\textit{\text{khan}ant-y}} \), I struck; \( \text{\textit{\text{khan}ant-\text{-}a} \text{\text{-}y}} \), he struck; \( \text{\textit{\text{khan}ant-\text{-}u} \text{\text{-}y}} \), I have struck; \( \text{\textit{\text{khan}ant-\text{-}u} \text{\text{-}u} \text{\text{-}y}} \), I have struck, etc.

II.—Negative verb.

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<tr>
<th></th>
<th>Conjunct. pres.</th>
<th>Present</th>
<th>Future</th>
<th>Past</th>
<th>Imperfect.</th>
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<th>Imperative</th>
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<td>Sng. 1</td>
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Future perfect, \( \text{\textit{khan}ant} \); Pluperfect, \( \text{\textit{khan}ant} \).

The \( \text{\text{-}i} \) of the negative suffix, before which an \( \text{\text{-}a} \) or \( \text{\text{-}u} \) are dropped, is often changed to \( \text{\text{-}y} \) or \( \text{\text{-}u} \) after vowels. Thus, \( \text{\textit{khan}ant} \), I shall not come.

C. Irregular Verbs.—Several verbs are irregular in the imperative and the past tense, some also in other forms. Compare the following table:

<table>
<thead>
<tr>
<th>Verbal noun</th>
<th>Conjunct. Pres.</th>
<th>Imperative</th>
<th>Future</th>
<th>Past</th>
<th>Negative Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \text{\textit{khan}ant} ), strike</td>
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Passive voice.—Formed by adding \( \text{\textit{ing}} \) to the base and conjugating throughout. Thus, \( \text{\textit{khan}ant} \), to be seen; present \( \text{\textit{khan}ant} \); Future perfect, \( \text{\textit{khan}ant} \); past \( \text{\textit{khan}ant} \), etc.

Causatives.—Formed by adding \( \text{\textit{\text{-o}}} \) or \( \text{\text{-\text{-}u}} \) to the base and conjugating throughout. Thus, \( \text{\textit{\text{\text{-o}}} \text{\text{-\text{-}u}}} \), to cause to come; present \( \text{\textit{\text{\text{-o}}} \text{\text{-\text{-}u}} \text{\text{-\text{-}u}}} \); Future perfect, \( \text{\textit{\text{\text{-o}}} \text{\text{-\text{-}u}}} \); past \( \text{\textit{\text{\text{-o}}} \text{\text{-\text{-}u}}} \); and so forth.
DRAVIDIAN FAMILY.

BRĀHŪT.

Specimen I.

[KALAT, BALUCHISTAN.]

Bandagh-as-e irā mār assur. Ōṭīān chunakā mār tenā bāwa-e Man-one-to two sons were. Them-from the-younger son his father-to pārē ki, ‘hāwah, mālān girā-as ki kanā bashkā marek, kane said that, ‘father, property-from thing-a which my share is, mo-to ēte.’ Ō tenā kaṭiā-e ōṭī-tō bashkā-kare. Bhāz dē gīe.’ He his living them-with division-made. Many days gidarengtavosur ki chunā mār tenā kull māle much-kare ō passed-not-were that small son his all property together-made and mūrro vaṭanase-āe mosāfīre-āe hinā ō ēpe tenā kull māle fur country-a-to journey-on went and there his all property hrāmānga kārēnte-at gum-kare. Vakht-as ki ō kull māle tenā forbidden works-with spend-made. Time-a that he all property his kharch karēsas hamō mulka-ṭi bhallō ākāl-ās tammā, ō ṥod spent had-made that country-in heavy famine-a fell, and he mukhtāj maresa-āt hinā. Gurā ō hinā ō ham-e mulkā-nā needy becoming went. Afterwards he went out that country-of bandagh-as-tō sangat mas. Hamō shaskh ōde tenā hūkamātā man-one-with follower became. That person him his swine-of khrav-ing-ki tenā jāghārē-āe mōn tīs. Ō khvash-āt paṭkhāṭi-at ki feeding-for his field-to presence gave. He gladly husks-with that hūkamāk kungurak tenā phīḍe sēra karēka ō kas-ās ōde swine eating-were his belly satisfied was-making and person-a him-to girā-as titavakā. Vakht-as ki hōsha-āe bas, pārē ki, thing-a was-not-giving. Time-a that sense-on came, said that, ‘ākhrhakar kanā bāvah-nā naukarāte-ān arer ke ōṭī iragh bhāz how-many my father-of servants-from are that them-to bread much ē, ō ōṭī-ān zāte ham are, ō i bhīn-ān kahing-ṭī ut. is, and them-from excess also is, and I hunger-from dying-in am. I bash mareva ō tenā bāvaghāe kāva ō ōde pāva ki, “ō I standing become and my father-to go and him-to say that.” Ō
bāvah, ī khudā-nā ō nā móno-ṭi malāmāt ut, ō dāsā ī lāīq father, I God-of and thy front-in blamed am, and now I worthy aṭā ki kane nā mār pār. Kane tenā naukarāte-ān asiṭ am-not that me thy son they-say. Me your-own servants-from one kah." Guṇā ō bash mas ō tenā bāvah-is bas. make." Afterwards he upright became and his father-near came. Magar ō hannā bāz murr as ki ōnā bāvah ōde khanā, ōnā But he still very far was that his father him saw, his bālāc rāhun bas, tah dūdengā ōnā likhe-ṭī dūkī shāghā condition-on compassion came, then ran his neck-on hands put ō ōde buk halk. Mār tenā bāvā-e pārē ki, 'bāvah, ī and him-to kiss took. The-son his father-to said that, 'father, I khudā-nā gunahgār-ase ut ō nā món-ṭi ham gunahgār ut, ō God-of sinner-am and thy presence-am also sinner am, and dārān gud ī lāīq aflut ki kane nā mār pār.' this-from after I worthy am-not that me thy son they-call.' Magar bāvah-tah tenā naukarāte pārē ki, 'kull-ān jōvānāgā But the-father-his his servants-to said that, 'all-from good pōshākālē lutibō ō ōde bērif-bō, dūṭi-tah challavas shābō clothes bring-ye and him cause-to-put-on, hand-on-his ring-a put ō mōchāreṭe nate-ṭi-tah ētibō. Babō ki dāsā āvār kunēn and shoes feet-on-his give. Come that now together we-may-eat ō khvash marēn. Antae, ki kānā mār khaskas, ī phadhe and merry may-become. Why, that my son dead-was, he again zindah mas; ō goṁgāsas, ō khanīngā.' Ō īf k khvash mareṣa alive became; he lost-was, he was-found.' And they merry becoming hinār. went.

Handā niyāma-ṭī ōnā bhellā mār tenā mulkāc asaka. Vakhtas ki This time-at his elder son his land-in was. Time that ō bas ō urāghān khrurk mas, nāshānā ō sāxānā tavāre he came and house-from near became, dance-of and music-of sound bing. Naukarāte-ān asiṭ tavār-kare ō harrīfō ki, 'da kārēmā heard. Servants-from one-to call-made and asked that, 'this action-of ant mānā ē?' Naukar ōde pārē ki, 'nā ilum baṣsonē what meaning is?' The-servant him-to said that, 'thy brother come-is ō nā bāvah bhallō mēhmān-e karēnā, antae, ki ō ōde durākā and thy father great feast-a made-has, why, that he him whole jōre-ṭī khanānē.' Guṇā ō khala mas ō tahe-ṭī hintav. welfare-with seen-has.' Then he angry became and inside went-not. Handā hītāe bāvah pēsh tammā ō ōde minnat kare. Ō This word-at the-father out fell and him-to favour made. He
tenā hāvāe joviāh tis ki, 'hur, i dākha sāl nā khizmate
his father-to answer gave that, 'see, I these-many years thy service
karēnu, ò heoh nā lūkame pirghaṭanuṭ; magar nī gāhas
done-have, and any thy order broken-not-have; but thou time-a
done-have, and any thy order broken-not-have; but thou time-a
kane daghas ham ti-tavas ki i tenā dōstāṭi-tō majlis-as
me-ṭō kid-ā even gavest-not that I my-own friends-with feast-a
karēṭa. Magar dāśā ki nā mār bassonē ki nā māle
might-make. But now that thy son has-come who thy property
kinjerītē-ṭō bāy tisōnē, ni ḍākī mehmāne-as karēnuś.' O ē
harlots-with loss given-has, thou him-for feast-a made-hast.' And he
āde pārē ki, 'abā, ni har vakht kan-tō thud us, ē
him-to said that, 'O-son, thou all time me-with together art, and
girā-ās ki are kull nā ē. Dā munāsib as ki non khvashī
ting-a that is all thing is. This proper was that we merry
kēn ē khvash marēṇ; antāc, ki nā ilum khask-ās,
should-make and merry should-become; why, that thy brother dead-was,
ō pēnd vār zindah mas; goṅgāsas, ē hāzir ē.'
he another time alive became; lost-was, he present is.'
DRAVIDIAN FAMILY.

BRĀHŪĪ.

SPECIMEN II.

(KALAT, BALUCHISTAN.)

Dākān Gurginagbāc ħimān. Murād khān-nā shahr-ṭī ħimān.
Here-from Gurgina-to we-went. Murād khān-of village-in we-went.

Okān gādāringān Adamzitēkān ħimān. Ḫe Ḫi ī ħimān gurā sahīb
There-from we-pasted Adamzai-from we-went. There that went then Sahib
ō risāla ō risālanā sahīb ō i harsīgān phadāe. Nanēkān
and cavalry-and cavalry-of Sahib and I turned back. At-night
Murād khān-nā shahr-ṭī masun. Pēnd-vār pāgagbāc sahīb ā
Murād khān-of village-in we-were. Āgān morning-in Sahib and
risālanā sahīb ō risāla zēn karēr ā Murraīnā sahīrē
and cavalry-of Sahib and cavalry saddle made and Murrai-of village-to
hiṅār. I sahīb-tō hintavat. Sahīb kane handāpe illā. Magār i
hiṅā. I Sahīb-wēth went-not. Sahīb me here left. But I

bandagbātīān bingumūṭ ki sahīb Ḥasan kalkunē ō Tāmās
men-from heard that Sahīb Ḥasan arrested-has and Tāmās
ō Murād khānē ham bālkunē. Vakht-as ki sahīb phadāe bas,
and Murād khān else arrested-has. Time that Sahīb back came,

ī tenā khantāṭ Ḥasan ā Murād khān ā Tāmās khān khanāṭ.
I my-own eyes-with Ḥasan and Murād khān and Tāmās khān saw.

Ḥasanrisālanā dū-ṭī tīs. βī ṭrā kādīna nanā dū-ṭī tīs.
Ḥasan cavalry-of hand-in gave. Other two prisoners our hand-in gave.

Kādīk nanēkān nanē pārēr ki, ‘sahīb naneān hechā ḫāṛīstāv
Prisoners-at-night us-to said that, ‘the-Sahīb us-from anything asked-not
ō nane bēs.’ Gūrā sōb-tō sahīb rāhī mas ō
and us broughṭ. Then morning-in Sahīb wayfarer became and
Chichizai-tē bas. Vakht-as ki sharā mas Ḥrān-ki iragh
Chichizai-in came. Time-ā that evening became Ḥasan-for bread
hēsur. Ḥam-ō iraghāṭe Jemādār Gohār khān-nā sovār bisāsas.
they-brought. Those breads Jemādār Gohār khān-of worn had-baked.
Ḥasan risālā-nā sovārte pārē ki, ‘i iragh tena kuneva, kaneān
Ḥasan cavalry-of wears-to said that, ‘i bread even eat, me-from
murr mabū. Sovāk Sik asur ő pārēr ki, 'Sāhib-nā īkam af
far become.' Sovārs Sikhs were said that, 'Sāhib's order is not
ki nan murr maron.' Gurā Hasan khata mas ő iraghāte
that we far should-be.' Then Hasan angry became and breads
jōa-tē bite. Nēm shafāe ki bingun mas arz karē ki,
stream-in throw. Half night-in that hungry became petition made that,
'kane iragh itībū.' Gurā sikāk iragh tisur, tah ő hamō iraghāte
'me-to bread give.' Then Sikhs bread gave, then he those breads
kung. Gurā ō-nū ālān ham ganda mas.
ate. Then his-of condition first-from even bad became.

FREE TRANSLATION OF THE FOREGOING.

We went from here to Gurgina, and proceeded to Murād Khān's village. We started
thence and went out from Adamzai. When we came there, the Sahib and the cavalry
and the Sahib of the cavalry turned back. At night we were in Murād Khān's village.
Again, in the morning, the Sahib and the cavalry Sahib and the cavalry saddled their
horses and went to Murrai's village. I did not go with the Sahib. He left me here.
But I learnt from the men that the Sahib had arrested Hasan, Tāmās, and Murād Khān.
When the Sahib returned, I with my own eyes saw Hasan and Murād Khān and Tāmās
Khān. The Sahib left Hasan with the cavalry, and handed the two other prisoners over
to us. At night the prisoners said to us, 'the Sahib did not ask anything when he
brought us.' In the morning the Sahib set out for Chichizai. At night bread was
brought for Hasan. A sowar of the Jamdar Gohar Khān had baked it. Hasan said to
the sowars of the cavalry that he wanted to eat the bread alone, and asked them to with-
draw. The sowars were Sikhs, and they said, 'the Sahib's order is not to leave you.'
Hasan then became angry and threw the bread into the river. Towards midnight he
became hungry and asked for bread. The Sikhs gave him some, and he ate it. After-
wards he was at once taken ill.
FREE TRANSLATION OF THE FOREGOING.

I Juma, son of Kamāl, residing at Karachi, employed as a Jamēdar at the wool stores, do state on solemn affirmation that on the first day of the current month after five o'clock in the evening when all the coolies had been paid their wages for the day, I found a bundle of wool concealed under Hayāt Kān’s shirt. I at once searched the man’s person, but found nothing else. I then took him to the Seth of the godown and he
told me to take the culprit to the Police station and lodge a complaint against him. I did so and saw that the Policemen took him before a Magistrate; the Magistrate then called on the accused for witnesses, which he was unable to produce, and finally he admitted that he was removing the wool clandestinely to make a pillow for his baby. The Magistrate punished him with a fine of Rs 20.
SEMI-DRAVIDIAN DIALECTS.

Attention has already been drawn to the fact that several Dravidian tribes in the North have abandoned their original speech for some Aryan dialect. A good instance is the so-called Hal'bi which will, in this Survey, be dealt with in connexion with Marāthī. It is a mixed form of speech which has been strongly influenced by Marāthī and Ohhattāsgarhī.

In this place we shall give specimens of two similar dialects, as an appendix to the Dravidian family, in order to enable the student to recognize how thorough the influence of Aryan speech has been in such cases. The dialects in question are the so-called Ladhaḍī or Bandhaḍī of Amraoti and the Bhariā dialect spoken in Narsinghpur and Chhindwara. According to information collected for the purposes of this Survey the number of speakers is as follows:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Speakers</th>
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</thead>
<tbody>
<tr>
<td>Ladhaḍī</td>
<td>2,122</td>
</tr>
<tr>
<td>Bhariā</td>
<td>330</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,452</strong></td>
</tr>
</tbody>
</table>

Both dialects have formerly been classed as Gōṇḍī. At the present day, however, they have become quite Aryanized.

The dialect of the Ladhaḍis or Bandhaḍis of Amraoti is a dialect of the same kind as Hal’bi. Conjunctive participles often add a suffix kanā which can be compared with kūn in Gōṇḍī; thus, aś-kana, coming; jāt-kana, having gone. On the whole, however, the dialect has no more anything to do with Gōṇḍī or with any other Dravidian form of speech, as will be seen from the specimen which follows:
[No. 94.]

DRAVIDIAN FAMILY.

SEMI-DRAVIDIAN DIALECTS.

(LADHĀPī.)

(District Amravati.)

Ekā mānsā-lā du ṭuryā bhai. Ek ṭuryā bāpā-lā bōlyā, ‘bāwā, one man-to two sons were. One son the-father-to said, ‘father,
ja jing-ki bātāī āī ti mālā dēnā.’ Maṅg ō-lā bāṭpi
which property-of share comes that me-to give.’ Then him-to division
kar doīs. Maṅg thōḍā din-kani nānā ṭurā sāb jamā karī-
making gave. Then few days-after the-younger son all together having-
kani dur dusyā mulk-hā jāt lagyā, ākhin whāsan āpṇā paīsā
made far other country-in going began, and there his money
uthāī dāris. Maṅg tyān sāb kharchī dāli-par ānē
spending threw. Then him-by all having-spent throwing-after that
mulk-hā badā kāl padyā. Kāl padyā-kani ō-lā aḍchān bhai.
country-in big famine fell. Famine falling-after him-to difficulty became.
Tab ō unē mulk-hā ōk mānsā-jabāri rāhyā. Ūnī tar ō-lā
Then he that country-in one man-with stayed. Him-by then him
dukar charāval āpne khēt-mā pathāīs. Maṅg dukar-nī sāl khāi-upar
swine to-feed his field-in was-sent. Then swine-of husks eating-on
unē āpne pāṭ bharī, asā ō-lā samjā whai. Maṅg u-lā
him-by his belly was-filled, such him-to thought was. Then him-to
kāī nakō dis. Maṅg ō sudhi-par āi-kani bōlyā, ‘mōrā
anything not-at-all gave. Then he sense-on having-come said, ‘my
bāp-kā kītīk rōj-dār-sāñī bhakkar bhākar sē, bajar mi bhukī ni
father-of how-many servants-to much bread is, but I hunger-with
marī gayā. Mi uthī-kani āpne bāp-kōndi jāī, ō-lā kahū,
having-died went. I having-arisen my father-to will-go, him-to will-say,
‘arē bāpā, Dew-kā āndhi urphāṭ kāṃ karīs, ō-kā sānnē pāp karī.
O father, God-of against evil deed I-did, him-of before sin did.
Abhī pāsīn tōrā pōryā nōkō whāyī. Āpṇā ēkā rōj-dār-āsā rākhi dharī.’
Now from thy son not-at-all am. Your one servant-like keeping keep.
‘Maṅg uthī-kani āpṇā bāp-kōndi gayā. Maṅg ō dūr sā ṣnā-mā
Then having-arisen his father-near went. Then he far is that-in
ō-kā bāp ō-lā dekhi-kani kīv-āīs. Ānkhī wō dawāj-kani ō-kā
his father him having-seen compassion-got. And he having-run his
galā-la jhōvyā, jāi-kiñī ो-kā mukā līs. Maṅg ो-kā pōryā bōlyā, neck-to fell, having-gone his kiss took. Then his son said, 'Dēwā-kō sāmnē pāp karisū. Abō pāsūn tōrā pōryā nōkō whāyā.' 'God-of before sin I-did. Now from thy son not-at-all am.'

Bāpan chākrā-la kais, 'śābūt āṇgrakhā lāi-kiñī ो-lā The-father-by servant-to was-said, 'good cloth having-taken him-to ghāl, āṅkhi ो-kā hāṭ-mē mundū pāy-mō jōdā ghāl. Apan khāi-kiñī put, and his hand-on ring foot-on shoe put. We having-eaten khūs bhayāsū. Hā āmā ṭuryā māryā bāchāyā, tō phiri-kiñī jītā merry will-become. This our son dead went, then again alive bhayō. Wō hārpi gāyā-tā, tō sāmpadyā.' Maṅg wā khūs bhayā. became. He lost gone-was, then was-found.' Then they merry became.

Yā bakt-mā ो-kā baḍā ṭuryā khēt-mā hōtā. Maṅg wō gharākōnī This time-at his big son field-in was. Then he house-near āyā-par ō-nē bajā tar suni-āya. Maṅg ēkī māneś-lā būlāy-kiñī coming-on him-by music then heard-was. Then one man-to having-called ōnē pusi, 'yā kāy sē?' Wō-nā kahīs kī, 'tōrā him-by it-was-asked, 'this what is?' Him-by it-was-said that, 'thy bhāi āis, āṅkhis wō tōrā bāp-lā milyā sē. I-kā karītā brother came, and he thy father-to met is. This-of for-the-reason baḍā jēwān ō-nā kari-sē.' Maṅg wō rāgē bhari-kiñī jāi-ni. big feast him-by done-is.' Then he anger-with being-filled went-not. I-kā sāṭhī ē-kā bāp bāhīr āi-kiñī, wō-lā samjāb laqāyā. Pan This-of for his father out having-come him to-cureat bōyān. But wō bāp-lā bōlyā kī, 'dekha bāwā, mē itni baras tōrī chākri he father-to said that, 'see father, I so-many years thy service karsawū, āṅkhi tōrā humūm nōkō moḍī; tarā mē āpūnā sōtī-barōbar did, and thy order not was-broken; still I my friends-with khūshāl karī tyā ām-kō bakrā nākō dis. Jēnā tōrā merry should-make by-thec me-to a-goat not was-given. Whom-by thy paisī rāndi-barōbar khaī dāris yā tōrā pōryā āyā, ो-kā saṅgi money barōts-with eating was-thrown this thy son came, his sakte-for baḍī paṅgat karīs.' Maṅg ō-na ो-kā kais, 'mōrā barōbar big feast modest.' Then him-by him-to it-was-said, 'me with yā tūrā āmāsā sē, āṅkhi yā sab jingī tōrī sē. Maṅg suhh this son always is, and this all property thine is. But happiness ānand karwā yā barābar sē; yā tōrā bhāi mārī māyā hōtā, wo joy to-make this proper is; this thy brother dead was, he paḷṭi-kiñī jītā bhayā sē; wō hārpi gāyā-tā, wō sāmpadyā-sē.' again alive become is; he lost gone-was, he found-is.
The Bhariás are found in Narsinghpur and Chhindwara. In the latter district, however, the tribe is dying out, and no speakers have been returned at the last Census of 1901. Their number in Narsinghpur was estimated for this Survey at 330. At the last Census of 1901, 563 speakers have been returned.

**AUTHORITY—**


The Bhariás have probably once spoken a form of Gōṇḍī. The pronoun hōrā, he, is probably identical with Gōṇḍī ər, he. Their dialect is, however, now a corrupt Bundēli.

Of the specimens which follow the first has been forwarded from Narsinghpur and the second from Chhindwara.
DRAVIDIAN FAMILY.

SBMI-DRAVIDIAN DIALECTS.

SPECIMEN I.

BHARÍA.

Hurak dō cahlāwā rah̡rā. Ḥōr̡ā-mē-sē halkā ap'ānā dādā-sē A-man-of two sons were. Thēn-in-from the-younger his-own father-to kah̡rā, 'ārē dādā, ghar-kē dhan-mē mōṛā bātā hō mā-kā dēdā,' Phir said, 'O father, house-of property-in my share may-be me-to give.' Then dādā-nē ap'ānā dhan bātī dīhā. Tar'kē din pāchhā the-father-by his-own property having-divided was-given. A-few days after halkā cahlāwā ap'ānā dhan lē-kē dūr dēś gārā uthī, the-younger son his-own property taking distant country went having-arisen, aru gamār-panā-mē sab khāh-dihāy. Jab sab dhan bānthā-gara hō dēś-mā and debauчерry-in all was-wasted. Whēn all fortune spent-gone was country-in bārā kāl pārī-gārā, arū ab bhūkhā mar'nā lag'ray. Tab hōrā kūhī great famine falling-went, and now from-hunger to-die began. Then he some lōgā-kē har'wāhī kar'nā lag'ray aru hōrā-kē suar charānā rakhārī. man-of-the-office-of-a-ploughman to-do began and him swine-to-feed kept. Hōrā suar-khānā khānā-sē ap'ānā pēt bhar'nā lag'ray. Hurak lōgā kaohū. He swine-food eating-by his-own stomach to-fill began. Any man anything nāhī deūnā-lag'ray. Tab hōrā khāb'iri bhirā. Hurak kah'nā lag'ray, 'daā, not to-give-began. Then he sensible became. He to-say began, 'Ok, mōrā dādā-kē ghanā har'wāhā-kē khāh khāhī lihan aur bech'garā arū mōy my father-of many servants-to much eating take and to-save-went and I bhūkhā mar'nā-lag'ray.' Ab mā uthī dādā jōrē jāhū aru kahū, from-hunger to-die-am-about. Now I arising father near will-go and will-say, "ārē dādā, maī-nē tōrē saṅgā Bhag'wān-kā pāp karāū; maī "O father, me-by thee before God-of sin has-been-committed; I tōrē cahlāwā kah'nē rārā nāhī rah̡rā. Ap'ānā har'wāhā-mā thy son to-say worthy not remained. Thy-own servants-among ēk-lā samājāhē mā-kē rakhā-lā." Tab hōrā thārā-hō one-to equal-considering me keep." Then he having-arisen garā aru ap'ānā dādā ṭhānā garā uthī. Dādā-nē went and his-own father near went arising. The-father-by dūrā-hīnā āvāchhā dékhi-lihā. Ḥūrā achchhā-kari, dauphi-ke galā-mē distance-from coming he-was-seen. Him pīlying, running neck-on...
DRAVIDIAN FAMILY.

Janum-géra aru chhúmi. Tab chháwa-né kahtrá, 'aré dádá, mai-né falling-went and kissed-him. Then the-son-by it-was-said, 'O father, me-by töre sangá Bhagwán-ká pāp kārrá; mai töra chháwa kahł-né rārā thee before God-of sin was-done; I thy son to-be-called worthy nähī mukhí.' Dádá-ná apñá har'wáán-ká kabdis, 'asal asal not remained.' The-father-by his-own servants-to it-was-said, 'good good uphrná li āhó aru hó-rí pahtrá-ú, ek múdhí huvak háth pahtrá-dá clothes taking come and on-him put. One ring his hand-on put ēk panhí jórī pāw. Chalá sabrátá khájína aru khusí manárá. Ya one shoes pair feet-on. Come all shall-eat and merry shall-be. This chháwa jang-man-bhirá-ñawá, háth-se húlhí-garé uthi-hóthá phiri mili-girá.' son has-been-born-again, hands-from lost-gone arising-was again was-found.

Irá sabí khusí bhirí. Then all merry became.

Bárá chháwa ohi bakhtrá khótá-mé rahrá. Lautíke ghar-áti-bakhtrá The-elder son that time field-in was. Returning house-coming-time hure húnlé hallá náeh kudái suntrá. Har'wáán-mú-si ukál him-by from-a-distance noise dancing singing was-heard. Servants-in-from one chhádañá hure pūchhó, 'yá kya há?' Horá húnlé kahtrá, 'tóra halká calling him asked, 'this what is?' He him-to said, 'thy younger bhái ái-garé, aru töra dádá hure asal palti-kóra khusí-bhirá kháná brother come-is, and thy father his safe return-of merry-becoming feast dihá.' Ya sunk-ke khiái-garé, aru ghar nahi jháhí. Tab has-given.' This hearing angry-he-became, and house-to not would-go. Then hórá dádá bähara nikli hure pótí lagtrá. Chháwa kahtrá, 'aré his father outside coming him-to-entract began. The-son said, 'O dádá, dakhis, barśó töri naukri karrá; kabhí töri kahi ni father, see, years-for thy service I-did; ever thy sayings not táltrá; tū máká kau ek-lá bhrer-ke chháwa inám ni dihá disobeyed; thou me-to ever one sleep-off young-one reward not gavest hó sang-sathá sangá majá kartrá. Par halká chháwa töra that companions with feast might-make. But the-younger son thy dhan-ráhrá gamár-pána-mé upr-dihá jáisá palti-kóra ghar ái-góra táisa fortune-was riodious-living-in wasted-away as soon-as returning home came so kháwá-báchhú.' Dádá-né gót-karáñ, 'aré chháwa, tú jangam-thou-gavest-a-feast.' The-father-by the-reply-was-made, "O son, thou the-whole-bhar mora sangá rahas; jō dhan mórây sō dhan tóray. Ya life me with lindest; which fortune mine-is that fortune thine-is. This halká bhái töra marrá gara, phiri jiyrín; hórá gamá-garó-hótá, younger brother thine dead went, again became-alive; he was-lost, phiri mili-girá. Ab khub khusí bhirí,' again has-been-found. Now very happy became.'
DRAVIDIAN FAMILY.

SEMI-DRAVIDIAN DIALECTS.

SPECIMEN II.

(DISTRICT CHHINDWARA.)

BHARIĀ.

Ek janē-ke do bēṭā rahōṛ-hōnē. Aur o ḍhōṭē bēṭā-nē dādā-se
One man-of two sons were. And the-younger son-by father-to
kahī ki, 'mōṛā hisā añhar sō dē-dāhā.' Aur ō-nē ap'ṇā
it-was-said that, 'my share may-be that give-away.' And him-by his-own
dhan rahōṛ-hōtā sō bēṭ ḍihāy. Aur tanak dinā rahōṛ-hōtay
fortune was that having-divided was-given. And a-few days remained
so ap'ṇā dhan-sampat samaj-ūhāyē aur dür dēt gārā uṭhāy.
then his-own fortune-property together-took and distant country-to went arising.
Aur dhan-sampat rahōṛ-hōtam sō randī-bājī-mē ḍubāy ḍihāy. Aur jab
And the-fortune was that adultery-in squandering gave. And when
sab ḍubāyē-ūday ā mul'kāh bāṛā akāl pad'ṛay; aur garib huy-gārāy.
all had-been-wasted that country-in great famine fell: and poor he-became.
Aur jāy-ke bhalē āḍ'mī thanā milē-gārāy aur ō-nē, 'swar charāyās-dīv'nā
And going good man near joined-himself and him-by, 'swine food-to-give
jā,' kahṛāy. Aur wah khūāi rahōṛ-hōtay suwar to chhipāh khāḥ-hōtē
go,' it-was-said. And he pleased being-was swine which huṣā eating-were
hōri khāy-ke-hui. Sā bhi khānā nahi milārā hōtay. Aur
those-every having-eaten. That even food not to-be-got was. And
jab akāl dhar'ṛāy hō kahṛ'ṛay, 'ōr mōṛē dādā thanē ghanā
when sense having-got became said, 'O my father near many
naukar rahōṛ-hōtay khāṭhāi bhi aur kachhu bach'ṛāy bhi aur
servants live eat also and something is-saved also and
hamē bhūkāh mar'jē-ōchē. Ab māi uṭhūī to bāpā thānā
see hunger-from dying-are. Now I will-arise then the-father near
jāhū kahū, "dādā, Bhag'wān-chē pāp kar'ṛāū, kachhū tōrō pāp kar'ṛāū;
will-go will-say, "father, God-of sin I-did, some thy sin did;
aur ab māi aśā lāyak nē-hūi ki tōrā bēṭā āykhōy, aur māi nōkār dhāī
and now I so worthy not-am that thy son may-be, and I servant like
raḥū."' Aur uṭh'ṛāy aur bāp thānā huirāy. Aur jab dür
will-live."' And he-arose and father near went. And when far-off
rah'rây-hôtây dâda dekh'rây aur kîbîrây aur dô'rây-hôtây or garê-sô
he-was the-father son and took-pâtîy-on-him and ran and nech-on
chip'tî-gôrây aur chûmâ lirây. Aur dâda-sê bêtxâ-nê kah'rây-hôtây,
falling-went and kiss took. And the-father-to the-son-by it-was-said,
'Bhagyân-chô pâp kar'ráô aur kachhû tórá pâp kar'ráô, aur aisâ láyak
'God of sin I did and some thy sin I did, and so worthy
nê-hû ab ki torá bêtxa rah'tâô moy.' Báp
not-I-am now that thy son I-may-remain I.' The-father
kah'râ-hôtây ap'nê naukrân-sô, 'asähâ pôsâk lâwâ aur pah'râwâ. Hâth-mê
said his-own servants-to, 'good clothes bring and put-on-him. Hand-on
mundi pah'râwâ aur pâw-mê par'hi; apan khâtib aur khúsî-mê rah'tân;
a-thing put and feet-on shoes; we will-eat and pleasure-in shall-live;
mây kah'râ-hôtây, môrâ bêtxa mari gûrây-hôtây, ab asal-hu
I saying-become, my son having-died gone-was, now alive-having-become
gûrây; wuh gami-gûrây hôtây, so mil-gûrây.' Aur vê khûsi hu-e-
vent; he lost-gone was, he has-been-found.' And they merry having-
gay'rây.
become-bent.

Baça bêtxa khût-mê rah'rây-hôtây. Jab ghar-kanê huîrây-hôtây tô gânâ
The-elder son field-in was. When house-near he-came then singing
bajânâ sun'î-hây. O-nê ap'nê nôkar-kô bu'rây, 'itâ âo, re, ap'nê
music he-heard. Him-by his-own servants was-called, 'hither come, O, our-own
ghar-mê kiya gânâ bajânâ hówâ-chhar?' Us-nê kah'rây-hôtây ki, 'tórá bhâi
house-in why singing music is-going-on?' Him-by it-was-said that, 'thy brother
irâ-áchhar aur tóra dâda khûb khâwarây piyârây, ki jîtê jindî-mê
come-is and thy father much caused-to-eat caused-to-drink, that alive possession-in
milé-gûrây ây-ke.' Aur wuh gussâ hûâ-gûrây aur bhitar nabh
he-has-been-found having-come. And he angry became and inside not
ghus'rây. Aur báp bâhar irây aur phir sam'îhârây. Aur ap'nê
entered. And the-father outside came and again entreated. And his-own
dâda-sê kah'râyây ki, 'ham tóri nôkari halût haras kar'ráô aur tóra
father-to he-said that, 'I thy service many years have-done and thy
hukm hamê-nê kab-hû nabh tâl'ráô aur ham-lan ek mëthê-kâ bachehâ
orders me-by eer not was-trangressed and me-to one goat-of young-one
takâd nabh dîlê ki khây-pî-ke dês mîlî-ke rah'rân;
even not thou-guest that eating-and-drinking friends with might-remain;
aur tóra bêtxa irây, sô sab sampat mañj-hûtî-mê jûbây-dihây,
and thy son came, he all fortune adultery-in having-squandered-gave,
tê khûsî-mê kiya jâphat-kar'ráô.' O-nê kah'rây, 'bêtxa, hamesâ
thou pleasure-in to-do invitation-madest.' Him-by it-was-said, 'son, always
rahîsâ moy sangâ; aur jô môrê ây sô tóra ây. It'ni man'tsâ
thou-liecast me with; and which mine is that thine is. So-much desire
rah'ri-hōtī mōrī ki chēn-kar'nā aur khusimā rah'nā, ki
was mine that merry-should-be-made and happiness-in should-live, that
törā bhāi mari-gērā-hōtāy, phir āvirāy-hōtāy; gamī-gērā-hotā, sō
thy brother having-died-gone-was, again became-alive; lost-gone-was, then
mili-gērā-hotā.'
has-been-found.'
### LIST OF STANDARD WORDS AND PHRASES IN THE

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<td>Oud̄</td>
<td>Vāṇḍa</td>
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<td>2. Two</td>
<td>Iniṇṭu, iru, ic</td>
<td>Raṇḍ</td>
<td>Raṇḍa</td>
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<tr>
<td>3. Three</td>
<td>Mūndru, mā, mn</td>
<td>Māṉ̄</td>
<td>Māṉ̄a</td>
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<td>4. Four</td>
<td>Nālū, or nāggu, nāl</td>
<td>Nāl</td>
<td>Nāl</td>
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<td>5. Five</td>
<td>Busa, eim</td>
<td>Aṉ̄ja</td>
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<tr>
<td>6. Six</td>
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  daima). | Ama | Mammat (other districts 
  amot). |
| Em-kiikha     | Mal            | Mava        |
| Em-kiikha     | Mande          | Mava        |
| Nin           | Inn            | Immá        |
| Niég-kiikha   | Nii            | Nivá        |
| Niég-kiikha   | Nindé          | Nivá        |
| Nig           | Iru            | Immá        |
| Nig-kiikha    | Mi            | Mivá        |
| Nig-kiikha    | Mide          | Mivá        |

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| Pōlī | Ῥ. Aṃ | Ῥ. Aś
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<td>Ortā āvarū</td>
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<td>Nillu</td>
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<td>Hāy</td>
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<td>Ra</td>
<td>Bar</td>
<td>86. Come.</td>
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<tr>
<td>Koḻtu</td>
<td>Kālāth</td>
<td>81. Beat.</td>
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<tr>
<td>Nilgavdu</td>
<td>Salah</td>
<td>82. Stand.</td>
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<td>Tāvu</td>
<td>Kāh</td>
<td>83. Die.</td>
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<tr>
<td>Iyyi</td>
<td>Rī, ṭe</td>
<td>84. Give.</td>
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<td>Uruku</td>
<td>Dūding</td>
<td>85. Run.</td>
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<td>Mūdīki</td>
<td>Barza</td>
<td>86. Up.</td>
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<td>Dāggiru</td>
<td>Ḍāṅk</td>
<td>87. Near.</td>
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<td>Kāndikī</td>
<td>Shāf</td>
<td>88. Down.</td>
</tr>
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<td>Dārumu</td>
<td>Mūr</td>
<td>89. Far.</td>
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<td>Mandaṭa</td>
<td>Mōn-ṭi, mōn-ān</td>
<td>90. Before.</td>
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<td>Venuka</td>
<td>Pāḍe-ṭi, pāḍān</td>
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<td>Dēr</td>
<td>92. Wha.</td>
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<td>Yēmī</td>
<td>Ant</td>
<td>93. What.</td>
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<td>Antāu</td>
<td>94. Why.</td>
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<td>Inka</td>
<td>Ō</td>
<td>95. And.</td>
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<td>Gāṇi</td>
<td>Magar</td>
<td>96. Bat.</td>
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<td>-ṭa (added to the past verbal participles)</td>
<td>Agur</td>
<td>97. If.</td>
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<td>Avanu</td>
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<td>98. Yes.</td>
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<td>Ledu</td>
<td>Nāh āhā</td>
<td>99. No.</td>
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<td>Ayyo</td>
<td>Hai hai armān</td>
<td>100. Also.</td>
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<td>Bāvab</td>
<td>101. A father.</td>
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<td>Chhalí</td>
<td>Nallad</td>
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<td>Nallad</td>
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<td>142. A bull.</td>
</tr>
<tr>
<td>Oka āvu...</td>
<td>Dagi...</td>
<td>143. A cow.</td>
</tr>
<tr>
<td>Yeļlu...</td>
<td>Khariāsk...</td>
<td>144. Bulls.</td>
</tr>
<tr>
<td>Āvuļu...</td>
<td>Dagiķ...</td>
<td>145. Cows.</td>
</tr>
<tr>
<td>Oka moğa kučķa...</td>
<td>Kučhak...</td>
<td>146. A dog.</td>
</tr>
<tr>
<td>Oka ña kučķa...</td>
<td>Miṇḍj...</td>
<td>147. A bitch.</td>
</tr>
<tr>
<td>Moğa kučķa-lu...</td>
<td>Kučhakāk...</td>
<td>148. Dogs.</td>
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<p>| Oka moğa mēka... | Māl... | 150. A he goat. |
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| Mēka-lu... | Hēṭāk... | 152. Goats. |
| Jička... | Narčāk... | 153. A male deer. |
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| Jička-lu... | Klarām... | 155. Deer. |
| Nōs-lenāmm... | I are; or ut... | 156. I am. |
| Nīnu umān... | Nārēs; or us... | 157. Thou art. |
| Vēdž umān... | Ī arē; or ē... | 158. He is. |
| Mēmu umān... | Nārē arēs; or un... | 159. We are. |
| Miru umān... | Nam arēsē... | 160. You are. |</p>
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<th>Kalkaṭi (Bengal)</th>
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<td>Avag irokipa</td>
<td>Anag igiag</td>
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<tr>
<td>162. I was</td>
<td>Naga irundag</td>
<td>Nā inda</td>
<td>Nā indu</td>
</tr>
<tr>
<td>163. Thou wast</td>
<td>Nī irundāy</td>
<td>Nī indo</td>
<td>Nī inda</td>
</tr>
<tr>
<td>164. He was</td>
<td>Avag irundag</td>
<td>Ava indā</td>
<td>Ān indū</td>
</tr>
<tr>
<td>165. We were</td>
<td>Nagal irundām</td>
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<td>Nāg indā</td>
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<td>166. You were</td>
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<td>168. Be</td>
<td>Iru</td>
<td>Āga</td>
<td>Āga</td>
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<td>169. To be</td>
<td>Irukka</td>
<td>Āgrak</td>
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<td>170. Being</td>
<td>Irukkira</td>
<td>Āgar</td>
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<td>171. Having been</td>
<td>Irundu</td>
<td>Āgi</td>
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<td>172. I may be</td>
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<td>Nā āgaha</td>
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<td>173. I shall be</td>
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<td>Nā āgaru</td>
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<td>174. I should be</td>
<td>Nāg irukka-vipṣum</td>
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<td>175. Beat</td>
<td>Adi</td>
<td>Adi</td>
<td>Īdi</td>
</tr>
<tr>
<td>176. To beat</td>
<td>Adikka</td>
<td>Adikka</td>
<td>Īdīd</td>
</tr>
<tr>
<td>177. Beating</td>
<td>Adikka</td>
<td>Adikka</td>
<td>Īdīd</td>
</tr>
<tr>
<td>178. Having beaten</td>
<td>Adikka</td>
<td>Adhān</td>
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<tr>
<td>179. I beat</td>
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<td>Nā ādikāri</td>
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<td>180. Thou beatest</td>
<td>Nī adikkiqāy</td>
<td>Nī ādikāre</td>
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</tr>
<tr>
<td>181. He beats</td>
<td>Avag adikkiqāp</td>
<td>Ava adikāre</td>
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<td>182. We beat</td>
<td>Nagal adikkiqām</td>
<td>Nāga adikārē</td>
<td>Nāg īdākān</td>
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<td>183. You beat</td>
<td>Nāgag adikkiqēgal</td>
<td>Nīga adikārē (ga)</td>
<td>Nīg īdākāng</td>
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<td>184. They beat</td>
<td>Avagal adikkiqēgal</td>
<td>Avaga adikārē (ga)</td>
<td>Ānāg īdākāng</td>
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<td>185. I beat (Past Tense)</td>
<td>Nāg adikāt</td>
<td>Nā ādi</td>
<td>Nā īdi</td>
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<td>186. Thou beatest (Past Tense)</td>
<td>Nī adikāt</td>
<td>Nī ādi</td>
<td>Nī īdi</td>
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<tr>
<td>187. He beat (Past Tense)</td>
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<td>Ava ādi</td>
<td>Ān īdi</td>
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<td>Avaru iddæru</td>
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<td>Nān ayi, or ay-irumnu (and so throughout)</td>
<td>Nānu iddænu</td>
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<tr>
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<td>Nīnu iddi</td>
<td>Nīn ra'schkæi</td>
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<td>Avarnu iddänu</td>
<td>Ås ra'schæna</td>
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<td>Nānu iddoënu</td>
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<td>Āgæ ac iru</td>
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<td>Nānu āgævænu</td>
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<td>ÉÁšaru mânâru</td>
<td>Ork ändürk</td>
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<td>Ánu mâsê</td>
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<td>Inu mâsî</td>
<td>Immâ matónî</td>
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<td>Ötšâlju mâsêfju</td>
<td>Ör métôr</td>
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<td>Ánu mâšêmu</td>
<td>Mammât métôram</td>
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<td>Immâr mâtôrî</td>
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<td>Ánu âhâ-muí</td>
<td>Nammâ ayâkâ</td>
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<td>Ánu sahî</td>
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<td>Ör jiýêr</td>
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<td>Ánu uha-(mâ)sê</td>
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<td>English.</td>
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<tr>
<td>Vara unaruvu, avi unnadi</td>
<td>Ofk urur</td>
<td>161. They are.</td>
</tr>
<tr>
<td>Namu nuptini</td>
<td>I asasu</td>
<td>162. I was.</td>
</tr>
<tr>
<td>Niva nuptivi</td>
<td>Ni asusa</td>
<td>163. Thou wast.</td>
</tr>
<tr>
<td>Vadu nuptena</td>
<td>O asu</td>
<td>164. He was.</td>
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<tr>
<td>Menu nuptini</td>
<td>Nan asanu</td>
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<tr>
<td>Miru nupti</td>
<td>Num asaru</td>
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</tr>
<tr>
<td>Vara nupticii, or nuptena</td>
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<td>U강i</td>
<td>Miirok</td>
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<tr>
<td>Nana nuptumavasuma</td>
<td>I maruv</td>
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<td>Ko-throughi</td>
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<td>I khaliwa</td>
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</tr>
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<td>Ni khala na</td>
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<tr>
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<tr>
<td>Niva ko-throughken, or ko-throughi</td>
<td>Ni khalkus</td>
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<td>-----------------</td>
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<tr>
<td>186. We beat (Past Tense)</td>
<td>Nāṅgaḷ āḻittēm</td>
<td>Nāga aḻtē</td>
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<td>189. You beat (Past Tense)</td>
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<td>190. They beat (Past Tense)</td>
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<td>Āvga aḻtasāṅga</td>
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<td>Nāṅg āḻittē-koḻḷuṟuṟakkēṅ</td>
<td>Nā aḻṭikkoṉa iṉagā</td>
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<td>Nāṅg āḻittē-koḻḷuṟuṟuṟuḷ</td>
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<tr>
<td>195. I shall beat</td>
<td>Nāṅg aḻṭippai</td>
<td>Nā aḻṭikirī</td>
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<td>Ni aḻṭikirī</td>
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<td>199. You will beat</td>
<td>Nāṅgaḷ aḻṭippaṅgaḷ</td>
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<td>200. They will beat</td>
<td>Āvangaḷ aḻṭippaṅgaḷ</td>
<td>Āvga aḻṭikirīṅga</td>
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<td>203. I was beaten</td>
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<td>Nā aḻṭapuṟuṟuḷa iṉaṅ</td>
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<tr>
<td>204. I shall be beaten</td>
<td>Aḍikkappaṭṭuṵṇ</td>
<td>Nā aḻṭapuṟuṵṇaṅvaṅ</td>
</tr>
<tr>
<td>205. I go</td>
<td>Nāṅg pāṟigai</td>
<td>Nā hōṅgaṅ</td>
</tr>
<tr>
<td>206. Thou goest</td>
<td>Ni pāṟigai</td>
<td>Ni hōṅgar</td>
</tr>
<tr>
<td>207. He goest</td>
<td>Āvangaḷ pāṟigai</td>
<td>Āva hōṅgarī</td>
</tr>
<tr>
<td>208. We go</td>
<td>Nāṅgaḷ pāṟigōm</td>
<td>Nāga hōṅgarī</td>
</tr>
<tr>
<td>209. You go</td>
<td>Nāṅgaḷ pāṟiṟuṟaṅgal</td>
<td>Nīga hōṅgāṅga(ṅ)</td>
</tr>
<tr>
<td>210. They go</td>
<td>Āvangaḷ pāṟiṟuṟaṅgal</td>
<td>Āvga-hōṅgāṅga(ṅ)</td>
</tr>
<tr>
<td>11. I want</td>
<td>Nāṅg pōṉē</td>
<td>Nā hōṅṽ</td>
</tr>
<tr>
<td>212. Thou wantest</td>
<td>Ni pōṉē</td>
<td>Ni hōṅṇ</td>
</tr>
<tr>
<td>213. He want</td>
<td>Āvga pōṉē</td>
<td>Āva hōṅṇi</td>
</tr>
<tr>
<td>214. We want</td>
<td>Nāṅgaḷ pōṉēm</td>
<td>Nāga hōṅṇ</td>
</tr>
<tr>
<td>Malayalam</td>
<td>Kannada (Belgum)</td>
<td>Kurukshetra (Palana)</td>
</tr>
<tr>
<td>-----------------</td>
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</tr>
<tr>
<td>Anathal adicholu</td>
<td>Nathu hojerdaru</td>
<td>Ron laghmam</td>
</tr>
<tr>
<td>Nithanal adicholu</td>
<td>Nivru hojedri</td>
<td>Nim laschkar</td>
</tr>
<tr>
<td>Avar adicholu</td>
<td>Avaru hojedarn</td>
<td>Ar laschar</td>
</tr>
<tr>
<td>Sann adikkumaugne</td>
<td>Nauu hojeyutidene</td>
<td>En lasra-lagdan</td>
</tr>
<tr>
<td>Sann adikkum-agiruma</td>
<td>Nauu hojeyutidene</td>
<td>En lasra-lalikan</td>
</tr>
<tr>
<td>Sann adichchirumnu</td>
<td>Nauu hojadiddennu</td>
<td>En laschkan (ha'adan)</td>
</tr>
<tr>
<td></td>
<td>Nauu hojoya bahudnu</td>
<td>En lasa-zeichnet</td>
</tr>
<tr>
<td>Sann adikku</td>
<td>Nauu hojeyuvennu</td>
<td>En lau'one</td>
</tr>
<tr>
<td>Nittadikku</td>
<td>Nivru hojeyuviri</td>
<td>Nim lau'ov</td>
</tr>
<tr>
<td>Avan adikku</td>
<td>Avaru hojeyuvananu</td>
<td>Ás lau'ov</td>
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<td>Nivru hojeyuvru</td>
<td>Ron lau'om</td>
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<td>Nivru hojeyuviri</td>
<td>Nim lau'ov</td>
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<td>Avar adikku</td>
<td>Avaru hojeyuvru</td>
<td>Ár lau'ov</td>
</tr>
<tr>
<td></td>
<td>Nivru hojeyuvru</td>
<td>Bégá lau'ná ohval</td>
</tr>
<tr>
<td>Sann adikkumpaapenunu</td>
<td>Nauu hojesikapajiddene</td>
<td>En lauridan</td>
</tr>
<tr>
<td>Sann adikka-ppeetanu</td>
<td>Nauu hojesikapajuunu</td>
<td>En laschkan ca'achkan</td>
</tr>
<tr>
<td>Sann adikkumpayemunu</td>
<td>Nauu hojesikapajuunu</td>
<td>En laurkan ca'achkan</td>
</tr>
<tr>
<td>Sann pugunna</td>
<td>Nauu hóogutténe</td>
<td>En kádau</td>
</tr>
<tr>
<td>Mi pugunnu</td>
<td>Nivru hóoguttí</td>
<td>Ním kádar</td>
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<tr>
<td>Avan pugunnu</td>
<td>Avaru hóoguttáne</td>
<td>Ás kádas</td>
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<td>Sannap pugunnu</td>
<td>Nauu hóogutténe</td>
<td>En kádau</td>
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<td>Ním kádar</td>
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<td>Avar pugunnu</td>
<td>Avaru hóoguttíku</td>
<td>Ár kánaar</td>
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<td>Sán púyí</td>
<td>Nauu hodennu</td>
<td>En hánkam</td>
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<tr>
<td>Ni púyí</td>
<td>Nivru hoolí</td>
<td>Ním hékkan</td>
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<tr>
<td>Avar púyí</td>
<td>Avaru hodanau</td>
<td>Ás kóraas</td>
</tr>
<tr>
<td>Sathnal púyí</td>
<td>Nauu, hóderu</td>
<td>En hékkan</td>
</tr>
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<table>
<thead>
<tr>
<th>Maltese</th>
<th>Kt (Khondmali)</th>
<th>Gnafl (Manfli)</th>
</tr>
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<tbody>
<tr>
<td>Nàml bajkot, ċm bajkiem</td>
<td>Ānu uhh-(m)junnu</td>
<td>(Mammat jittom)</td>
</tr>
<tr>
<td>Nàml bajker</td>
<td>Iru uhh-masruru</td>
<td>(Immat jittip)</td>
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<td>Āwer bajyar</td>
<td>Ėkturu uhh-masruru</td>
<td>(Ork jitarq)</td>
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<tr>
<td>Ėn bajin</td>
<td>Ānu sâhâp-çonñ</td>
<td>Nanna jyàtòna</td>
</tr>
<tr>
<td>Ėn bajo đokkun</td>
<td>Ānu sâhâp-màstè</td>
<td>Nanna jànnàn</td>
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<tr>
<td>Ėn bajo qohrëún</td>
<td>Ānu sâhâ-àstè</td>
<td>Nanna jàtt Àrtòna</td>
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<tr>
<td>Ėn bajemko</td>
<td>Ānu sâhâp-muññ</td>
<td>Nanna jyàkà</td>
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<tr>
<td>Ėn bajem</td>
<td></td>
<td>Nanna jyàkà</td>
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<tr>
<td>Nim bajero</td>
<td></td>
<td>(Immat jyàkti)</td>
</tr>
<tr>
<td>Ėh bajeh</td>
<td>As the present tense</td>
<td>(Ork jyànrèk)</td>
</tr>
<tr>
<td>Nàml bajel, ċm bajem</td>
<td></td>
<td>(Mammat jytànùn)</td>
</tr>
<tr>
<td>Nim bajer</td>
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<td>(Immat jytàkti)</td>
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<tr>
<td>Āwer bajjer</td>
<td></td>
<td>(Ork jyànrèk)</td>
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<tr>
<td>Ėn bajen</td>
<td>Ānu sâhâ-duññ</td>
<td>Nanna jitàn Àyèna</td>
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<td>Ėn bajërìn</td>
<td>Ānu sâhâp-àñ mätñ</td>
<td>Nanna jtàtt hàttàn</td>
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<td>Ėn bajërken</td>
<td>Ānu sâhâp-àñ màstè</td>
<td>Nanna jtàtt hàttì màttònà</td>
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<td>Ānu sâhâp-àñ duññ</td>
<td>Nanna jtàtt hàttàkà</td>
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<tr>
<td>Ėn akìna</td>
<td>Ėnu sññì</td>
<td>Nanna hàttàumà</td>
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<tr>
<td>Nim akìna</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ėh akìl</td>
<td>Ètùùjù sàntòñu</td>
<td>(Ork hàttòr)</td>
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<tr>
<td>Nàml akìt, ċm akìna</td>
<td>Ānu sàñàkàmu</td>
<td>(Mammat hàttàumàññùm)</td>
</tr>
<tr>
<td>Nim akìner</td>
<td>Iru ñàju, (or ñàndìru)</td>
<td>(Immat hàttàrçì)</td>
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<tr>
<td>Āwer akìner</td>
<td>Ètùùjù sàntòñu</td>
<td>(Ork hàttàròk)</td>
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<tr>
<td>Ėn akìken</td>
<td>Ėnu ñàko</td>
<td>Nanna hàttàn</td>
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<td>Nim akìche</td>
<td>Ènu ñèì</td>
<td>Immat hàtti</td>
</tr>
<tr>
<td>Ėh akìkyòh</td>
<td>Ètùùjù akìlìju</td>
<td>Or hàttèr</td>
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<tr>
<td>Nàml akìker, ċm akìken</td>
<td>Ėnu sàñàkàmu</td>
<td>(Mammat hàttom)</td>
</tr>
<tr>
<td>Tchaga.</td>
<td>Kelati (Kulat).</td>
<td>English</td>
</tr>
<tr>
<td>--------------</td>
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<td>---------------------------------------------</td>
</tr>
<tr>
<td>Mënu koﬆiāwam, or koﬆitini.</td>
<td>Nan khalūn .</td>
<td>188. We beat (Past Tense).</td>
</tr>
<tr>
<td>Mëru koﬆiāru, or koﬆitiit</td>
<td>Num khalūrō</td>
<td>189. You beat (Past Tense).</td>
</tr>
<tr>
<td>Vëru koﬆiāwam, or koﬆiri.</td>
<td>Øfik khalūr</td>
<td>190. They beat (Past Tense).</td>
</tr>
<tr>
<td>Nënu koﬆi-tamunamun.</td>
<td>Î khallīg-ţi uij</td>
<td>191. I am beating.</td>
</tr>
<tr>
<td>Nënu koﬆi-u$tini.</td>
<td>Î khallīg-ţi assut</td>
<td>192. I was beating.</td>
</tr>
<tr>
<td>Nënu koﬆi $tiini.</td>
<td>Î khallasa $t</td>
<td>193. I had beaten.</td>
</tr>
<tr>
<td>Nënu koﬆi-varṣamun.</td>
<td>Î khes $t</td>
<td>194. I may beat.</td>
</tr>
<tr>
<td>Nënu koﬆi-ānum.</td>
<td>Î khal $t</td>
<td>195. I shall beat.</td>
</tr>
<tr>
<td>Nëvu koﬆiā $rum</td>
<td>Nî khalta</td>
<td>196. Thou wilt beat.</td>
</tr>
<tr>
<td>Vëdu koﬆi $tamun.</td>
<td>O khaltos</td>
<td>197. He will beat.</td>
</tr>
<tr>
<td>Mënu koﬆi $ānum</td>
<td>Nan khalat</td>
<td>198. We shall beat.</td>
</tr>
<tr>
<td>Mëru koﬆi $ārum</td>
<td>Num khalatō</td>
<td>199. You will beat.</td>
</tr>
<tr>
<td>Vëru koﬆi $ārum</td>
<td>Øfik khalatō</td>
<td>200. They will beat.</td>
</tr>
<tr>
<td>Nënu koﬆa-valasamadi</td>
<td>Î khalkuta</td>
<td>201. I should beat.</td>
</tr>
<tr>
<td>Nënu koﬆa-ba $ujumun</td>
<td>Î khallīgiv u $bjam</td>
<td>202. I am beaten.</td>
</tr>
<tr>
<td>Nënu koﬆa-ba $ujumun</td>
<td>Î khallīgiv u $bjam</td>
<td>203. I was beaten.</td>
</tr>
<tr>
<td>Nënu koﬆa-ba $ujumun</td>
<td>Î khallīgiv $bjam</td>
<td>204. I shall be beaten.</td>
</tr>
<tr>
<td>Nënu pottum</td>
<td>Î kava</td>
<td>205. I go.</td>
</tr>
<tr>
<td>Nënu pottum</td>
<td>Nî kāsō</td>
<td>206. Thou went.</td>
</tr>
<tr>
<td>Vëdu pottum</td>
<td>O kāk $ek</td>
<td>207. He went.</td>
</tr>
<tr>
<td>Mënu pottum</td>
<td>Næn kāsō</td>
<td>208. We went.</td>
</tr>
<tr>
<td>Mëru pottum</td>
<td>Num kāre</td>
<td>209. You went.</td>
</tr>
<tr>
<td>Vëru pottum</td>
<td>Øfik kāsō</td>
<td>210. They went.</td>
</tr>
<tr>
<td>Nënu poyinām, or pottini</td>
<td>Î hinat</td>
<td>211. I went.</td>
</tr>
<tr>
<td>Nënu poyināvu or pottivi</td>
<td>Nî hinna $s</td>
<td>212. Thou wentest.</td>
</tr>
<tr>
<td>Vëdu poyināmā, or payenu</td>
<td>Ø hinna</td>
<td>213. He went.</td>
</tr>
<tr>
<td>Mënu poyinām, or pottini</td>
<td>Nan hinna</td>
<td>214. We went.</td>
</tr>
<tr>
<td>English</td>
<td>Tamil (Poom)</td>
<td>Kori (Belgian)</td>
</tr>
<tr>
<td>---------</td>
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</tr>
<tr>
<td>215. You went .</td>
<td>Nīnga poiṭlagol</td>
<td>Nīga hōna(ga)</td>
</tr>
<tr>
<td>216. They went</td>
<td>Avangal poiṭlagol</td>
<td>Avga hōna(ga)</td>
</tr>
<tr>
<td>217. Go .</td>
<td>Pā .</td>
<td>Hō</td>
</tr>
<tr>
<td>218. Going</td>
<td>Poṭīga</td>
<td>Hōgānā</td>
</tr>
<tr>
<td>219. Gone</td>
<td>Poṭānga</td>
<td>Hōna</td>
</tr>
<tr>
<td>220. What is your name ?</td>
<td>Un poyar enja ?</td>
<td>Nīna pēc yānda ?</td>
</tr>
<tr>
<td>221. How old is this horse?</td>
<td>Inda kudirikku vanaad-</td>
<td>Í-kudiriki e'dhan vātkala</td>
</tr>
<tr>
<td>222. How far is it from here to Kashmir?</td>
<td>Tijākkitileokkanda Kāshmirukku kalūva dinām ?</td>
<td>Hījpōkka Kāsme e'dhan dinā</td>
</tr>
<tr>
<td>223. How many sons are there in your father's house?</td>
<td>Uŋ tag accumātāk vītīl e'caggā</td>
<td>Nīnumōnum bājēlī e'dhan amā-moakka (grāgā)</td>
</tr>
<tr>
<td>224. I have walked a long way to-day.</td>
<td>Ingāyōndam nāk metta-durum naḍānēnēg</td>
<td>Nā ināsa lāva dūr ēgī naṣā-</td>
</tr>
<tr>
<td>225. The son of my uncle is married to his sister.</td>
<td>En māsannāmāya pīlle avas ṣālkārīkku kalīpāmam ṣeṣīrīkkītargāl.</td>
<td>Āvaś tahīgānān saṃ kākā kūmmān kūppātī.</td>
</tr>
<tr>
<td>226. In the horse is the saddle of the white horse.</td>
<td>Vītīl vēlī-e-kudirikyēndey jīnī ṭanāppā.</td>
<td>Ā tējīlī vālī kūdī pāpoj īguī.</td>
</tr>
<tr>
<td>227. Put the saddle upon his back.</td>
<td>Kuṣhēriyī guddalī jīnī pōla.</td>
<td>Ātar bānī tālūk pāpoj hōga.</td>
</tr>
<tr>
<td>228. I have beaten his son with many stripes.</td>
<td>Avan kūnārangi nām metta sajī-sejītī.</td>
<td>Nā āvan manāk lāva sajīsā-</td>
</tr>
<tr>
<td>229. He is grazing cattle on the top of the hill.</td>
<td>Anda kūnga kechhīyīl saṃamājukāla avan mētnti,</td>
<td>Āvaś ā madīlī manī mādhūgh</td>
</tr>
<tr>
<td>230. He is sitting on a horse under that tree.</td>
<td>Anda ṣāmātīkīyīl ene kudirikyīgūn avan avan uktamūndukaḥkīkīgūn.</td>
<td>Ā vēlī āvaś kūḍī manī</td>
</tr>
<tr>
<td>231. His brother is taller than his sister.</td>
<td>Avan saṃamārīt tag saṃamārīt ektar īgū.</td>
<td>Āvan teqīlī āvan tāngēkka ētra īguī.</td>
</tr>
<tr>
<td>232. The price of that is two rupees and a half.</td>
<td>Ādu nīlo inpaḥare ṭuṅḍyē.</td>
<td>Ātar kingam ranōjī ardī</td>
</tr>
<tr>
<td>234. Give this rupee to him</td>
<td>Indā rūpyē avanakku-kākōlā.</td>
<td>Āvān i ṭuṅḍyē kuḍ.</td>
</tr>
<tr>
<td>235. Take these rupees from him.</td>
<td>Anda rūpyāgīlē avan ṣeṭātīl-vidaṃ vēṅkālō.</td>
<td>Āvantāṭāḍā, ā ṭuṅḍyē ṭeṭāko.</td>
</tr>
<tr>
<td>239. Whose boy comes behind you?</td>
<td>Un pūṃśal ṣīr pēlīlī varuṛi-</td>
<td>Nīnu paṛguṇā ṣīr gantī ānāla.</td>
</tr>
<tr>
<td>240. From whom did you buy that?</td>
<td>Yār-ṣiṭṭālī-vidaṃ adā ṭeṭā</td>
<td>Nī yā-taṭāṭā āda ṭeṭā</td>
</tr>
<tr>
<td>241. From a shopkeeper of the village.</td>
<td>Anda kāmātīkālāya</td>
<td>Ā paḷī ṭeṭāṭā ṭeṭā.</td>
</tr>
<tr>
<td>Malyaiyu.</td>
<td>Kannada (Bengala).</td>
<td>Kurukk (Pallava).</td>
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<tr>
<td>Nintai poyi</td>
<td>Niva hodiri</td>
<td>Nim kocina</td>
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<td>Avar poyi</td>
<td>Avaru bodaru</td>
<td>Ar kitar</td>
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<tr>
<td>Po</td>
<td>Huga</td>
<td>Kala</td>
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<tr>
<td>Pogunna</td>
<td>Hogutta</td>
<td>Kalakki</td>
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<tr>
<td>Poi</td>
<td>Hid</td>
<td>Keras</td>
</tr>
<tr>
<td>Ninya ari yemda?</td>
<td>Ninn haan gan?</td>
<td>Nihai ender nai?</td>
</tr>
<tr>
<td>I cuduraka etra vaisaayi?</td>
<td>I cudureng ehan varusha?</td>
<td>Jai gohe eka kohi?</td>
</tr>
<tr>
<td>Ividinnana Kachaksirikeka etra othan?</td>
<td>Hinda Kachana ehan agra?</td>
<td>Kyamati Kaimi eka geelhia?</td>
</tr>
<tr>
<td>Ninya achubhanje vitthi yeranu kattipul udha?</td>
<td>Nimmuna tanayyallu manyayallu ehanu ganu usakkalu?</td>
<td>Nimmalagahi erpu-ni daka</td>
</tr>
<tr>
<td>Juiye adige pugatta ejaaga</td>
<td>Adamu banna mole jinu baku</td>
<td>En a-s-gahi tadodsin sojita-tale khhub lauken.</td>
</tr>
<tr>
<td>Nasa avanu maganu valare akachah-thirikku-</td>
<td>NaNu avana magaansige bojala pojiu hakkidene.</td>
<td>Aa parta malyu mavesi khhapa-lagdas.</td>
</tr>
<tr>
<td>Kunnage mugali adhakada gela avan mekkirikka nuddu.</td>
<td>Avanu gujduka tu di meli danagadu mejiuttsid.</td>
<td>Aa adi aman klijiu gojro-nu akka raadai.</td>
</tr>
<tr>
<td>~manbijyu chhamaati avaa eru kudina pasiga tirikku-</td>
<td>Avanu a gidadu keleje kudureva meli kaitidane.</td>
<td>Aa-s-gabi tayi daa daa daka mcha mada.</td>
</tr>
<tr>
<td>Avanu sadhara avanu pothakejkal uyananamallu</td>
<td>Avanu tanamchu avana taugigiita uppera iddane.</td>
<td>Aa-s-gabi tayi daa daa daka mcha mada.</td>
</tr>
<tr>
<td>aranga vilina avana uruppige</td>
<td>Adara beka eruppio ooluphi.</td>
<td>Ali-gahi diku du rupiya sli naa m.</td>
</tr>
<tr>
<td>Eupa achhhaka a chegyna vitthi parikku-</td>
<td>Aa sanna manyayallu manu tandeya irttana.</td>
<td>Khubas adi aman erpu-ni raadai.</td>
</tr>
<tr>
<td>Uruppige avaanu kaajaka</td>
<td>Avasige 1 ooluphi koju</td>
<td>Ili rupiya a-ad-i-chi-nu.</td>
</tr>
<tr>
<td>Avane nalavapam akach-</td>
<td>Avanuwa channapu bondu badlebo uddi.</td>
<td>Aeni khhub taru lau daru ep-tale hon.</td>
</tr>
<tr>
<td>Eupa kusib daajaka</td>
<td>Nonna mune aduji.</td>
<td>Ehaai musahhaar gachh.</td>
</tr>
<tr>
<td>Ninya pinbhi vaarsamdu aru je echakken jagamnu?</td>
<td>Ninnu kindu yawa hajagana baruttana?</td>
<td>Nakhbhi kachko nihaal xho-</td>
</tr>
<tr>
<td>Adino ni anjje akukali-niunu viladakavetani?</td>
<td>Adanu nuw yawa kaajoda koradojoji.</td>
<td>Kho hibhilo loor-lagdas?</td>
</tr>
<tr>
<td>Goviyoelodo eru vidiga-</td>
<td>Aa snya adhipinnu kaaj-</td>
<td>Nakhbhi kacock nihaal kho-</td>
</tr>
<tr>
<td>klaral-nilanna.</td>
<td>lend.</td>
<td>kho hibhilo loor-lagdas?</td>
</tr>
<tr>
<td>Matba</td>
<td>Kui (Khammoua)</td>
<td>Gieff (Mandala)</td>
</tr>
<tr>
<td>-------</td>
<td>----------------</td>
<td>-----------------</td>
</tr>
<tr>
<td>Nim okker</td>
<td>Iru sądru</td>
<td>(Immañ hatiș)</td>
</tr>
<tr>
<td>Avek okyar</td>
<td>Būru hāderu</td>
<td>(Ork hattuń)</td>
</tr>
<tr>
<td>Kala</td>
<td>Sālmu</td>
<td>Han</td>
</tr>
<tr>
<td>Boēth</td>
<td>Sāra</td>
<td>Hāji</td>
</tr>
<tr>
<td>Ñk quehra, or okyak</td>
<td>Sāja-māshari</td>
<td>Hańur</td>
</tr>
<tr>
<td>Mįg naññath indrath ?</td>
<td>Mi pāda inaį ?</td>
<td>Nivā bati paro añad ?</td>
</tr>
<tr>
<td>I gorquē ēna dinekith ?</td>
<td>Iri gorqu ēs băťritarai ?</td>
<td>Id kōy bačkal bāruñtā ēnt ?</td>
</tr>
<tr>
<td>Ṭiŋnāe Kassīriññ th ēna chunith ?</td>
<td>Imba–tāk Kassīriññ th ēs durā ēnt ?</td>
<td>Igkōbañ Kassī riot bāncēl hēkk mandāñ?</td>
</tr>
<tr>
<td>Nó abbo æñno ēna ēn mañ fit keñner ?</td>
<td>Ni ēhār–tō ēs mētrika māntuñ ?</td>
<td>Nivrō dāntā kōt bāncēl har gār mandānrēk ?</td>
</tr>
<tr>
<td>Ajañō ñiñgō gorqué pālsōññ ṭēltēñ.</td>
<td>Sūkāh ērtātā jīnī ērōlișī māñ.</td>
<td>Ïōte puŋhē kōptē hōŋgur māñlāt.</td>
</tr>
<tr>
<td>Āhikī qōqō pālsōññ tēlōñ.</td>
<td>Tāñn̄ kūñjī jīnī ērtamū</td>
<td>Kōŋgur tāñn̄ mūrgeh pātō irrā.</td>
</tr>
<tr>
<td>Ōk mēche ēk ḍyēn chārylē</td>
<td>Sēru ngōjo gūłjī luŋjī kōptē–nāñjī.</td>
<td>Ōk mōtō tōchō pārtū ḍōrē ṃē.</td>
</tr>
<tr>
<td>Ahikī damētō añpō tākāñ.</td>
<td>Tāñn̄ kētu rī ŭākā ołdō iśīmā.</td>
<td>Tān̄ mōñ ṭōtō ṭißpēh ēnī ałjī ēk mañāłnū.</td>
</tr>
<tr>
<td>Kīg ēhōtō ē jōka oñhtō ēbōtō.</td>
<td>Naī aha o kōngi ēlātē rāhī āñgūi (or lōhōñjī).</td>
<td>Nāvō dāñn̄ ad chōñrī rōte mañāłtar.</td>
</tr>
<tr>
<td>Ahikī tākāñ ēbōtō</td>
<td>Jīa ŭākę ēbōtīkī simū</td>
<td>Iī ṭūppē ēk sīm.</td>
</tr>
<tr>
<td>Aha bāñntō ē tākāñ ēbōtō</td>
<td>Tāñn̄ bāñntō–tākē ŭākē gūł jōmū.</td>
<td>Ań ṭūppāññū ōn–sē yēnă.</td>
</tr>
<tr>
<td>Aha bāñntō ē bāñntō ētāñ ēbōtō</td>
<td>Tāñn̄tō nīgī āngūi mōş ēbōtī, ojō ḍōrō–gāi lōhnū.</td>
<td>Tān̄ kēktō tō mēñ niñtētī doñtē.</td>
</tr>
<tr>
<td>Kuńn̄tē mūñ mālūgā</td>
<td>Kāñntō kāñntē bālō</td>
<td>Kōvān̄ yēr nīhā.</td>
</tr>
<tr>
<td>Ruñū tēlōñ</td>
<td>Nāñ māñntā tākēmū</td>
<td>Nāvā mānuñ tākă.</td>
</tr>
<tr>
<td>Nō ańñk bāñntō qōqō ?</td>
<td>Uŋkörē bāñntō tākē lu nō tōitē ?</td>
<td>Imm̄ tōn bōn–sē ast ?</td>
</tr>
<tr>
<td>Telugu.</td>
<td>Balklit (Kala'it).</td>
<td>English.</td>
</tr>
<tr>
<td>--------</td>
<td>------------------</td>
<td>---------</td>
</tr>
<tr>
<td>Varu poyina, or poki.</td>
<td>Ock hinare.</td>
<td>216. They went.</td>
</tr>
<tr>
<td>Po.</td>
<td>Hin, hin-ak.</td>
<td>217. Go.</td>
</tr>
<tr>
<td>Mi pereoni?</td>
<td>Nāπ pin dite?</td>
<td>220. What is your name?</td>
</tr>
<tr>
<td>I guruma yona vaiz?</td>
<td>Dā hallit oj sāl o?</td>
<td>221. How old is this horse?</td>
</tr>
<tr>
<td>Ikodiki Kāṣirnācōnum yona dūrāma?</td>
<td>Kashmir dikā akkha marre?</td>
<td>222. How far is it from here to Kashmir?</td>
</tr>
<tr>
<td>Mi tanjiri isābō yendaro kumulu?</td>
<td>Nā hāvali-nā urā-ti a mēr o?</td>
<td>223. How many sons are there in your father’s house?</td>
</tr>
<tr>
<td>Mede isātē dinama buh dūranas najjicki vacheki- nānu.</td>
<td>I-iō buhō pandas lauru nau.</td>
<td>224. I have walked a long way to-day.</td>
</tr>
<tr>
<td>Ilojō o tella gurumam- yokka jhia unnā.</td>
<td>Pihinā hulla-sā jēnū urā-ti ē</td>
<td>226. In the house is the saddle of the white horse.</td>
</tr>
<tr>
<td>Dāti benz-mhā jhia kny.</td>
<td>Zēn kasta.</td>
<td>227. Put the saddle upon his back.</td>
</tr>
<tr>
<td>Nēnu vāni losājika-sa isṭā koṭī-unnānum.</td>
<td>Ī sā-nā mēr-o bhās lati kha- lumāt.</td>
<td>228. I have beaten his son with many stripes.</td>
</tr>
<tr>
<td>Vādu a kojpa-pai-mla āvula-na āmati-ammānāda.</td>
<td>Ī mā-l-sa mishah-nā kattamā lēhavāk.</td>
<td>229. He is grazing cattle on the top of the hill.</td>
</tr>
<tr>
<td>Vādu a chejja-kiyā gurumam-mhā kūrsetanādu.</td>
<td>Hamō darajithāntā kērghōntā a hallia sovarā.</td>
<td>230. He is sitting on a horse under that tree.</td>
</tr>
<tr>
<td>Vāni tumamādu vāni akka- koṭi yestag-u-unnādu.</td>
<td>R-nā illa trim-ka bāh-kō</td>
<td>231. His brother is taller than his sister.</td>
</tr>
<tr>
<td>Dāti vula rupanamara rēpēy.</td>
<td>Ham-ō grih-nā bāh don-nēm rupē ē.</td>
<td>232. The price of that is two rupees and a half.</td>
</tr>
<tr>
<td>I rēpāy aatamīkā ñam.</td>
<td>Dā rupē-e bē sēl ē.</td>
<td>234. Give this rupee to him.</td>
</tr>
<tr>
<td>Bagā koṭi aati tājla-ō koṭamā.</td>
<td>Ódē makhī balāth o rō-sāt tāch.</td>
<td>236. Bind him well and bind him with ropes.</td>
</tr>
<tr>
<td>Nā-nučā nila tīya.</td>
<td>Dīna-ta dīn kinhshah</td>
<td>237. Draw water from the well.</td>
</tr>
<tr>
<td>Nā mundā jājama.</td>
<td>Kana mōn-ō rāi macāk</td>
<td>238. Walk before me.</td>
</tr>
<tr>
<td>Yerāri pili-ma mu tānka vastamanā f?</td>
<td>Dā dīnā mēr-ō ki nā rānd-ō navēv?</td>
<td>239. Whose boy comes behind you?</td>
</tr>
<tr>
<td>Ait yerāri daggiri-nučīni koṭiri?</td>
<td>Nī dāde dēva-halkū?</td>
<td>240. From whom did you buy that?</td>
</tr>
<tr>
<td>I ḫēliver učīkunī daggiri-nučīni.</td>
<td>Shahār-kō bakhāshān</td>
<td>241. From a shepkeesper of the village.</td>
</tr>
</tbody>
</table>