LINGUISTIC SURVEY OF INDIA.

COMPILED AND EDITED BY
G. R. GRIERSON, C.I.E., Ph.D., D.Litt., I.C.S. (Retd.).

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<td>ΕΛΛΗΝΙΚΑ, ΝΕΚΙ, ινό</td>
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<td>Area within which spoken</td>
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<td>Linguistic boundaries</td>
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<td>Diacritics</td>
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<td>Number of speakers</td>
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<td>Dialects</td>
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<td>Written character</td>
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<td>Skeleton grammar</td>
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<td>Syllabary</td>
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<td>Konkani</td>
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<td>Manipuri</td>
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<td>Semi-Drevidan dialects</td>
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<td>Oddži</td>
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<tr>
<td>Blunt</td>
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<tr>
<td>List of Standard Words and Phrases</td>
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</table>

MAPS

Illustrating the Munöl languages. To face p. 7
Illustrating the Drevidan languages. To face p. 277
LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Deva-nāgari alphabet, and others related to it—

<table>
<thead>
<tr>
<th>Deva-nāgari</th>
<th>Roman</th>
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<tr>
<td>ए</td>
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<td>ऐ</td>
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<tr>
<td>आ</td>
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</tr>
</tbody>
</table>

Visarga (ऍ) is represented by ə, thus -क्रमालो. अन्तुस्वर (ऍ) is represented by ə, thus -क्रमालो, अन्तुस्वर -क्रमालो. अन्तुस्वर (ऍ) is represented by the sign ə over the letter nasalised, thus अ ə.

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

<table>
<thead>
<tr>
<th>Arabic</th>
<th>Roman</th>
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<td>ِ</td>
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<td>ُ</td>
<td>u</td>
</tr>
<tr>
<td>ْ</td>
<td>e</td>
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</tbody>
</table>

Tanwin is represented by ə, thus इ刃. अली तांतिर is represented by ə; thus, अली तांतिर.

In the Arabic character, a final silent h is not transliterated—thus शह. When pronounced, it is written—thus, शह.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, का शक्ति, not का शक्ति. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindi) इंकहल, pronounced इंकहल; (Kāśmīrī) इंकहल, pronounced इंकहल; (Bihārī) इंकहल, pronounced इंकहल.
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 \( \ddot{a} \) sound found in Marāṭhī, Pushtī, Kāśmirī, and elsewhere, is represented by \( \ddot{a} \). So, the aspirate of that sound is represented by \( \ddot{a} \).

(b) The \( \ddot{a} \) sound found in Marāṭhī, Pushtī, and Tibetān is represented by \( \ddot{a} \) and its aspirate by \( \ddot{a} \).

(c) Kāśmirī \( \ddot{a} \) is represented by \( \ddot{a} \).

(d) Sīndhī, Western Pānjbāī, and elsewhere on the N.-W. Frontier, \( \ddot{a} \), and Pushtī \( \ddot{a} \) or \( \ddot{a} \) are represented by \( \ddot{a} \).

(e) The following are letters peculiar to Pushtī:

\[
\begin{align*}
&\ddot{a} \ddot{b} \ddot{d} \ddot{g} \ddot{h} \ddot{i} \ddot{j} \ddot{k} \ddot{l} \ddot{m} \ddot{n} \ddot{o} \ddot{p} \ddot{r} \ddot{s} \ddot{t} \ddot{u} \ddot{v} \ddot{w} \ddot{x} \ddot{y} \ddot{z} \\
&\ddot{a} \ddot{b} \ddot{d} \ddot{g} \ddot{h} \ddot{i} \ddot{j} \ddot{k} \ddot{l} \ddot{m} \ddot{n} \ddot{o} \ddot{p} \ddot{r} \ddot{s} \ddot{t} \ddot{u} \ddot{v} \ddot{w} \ddot{x} \ddot{y} \ddot{z} \\
&\ddot{a} \ddot{b} \ddot{d} \ddot{g} \ddot{h} \ddot{i} \ddot{j} \ddot{k} \ddot{l} \ddot{m} \ddot{n} \ddot{o} \ddot{p} \ddot{r} \ddot{s} \ddot{t} \ddot{u} \ddot{v} \ddot{w} \ddot{x} \ddot{y} \ddot{z} \\
&\ddot{a} \ddot{b} \ddot{d} \ddot{g} \ddot{h} \ddot{i} \ddot{j} \ddot{k} \ddot{l} \ddot{m} \ddot{n} \ddot{o} \ddot{p} \ddot{r} \ddot{s} \ddot{t} \ddot{u} \ddot{v} \ddot{w} \ddot{x} \ddot{y} \ddot{z}
\end{align*}
\]

(f) The following are letters peculiar to Sīndhī:

\[
\begin{align*}
&\ddot{a} \ddot{b} \ddot{d} \ddot{g} \ddot{h} \ddot{i} \ddot{j} \ddot{k} \ddot{l} \ddot{m} \ddot{n} \ddot{o} \ddot{p} \ddot{r} \ddot{s} \ddot{t} \ddot{u} \ddot{v} \ddot{w} \ddot{x} \ddot{y} \ddot{z} \\
&\ddot{a} \ddot{b} \ddot{d} \ddot{g} \ddot{h} \ddot{i} \ddot{j} \ddot{k} \ddot{l} \ddot{m} \ddot{n} \ddot{o} \ddot{p} \ddot{r} \ddot{s} \ddot{t} \ddot{u} \ddot{v} \ddot{w} \ddot{x} \ddot{y} \ddot{z} \\
&\ddot{a} \ddot{b} \ddot{d} \ddot{g} \ddot{h} \ddot{i} \ddot{j} \ddot{k} \ddot{l} \ddot{m} \ddot{n} \ddot{o} \ddot{p} \ddot{r} \ddot{s} \ddot{t} \ddot{u} \ddot{v} \ddot{w} \ddot{x} \ddot{y} \ddot{z} \\
&\ddot{a} \ddot{b} \ddot{d} \ddot{g} \ddot{h} \ddot{i} \ddot{j} \ddot{k} \ddot{l} \ddot{m} \ddot{n} \ddot{o} \ddot{p} \ddot{r} \ddot{s} \ddot{t} \ddot{u} \ddot{v} \ddot{w} \ddot{x} \ddot{y} \ddot{z}
\end{align*}
\]

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:

\( \ddot{a} \) represents the sound of the \( a \) in \( \text{all} \).
\( \ddot{e} \) represents the sound of the \( e \) in \( \text{met} \).
\( \ddot{o} \) represents the sound of the \( o \) in \( \text{hot} \).
\( \ddot{a} \) represents the sound of the \( o \) in \( \text{the French \&\, chait} \).
\( \ddot{a} \) represents the sound of the \( o \) in \( \text{the first \, o \, in \, promote} \).
\( \ddot{a} \) represents the sound of the \( o \) in \( \text{in the German \, schau} \).
\( \ddot{a} \) represents the sound of the \( e \) in \( \text{the \, \, mihe} \).
\( \ddot{a} \) represents the sound of the \( a \) in \( \text{the \, th\, in\, thou} \).
\( \ddot{a} \) represents the sound of the \( e \) in \( \text{the \, in\, the} \).

The semi-consonants peculiar to the Mundā languages are indicated by an apostrophe. Thus \( \ddot{a}, \ddot{e}, \ddot{o}, \) and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Klōwār) \( \text{d\,es\,t\,a\,t} \), 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. Venkatappa, 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 158 to 162 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 Munda tribes and the Sakons of Malesia 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.

Archaeologists are of opinion that the various stone implements which are found from Chota Nagpur on the west to the Mahayan 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 anthropologists divide 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 Mundā 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 Dravida race 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 as 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 is possible to derive the Mundā 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. 88 and 89, maintains that there is a strong Dravidian element in Mundari grammar. Mundari is a typical Mundā language, and the view advocated by Mr. Hahn accordingly leads up to the suggestion of a connexion between the Mundā 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 Mundā Mundari 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 Mundari, 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 Mundās 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 ability 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 Munḍi orefō, mother, but Kurukh orefō, my-mother, in which the word orefō means 'my.'

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

Mr. Hahn further mentions some points where he finds a correspondence between Munḍi 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 Munḍi 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 Munḍi forms of speech.

Formation of words.—The Munḍi 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 Munḍi is largely due to the influence of Dravidian or Aryan forms of speech. The Dravidian languages have nothing corresponding to the Munḍi infixes.

Nouns.—Dravidian nouns are of two kinds, e.g., 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 Munḍi 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 Munḍi languages make no difference whatever.

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

The formation of cases is quite different in the two families. The Dravidian languages have a regular active and an accusative, while the case of the direct and indirect object are incorporated in the verb in Munḍi. The suffix ɵ, which is used to denote the direct and the indirect object in some mixed dialects of Munḍi, is a foreign element. In the fact that such cases as the comparison of the Kurukh ablative suffix ɵ with Munḍi ɵ, which is not a real ablative suffix, is of no avail, even if the Kurukh ɵ, if, should prove to be different in its origin from Tamil ɵ or Kamarana ɵ or Telugu ɵ.

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

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 Munḍi and Dravidian numerals. Moreover the principles prevailing in the formation of higher

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2 Ye mother, is a very common word in many languages. It also occurs in Sanskrit under the form of apā. Also in many other forms of relationship it is a very common word and cannot be admitted as a proof of relationship between such languages as possible. It.
numbers are different in the two families. The Dravidas count in tens, the Mundas in twenties.

**Pronouns.**—The pronoun ṣa, ọg, I, in Mundā dialects has been compared by Mr. Hahn with the Kurukh ṣa, oblique ọg. It will, however, be shown in the introduction to the Dravidian family that the base of the Dravidian word for 'I' is probably a, while the essential part of the Mundā pronoun is ọ or ṣ.

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 Mundas and Dravidas, e.g., in the Nuba languages, the Algonquin languages, etc.

Mr. Hahn further compares Kurukh ṣa, who with Mundāri ọko. But the base of ọ-ko is ọ or ṣ, 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 Mundā and Dravidian families disappears when we proceed to deal with the verbs. Mr. Hahn compares some suffixes in Kurukh and Mundāri. 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 Mundāri suffix of the simple past tense passive jau, which corresponds to Santalī en, with Kurukh jau, 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 Mundāri jau, on the other hand, is derived from y in yau = Santalī en. The final s of Kurukh jau is the personal termination of the first person singular, and is dropped in other persons; the a of Mundāri jau 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 Mundā languages. The Dravidian system is very simple, only comprising two or three tenses; in Mundā we find an almost bewildering maze of conjugational forms. The Dravidian verb can be characterized as a noun of agency; the Mundā 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 Mundā verb, the categorical a and the incorporation of the direct and the indirect object in the verb, are in absolute discord with Dravidian principles. The Mundā 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 Mundás and the Dravidas belong to the same ethnical stock. 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 Mundás on the one hand and the Dravidas on the other. The Mundás 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 Brahús of Beluchistan. The Brahús do not belong to the Dravidian race, but are anthropologically Brahman, 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 Mundás 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 Mundá 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 Mundá languages, Khasei, Môn-Khmer, Nancowry, 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 these 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-Khmers 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 Mundás 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 Munda 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 million.

The Mundā family has been known under various names. Hodgson classed the languages in question under the head of Tamulian, Ḥō, Santāli, Bhurui, Kurukh, and Mundāri are, according to him, ‘dialects of the great Kōl language.’ The word Kōl or Kolī is a title applied by Hindus to the Hoa, Munkās, and Oraō, and sometimes also to other tribes of the Mundā stock. Among the Santālis the corresponding word ḍāthē is used to denote a tribe of iron smelters in the Santalī Parganas and neighbourhood. It is probably connected with caste names such as Kolī, 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 Harivamās. 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 ‘Kōl’ is the same word as the Santalī ḍāy, a man. This word is used under various forms such as ḍāy, ḍāyā, ḍō, and ḍō by most Mundā tribes in order to denote themselves. The change of ḍ to k is familiar and does not give rise to any difficulty. It is even possible that the Aryans who heard the word ḍār or kōr confounded it with their own word Kōla, a pig. The Santāli form ḍāthē must in that case have been borrowed back again from the Aryan.

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 Oraōs who speak a Dravidian dialect. It is therefore apt to be misunderstood. As has already been remarked, Hodgson used the name to denote Hoa, Santali, Bhurui, Kurukh, and Mundari. 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 Mundā 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, Rejmahali, and Gondi on one side, and Sinhālam (i.e. Hoa), Santali, Bhurui, and Mundana 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 Tamulian 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 Tamulics and an earlier race, came in contact in these regions, whether both fled before the approach of a new civilization... These people called themselves “Munda,” which, as an old ethnie 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 Mundā is used by foreigners to designate the Mundās of the Ranchī district, i.e. only a section of the whole race. In Mundāri it denotes the village chief and is also used as an honorific designation of landed proprietors, much in the same way as Māṁji in Santāli. Mundā therefore properly only applies to that section of the tribe who speak the Mundāri language, and its use as a common designation of the whole family is only a conventional one.

The denomination Munda was not long allowed to stand unchallenged. Sir George Campbell in 1866 proposed to call the family Kolarian. He was of opinion that Koi had an older form Kolar which he thought to be identical with Kanarese kalār, 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. Sven Hedin, and after him Professor Thomsen of Copenhagen, have brought a new name into the field, viz. Khawari, or Kharwari, Kherwar or Kherwar is according to Santāli tradition, the name given to the old tribe from which Santāla, Ho, Mundā, Bhunij, 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 Kharpi, Juang, Sarara, Gadab, and Kurki, having ever been included in the Kherwar 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 Kherwar will therefore in this Survey be reserved for the principal Mundā language which is known as existing in several slightly varying dialects such as Santāli, Mundāri, Ho, 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 Mundā aborigines seems to be Nishāda. The Nishādas are identified with the Drillas. They are found to the south-east of Mahāyodhya and in the Vindhyā range. Their country is said to begin at the place where the river Sarasvati disappears in the sands. In other words, the Nishādas 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 Mundā tribes of their descendants. Compare Wilson’s Pārśu Purāṇa, pp. 100 and 2.

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 Mundā 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 Maladew Hills. They are almost everywhere found in the hills and jungles, the plains and valleys being inhabited by people speaking some Aryan language.

The Mundā race is much more widely spread than the Mundā 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 Mundā 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 Nābā, still preserves traces of a manifold influence. It appears to have originally been a Mundā 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 Mundās. 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 Nābā. It is also probable that the tribes who speak various broken dialects in Western India, such as Kōṭi, and so forth, have originally used a Mundā 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 Mundā dialect. Such are the Cheros in Behar and Chota Nagpur, the Kherwārs, the Sarras who have formerly extended so far north as Sinhābad, many of the so-called Rājbasies, and so forth. Traces of an old Mundā 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, Mundā 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 Mundā 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 Mundā element in Dravidian grammar. The whole matter is, however, beyond the limit of our observations, as the Mundā influence must have been exercised at a very early period. In the case of Aryan languages, the Mundā 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 vermiculars. It is, however, more probable that it is Dravidian languages which have modified Aryan grammar in such characteristics, and that the Mundā family has thus, at the utmost, exercised only an indirect influence through the Dravidian forms of...
speech. There is, however, one instance where Mundā principles appear to have pervaded an Aryan language, viz in the conjugation of the Bihārī verb. Though the different forms used to denote a hortatory or non-hortatory 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 Mundā grammar. The existence of a similar state of affairs in Kāshmiri and in Shīma must, of course, be accounted for in a different way.

It has already been remarked that the Mundās and Dravīdas are considered by anthropologists to belong to the same race, but that their languages are not connected. Within India proper the Mundā dialects form an isolated philological group. In Further 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 Mundā languages that it seems necessary to assume a certain connexion. These languages include the so-called Mon-Khmer family, the dialects spoken by the aboriginal inhabitants of the Malay Peninsula, and Nicobars.

A short account of the Môn-Khmer family has been given above in Vol. ii, pp. 1 and 60. 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 on 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 Tibetan-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 Nearer and Further India. Even anthropologically the speakers of Môn-Khmer dialects differ from the Chinese.

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

Thus far we have drawn attention to the connexion between the Mundā language 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. ‘Kal’ is dealt with on pp. 190 and ff. of Vol. vii (1853). He was followed by H. Mason, in a paper on the Taling 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 Kōl (i.e. Mundā), Gōndā, 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 Muller 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 Munchen 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 connection. Forbes thought that there might have been intercourse, but no racial affinity, between Moes and Munjas.

A full discussion of the correspondence between Mon-Khmer and Munda vocabulary was given by Professor E. Kulh in the paper mentioned under authorities below. He sums up his results as follows:

‘There are unmistakable points of connection between our monosyllabic Khasi-Mon-Khmer family and the Kalk languages, Nancowry, and the dialects of the aborigines of Malaus. 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 Lower 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 Mon Khmer 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 Mon-Khmer family.

We shall now turn to the relationship existing between the Munda and the Mon-Khmer 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 Munda phonology are the so-called semi-consonants *k’, ch’, t’, p’. 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 on passing out. The sound often makes the impression of being slightly nasalised, and we therefore find writings such as *ts* or *ds* instead of *t’*, *pms* or *lms* instead of *p’*, and so forth. Some corresponding sounds exist in Sakei and connected languages. In the Mon-Khmer forms of speech final consonants are, as a general rule, shortened in various ways. Similarly in Cham final *z*, *s*, *p* and *h* 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-Khmer languages, we may quote Khmer tâb, Bahnar tâ, to lay down; Khmer jîch, like; Bahnar kadôc, in the same way; Khmer tâp, Bahnar tám, to perforate, etc. It is impossible not to compare these sounds with the Munda semi-consonants.

Formation of words.—It is difficult to compare the formation of words in the Munda and Môn-Khmer families. Nobody has as yet attempted to give a thorough analysis of the vocabulary of the Munda dialects, and I have not had access to sufficient materials for a thorough study of the Môn-Khmer languages. We can, however, already point out some characteristics in which both families agree. The most important one is the common use of infixes. Compare Khmér kat, to support; kh-û-at, support: Sinhâl, ca, cat, pi-p-o, 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 Munda 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 Messrs. Kuhn and Schmidt; mentioned under authorities:—

<table>
<thead>
<tr>
<th>Munda</th>
<th>Khmer</th>
<th>Sansa.</th>
<th>Khmér</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mi</td>
<td>mîgi</td>
<td>bo, aho, mî-</td>
<td>mîy</td>
</tr>
<tr>
<td>2. le</td>
<td>whe</td>
<td>bûg, bû-</td>
<td>bûr</td>
</tr>
<tr>
<td>3. sa</td>
<td>sà</td>
<td>bûg, yû-</td>
<td>pîy</td>
</tr>
<tr>
<td>4. pa</td>
<td>pà</td>
<td>sêp, pà-</td>
<td>pûn</td>
</tr>
<tr>
<td>5. mi</td>
<td>mi</td>
<td>molôc</td>
<td>pûn, Môn pûm</td>
</tr>
<tr>
<td>6. ter</td>
<td>ter</td>
<td>tamara, tam</td>
<td>bra, Bahnar tôdrã, Môn tôlu</td>
</tr>
<tr>
<td>7. sa</td>
<td>sa</td>
<td>gal</td>
<td>gûl</td>
</tr>
<tr>
<td>8. jî</td>
<td>jî</td>
<td>tam-ji</td>
<td>kal, Anam jâm, Sêc thôl</td>
</tr>
<tr>
<td>9. ar</td>
<td>ar</td>
<td>tam-ji</td>
<td>kâm, Bahnar tôdi, Pêlum</td>
</tr>
<tr>
<td>10. gi</td>
<td>gi</td>
<td>gal-ji</td>
<td>man, Lemâ bel</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

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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>I</th>
<th>Wa reo</th>
<th>Wa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Santali</td>
<td>သင်</td>
<td>(က)ရန်</td>
</tr>
<tr>
<td>Bahnar</td>
<td>သင်</td>
<td>ကြ</td>
</tr>
</tbody>
</table>

There is no difficulty in comparing Santali သင်, I and he, with Bahnar သင်. Compare Santali သင်, Mundari လု, he.

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 ဝ and ထွေ in Santali with Bahnar ဝ, this; ထွေ, 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.

Bahnar.—Santali ဒေါ်, Khmer ဘေါ်, Savara ဗုဒ္ဓ်; Bahnar ခါး.
Blood.—Santali မိုက်မီး; Sieng maham.
Eye.—Santali မည်; Bahnar, etc., မည်.
Foot.—Santali နံ့လျင်; Bahnar နော်; Sieng ချိ.
Hand.—Santali လက်; Bahnar, etc., လက်.
Nose.—Santali မိဳး, Bahnar, etc., မိဳး.

II.—Animals.

Bird.—Santali အဗုဒ္ဓ်; Bahnar စော့, ခင် ရုက္.
Crab.—Santali ကွင်း; Bahnar ကွင်း.
Dog.—Savara ကုလိယ; Huci, Suc, etc., ကုလိယ.
Fish.—Kurkii ကြုံ; Bahnar, etc., ကြုံ.
Peacock.—Santali မိုလ်; Bahnar မိုလ်, Sieng မိုလ်.
Snake.—Santali မိဳး; Bahnar မိဳး; Sieng မိဳး.
Tiger.—Santali ကြက်, Mundari ကြက်, Bahnar ကြီး, Kuy ကြီး.

III.—Objects of nature.

Earth.—Santali မိုက်; Mundari အရီ; Mën မိုက်.
Mountain.—Santali ပေါ်; Kuy ပေါ်, bram.
Forest.—Santali သော်; Khmer သော်; Bahnar, etc., သော်.
Salt.—Santali ပေါ်-ျ; Sieng ပေါ်, Bahnar ပေါ်.
Sun.—Santali မိုက်; Palaung မိုက်; Sieng မိုက်.
Wood.—Santali ဗောင်; Bahnar, etc., ဗောင်.
Water.—Santali ကြက်; Bahnar, etc., ကြက်.

IV.—Miscellaneous.

Die.—Santali အဗုဒ္ဓ်; Khmer ကား-ကား, corpse.
Drink.—Santali သော်; Bahnar, Khmer သော်.
MUÑĀ LANGUAGES.

Eot -- Santāḷī jām, jo ; Bahnur ło, Mōn oña, Prongs oña.

Lre doum.-- Santāḷī gnip ; Mōn gik.

Ochā.-- Santāḷī ḍān, Kērkō ṭōn ; Mōn, Anam, et al., kiū.

Nama.-- Santāḷī ṭu-la-m, Kōrwā yu̍n, Savara yu̍n, Kērkō jān̄ ; Mōn yu̍n,

Kērkō jān̄āb.

Nōt.-- Santāḷī bar, Ben gōn bī.

The preceding remarks will have been sufficient to show that the general framework of both families is so analogous that there must be a close connexion. The inflectional 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 Mundā and Mōn-Khmer languages. We cannot any more consider them as unmixed forms of speech, and the different conjugational system can very well be due to foreign influences.

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

The most probable solution of the whole problem seems to be that the Mundā and the Mōn-Khmer 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 Mundā 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 Mōn-Khmers. 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 Mōn-Khmer 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 Sakai and Semang tribes. The Sakais are also anthropologically connected with the Mōn-Khmer 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 Sakais are therefore perhaps later immigrants. According to Forbes, the earliest Mōn traditions speak of a race, called Beloos (monsters) whom the Mōn and Burman races found occupying the sea-coast. It is possible that the Beloos 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 Sakais and Semangs. Most of the remarks already made about the Mōn-Khmers apply equally to them.
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, Chawra, Teresa, 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-Thanasserim 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 directances, and then not to a great degree. It has been subjected to internal change to a certain degree by the effects of taboo. 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 Sakels and Semangs, speak a language which seems to be radically connected with Mère-Khmer. In the case of the Sakels, 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 these forms of speech therefore point to a similar state of affairs.

Results of this part of the We may therefore sum up the preceding remarks as follows:

The Mundás, the Mère-Khmer, 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 mixtures 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. Khastí; Wa angku, Riang, Palaung, and Danaw; Nicobarese
II. Semang, Tembo, Senoi and Sakal;
III. Mère-Khmer languages, Anamese, Bercisi, and Mundá.

Professor Vilhelm Thomson of Copenhagen, in his paper 'On the position of the Khoisanian Languages,' has tried to show that there is some connexion between the Mundá dialects and Australian languages. He says:

'I desire to draw attention to a series of very remarkable coincidences between them (i.e. the Mundá languages) and several of the . . . aboriginal languages in the southern part of the Australian continent, such as Dippi and
Turrubul in Southern Queensland; Kamilaroy, Wiradura, 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, Grundriss der Sprachwissenschaft, Vol. ii, Part 1, pp. 95 and ff. On the other hand, I think there is unquestionably a certain connexion between the Australian and Kharwarin 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 Mundij or some closely connected tribe, emigrated towards the east and south-east, say to New Guinea, where von der Gabellens thinks that they have left traces in the languages on the Macay coast, but especially to the south of the Australian continent, where the languages still are of a kind similar to the Kharwarin, though crossings and intermixtures, of which nothing can as yet be known, have no doubt also taken place here.

A similar theory has been propounded by G. von der Gabellens in his book Die Sprachwissenschaft. Leipzig, 1891, pp. 274 and 2. He says:—

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

Von der Gabellens 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:—

'Santali ỉ, I, Mundjar ỉ, aš, correspond to forms containing an ỉ in all Australian languages; thus Dippil, Turrubul, Kamilaroy, Adelaide, Parnkalla aši, etc.

Santali Ỉ, Mundjar aš, we two (i.e. he and I) correspond to Dippil aš-li, aš-len; Kamilaroy aš-le; Wiradura iš-li; Lake Macquarie (oblique) iš-išu (thou and I); iš-išu-pom, he and I); Adelaide, Parnkalla iš-điši; West Australian iš-li.
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Santali OLD, wo = Tururul 3-sa; Adelaido 3-a-83, etc.

Santali 3-0, 3-3, he, she, it (animate beings) 3-na, 3-na (inanimate), should be compared with Lake Macquarie 3-do, he, that, 3-at, 3-wa, this; Dippil unda, Tururul 3-unat, he, etc.

Professor Thomas further compares Santali 3-ti, eye, with Kamilaroi, Wiradarei 3-nil, Wodi-Wodi 3-mé3; Santali 3-mo, nose, with Kamilaroi, Dippil 3-mé3; Tururul 3-mé3. Santali 3-84, foot, with Wiradarei 3-dimé3, Kamilaroi 3-dimé3. Dippil 3-dimé3; Santali 3-dé3, 3-ma, with Lake Macquarie 3-dé3, Encounter Bay 3-dé3 (compare Kukuku 3-bó3); Santali 3-bó3, not, with Dippil 3-bó3. We may add Santali 3-alé3, Tururul 3-alé3, Lake Macquarie, Wodi-Wodi 3-alé3, tongue.

With regard to numerals Professor Thomas compares Santali 3-nil, wí3-té3, one, with Wodi Wodi 3-nilé3, Kamilaroi 3-nilé3; Santali 3-ti, two, with Lake Macquarie 3-ti, 3-bó3, Kamilaroi, Dippil, Wodi-Wodi 3-ti, 3-bó3.

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

The similarity between Munda 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 3-sa, Wiradarei 3-sa, Kingik 3-pré3; Tururul 3-sa, Dippil 3-sa, Encounter Bay 3-sa, Adelaide 3-sa, West Australian 3-sa, 3-gain, and so forth. Even Kamilaroi 3-nil and Wodi-Wodi 3-nilé3 do not exactly correspond to Santali 3-nil, the initial 3-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 3-nil.

With regard to 'two', most Australian languages possess forms beginning with a 3. Thus, Lake Macquarie 3-bó3, Wiradarei 3-bó3, Kamilaroi, Dippil, and Wodi-Wodi 3-bó3, Wanjum 3-bó3, Kingik 3-bó3, Tururul 3-bó3, Lake Tyers 3-bó3, Lake Hindmarsh 3-gulit, River Yarra 3-33, Jajwarang 3-33, Wituuro 3-33, Tungurong 3-33. The base seems to be 3-bó3, 3-gulit, or something like that. The similarity with Munda 3-bó3 is far from being evident, even if 3 is not an old prefix (compare Lemest 3-r; Khasi 3-is) but belongs to the base.

It cannot, however, be denied that a sort of similarity exists between the two first numerals in Munda 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, 3, one, in the language of the Mixteques in America, with the Hindustani 3. Forms corresponding to Santali 3-nil, one, 3-ti, two, are found in some Negro languages of Africa. Compare Herero 3-mu, one; 3-su, 3-mu; Maba 3-su, two.

Moreover, every trace of analogy between Munda 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 3 in many languages. Thus in Melanesian 3, 3, in Mande (Africa) 3, Bulom (Africa) 3, and so forth. The pronominal suffixes of the first person in Australian languages, on the other hand, show that 3 is not
essential to the pronoun. Compare Wiradhura \textit{wa-dhu}, I, to which correspond the suffixed forms \textit{da} and \textit{tu}. Similarly in Encounter Bay, ‘I’ is \textit{u-ge} or \textit{u-te}, and the corresponding suffixes are \textit{ape}, \textit{ap}, \textit{an}, \textit{ate}.

The forms of the dual and plural of the pronoun of the first person unquestionably bear some similarity to the corresponding Mundá forms. In the Mundá languages the bases of these forms are, however, \textit{le}, \textit{lum}, and \textit{la}, while \textit{tin}, \textit{li}, and \textit{lo} in the Australian languages appear to be suffixes of number. Compare Lake Macquarie \textit{bu-la}, you two, Encounter Bay \textit{hur-la}, 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 make any distinction 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 \textit{ne-his}, thou and I; \textit{ma-lim-pou}, he and I, from the dialect spoken at Lake Macquarie. The latter form, however, contains the ordinary dual \textit{ne-tin}, and the pronoun of the third person singular. It will be seen that the principle is quite different.

Moreover, the parallelism between Mundá and Australian languages ceases to exist when we consider the forms for ‘thou’ Melanesian, on the other hand, has forms, such as \textit{mou}, \textit{mu}, which correspond to the Mundá \textit{as}. Compare also Bulham (African) \textit{mus}, \textit{mou}, thou.

Bases corresponding to Santal \textit{san}, \textit{san}, \textit{ma}, \textit{me}, this, do occur not only in Australian languages, but also in the Melanesian \textit{ma}, \textit{ma}, 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 Mundá 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 \textit{mad} and \textit{me}, which Professor Thomsen compares with Santal \textit{ma-t}. This latter word, however, more closely resembles forms such as \textit{mat}, \textit{ma}, \textit{mata}, \textit{ma}, and so forth, in numerous Oceanian languages. Compare also \textit{ma}, and \textit{me}, \textit{a-ma}, \textit{a-me}, \textit{a-ma} in several Tibeto-Burman forms of speech.

‘Man’ is \textit{kara} in Lake Macquarie and \textit{kara} in Encounter Bay. This word of course resembles Santal \textit{kata}, Kumaon \textit{kara}, man. But so does also Fulbe \textit{gorro} which hails from Africa. Moreover, the base of \textit{Kara} \textit{kara} is probably \textit{ro}, and \textit{ko} an old prefix. Compare Khasa \textit{bar}, man, which contains another prefix \textit{b}. Forms such as Kamilaroi \textit{gitar}, Wiradhura \textit{gitar}, Victoria \textit{kiri}, man, render the probability of a connexion with the Mundá word for ‘man’ very slight.

Nor can any importance be attached to the similarity between \textit{Dlapit bu}, Santal, \textit{ba}, not, when we consider Lake Macquarie \textit{kara} Wiradhura \textit{kari}, Kamilaroi \textit{kamii}, Adelaide \textit{gara}, West Australian \textit{bar}, not, and when we remember that \textit{bu}, not, also occurs in far-off African languages such as Hausa.

An examination of the points in which the vocabularies of the Mundá 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 Mundâ languages, the Australian forms of speech do not clearly distin-
guish between noun and verb. The same is, however, the
case in so many languages all over the earth that no conclu-
sions can be drawn from such analogy.

Phonology.—The phonetical system of Australian languages is extremely simple.
There are no aspirates, no affixes, no syllables, and probably originally no soft muted sounds
such as g, d, or b. There is, more especially, nothing to correspond to the semi-consonants
which are so characteristic of Mundâ 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 Mundâ suffixes.
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 Mundâ forms of speech and many other linguistic families.

In Mundâ, there are three numbers. The same is the case with regard to pro-
nouns 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 Mundâ. The dual suffixes are is or ala in Adelaide and
dek in Encounter Bay, and those of the plural are and ar, respectively. Compare the
suffixes of the pronoun of the third person, dual cak, plural or in Encounter Bay. The
numbers are, accordingly, indicated in the same way as in Mundâ. Compare, however,
also Encounter Bay ning-enk, two; ngapla-ar, mâtla-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 Mundâ forms of speech, viz., in possessing a separate suffix denoting the agent.
Thus, makan-to s initiative taken, crows 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 Mundâ te is probably only apparent. The same
is the case with the West Australian genitive suffix ak, ang, or, after vowels, rek, rang,
as compared with Sattali ak, au, rekh, range. The corresponding form in most Austra-
lian languages is ak. Such analogies become insignificant when we compare the geni-
tive suffix ar, go, in the language of the Bushmen, and ang, au, in Male, 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 Mundä 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 Turnubul sam di, who? minä, 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 Mundä dialects, but also with languages of other families such as Turkish. Some of the tense-suffixes apparently resemble those in use in the Munda family. Thus the present suffix es in Lake Macquarie, en, an, es in Encounter Bay can apparently be compared with the Santal suffixes en, an. The suffix a or i of the past in Wiradurei, Kamilaroi, Turnubul, and Adelaide bears some resemblance to Santal ci; the perfective suffixes a-kam in Lake Macquarie and lam, ten in Kamilaroi might be connected with Santal akam and ten, 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 Mundä, 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 Mundä.

There is nothing corresponding to the categorical a, and participles are, at least in Kamilaroi, 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, yap-op es-tu, fuel-i go, I go after fuel. A similar construction is, however, also found elsewhere. Compare the African Hottentot is-i 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 Mundä languages.

The object is often indicated by adding pronominal suffixes. Thus, watch-er-es-tu, bit-me-by-him, he hit me; mess-ip-es-tu, struck me-by-him, he struck me, in Encounter Bay. In the Mundä languages, on the other hand, inflexes are used instead, while the language of the Hottentots in this respect agrees with Australian; thus, mu-la-h, see-him, he sees him; ma-do-ga-h, give-you-them-he, he gives them to you. Moreover, there is nothing to correspond to the various inflexes denoting the indirect object or the genitive which are so characteristic a feature in Mundä languages.

The various forms corresponding to our verbal tenses are further often based on principles which are not found to prevail in the Mundä family. Thus the Wiradurei possesses five different forms which can be translated as a perfect. Thus, büm-al-ga-h, have struck; büm-al-á-wen, have just struck; büm-al-märva, have struck to-day, büm-al-guró, have struck yesterday; büm al-ga-wen, 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 Mundä languages. Such analogy as exists concerns general features which occur 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. Thommen and van 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 Thomson 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 Australia to Australia.

The Munda 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 1911</th>
</tr>
</thead>
<tbody>
<tr>
<td>Santali</td>
<td>1,614,582</td>
<td>1,705,115</td>
</tr>
<tr>
<td>Mundari</td>
<td>456,524</td>
<td>450,724</td>
</tr>
<tr>
<td>Bhumij</td>
<td>72,978</td>
<td>111,304</td>
</tr>
<tr>
<td>Bahār</td>
<td>1,284</td>
<td>370</td>
</tr>
<tr>
<td>Koşa</td>
<td>8,949</td>
<td>26,878</td>
</tr>
<tr>
<td>Ṭa</td>
<td>283,186</td>
<td>321,090</td>
</tr>
<tr>
<td>Ṭuri</td>
<td>2,727</td>
<td>3,335</td>
</tr>
<tr>
<td>Anvri</td>
<td>19,641</td>
<td>4,494</td>
</tr>
<tr>
<td>Korwa</td>
<td>20,237</td>
<td>16,422</td>
</tr>
<tr>
<td>Koḍh</td>
<td>111,534</td>
<td>87,675</td>
</tr>
<tr>
<td>Ḫarvia</td>
<td>72,712</td>
<td>82,508</td>
</tr>
<tr>
<td>Ḫukag</td>
<td>43,037</td>
<td>10,853</td>
</tr>
<tr>
<td>Sarara</td>
<td>202,039</td>
<td>137,138</td>
</tr>
<tr>
<td>Gudhia</td>
<td>35,833</td>
<td>37,280</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,824,785</strong></td>
<td><strong>3,164,096</strong></td>
</tr>
</tbody>
</table>

Santali, Mundari, Bhumij, Bahej, Koṣa, Ṭa, Ṭuri, Anvri, and Korwa are only slightly differing forms of one and the same language. All these tribes are, according to Santali traditions, descended from the same stock, and were once known as Khewars or Kherwars. The Kherwars 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 Kherwar. Kherwari is the principal Munda language, its dialects having been returned by full 88 per cent of all the speakers of Munda tongues. Kherwari is also the only Munda 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 Munda Mīna-Kherwar family and the languages of Australasia (Indonesian, Moluccan, Polynesian). I am convinced that Professor W. S. Thomson is right in placing 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 Mundā 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 Gadaba, also by Dravidian forms of speech.

Kurkū, Kharī, and Dīnaung agree in one important point. They often use a b where Kherwāri has an k. Thus Kherwāri kōn, Kurkū kōn, a child. Savara and Gadaba have an. Attention has already been drawn to the fact that the Mūn-Khmer languages possess the same word in the form kōn. It therefore seems probable that Kherwāri in this respect represents a later stage of phonetical development.

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

Some of the most characteristic features of the Mundā languages, or at least of its best known representative, will be mentioned in the introduction to Santī. 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 Mundā languages is very richly developed. It will be shown below under the head of Santī how that language abounds in vowels. The same is probably the case in other Mundā dialects, though we have not so full and trustworthy information about them as in the case of Santī. In that language, and in Mundāri, and apparently also in Kurkū, 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 Santī.

The Mundā languages also possess a richly developed system of consonants. Hard and soft consonants are freely used, and both classes can be aspirated. In Aryan loanwords, 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 Santī. These semi-consonants form a very characteristic feature of the Mundā 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 Mundā languages from the materials available. It is only the specimens of Santī and its dialects forwarded from the Santīlī Pargāns which are quite trustworthy in this respect.

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

No Santī word can begin with more than one consonant. The same rule apparently holds good in other Mundā dialects.
Formation of words.—Words are formed from bases or other words by means of reduplication or by adding suffixes. The numerous Aryan loan-words are, in this respect, treated as indigenous Munda 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 Santana chas-bas, cultivation; sepo-mafhe, straight away (sephē is a Bihār loan-word).

With regard to suffixes, 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 Munda words. Compare Santana a-ton, Kaurū laš, tongue; Santana e-an, to give to drink; Santana na-chá, Kaurū chā-bā, mouth; Santana a-kri, to give to buy, to sell; kiriś, buy; Savanā bās-nar, dog; kī-mop, belly; tīm-f, nine; Kaurū ma-son, nose, etc.

The most important means of modifying the meaning of a root is, however, the insertion of suffixes. Compare the Munda na-san, greatness, from mān, great; na-pa-ran, very great, and so forth.

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

The Munda 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 Santana at least twelve verbs which can be translated 'to carry.' Compare dat, to carry on the head; gamu, to carry on the back; hau, to carry outside the hāp; hurmāl, 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, Santana epan, my mother, epan-t, his mother; but seldom enga, 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 Munda 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.'

Inflectional system.—The Munda inflectional 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 Santana bōg, boy; bōg, girl. Such instances are, however, due to Aryan influence.

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

1 The personal pronouns possess inflected forms of the positive, the, my, his, it, any father. According to Peter W Schmid in his paper in "Mitteilungen der Anthropologischen Gesellschaft in Wien, xii, 1905, p 111."
There are three numbers, the singular, the dual, and the plural. The suffix of the dual is "ki" or "ki", and that of the plural "ko" or "kō" in all dialects of Kherwārī and in Kūkā. These suffixes can therefore be considered as the common property of the whole family. In Juṅ and Kharā, the suffix of the plural is "ti", to which corresponds Savara "ji". This "ki" or "ji" is probably the old dual suffix. Kharā has formed a new dual suffix "kōri", which is clearly derived from "ki" by adding "ri". This "ri" is probably the numeral "du", two. Compare "amad" and "amadu", two Juṅ and Savara have apparently no dual suffix. The same is the case with Gadārī.

The Munda 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 Mundus 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 Munda languages it has various forms according to whether it qualifies an animate or an inanimate noun.

**Numerals**—The first ten numerals in Santāl, Kharā, and Savara have been given in the table on p. 13. The Santāl numerals are typical of all the dialects of the so-called Kherwārī. The table which follows registers the forms in use in the other dialects:

<table>
<thead>
<tr>
<th>Santāl</th>
<th>Kharā</th>
<th>Juṅ</th>
<th>Savara</th>
<th>Gadārī</th>
</tr>
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| 6 |  collectionView="image" 
| 7 |  collectionView="image" 
| 8 |  collectionView="image" 
| 9 |  collectionView="image" 
| 10 |  collectionView="image" 
| 30 |  collectionView="image" |
INTRODUCTION.

It will be seen that Jang 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. Khara and Savara differ from the rest in the numerals seven, eight, and nine. A comparison of the table on p. 13 will show that in this respect they agree with Mān-Khāṇā.

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 Jang, 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. Khara has here, as in the case of nouns, partly adopted new forms. With regard to Jang, Savara, and Gadabā, our information is insufficient.

Khorwāt has a long series of pronominal suffixes and prefixes. The details will be found under the head of Santiāl. 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 Santiāl. 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 Santiāl and under the head of the various dialects.

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MÜNDÄ FAMILY.


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THOMAS, WM.—Erinnerungen an die Abhandlungen (Gotische) Sprache Stilling. Überleitung über die Königliche Dänische Volksbildungs-Verhandlungen, 1892, pp. 271 and ff.


BRADLEY-BATE, W. B.—Chee Nagpure, a little known Province of the Empire. London, 1903.

KOTH, SOK.—Maukte and Bantoluk Indian Antiquity, Vol. XXXII, 1904, pp. 121 and ff.


Table indicating the relationship of the different Kherwāri dialects.
KHERWARI.

About eleven-twelfths of all Mundás, in the wider sense of the term, speak slightly varying dialects of one language, which I have called Kherwari, i.e. the language of the Kherwás. The Kherwás or Kherwàr 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 Kherwàr or Kherwàri is used to denote the common stock from which the Santals, the Mundás, the Hós, etc., have sprung. It has already been mentioned in the general introduction to the Mundá Family that some scholars have therefore proposed to call the whole family Kherwàrian. It has also been pointed out that the Linguistic Survey has not adopted this use of the word Kherwàrian because we have no right to infer that all Mundá tribes have ever been called Kherwás and because the family has already become known under other names.

The name Kherwàri will, in this Survey, be used to denote those Mundá dialects which used the word ḍhr or some similar word for 'man.' It might also be called the Eastern Mundá language. The name Kol 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 Mundá dialects; in the second place it often occurs as a denomination of a group of dialects which does not include Santál, the most important dialect of the language in question. The name Kherwàri has been adopted in deference to the Santál traditions and to those eminent scholars who have proposed to call the whole family Kherwàrian. 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 Kherwàri 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 Mundá language.

The Kherwàrian language is spoken by more than 2½ million of people from Bhagalpur and the Southern Parganas in the north to the Orissa Tributary States in the south, and from Morbhanga 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>Santál</td>
<td>1,614,628</td>
<td>1,735,113</td>
</tr>
<tr>
<td>Mundàk</td>
<td>492,324</td>
<td>490,744</td>
</tr>
<tr>
<td>Bhumí</td>
<td>79,078</td>
<td>111,304</td>
</tr>
<tr>
<td>Bhirp</td>
<td>1,284</td>
<td>326</td>
</tr>
<tr>
<td>Kóla</td>
<td>3,449</td>
<td>23,878</td>
</tr>
<tr>
<td>Ho</td>
<td>332,125</td>
<td>371,566</td>
</tr>
<tr>
<td>Tirth</td>
<td>3,727</td>
<td>3,650</td>
</tr>
<tr>
<td>Auní</td>
<td>19,541</td>
<td>4,694</td>
</tr>
<tr>
<td>Kherwàri</td>
<td>29,227</td>
<td>16,442</td>
</tr>
</tbody>
</table>

Total: 2,837,352 | 2,786,638
The most important form of Kherwāri is Santāli, and the principal features of the language will be described under the head of that dialect. It has two slightly different sub-dialects, Kārmāli and Māhāli, which connect Santāli with the Kol dialects proper, Mundari, Bhurā, Burā, Kodā, and Ho. The remaining dialects, Tūri, Asurī, and Korwā, are more closely related to Mundāri than to Santāli. In some characteristics, however, they agree with the latter dialect as against the former. The Santālis, the Asuris, and the Korwās use the word Māhali as an honorific title to denote themselves. The name Māhali has been returned as denoting a dialect in Bajgara. It is a form of speech between Asurī and Korwā, and the figures will be shown under Asurī. Tūri is more closely related to Mundāri than are Asurī and Korwā. Korwā, on the other hand, may be considered as the link connecting Kherwāri with Kharija and the western and southern Mundā dialects.
SANTALI.

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

Santali literally means 'the language of the Santals.' "Santal" is the name applied by foreigners to the tribe which has given its name to the Santal Parganas. Santal is, according to Mr. Skrivena, a corruption of Santsil or Santsir, the common name of the tribe used by Bengalis. The forms Santal and Santal are only used by natives who have come into contact with Europeans. He derives the name from Sital in Madras where the tribe is supposed to have been settled for several generations. The "Santars" are mentioned as a wild and unlettered tribe as early as 1798.

Santals call themselves hār-hā, men, or hār hāpē, man child. When asked about their name and caste they usually apply the title Māhī, headman, to themselves. Their language has therefore sometimes been reported under various names such as Ėrā, Ėrā rā, i.e. the speech of the Ėrā, Māhī, and so forth. Outsiders often also use Pahāri or Pārā as a denomination of this form of speech. In Murshidabad the language is locally known as Jangals, forest language, or Pahāri, mountain-language. In Bankura and Murshidabad it has been reported as Thār, i.e. language (that is "the foreign language"), and in Bankura some speakers were returned in the Survey estimates under the head of Kharā Kopa. It is, however, now reported that no such dialect exists in the district. The so-called kharā kopa of the Santal Parganas are related to the Jatopatis. They are semi-Hinduised 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 Santali throughout.

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

"A tradition is related by Colonel Dalton of an old fort in Chai occupied by one Jannu, a Santal Baja, who destroyed himself and his family on hearing of the approach of a Muhammadan army under Suryel Hashim Ali, alias Malik Bayy, a general of Muhammad Tughluq's, who died in 1353. This tradition, so far as it refers to the existence of a Santal fort in Chai Champa, is to some extent corroborated by the following passage from the legends of the Soomur Santals collected by the Rev. J. Phillips, and published in Appendix G. to "Annals of Rural Bengal," ed. 1853:—"Dwelling there (in Chai Champa) they greatly multiplied. There were two gates, the Alau gate and the Dahan gate, to the fort of Chai Champa." If, moreover, the date of the taking of this fort by Ibrahim 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 Santals from Chai Champa and their settlement in the present Santal Parganas. Speaking generally, these recent migrations...

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1 See the remarks given by Mr. Crooke's edition of Yule and Burnell's "Huropean."  
2 This word which literally means "Persion, is used by speakers of Aryan languages all over Northern India to designate a tongue which they do not understand. For instance, it is frequently applied to the secret argot of criminal tribes, such as we in England talk of "Three's" Latin."
have been to the east, which is the direction they might have been expected to follow. The earliest settlements which Santal tradition speaks of, those in Ahir Pipri and Chau Champa, lie on the north-western frontier of the table-land of Hazaribagh and in the direct line of advance of the numerous Kunita 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 recent movements corresponds on the whole with that attributed to them in their tribal legends.

From Hazaribagh the Santals are stated to have wandered into Mandhum and, farther, into the Southal Parganas.

This explanation of the traditional legends agrees well with the fact that scattered settlements of Santals are still found all over Hazaribagh. Mr. Skreberd, it is true, thinks that the tradition of wandering has 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 traditionary accounts are concerned with the time previous to the stay at Chau Champa. All places in which they are supposed to have lived, from Hithi Pipri 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 Chhado cikapar, the ceremony performed when a person is admitted as a member of the grown up society.

It seems to me that Mr. Basley 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 Mundas 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.

Santali is spoken over a strip of country extending for about 300 miles from the Ganges in the north to the Bidarum 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 Koalher; Bolbhum; Sarai Kala; Kharaswab, Mandhum; the Southal 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 Dacipur and the adjoining tracts of Malda, Rajshahi, and Bogra, and in the south-west of Bangpur. Non-resident immigrants have further brought the language to Jalpaigur and to Assam, where the Santals are occupied as coolies in the tea-gardens.

Santali is nowhere the only language, and only in the Southal Parganas is it the principal one. Minor Mundas dialects are found side by side with Santali, and Aryan

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1 According to local tradition Khatera is held, in comparatively modern times, as far north as the district of Gaya. In the south of that district there are several old forts still attributed to the Koli Rajas. See also the Rev. J. Hahn, on Brahman and Kachra Place names, in the Journal of the Asiatic Society of Bengal, Vol. XXX (1871), Pt. III, pp. 91 and 92.

2 Mr. Basley has drawn attention to the fact that the supran goli Thakur of the Santal tradition bears a Hindu name. The Aryan origin of the word Thakur has been doubted, but no other possible derivation has been proposed. The word occurs in the Sanskrit in the form Thakura. The form thakura shows that the word has been borrowed from Prakrit. It has since the same significatio as chattiar, and is used as a respected title. It should be derived from the base adhur, which in Prakrit means one from the present thakur. The supran goli does not make this explanation conspicuous. Mr. Basley shows that a Prakrit personal thakur must have existed. Similarly, a form thakura exists in addition to thakur, the Prakrit equivalent of adhur.
tribes have, generally speaking, occupied the plains, just as the Santalis themselves have formerly ousted the Malla tribe from the lowlands and valleys and have confined them to the higher lands and the hills.

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

**Dialects**

They are the so-called Karmali, spoken by the Kudia tribe in the Southal Parganas, Manbhum and Hazaribagh, and the dialect of the Muhles in the central and southern portion of the Southal Parganas and the adjoining parts of Birbhum and Manbhum. Both will be separately dealt with below.

Santali has, to some extent, been influenced by the neighbouring 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.

Bihari is the Aryan language which has most largely influenced Santali. In the east the language has now begun to come under the spell of Bengali; and in the south the influence of Oriya 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 a is retained in words borrowed from Bihari, but is pronounced as an e in cases where the loan has been made from Bengali. In this way a slight difference is produced in the Santali of the Bengal districts and that spoken in places where Bihari 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-Santali and Bihari-Santali, 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 Santali is spoken in the north, especially in the Southal Parganas and in Manbhum. The dialect spoken in Midnapore, Balasore, Singhbhum, 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 Santali is spoken as a vernacular has been estimated as follows for the purposes of this Survey:

<table>
<thead>
<tr>
<th>District</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bundwan</td>
<td>21,363</td>
</tr>
<tr>
<td>Murhwa</td>
<td>41,709</td>
</tr>
<tr>
<td>Jharkasa</td>
<td>16,911</td>
</tr>
<tr>
<td>Midnapore</td>
<td>115,602</td>
</tr>
<tr>
<td>Muriaghabad</td>
<td>7,795</td>
</tr>
<tr>
<td>Monghyr</td>
<td>7,060</td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>56,623</td>
</tr>
<tr>
<td>Southal Parganas</td>
<td>626,294</td>
</tr>
<tr>
<td>Balasore</td>
<td>588</td>
</tr>
<tr>
<td>Hazaribagh</td>
<td>72,535</td>
</tr>
<tr>
<td>Manbhum</td>
<td>144,820</td>
</tr>
<tr>
<td>Singhbhum</td>
<td>29,212</td>
</tr>
<tr>
<td><strong>Carried over</strong></td>
<td><strong>1,346,613</strong></td>
</tr>
</tbody>
</table>
According to local estimates Santali was further spoken abroad in the following districts:—

<table>
<thead>
<tr>
<th>District</th>
<th>Santals (1931)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brought forward</td>
<td>1,245,313</td>
</tr>
<tr>
<td>Kkomphar</td>
<td>11,733</td>
</tr>
<tr>
<td>Morbahar</td>
<td>154,986</td>
</tr>
<tr>
<td>Nigri</td>
<td>1,865</td>
</tr>
<tr>
<td>Sara Kela</td>
<td>17,816</td>
</tr>
<tr>
<td>Kharrawan</td>
<td>2,967</td>
</tr>
<tr>
<td>Basal</td>
<td>29</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,435,925</strong></td>
</tr>
</tbody>
</table>

Bengal Presidency—

<table>
<thead>
<tr>
<th>District</th>
<th>Santals (1931)</th>
</tr>
</thead>
<tbody>
<tr>
<td>24-Parganas</td>
<td>18,988</td>
</tr>
<tr>
<td>Rajshahi</td>
<td>5,632</td>
</tr>
<tr>
<td>Dinajpur</td>
<td>24,148</td>
</tr>
<tr>
<td>Jalpaiguri</td>
<td>3,975</td>
</tr>
<tr>
<td>Hooghly</td>
<td>908</td>
</tr>
<tr>
<td>Bogra</td>
<td>6,630</td>
</tr>
<tr>
<td>Malka</td>
<td>25,000</td>
</tr>
<tr>
<td>Sarguja</td>
<td>16</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>83,774</strong></td>
</tr>
</tbody>
</table>

Assam—

<table>
<thead>
<tr>
<th>District</th>
<th>Santals (1931)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cachar Plains</td>
<td>2,162</td>
</tr>
<tr>
<td>Sylhet</td>
<td>8,050</td>
</tr>
<tr>
<td>Gohpur</td>
<td>1,000</td>
</tr>
<tr>
<td>Karimganj</td>
<td>140</td>
</tr>
<tr>
<td>Darrang</td>
<td>1,500</td>
</tr>
<tr>
<td>Nagaon</td>
<td>1,700</td>
</tr>
<tr>
<td>Silchar</td>
<td>6,250</td>
</tr>
<tr>
<td>Lakhimpur</td>
<td>4,700</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>10,222</strong></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Santals spoken at home</th>
<th>Santals spoken abroad</th>
<th><strong>Total</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1,435,925</td>
<td>1,641,921</td>
<td>1,641,921</td>
</tr>
</tbody>
</table>

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 Santals are found as immigrant settlers in the west. In Maldac, 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 Khari Kap in Bankura (429), of the so-called Maujdi in Kkomphar (36) and Morbahar (1,554), of the so-called Thar in Bankura (123) and Morbahar (1,300), and 39 speakers from the Romai State who were reported to speak Thar, but regarding whom no further information has been available. Regarding the so-called Maujdi of the Raigari State see below pp. 145 and ff.
The revised figures for the two Santali dialects Karmali and Muhle will be given in detail later on. The total number of speakers has been put down at 4,060 for Karmali and 28,061 for Muhle. The grand total for Santali is accordingly as follows:

<table>
<thead>
<tr>
<th>Santali proper</th>
<th>1,541,001</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karmali</td>
<td>4,060</td>
</tr>
<tr>
<td>Muhle</td>
<td>28,061</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,613,123</strong></td>
</tr>
</tbody>
</table>

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

**A. SANTALI PROPER.**

<table>
<thead>
<tr>
<th>Bengal Presidency —</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bardwan</td>
<td>29,628</td>
</tr>
<tr>
<td>Birbhum</td>
<td>47,455</td>
</tr>
<tr>
<td>Bankura</td>
<td>28,751</td>
</tr>
<tr>
<td>Midnapore</td>
<td>146,015</td>
</tr>
<tr>
<td>Hooghly</td>
<td>5,091</td>
</tr>
<tr>
<td>Howrah</td>
<td>205</td>
</tr>
<tr>
<td>24-Parganas</td>
<td>3,065</td>
</tr>
<tr>
<td>Calcutta</td>
<td>93</td>
</tr>
<tr>
<td>Nadia</td>
<td>81</td>
</tr>
<tr>
<td>Murshidabad</td>
<td>12,593</td>
</tr>
<tr>
<td>Jessore</td>
<td>59</td>
</tr>
<tr>
<td>Khulna</td>
<td>31</td>
</tr>
<tr>
<td>Ranchi</td>
<td>2,013</td>
</tr>
<tr>
<td>Dumur</td>
<td>64,777</td>
</tr>
<tr>
<td>Jalpaugra</td>
<td>15,174</td>
</tr>
<tr>
<td>Darjeeling</td>
<td>1,608</td>
</tr>
<tr>
<td>Bankpur</td>
<td>5,025</td>
</tr>
<tr>
<td>Bogra</td>
<td>2,337</td>
</tr>
<tr>
<td>Purna</td>
<td>222</td>
</tr>
<tr>
<td>Dacca</td>
<td>2</td>
</tr>
<tr>
<td>Bardapur</td>
<td>8</td>
</tr>
<tr>
<td>Chittagong</td>
<td>489</td>
</tr>
<tr>
<td>Chittagong Hill Tracts</td>
<td>14</td>
</tr>
<tr>
<td>Darjeeling</td>
<td>13,464</td>
</tr>
<tr>
<td>Monghyr</td>
<td>17,395</td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>5,315</td>
</tr>
<tr>
<td>Purna</td>
<td>37,308</td>
</tr>
<tr>
<td>Malsu</td>
<td>643,987</td>
</tr>
<tr>
<td>South Parganas</td>
<td>1,724,227</td>
</tr>
<tr>
<td>Cumbum</td>
<td>1</td>
</tr>
<tr>
<td>Balsore</td>
<td>827</td>
</tr>
<tr>
<td>Purulia</td>
<td>8</td>
</tr>
<tr>
<td>Hemnagar</td>
<td>78,386</td>
</tr>
<tr>
<td>Kasauli</td>
<td>425</td>
</tr>
<tr>
<td>Palanpur</td>
<td>272</td>
</tr>
<tr>
<td>Mandhum</td>
<td>131,667</td>
</tr>
<tr>
<td>Singhbhum</td>
<td>74,595</td>
</tr>
<tr>
<td>Kuch Bhagpur</td>
<td>141</td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>122,536</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>26,224</td>
</tr>
<tr>
<td>Hill Tappras</td>
<td>241</td>
</tr>
</tbody>
</table>

**Total Bengal Presidency** 1,724,227
SANTAL.

Brought forward 1,724,229

Asum -

Cedar Plains 2,147
Sylhet 5,241
Garpar 1,350
Kamarap 435
Darang 2,290
Newong 668
Shinglap 957
Lakhagpur 7,688
Lushai Hills 200
North Cedar 52
Naga Hills 12
Khul and Suntan Hills 5
Manipur 1

Total Assam 39,129

B. Kishwar 17,485
C. Minor 18,801

Total 1,790,499

To this total must probably be added 4,614 speakers of Jangli who were returned from Assam. This would bring the total up to 1,796,113.

AUTHORITIES -


Beames, J., - Outlines of Indian Philology, with a Map showing the Distribution of Indian Languages. Calcutta, 1867. Appendix A contains a spelling in Santal, etc.

Mac, E. G., - Southals and the Southals. London, 1887. Contains an appendix on some Santal songs, a grammatical sketch after Phillips, and a list of words and phrases by G. Campbell.


Campbell, Sir George, - Specimens of Languages of India. Calcutta, 1874, pp. 75 and ff. 287 and ff.


Santali does not possess a written literature, but traditional legends are current among the people. Mr Skrefareud has collected many of them from the mouth of Kolean, an old Santali sage. This collection, the so-called **kārāp-mo-rākā’ kathā**, 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. Holting.

Santali is a comparatively well known language. Mr Skrefareud’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 Heeman’s grammatical sketch is entirely based on Mr Skrefareud’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. Skrefareud and Heeman.

**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 Bengalite specimens. Thus the long ā, the sound of a in ‘all’, is written a, the short a of the German ‘mann’ occurs as å, 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, gāch’-en-ā-cā, he died, becomes gāch’-en-ā-cā with a very much lengthened ā, if the loss and grief is emphasized. The vowels of monosyllables are usually long if the word does not end in a semivowel, in which case it is usually short. Thus hāl, see; hār, man; hām, man; and likewise also ap, to slight; at, to lose; but at, one; at, call, and so forth. The long vowel of monosyllables is shortened when an accented syllable is added; thus, hāl, see, passive base hālikā: dāl, strike, reciprocal base dāpāl.

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,' 'policeman,' and of a in 'full,' 'prune,' respectively.

E and o have two sounds each. E is the sound of either of the es in the German 'begun;' e that of a in the German 'Nehem.' O has the sound of either of the es in 'promise,' and a that of a in 'all.' E and e, o and a, respectively, are only distinguished in the specimens received from Messrs. Skrefurad and Bodingh. 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. Bodingh's translation of the Old Testament. With regard to orthography it was agreed upon to distinguish between the open (a and o) and closed (e and e) 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, ə, ñ, ñ, and so forth.

There still is another set of vowels which Mr. Skrefurad calls neutral and marks by putting a dot under the vowel, thus, a, ə, ɔ, o, ɒ, ə. They may be compared with the short indistinct vowel sound which English ə assumes in words such as 'here,' with the final e in German 'Buch,' 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 ə and ñ are only used as the second component of dipthongs beginning with a. The neutral vowels are apparently always due to the influence of an ə or ñ in the preceding or following syllable. The influence of those sounds is even felt if they have themselves disappeared; compare kæl, old kēl, from Hindi kōl, 'snook.'

The dipthongs are numerous, viz., ae, ao, ø, au, ó, í, í, ei, eu, ò, ca, ce, ca, cu, mu.

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. 33.

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 ə, ñ, ñ, thus produced, we often find short or long e, ə, ə, respectively. Thus, kæd, këd and hæd, hëd, jëd, këk, ñ, këk. Med, instead of këk, girl; pæh-ə, read, but præh-ə, understand: kæk, deaf, fem kæk: ək-ək, his; ək-ək, my: bæk-a, not they; bæld, from bæl, not I, and so forth. If an a, ə, or ø must be retained in the neighborhood of an ə or ñ, those latter sounds must be changed; thus, dæl-ək-ə, instead of dæl-ək-ə, he is striking me.

When followed by a or o, e is generally substituted for ə and a for ñ in the demonstrative bases ða, this; ða, that. Compare ða, ða, just there; but ða, ða, just so; ða, ða, these: ða, ða, there; but ða, ða, thus. The pronounal bases ða, ða accordingly become ða, ða, respectively, and they are further replaced by ða, ða, respectively, in words such as ða-ə, this very; ða-ə, thus. Compare the preceding rule. In a similar way ə is substituted for the ð in the suffix rð, in the genitive suffix rð, etc.
The vowels of disyllabic 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 å, the other syllable cannot as a rule contain an e or o, and vice versa. Thus the passive suffix *ok' becomes *ök' after å and å. Compare *dai-ok', to be struck; but *saa-ak', to go.

In some isolated cases this *ok' becomes *uk' after i and u; thus, *niy-sk', come; *pay-ak', die. In a similar way, the pronominal suffix æ, she, becomes æ after a or o, and i (originally e or i) after e or å; thus, *dai-a-æ, be strikes; *hinaa-æ sti-lof'-æ, bamboo-shoots she carried, she has made curry 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 Bihar; thus, *dard, nine; *sadha, horse, *verd sadé, bruised, bloody; *nasdk, coca, etc. It should further be remarked that no hiatus and no diphthong in closed syllables is allowed to stand. Euphonous consonants are inserted between consonant vowels and diphthongs in closed syllables are contracted into one vowel or transformed into two syllables. Thus the English word 'milk' is pronounced *mëll and *mayel. Compare further *uni-gr-y-æ *mrn-æl'-æ, he-he says, etc. A euphonous æ is very commonly inserted by women before suffixes, thus, *leh-w-ad-æ-æ, said to him.

Consonants.—Santali possesses the same sets of consonants as Hindi, viz., four gutturals, four palatals, four cerebral, 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 *hin-d', open, we must therefore form *hin-æ-iæl', one who opens. There is further a y, an r, a cerebral r, an t, a s, a s, an s, an k, and four sounds which have been called semi-consonants, and are written k', ok', t', and p', respectively. They are pronounced by sharply inhaling the breath and putting the tongue in the position occupied when pronouncing k, ok, t, and p, respectively. So far their formation is, each to each, like that of an ordinary k, r, 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-slip.

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 m, n, and ñ, 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 Mundé languages. They have been marked in various ways. Thus we very often find k' and ak for ak'; ñ, and ñ, for ak'; and so forth. I have followed Mr. Skrefsrud in writing k', k', 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 *t, *tis and *tac, and the passive-
suffix ok’. The k’ of the intensive suffix ak’ is never changed; the k’ of the passive suffix ok’ only in the intensive form og ok’. The final t’ of verbal suffixes becomes d before animate infixed beginning with a vowel. There is further now a tendency, especially in the language of men, to substitute d for t’ before the categorical a. Thus, mok’, cut; mūg-ā, cut with; mūg-ā-ē, he cuts him; mūg-hāmē, cut mine; jāmēn-ā mūg, that he may cut; mūk-hōmē, cut them; mūk-ah-ē, cut it; mūk-āmē, cut for him; mūk-ēl-āmē or mūk-ēl-ē-ā, he cuts; gitēlī, lay down; gitēlē-pū, lay him down; chet, learn, imperative ched-ma, dewp’, place, dēpū-nāmē, 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 beret’-ē, stand up; beret’-ē-ē, stand up; beret’-ē-ā, I shall arise; beret’-ē-ē, I shall raise.

Accent—In words of two syllables the accent usually rests on the first. Thus sēma, year. The final syllable, however, accented when it ends in a semi-consonant, when the last syllable is long and the first short, when the word ends in ā, and when it is a reduplicated or reflexive monosyllabic base. Thus, sānāk’, go; qā, bring; tāchā, to-day; dāvūlī and dā-pūlī, the intensive and reciprocal bases of dālī, 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 inflected 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-sāmē, to lead about from sām, go; a-nūm, to give to drink, from nūm, drink; a-jā, to give to eat, from jām, eat. Compare the a of prenominal suffixes denoting the indirect object.

There are several infixes in use.

A k’ is inserted after the first vowel of a word. The vowel a, 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, dē, wake, intensive dēkī; qō, bring, intensive qōpū; tēmā, make, intensive tēmākē. Distributives are similarly formed from some numerals beginning with vowels, thus, ek’ē, each, from ék, seven; tērāl, eight each, from wē, eight. Finally, k’ is often inserted in demonstrative pronouns beginning with an a in order to intensify their meaning. The vowel of the base is then always nasalized. Thus, a-bi, this man here.

An infix p is used to form collective nouns and reciprocal verbs. Thus, mānūk, headman; mānapūk, a collection of village headmen; ādō, strike; dāpūl, strike each other. In a few cases it is difficult to define the exact meaning of this infix. Compare ādō and ḍāpūl, child. The latter form is properly collective.

An a is often prefixed after the first vowel of a word, the vowel being also repeated after a. In this way collective numerals and some nouns are formed. Thus, bā, two; bā-num, both; pā, three; pā-num, all the three, possessed four; pā-num, all four; dāpūl, to cover; dā-num-pūl, a cover; mūchēl and mā-nū-chēl, end, termination.

Another infix p is inserted in the same way as a in order to form nouns from verbs, thus, pā-nūm, name, from ānum, to name; ā-nā-śōp, beginning, from āśōp, begin.
Such infixes 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 kādūl and kārūl, man; aari āsi, arrive, approach. Santali sor, near, come near. Santali and the Mundā family generally, in this respect, agree with the Môn-Khmer languages, Sakai, Sonam, etc.

Inflectional 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 noun, 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 Mundā dialects. It must, however, be dearly 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.

Nouns—These postpositions were perhaps originally independent words, but are now no more used as such.

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, kārūl, man; māgī, woman; ādā kāt, a male tiger; ēdā kāt, a female tiger.

Some few bases ending in a have a corresponding feminine form ending in i. Thus, kora, boy; kūra, girl; kārū, bluid; fam, kārī. Such compounds 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 ī, and that of the plural kō. Thus, kārī-kō, two men; kārīkō, 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, kārīkō repu’t-akat-ā, men, i.e. somebody has broken in; ān-te, by that time; ān-ko-te, 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, un, into, by means of; rē, in, within, logāţ, logat, for, for the sake of; dhan, dhāch, from; thēn, thach, near, and so forth.

The genitive is formed by adding rēs, when the governing noun is of the animate gender, and aś, aś, raḥ or roś (or, sokdom, reşak, rośan), if it is an inanimate noun. Thus, opēr-rēs haśāy, the master of the house; pā mohās-reśaś kem, three days' work.

The genitive, in fact, an adjective, and it is derived from the base, by adding rē-s, i.e. rē-ś, or else aś, or aś, with or without the postposition rē, i.e. Rē is sometimes used alone as a genitive suffix. On the other hand, the forms rešās and rośan mentioned above show that rēs has formerly also been used before inanimate nouns!

Secondary nouns.—It has already been remarked that some nouns are formed by means of suffixes. Several secondary nouns are also formed by adding suffixes. Thus a suffix ich, dual kān, plural ko, is used to form animate nouns, nouns of agency, and the like, while inanimate nouns are formed by the addition of aś, dual aśāś, plural aśō-s. Thus, kudān-ich, the small one; pandur-rēs-ko, those of Paud, the sons of Pandu; pandr-aś, that of Pandu, Pandr-maś-reśaś ko, those things of that of Pandu.

A very common suffix is tāś which is used as a kind of definite article, but also in order to form abstract nouns, thus, dār-tāś, the tree; dhālāk tāś, the going; mawān-tāś, greatness.

Adjectives do not change for gender, number, or case. They are, however, often defined by the suffixes ich and aś as just mentioned. It is often simply a matter of convention which word is considered as a noun, and which as an adjective. Thus we may say Paudr-rēs kāpān-kān, and Paudur-kāt kāpān, Pandu's two sons. In the first case the genitive Paudur-rēs is an adjective, in the second a noun is formed from it and the collective singular kāpān, child, young, is added as an adjective.

Adjectives of possession are often formed by adding an; thus, dāre-an, possessing strength; kārān-an, possessing a husband. An s can, similarly, be added to almost all words ending in a single vowel. In this way a kind of verbal adjective is formed; thus, dāre-ānāga, a bullock fit to be broken in, from eto, to break in. It is perhaps the same s which occurs in abo-s, we-, ka-n, is, and in rare forms such as alā-s, wo-

Comparison.—Comparison is effected in the usual way by putting a postposition meaning 'from' after the compared noun. Thus, in movement maras-s, me-from thou than big-si; jātē kora-kā-kān maras-s aś-dā unī lan-ge-s-s, all boys from big and this aś-dā is the biggest boy. Arrēs, arrēś, more; harti, more; utar, most, can also be added in order to indicate the higher or highest degree. Thus, unārād maras-s, he is greater; unī-da maras-ATAR, he is greatest.

The numerals are given in the list of words. The higher numbers are counted in twenties; thus pos ēśy, eighty; miś ēśy or miś sat, hundred. Of late years, however, the Sandals have apparently begun to count in tens. Thus Mr. Humeon gives pā rāl or miś vieśēl, thirty; torāt rāl or pā or, sixty, and so on. This tendency is due to the influence of the schools. Numerals between the tens are often formed by adding kān, more, and kān, less; thus, rāl kān pāsa, ten more four, fourteen; kān boś boś-s, two less two-score.
thirty-eight. Numerals such as इस, twenty; सौ, hundred, हज़ार, thousand, are, of course, borrowed.

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:

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<thead>
<tr>
<th></th>
<th>Dual</th>
<th>Plural</th>
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<tbody>
<tr>
<td></td>
<td>Inclusive</td>
<td>Exclusive</td>
</tr>
<tr>
<td>आ भि</td>
<td>आ है</td>
<td>आ सौ</td>
</tr>
<tr>
<td>तू भि</td>
<td>तू है</td>
<td>तू सौ</td>
</tr>
<tr>
<td>हू भि</td>
<td>हू है</td>
<td>हू सौ</td>
</tr>
</tbody>
</table>

**Abo** and *aba*, 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 *me*, *te*, *nous* 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 *a*. The suffixed form for ‘I’ is आ, or after vowels ह; that for ‘thou’ हू, हू, imperative हू, after vowels ह, and that for ‘he,’ ‘she’ is हू or ह.

If the pronoun stands in case-reference to a verb, it is infixed in the verb itself. There are three sets of such infixes, one denoting the direct and one the indirect object, and a third denoting the genitive relation. The infixes of the direct object are like the pronominal suffixes; the dative infix is formed from them by prefixing स, and the genitive infixes by prefixing ता. 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>संन, नान्, नान्; हू, हू, हू</td>
<td>संन, नान्, नान्; हू, हू, हू</td>
<td>संन, तान्, तान्; हू; तान्, हू; तान्, हू; तान्</td>
</tr>
<tr>
<td>2nd person</td>
<td>संन, संन, संन</td>
<td>संन, संन, संन</td>
<td>संन, संन, संन</td>
</tr>
<tr>
<td>3rd person</td>
<td>संन, संन; हू, हू; संन, संन; हू</td>
<td>संन, संन, संन; हू</td>
<td>संन, संन, संन</td>
</tr>
</tbody>
</table>

Forms such as मान, अ, लान्, लान्, etc., are, of course, changed to सब्र, अस्त्र, etc., before or after an अ.

There is, in addition to the above, also a dative infix ग्र used with reference to inanimate nouns.
The following are instances of the use of these suffixes and prefixes: — *Holo haren* geda ti kirin *ka*ti-*ka*; yesterday two cows he bought them two, yesterday he bought two cows; *geda-am-*la, help the sheep; *I shall help you; i* *sah-*ti-*ma, hand seize—my—thou, take my hand, and so forth.

The genitive suffixes are frequently used after ordinary nouns; thus, *qeqq-ti*—*št*, my house. It is, however, just as common to use the genitive or else the masc. base of the personal pronoun as a possessive. Thus, *i*—*ši*—*ört*, *i*—*ši*—*qom*, or *qom-*i—*št*, my son.

Many words denoting relationship are always combined with personal suffixes, viz., *i* for the first, *m* for the second and *l* for the third person. Thus, *qeqq—št*, my father; *qeqq—m*—*št*, thy father; *qeqq—l*—*št*, his, or her father; *eqeqq—u*—*hëq—u*—*qom—talx—u*, 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 *am*, 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, *chat*—*ši*—*am*—*akal*—*u*, what have you two (i.e. thou) made curry of, and the mother-in-law answers *ma*—*qeqq*—*u*—*am*—*akal*—*u*, 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, *qeqq*—*p*—*soma*—*št*, sit down, my child's father-in-law.

**Demonstrative pronouns.**—Santali 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 *i,* dual *ka,* plural *ko,* when referring to animate nouns, and *a,* dual *ak,* plural *ak*—*u,* if they refer to inanimate objects; thus *am,* this person, this animal; *smu,* this thing.

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

The bases *an* (en) and *an* (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 *a*. *A* and *a,* *o* and *i* interchange according to the rules of harmonic sequence.

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<tr>
<th></th>
<th>Remote</th>
<th>Nearer</th>
<th>Nearest</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Animate</td>
<td>Inanimate</td>
<td>Animate</td>
</tr>
<tr>
<td>Sing.</td>
<td><em>an</em>—<em>ka</em></td>
<td><em>an</em>—<em>ka</em></td>
<td><em>an</em>—<em>ka</em></td>
</tr>
<tr>
<td>Dual</td>
<td><em>am</em>—<em>ka</em></td>
<td><em>am</em>—<em>ka</em></td>
<td><em>am</em>—<em>ka</em></td>
</tr>
<tr>
<td>Plural</td>
<td><em>an</em>—<em>ko</em></td>
<td><em>an</em>—<em>ko</em></td>
<td><em>an</em>—<em>ko</em></td>
</tr>
<tr>
<td>Base an, en</td>
<td>Base an, en</td>
<td>Base an</td>
<td></td>
</tr>
<tr>
<td>-------------</td>
<td>-------------</td>
<td>---------</td>
<td></td>
</tr>
<tr>
<td>Animate</td>
<td>māh, māh-ho, māh-ka</td>
<td>su, su-ho, su-ka, sa-ka</td>
<td></td>
</tr>
<tr>
<td>Inanimate</td>
<td>🅿️, su-ho, su-ka</td>
<td>su, su-ho, su-ka, 🅿️-ho</td>
<td></td>
</tr>
</tbody>
</table>

Forms such as gas, gasi, 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 "n". Thus:

<table>
<thead>
<tr>
<th>Base an, en</th>
<th>Base an, en</th>
<th>Base an</th>
</tr>
</thead>
<tbody>
<tr>
<td>Animate</td>
<td>māh, māh-ho, māh-ka</td>
<td>su, su-ho, su-ka, sa-ka</td>
</tr>
<tr>
<td>Inanimate</td>
<td>🅿️, su-ho, su-ka</td>
<td>su, su-ho, su-ka, 🅿️-ho</td>
</tr>
</tbody>
</table>

The form māh, that there far off to the side, is derived from a non-existing mā si; see above. Mr. Campbell gives mā, this, which contains the same nasallization as māh.

All these pronouns are inflected like nouns. By means of the infix *a* and nasallization 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, en</th>
<th>Base an, en</th>
<th>Base an</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ordinary</td>
<td>Lateral</td>
<td>Ordinary</td>
</tr>
<tr>
<td>Animate</td>
<td>māh, māh-ho, māh-ka</td>
<td>su, su-ho, su-ka, sa-ka</td>
</tr>
<tr>
<td>Inanimate</td>
<td>🅿️, su-ho, su-ka</td>
<td>su, su-ho, su-ka, 🅿️-ho</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, en</th>
<th>Base an, en</th>
<th>Base an</th>
</tr>
</thead>
<tbody>
<tr>
<td>Near</td>
<td>Remote</td>
<td>Near</td>
</tr>
<tr>
<td>Things seen</td>
<td>🅵️</td>
<td>🅴️</td>
</tr>
<tr>
<td>Things heard</td>
<td>🅵️</td>
<td>🅴️</td>
</tr>
</tbody>
</table>
From these bases are formed secondary pronouns by adding *anah*, *anah*, *anah*, etc. for inanimate objects, and *ginii* for animate nouns. Thus, *anah-anah*, that thing you see there close at hand; *ginii-ginii*, that person you hear there close at hand.

The pronominal bases are also used alone in adverbs and compounds; thus, *ná-ta*, here; *dú-ta*, there; *dú-parán*, on that side, and so on.

**Interrogative pronouns.**—*Aha*, who? *choke*, of what kind? Both refer to animate nouns. Inanimate are *aka*, which? *chat*, what?

**Relative pronouns.**—There are no relative pronouns. Verbal adjectives are used instead. The pronoun *ind* 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, *ind* was *hola-m* gahaman-ad-e me’ñib* uni rín hópin teke-s-ə gávi-en-a, that yesterday—they 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 *ahe* and *aka*, with or without a prefixed *ind*, are also frequently used as a substitute for the relative.

The verb is the most characteristic feature of Santali 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 *hór* is 'a man,' and *manán* is 'big.' 'The man is big' can be translated *hór-ə* *manán-a*. *He* is 'yes,' and *nai* is a suffix of the past tense; *hór-nai* means 'said yes.' Compare *hór-ked-e-a-e*, he made a man of him; *nai-rán-ked e-a-a*, he made him mine, and so on. On the other hand, *dai-kai* is the base of the past tense of the verb *dai*, strike. It can also be used as a noun or as an adjective; thus, *dai-kai*-*ko*, those who struck; *dai-kai* hór, 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 consists 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, *dai-kai*-a, somebody struck. This *a* has been called by Mr. Boxwell 'the categorical *a,* and it is of the greatest importance in Santali 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 fēṭā'k-a met-apā, whatever he may tell you; chala't-pū, go ye; jēbā-tāko bari aho-kar-kā, in order that the enemies may not attack them; khayāk e-i-e day, if only he does not rain; dēr-ḥet-kā-e mān-eh-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 e is, accordingly, not added. On the other hand in a sentence such as aṣām-het-a-e jēbā-ko sān-akān-a man-lā, heard-I, ‘all they gone are,’ saying, I have heard that they are all gone, the sentence jēbā-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 e cannot, therefore, be omitted.

Auxiliaries and pronominal infixes.—A verbal form in Santali thus consists of an inflexional base and the categorical e. In compound tenses the auxiliary verbal form is inserted between the two. Thus the copula or verb substantive is lām, past ṭahe-kān. If we add these forms to dat-et’, striking, we can form a present definite and an imperfect; thus dat-et-kān-a, is striking; dat-et-ṭahe-kān-a, was striking. Such forms are complete according to our grammatical ideas. In Santali, 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 e, 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 infix of the direct or indirect object. Thus, dat-ked-c-ta-s-a, (he) struck him, 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-ṭi-a-e, died mine he, he who belongs to me died; ḫāpān-tā-e dat-ket-ta-ket-tā-s-a, 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 infix of the object to the inflexional base. Lastly, the categorical e is added and shows that the picture thus drawn up has real existence. Thus uṭi kere dat-ket-s-a, he boy—he struck him. Compare ist ḫāpān-a met-ad-a-s, that very son—he said—to him, he said to the son.

Voices.—The Santali 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 verbal tense-prefixes 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, dat-strike; dat-dat, 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 consative form, thus da-dal, to strike much; bar-ṭān-ṭāl-a, not-I see, I cannot see at all, I am blind, compared with bar-ṭān-ṭāl-a, I don’t see. In this particular-
thing. If the verb begins with a vowel the infix \( k' \) is used instead of the reduplication. Thus, \( a'k'ga' \), from \( a'ga' \), carry. The infix \( k' \) is also used in polysyllabic verbs beginning with a consonant; thus, \( bek'isi' \) from \( benosi' \), to make; \( hiri'ch' \), from \( hiri'ch' \), 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, \( da'k'el' \) from \( da'kul' \). The base \( da'kel' \) is only used before the verb substantiva. Nouns of agency denoting habit and occupation are usually formed from this reduplicated base by means of the common suffix \( ich' \). Thus, \( ye'run-'o'e'k' \), a drug-man, a physician; \( be'k'na'e'ich' \), a maker.

Reciprocal verbs are formed from these bases by inserting the infix \( p \). Thus, \( da'pal' \) and \( da'pal-'da'pal' \), to strike one another. There is no regular reciprocal form corresponding to \( da'kel' \). The double reciprocal \( da'pal' \) 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 inflectional 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 \( o'k' \), which usually drops its \( o \) after vowels, and the indirect middle by \( jen' \); thus, \( da'k'el' \), to be struck; \( da'k'el' \), to be struck oneself; \( da'k'el' \), to strike oneself. The intensive base, which is devoid of a middle, forms its passive by adding \( o'k' \) to the simple base; thus, \( da'k'ol' \), to be much struck. These suffixes are not used before the tense suffixes. On the other hand, the passive suffix is common in intensive verbs, and it seems, on the whole, to have the meaning of an intransitive particle. Thus, \( a'k' \) and \( a'k' \), \( k'ach' \) and \( hiri'k' \), come, and so on. The reduplicated base is treated exactly like the simple one. Thus, passive \( da'k'el' \), indirect middle \( da'k'el-

Causatives are formed from both simple and reduplicated bases by adding \( oche' \); thus, \( da'k'el' \) and \( da'k'el' \), 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 \( o'k'oche'ek' \) them \( (k) \) to be brought \( (a'k') \); \( ba'a o'k'oche'ek' \) his \( a'k' \), not-he to-approach allowing-to-me-\( a'k' \), he does not allow me to approach. It will be seen from the instances just given that the object infix \( (a) \) is used in the former and the dative infix \( (k) \) in the latter sense. The causative of the intensive base is formed by inserting the infix \( k' \) in the suffix \( oche' \). The various forms of \( da'k'el' \) 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>( da'k'el' ), strike</td>
<td>( da'k'el' ), be struck oneself</td>
<td>( da'k'el' ), strike for oneself</td>
<td>( da'k'el' ), cause or allow to strike</td>
<td>( da'k'el' ), strike each other</td>
</tr>
<tr>
<td>( da'k'el' ), strike more</td>
<td>( da'k'el' ), be much struck, strike oneself more</td>
<td>not said</td>
<td>( da'k'el' ), cause or allow to strike much</td>
<td>( da'k'el' ), strike each other more</td>
</tr>
</tbody>
</table>

The causative and reciprocal bases further have each their passive, middle, and so forth. Thus, \( da'k'oche' \), he caused, or allowed, to strike; \( da'k'oche'k' \), cause, or allow.

* Compare the similar use of the German verb lassen.
to strike for oneself; *depu-i*k' be mutually struck; *depu-ochok* he 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. Stedman 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, as it is to be available (reserved) for any ulterior purpose. It is used where in German they would use an, aff, hin, etc., as *aif-n-bah* ma, listen to it (hör 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 is peculiarly means that the action is completed in itself. Compare *add* ma *depu-bah* go, so he saw kept quiet, he saw it and kept quiet (and did not say anything more), in the second specimen below.

The reservative is formed by adding *a* to the base. The final *a* coalesces with the initial vowel of tense-suffixes. Thus, *depu-*ke, passive and indirect middle *depu-bah* reciprocal depu ke, causative *depu-ochok-ke, depu-ochok-ke,* 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, *lèp-n-a met-ad-e* a, he saw he said to him. If the sentence only consists of a verb the suffix is added after the categorical *a.* Thus, *met-ad-e* a, I said to him. It should be noted that several verbs which in English are impersonal have a personal subject in Santal. This is the case with such verbs as indicate natural phenomena such as rain, heat, sunshine, etc. Compare *dab*-et*-e* a, he waters, it rains; *ag*-t*-a* ruh-a a, much he cold it, 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 Santal, 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* mas, *makes me cold,* and so forth. In the same way they say *menak*-lo-*e,* there are, they exist; compare the German *es gibt.*

Inflectional bases.—We shall now proceed to a short examination of the inflexional 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 *a* is added to the base if no pronominal infix is required. This *a* coalesces with a preceding *a* 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, *dab*-ga, I strike, or, shall strike. The pronominal infixes are added immediately
to the base. Thus, dato-qi, I strike him; dato-si-e, he strikes for me. Compare further dat-o-k'a-e, he is struck; or, he strikes himself; dat-o-si-e, he strikes for himself; dat ku-o-k'a-e, he strikes it (and has done with it); dat-kw-e-e, he strikes him; doko-o-ko, they will strike each other, and so forth.

The suffixes of the direct and indirect middle are not used in other tenses, or rather intransitional 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' or s, the latter in s. Thus, dat-let'-a-e, he struck; dat-kw-e-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 s precedes the n 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 forms ending in et' is an incomplete present, the other forms denote an action performed in the past. Thus, dat-et'-a-e, he strikes; met-et'-a-e, he addressed him; dat-te-e, he was struck; dat-an-a-e, he struck for himself. The corresponding active participles are dat-kat'-a-e, he struck; dat-kw-e-e, he was struck; dat-kw-e-e, he struck for himself.

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

The form dat-kat'-a-e, he struck, is derived from a dat-ka-et'-a-e and dat-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, dat-at'-ke-a-e, I struck for them, or, at them; met-at'-ke-a-e, I said to him.

There are two infixes which denote an action in the past, viz., ke and le. Ke is only used in the active voice with a direct object. Thus, dat-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-ek-e-a-e, he said to him; dat-an-a-e, he was struck; dat-an-a-e, he struck for himself.

The infix le denotes something which was done in a more remote past, or the effect of which has been superseded by some later action. It can therefore often be translated as a pluperfect. It is used in the active voice with a direct object and in the passive. Thus, dat-lek'-a-e, he struck, he had struck; dat-kw-e-a-e, he was struck, he struck himself. Instead of dat-le, dat-lek' is used with an inanimate object; thus, dat-lek'-a-e, he struck it. The suffix as' is well known from the inflexion of nouns and pronouns as a suffix denoting inanimate things. Compare also the active future dat-ka-k'a-e-a-e, he will strike it.

It will be seen that the infixes ke and le 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 intransitional 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, rekaap'-ke-a-e, would you mind bringing up earth? en-en met-ek'-khoi-le rekaap'-ke-a, if you tell me so I would do it; mig-ge khoi-lle kele-ke-a-e, may you accept this with favour.
In a similar way a tense is formed by adding le. It is used in conditional sentences in connection with the negative āhā. Thus, unī-thā-n āgārā thā-vā āhā-va, him-from assistance in-no-wise-you will-get; amī-thā mān-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', akat-awat' (indirect object), akat (passive and direct middle), and akat-awat (indirect middle). Thus, dāl-akat'-awat', he has struck; dāl-akat-awat', he has been struck; and so on.

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

The suffix akat is also used in a base which is commonly called a causative. It is always combined with the auxiliary tōhān, 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 e of the infix of the indirect object and the suffix of the indirect middle a w or a is inserted to avoid the hiatus, and if no object infix is required an e is added as in verbs ending in vowels. Thus, dāl-akat-tōhān-awat', he will continue to strike them; dāl-akat-tōhān-awat', he will continue to strike himself; dāl-akat-awat-tōhān-awat', he will continue to strike at it; dāl-akat-awat-tōhān-awat', he will continue to strike for them; jāgard-akat-tōhān-awat', wake-ye.

It is evident that the causative force is imparted to such forms as those just quoted by the addition tōhān, and not by the suffix akat. This latter must be identical with the akat 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 khan and its past tāhā-khan. Thus, dāl-ed khan-awat', dāl-ed-khan-awat', he is striking him; dāl-ed-tāhā-khan-awat', struck-having-he was-he, he had struck him; dāl-ed-khan-tāhā-khan-awat', he had struck for himself; and so forth.

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

<table>
<thead>
<tr>
<th>Person</th>
<th>Direct object</th>
<th>Indirect object</th>
<th>Passive</th>
<th>Indirect middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Future</td>
<td>dāl</td>
<td>dāl-awat</td>
<td>dāl-ok</td>
<td>dāl-lek</td>
</tr>
<tr>
<td>Present</td>
<td>dāl-ed</td>
<td>dāl-awat</td>
<td>dāl-en</td>
<td>dāl-lek</td>
</tr>
<tr>
<td>Simple past</td>
<td>dāl-kat-ed'</td>
<td>dāl-awat'</td>
<td>dāl-en</td>
<td>dāl-lek</td>
</tr>
<tr>
<td>Past, antepast</td>
<td>dāl-kat'</td>
<td>dāl-awat'</td>
<td>dāl-en</td>
<td>dāl-lek</td>
</tr>
<tr>
<td>Perfect</td>
<td>dāl-akat'</td>
<td>dāl-akat-awat'</td>
<td>dāl-lek'</td>
<td>dāl-khan</td>
</tr>
</tbody>
</table>

The suffixes awat', ed, en, an; kat', khan, khan; 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, mā-t mā-t' mān mal-keit' ge, one two bammoo-we-two cut-may, we may perhaps cut a couple of bammoo. Such forms are used like the English idiom 'will do,' 'may do,' to denote a custom or an action which will probably take place. Thus, one khan-koe-tāhā-tōhān.
jara-basa-a-to-a, adā mārām-kō tiek-idi kēl-e₂, that got-having-they greet-to-them, then go to-they take-away-it, when they have got-it they greet-them, and then they will carry off the goat; kōlā, kōkōkīni aqol-e₂, walk, I will first fetch my clothes; oruk-te₂ kēa-lom-e₂, 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, hijuk' ma, come; kōkkē-lom-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 reduplcal, and the reflexive bases. If an action should be performed at once, before something else, the pronominal suffixes are added to the suffixes in (active), lom (passive), and an (indirect middle). Thus, por-kān-lo₂, read first; kōkkē-lom-mā, come first; jinsu-en-pa, first rest yourselves.

It has already been mentioned how the inflexional bases are used as verbs and adjectives. In this way we form verbal nouns, adverbial and relative participles, infinitives of purpose, and so forth. Thus, Rampur-te₂ sla-ba₂-hom-lam kāram-ā₂, Rampur-te₂ I going-been-having-from three years become-here, three years have passed since I used to go to Rampur; ala-nān hā-kā jama-legāt-ō₂ kām toka₂-kān-thā manākā kū-ākā hākā-ci₂-ā₂, village-of man assembling-for-being-where head man-also-he came, the headman came also to the place where the villagers were about to assemble; ada-dā bīr-rāhā lānī ayam-akā-lām kār-ā₂, we-as-for forest-in we sat-having-being-in, while we were sitting down in the forest; bāhēk-bāhēk la₂-ko anā-hel-e₂, judging-judging-they dawned, they sat in counsel till dawn; gōk hār, the dead man, gōk-thō, the dead one; bēkārā hā₂ kūt-māb-mā₂-mād ecē₂, every tree that does not bear good fruit; on-kō-c daemōlēk'-ko daem-ūsmā₂, those he accused-had-them witches, the witches he had accused, and so forth.

Most particles in Santali are independent words. Thus, mān-kō, but, lit. if you say; asa-rā₂-lō, still, lit. that-in-slo, one-ta, 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, ada-dā bīr-kōr-e₂ or bāmā-kō-rā-lāh kām-ā₂, or dekār-dā dekā-rē₂, we on our side were living in the jungles and hills; and as to the Hindus, they were living in the plains.

Ge emphasizes the word to which it is suffixed; thus, chalak'-ge-a-rō, I shall certainly go.

The usual negative is a prefixed bān. The final a is dropped before pronominal suffixes. Thus, bū₂-ko dae-kel-e₂, not-they struck, they did not strike. The suffixes kel, kel are never used after bān. There is also a negative impersonal verb bāmāk'-e₂, it is not; thus, bāmā-kē₂-ā₂, I am not; bāmāk'-lo₂-a₂, we are not, etc.

Bān is used in wishes, with the future as an imperative, and in final clauses; thus, bāmā hjuk'-e₂-a₂, may you not come; bāmā da₂-ko-a₂, don't strike them. The emphatic negative akē 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.**
- 1st declension: 1st, 2nd, 3rd, etc., singular and plural.
- 2nd declension: -a, -i, -u, etc.
- 3rd declension: -a, -i, -u, etc.
- 4th declension: -a, -i, -u, etc.
- 5th declension: -a, -i, -u, etc.
- 6th declension: -a, -i, -u, etc.

II. **Pronouns.**
- 1st person: -a, 1st, 2nd, 3rd, etc.
- 2nd person: -a, 1st, 2nd, 3rd, etc.
- 3rd person: -a, 1st, 2nd, 3rd, etc.

<table>
<thead>
<tr>
<th>Full form</th>
<th>Suffix</th>
<th>Indefinite object</th>
<th>Indefinite object</th>
<th>Definite object</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>a</td>
<td>a, 1, 2</td>
<td>a, 1, 2</td>
<td>a, 1, 2</td>
</tr>
<tr>
<td>Thou and I</td>
<td>a</td>
<td>a, 1, 2</td>
<td>a, 1, 2</td>
<td>a, 1, 2</td>
</tr>
<tr>
<td>He and I</td>
<td>a</td>
<td>a, 1, 2</td>
<td>a, 1, 2</td>
<td>a, 1, 2</td>
</tr>
<tr>
<td>We, thosu</td>
<td>a</td>
<td>a, 1, 2</td>
<td>a, 1, 2</td>
<td>a, 1, 2</td>
</tr>
<tr>
<td>We, othas</td>
<td>a</td>
<td>a, 1, 2</td>
<td>a, 1, 2</td>
<td>a, 1, 2</td>
</tr>
<tr>
<td>Thou</td>
<td>a</td>
<td>a, 1, 2</td>
<td>a, 1, 2</td>
<td>a, 1, 2</td>
</tr>
<tr>
<td>You</td>
<td>a</td>
<td>a, 1, 2</td>
<td>a, 1, 2</td>
<td>a, 1, 2</td>
</tr>
<tr>
<td>Self, he</td>
<td>a</td>
<td>a, 1, 2</td>
<td>a, 1, 2</td>
<td>a, 1, 2</td>
</tr>
<tr>
<td>They two</td>
<td>a</td>
<td>a, 1, 2</td>
<td>a, 1, 2</td>
<td>a, 1, 2</td>
</tr>
<tr>
<td>They</td>
<td>a</td>
<td>a, 1, 2</td>
<td>a, 1, 2</td>
<td>a, 1, 2</td>
</tr>
</tbody>
</table>

---

**Demonstrative Pronouns.**

- *a* this, *tha* this, *mha* that.

<table>
<thead>
<tr>
<th>Distant</th>
<th>Nearby</th>
<th>Nearest</th>
<th>Intimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Animates</td>
<td>Inanimates</td>
<td>Animates</td>
<td>Inanimates</td>
</tr>
<tr>
<td><em>a</em></td>
<td><em>tha</em></td>
<td><em>mha</em></td>
<td><em>na</em></td>
</tr>
<tr>
<td><em>na</em></td>
<td>*(na-<em>kha, on ko)</em></td>
<td><em>na</em></td>
<td>*(na-<em>kha, on ko)</em></td>
</tr>
<tr>
<td><em>tha</em></td>
<td>*(tha-<em>kha, on ko)</em></td>
<td><em>tha</em></td>
<td>*(tha-<em>kha, on ko)</em></td>
</tr>
<tr>
<td><em>mha</em></td>
<td>*(mha-<em>kha, on ko)</em></td>
<td><em>mha</em></td>
<td>*(mha-<em>kha, on ko)</em></td>
</tr>
</tbody>
</table>

Other demonstratives are *na*, *ma*, *na*, *ma*, *tha*, *tha*, *mha*, *mha*, *na*, *na*, *na*, *na*, etc., which are the same as the definite object pronouns. The pronoun *na* refers to a near object, *ma* to a far object, and *mha* to a mid distance object. The suffixes *-kha* and *-ko* are added to the pronouns to indicate the distance of the object. The pronoun *na* is used for a near object, *ma* for a far object, and *mha* for an object in the middle distance.
### Interrogative Pronouns


### III. Verbs

#### A. Conjugational bases

**Dai, strike.**

<table>
<thead>
<tr>
<th>Principal form</th>
<th>Reciprocal form</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Active</strong></td>
<td><strong>Passive</strong></td>
</tr>
<tr>
<td><strong>Simple base</strong></td>
<td>dai</td>
</tr>
<tr>
<td><strong>Causative</strong></td>
<td>dal-ocho</td>
</tr>
<tr>
<td><strong>Intensive</strong></td>
<td>dalal</td>
</tr>
<tr>
<td><strong>Causative</strong></td>
<td>dal-ocho</td>
</tr>
<tr>
<td><strong>Reservative</strong></td>
<td>dai</td>
</tr>
<tr>
<td><strong>Causative</strong></td>
<td>dal-ocho</td>
</tr>
</tbody>
</table>

The double base *dal dai* (to strike repeatedly), is inflected like the simple base; thus, passive *dal-dal-ocho*; reciprocal *dagal-dagal-ocho*.

#### B. Functional bases

<table>
<thead>
<tr>
<th>Future</th>
<th>Present</th>
<th>Simple past</th>
<th>Perfect</th>
<th>Anterior past</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Dai</strong></td>
<td>dal</td>
<td>dal ka</td>
<td>dal-o'</td>
<td>dal-o'o</td>
</tr>
<tr>
<td><strong>Indirect object</strong></td>
<td>dal-k'</td>
<td>dal-k'</td>
<td>dal-k'</td>
<td>dal-k'</td>
</tr>
<tr>
<td><strong>Passive</strong></td>
<td>dal-ocho</td>
<td>dal-ocho</td>
<td>dal-ocho</td>
<td>dal-ocho</td>
</tr>
<tr>
<td><strong>Indirect middle</strong></td>
<td>dal-ocho</td>
<td>dal-ocho</td>
<td>dal-ocho</td>
<td>dal-ocho</td>
</tr>
</tbody>
</table>

The future base is often used as a present base, and always as in the resumptive form. Prominent inflections are added to the habitual bases—thus, *dal-ocho* to *strike him.*

 fossils are formed by adding the suffixes of the form. *dal-ocho*, I struck him. The habitual bases are used as participles and verbal nouns. Thus, *dal-ocho*, the man who was struck; *dal-ocho*, having struck.

Compound tenses are formed by means of the auxiliary *kam*, in, *dal-kam*, was, than, *dal-kam-o* or *dal-o*-kam-o. I am striking; *dai-o*-kam-o, was striking; *dai-o*-kam-o, had struck, a.

**Negative particles:** *bana*, not. *The b is dropped before pronominal suffixes.* Thus, *dai-o*-bana-o, I did not strike him. Also, *dai-o*, did not in conditionals or as an incomplete negative.
The language spoken by most Santals 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 Bihari, and the south where the influence of Oriya is felt. On the whole, however, there is scarcely any difference in dialect from Bhagalpur in the north, down to Manbhum and Burdwan in the south.

Five specimens will be given of this Standard form of Santali. The three first ones have come from the Southal Parganas, the fourth from Manbhum, and the fifth from Monghyr. The first is a version of the Parable of the Prodigal Son by the Rev. L. Skremsna, the second is a popular tale, and the third two Santali songs, for which I am indebted to the Rev. P. O. Boddington. 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 d and ṁ, š and s, 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. 249 and ff. I owe it to the kindness of the Rev. P. O. Boddington, who has also been good enough to read the proofs of the Munda section. I am indebted to him for a long series of highly valuable notes and corrections.
MUNDA FAMILY.

KHERWÁRT.

SANTALÉ.

SPECIMEN 1.

(RENAGARÁ, RAMPUR HÁY, SONNHÁL FARGANÁS)

(Rev. L. O. Shrubud, 1897)

Nit'háp-ráu bar-ea kopá hápán-ken taññi-kun-tára. Aa un-kin
one man-of two boy children-they-two were-his. Aad them-two
mitá-rá hungry-théy'dá apan-ta metad-e-a, 'a baha, iñ-rá parak' menak'
one-the-little-ones he-father-he said-to-him, 'O father, in the falling-existing-
ak'raak' bakíra dín-un-ka-tí-má. Aá addi-tán-tá a left-at-
thing-of portion bestow-give-certain-mine-thou.' So the-property he decided-to-
kun'a Khange thora din tayán moí ludín hápán-dá sanam-ak'ko samanta-
them-two. Then a few after that little von all-things collected-
ak'ta mitích' mangu desom-táy-á ciñna-ên-a, ar ándá-dé laccha-lamát din
having one far country-to-he went, and there restless days
talo-tá taññi-kun-taak'á tabá-ñaus-keet'a. Ar sanam-ak'ko-s utiq-dubhi-
spending-in being-his-which he wasted. And all-things he squandered-
ket'tam-khen ona desom-rá mitích' ñi akal boy-ên-a, ar un-dá rangaj-
had-his-when that country-in one mighty famine became, and he to-hunger-
ak'á akáp'en-a Khange sán-ka-tá ona desom-rán mití-taun rayot-thán-a látin-
he began. Then gone-having that country-of one ryot-with-he joined-
en-a ar un-dá sel'ak' dham-jaega-tá-y-á kol-kad-e a sualí gupi. Áda sualí-
himself and he his branch-place-to-he sent-him some to-kend. And pas-
dik-kó jam-et taññi-kun chakalak'á tó aad'ak' látik pál-tak'et'ég gágý-ak'í-
kan they eating being books-with his belly to-fill he-drawing
taññi-kun-a, mán-khan aká-be bako em-as-kun taññi-kuna. Khange
was, but anyone-even not-they giving-to-him were. Then
eiatam-taá-y-á mán-keet'a, 'aapu-ñ-rim tásak' munís-kó-keak' jum ak'
sensible-having-become-he said, 'father-my-of many-men-of food
sare-ak'kan-tako-a, mán-khan in-dá rangiot-ta, mándá-un bendak'kána.
superfluous-their, but I hunger-with here-I perishing-am.
Bere'ka-tá aapu-ñ-tím-iñ chakal'á ar-iñ mebon-a, 'a baha, surnak-
Arisen-having father-my-to I will-go and I will-say-to-him, 'O father, heaven-
reak' ar am sanam-ria kaj-akat'á; san-rin hápán ar am-nog-ok' lak-e-á
of and the presence-in-I sinned-hence; there-of some more to-be-called worthy-I
ban-kan-a; am-ran mit'tän munis-leka-nî-mâ barî."" Khan-ge beret'-not-am; thee-of one hired-servant-likemake-me-thou please."" Then having-
unit-ran apat-thân-â mâl-am-ked-o-a ar mîyâ-ge hîch'-ad-ec-a ar fir-
him-of father-his-indeed-he see-yot-him, and compassion came-to-him, and ran-
sâm-tîâ-yâ tîch-ked-o-a arâ chîk'-chîk'-ad-o-a Man-khan hâpân-a met-
gone-having-he embraced-him and-he kissed-repeatedly-to-him. But the-same-he said-to-
ad-o-a, 'à babs, sarma-sâkâ ar um sama-rû-â ka-takı'-a; am-ran hâpân ar
him. 'O father, heaven-of and thy presence-in-I named-have; thee-of son more
âm-am-co-le-karî-gî-hi-lâ-ban-kan-a." Man-khan apat-thân-â ah-rân galam-ko-e met-
to-be-called worthy-I roî-en. But father his himself-of sea-sheets-he said-
at'-ko-a, 'dân bogo nîr oyon-angîâp odok-agha hâk'-ka-û hâkîk' ap-pa,
to-them, 'here good most covering-cloth forth-brought-quickly-having put ûi-en-un-yo,
ar umâke tirâ mundam ar jangârî kharpa-sep-pa, ar jám-û-kom
and him-of hand-on rug and-feel-on sandal-put-for-him-yo, and eading-as
hâsîch'-sâkîrî-û-mâ; am-tâ naî-îran hâpân gach'-goy-û-tahî-kar-a, ka-
na make-conceeele-merry-lef; because this me-of son dead-he was, and he
jîrît'; ra-ran-a, at-goy-û tabî-kar-a, arâ gâm-mo-a. Khan-ge hâsîch-
âlve-return, lost-he was, and-he found-was. Then to-make
sâkîrî-û-kî phîrîn-kot'-a. themselves-merry-they began.

Man-khan uni-ran marun hâpân-dâ khâbrî-yâ-û tabî-kar-a. Ar opk'-a,
But him-of big son field-in he was. And know-he
hîch'-sorâm-râ ran-rîân aâjîm-ham-ket'-a. Khan-ge mit'tân gûî-ko-go,
coming-near-in music-and-dancing he to-hear-got. Then a servant lad
hâsîch'-sorâtî-yâ kharpa-an-a, 'one ko-dâ shîf-kar-a? mân-tâ,
called-near-having-he inquired-for-himself, 'those-things what-are?' having-said
Umâ-dâ e met-ad-e-ban-ma, 'hâkâk-û hâch'-karan-a;
He-on-the-other-hand he said to-him that, 'younger-brother-thy-he comes-
ar umâ-dâ mit-tâchî-û bâhî-ket'-a, nirâpam-û ûam-ram-
and father-thy-on-his-side one-he feast-has-made, safe-and-secure-he got-back-
sâm-tarân'; Khan-ge-yo-û raigis-a-arî bâhîk' baa nîbâm-lera, Aâ naî-rân
him-because. Then he angry-was and to-go-in not-he consented. So him-of
apar odok hîch'-ân-ti-yâ màsiski-n-yo-c-ûran tabî-kar-a. Man-khan
father-his out come-having-he entreated-him was. But
nu-dâ mîr-râmâ-ta apatâ met-ad-a-nâ, 'mâkîk, muma-
he-on-the-other-hand said-back-having father-his-he said-to-him, 'lo,
so-many second am-thîn galam-în khato-o-û-û ar amak' lukum tîsî-râhâ ha-
years thou-with slave. I work and thy commandment any-time-even not-I
tayam-parîm-sâkî'-a. An-râhâ inû-û tîsî-râhâ mit-tâchî màrâm hâpân-gi
transgressed-across-have. Yet me any-time-even one go-at-young
ham amakaw-si-ma, jamam urin gate-to tulak'-i, basak'-sakch'-kak'.
not thou given-hast-to-me, so that me-of companions with-I might-make-merry.
Mam-khan kusmi-to tulak', amak' sidr-y-a, gadaw skat' nui hapan-ma-y-a.
But harlot with thy property-he devoured-having this amak'-he
hach-ho-rak-dá, mui'-lach'-him hújakat'-a'. Mam-khan umi-dá-a
come-having-in one-thou feast-hast-made. But he-on the-other-hand-he
met-ski-a, 'hachha, am-dá jaoge in tulak' mena-m-a, ar játá hú-q'-ko-dá
sak-to-him, 'child, thou-indeed always me with art thou, and all my-things
amak'-kan-ga-a. Mam-khan hasak'-sidr-y-k' or raslab'-go ciolbya. Āntá nu
thing-are. But to-make-merry and be-glad be-proper. Because this
háká-m-dá gachge-y-a tulak-ká-a, ara jivet'-en-a; at'ge-y-a talá-ká-a,
younger-brother-thy deed-he was, and-he received; but he was,
ara hám-on-a,' and he found-was.'
MUṆḌĀ FAMILY.

KERHWĀRĪ.

SANTĀM.

Specimen II.

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

(SONTHAL PARGANAS.)

LELHA JĀṆĀ-GOMKE-T-GEAN.

STUPID SON-IN-LAW-ABOUT.

Selše jug-rā, kathac, mitāṇn hār-rān ḍāpān-e-āt jāṆā-gomkē-tā

Ferır age, it-i-told, one man’s child-femal-e-his son-in-law-his-he

ṭabā-kān-a mit-tāh ān-rā. Aḏā mut-dhāc, kathac, ach’ ekṣərga ḍāhar

waś one vīlāṅ-ga. And one time, it-i-told, self alone father-in-law

hanhar ocak-tā sā nāhār-tā pārāhik-dāk’-ā sand-en

mother-in-law house-to or wife’s father’s house-to relative-person-to-become-he gone

ṭabā-kān-a; adā un-rā un hanhar-tā ādhi-dā ḍākak-

was; so that-in that mother-in-law old-woman-as-to she boiled.

uṭu-y-ṭi’-a, ar um-tulach ār-e gānārāk-kān-a. Adā un-kā barā-

tā rice-curry-prepares, and now with also-she talking-de So thus going-on-

tē-go uṣy’-e-ān-a. Adā un-rā un ādhi-dā āγād’-i uṭu-leṭ’-a

in enzmār-become. So then that old-woman bamboo-shoots-she curry-had-done.

Adā ḍāk-ā ṭūk-ā ṭaṇ-ā ṭā ḍāk jām-lāgīt’, ar

So rice-curry-making-made water-she poured-out-to-him rice eating-for, and

sīpīn’ āre sān-rāgo gaṅd̪ō-dāl bel-ad-e-ā. Adā gūn-khi’-ā kā-ta

door side towards stool-she put-before-him. So washing-entering-done-having

uno gaṅd̪ō-dā-kā āγād’-e-ān khan-dā ḍāk-ā ṭūk-ā ṭaṇ-e-ā ḍāk-ad-e-ā. Adā jām ādhi-han

that stool-on-he sat-down-had when rice-curry-she brought-to-him. So eating time

uni jāṆā-gomkā-tā ḍā jēl utu-le-khe aṅkā-ṭi’-a, ar kutās hāe

that son-in-law-her meal-curry-like-his feels-it, and piece-any not-he


finds Then so-he asked-her, ‘listen mother, what-got-two curry-

akāt’-a? Ba-lō aṅkā thik-dāke-āk’-kān-a.’ Adā un jāṆā-gomkā-t

have-made? Not-see-two feel-accurately-con-towards-it. So then son-in-law-her


boch towards bamboo-door was. So old-woman-she said,

‘ēnā, jāṆā, abhin den son-rā manak’ ona-gi-hā āṭu-akāt-a.’ Adā

‘that-there, son-in-law, your back towards being that-we two curry-made-have.’ So
uni jëwie-gomke-të búngtë-achur-kät'ya-n nál-kät'ë mat'-silipë-kan; adë-c that son in-law her looked-turned-having he saw bamboo-door-being; so-he nál-hape-kat'ge-a. Chëf-hi ba e rúp-kät'a. Ar uni budhi hi a ina-saw-kept-quiet. Anything not-he said. And that old-woman also-she just-kat'ge-a.

Thus much-said.

Khan'-go adë uni jëwie-gomke-të ach' mëna-mëna-täy-a mën-jam-kan-a. Then so that son-in-law her self (of) mind-mind-in-he nags-for-himself

ban-om, nea itu-da ëch sahel-kid-fi-a. Samam hâp mahak'ko jëph'të. namely, 'This very very well-taught-me. All person now they will-have-fallen-asleep-khan, nea silipë-dë-ë akir-go-a.' On-ko ach' mën-ndi-y-a hadis-dhëka-kät'ë-a. when this door-I carry-off-shall. Thus self (of) mind-in-he thought-put-down. Adë adë jam-hapu-kati'ko jaga-yo-e-a. Ar samam hâp-ko

So veryly eating going-on-having-they placed-themselves. And all person they jëph'të-kat'khan-dë hape-hape-të bepët entë a ona silipë-dë-e râpa-kat'ë-take-a slept-when quiet-quiet-with arisen-having that door he loosened-their ar ona fundë-y-e go ona silipë-a guggu-ukëk'ë takë-take-a. Ar un and that sight-is that door he carried-in-his-sock-carried-off-their. And that jëkahëd'ë da be-ko dis-lê-dë-a time not-they remembered-him.

Adë adë akim rak' jëkahëd'-ko äbhi-en-da-ko nál-here-y-ot', So morning cock crow time-they awakened-having become-they seeing-going-on,

silipë-da bimëk' ar uni jëwie-gomke-tëko hëptë-ach-khan-dë hee door not-being and that son-in-law-ther-they calling-to-him-when not-he gân-ëd'ë, adë-kö mën-kat'ë-a, 'Hënt së, ëkal-pë bëhë mem-e-a së han; answering, so-they said, 'Well, see-him-you well exists-he or not, bëhë gân-ët:dë.' Adë adë-kö äbhi-tek-ë-a; mën-khan bëhë-ich'ën. not-he answering.' So certify-they looked-went-on-him; but not-being-he.

Khan'-go adë uni budhi háp-da aði gatë-y-a landa-gât'kät'ë-a. Adë Then so that old-woman person very loudly laughed-suddenly So on-ko lëph-tëk' kuri-da ko kalik-ë-a, 'Hënta ëch hech' un gatë-ëm those child female-they asked-her, 'Listen mother, what that loveliness-thou

landa-kät'ë-a?' Adë adë aði uni budhi-y-a lëdë-tek-a, han-e-a, ënta laughteth?' So then that old-woman she saying-to-them, namely, this silipë-dë, na, tata-mëgo thorn-e akir-at'ë. Hol-ënëk'ë door, girls, brother-in-law-your certainly he carried-off-his. Yesterday hëndë-të ëntë-ad-e-a; adë adë mën-ët'ë aði-te-a, "Hënta ëch hech' bamboo-shot-I carried-for-him; so then he said, 'Listen mother, what-thë-mën ëntë-kët'ë-a; bëlëlë akir-thëk'ëkë'ëkë.' Adë adë-më pen- you carry-have-made; not-me feel-accurately-con-towards-it.' So then-I said.

adë, "Hënt, ëwie, abhun da sin-ët memëk' ona-lëlë ëntë-kët'ë." to-him, "That-there, son-in-law, your back towards being that we carry-have-made,"
MUNSA FAMILY.

män-tä. Adä puát' ona-ta silpiñä di puát' teňä-mge-ya-atün-kät',
saying. So perhaps therefore door perhaps brother-in-law-your-he carried-off.'
Adä ona-e bäräc-ko-khan samam hâg adä gâr biärich'-ko jända-kät'-a, ar-ko
So that-she said-to-them when all person so very badly-they laughed, and-they
män-kät'-a, 'nui tehan-dâ gât'-ya-lâh-ge-ya.'
said, 'the brother-in-law very he stupid-ya.'
Adä sâri uni leksa hâr-dâ idi-ka-ta ona silpiñä rare-thingal-
So verify that stupid person taken away-having that door-he loosened-to-
siñgal-kät'-tä mîl'-aht'-tä ñañak'-kuñća-kät'-a. Adä aht' bahna met-
pieces-having one-one-by all-he chopped-into-bits So self (of) wife-her saying-
ne-kan-a, 'ma no-ge tehan-dâ utu-mâ.' Adä unyâ mañ-kät'-a, 'not-dâ
to-her-in, please this to-day curry make.' So that-she said, 'this
what-like-I curry-shall? This dry bamboo well-tasting-ya? Thus not well-tastes
Am-dâ shên lëlb-ge-ya.' Adä mû-ña mañ-ya mën-rañ-kät'-a, 'bair-a, adì
Thou very-then stupid-art.' So then that-one-he said-book, 'not-bir-a, very
mäñj sebel-a. Holâ-nok' ayo-tä-ko-than-dâ sâm-leka Un-râ noa-ge-ko
beautifully well-tastes. Yesterday mother-with-them-to I gone-had. Then thus-they
utu-ad-dâ Chet' ban saja, ñel un leksa-giñkan-kät'-a, ona-ta no-dâ-ñâ
curry-made-for-me. What not or, meat curry which-I felt-it, that-for this-L,
akir-akat'-takoa, bâkko amâk-kan iñ-e.
carried-off-have-their, not-they giving that-for.'
Adä bán-kät'-tä man-kät'-a, 'oca rârâr-dâ änt'-ä ákse jâm-tä-m
So wife-her-she said, 'this dry then who eating-for-them
utu-ochyo-y-ad-üm-a?' Adä-män-kät'-a, 'ashha, upä bâ-pa jâm-khan, im-ge
curry-make-cause-me!' So he said, 'well, you not-you eat-if, I
utu-gâr-pi.' Adä sâri no-ko-ak' katha bane sâm-ochyo-ñä-ñako-khan ko
make-curry-for-me-you.' So forsought those-as word na-he to-go-allowed-their-when-they
utu-ad-üm-a, ar-ko em-äd-üm-a daka sōntä Adä sâri
made-curry-for-him, and-they gave-to-him boiled-rice with. So forsought
rase-yä dul-gât'-kät'-a; adä sipi sipi kañ-tä-ya lapâgât'-kät'-a, ar
sauce-he poured-out quickly; so mixed-mixed-having he mouthful-quickly-tok, and
uni bán-kät'-tä tan-man-ä näl-kañ-um-a. Adä ona rase tainsh' ban
that wife-her intently she looking-at-him-here. So that sauce with not
sebel-led-e-khan-dâ kuji bán-kät'-ya-gâr-gât'-kät'-a. Adä ona-ta bâe
basted-him-when a-yaace taken-up-having-he bid-quickly. So that-also not-he
gär-chhâdo-dûre-ñä-khan, uni bán-tâ-tâ nända bane sambrâc-ñä-
she-sentence could-then, that wife-her laughing not-she restrained-having
aðjgar-târyä landa-gât'-kät'-a; adä aht' hâe landarkät'-a. Adä-män-kät'-a,
sound-loudly-she laughed-suddenly; so self also-he laughed. So he said,
'chet-lekâ-ñi uta-kät?' Bâcma hatrañ-ta. Oma-te-ge ban sebel-kama,
Chaka-tā nea kui-dā ba-m la-ocho-là'ā? Ayo-yā utu-ad-iā

Why this piece not-thou dissolved-madest? Mother-she curry-made-for-me
sanam kui-yā la-chahā-ocho-là'ā; kui-dā mit' gāñān hā ba-ñ nam-lāt-iā.
all pieces-she dissolved-completely-made; piece one piece even not-I found.
Am mā ākān kuñ-gō-m am-aka-w-ad-iā; ar chet-leka-kā kuñ-lāt-iā, on-i-go-m
Thou now only piece-thou given-hand-to-me; and what-like-1 pieces-made, thou-dint
dahā-kat'i-ā Thora hā ba-m la-ocho-hā'ā. Adā bahut-tāt'i-ā máñ-kāt-i-ā,
puttest. Little even not-thou dissolved-madest. So wife-his-she said,
uñ-dā ba-ñ haddā-ñ naa utu-dā. Am tá ba-pā utu-jen-mā." Adā
"I not-I know this curry. Thee-by please make-curry-for-thyself. So
satē ach'ā-yā utu-kāt'i-ñ-hā bañ lā-len. Adā bheg-tūrko
forsooth self-by-he curry-having-made-even not dissolved was. So good-in-they
landa-w-ad-o-ñ. Adā an biñā' khan baha-go-ko bahna-ted-i-ā, ar
laughed-at-him. So that-very day from stupid-they surnamed-him, and
finding-him-every-time-they annoy-him, that-they saying-to-him-by.

Adā chah-y-on-o kafha-dā; in maru-go-o.
So finished is tale; this great-ā.
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. While 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 cockcrow 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 the 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 told 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.
MUṆḌĀ FAMILY.
KHERWĀRĪ.
SANTĀLI.

SPECIMEN III.
SANTĀLI SONGS

(E. O. Bodding, 1908.)

(Soñtal Farganas.)

I.

Noco¹ sā noco śinda tāṅgal Ḍāg-u ho²
Seven days seven nights fire raining-he O,
Noco sā noco śinda jāṅam-jāṅam ho
Seven days seven nights continuously O,
Tokar-bān³ tahā-kān-e, maracwa
What-in-you-huô were, man,
Tokar-ban sopô-loa?
What-in-you sheltered-being?
Menak' menak' Harata⁴ ho,
Being being Harata O,
Menak' menak' burn-dander ho,
Being being mountain-cave O,
Nona-rā-hū tahā-kān-e māla-dā,
That-in-me-two were me-two,
Nona-rā-hū sopô-loa.
That-in-me-two sheltered-being

II.

Kai-dā, ho, bābū mag mā sā,
Timber, O, young-man eat-thou,
Nāi nārī bābū beno-māra
Plough-beam yoke young man make-thou;
Nāi nārī bābū beno-lī-khāch,
Plough-beam yoke young-man made-fast-āf,
Haa-ro-go bābū soma ho-āk.
Earth-in young-man gold become.

¹ In song-me-n is prefixed to every word beginning with a word, with the exception of the interrogative pronoun, which precedes it. This rule in song-sage is 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 Harats, 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.

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1 The men and women, who escaped when God was destroying the human race by fire-and-flame. The song has been taken from the old Santali traditions.

[No. 4.]

MUNDÄ FAMILY.

KHERWARTI

SANTALI.

SPECIMEN IV.

(Rev. A. Campbell, 1897.)

(Gobindpur, District Manihata.)

Kha-rge Maran Baru manwa-e met-ad-e-nu marga, 'unkin
Then Great Mountain man-he said-to-him this, 'those-two
sta-kim-mi.' Khan ek-te-e šhap'-ked-a, Bto-kot'-kin-khan-ā Maran
break-in-the-two.' Then breaking-to-he began. Broken-in-when-he Great
Buru-dā manwa nabel mak'-ā idl-ker-e-a, idl-kat-ā Maran
Mountain man plough to-cut-he took-away-him. Token-having Great
Buru nabel mak'-ā chet'-chak-ked-a, ar lak'-tak'-ket'-thā
Mountain plough to-cut-he taught-his, and chopped bored-having
sink'-ā šhap'-ked-a. Šhap'-ket'-khan goda-e sī-lakut'-kèd-a
to-plough-he began. Begun-having-when highland-he ploughed-crushed.

Lakut'-kèt'-khan-ā kali-ked-e-a, 'henad, Marān Baru, chet'-hun
Crushed having-when-he asked-him, 'henad, Great Mountain, what-we
āra?' Khan Maran Baru sawa-chān ira-ya sgu-ker-e-a ar
shall-sow?' Then Great Mountains heaven-from tri-he brought and
manwa-em-ad-e-a, arā ar-ker-e-a. Jamam-en-a, dare-y-en-a,
man-he gave-to-him, and-he saved. It-was-produced, became-a-plant
gel-bal-e-yen-a, ar nān-ri-rek'-ko šhap'-ked-a. Adā nāl' nakhi-tō
eared-ripened, and first-fruits-ceremony-they began. Then one direction-in
Sari-sarjam tahil-lun-a, ona-rek' sukuum  ygu-katä-ko bhântich'h-kad-a
Sari-sarjam wæs, that-of leaves brought-having-they a-cup-made
ar ona-rä sukuum sindur-ko dähä-kad-a.
and that's all red-lead-they put.

FREE TRANSLATION OF THE FOREGOING.

Maran Baru¹ then told the man to break in two (bulllocks), and he began to do so, and when he had broken them in, Maran Baru took him away in order to cut a plough and taught him to do so. Having whipped and bored it, he began to plough and broke the highland by ploughing. Then he asked, “Maran Baru, what shall we sow?” Maran Baru then brought an Ist² 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-Sarjam 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 apât worshipped by the Sambas.
² A cultivated millet, Prosoem Coarogulli.
MUNDÁ FAMILY.

KHERWÁNI.

SANTALÍ.

SPECIMEN V.

(CHAKAL THANÁ, DISTRICT MONGHYR.)

Nás-dá disom-tá ukal hoo-akan-tá hár-ko jám-rek' adi làstá This-year country-in famne become-having men-they eat-concerning great distress hoo-akan-tak-a. Agin-khán mag-hambich'-dá thura-thuri ama-rek' hám-because-of-them Agin-khán magh-tíll little little grain-of
dak'-mundi-ba-tá-ko ní-lála-ba-ya-ya-ma Mán-khán onn-ko rice-water-having-made-they drinking-warming-them-and-warm-them on. But then-they chaha-ba-ka-kí-khán matrám-sarjam'-ko jám-bára-ked-a. Ina-há finished-again-had-when Matkám-Surí-jorm-fruit-the they ate-for-some-time. These-even sanam-ko jám-chaha-ked-a, ing-ká-tá mit' jákhan-dá terel tatri' siíjo all-they-eating-finished, then one time-on-the-other-hand terel tarep beel emanteak'-ko-tá din-kó khamac-ked-a. Ona-há lura-luri sanam-ko hura-chaha-electrum-with days-they passed. These-even grobbing all-they to-search-

Nátor-dá báháar-rekt' kautha-arák' guromdi-arák' much'-arak' jhamak-tá At-present rice-field-of kautha-pothérb guromdi-pothérb much'-pothérb shells-with sanam-ko khyaát'-chaha-ked-a ar hír-rekt' matrám-arák' pâdi-apak' ar hoo-bendi-
all-they to-dig-up-finished and forest-of matrám-pothérb pâdi-pothérb and hoo-bendi-
ar' ar surí-arák' ops'-arak' ar-ar-emanták' apak' sakam-ko jám-chaha-pothérb and surí-pothérb ops'-potthérb and other vegetable-leaves-they eat past-leko. Sanam hármá dhopam-em-taka-ar' sakam jám-tá. Nás-dá cattle-like. All bodies are-swollen-their vegetables eating-from. This year mahaján-ko ban-ko sum-ed-a diphia-dobra-tá ban-ko úm-ak'-kana, one-ti money-lenders not-they mention two-and-a-half-fold-even not-they are-given, therefore ríngi-ha' tí udi háy-ko bhandti'-thulpt'-re-a, dase-há ban-ko akam-ed-a. hunger-with many men weak-have-become, strength-even not-they feel.

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" till Magh's there were small quantities of grain and rice-water, but only just sufficient. When these provisions ran out, the flowers of the Matcim" and Sal trees were eaten for some time. When they had eaten all these, they subsisted on Tarki, Harap's", Sifjo's, and other jungle fruits. When they could not find any more of these, they for some time got along with roots of As", Aser, and Pliku's. At present they have dug up from the rice-fields all Kanta", Garunah" and Much's" potherbs, with shells, and they eat forest herbs and leaves such as those of Matha", Podo", Bochundi", Sauri", Orsa", 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 Singhbhum, Santali has come under the influence of Ogoi. Borrowed words therefore often assume a different aspect. Compare Chana, property; dusa, day; unde, mind, etc., in Morhbanj. Between vowels has become y; thus, jayakפרש, the younger. The phonology is, however, on the whole the same as in the Standard. An initial n sometimes becomes y; thus, yama, get, in Morhbanj and Balasore. Note also forms such as ejak', for ekak', his. The demonstrative pronouns frequently end in s; thus we find saun, this, and so on. Such forms are very seldom met with in Standard Santali. 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 Morhbanj in order to illustrate this southern and less correct form of Santali.

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1 L. Agha, November-December  
2 Dyeipsay tetramatica.  
3 Zeharia ambelasca.  
4 Euphorbus grandifolia.  
5 Anteluma dendrocarpa.  
6 Polygonum glaucum.  
7 Jamacy-Pokhari.  
8 Buchanana insifolia.  
9 A jungle climbing plant.  
10 Acorus calamus.  
11 Isocoma sesquifolia.  
12 Polygonum glaucum.  
13 Ficaria Verna.  
14 A certain wild plant used as a pot-herb.
MUNĐĀ FAMILY.

KHERWĀRĪ.

SANTĀL.

SPECIMEN VI.

(MOHRANG, ORISSA TRIBUTARY STATES.)

Mit kār-rūn bārēn kopa hāpán-kīn tabā-kān-a. Ur-līn mātā-rā
One man-of two boy children-they-two were. Then-two among
hūrīnōh' apātā met-ār-e-a, 'ā bāba, amak' dhānē-tā tīnāk'
the-little-one father-his-he said-to-him, 'O father, thy property-in how-great
bhāgā ī yam-a ona om-gū-mā.' Nonā kāhā-vā unj ajāk' dhāna hābā-ka-tā
share I shall-get that gave-me.' That word-on he self-of property divided-having
un-kīn-e om-āt-kīn-a. Kihālu dīnā khan-go unj hūrīnōh' kopa-dā
them-two-he gave-to-them-two. Some days then that younger son-on-his-side
jātā dhān mūt-thān santāk-ka-tā mūt-thān sangyan dūmā-tā chālo-fa-ta
all property one-place collected-having one distant country-in went-having
luhā-lāmāt; bēbha-tā jātā dhān uro-kōd-e. Jātā chān baya-
hā-coṭ-tā kōn ona disu-mā marān akal hoy-on-khan unj royāk'
riots-on-one samelessness in all property wasted-he. All property expend-
fānāk-having-unon that country-in big famine arose-when him-of
adhā dā-lāk hoy-on-e. Ounājāt unj chālo-fa-tā ona dūmā-ta-ich'
dukhā data hoy-on-a. One-father unj chālo-fa-ta one dūmā-ta-ich'
unhappy condition became. Therefore he gave-having that country-of-being
miṭ-thān kīān-ha-rā-sāragā guti-yōntē. unj kīān-ha-rā sāragā
one cultivator-near-he servent-become-having that cultivator weine
get gujukyā oyad-a kol-kōd-e-yā. Āndā unj-dā abārāhā jāmāk'
herd-tend-he field-in send-him-he. There him apan-e-com food
bat-kō um-ar-e-tā unj-dā sāragā royāk' jāmāk' choklāk-ta lōh-a
not-they given-to-him-having he weine of food house-with belly-he
pānīk'tae-e mān-fa manas-an-e,
fill-his-he saying thought-he.
KĀRMĀLĪ OR KĀLḤĀ.

There is a numerous caste of iron smelters in the Sonthal Parganas, Hazaribagh, and Manbhum which is known as the Kols or Kālḥās. They call themselves hār, men, and also kālḥā, which is the name given to them by the Santālīs. The Hindus call them Kol. In Manbhum and Hazaribagh, they also call themselves Kārmālīs. Their language has hitherto been classed as a dialect of Hō 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 Hō have been forwarded from the Sonthal Parganas. Most of the Kālḥās in the Sonthal Parganas, Manbhum, and Hazaribagh, however, have nothing to do with the Hōs, but speak a dialect of Santālī. That dialect will in this Survey be called Kārmālī in order to avoid confusion with Hō or Kol. It is quite different from Kārmālī, the dialect of the Kārmās of Hazaribagh, Manbhum, and other districts, which is a form of Magahi. See Vol V, Part ii, pp. 145 and 5.

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

- Sonthal Parganas
- Hazaribagh
- Manbhum

Total: 44,089

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

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

- Bichirh
- Mānapora
- Baghlāsh
- Pābna
- Mongār
- Sonthal Parganas
- Angul and Pāndāmālī
- Hazaribagh
- Manbhum

Total: 17,242

The principal home of the Kārmālīs 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 Kārmālī dialect does not much differ from ordinary Santālī. One good specimen, prepared by the Rev. A. Campbell, will be found below. It represents the language of the Kālḥās 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 ḍ and ọ or ḍ and ṭ, respectively, are distinguished as in Standard Santālī. The neutralizing power of ḍ and ṭ is not so strong as in Standard Santālī; thus, ḍhāte and ṭāte, father.
Diphthongs such as ao, âe, ao, are commonly simplified. Thus, āhī-śo, Standard ā-ā, gave him; āhū-ra, āhū, whose son? chalū-en-e, Standard chaloo-en-e, he went, etc. The change of ṣ to r is common in the Sandal Parganas; thus, hūrū, Standard hūrū; small, etc. The Khālia of the Sandal Parganas have the same tendency as the Mōhās to substitute d for as and ao; thus, urü-gayā, squander, in Sandal adū-plātē. Note also takāū-kith and takānā, in Hāsamābāg takā-kith, was; hālār, Standard hālār, 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 ṣ to s and l; and, in some cases, of ṣ to ṣ. Thus, hār, Standard hār, man; ināh, Standard ināh, house; nār, Standard nār, run; nam, Standard nam, get; lel, Standard ṭāl, nec; lewr, Standard rāwar, return, and so forth.

Inflection.—The inflexion of nouns and pronouns is regular. The genitive suffixes sār and aḥ are in common use. Thus, sār-āhā pāthān, his son; aḥ-ākā mātrāvā re, before me; bāhū-kā, of a father. Note forms such as leli, this, leli-āb, that one; ākā, who? chākāt, what? and so forth.

The numerals six to ten are Aryan loan-words. 'Twenty' is mālī hār, and 'hundred' mārū hārī.

The categorical s in verbal forms is generally dispensed with in the singular, thus, takā-kā-ā, I was; gāpūdā-kā-ā, I die.

The causative particle is chō; thus, dāt-chō-kā-hān-ā, I am beaten.

The pronominal infix of the dative is sometimes replaced by the accusative infix; thus, meta-kāl-e-e and meta-āl e-a, said to him; ema-ākād-tē-nā, thou hast given to me. Meta and ema are fuller forms of ādā and ānā, respectively, which are also used in Standard Santal before the dative inflexes. Forms such as meta-kāl-e-e, he said to him, are not used by the Khāli of the Sandal Parganas, who say meta-āl e-a or meta-ād e-e instead. The pronominal suffixes denoting the subject are often added to the verb and not to the word preceding it.

The suffix les of the past time occurs in the form sen; thus, chūt-kē-nī and chūt-kē-ānī, I went.

Note also forms such as mēn-īn-ā, I am; hāūn-ū-ā, 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.

*Note: bānā, my father; bānā-ā, thy father; bānā-ā-tē, his father. The Khāli of the Sandal Parganas use kā, throughout; thus, kāhū, thy father. * My father* is, however, kāhū.
MUNDA FAMILY.

KHERWALI.

KARMAKI DIALECT.

SANTALI.

DISTRICT MANEBUM.

(Rev. A. Campbell, 1899.)

Mit' hir-ren bares kora hapun tahí-kem-a-kum. Adá budhítich.
One man-of two buy some sore-they-two. And young-the
babu-t-tet' meta-kod-e-ye, 'á buba, dhan-daulat ja-gi hatií hoyok'-tin-a
father-his-the said-to-him, 'O father, property(of) which share will-come-mine
dan-bakma-ka-te emn-ka-ran-mi.' Adá babu-t-tet' ach'-ak' ában hatií-at'-
divided-having give-mine.' And father-his-the self-of property divided-to-
kum-e. Tham din tayma-te budhítich-dá sanom samta-ka-te sangnú
them-two. Few days back-on young-the all collected-having for
disom-te ádák-chalá-en-e, ar aple ach'-ak' dhan-daulat rih-rama-ner-re
country-to out-went-he, and there self-of wealth debauchery-in
tahsa-nahus-ked-e. Sanom udap-paht-baba-ket'-khan ana disom-re aí
wasted. All squandery-finished-having-when that country-as heavy
durbih akal-ked-e ar rangjok' mandá-en-e. Ar ana disom-ren mit'
dearth finished and to-feed-hunger began-he. And that country-of one
hir-then sárka-te tahí-enak'-e, ar aí ach'-ak' khútka-re sukri gátki
man-with gone-having remained-he, and he self-of fields-is sunse to-tend
kal-ked-e-ye ar suhru jara-of chokkak'-te bik'-e men-sa-a, ar
sent-bum-he. And where eating husk-with to-satisfy-himself-he wished, and
ákáhá ban-ku emn-ked-e-a. Khan-ji déss-re high'-al-ute
anyone not-they gave-to-him. Then remembrance-in come-for-him-having
men-ked-e, 'bubá-ñ-ren-dá amín-ánun aha kamá-ku-dá jám-sátí-jaka
said-he, 'father-of several hired servants-as for eating-leaving-like
kama-ta-ku-a, ar in-dá náüd rángéch'-te gajuk'-ikan-in. Aká-tora sámta-te
their, and I here hunger-with dying-un-I. Now gone-having
bubá'n íi met-sa-a, "a buba, serma-reck' ar am sojha-re in
father-my I say-to-him-well, "O father, hunger-of and thy before I
gurah-akkad-in. Ar-dá am-ren hátpu murnok' lekan-dá ban-kam-in, Am-ren
sinned-I. Now-án-to thy son to-be-called worthy not-un-I. Thy
acha kamia laka dákha-karí-nti-mi."' Adá biriz-kute babu-t-then chalá-en-e,
hired servant as keep-me."' And arisen-having father-his-near went-he.

Ar sángi-re-e tahí-kum-rég babu-t-tet' arií báka-te náyak
And distance-at-he was-when father-his-the him seen-having pity
high'-al-e nípín-en-e ar barup'ku-te chák'-al-e-ye. Hátpu-
come-to-him-having ran-went-he and embraced-having kissed-him-he. Son-
तें मानकेता, 'ता बुहा, सेंस-सेंस' आम सोहे-कै गुणधारकदानात, ते ते ते स्वाना, 'उ फातह, इम-फेन औं ते बादान-ए चमीसो-ए, आवे-सूना आतूरि हर-फिर।

वात-वनकेने आम आम-मात्र किसने कैलीके कुना, सन-काने घांग तुवी लिए खुश।

सुजांकेने गान-केत गान-में आम-मात्र, र खरी भाई-मात्र किसने-ए, आवे-सूना आतूरि हर-फिर।

ते ते मानकेता, 'ता बुहा, सेंस-सेंस' आम सोहे-कै गुणधारकदानात, ते ते ते स्वाना, 'उ फातह, इम-फेन औं ते बादान-ए चमीसो-ए, आवे-सूना आतूरि हर-फिर।
MAHLE.

The Mahles are a caste of labourers, palangain-bearers and workers in bamboo in Cutta Nagpur and Western Bengal. They speak a dialect of Santali.

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

<table>
<thead>
<tr>
<th>District</th>
<th>Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Birbhum</td>
<td>660</td>
</tr>
<tr>
<td>Sonthal Pargana</td>
<td>17,327</td>
</tr>
<tr>
<td>Manibhum</td>
<td>10,794</td>
</tr>
<tr>
<td>Mokhaj State</td>
<td>280</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>24,861</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>Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Birbhum</td>
<td>130</td>
</tr>
<tr>
<td>Birbhum</td>
<td>223</td>
</tr>
<tr>
<td>Mokapoor</td>
<td>1,601</td>
</tr>
<tr>
<td>24-Pargana</td>
<td>369</td>
</tr>
<tr>
<td>Rajabhi</td>
<td>22</td>
</tr>
<tr>
<td>Dinajpur</td>
<td>96</td>
</tr>
<tr>
<td>Jalpalghat</td>
<td>1,137</td>
</tr>
<tr>
<td>Desiapling</td>
<td>136</td>
</tr>
<tr>
<td>Begus</td>
<td>115</td>
</tr>
<tr>
<td>Mahla</td>
<td>117</td>
</tr>
<tr>
<td>Sonthal Pargana</td>
<td>3,643</td>
</tr>
<tr>
<td>Angul and Khodawla</td>
<td>1</td>
</tr>
<tr>
<td>Hazaribagh</td>
<td>9</td>
</tr>
<tr>
<td>Rancha</td>
<td>9</td>
</tr>
<tr>
<td>Manibhum</td>
<td>1,166</td>
</tr>
<tr>
<td>Singharam</td>
<td>2,851</td>
</tr>
<tr>
<td>Kuch Bilar</td>
<td>19</td>
</tr>
<tr>
<td>Orissa Tributary State</td>
<td>1,662</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 Manibhum.

Specimens have been received from Birbhum, the Nilgiri State, and the Sonthal Parganas. The Nilgiri specimens were written in a corrupt Santali, and those received from Birbhum contained 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. Bodding. It will be found on pp. 240 and ff.

Mahle is closely related to Karmal. Among themselves the Mahles to some extent make use of a kind of secret language, substituting peculiar words and expressions for the common ones. Thus they say šēk' instead of šāk, a rupee; pīśē instead of pūśē, a pice; māk' instead of māc, half a rupee; lēk' instead of aana, an anna; lāk' warm, instead of dāl, 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 Mahle grammar.
Pronunciation.—O and a, o and e, respectively, were not distinguished in the original specimen. Mr. Bodding's list, however, shows that Māhā is this respect agrees with Standard Santali.

An a is often pronounced as the a in 'all.' Thus, ṭā-pā, Standard ṭā-pā, his father; ṭā-lā, Standard tā-lā, down; marān, Standard mārān, big; am and ām, Standard ām, then; -tām, Standard -tām, thy.

The colour of vowels is sometimes apt to change, probably under the influence of neighbouring sounds. Thus the inanimate pronominal infix a occurs as a' and a'. Compare also forms such as kān-i, I am; kān-ām, thou art; kēn-e, he is; kān-ā-hān, we are, etc. The neutral vowels are treated as in Kārmālī.

Diphthongs are often simplified in the same way as in Kārmālī. Thus, kānē, Standard kānē, woman; -lā, Standard -lā, his; āl-kānē, Standard āl-kānē, I may strike; kēn-e, Standard kān-e, he is; samāl-kānē, Standard samāl-kānē, having collected, and so on.

In kājāk, Standard kājāk, come; gājāk, Standard gājāk, die, Māhā has preserved forms which are lost in Standard.

N and t correspond to Standard s in the beginning of words. Thus, nīndā, Standard nīndā, night; lētām, Standard ītām, name. In Birhām we also find forms such as īnām, get.

R becomes r as in Kārmālī. Thus, kōr, Standard kōr, man; kōrā, Standard kōrā, boy. It is dropped in Hē in dārūgp and dāgp, aḥ, in which word the r is an old infix and does not belong to the base. Compare, on the other hand, gārā, Standard gādā, duck.

R often becomes l, thus; īnār, Standard rūg, return; lār, Standard rā, to speak.

In ḍēl, Standard ātēl, arise, the r is an old infix.

Inflection.—The declension of nouns and pronouns is mainly regular. Dative suffixes such as kē in Nilgiri are, of course, Aryan. Note genitive suffixes such as ihe and iheh, and the ablative suffix kēlā; thus, īin-Iēh kēpjā, his son; īpā-kēlā, of the father; mēnā-kēlā, from his sister. 'I and thou' is usually īlo, and not īlo. Note also the dative infixes īn, to me; īm, to thee, and the genitive infixes īnā, ny; īmā, thy; īdā, his.

The nominals '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 ā; thus, āl-āhā kēn-i, I am caused to be struck, I am struck.

The categorical a is often dropped, especially in the singular, or else replaced by an ē; thus, āl-ām, I shall strike; ālāṁ-sā, I am.

The usual form of the verb substantive has already been mentioned, 'I am,' 'I exist,' in mānā-ē, or kāmā-ē. Compare Santali mān-ē, and kāmā-ē.

The base kēn is also, in addition to kēn, used in the formation of compound tenses; thus, āl-kēn-i, I was striking.
The present tense of finite verbs is formed by adding the suffix *et*; thus, *dāl-et'-iḥ*, 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, *dāl-d-et'-iḥ*, I strike it; *dāl-d-et'-əm*, thou strikest it; *dāl-d-et'-iḥ*, I strike him. The inanimate infix *ək*, *ək', 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 *tak* and *bak* in Standard. Note also compound forms such as *dāl-et'-ken-īḥ*, I am striking; *dāl-ə-ken-īḥ*, I strike him.

The past tenses are regularly formed. Thus, *dāl-kesh-ək'-iḥ*, I struck it; *dāl-kesh-ək'-iḥ*, I struck him; *dāl-kəd-ək'-əm*, thou strokest it. Forms such as *dāl-kək'-iḥ*, I struck; *dāl-kək'-iḥ*, I had struck, show that the real suffixes of the past tense are *ke* and *ko*, as has already been inferred from the state of tenses in Standard Sanskrit. In othēr *dāl-kək'-iḥ*, many stripes I-struck him, both the inanimate and the animate infixes have been added.

Note also medial forms such as *chəld-ən-īḥ*, *chəld-ən-īḥ*, and *chəld-ən-īḥ*, I went.

The suffix of the perfect is *aken*, *əkən*, etc., but the initial *a* is often dropped after vowels. Thus, *dārəken-īḥ*, 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.
MUNDA FAMILY.

KHERWARI.

SANTAI.

(DISTRIBUTION.)

Many dialects.

A Mund family have a kora gidra man-en-ty-a-kin. Ar um-kin mukra.

One man of two lay children were his they-two. And them-two among

hadirunh' ap-tila met-ad-e-ye, 'baba, oka inak' dinha-bakhra bakh-tin-a

small-the father-hithe said-to-him he father, what my property-are he mine-will

sah-dah am-i-te-ma. Ada ap-ba acht-ak' dinha ha-thad-ad-ekine. Then

that-as-to give-mine. Then father-his self-of property divided-to-them-two. Een

dim tayam te hudia gidra samana? samanta-ke-te seging dinam-ta-ye odor-chal-

days back-on small son all collected-being distant country-to-he went-out.

ene-e, ar anda-dah hunch-kamait-ke-te acht-ak' dinha tahun-mahako-te-o. Ar

he, and there riotously self-of property squandered-him. And

samanta-k' kharab-ker-khan one disom-te hali-nt akal holi-ene, ar um-dah

all spent-had-when that country-en very strong famine became, and he

rangi-tak' adaps-ene-e. Tahl one dujam-buran mit-taeh' rayat-than sinke-te

hungry-to-be began. Then that country-of one two-wit going-being

japak'en-e. Um-dah acht-ak' khat-ta sakri stiin kol-ked-ek'we Unidah sakri-koe

eingad. He self-of field-in vine to-feed sent-him. He wine

janeel tah-ken a hark-ta jam-jam-bij-ek-lagit' man-ben-e, man-khan ena-ha

eating were khow-with eating-eating being-filled-after thought, but that-even

taaleh-ba baa am-a-ken-a-ko. Khame cheta-kote man-kre-o, 'in

anyone-even not gone-to-him-they. Then having-some-to-sense said, 'my

apun-ran tinak' munia-ak' jam-ak' samajok-kon-teko-o, ar inh-dah

father-myn-of how many servants-of food spared-are-them, and me-see-to

nanda rangsch-te gajal-kan-ko. Aehha, hahk-he te apun-tha hanal-ha ar

here hungry-with dying-am-I. Well, when-having father-said with-gone and

met-taeh. 'baba, servama-ak' er am samaha ke khal-ko-tni. Ar-dah am-i-teh-

will-say-to-him-I, 'father, heaven-of and thy presence-in unseen-I. Again thee-of

gidra intum-ek' log baak-ko-in. Amein mi-taeh' munia lok adaha-tn-o."

son to-be-called worthy not-am-I. Thee-of one servant like keep-waathenam.".

Khamge un bai-ene ar apat-than bache-en-e. Mait-ak-me wi sangui-re

Then he arose and father-his-to come. Say you he distance-at

man-bun um-dah apat-taeh' lalum-ked-ekwe ar man-yak luch-ad-ek'we

evek-ken-him of father-hithe that going-on him and pthy came-to-him

ar mir-dah koke te hadir-ked-ekwe ar chak-chak-ad-ek'we. Gidra-dah apat-lieh

and run-going-having embraced-him and kissed-repeatedly-to-him. Son father-his-to

met-ad-ek'we 'baba, in-dah servama-ak' o am samaha kei-kote-tni. Amein gida-

said-to-him, 'father, I heaven-of and thy presence-in unseen-I. Thee-of son
lutam-ok' leg ar-da ban-kon-ih, Man-khan apa-ti-t'da ach-r'un gurì to-be-called worthy more na'i-am-ih. But father-his the self-of servants met-of-o-ko-y-o-e, samam khan bis anglip dàn-agu-hat'ko-to oye-pa, said-to-them, 'all from good cloth given-brought-quickly-haven put-on-him-you, ar umi'k tire angili, ar jahga-re jula, sarik'apà Aa dá and his hand-on ring, and foot-on shoe put-on-him-you. And some jàm-ta kusik'ma-bon. Karin ník'i ël-ich' gudra-dà giêk-ic-chen-e, eaten-having make-merry-let-us. Because jisí-thu me-of son died-had, ar-ih jive' achur-e-e; nt-leen-chen-e, ar-hà nam-lec-chen-e.' Khan-ge um-ko-dà and alive returned; lost-had-been, and found-again-was. Then they kui lagh-en-kó, to-make-merry began.

Man-khan um-ran marin gudra-td'a khàr-tho men-ene Ada orak'te hách'. But him of big won the field-in won. And house-to come-
hànì'ko-to bajna ar ínhel' ñanam-ko-ité. Khan-ge mit'sich' munis háhà-
close-having music and dancing to-hear-got. Then one servant called-
ko-td kàk-ko-ak'-e, 'chief' háh'kàn-a?' Uní-dà met-ád-ak'-e, having asked-him, 'what becoming-is?' He said-to-him, 'hàka-m hách'-ken-e ar apu-m-dà nhày-ket'-e, mi bogo nam-schen-
younger-brother-thy come-him, and father-thy feast-made, him weal got-back-
kéd-tà.' Khan-ge edre-e-e ar hájik' han rihan-néen-a. One-ita-
him-having.' Then got-angry-he and go-in not would-be. Therefore um-ran apà-ti-t'd' odon-hàch'-ko-te boise-ko-ak'-e. Man-khan um-dà lech-schen-
-him-of father-his the out-come-having entertained-him. But he speak-return-
-ko-to apàt-ich' met-ád-ak'-e, 'ma-ló-ma, níshak' sëna am'ak' bami having-made father-his-to send-to-him, 'to, those-many years live-of service agu-ket'-fà, ar am'ak' lutum tís-di-hà à'naì baakhir-ken-ah. Sà-ràh' ñta dà bou-
-bridg-hi, and the-of order ever-even I not-I transgressed-I. Still I tís-hì-hár mit'sich' màrum hôpa tanih' hì bat om-àd-fi-âm'am, jìnam in-ràm ever-even one goat young or-the-like even sat present-to-me-thou, so-ich me-of gate-ko tulun' kusí-koko-fà. Man-khan kusi-ko tulun' am'ak' dhàn hİm-
friends with I might-make-merry. But hoi-boi with those-of property wasted-
ket-tàm-e mi gudra-ame hách'ém-tàm-él-dà, bëhi-ják'kìm.' Man-khan um-dà thîh-he this son-thy coming-thy-en, feast-maddest-thou.' But he met-ád-ak'-e, 'hàch', am-dà ju 'na-i-tulun' man-âm-a, ar í'hak' sënam-
said-to-him, 'child, thou always me-with art-thou, and mine all-
Àk-ko-dà am'ak'-kan-go-a. Nî-dà kusi raskají men-on-tabona; ël-tà ník' things thîne are. Now with gladness was our; because this-very hàkà-m-dà giêk-jen-han-ech', ar-ih jive't-en-e; nt-ken henech', ar younger-brother-thy dead-was-who, now alive-became; lost-was-who, now nam-éc-en-e.' found-won-he.'
MUNDARI.

Mundari is the dialect spoken by the tribe who call themselves kārd-kō, or, 'men.' The number of speakers is about half a million. Mundari literally means the language of the Mundas. According to Mr. Risley, the name Mundā 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 Santalis call themselves Mešhī, the Bhumi Jadsī, and the Khambu of the Dāiling Hills Jindār.¹

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

With regard to sub-dialects Mundari can be compared with Santāl. 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 Mundari is spoken in Mankipatti, a tract of land to the south-east of the town of Ranchi, comprising Tamar and a part of Singhbhum. The Mundari of Palaman is almost identical.

In Hazaribagh and in Sambalpur and Banma, the dialect has come under the influence of the neighbouring Aryan forms of speech. In all essential points, however, it agrees with the Mundari of Ranchi and Palaman. The same is the case in the State of Palna.

In the State of Singhbhum the Mundas 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 Mundari words.

The Kukās in the neighbourhood of the town of Ranchi have adopted Mundari as their home tongue. Their dialect is known under the denomination of Hāva-ta jhōgar. We have no information about its character. It is, however, probable that it is identical with the dialect spoken by the so-called 'Kuma-Urasons' to the east of Ranchi. Father de Smat is, so far as I am aware, the only authority who mentions that form of Mundari. He states that the principal peculiarity of the dialect is that an r is substituted for the final t or d of verbal tenses; thus, jhōma-r-e instead of jhōma-ked-e, thou art.

During the preliminary operations of this Survey, a Kol dialect called Bhuyau 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 Bhuyan is the dialect of the Mundari Bhuyas of the district, and the Bhuyan figures have, accordingly, been shown under Mundari.

Closely related forms of speech are spoken by the Bhumij tribe of Singhbum and neighbourhood; by the Bisghas of Hazaribagh, Ranchi, Singhbum and adjoining districts, and by most of the so-called Konds. These dialects will therefore be dealt with immediately after Mundari. The dialect of the Hos or Larka Kols of Singhbum is also so closely connected with Mundari 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, Mundari was spoken as a vernacular in the following districts —

<table>
<thead>
<tr>
<th>District</th>
<th>Number of speakers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Bengal Presidency</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hazaribagh</td>
<td></td>
<td>125</td>
</tr>
<tr>
<td>Ranchi</td>
<td></td>
<td>333,188</td>
</tr>
<tr>
<td>Palamau</td>
<td></td>
<td>30,000</td>
</tr>
<tr>
<td>Jashpur State</td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>Bonni State</td>
<td></td>
<td>478</td>
</tr>
<tr>
<td>Sarguja State</td>
<td></td>
<td>256</td>
</tr>
<tr>
<td><strong>Total Bengal Presidency</strong></td>
<td></td>
<td>333,245</td>
</tr>
<tr>
<td><strong>Central Province</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sambalpur</td>
<td></td>
<td>7,500</td>
</tr>
<tr>
<td>Ghati</td>
<td></td>
<td>709</td>
</tr>
<tr>
<td>Banma</td>
<td></td>
<td>13,569</td>
</tr>
<tr>
<td>Baramahal</td>
<td></td>
<td>312</td>
</tr>
<tr>
<td>Sonpur</td>
<td></td>
<td>1,359</td>
</tr>
<tr>
<td>Patna</td>
<td></td>
<td>260</td>
</tr>
<tr>
<td><strong>Total Central Province</strong></td>
<td></td>
<td>28,581</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>361,827</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>District</th>
<th>Number of speakers</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Bengal Presidency</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jhalawar</td>
<td></td>
<td>8,065</td>
</tr>
<tr>
<td>Angul and Khichdima</td>
<td></td>
<td>45</td>
</tr>
<tr>
<td><strong>Total Bengal Presidency</strong></td>
<td></td>
<td>8,111</td>
</tr>
<tr>
<td><strong>Central Province</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kalahandi</td>
<td></td>
<td>40</td>
</tr>
<tr>
<td><strong>Total Central Province</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Assam</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cachar Plains</td>
<td></td>
<td>896</td>
</tr>
<tr>
<td>Dhibi</td>
<td></td>
<td>300</td>
</tr>
<tr>
<td>Kamrup</td>
<td></td>
<td>300</td>
</tr>
<tr>
<td>Dima</td>
<td></td>
<td>2,300</td>
</tr>
<tr>
<td>Nowgong</td>
<td></td>
<td>1,340</td>
</tr>
<tr>
<td>Sibsagar</td>
<td></td>
<td>2,800</td>
</tr>
<tr>
<td>Lakhimpur</td>
<td></td>
<td>12,300</td>
</tr>
<tr>
<td><strong>Total Assam</strong></td>
<td></td>
<td>20,345</td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
<td></td>
<td>39,337</td>
</tr>
</tbody>
</table>
By adding these figures we arrive at an estimated total of speakers of Mundari at home and abroad, as follows:—

<table>
<thead>
<tr>
<th>Location</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mundari spoken at home</td>
<td>372,527</td>
</tr>
<tr>
<td>Mundari spoken abroad</td>
<td>29,937</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>402,464</td>
</tr>
</tbody>
</table>

The corresponding figures 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>Burdwan</td>
<td>835</td>
</tr>
<tr>
<td>Birbhum</td>
<td>214</td>
</tr>
<tr>
<td>Bankura</td>
<td>61</td>
</tr>
<tr>
<td>Medinipur</td>
<td>510</td>
</tr>
<tr>
<td>Hooghly</td>
<td>696</td>
</tr>
<tr>
<td>Howrah</td>
<td>79</td>
</tr>
<tr>
<td>24 Parganas</td>
<td>4,400</td>
</tr>
<tr>
<td>Nadia</td>
<td>42</td>
</tr>
<tr>
<td>Murshidabad</td>
<td>294</td>
</tr>
<tr>
<td>Jessore</td>
<td>4</td>
</tr>
<tr>
<td>Kautna</td>
<td>412</td>
</tr>
<tr>
<td>Baghali</td>
<td>4,355</td>
</tr>
<tr>
<td>Dinajpur</td>
<td>5,528</td>
</tr>
<tr>
<td>Jalpaiganj</td>
<td>10,200</td>
</tr>
<tr>
<td>Darjeeling</td>
<td>3,263</td>
</tr>
<tr>
<td>Bangasore</td>
<td>627</td>
</tr>
<tr>
<td>Bogra</td>
<td>1,421</td>
</tr>
<tr>
<td>Pabna</td>
<td>8</td>
</tr>
<tr>
<td>Dacca</td>
<td>84</td>
</tr>
<tr>
<td>Bankura</td>
<td>318</td>
</tr>
<tr>
<td>Chittagong Hill Tracts</td>
<td>16</td>
</tr>
<tr>
<td>Palna</td>
<td>2</td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>809</td>
</tr>
<tr>
<td>Purna</td>
<td>96</td>
</tr>
<tr>
<td>Malda</td>
<td>65</td>
</tr>
<tr>
<td>Sotho Parganas</td>
<td>849</td>
</tr>
<tr>
<td>Angri and Khondmals</td>
<td>619</td>
</tr>
<tr>
<td>Hazaribagh</td>
<td>7,016</td>
</tr>
<tr>
<td>Ranchi</td>
<td>203,631</td>
</tr>
<tr>
<td>Pahaman</td>
<td>8,524</td>
</tr>
<tr>
<td>Manikarn</td>
<td>1,836</td>
</tr>
<tr>
<td>Singbhum</td>
<td>62,743</td>
</tr>
<tr>
<td>Koch Bihar</td>
<td>2</td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>837</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>19,576</td>
</tr>
<tr>
<td>Hill Tippera</td>
<td>125</td>
</tr>
<tr>
<td><strong>Total Bengal Presidency</strong></td>
<td>402,464</td>
</tr>
</tbody>
</table>

**Central Provinces**

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sondepur</td>
<td>10,644</td>
</tr>
<tr>
<td>Seth</td>
<td>45</td>
</tr>
<tr>
<td>Sunagarh</td>
<td>32</td>
</tr>
<tr>
<td>Rampur</td>
<td>6,033</td>
</tr>
<tr>
<td>Rampur</td>
<td>825</td>
</tr>
<tr>
<td>Sotpar</td>
<td>534</td>
</tr>
<tr>
<td>Palna</td>
<td>951</td>
</tr>
<tr>
<td>Kalaikandi</td>
<td>166</td>
</tr>
<tr>
<td><strong>Total Central Provinces</strong></td>
<td>18,759</td>
</tr>
</tbody>
</table>
ASSAM—

<table>
<thead>
<tr>
<th>District</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cachar Plains</td>
<td>1,450</td>
</tr>
<tr>
<td>Sylhet</td>
<td>1,027</td>
</tr>
<tr>
<td>Golaghat</td>
<td>2</td>
</tr>
<tr>
<td>Kamrup</td>
<td>468</td>
</tr>
<tr>
<td>Darrang</td>
<td>6,842</td>
</tr>
<tr>
<td>Nokong</td>
<td>668</td>
</tr>
<tr>
<td>Sibsagar</td>
<td>8,436</td>
</tr>
<tr>
<td>Lakhimpur</td>
<td>21,688</td>
</tr>
<tr>
<td>North Cachar</td>
<td>42</td>
</tr>
<tr>
<td>Naga Hills</td>
<td>29</td>
</tr>
</tbody>
</table>

Total Assam 37,411

GRAND TOTAL 452,663

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

<table>
<thead>
<tr>
<th>District</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assam</td>
<td>1,169</td>
</tr>
<tr>
<td>United Provinces</td>
<td>3</td>
</tr>
<tr>
<td>Porto (Basin)</td>
<td>19</td>
</tr>
</tbody>
</table>

TOTAL 1,191

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

AUTHORITIES—


[Liwwel, S. A. J.],—Report of the Ethnological Committee on Foorts laid before them, and upon examinations of specimens of aboriginal teeth brought to the Jodhpore Exhibition of 1879-80; Nagpore, 1880. Parts i and ii contain Mundari vocabularies.


CAMPBELL, Sir GRIGOR.—Specimens of Languages of India. Calcutta, 1874, pp. 94 and 82, 287 and 82.


—Mundari (Koi) foorts. Zeitschrift für Volkskunde, Vol. xv, pp. 531 and 82.


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

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

Pronunciation.—The old Mundari 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 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 Koda of Bibhun, for which I am indebted to the Rev. P. O. Boddin of Mohulpahari. It represents a form of speech which, in all essential points, is Mundari. Compare below, p. 108. I have, therefore, consulted Mr. Boddin's list of words in preparing Father Hoffmann's Mundari 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 e and e, a and o, respectively, have not been distinguished in the specimens. Mr. Boddin's Koda lists shows that Mundari in this respect agrees with Santali, and I have therefore introduced the signs a and a in the list, but not in the specimens, where I have followed Father Hoffmann in using e for a and e, and e for o and o.

Long and neutral vowels have not been separately marked. Mr. Boddin's Koda texts, however, show that Mundari also in this respect agrees with Santali. The neutral vowels are also mentioned in Father Hoffmann's grammar.

The laws of harmonic sequence are apparently the same as in Santali. Compare hēr̥, boy; kēr̥, girl; te-ńm, these two; cē ko, those; dēl-ńk̥, being struck; hōr̥-ńk̥, being said, and, so forth.

E and u, o and u, respectively, are, moreover, often interchanged where no reason can be shown to account for the fact. Thus, sērm̥ and sērm̥, heaven; sēng̥i and sēng̥i, fire; sēn̥ and sēn̥, to drive out, etc. Compare also chōm, Santali cheken, what? hōr̥, Santali berēl, arise; apamā, Santali pēśa, four; u-bu, Santali u-bu, we, and so forth.

An o corresponds to Santali e in ḍū-ā-ść, give him. Compare Asuri au-āi-ма.

The e of the verbal suffixes ē' and etc is commonly changed to ye and further to ja; thus, bā-kud-ĩ, (I) see him; sēm-ō-kud-ũ, he went.

Mundari has preserved fuller forms of many words. Compare hōr̥, Santali hōr̥, man. (Compare Santali hāk̥-hār̥, every man); jēl, Santali jēl, door; apamā, Santali pēśa, four; apā, Santali pēśa, three; tūk̥, Santali kułk̥, holly; and so forth.

An h is often prefixed to words beginning with a vowel, especially in western districts; thus, hōr̥ and hōr̥, now; hōr̥ and hō, twenty.

A t is used in some cases in which Santali has č, e.g., in the copula ĺi, is, and in several verbal suffixes. Compare the remarks on the head of Verbs, below. Note also the use of čh corresponding to Santali č in words such as čhāre, how many?
MUNDÁ FAMILY.

An initial  %= becomes  3, and an initial  3 is further often changed to  i; thus, nám, Santalí 3ám, get; nát and nát, Santalí 3át,  3ó; nítám and nítám, name. Compare Karmaí and Mahá. According to Father de Séné, however, forms such as  3ám are used in some localities.

Final  %= and  %= often become  3,  3, i.e., probably  3. Thus  3gy, 1;  3gy, these two. Palatal  %= and dental  %= are, however, in many localities retained in this position. The old final  %= of the pronoun  %=, 1, is, moreover, usually restored before the categorical  3 and suffixes beginning with  3, thus, 3%-ak', my.

The cerebral  %= between vowels is interchangeable with  %=; thus, 3ád and 3ád, small. The cerebral  %= is used in the same words as in Santalí. The old index  %= has been dropped in 3áp', Santalí 3áp', it.

Aspirated letters are used as in Santalí. The aspiration in borrowed words is often dropped in Mankipatá.

The semi-consonants are apparently pronounced in the same way as in Santalí. 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  3it', one, 3sp', hair, shown as 3mít or 3mi, 3són, and so on. Soft consonants are very frequently substituted for the semi-consonants; compare Santalí. The semi-consonants are, on the whole, not so distinctly pronounced as in Santalí. In pronouncing the dental semi-consonant a greater part of the tongue strikes against the palate than is the case in Santalí. Hence the writing of  %= instead of  %= in To.

I have marked the semi-consonants in the same way as in Santalí. Most old authorities confound them in the wildest manner possible or leave them unmarked throughout. Father Hoffmann uses the sign  %= to denote both  %= and  %=, and he writes  %= instead of  %=, %=, respectively. His reason for writing  %= and  %= is probably that those sounds are often changed to  %= and  %=, 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  %= and  %= with absolute certainty. Forms such as  3int', this, I have written 3int', because the génitive of this word in Sompur is 3int-ak'. In other cases I have compared the corresponding Santalí 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 Santalí; thus, 3al-ket-3-a, struck him; but 3al-ket'-ak', having struck. In Mankipatá, however, the semi-consonants are usually retained before pronominal suffixes beginning with  %=. Thus the form 3om-ad-3-a, he gave to me, is given as 3om-3et-ak'-a by Father Hoffmann. The full way of writing the form is 3om-3et-ak'-a. The final  %= of verbal suffixes coalesces with the initial  %= of pronominal suffixes into the semi-consonant  %=; thus, 3al-ket'-a, he struck him. This  %= has only been fully written in Mr. Bodding's Kòda specimen. 1 In Paiman it is further softened to  %=, so that we find forms such as 3al-ket-3-o instead of 3al-ket'-a, Santalí 3al-ket-ak'-a, he struck him. The form 3al-ket-3-o already shows that we have to do with the palatal semi-consonant. I have therefore followed Mr. Bodding in introducing  %= in the specimens.

---

1 Mr. Bodding explains the  %= as part of the pronominal suffix.
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 श (ैै), and the plural suffix शे, 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, Bhamra, and Jashpur.

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

The genitive suffix एट is sometimes used instead of एह when the governing noun denotes an animate being.

Some of the most common postpositions are अ, in; अ, to; अ, into, by means of; एक, to, near; ए, in; ए, ete, from; ए, with; ए, together with; ए, with, near, and so forth.

Adjectives.—Adjectives very commonly end in ा; thus, युग, good; चला, old. In a similar way the suffix of nouns of agency is ा; thus, बुधक, the small one; लोकण, the 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 Mundari 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 एस और एस. An accented form एस, I, is, however, also used in many localities. 'I and he' is एस और एस.

The pronoun एक, self, is often written एक. The genitive is एक or एक ा.

The pronominal suffix of the third person is ए, and, sometimes, ए, thus, तांदु-तांदु, he who is an Urdu, or, he is an Urdu.

Note also forms such as ए-एँ, mine; एँ-एँ, thine; संसूरी, Soma and his relative (compare Santali पूंजा-पूंजा, Punda and his people); एँ-एँ, his father, the father, and so forth. The suffix एँ in एँ-एँ corresponds to Santali एँ and एँ.

Mundari does not appear to possess the rich variety of demonstrative pronouns which we have found in Santali. The usual forms are ए, एँ, this (animate); एँ, एँ, this thing; एँ, this farther off (animate); एँ, this (inanimate); एँ, that, he (animate); एँ, that thing; एँ, that being far off; एँ, that thing far off. By adding the pronominal suffix एँ (animate) and एँ (inanimate) we arrive at the compound pronouns एँ, एँ, एँ, एँ; एँ, एँ, एँ, एँ, एँ, एँ, etc. The possessives एँ, एँ, एँ, etc., are commonly used as adjectives. Thus, एँ एँ, this man; एँ एँ, that mountain.

The interrogative pronouns are एँ, who? एँ, what? एँ, and एँ, are adjectives. Compare एँ, एँ, एँ, which? एँ, एँ, एँ, which kind? and so forth.

Verbs.—The inflection of verbs is mainly the same as in Santali. The categorical ए is dropped after the pronominal prefix एँ; thus, एँ-एँ, we two shall set the doork. एँ-एँ-एँ, I saw it first, and so forth.

The pronominal prefixes and suffixes play the same role as in Santali. When the direct object is an inanimate object an ए is inserted after the base in the future and the simple imperative. Thus, एँ-एँ-एँ, I shall see it; एँ-एँ-एँ, that which is eaten; एँ-एँ-एँ, look at it.
The conjugational bases are formed as in Santali. Compare _dal_, strike; intensive _dal_._dal_; reciprocal _dop._ The suffix of the active form is _tō_, or, very seldom, _kō_, passive _ko_.

Thus, _nē sādā-ta-ing a-kōrān-tā-kō-tā_. I will sell all these horses; _dāl-kō-tā-ing_, I shall sit down.

The suffix _en_ is often used in the indefinite tense of the direct middle. Thus, _dāl-en-a-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 _shō_ or _shē_; thus, _sēn-tē-shō-tā-shē_._shē_, I make him go.

The inflexional bases are, broadly speaking, formed as in Santali. Compare _dāl-a-ing_._ing_, I shall wash him; _māt-a-ing_, I shall say to him; _sēn-kō-tā-ing_._ing_, I shall go; _nā-tā-ing_, I shall set the door open; _ābhār-kō-tā-ing_._ing_, I washed; _dāl-kō-tā-ing_._ing_, I struck him; _ōm-akš_._akš_, he gave him; _dāl-kō-tā-ing_, I had washed; _lāl-kō-tā_._ē_, he had seen him; _rāk-tūk-tā_._ē_, he shall first call him; _dāl-kō_._ē_, he had struck it; _dāl-a-kō_._ē_, he has struck.

In a few characteristics, however, Munda differs from Santali.

The copula or verb substantive is _tan_, past _te-ben-tā_. Thus, _vāl-ē-ing-tan-tē_, he is calling me.

The suffixes _ō_, _en_, become _gā_._gā_, _gō_._gō_, and _van_, respectively, and, in Mankipati, further _jō_, _jōn_, respectively. After meals we sometimes also find _vā_._vā_, _van_, respectively. Thus, _tāt-jā_._jā_, he sees him; _hān-ya_._ya_, it became (Paiman); _sōk-jā_._jā_, he went (Mankipati); _otp-nād-tā-bā_, we came out, and so forth. The suffix _ō_._ō_ is probably not contained in forms such as _ārāk-kōtā_._ē_, I am going home; _Bāsāk-kōtā_._ē_, I am staying at Ranchi. The suffixes _tē_; _rē_._rē_ are probably formed from the suffixes _tā_; _rē_, respectively, by adding the suffix _ē_. Compare _sēn-rē-tā_._ē_, thou art here; _ōpā-tā-ing-tok-tā_._ē_, I shall go to my father.

The future, and usually also the past tense of the active form, begin with _tā_, where Santali has _k_. Thus, _dāl-tā_._ē_, he will strike it; _tā-tok-tā_._ē_, he bound him.

The perfect is formed as in Santali. The infixes of the direct and indirect object are not, however, distinguished. Thus, _sēn-a-kān-tā_, he has walked; _ōm-āt_._ē_, he has given to me.

The suffix of the subjunctive mood is _kē_; thus, _asam-āk-ka-kē-mō-kē_.<br>They might possibly take you off to Assam. In Jashpur we find forms such as _jām-te-ā_, he would have eaten. This suffix is probably different from the optative particle _k_; thus, _sēn-kē-tā_; he may go; _lāl-kō-tā_, let him see them.

Conjunctive participles are formed from the inflexional bases by adding postpositions. A very common postposition in such forms is _ki_; thus, _səmbəplag-kē-tā_, having collected.

In Sambalpur and Barsa we find infinitives such as _gāpān_._nā_, in order to tend. They apparently contain the Aryan suffix _nā_ or _nā_.

The negative participles are _kō_ and _alā_. _Kō_ is used as Santali _kō_. There is, however, also an impersonal base _kō-kō-tā_; _kō-akš_, etc., which usually has the meaning ‘not to want,’ ‘to refuse.’ Thus, _kē-ekšt_, he does not wish; _kā-akš-jad-tā_, I do not agree to this. ‘I do not exist,’ ‘I am not’ is _bāng-tā_, second person _bāng-mō_._ē_, third person _bāngkī_._ē_, mental _bāngkī_._ē_ or _bāngkī_._ē_.

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 Parab
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 Sambal portion, and I have, for that purpose, made
use of a list of Standard Words and Phrases in the Köj́a of Birbhum prepared by the
Rev. P. O. Boding.

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 koj́-aj-a-i, he said to him; koj́-yau-a, it became;
but seok'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 sen-
zan-a, he went; nan-yau-a, he was found; bari kao's ban-ko, instead of ban-kiing,
two sons.

The fifth specimen has come from Barma. It represents the Mundari of Bansa 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 bari báu tab-kon-a-ko, two sons were (plural); ayuwar-te, he heard;
jójum-man, to eat.
MUÑDA FAMILY.

KHERWÀRI.

Munàrì.

SPECIMEN I.

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

FATHER HUNTING-NIEH.
One man of male-child-two two men-they-two were. Then small-the,
'kùrji-kùrji' šin-ag-ak' hunting, aba, one-seeing-me, men-te apata-te kajl-tek'-a,
'goose' of mine share, father, give-to-me-thou,' saying father-his-he said-to-him.
Orok' dànbùri pa-huting-at-kùn-a Huring dùn-re huring-nieh' sobën-ak'
And wealth-he divided-to-them-two. Few days-in small-the all-things
sambutad-ke-'chi sahung dànbùre-senok'-jana orok' en-tak-re jom ni
collected-having far country-to-he went-away and there eating-drinking
at' ét'kon kurj-kùrj-dumbui-chabá-tad-a sobën-ak' chabá-ke'-to en
and bad women-with wealth-his-to-drown-finished. All-things finished-having that
dùm-re kentet' rùmga-jana, orok' mîch'-re range-ok'-tech-jan-a. Orok'
country-in intense famine-arose, and he-also-he hungry-to-become-began. And
senok'-jan-chi mîch'en dànbùre-ho hopo tak-re dass-jan-a Nî-do
gone-having one that country-of man with servant-made-himself. He
acht-ak' üte-te dàkùri-ko gupi-te-koe kul-tek'-a. Orok' sàkùri-ko jom-ja't
self-of land-to pigs to-keep-them-he sent-them And mine eaten
lamp-kùt-te lach' bi mën-šëng-liet'taï-kùn-a, mëñ-do jëtaño kà-lo om-deh'-a,
hooks-with-belly-to-fill wishing-was, but anyone-even not-they gave-to-him.
En-te do mand-rum-jan-chi-e kajl-lak', 'apu-in ak' orok'-re olamôn nàla-kô
Then thought-retumed-having-he said, 'father-my-of house-in how-many day-labourer
laich' biuk'-go-ko jóm-tan-a, orok' nìo-ràge range-gech'-tan-a-ing,
belly full-they eating-are, and I here hungry-dying-am-I.
Birût-ko-te apu-ling-tak'-tâh'a orok'-rig meta-ad'a, "ela aba, sirma-ak'.
Aruna homing father-my-near-I go and-I will-wish-to-him, "O father, heaven-of-
ing pap-ak-ad-a, orok' sun-ag-ak'. Am-ak' hon kajl-ok' baka-nieh' ning orok'-do
I signed-hare, and these. Thy son-to-call-myself worthy-man I more
ka. Am-ak' nîa-nieh'-leksh-ing-me." Orok' birût-jan-chi apu-te-tek'-
not. The-of day-labourer-a-like-me-make-thou," And arun-homing father-kì-
ti-jan-a. Men-do sangin-re taï-ken-imta apu-te-e lel-nàm-kich'a orok'-a ni-darôn-
approached But far-off was-while father-his-he see-got-him and-he ran-met-
MUNDA FAMILY.

KHERWARI.

MUNDA.

SPECIMEN II.

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

Bár-la hāśam-būpa-king tāl-kēna. En-te rāhar-king

Two old-man-old-woman-they-two were. Then rāhar-dāl-they-two

hēr-la(k'), ēn-te jetā seh dāl mit' hēr kā-kō tāl-kēna. En-te kula-ko

sowed-had, then any servant one man not-they were. Then haves

sīlā-kō jēm-jāp-kō tāl-kēna en rāhar. Ēn-te musīng-dān-dō, 'lang dān-kō

deer eating-they were that rāhar-dāl. Then some-day, 'we-two servants

nām-ō-kō-a-lang', king mēn-kēla. Ēn-te adā keat-king

seek-bring-them-with-us-two, they-two said. Then first parrot-they-two

nām-kīch'a 'Kā-leh-bān-tān-a, hala kā aja-king? e

found 'Where-you-two-are-going, hey grandfather-and-grandmother? 'he

meta-a-king-tān-a. 'Dāl-kami-rim-kō nām-ē-n-tān-tān-a.' Ēn-te

mē-si-to-them-two. 'Servants-maid-servants seeking-bringing-in-us-two-are.' Then

sīng-dō-bān sākūn-a-q-chi? Ēn-te, 'chē-leka-ām rak'ē-a?' king

me-you-two will-agree-to-me-what?' Then, 'what-like-thou crying-out? they-two

meta-nā-tān-a. Ēn-te, 'koat'-keat'-keat' mēnōng rak'ē-a. 'Kā-lēng-sāk',

said-to-him. Then, 'keat'-keat'-keat' saying I cry.' 'Not-we-two-wish;

koat'-chēla-tāli-ling-ge.'

koat'-finish-our-laid.'

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.'
MUĞDÀ FAMILY.

KHERWÀLI.

MUĞPARÈ.

SPECIMEN II.

(DISTRICT PALAMAU.)

Ja hego-ak' bar-hop hon-king taï-ken-a. En-kir-ate huring-rich' apu-
Some man-of two-men son-they-two were. Those-two-among small-one father-
his-to said-to-him-he, 'O father, property-in which me-of share in will-come
ena aïf-ke em-aïf-me.' En-te ini agh'-ak' khorji-ko hating-at'-kiiga. Pura
that me-to give-to-me.' And he self-of goods divided-to-them-two. Many
din ka hobu-yana-oi agh'-ak' huring hon soben khorji hund'-ket'-te
days not became that self-of small son all property collected-having
naging disum-te senc'-jan-a, ora an-mi etka kami-re din hitan-ket'-te
far country-to went, and there had deeds-in days spent-having
agh'-ak' khorji upso-ket-e-i.
self-of property wasted-he.
MUNDÁ FAMILY.

KHERWÁRI.

MUNDÁ.

SPECIMEN IV.

(State Jashpur.)

Mist' herel-ke bari koa hor-lo tae-en-a. Hading han-te aya-te-ke
One man-to two male children were. Small son-the father-his-to
ka'it-la(k')e, 'e ab, aingak' banta-khurjíko em-a-ing-me. Oro ini han-ku-ke
sand-he, 'O father, me-of share-goods gave-to-me.' And he them-to
sagro khurjí hating-at'ku-a-o Oro hading din tayen-te hading hon
all property divided-to-them-he And few days after small son
soben-ko-ko au-la(k')e oro sangang disum sen-en-a-e, en-la(k')e soben
all-things took and for country went, there all
khurjí-ko-ke bekar kampá-lo re dushuk'-oháma-tad-a-e Soben-ak'-e ohaba-kal-chi en
goods evil decide-in to-drown-finished-he. All-he finished-having that
raji-te isu rengach-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 raju-te do mist' horo-la(k')e tae-en-a-o. Oro inich'-inich'-kachen'ak' biri-re
and that kingdom-in one man-with stayed-he. And he him his field-with
sukri gupita kul-kí (ch')-a-e. Oro sukri-ko here-ko jom-tae-en-a en here-ke
main-te-ke sent-him-he. And some husks eating were those husks
name-a-o hole lach' byok'-gi jom-lo-a-e, oro jete inich'-ke ku-to
got-if-had-he then belly to fill eaten-would-have-he, and anyone him-to not they
a-gave.
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 Mundas 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 1891, 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 Santal, 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 Aporiya range speak Bengali. The Tamaris are a sub-tribe of the Bhumij, who were originally settled in Pargana Tamar of Ranchi. Their dialect does not differ from that of the Bhumij proper. Other Tamaris speak a dialect of Magahi. See Vol. v, Part ii, pp. 168 and 176.

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

<table>
<thead>
<tr>
<th>Tribe/Tribal State</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orissa Tributary States</td>
<td>39,693</td>
</tr>
<tr>
<td>Merhwa</td>
<td>1,881</td>
</tr>
<tr>
<td>Nagri</td>
<td>521</td>
</tr>
<tr>
<td>Total</td>
<td>41,695</td>
</tr>
<tr>
<td>Singhbhum</td>
<td>36,060</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>5,509</td>
</tr>
<tr>
<td>Sara Kalsa</td>
<td>75</td>
</tr>
<tr>
<td>Total</td>
<td>3,575</td>
</tr>
<tr>
<td>Total</td>
<td>77,660</td>
</tr>
</tbody>
</table>

Forty-three out of the 75 speakers in the Bumai 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 connote a difference of dialect. With regard to the Kurmi caste compare Dr. Grierson’s paper On the Kurmi of Behar, Chota Nagpur, and Orissa. Journal of the Asiatic Society of Bengal, Vol. lxxvii, Part iii, 1893, pp. 110 and 111.

The following are the revised figures for the so-called Tamaris Bhumij as estimated for this Survey:

<table>
<thead>
<tr>
<th>Tribe/Tribal State</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orissa Tributary States</td>
<td>892</td>
</tr>
<tr>
<td>Merhwa</td>
<td>566</td>
</tr>
<tr>
<td>Total</td>
<td>1,458</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>Description</th>
<th>Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhumij proper</td>
<td>77,650</td>
</tr>
<tr>
<td>Tamarai Bhumij</td>
<td>1,418</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>79,068</strong></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Description</th>
<th>Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mahapura</td>
<td>23,272</td>
</tr>
<tr>
<td>Hoogly</td>
<td>7</td>
</tr>
<tr>
<td>24-Parganas</td>
<td>923</td>
</tr>
<tr>
<td>Jalpaugar</td>
<td>7</td>
</tr>
<tr>
<td>Pabra</td>
<td>238</td>
</tr>
<tr>
<td>Santal Parganas</td>
<td>1</td>
</tr>
<tr>
<td>Balasore</td>
<td>356</td>
</tr>
<tr>
<td>Manikbank</td>
<td>5,310</td>
</tr>
<tr>
<td>Singbhum</td>
<td>76,024</td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>58,120</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>5,314</td>
</tr>
<tr>
<td>Assam</td>
<td>52</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>111,334</strong></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Description</th>
<th>Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singbhum</td>
<td>5,016</td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>2,735</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><strong>7,572</strong></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 Mundic languages are Santali and Ho, while the members of the Bhumij tribe mostly speak a dialect which is almost identical with Mundari. Some of them, however, apparently use the current Mundic language of their district. Thus the Bhumij vocabulary published by Hodgson in 1850 and prepared by Captain Houghton in Singbhum, is mainly Ho. 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 Tamaria Bhumi; the second is a short tale from Singbhum. Both represent the same form of speech, viz., Mundari, with very few peculiarities. The Aryan postposition ke 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 kame, what? and a conjunctive participle ending in biate; thus, kating-biate, having divided; am-biate, having gone. Compare aman-da-ka-natam, in order to make merry. In other respects the dialect is almost ordinary Mundari, as will be seen from the specimens which follow.
MUNDÁ FAMILY.

KHEBWÁI.

SO-CALLED TAMÁLÍ BHUMÍJ.

SPECIMEN I.

(NEBBIK STATE.)

One man-of two child boy-they-two were. These two-of among
hiring hon kóp aap-ló-kè kú-kú-lú-i, 'ë ábá, amagak' daukar-
small child boy father-his-to send-to-kid-he, 'O father, thy property-in
oka-wál' bhú-kíng nú-ma yá-síng iná om-ing-me! Iná-te inich' ach-'agak
which share-I get-shall-I that give-to-me-thoan.' Then he himself-of
dualat haring-kínte in-kú-kè om-at-kú-kú. Haring din tayom-te
property dividing them-two-to gave-to-them-two he. Few days after
huni huring hon kóp sóbunak' hundí-kínte sånding disum-ta sen-
that small child boy all collected-having distant country-in gene-
kínte khúrúp ósharana-sobern dualat atóng-ked-á-y-e. Sóten kherch-
having evil behavior-is all property squandered-he. All spent-
két-tayom-te inó disum-re iná ringá hóbá-em-te mi-ak' dukunjá-á-y-e.
having-after that country in big famine arisen-having him-of mined-get-he.
Iná-te iní sén-kínte iná disum-rak' moyat' hógo-ak' asra-hobá-jate-
Then he given-having that country-of one man-of shelter-become-having
mich' hon iní-kè sukuri-góth gupó-to batí-te kul-kid-ba-y-e. Haa-re
that man kém aíne-flock keeping-in field-in sent-him-he. There
iní-kè jható jínjak' joméyak' kí-kó om-kú-kídáte iní sukuru-to-ak
hew-to anyone anything food not-they given-to-him-having he mine-of
jójímak' lóp-ak' to bha-biyúx-ma-tín suka-kid-á-in. Iná tayom-to iní
food husks-with belly to-fill-for use-woven-kid. That after he
man-manc-te dor-kínte kají-ked-e, 'háya, háraig' ábá jépák-re
mind-mind-in sense-having-get said-he, 'alas, my father near
chimnang multí-chákar isu ado iná-kíte jathó joméyak' nam-jad-áko
how-many laborers much and that-from enough food get-they
ado ing rengá-te gojí-kin-tán-síng, lóeg birit-kínte ábá ak' jépák-re
and I hunger-in dying-am-I. I arisen-having father-of near
sén-kínte kají-ak, 'á ábá, ing mák-prahtí Các' ado amagak'
gone-having say-shall-I, 'O father, I God-of moreover thee-of
upar-re-ing pőp-ked-á-ing Amagak't hon kóp men-te bikhyít jayek's
against-I sinned-I. Thee-of child boy saying to-be-honored worthy

0
MUNDAY FAMILY.


Ado ini'ak' ápu-tet' inu sänging-ve ini'ke leka-te déyä-kal-i-à-ye. And his father-the much for him soon-having pëtÄe him-he.

Ado duru-ven-kâte ini'ak' bohok'-re saphi-âte ini'ke ohok'-and run youn-having him-of mask-an wheal-having him-kusëd-kid-i-à-ye. Ini-te hon korä ini-ke këj-i-ad-i-à-ye, 'I him-he. Then child boy him-to said-to-him-he. 'O

ābh, mäsh-prahin-ak' ado amagak' apar-ve pâp-ked-â-ve. Niü-te father, God-of and thee-of against sinned-1. Henceforth amagak' hon korä mente bikhyâta bebâ'oy nikta-ta jayk'ä king thee-of child boy oxlying honoured to become then-ater worthy not-1 hobä-ä. Ado ini'ak' ápu-te aak'agak' obhâkar-koi hukum-ak' koy-i-à-ye, shall-become. And his father-the self-of servants-he ordered-to-them-he, 'soben-ko-te bugi'ak' kichtine' aga-kâte me-ko punðin-i-à-pe; ini'ak' 'all-from good cloth brought-having him put-on-him-you; him-of châdo-er munun em-â-ve; ini'ak' kâà-re juta em-â-ve Ado āho hand-on ring give-him-you; him-of foot-on shoe give-him-you. And we jem-kâte anand-anà-á-ke, je-man-je amagak' no hon korä goch'jan-te esten-having feast-shall-ve, because me-of this child boy diet-having ado-maa bâfsho-jem-i-à-ye; un ak-ë-jë-à-ye nàm-yan-i-à-ye.' Ini-te in-ko again saved-ves-he; he las-had-been-he found-was-he.' Then they ananda-ked-à-ke.

merry-made-they.

Im-tang ini'ag' marang hon kora bâdi-er tai-ken-i-à-e. Ado bijuk'.

Then his big child boy field-in was-he. And coming-biijk-te terk' jayak' ren hëj-ëm-te suun oru bijiun-eyak' säri coming house near arrikk-having-in dancing and mean-of sound syum-nam-kö-ko te chëkar-ko ak' moyä hëko-ko rak'kita külü-kid-à-ye, hear-gut-having servants-of one man called-having asked-him-he, 'nà këj chi-liamak' Ini Kjëj-kët-i-à-ye, 'amagak' högä këj-i-as-i-à-ye, 'this matter what.' He said-he, 'thereif brother come-has-he,

jiyak! uploaded 12:30 PM 15th June 2021

This uploaded file is not in English or any other commonly known language. It appears to be a scan of a page with text written in a non-Latin script. Without being able to read the language, it's difficult to provide a meaningful translation or analysis. If you need help with something else, feel free to ask!
MUNĐĀ FAMILY.

KHERWĀRỊ.

BHUMI.

(DISTRICT SINGHUM.)

SPECIMEN II.

Moyat' hātutre moyat' hona tá-kēn-ā. Ash'agaleh hāriyā kōpā hon-
One village-in one man was. His two boy children-
kin tā-kēn-ā. Ina bliter-re māna kōpa hon-te aqak'-re sam-
they-two were. Those among boy boy child-the house-in well
kami-tan-e tā-kēn-ā. During hon-tak' jeta-o kh'ē kami-tan-ā. Ina
working-he was. Small child-the anything not-he did. This
man-te aqak'-te jeta-o kā sāku-tan-ā. Moyat' hulang aqak'-te huring
reason-in father-the anything not pleased-was. Some day father-the small
hon-tak' kājī-ad-i-y-ā, 'oqak'-re jōd kā kāmī-re, hari-mi-y-ā.' Ina
son said-to-him, 'house-in of not working-is, drive-off the-child.' That
kājī-natlin-te en hon-tak' aqak'-te mīr-jān-ā. Bārā aqā kōs-re
word-in-account-of that son house-from went Two three kōs-in
moyat' hātutre hīch'kē-te perīko aqak'-re tān-jān-ā. Perī-kō
one village-in come-having relations house-in stayed. Relations
kūl-kād-i-y-ā, 'chīkā-kānōm hīch'ākān-ā?' En kōrā hon-tak' kājī-ad-i-y-ā,
asked-him, 'why-thou come-hunt?' That boy child told-him,
'māq' aqā aqak'-te bār-uqon-ta-ding-ā.' Tārāqā tā-sā pek-kō
'my father house-from drive-out-us.' Thereupon next-day-in relations
en hon-tak-ko aqak'-te ko-tak'-re aqote[rj]ad-tā. Hon-tak'-ke aqak'-te
that child-they father-they-near brought-near-him. Son-to father-the
bes-lekā bujāting-kād-i-y-ā-e, ondo enga-tet'-o bes-lekā bujāting-kād-i-y-ā-e,
well remembered-he, and mother-the also well remebered-sted-he.
Tāyām-te hon-tak' bujāting-jān-ā-e ondo aqak'-re kāmī-jān-ā-e. Marag-ēt-sā
Then son the come-to-sense-he and house-in worked-he Big from-even
hurungich' kūh kāmī-jān-ā-e, je tāyām-te enga-tet' aqak'-te kūh
small-the much worked-he, so-that then mother-theis father-his much
sākād-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.
BIRHAR.

Birhars literally means ‘Forest-men.’ 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 chob creeper (bauhinia accana), 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 Birhars 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 Jharkhand State. The specimen forwarded from that State has, however, turned out to be written in Kharia, and the Birhars dialect of Jharkhand will therefore be dealt with in connection with that form of speech. At the last Census of 1901, some speakers of Birhars 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>190</td>
</tr>
<tr>
<td>Ranchi</td>
<td>112</td>
</tr>
<tr>
<td>Singbhum</td>
<td>14</td>
</tr>
</tbody>
</table>

Total: 317

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>717</td>
</tr>
<tr>
<td>Ranchi</td>
<td>504</td>
</tr>
<tr>
<td>Singbhum</td>
<td>13</td>
</tr>
</tbody>
</table>

Total: 1,234

Some few Birhars 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 Birhars is not the same in all places. In Ranchi it does not differ much from Mundari; in the Sonthal Parganas it has come under the influence of Sambal and its sub-dialects. On the whole, however, Birhars is more closely connected with Mundari than with Sambal. 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 Birhars dialect will cease to exist.

Pronunciation.—Mr. Kiefel does not distinguish between a and o, or a and e, respectively. Mr. Bodding’s list, however, shows that at least the Birhars of the Sonthal Parganas in this respect agrees with other neighbouring forms of speech.
The cerebral r is commonly changed to r in the Santhali Parganas; thus, hār, man; ōrāt, house; dārāp, sit. Compare Kármál and Mándā. The form hār is probably due to the influence of these latter dialects. The corresponding word in Ramai is kara, i.e. kārā.

On the other hand, the Ranchi specimen contains forms such as kurnāc'h, Santal hārāc'h, the small one. In the list ‘how many?’ is tāman as in Santal. The word does not occur in the specimen.

Inflexional system.—The declension of nouns and pronouns is the same as in Mundārī. The suffix of the dual is kān; thus, ḍeq-k̲am, two fathers. The inanimate form of the genitive suffix is sometimes used when the governing noun denotes an animate being, and vice versa. Thus, me' kārā-k̲am kārā kās kān-k̲am tāmas-k̲am kān, one man of two male children were. Note also the suffix rānka'h in the list; thus, tāmin din-rānka'h, of how many days? how old? dā-rānka'h (and dā-unka'h), my. It is formed from the locative suffix 'a' by adding n and io'. In Santal the suffix rānka'h has the special meaning of ‘wife’; thus, lāqun-rānka'h, Pandu’s wife.

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

The copula or verb substantive is kān and kān in Ranchi, and kān in the Santhali Parganas.

The present tense of finite verbs is given in the list only; thus, ḍū-yatā-c, he strikes. In the specimen we find forms such as ḍūbā-uca-c, he wasted; motra-a-c, he gathered. The suffix is kān, corresponding to Santal kān.

According to the list of words the suffix of the past tense is c, passive en and len. Thus, ḍū-yat-c, I struck; sēn-en-c, I went; sēn-len-c, I had gone.

The corresponding suffixes in the specimen are c, ad, passive en, ān, and yun. Thus, nam-ad-c, he found him; bi-ad-len ān, he divided to them; ād-en, past, rehā-len, a famine arose; khībā-yun-c, he got angry.

The suffixes ad and ād correspond to Santal ad‘ and ad’. Ad‘ is, however, occasionally also used before what we would call a direct object. Thus, nam-rād-ad-c-kān, we found him again. In a similar way the suffix kād‘ is sometimes used in cases where we would say that there is an indirect and not a direct object. Thus, kāhi-kād‘-a‘, he told to him.

Other forms of the past tense are kūl-bac‘-a‘, he sent him; kūra-a‘(k‘)-a‘, he heard; tārāv, he went; cākār-akad-c, having finished; mākār-a‘c, fatted, and so forth.

The negative particle is ka as in Mundārī. For further details the student is referred to the specimen which follows.
MUNDĀ FAMILY.

KHERWĀI.

BISHĀR (DISTRICT RANCHI)

(Rew W. Kiefel, 1898.)

Mina(t)’ hopo-ak’ hari-koyā hopon-kin tāhi-kotā-kin. En-kin-ā-te
One man-of two male children-they-two were-they-two. Tham-two-from
bunātch’ āpā-ke kahi-kotā(oh’)-ā-ke, ‘e aha, ingak’ himā huda om-ā-smāl-the father-to said-him-he, ‘O father, my kare goods give-
ing-me.’ Ente himā en-kim-ke ach’-ak’ huda hā-hā-kin-ā-e. Huring
to-me-them.’ Then te them-two-to his goods divided-to-them-two-to. Foh
din tayom-ta huring hopon sobenak’ matsa-ātā-e singing disum-te
days after small son all-thing together-made-he for country-to
tocāy-ā, odo en-āt-ā-ččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččaččače ātā-e. Sobenak’-č chabah-ātā-e čhā en disum-te becoh
vastad-he. All-he finished-had-after that country-is heavy
renge-ām, odo hini-e renge-ām, Ente hini-sed nam-te on starvation-came, and he-he destitute-became. Then te sense getting that
disum-te mina(t)’ hop-ā-ke tāhi-kotā-ke, odo hini ach’-ak’ otae sukri
country-in one man-near stayed-he, and he his field-on same
gokhute hini-ke kul-č(ih’)-ihe. Odo hini sukri jomad lupu-ko-āte ach’-ak’
feeding-for him sent-kin-he And he mine eatin husker-from his
kalp’ bi-samah-tāhi-kotā-e, odo jae himi-khe āh-e om-ā(oh’)-tāhi-kotā-ke
belly to-fill-wishing-was-he, and anyone him-to not-he gave-to-him.
Ente hini birid-an-te kahi-ked-ā, ‘āpāng-ak’ qber nālah-kotā purā
Then he arises-having said, ‘father-and-of many servants-to much
jojanak’ manā, odo ing rengoch-gejak-‘tun-ā-ing ing birid-ko-te āpā-tā(k’)-
food to, and I hunger-dying-an-I. I arises-having father-to-
ing simak’-a odo hini-ko-āng gān-ā-ta, ‘e ahā, ing dream odo amak’
I shall-go and him-to I shall-tell, ‘O father, I right and the-of
asye-āng gūnā-ked-ā. Odo syarte amak’ hopon kahi-kotā-ke
before-I sinned. And henceforth thee-of son to-called-worthly
bang-āti. Amak’ nālah-ko-te mānni (maunn’?) leka āh-niing-me.‘‘
nd-an-I. Their-off servants-among ones like keep-me-thou.’’
Odo birid-ko(k’)-te āpā-tā(k’)-te tocāy-ā-e. Odo hini sanging-they tāhi-ken,
And arises-having father-near went-he And he distance-at was,
im-ta apu hini-ke nāl-ki(oh’)-ihe mā-hād-ā-ta-e, odo nirbudum-hambul’. 
Then father him seen him-having piled-him-he, and run-net-embraced.
Batkam apu osh'-ak' dhangor-ko-ko gama-ad-kor-e, worthy-man no-tam-I. But father his servants-to said-to-them-he, 'soben-${\text{st}}$ buyun kichirich' odongo-pe ojo hini horok'-o-pe, odo hini-ak'.

ali-from good cloth bring-omit-you and kim put-on-you, and fattened cow horo an-ki(ch')-te goji-pe, odo aba jona-ke-te rija-o-ba. Chikan young brought-in-having kill-it, and cov saying feast-shall-we. What men-to, no horo gama-ke-ta täh-kem-a, odo jvéel-mu-rakum-i: odo saying, this son died-having-he was, and also-referred-her-he; and hini ñ-èn täh-kem-a, odo nam-rúr-ad-e-a-bu.' Odo en-ko rija-o he lost was-he, and found-again-kim-we.' And they to-feast etcha-ked-a-ko.

begun-they.

Batkam hini-ak' yahil horo hon man ker-ke täh-kem-a-e. Ojo hijk'-tan-lo(k')

But his first son field-in was-he. and coming-on

orak'-te soteran-te pithi-to euchel'-ko-sk' sádi áyum-la(k')-e.

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

Odo dhangan-ko-eto mia(i)'-ga ach'tá horo-ad-i-yá-e, 'ná ohré-tam-á?' And servants-from one him-near called-to-him-he, 'this what-is?'

men-te gama-ta-ko. Odo hini-e kah-ked-a, 'boko-m kopá saying said-to-him-he. And he-he said, 'younger-brother-thy boy kich'-akum-a-e, odo aptu-m motien-ákan urich' goji-a(ch')-a-e mei come-has-he, and father-thy fattled calf killed-kam-it-he thin

lagi'-te chol hiri-ke bugi-te num-ad-e-a-e.' Ojo hini-e kihito-

for that kam well got-him-he.' And he-he angry-

yan-a-e, odo bolok kí-e sanang-kem-a. Apu-do odang-yan-te hini ke konum-he, and to-enter not-i wished. Father not-come-having him-to

samhán-ad-e-a-e. Batkam hini apu-ke kah-rúr-ad-e-a-e, demonstrated-to-him-he.

But he father-to said-back-to-him-he,

'nele-me, nimma nirmá-le amak'-íng pait-tan-a, odo chila-o amak' anelu

'see, many years-in thy-I serving-as, and ever thy order

ká-ing sid-ked-a. Ojo iñgal' sañg-ko-lo(k') rija-o-magen-te chilla-o ing-ka

not-I transgressed. And my friends-with feastings-for ever me-to

mi(a')' bheji horo kám om-ad-níng-a. Batkam blerená pait-tre amak'

one goat young not-thou given-to-me. But evil living-in thy

kuin ohá-stá-e, no horo-tam hech'-len im-tá-ga am hini-ak'

property finished-he, this son-of-thee came then-inch thou his.
lōi on mothio-skan urich' hopon goj-ad-e-an. Bat'kam sake-for that fatted cow young killed-for-him-thou. But hini-e gām-sde-a, 'a hopon, am sab dun ing lok' mesam-a, olo ingak' he-he said-to-him, 'O son, thou all day me-with cri, and mine sobosak' amak'-gi-kon-a. Bat'kam rijnō amak' tāhi-ken-a mar ne all-things thine-indeed-is. But to-feast thine was for this boke-n goch'-ākan tāhi-ken-ā-e, olo-e jīvel-ris-ikan-ā; hini younger-brother thy died-having was-he, and-he living-returned-his; he šō-en tāhi-ken-ā-e, olo nam-ris-yān-ā-e.' lost was-he, and found-again-was-he.'
KODA OR KORA.

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

The Kodas are constantly confounded with other tribes, and it is often impossible to distinguish them. Their name is given in many various forms such as Kodi, Kopa, Kora, Khora, Khayra, and so forth. It cannot have anything to do with the Munja word for 'man,' which is kora; in these districts where most members of the tribe are found. The form Koda 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 Kodas are tank-digging, road-making, and earthwork generally. The Kodas of Sambalpur and the neighboring tribal States, Sarangapur, Barma, and Bargarthol, are mostly cultivators, and they are commonly known as Kora, i.e. cultivators. Moreover, the Kodas 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 Munja, others Kurukh, and others perhaps Santali, and so forth. Kora is not, therefore, the name of a language, but of a profession. In Sarguja 569 speakers have been returned under the head of Koda. Koda simply means the language of the Koda, i.e. diggers.

The form Kora is only the Bengali way of pronouncing the common Koda. It has, however, often been confounded with the Munja word Kora, a boy, and the Kodas are therefore often confounded with the Kurukh, the Korwas, and other connected tribes. Thus the Kodas, like the Korwas, are not always distinguished from the Kharias, and the names Khari or Khayra mentioned above are probably due to this fact.

It has already been remarked that the Kodas 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 Kodas of the Central Provinces use a Munja form of speech. We have not, however, any facts to corroborate such a supposition. In this place I shall therefore only deal with the Munja Kodas.

The honorific title which the Munja Kodas use to denote themselves is Mudi, and their language is, hence, sometimes called Kora-mudi thar. They are divided into four sub-castes, bearing the names Dhala, Molo, Sikharha, and Bحام. According to Mr. Risley, the Dhala sub-caste say that they came from Dhamilum, the eastern pargana of Singhah; the Molo from Manbhum; and the Sikharha from the tract of country between the Damodar and Bosallah rivers bounded on the east by Samb Slick or Pasanath Hill. In Bankura, again, besides the Sikharha we find three other groups—Sonarakh, Jhela, and Gori-Bawo, of which the first is associated with the Sonarakh or Subarnarakh river, which rises in the Munja country, while the second bears the same name as one of the sub-castes of the Bagdas.

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 Kodas who are above all things settled agriculturists, conspicuous for their attachment to their original villages.
The Kōdās are spread over a rather large area in the central portion of the Bengal Presidency. Their old home is, according to their own traditions, Dhalbhām, Manbhām, and the neighbouring localities, i.e. the tracts of country now inhabited by the Banūmīj and Munjārī tribes. To a great extent, the Kōdās 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 Kōdās 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 Kōdā has been prepared by the Rev. P. O. Bodding. It represents the dialect as spoken in Bīrbhūm. The Kōdās of that district aver that they have come from Singbhām. They are now found on the frontier of the Sonthal Parganas. Their language is almost pure Mundāri. The same is also, according to the Rev. A. Campbell, the case in Manbhām. The Kōdās returned at the last Census from the Sonthal Parganas are not settled inhabitants. They have probably come from Bīrbhūm or Manbhām. One section of them call themselves Dhangār.

The Kōdās of Bankura state that they have come from Nagpur, and that they speak a dialect of Sonthal. 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 Bīrbhūm, with a tinge of Sonthal.

We have no information about the dialect of the Kōdās of other districts. In Athmalāla they are said to speak Kurukh, and the same is perhaps the case everywhere in the Orissa Tributary States. It seems as if the Mundā Kōdās originally spoke a dialect of Mundāri, 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 Kōdā, i.e. under the head of their caste. The language returns for Kōdā therefore probably comprise more than one dialect, and it is safer to give them separately, than to add them to the Mundāri figures. If we only had to consider the specimens forwarded for the purposes of this Survey, I should certainly have considered Kōdā as simply a sub-dialect of Mundāri.

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

<table>
<thead>
<tr>
<th>District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Barwān</td>
<td>2,309</td>
</tr>
<tr>
<td>Bankura</td>
<td>830</td>
</tr>
<tr>
<td>Manbhām</td>
<td>4,042</td>
</tr>
<tr>
<td>Sarguja</td>
<td>509</td>
</tr>
<tr>
<td>Morshām</td>
<td>276</td>
</tr>
<tr>
<td>Pallahām</td>
<td>216</td>
</tr>
<tr>
<td>Tālcher</td>
<td>103</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>8,345</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>District</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Angul and Khondmala</td>
<td>604</td>
</tr>
</tbody>
</table>

Grand Total: 8,949

The speakers in Sarguja were returned under the head of Kōdā, and it is not certain that they are really Kōdās. They are said to speak a Kol dialect.
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>5,115</td>
</tr>
<tr>
<td>Birbhum</td>
<td>5,756</td>
</tr>
<tr>
<td>Bankura</td>
<td>607</td>
</tr>
<tr>
<td>Midnapore</td>
<td>3,588</td>
</tr>
<tr>
<td>Hooghly</td>
<td>60</td>
</tr>
<tr>
<td>Moorshedabad</td>
<td>106</td>
</tr>
<tr>
<td>Rajshahi</td>
<td>5</td>
</tr>
<tr>
<td>Dinajpur</td>
<td>208</td>
</tr>
<tr>
<td>Jalpaigram</td>
<td>6</td>
</tr>
<tr>
<td>Hooghly</td>
<td>5</td>
</tr>
<tr>
<td>Dacca</td>
<td>22</td>
</tr>
<tr>
<td>Sundar Pargana</td>
<td>2,333</td>
</tr>
<tr>
<td>Balasore</td>
<td>707</td>
</tr>
<tr>
<td>Murshidabad</td>
<td>2,299</td>
</tr>
<tr>
<td>Singhbhum</td>
<td>82</td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>1,565</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>55</td>
</tr>
<tr>
<td>Total Bengal Presidency</td>
<td>23,327</td>
</tr>
<tr>
<td>Assam</td>
<td>46</td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
<td>23,373</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 Kodas are constantly confounded with other tribes. Thus the spearkers in Burdwan and Murshidabad were reported in the preliminary operations of this Survey to speak Korwa, but they have turned out to be Kodas. On the other hand, it is probable that some of the returns under the head of Kodas in reality belong to some other dialect. Moreover, the Kodas 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 Kodas 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 Mundari.

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 Mundari. Compare kôrê, mu; mëw, get; chæm, how many; add, é, four; bëri, arise; ën, ve; lë, see; dëp, sit; dël-këk=ë-h, I struck him, etc. Final ê and ë are usually retained unaltered; thus ën, I; ex-kë, they two. Note also forms such as bël=mëchâ, the young one.

The infection of nouns and pronouns is the same as in Mundari. The suffixes of the genitive rës and ak are used promiscuously; thus, am–ak hën, thy son; ën=rës’ bëlarêš’ chëns’ mo=nh=rës’ mënsë bëlê–ës=ak’ tëlê–ak’, my father’s, how many servants of bread to save in their. The form tëhë–ak in the last example shows that the pronounal genitive inflexes are used as independent words. Compare ën=më=ëk=ëh–ak’, give me mine, give me my share; ën=ëh=ës=ak’ tëhë–ak’ lëhë–mës=ko=ë a tëhë–ak’,
there being his wasted—he his, he then wasted all his substance. On the other hand we also find the usual suffixed forms; thus, term-tar-pē, put-on-his-ye, etc.

Note pronouns such as oun, he; ānā, that; nākū, this, and so forth.

The numerals are the same as in Mundāri. Aryan loan-words are used for the numerals six and following; thus, oka, six; sa, seven; aē, eight; tū, nine; dũ, ten. Me-ō-ō means 'one only.' 'One' is mēt, mū, 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 tik instead of e; thus, dāl-ō-ō-kak-ša-ā-ā, I strike him.

The copula or verb substantive is lën-o-ō, am; tēkō-kōn-ō-ō, I was.

The suffix οt (passive en) is used to denote past time; thus, dōt-ō-ō-ō, I struck.

Note also forms such as ūrō-t, having arisen; kār-ō-kōn-ō, would not.

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

KHERWAJI.

KOPA

(Rev. F. O. Boddington, 1903.)

Mint' hupich'en buria hodhal hena tahins-korn-i-kim. Ar in-kin.
One man-of two male children more-they-two. And these-two
miter-ro hupich'tak aparteke gyanon-i, 'hena, hukak ausp i
among the-youngest-one father-the said-to-him he, 'O father, my share which
nam-ro hupich-ta am-gam-ha hukak da.' Khan-ga bise
get-i divided-having gaveto-methou mune gave. Then property
hupichnut-i Min-ae. Khan-ga din lakal tayim hupich hupich-ta jait
divided-to-them-two-he. Then days same after young son all
samtoke-ta saging disom wde-en-e; ar andah dahinlenak tasek
collected-having distant country went-he; and there being his
bechalan-ta tahinmahake'ta-ta tasek. Ar jita-ga ubi jubilek'et-ae, be
bad-living-in squandered-he has. And all wasted-he,
enkhun ama duam taw marun akal porirum-a, ar anidah rengayok
then that country very great famines fell, and he to hunger
lagayen-a-e Khan-ga sambaken-i at disomren mit rayat than
begain-he. Then gone-having that country-of-one tenant with
japak'en-ae, ar anidah anah'ak padejega-ta sukri bagal
took-shelter, and he his outsides-property-place-to swan lending
kalanich-e. Ar sukril-kahamakenak chokik'te aohak lachech' perech
sent-him-he. And some exiting knacks-with his belly filling
natun qarok tahinkeen-i; ktna juhke kaka ameln-tna. Khan-ga
for wishing wants-he; but anyone not-they gaveto-them. Then
chuburncenday-e ganeke't-e, 'inak babiren chiniini maris-kon ren
having-comes-once-never-he said-he, 'my father-of how-many servants-of
mandi bishk'tan-ak taka'ak; kintu hukak rangthok'ta naza bendaak.
food more-hocoming-he takes; but I hunger-from here persisting
than-a-e. Bishkechak babak'ta sanoen'ir tahamak-tna, 'hena babi,
em-i. Artense-having father-to shall-go-i and shall-say-to-him-i, 'O father,
armaren an amak samanro paptak'irn. Amak' hana an
are nutam-heaven-of and thy presence-in sinned-i. Thy son henceforth to-call-
oke hyak lhamak'irn. Amak' matu mani laha hte-ha-hi-mate'me,
myself worthy not-being-em-i. Thy one servant like be-let-methou.'
Khan-ga bishkechak achatak apteet-than hieh'eten-e. Kin'ta sagingro
Then arten-having his father-to come-he. But distance-at
MUSHA FAMILY.

dähän ken-rē-yō ənə-ak' əpā-tē' lē-nām-kich'-ē, ər māyē-gō hīch'en-ak'
being-in-he his father to-see-got-him-he, and compassion came
thāk'; ər mī-nān-ke-thē əhār-kich'ē, ər čālē-kich'-ē. Kīn-tā
his; and run-man-having embraced-him-he; and kissed-him-he But
hān gām-əch'-ē, ʻha bābā, sīrmā-rēn ār əm-ak' sāman-re pāp-tāt'-ish
son said-to-him-he, 'O father, heaven-of and thy presence-in am-did-I.
Am-ak' hān ār nūtām-ak' leyə phās-hān-an-ē. Kīn-tā əpā-tē'
Thy son henceforth to-call-myself worthy not-am-I' But the father-
āch'-ak' nākər-kō gām-ət'-kō-ə-e, 'da, jītē hālēk' hūmən-ak' shūlē'
his servants said-to-them-he, 'give, all from good robe
ōdōn-agā-lē; ār tusīn-θa-lē; ār ənə-ak' tihrē ant, ār
take-out-bringe; and put-on-his-he; and his hand-on ring, and
kōtō rē jūt čuṃ-θa-lē. Ār poso-tarēn dāmā agā-ke tā bāt-θī-
foot-on shoe put-on-his-he. And fattening-of calf brought-having kill-quickly-
ēpē. Em-kīnā jāmē-jāmē-ak' rjā-nān-ē-hē. Kānā, nāk' əm-ak'
him-he. Then eating-eating-with skill-make-merry-nee. Reason, this my
hān gāch'ōgō tāhān-kēn-ə-e, ār jī' raq-em-ē; tā-θē tāhān-kēn-ə-e,
son dead was-he, and living returned-he; lost was-he,
and found-was-he. Then merry-making for began-they.

Kīn-tā au-rēn marān hān lāyān-re tāhān-kēn-ə-e. Ār ərak'-tē hīch'-
But his big son field-his was-he. And house-to come-
ānēch'-en-re dārō ār ənīch' ə gum-nām-kēt'-ē. Khān-gē mint
near-having-in singing and dancing to-hear-got-he. Then one
mañindār lōtō nāsēch'-te nāk'kō-agā-kō-θē kūlē-kich'-ē, ʻām-ak'-dē
servant boy near-to called-brought-having asked-him-he, 'taun-things
chēkām-taak'-ak'? Ān-dē gām-əch'-ē, 'əm-ak' hūfīn hgijem-Kich'-ē, əm-ak'
what-kind-being? He said-to-him, 'thy younger brother-why come-here-he,
əm-ak' əpū-mōdē poso-tarēn dāmā baṭ-kich'-ē; kārān, būtnā-θēmē
and thy father-thy fattening-of calf called-him-he; reason, good-body
nām-rūṣ-čīch'-ē, Khān-gē rangāo-em-ē, ār bēlāk' kē-əm-ək'-kēn-ə,
got-back-him-he. Then angry-became-he, and enter not-would.
ātō-dē ənī-ək' əpū-tē' odōn-hīch'-kē-kō tāhār-thē-kēn-ə-e. Kīn-tā au-dē
So his father out-come-having entreator-was-he. But he
gām-rāh-ke-a əpū-tōk-kē gām-əch'-ē, ʻām'kē əmē' hōkār əm-ak'
said-back-having father-his-to said-to-him-he, 'these so-many years then-of
thān mañindār kḥākāk'-taan-ūn, ār əm-ak' hūkūm jahā-chūn-lān hō
with servant employed-am-I, and thy order over ever even
kā tām-θām-pārēn-lūt'-u. Jān-sē-hē ni-dē jahā-chūn-lān hō mīnat'
not-I transgressed-possessed-I. Thīn-even we ever even one-single
märūn hān-ge kō m ām-tār-in-ām, jāmān uñ-ak' gētē-ko lāk' rjā-
poet young not-thou gave-me-thou, so that my friends with merry-
KIN-TA KUSAMBA-KO LAK' AM- AK' BISO-DÜLST GIŠT-TAŁ-E NIK'TI
MOKO-I. BUT HARLOTS WITH THY PROPERLY-WEALTH WASTED-HE THIS
HUN-AM-AK' HIEH-KA-TAČI' PASÜ-NA-REN DAMPI-GÉ HUŞI-HIEH'-SOM.' KIN-TA
SON-TY COMING-AFTER FATTENING-OF CALF KILLED-TI-TON.' BUT
-uriđ-e ġaš-ićh' o, 'hč booghča, ľi-đa ľi-mče ľi-ak' lak' męniš-mē-ć;
be said-to-him-he, 'O son, thou days men-of with artelkun;
ăr jitš til-ak'-kō-dā ľam-ak'-tan-ak'. KIN-TA RİP-REN ľo khūš-gē
and all my-things thine-are. BUT merry-making and rejoicing
chae; kārā, nik'i huš-m-dē ľiši-gē tāhā-kan-ā-e, ľi
-proper; reason, this brother-thy dead was-he, and
lluminate; ľat'-gē tāhā-kan-ā-e, ľo nām-ur-ć-e.'
above-become-he; lost was-he, and found-was-he.'
It has already been remarked that some of the Kōda of the Southal Parganas are known under the name of Dhaṅgār. Most Dhaṅgārs of the district speak Kurukh. Some of them, however, use a form of speech which is closely related to the Kōda of Bīrbhūm. I am indebted to the Rev. P. O. Bading for a list of Standard Words and Phrases in that dialect. It will be found below on pp. 242 and ff.

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

The word for ‘man’ is ṅāndā, but also bār. ‘Four’ is pūsa as in Sotāli.

The inflexion of nouns and pronouns is the same as in Kōda. Thus the genitive suffixes rēn and ak are used promiscuously.

Most tenses of the verbs are formed as in the Kōda of Bīrbhūm. The categorical a is often dropped in the singular.

The copula tēn is often shortened to t when used to form the present. Thus, dāl-ēk-ēt-eś, I strike; dāl-īsadh-ēt-ēš, I strike him; sēnrb-tā-tēn, we two go. Compare Kharia.

The final ‘t of the suffix it sometimes becomes r as in some dialects of Ṛā. Thus, -dāl-tar-ak, dālāk-kher-ēś, I had struck.

In other respects the dialect is regular.

A Kōda specimen has also been forwarded from Bankura. It is very corrupt, and it seems to show that the Kōda of Bankura will soon abandon their old tongue for Bengali. Compare genitives such as khor-er, of a man; gharkosar, of the property; conjunctive particles such as bōr-ēś, having arisen, and so forth. The basis of the dialect is, however, a form of speech closely related to the Kōda of Bīrbhūm. A form such as bēr-ēn-ēś, I am not, corresponds to Mundari bāng-ēn-ē. The negative particle is bēś; thus, bē-ēn evāt-ēś, you did not give. Forms such as nām-ēt-ēś, I get; kūt-ēn-ē, it became, suena, i.e. sen-ēn-ē, went, khatē-ēt-ēy-ēś, he divided, apparently agree with the Kōda of Bīrbhūm. 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.
MUÑḌĀ FAMILY.

KHEEWĀRĪ.

KŌṆĀ

(DISTRICT BANDBA.)

Mist(‘) hāro-r bāriā hāne tahin-kin-ā kinā. Inā maddhā buring hānte
One man-of two sons were-they-two. Then-among small son
bābā-ke gomā-kē. ‘Bābā, jor ghorkommā-ra bhāg namā, amāng-me-dā.’
father-to said, ‘father, what property-of share shall-get, give-to-me-thou.’

Unak-ñātk-ke bābā hating-ki-ā-ye Kichhu din bad-rā buring hānte
Then-for father divided. Some days after small son
ghorkommā(–r) bhāg an-ka-te akdara-mēnā(–te). Anī sen-ka-te ku-kāj-ketē
property-of share taking went-abroad. He gone-having veil-deeds-with
ghorkomna-te at(‘)-kete. Anā ānyā sen-ka-te ghorkommā at(‘)-kete
property lost. That country gone hiving property lost-having
famines-rose. There much distress became. He then householder joining
āṣāya nām-kete. Gīrasta piri-kē sakri gupi kul-ki-ā-ye. Suker
shelter found. Householder field-to swine to-lead sent-him-he. Swine
gupi-kē sonnā-ri anī-tō(r) mān-ri gāmā-ā-ye, ‘īng bābā-rēng chākār anī-te
saying that-in his mind-in mind-he, ‘my father-of servants gratis
jum-nāmā, āng jom ka-i(īng) nām-cd-ā. Īng bīnd(‘)-ke bābā-thāng
to-eat get, I to-eat not-I get. I arise-having father-near
gumi, “bābā, sarēng cru nga thing ar amā(r) thāng āṣā pap-ke-ō(ng).
will-say, “father, becon-in God near and thee near much named.
Āmā(r) kān-hāpān pariχay-amari jōgā kāk-ān-ā. Bābā, āmā(r) chākār
Thy son recognition-giving-of worthy not-am. Father, thy servant
lekhā in-ke-ā thāng-me-‘;”
like me-also keep-me-thou.”

q 2
HÔ OR LARKA KOL.

Hô is the dialect spoken by a Munda tribe in Singhbum and the Tributary States to the south. The number of speakers is about 400,000.

Hô is the name of a tribe, and the language is often called Hô-kai, i.e. the language of the Hôs. The word Hô is identical with Lât and Lâpâ, the words for 'man' in Santali and Mundari respectively.

The Hôs are closely related to the Mundaris, and they assert that they have come into their present homes from Chota Nagpur. In Singhbum they are usually known as the Larkâ Kala, i.e. the fighting Kala. 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 over the whole area where it is spoken.

The principal home of the Hôs is Singhbum, the neighbouring States of Kharsawan and Saraï Kala, and the adjoining districts of Morbang, Koonguar, and Gangpur. They are found only in small numbers outside these localities. Their territory lies in the midst of the country inhabited by the Mundaris, and both dialects are spoken side by side in the frontier tracts. In Singhbum, however, Hô is the predominant language, even if we consider the Aryan forms of speech. This is particularly the case in the south-east, in the Kooban or Kol territory proper.

It has already been mentioned that Kal or Kâlî has been returned as the dialect of numerous speakers in Hazaribagh, the Sonthal Parganas, and Morbang, and that it is possible that some of the Kol of these districts speak Hô. The bulk of them, however, use a form of Santali which has been described above under the name of Karmâl.

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

<table>
<thead>
<tr>
<th>Area within which spoken</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gross Tributary States—</td>
<td></td>
</tr>
<tr>
<td>Achmullik</td>
<td>200</td>
</tr>
<tr>
<td>Daspalla</td>
<td>45</td>
</tr>
<tr>
<td>Koonguar</td>
<td>18,956</td>
</tr>
<tr>
<td>Morbang</td>
<td>45,372</td>
</tr>
<tr>
<td>Nalgîdi</td>
<td>2,440</td>
</tr>
<tr>
<td>Pal Jahan</td>
<td>718</td>
</tr>
<tr>
<td>Singhbum</td>
<td>57,410</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States—</td>
<td></td>
</tr>
<tr>
<td>Saraï Kala</td>
<td>9,975</td>
</tr>
<tr>
<td>Kharsawan</td>
<td>19,702</td>
</tr>
<tr>
<td>Gogpur</td>
<td>65,560</td>
</tr>
<tr>
<td>Korra</td>
<td>3</td>
</tr>
<tr>
<td>Boro</td>
<td>3,348</td>
</tr>
<tr>
<td>Sangra</td>
<td>375</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>31,147</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 Mundari.
Outside the territory where Ho is spoken as a vernacular Ho was returned from the following districts:

Bengal Presidency—

<table>
<thead>
<tr>
<th>District</th>
<th>Ho</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nadia</td>
<td>3,000</td>
<td>3,000</td>
</tr>
<tr>
<td>Angul and Koehler</td>
<td>46</td>
<td>46</td>
</tr>
<tr>
<td></td>
<td>3,046</td>
<td></td>
</tr>
</tbody>
</table>

Central Provinces—

<table>
<thead>
<tr>
<th>District</th>
<th>Ho</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kolkhet</td>
<td>575</td>
<td>575</td>
</tr>
</tbody>
</table>

Assam—

<table>
<thead>
<tr>
<th>District</th>
<th>Ho</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cadar Plains</td>
<td>4,628</td>
<td>4,628</td>
</tr>
<tr>
<td>Sp backed</td>
<td>1,760</td>
<td>1,760</td>
</tr>
<tr>
<td>Kaziranga</td>
<td>339</td>
<td>339</td>
</tr>
<tr>
<td>Burdwan</td>
<td>500</td>
<td>500</td>
</tr>
<tr>
<td>Lakhimpur</td>
<td>1,759</td>
<td>1,759</td>
</tr>
<tr>
<td></td>
<td>8,358</td>
<td></td>
</tr>
</tbody>
</table>

**Total** | 11,979 |

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

<table>
<thead>
<tr>
<th>Ho spoken at home</th>
<th>Ho spoken abroad</th>
</tr>
</thead>
<tbody>
<tr>
<td>371,147</td>
<td>11,979</td>
</tr>
</tbody>
</table>

**Total** | 383,126 |

At the last Census of 1901, 371,360 speakers of Ho were returned. I have only seen the details from the Bengal Presidency. They are as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Ho</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Midnapore</td>
<td>234</td>
<td>234</td>
</tr>
<tr>
<td>Balasore</td>
<td>224</td>
<td>224</td>
</tr>
<tr>
<td>Angul and Koehler</td>
<td>55</td>
<td>55</td>
</tr>
<tr>
<td>Manbhum</td>
<td>55</td>
<td>55</td>
</tr>
<tr>
<td>Singbhum</td>
<td>355,313</td>
<td></td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>36,349</td>
<td></td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>33,263</td>
<td></td>
</tr>
<tr>
<td></td>
<td>367,913</td>
<td></td>
</tr>
</tbody>
</table>

**TOTAL** | 367,913 |

**AUTHORITIES—**


**MACK, T.—**Burmish, or Pala and Natural Productions. Rangoon, 1890. Vocabularies, Koles, attas Ho, and Tawang, pp. 131 and ff.

**CAMPBELL, Sir George.—**The Ethnology of India. Journal of the Asiatic Society of Bengal, Vol. xxxv, Part ii, 1846, Supplementary Number, 1856, Appendix B, on pp. 204 and ff., contains a Comparative Table of Aboriginal words, Koles or Singbhum Koles, etc. Appendix E, on pp. 255 and ff., contains vocabularies, Ho, etc., by Lieut.-Colonel Dalton. Appendix G, on pp. 305 and ff., is the reprint of Mr. Titchell's article in Vol. ix. See above.

**BRACKES, J.—**Outlines of Indian Philology, with a map showing the distribution of Indian Languages. Calcutta, 1867. Appendix A contains summaries of Kole atta Ho, etc.


The dialect of the Hô 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 Mundâri. The only difference of importance is the different treatment of the cerebral r. It is retained in Mundâri, but dropped in Hô. Compare hō, Mundâri hōp; a man; hōk, Mundâri hōk; a boy; hōk, Mundâri kōrī, a girl; rōa, Mundâri rōāk, return; oōk, Mundâri oōk, house; mōo, Mundâri mōoā, five; dōi, Mundâri dōi, to be able, and so forth. In a specimen received from Morbihan, it is true, we find kōlā, a boy, but 'a house' is regularly oōk'. It has already been remarked that the r in dōi, Santâli dūrp', sit, is an old infix. The same is perhaps the case in many other instances where an r is dropped in Hô

The short a is occasionally written o and e in the specimens received from the Santal Parganas. Thus the copula lal u is also written tōn and tēn.

Note forms such as hūcuk instead of hūcuk'; cono; rōr-ate-y-o-ting, I might feast; ḍone-le-o-ting, I may eat; ho-o-tting, to become, etc.

The semi-consonants are treated as in Mundâri. The final t of verbal tenses commonly becomes d or q, or else it is retained, but very weakly sounded. In the grammar called Hokâja, mentioned above under authorities, forms such as jom-akap-i-tangan, I have eaten, are said to be used when there is no animate object.

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

In other respects Hô is, so far as we can judge from the materials at our disposal, exactly like Mundâri, 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 Santal Parganas. It is a comparatively good specimen, and I have therefore printed it, though Hô is not a vernacular of the district. The use of the word mērā, village headman, shows that the speaker did not belong to the Santal Parganas.
MUNDĀ FAMILY.

KHERWĀRĪ

ḤO OR LANKĀ KŌ

SPECIMEN I.

(DISTRICT SINGHĪMŪR)

Oken ho-ren tārā kon hon-king-tai-ken-a. In-king-te huringeh'-do
A-certain man-of two boys children were. Then-two-among small-one
apu-te-ta-re kaj-ked-a, 'am-ak', ṣop-og, but-to okonak' sīng-ak' hitad
father his to said-he, 'thy, father-my, property-in whatever mine share
kabao-a ana sīng am-ang-me'. En-te mi aš-ak' hiti hating-ad-king-a-a
becomes that me give-to-me-thou.' Then he self-of property divided-(to)-them-two-he.
Pura din ka senok'-yan-ca chi hating hon-do aeben jah-a-jenak'-ko
Many days not went that small son all whatever
hundu-ked-te sanging disum-te senok'-yan-a-o en-do em-pa-re etken
together-having-made for country-in went-he and there evil
pulī-re din-ai tain-te hiti-ko chaba-ked-a. Chīmi-tan ini sēhanak' chaba-rūga-ked-a
doing-in always living goods finished-he. When he all finished-away
en-te en disum-re isu rīnga-ked-a, ondo ini sēngeh'-yan-a-ec. Ondo
then that country-in much famined, and he destitute-became-he. And
ini senok'-yan-te en disum-rena mid' hata-re tai-yan-a-i okon ni aok'-ak'
hon gone-harming that one man-with stayed-he who him self-of
ote-re sakurī gupt-te kul-kīk(ch')-a-ec Ondo ini an jok'-a' okonak'-ko
field-in wine keeping-in sent-him-he. And he that time-in which-things
skurī jom-tan-a aok'-ak' bōk'pe'k'kch' samang-tan-ec tai-ken-a, ondo okos-ko
wine eating-were self-of belly to fill wishing-he was, and anyone
ini jahak'-ko kāko em-ai-tan tahk-ken-a. En-te ini anē-tak'-a ondo
him anything not-they going-to-him were. Then he understood and
ini kaj-ked-a, 'apun-ing-te-ta-re chīmin nala-tan-ko jom-tan-te-ak'-to-say-o
he said, 'father-my-near-in how-many servants food-with-in-even
insa ko sulok'-tan-a ondo aing sēngeh'-goch'-tan-a. Aing-do kaing
much-they subsist and I hunger-die. Me-as-for let-me-go
apun-ing-te-ta senok'-a ondo aing kaj-ai-a. 'he apo-og, toepe-rek'k'fathernear-to wish-go and I will-say-to-him, "O father-my, heaven-of
chīma ondo ams-te-rek' chum-tad-a-ing; ondo amok' hon men-te kaj-ai
wrong and the-near-of wronged-I; and the-of son saying in-say I
laka-o baing-ai-a. Nala-tan-ko-ter-o mit'na, loka rika-ing-me.'" En-te ini
worthy nāt-am-1. Servants-in-of even one-even like keep-me.'" Then he
uta yan-te ach'ak' apu-te-te semok yan-a. Men-do ina surang-ge arisun-having self-of father-his near-to event. But he distance-at-Indeed taik-lon-ach'ak apu-te ach'ak' ucuki(ey)'te hissing yan-a oendo mire-kete being-with self-of father-his kim seen-having pitied and run-having ach'ak' hotak're hambud-kete choekki(ey)'te-a-l. Hon to kaji-as tan-a, 'he self-of neck-on embraced-having kissed-him-he. Son-the says-to-him. 'O spoong, torpur-rek' chara oendo sm-te-re-yoong chipa-tad-a, oendo mit'esa father-my, keman-of wrong and thee-near-in-also-I wronged, and anymore amak' hon mente-do kaki-ni-a.' Men-do apu-te ach'ak' dasi-kok thee-of see saying not-they shall-call-me.' But father-his self-of servants kaji-at-kok-a, 'sakenko-e niu hugim eye oendo-kete pindai-pe, oendo said-to-them-he, 'all-from much good cloth brought-having put-on-him-you, and ach'ak' fire pola onto kata-re karpa tuang-taii-po; oendo abu jumo-a-bu his hand-on ring and feel-on shoes put-his-ya, and we eat-oval-we oendo ria-a-bu, chi-kalchh ne aikak' hon gekd-lenlok' jid-run-len-a, and feast-oval-we, because this use-of saw diec-having alive-returned-he; ad-yam-lon'm ran-len-a-l.' En-te ina fi-rasta-te, lost-having-been found-again-cous-he.' Then he feasted Ach'ak' marang hon pipa-re taik-len-a. Ondo ok' japak're hujuk-len-a-e His big son field-in woman. And house near some-he en-te rasan-te oendo susan-tan-te-ak' sari ayum-ked-a, onto ach'ak' then playing-of and dancing-of sound heard-he, and self-of dasi-kok-met' hon ach'ak' to kwa-li(ey)'te kutki(ey)'te-a, 'many-do servant-from one man self-near-to called-him-having asked-him-he, 'this chi-san-a?' Ini kaji-keda, 'amak' undi-men hujuk-len-a-e, ondo what-is?' He said, 'the-of younger-brother-they come-his-he, and apu-mo-do niu hugim-te pom-keda-kok one mente chi hugi-te-ge name father-they very well feasted-they that saying that well-Indeed got-ruki(ey)'te-a-l.' Men-do ini kurkure-ya-a oindo bitar-to kai-son-susang-kili(ey)'te-a, again-him-he.' But he angry-become and inside not-he to-go-wished. Ema mente ach'ak' apu-te paxk-te obyan-a ini mamit-i-tara. That saying self-of father-his outside come-out-he him entrust-him-En-te apu-te kaji-rasa-ey)'te-a chi, 'nak-uma, aing nimin irima Then father-his said-back-to-him-he that, 'me, I so-many years hoba-ya-a emig sahi-tad-me-a, onto chuila-o amak' kaji kaing became there-Th there-seen-there, and even-even there-of word not-I ush-ked-a. Men-do am eulira-raka muda hon kar-un transgressed. But thou ever-every one-like goat young not-thou ema(ey)'te-a chi aing aingak' jori-ko-lok' em-sato-a. Men-do amak' gacent-to-me, that I me-of friends-with-I friend-might But there-of on hon okay raiti, ema-ko-lok' jori-yan-te amak' bitiko this sun bad behavior women-with joined-having there-of goods
jom-shaba-ked-a-i, chi-leka-i rua-len-a, on-leka am bugia jone-te-am
trout-finished-ho, when-he returned, thou thou well eating-in-thou
jom-ked-a, Apane ini kaji-na(oh')-tau-a, 'he hon, am saben din
atend!' Father-his him said-to-him, 'O son, thou all days
sing-loc' men-aa-a, odo okonak' singak' ama saben amak'. Men-do
me-with art, and whatever more that all thing. But
suchi-te-ak' odo ris-te-ak'-go homang bugina. Chi-kan manta chi
happiness and merriment indeed to-become good-is. What sitting that
ne amak' upji-m goch-len-a-i, odo-i jid-rau-kara;
this thee-of younger-brother-thy dead-was-he, and-he alive-returned-has;
as-len-a-i, odo-i nam-rus-kara.
lost-has-been-he, and-he found-again-has-been.
MUNDĀ FAMILY.

KHEBĀSI.

HÔ or LARKĀ KOL.

SPECIMEN II.

(District Singehum.)

DEPOSITION OF A WITNESS

My name Baku. Father-my name Gono. Castle Ho. Daily-wages

Jom-tan-â-ing. Hata Karkata.
Village Karkata.
Am chikana-ad-an-a?
Then what thou known?

Aing ul-ken-â-ing. Pal-koko tuj-tan-a. 'Apa ohikanak'
I came-out-I. Ploughshares-they pulling-out-are. 'You what
men-te pal-ko-pe tuj-tan-a? 'Alo-m met-ale-y-a, sobok'-gosh'-me-
saying ploughshares-you pull-out?' 'Not-thou say-to-us, stab-kill-thee-
ale.'

Ente mund-â-ing utk(gh)A-a. Mundâ ut-ken dihi kumbu-kô
shall-we Then Mundâ-I raised-him. Mundâ awoke time thieves
nire-yan-a Mundâ-lok-te-ling nel-ked-ko-s. Pal-koko
Mundâ awake-when-they ran-away. Others not-I recognized-them.

Ni-king-ge-ng nel-ked-(king)-a Gopa Đuka ka-ped-kad-a-king, sobok'-gosh' uduce-ndo.
Thee-two-I saw Gopa Đuka said-they two, stab-kill tell-y.
Satak'ping nel-ked-ko-e. Ok' ka-ko budai-te pal-koko
Morning-in saw-we, house not-they make-hole-able-being ploughshares-they
idi-ke-s. Hat betar nida-ko kumbu-ked-s. Hat had-te
took-away. Market day night-they theft-made. Market following-day-we
seized-them-two.

Chumâng-pa nel-ked-king-a?
What-time you seized-them-two?
Taran-sing Mahki hujuk-len-te nel-ked-king-ale. Đuka eal'se, buka
Afternoon Mahki come-having seized-them-two-we. Đuka house-to two
pale-mare-ko. ploughshares-we found.
FREE TRANSLATION OF THE FOREGOING.

My name is Balku, and my father's name is Gono. I am a Hō and subsist on daily wages. Kankata 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.
Obi-kam numu-ton-a?

What numu-thy-is?

Kamai Ho, gomke.

Bamei Ho, Sir

Amak' obi-lika ujor men-a?

Thy what petition is?

Ale hetu-resak' mit' ho aizak' oto eser-ked-a.

Our village-of one man my land took-possession-of.

Okoi eser-ked-a?

Who dispossessed?

Soma Ho.

Soma Ho.

Chuin sirma-y-ceto am en oto si-ten-a-am?

How many you-came from thou that land cultivated-thou?

Mum-y-ceto si-ten-a-ing, gomke.

Mum-from cultivate-I, Sir.

Nee kalam okoi siked-a?

This time who cultivated?

Ale-ge.

We-indeed.

Okoi on oto-reyak' paicha em-ten-a-c?

Who that land-of rent giving-is?

Aing-ge Moya taka ape sik' ape ama em-ten-a-ing.

I, Five rupees three nine three Owen giving-aw-I.

Okoi-to em-ten-a-am?

Whom-to give-rent?

Mund'a-a.

Headman-to.

Okoi her-ked-a?

Who sowed?

Aing-ge her-ked-a, odo aloge ik-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?

Some come-ion what?

Nempe-ge men-a.

Here is.

Am-do Ramai-ak' ota oor-ked-a-m?

Then Ramai's land dispossession thou?

Ka, Gomko, em-do aloy-ak' ota; ale-go her-ked-a.

No, Sir, this our land; we indeed sowed.

Ayer-te okol her-ked-a?

Formerly who sowed?


Formerly we indeed sowed. Afterwards Ramai sowed again.

Mai okol si-ked-a?

Last-year who ploughed?

Ramai si-ked-a-e.

Ramai ploughed-he.

Chu-ikta-te si-ked-a-e?

How ploughed-he?

Apu-ing hasu-en-te Ramai binga-laghi'-to mini' taka mini' sukri

Father-my ill-being Ramai sacrifice for one rape one pig

ando sim-kirr baria em-ked-a-e, ondo bar sirma laghi' en ota

and they two two years, and two years for that land

apu-ing banchar-ked-a. Tayum-te si sirma achi'-ge si-ked-a.

Father-my mortgaged. Afterwards seven years he indeed ploughed.

Banchar em-kaite mit' sirma tayum apu-ing goch'-en-a-e. Bu

Mortgage given-to-him having one year after father-my died-he That

diplh lending taka-men-a-ing. Men-do bara-bari kaji-ked-a-ing, 'bar sirma
time small was-I. But still said-I, 'two years


gome-kite. Now we indeed cultivate-halt.' But not-he gave-up.

Bara-bari ngege pancha em-ten-a-ing, ondo nige sama-sama-to

still I indeed rent giving-am-I, and he free-of-charge

et-ten-a-e.

cultivating-es.

Amak' hatu-reyak' manda hujuk'-ken-e-i?

Your village-of headman come-in-he?
NUNBA FAMILY.

Eyak', gomke, ni-do alny-ak' munda.
Yes, Sir, this our headman.

Chitan numu-tem-a, munda? What name-thy-is, headman?
Goma Ho, gomke
Goma Ho, Sir.
En epse-ryak' kaji adan-a-m?
This mutual possessing-of matter knowest?
Adena-ing, gomke. Soma ta-eto pafoha nam-tan-a-ing.
Know I, Sir. Some-from rent getting-am.
Bandhe-ryak' kaji adan-a-m chu?
Mortgage-of matter knowest what?
Adana-ing. Ee-do bar siroa laga' handine tai-ken-a.
Know I. This two years for mortgage was.

FREE TRANSLATION OF THE FOREGOING.

What is thy name?
Razma, 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?
Guna, Sir.

Dost thou know about this quarrel?
Yes. I get the rent from Guna.

Dost thou know about the mortgaging?
Yes. It was for a period of two years.
TURI

According to Mr. Risley, the Turis are 'a non-Aryan caste of cultivators, workers in bamboo, and basket-makers in Chota Nagpur. The physical type of the Turis, their language and their religion, place it beyond doubt that they are a Hindised off-shoot of the Mundas: In Lohardaga, where the caste is most numerous, it is divided into four sub-castes—Turis or Kisan-Turis, Or, Dom, and Domra—distinguished by the particular modes of basket and bamboo-work which they practise... Turis frequently reckon in as a fifth sub-caste the Birhars, who cut bamboo and make the takas used for carrying loads slung on a shoulder yoke (baheng), and a kind of basket called phando. Doms and Domras speak Hindi; Turis, Ors, and Birhars use among themselves a dialect of Mundari.'

The Birhary dialect is closely related to Mundari, and the speech of the Turis also agrees with that language in most essential points. In a few characteristics, however, it differs; as against Mundari.

According to information collected for the purposes of this Survey, Turis 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>District</th>
<th>No.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ranchi</td>
<td>456</td>
<td></td>
</tr>
<tr>
<td>Jashpur</td>
<td>2,030</td>
<td></td>
</tr>
<tr>
<td>Sambalpur</td>
<td>1,000</td>
<td></td>
</tr>
<tr>
<td>Sarangarh</td>
<td>271</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,757</strong></td>
<td></td>
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</tbody>
</table>

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

<table>
<thead>
<tr>
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<th>No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Burdwan</td>
<td>36</td>
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<tr>
<td>24 Pargana</td>
<td>364</td>
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<td>Jessore</td>
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<td>Bogra</td>
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<td>Sonrad Pargana</td>
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<td>Ranchi</td>
<td>430</td>
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<td>Palman</td>
<td>94</td>
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<td>Singhbhum</td>
<td>99</td>
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<td>Sambalpur</td>
<td>600</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>3,280</strong></td>
</tr>
</tbody>
</table>

In Sambalpur the Turi dialect is almost pure Mundari. 'A man' is, however, 
Igy, i.e., probably 
ny and not 
had. Compare Santali. Forms such as 
three; four, in Turi agree with Santali, as does the phonology of the dialect in most points. Thus we find 
not, to see, in Jashpur, but 
not in Ranchi.

The inflection of nouns and pronouns is mainly regular. The native-adjective adds the Aryan 
and the two genders are occasionally confounded. Thus, 
he, to his father; 
the woman's food. In Sarangarh we find forms such as 
is, and the singular and plural forms of the pronouns are often confounded in the
specimen from that State; thus, yem-ād-dā-yā-e, he gave him, i.e. them, ās, thou, instead of apē, you, and so forth.

The inflection of verbs agrees with Santali, but replaces the े of 讷 by ० in the same way as in Mundāri. 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 aonāk'-a-ing, I shall go; katha-i-a-ing, I shall say to him; bigur-fun-a-pe, you will become at variance with yourselves; goch'-tow-a-ing, I die; esp'-kod-ā, seized; lāiš'-lid-i-ā, struck him; ho'i-en-ā, became, and so forth.

In the Sarangāri: specimen the verb substantive is iden-ā, past doho-len-ā. Compare Asura and Māhī. There are also several irregular forms. They will, however, be easily understood from the specimen.

Note also forms such as bān-iš-ā, I am not; bān-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 Ranbi. 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 Tur dialect of Sarangāri.
MUNDÁ FAMILY.
KHERWÁRI.
Túrú.

SPECIMEN I.

(DISTRICT RANCHI.)

Miát' nor-ke baira chána tahi-kén-a-kí. Iná-te huring'ó-
One man-to two sons were-they-too. Them-from young-the
apu-te kathad'í-yi, 'e aba, ing-ke khurjí-ke hating-alng-me-
father-the said-to him-he, ' O father, me-to property divide-to me-them-
Oro ach'-ak' khurjí hating-ad-kên-a. Thora dín tayom-te huring'ó-
And his property divided-to them two-he. Few days after small-the
sobernak' samata-ked-te sanging disum-te senok'-en-a, oro hon-te kharab
all collected-having distant country-to want-he, and there evil
kamí-re dín-dín ach'-ak' khurjí quad-chaba-tad-a. Sobernak' chaba-ked-te
doing-in day-by-day his property waste-finished-he All finished-having
hama manuk-re pure akal ho-en-a, oro rengch'-en-a. Oro
that country-in big famine arose, and destitute-hamana-he. And
sen-ked-te uma raj ren miát' hop-lok' tahi-kén-a.
gone-having that country-of one man-with stayed-he

Uni ach'-ak' gá-re uní-ke sutri chara-tko kül-tad-í-a. Uni
He his field-in him same feeding-in them sent him-he. He
sukri-ren jójumak'-e koi-ta-en-a ach'-ak' lach' bìok' oro okos-o ini-ke
some-of food-he demanded-he his belly-to fill and anyone him-to
ka-ko em-ai kena, oro ini-k'i jíre upung-ked-te kathá-la[k'-i],
not-they gone-to-him. And his mind-in sense-getting said-he,
' ap-tang-ren mukar-ke bahut jójumak'-hen; ing rengch'-goch'-tan-āng.
'father-my-of servants-to much food is; I hunger-die-I.

Ing birid-kó-te ap-tang-ta senok'-ē-ing oro ini-k'ing kathá-ā-ing,
I arisen-having father-my near go-sháll-I and him-to I say-to him-I,
"ho aba, swarg-ren birud oro amak' birud-ing gunk-ākād-āng. Ing-ke
" O father, heaven-of against and THEN OF against I sin-have-done-I. He
chhau-leka ána do-ing-me, ing-ke dhany-āka do-ing-me."
oro son-like do-not keep-me, me servant-like keep-me." And
birid-kó-te ap-tal-ta senok'-en-a. Sanging-re tahi-kén-a, apa-tal
arisen-having father-his near went-he. Distance-at was-he, father-his
lel-bid-a-i sur kuda-sum-en-a-ore harub-kó-te chok'-lid-i.
saw-him-he and saw-went-he and embraced-having kissed-him-he.
MUNDĀ FAMILY.

KHERWĀHĪ.

Tōāl.

SPECIMEN II.

(Jamīpur State.)


Come, bamboo shall-bring. Sprouts are found there-also shall-bring.


Sprouts of bamboo shall-prepare, and shall-sell. Bamboo of mat shall-weave.

Tikīng epāk-rē obū-kānāk-hō jāmē-tō kānēkā-ū. Oñā-kun-re māt' To-day house-m anything eating for not-is.

There-remain bamboo kānēkā-ū. Oñā hūr jātī sangfīrī-ū. Nōndē-rēn māt' kānēkā-ū

is-not that mountain very distant-is. Here-if bamboo not-is

bē. Bīr nēs look-kānā Oñā-sē look-kētā māt' kharap-good. Wood this-year burnt-was. There-from burnt-bearing bamboo bad-

ān-ū. Ing dūl ānā-rēn āte āryā-ū-īng. Hāl-kālōm-rēn hūr kā

became. I two anna-of field cultivate-I. Last-year-of paddy not

hōr-lēn-ū. Chāltī man ita hōr-tahi-lo(k')-ū-īng. Sē itā ānā-hō kā

became. Forty measures seed sowed-I. That seed that-even not


returned. All field-of paddy dried-up, water not-ke was-sufficient.


Machkām hoil mashe. Therefore machkām-ā even much dear-become.

Nēs uč jātī hōr-lēn-ū. Hāk' āl-sing nē-sēn jōtīkā-

This year mushrooms many grew. My mango-tree this-year of fruitful-

kānā. Mūgā ānā āl-hō kā bītī-kēnī. Berchē-gi gord-kāhātēn ā-kā,

was. But that mango-even not ripened. Unripe being gathered-they. 

Je bāshā-lēn-ū, tē-kō ānā-kē chōr idī-tān-ā-kū. Nō āl bītīk'ē

What left-was, that that thieves stole-they. This mango ripens-when

jātī sāhul-lēn-ā. Pahl jātī jō-yōk'kē-lēn-ā; nēhāk'kō 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 haṣāṇā from them and sell it. And we will weave bamboo mats. We have

A kind of dried food 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 mannds, but it did not come up. The rice of my whole plot dried up because the rain was not sufficient. The machkam¹ 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 ummps, 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 name for Munda hufelli. The flowers are an article of food with most of the Munda tribes.
MUNḌĀ FAMILY.

KHERWĀRĪ.

Tumūl.

SPEGLÈM III.

(State Saranggarh)

Mīt-hor harānā hor pīre korā doha-len-ā. Un-kū akā-te
One-man old-men men many were. They self-among

jhadā-lan-a-kū. Āhā un-kū-ke khūb samjāi-yā-e, aur chikna' kā
quarrelled-they. Father them much acknowledge, and anything not
hoi-len-ā. Hāni tayom-te apna korā-ko hukum yem-ādā-ā-e
became. He afterwards his son-to order gave-to-him-he

agai-mi hānī kagra mit'-hārā sāhan, aur tab hukum amā-lā(k')-e
bring him-before one-bundle sticks, and then order gave-he

hun-kū mimāt acohāh-bal-ko-ta petēj-eteł-kā. Jāhāy noī-ke sainabā-
them one-one good-force-with to-break. Anybody that all

tapā-lā(k')-kū, aur chikna' kā hoi-len-ā chemā-āngi sāhan jorō-kā-
tried-they, and anything not became because sticks closely

tole tohī-lā(k')-ā-e, aur petēj-eteł-kā one-he mīt-hor hor-ren bal
bounding was-he, and to-break them one-men man-of force

ūsak [k'] doha-len-ā. Tawom ábā bojha raśi-la-pe hukum em-ād-
possible [not] was. Afterwards father bundle to-unbend-your order gave-to-
yā-e, sūr muniya' sāhan mit'-hor korā yom-kārā-e. Ina-tawom
him-he, and one-one stick one-men boy gīnag-was-he. This-after
petēj-eteł-kā no-ka hukum em-lā(k')-e. Mit hor-i sahā sah'-le-gl petēj-
to-break that order gave-he. One man-the stick self-from broke-
ānā. Tab ábā kāhī-lā(k')-ā-e, 'be inak' hāhūti, miyān-rā hel
for-himself. Then father said-hē, 'O my son, aumān force

yal-ī-mi. Ju zinkā ām dest-kote bīkāl mil-kote dohan-ā-le(ācē), mit'
sec. If so thou friendly strictly joined-having are-you (sic.), one
hōr dukhi alā yemā-kā-e. Phēr phēr jan jhadā-kote āpa bīgār-jun-
man sorrow not gave-he. Kind of quarrelling you are-separated-
ā-pe aoh batī-kō-te shāre pān-yān-

for-yourself 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 Kurmias.

Colonel Dalton connects the Asurs with the Asuras who, according to Munda tradition, were destroyed by Simbogara, and Mr. Baskey is inclined to think that they are the remnant of a race of earlier settlers who were driven out by the Mundas. The Rev. F. Hahn mentions that the Asuri dialect contains some Dravidian words which have possibly been borrowed from Kurmias, 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. Dalbon and Baskey. It will, however, be shown later on that at least some of the words which Mr. Hahn thinks are neither Kurmias nor Mundas are used in other connected forms of speech. Moreover, Asuri grammar so closely agrees with Sambiali and Mundari that there is no philological reason for separating the Asurs from other Mundas tribes. They believe in a god whom they apparently identify with Simbogara, the sun, and their religion is, so far as we know, of the common Mundas character. We are not, however, in this place concerned with their origin. So far as philology is concerned, they are a Mundas tribe pure and simple.

According to Mr. Hahn, the tribe is divided into several sections, viz.,—the Agorias, the Brijis or Bijnis, the Leharia, the Kol, and the Pahariyas. 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 smoking iron, and, in the case of the Leharia Asurs, the making of rude iron utensils and agricultural implements; they also till the jungle in a most primitive manner.

<table>
<thead>
<tr>
<th>Number of speakers:</th>
<th>According to information collected for the purposes of this Survey, Asuri was spoken in the following districts:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ranchi</td>
<td>8025</td>
</tr>
<tr>
<td>Jharkhand State</td>
<td>1,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>9,025</td>
</tr>
</tbody>
</table>

The so-called Agorias or Agyrias has only been returned from Ranchi. No information has been available as to the number of speakers. The Census figures for the tribe are 1,610.

The so-called Brijis, which is also called Kurmias, has been returned as the dialect of 3,000 individuals in Palamu. The Brijis in Ranchi were included under the head of Agorias.

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

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Asuri proper</td>
<td>9,025</td>
</tr>
<tr>
<td>Agorias</td>
<td>1,616</td>
</tr>
<tr>
<td>Brijis</td>
<td>3,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>13,641</td>
</tr>
</tbody>
</table>

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

<p>| | | | | | |</p>
<table>
<thead>
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<tr>
<td>Asuri and sub-dialects</td>
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<tr>
<td>So-called Manjhi</td>
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<td></td>
<td></td>
<td></td>
<td>4,020</td>
</tr>
<tr>
<td>So-called Mundari</td>
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<td>3,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td><strong>19,631</strong></td>
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</tbody>
</table>

This total is considerably above the mark. The corresponding figures at the last Census of 1801 were as follows:—

Asuri—

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<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>Jalpauguri</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>533</td>
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<tr>
<td>Ranchi</td>
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<td>2,432</td>
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<tr>
<td>Palamau</td>
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<tr>
<td>Chota Nagpur Tributary States</td>
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<td>47</td>
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<tr>
<td><strong>Total</strong></td>
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<td></td>
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<td><strong>3,128</strong></td>
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</tbody>
</table>

So-called Manjhi of Baja
dh

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<td>Jalpauguri</td>
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<td>Ranchi</td>
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<td>Palamau</td>
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<td>101</td>
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<td>42</td>
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<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td><strong>324</strong></td>
</tr>
</tbody>
</table>

Bhuj—

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</tr>
</thead>
<tbody>
<tr>
<td>Darjeeling</td>
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<td></td>
<td>5</td>
</tr>
<tr>
<td>Ranchi</td>
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<td></td>
<td></td>
<td>13</td>
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<tr>
<td>Palaman</td>
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<td>1,052</td>
</tr>
<tr>
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<td>304</td>
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<tr>
<td>Banga</td>
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<td>30</td>
</tr>
<tr>
<td>Wartha</td>
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<td>1</td>
</tr>
<tr>
<td>Sambhalpur</td>
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<td>35</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
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<td></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—


Hahn, Rev. F. E.—_A Prine of the Asur dialect, a dialect of the Kolurian language._ Communicated by Dr. G. A. Grewen, C.I.E. Journal of the Asiatic Society of Bengal, Vol. 1, Part 1, 1860, pp. 149 and 46.

Several specimens of Asuri have been received from Banchi and from the Jashpur State.

Language. Most of them are more or less mixed with Mundari. One specimen, however, a version of the Parable of the Prodigal Son, has been kindly prepared by the Rev. F. E. Hahn who has made a special study
of the dialect. It will be reproduced, together with one of the Jashpur specimens, in the ensuing pages. No specimens have been forwarded of the so-called Aogoria. The dialect is, however, stated to be the same as ordinary Asuri. The same is also the case with the so-called Brijpi. A list of Standard Words and Phrases in that dialect has been received from Palamau. 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 Brijpi have been forwarded from Palamau. 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 Brijpi as represented by the list of words, i.e., as identical with Asuri.

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

Pronunciation.—The pronunciation mainly agrees with Mundari. The palatal ǐ, however, does not become ı, but is retained or also changed to y, thus, ǣl, saw; yama, get.

An ā is sometimes changed to ą in the specimens prepared by Mr. Hahn; thus, vāṭa, village; vej-ā(হ')-mē, which must be due to Dravidian influence. An initial ą or ąa is, e.g., unknown in Santali. An ā in the same specimens, occasionally changed to r, as is also the case in Karmāli; thus rābar, to return; but ḍā, 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 Jashpur specimen marks the semi-consonants, though in a very inconstant way. As in Mundari and ḍā, 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 ąg and ąd, die; ved-karā, he said; but vej-u(হ')-mē, come, however, point to the conclusion that the phonetical system of Asuri in this respect agrees with Santali and Mundari, and I have therefore added the sign of the semi-consonants. Thus I wrote dukumā-la(হ)',ā, said, instead of Mr. Hahn's dukumā-la-ā; neā-rakh'a-tē, for this reason, instead of his neā-rakh'a-tē, lit. from that of this; midā, one, instead of his midā; rāvget'ā, a probably, rāvget, famine, instead of his rāvget and so forth.

Soft consonants are apparently sometimes substituted for hard ones; thus, dāhā-kēnā, was, compare Dhangār dāhā-kēnā; patahā, he said to him, and so forth. Note also ce-ni, Santali ce-ae-me and ce-ae-me, give him, and so forth.

Vocabulary.—Mr. Hahn mentions several instances where Asuri differs slightly from ordinary Mundari. Thus, 遴u, Mundari hōn, child; ńā, Mundari kōtā, tiger; ńāyā, Mundari dōp', sit; ńānta, Mundari ńātā, to-day; ńē, Mundari ńē, field; ḍērē, Mundari ḍērē, share; pēhā, Mundari pēhā, three, and so forth. In all the cases mentioned, and in several similar ones, Asuri agrees with Santali. It should, however, be borne in mind that such slight divergencies do not represent different words but different forms of the same word. Thus Santali, and also Mundari, possesses both the simple hā, child, and the collective hāpē. Similarly sōder, to arrive, to approach, which Mr. Hahn
MUNDÁ FAMILY.

considers as a genuine Asuri word, is the same word as Santalí saor, 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 Mundá 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 Mundá words: Thus, kârā, husk (Santalí kārā); haïkā, i.e. haïkā, unhusked rice (Santalí haïkā); jəmār, gather (Santalí jəmār); arum, high (Santalí arum); amum, thus (Santalí amum, so much); nəs, this year (Santalí nəs̪); nəm, angry (Santalí nəm); and so on. Some of these words are, of course, originally loanwords, 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 Mundá 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 kis, kâ (or kî), respectively.
The dative-accusative is sometimes formed by adding the Aryan suffix kâ. Usually, however, the dative and the accusative are indicated in the verb.
The suffixes of the genitive are k̂ (i.e. probably ak̂), rā (i.e. rak̂), ren, reni (i.e. reni̞k̂).

Numerals.—The first numerals are 1, mā;' 2, bārā; 3, gē; 4, upunā; 5, mōpā; 6, tārā; 7, oýā; 8, āryā; 9, arā; 10, gale. For five, etc., however, the Hindi numerals are commonly used. Note hauk, both, as in Santalí.

Pronouns.—The personal pronouns are regular. 'I' is is; and 'you two,' aban.

There is some confusion in the use of the suffixed pronouns in the specimens. Thus we find āpūn-in, my father, instead of kâ father.
The demonstrative pronouns are kis, this; dual, kē-kē, plus ha-kē; hamā, and kū, that. Besides we also find mān and mūn. Nā, this very, is probably written for nān. The same forms are said to be used for inanimate nouns as well. We also find, however, regular forms such as ēgā, mānā, horā. The Brijia list from Palsamau has forms such as mānā, horā; mān-hūnā, their.

What? is chitanā, i.e. probably chitanakā. 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, idān-mālā, thou art. In the Brijia list from Palsamau we also find the ordinary mēn-ā is. The base dōnā, to remain, is used like Santalí takā; compare Dhanaghar. We also find forms such as tāk-kārā, or tāk-kārā (Jashpur) and las-kēnā (Brijia of Palsamau), was. In Jashpur we also find the Aryan kādā; compare Khariā.

The passive is formed by adding o or o, i.e. akā. Thus, mēn-o(k̂)-ā, I shall go; rāk-o(k̂)-ā, reduplicated future of rā, be; and so on.
The tenses are, as far as we can judge from the materials, formed as in Mundāri. Note the prefixing of o (i.e. eo) before suffixes beginning with a vowel; thus, hoṣ̪-nef-kā-nē-kā, divided to them two.

The future does not take any suffix. Thus, mēn-o(k̂)-ā, I shall go; rā-o-e(k)ā, I shall strike.

The suffix of the present is ten; thus, dōn-nef-ē-n-e, he sees.
In the past I have noted the following suffixes, kōd, ken, tād, la(k'), led, len and yan. Thus, kōd-kōd-ma-ā-e, he went there; gati(k')-ken-ā, slept; sen-ad-ā, went; dukmā-(k')-ā-ē, he said; rā led-ā-ē-ē, I struck him; doko-len-ā, he was; sen-yam-ā, he went. In other specimens we often find en, ren, nān and an instead of yan; thus, sen-en-ā, went; kihk'-ren-ā, came; akal-nan-ā, hunger arose; sena(k')-an-ā and senoanā, he went, and so forth. The suffix men is especially common in the Jaipur specimens. Note also forms such as sen-īd-ī-ē, gave to him, Santāli es-ād-ē and es-ād-ē-ē.

The perfect ends in kān; thus, ved-kān-ā-ē, i.e. nech'-kān-ā-ē, he has come.

There is a verbal noun ending in to'-ā, i.e. probably tah' or tosh'; thus, jom-īak'-ā, to eat.

The noun of agency ends in ae, i.e. probably ohi', thus, jomāne, an eater.

The negative particles are kā, ad, and ato-kā. 'Not to be' is konā or kunā.

The causative particle is said to be ge; thus, dunap'-ge-lan-ā-ī, I cause to sit.

It can however be doubted whether this ge is not the ordinary intensifying particle ge.

In other respects Asuri seems to agree very closely with Mundari and Santal.
MUnda Family.

Kherwar.

Asthri.

Specimen I.

(Rev. P. Hahn.)  (District Ranchi.)

Mist' ho-ri'ni(hi) barhi hopon-kn doho-len-a. A-kih-e'te hurin huma-a
One man of two saws they-two were. Them-two from small his
apun dukumli-la(k'), 'o bobb, in-a hasn idan-a, huci or-in-ma.' Niho
father said, 'O father, my share is, that give-to-me.' Then
hini banar kahin-ovat'kin-a. Nimin dipi layum-re hurin hopon soben
be both share-gave-to-them-two. Some days after small son all
javar-kod-te sanit å-um-te sem-yan-a o po honu adre-re ka-pari la kahin-te
collected-having distant country-to went and that place-it not good work-with
soben dubh-bi-kd-a. Soben chaha-kod-te hona dissolution bekar ranam-yan-a,
all wasted. All finished-having that country-in much famine-became,
hed hini ranam-yam-a. Niho hini sem-kah-te hona dissolution mist' ho-
and he famished-his. Then he gave-having that country-of one man
ade doho-len-a. Huni min ote-re sukri-kd nekt'a bidh-kid-d-a Niho
near stayed. He him field-in vine sea-to sent-him. Then
hini sukri hepa jom-doho-la(k')-a re humi-te in(a) pota perj-o(k')-yan-a,
his pig back eating-man-he that-with his belly filling-was,
hed hini oke k a ovaki-i-a, Niho hini iriyan-te dukumli-la(k'), in-a
and him anyone not gave-him. Then he conscious-having-become said, 'my
apun ran-kd kudah kahin-te idam-a. Huk oje kudah jojom idam-a,
father-of-they many servants are. Them near much food so,
hed in ranam-to goj-oq-o(k')-yan-a. In birid-o(k')-in aro apun-in ade
and I hunger-with dying-am. I shall-arise-I and father-my near
son-ka' in had dukumli-a, 'o apun-in, in sirni-ra had am-a
shall-go-I and shall-say-to-him-I, 'O father-my, I heaven-in and thus-of
manan-re p'ap-kod-a. Hed-te manan-re am-reni hopon-ja dukumli-ya
before said. Hence in-future thy son-I shall-say
leka kan-in-a. In am-re mist' kahin-leka edel-in-me.' Niho birid-kah-te
fit not-am. As the one servant-if the appoint-me thou.' Then arisen-having
huni apun ade sem-yan-a. Opo sem-in-doholen-a, humi-kah-te bini-a
be father near went. And distance-at was, this in his
apun humu hul-kid-a, hed anah-kod-te fir-kod-te rul-va opo chubai-kid-d-a,
father him saw-him, and philed-having run-having embraced-him and kissed-him.
Nho hopon dukumá-la(k'), 'on ápun-in, sitmá-no hed am-á maran-á
Then son said, 'O father-my, heaven-in and thou-ôf before
pap-ked-la-ô, oro maran-tô am-á hopon-in dukumáy-ô leôh luôn-in-ô. Pas
sinned-I, and fater-ôs thy son-I shall-say fit not-man.' But
ápun hini-ô kani-ô dukumá-la(k'), 'samam-ôs hês goôth-i(k') upun-e-ô pas
father his servants said, 'all-from good rohe bring-you
oro munî jadam-ô-hô-pê, ban-ô munîô tirô mudam orô kâtô-fô jêu
and him clothe-him-you, also his hand-on ring and foot-on shoe
jêu-yô-pê. Oro jîl-vânà baçhrô goô-hô-pê, hed abô jom-ked-ô säx-inô(k')-ô-hô,
shoe-him-you. And fatted calf kill-ô-yôu, and we eaten-having feast-will-ôs,
rik'-û(k')-ô-tô, inô hopon-in goô-dho-kô-lon-ô, måhô jîvîd-len-ô, munî
this-of-from, my son-my dead-had-been, now renewed; he
ad-dho-len-ô, orô rârî-yam-len-ô." Hen tô hu-ô saî-rî-yam-ô,
lost-had-been, and again-found-was.' So they feasted.
Pas hini-ô bôô-ce uhô-ô dho-hô-len-ô. Oro vej vej tô oro(k') adô sôder-ked-
But his elder-one field-in was. And coming-in house towards approached-
ô sâm-kô susan-kô ayum-ô(k')-ô. Hen tô munî-ô kani-kô-ô te mîstô
having musicians dance-ôs heard. Therefore he his servants-from one
hop rik'-kô-kô sâm-ô-hô-lôn-ô, 'ôbô ahî-tam-ô?" Hini dukumá-la(k'), 'am-ô
man called-having asked-him, 'this what-ôs?' He said, 'thy
boko-ô vej-len-ô. Hen tô munî-ô ápun jîl-vânà baçhrô goô-liô-ô, nikî-
younger-brother-he come-has. Therefore thy father-fatted calf killed-ôtô, this-
rîk'(k')-ô-tô, hâmî napara-kônô vej-yam-len-ô(k'). Pas hîl usul-ô-ô-a orô ora(k')
reason-for, he safely came-found.' But he angry-became and house
bîôar-ô kô-ô boko-yam-len-ô. Hen tô munî-ô ápun udmôn-ked-tô
inside-in soî-hô-ô to-enter-wished. Therefore his father outside-having come-
hâmî bûriyam-liô-kô. Pas hâmî ápun-in(êto) râm-dukumá-la(k'), 'ôlî-mô, mîmî
hâmî he treated-him. But he father-ôs replied, 'see, so-many
bûô-ôs amô-ô kârî-nû-ô lô-ô(k'), orôôc amô dukumá kâîn bûôrd-la(k')-ô. Numnumô
yôôenômômô thy service-long, once thy word word-I lifted. That-much-in
am hâmî merom hôô kômô ovâlôd-ôô, nîs men-ôô, inô gôôt-kô tüôô sôri-ô-kô,
they small goat even not-thou giveô, thus saying, my friends with might-feast.
Pas amô-ôs nikî hopon kani-ô tôôc amô-ô jômôm jom-ked-ôô, hâmî esan vej-len-ôô,
But thy this-every sam women with thy loving devoted, he when came,
mî-sam munî-tô jîl-vânà baçhrô ovâlôd-ôômôm." Pas hâmî dukumá-la(k'), 'an hopon-in,
thêm him-for fatted calf gaveô. But he said, 'O son-my,
am sôdâmû hôô-ô adô dho-hô-tamâm. Hed chîtsam-ô-ô(k') inôs-ô(k'), susam amôs-ô(k') ôdâmô,
thêm always meô-of with art. And what wine, all that-is in.
Pas abô sûrî-nelêmôt hêm sûri-nelêmôm, inô-sa-ô-ô-ô(k')-ô-tô, nikî-ô-ô boko-
But we should-feast and should-be-happy, this-reason-for, this-every thy younger-
a goô-dho-kô-len-ôô, orô rârî-jîvîd-len-ôô; ad-dho-kô-lenôô, orô rârî-yam-len-ôô,'
brother-he dead-had-been, and again-alive-become; lost-had-been, and again-found-was.'
MUNDÄ FAMILY.

KHERWÄI.

Asuck.

SPECIMEN II.

(State Jaskur)

I.


II.

come-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 Godjhu and the Kotwil. I fell down, and the Kotwil gave me water. After having become somewhat restored I went home.

It has already been remarked that some corrupt specimens of the so-called Brijā 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 regarded as the infusion of nouns and pronouns. There is apparently a locative suffix -es; thus, dādērēs (sic), in the country; Ischē-es, in riotousness.

Itūn is translated 'my', 'thy', and 'his'. For 'his' we also find āj. Itūn therefore probably means sometimes āj, my, and sometimes esā, his.

The conjugation of verbs is, if we can trust the specimens, very confused. We find asū, I will go, and, he went; kastā-ā, he said, and, I shall say. There are regular forms such as adāw-ket-ā, i.e. adāw-ket-ā, squandered; ḍhāi-wad-t-ā, i.e. ḍhāi-wad-t-ā, he divided to him, side by side with forms such as jārā-v, he collected; ārā-v, he revived; ārā-v, I broke. Conjunctive participles end in -ā; thus, ārā-v, having arisen, and so forth.

It would, however, only be waste of time and paper to try to reconstruct the grammar of the specimen. If they really represent the dialect of anyone, it must be that of such Brijā as have forgotten their own language.
MUNDA FAMILY.

KHERWARI.

[No. 27.]

Asuri (Bari) Dialogue (District Palamau.)

Okoe ho harii sangooh' idan-a. Hunt-i-dani hundie apuri-a
One man two sons were. Them-from-among younger father-his
kathali-e, 'ce baba, huru-ot ja ibin hinibant hoca-o bete ya dan'
seed-he, 'O father, rice-field which my where may-be that we give!
Tabe huni-ten ven huru hati-wad-i-a. Purbo din rekana heow-a
Then he him-to his property divided-to-him. Many days nois (sic) passed
hundie sangooh' chitanaw pawan-puru sangi saona-a, iwejoo hundieh
younger son all collected very distant went, and there
lukhnan din hiti-lek tan huru uddo. Samna hundia ek-ndo uddo-ket-a
numerous days spent his property wasted When there all wasted-had
tabe huni dibin-aan haper hali-e, iwejoa huni saogo-oah-a, iwejoa
then that country he heavy famine-arose and he poor-became, and
hundi sao-en-a huni dibin i覃e-i-a man-an heow-an-a, sorong huni tan
he went that country inhabitants one-to lived, who him his
khatun sakari kul-tad-i-a bidha.
field swing sent-him sent.
Speakers of Kherwān have also been returned from the Raigarh State. According to local estimates there were 2,000 speakers of Mundārī, and 4,000 whose dialect was returned as Mānjhī, in the State. At the last Census 20 speakers of Brijā and 22 speakers of Mānjhī were returned instead. It is therefore probable that the Mundārī originally reported is in reality Brijā, and that that dialect as well as the so-called Mānjhī 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 Mānjhī has hitherto been classed as Santālī. Mānjhī is, however, not a dialect at all, but a title which the Santāls as well as the Āsurs, Korwās, and other tribes are fond of applying to themselves. One specimen of the so-called Mānjhī, a version of the Parable of the Prodigal Son, has been forwarded from Raigarh. It is not written in Santālī, but in a form of speech which is much more closely related to Mundārī. It represents the same dialect as a list of Standard Words and Phrases in the so-called Kol or Mundārī, 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 Mundārī, but more closely related to dialects such as Tūrī, Āsuri, and Korwā. Forms such as kund-kē-s, having collected; del-kar-s, show the same change of the t in the suffix kēt as Korwā. The negative particle, on the other hand, is kē as in Āsuri. Who? is ko, which corresponds to Āsuri onāe, and so forth. It seems therefore to be most correct to class the dialect as a form of speech between Āsuri and Korwā. The figures have been shown under Āsuri.

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.

[No. 27.]

MIN tala baayá lihin-king tae-kon-a-king Kó 9ihi lihin tátá-go
One mo of two sons-they-two were-they-two. Small (s.o.) son father-to
kúk-kilá-e, 'e búu, de kauri-kú pásá-kú hadin-talang.' Ena tátá
said-he, 'O father, give couries pico divided-your-two.' Then father
kauri-kú pásá-kú hadin-ana. Tayom-tá huding tikin kó 9ihi lihin jamá
couries pico divided. Afterwards few days small son all
hundii-kár-e áru sang itá töcking. Ena phohar kán-ní kauri-pásá-kú
collected-thing again distant village went. Then evil dog-in coury-pico-them
ate-ke. Jeb achta káhre pasá atrer-á, éná rájré hóő dukal
lost. When his hand-in money not-recovered, that country-in big famine
park-yam-á. Ini mit'-gi-mit'gi kíšan ghar-ní kami-thai-yan, Ini kíšan
fell. He one-one farmer's house-in labourer stayed. That farmer
úyáa(sic.) barahá chariya-ké toryá-kul-lá-yá. Hóő úprá(sic.) barahá,
him pigs feeding-for coury-sent-him. Husks ate mine.

Barahá jómé-jal-a, him jómom-nín man heel. Ini jahá-káhá lá
Swine eating-left, child eat to mind own. He in-ang-ways not
yam-ji-á-i.

got-he.
KORWA.

The Korwa dialect is closely related to Asuri, and is spoken by about 20,000 individuals.

The word for 'man' is bor, i.e., bōr, as in Santali. The name Korwa does not therefore appear to have anything to do with that word, which in the West has the form bor. It is perhaps connected with names such as Khwār. We do not, however, know anything about the original meaning of either of these words.

The Korwas use the same honorific title to denote themselves as the Santals, viz., Mārjhi.

The Korwas are sometimes also called kōrā-kū, young men, from kōrā, a boy. The use of this denomination has given rise to much confusion. In the first place the Korwas have been confounded with the Kūrkūs, the most important Munda tribe of the Central Provinces. Moreover, kōrā-kū is also the plural of kōrā, another form of kōda, a digger. Now the Kodas are a different tribe, but Korwas and Kadas are constantly confounded, and it is not always possible to say if the speakers returned from the districts in reality speak Korwa or are Kodas. The Kodas have been separately dealt with above. See pp. 107 and ff.

The Korwas are found in various parts of Chota Nagpur, especially in Palaman, 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 Korwaas assert that they have come from Sarguja within the last two or three generations. Some Korwas 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 Korwa in Hazaribagh.

Korwa was also returned from Burdwan and Manbhum. At the last Census, of 1901, the corresponding figures have been shown under Koda. In the case of Manbhum this agrees with information kindly supplied by the Rev. A. Campbell, who further remarks that the Kodas of Manbhum speak Mundari. I have therefore given the figures for both districts under Koda. It is probable that the 393 speakers of Korwa who were returned from the Southal Parganas at the last Census, of 1901, in reality speak Santali. The principal home of the Korwa tribe is, accordingly, Palaman and the tributary States of Jashpur and Sarguja. In Palaman, they are almost exclusively found in the south, on the Sarguja frontier, and in Jashpur most of them reside in the taluq of Khuris.

The hill Korwas of Sarguja believe that they are descended from a scavenger 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 Korwa 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 hamlet of Dowa of the State of Jashpur is a Korwa.

v 3
According to the latter authority, "they are in various states of civilisation, from the Birhor-Koreas of the jungles to the cultivator on the plains who prefers to call himself a "Kisān."

In Palamau they call themselves Koreas-Mundjas rather than Koreas, and in Sarguja and Jashpur they like to be called Palariās, the name Koreas being looked upon as a term of reproach ... The Koreas are divided into several sub-tribes, the Palariās or Bor-koreas, the Birnija-koreas, the Birhor-koreas, the Koraka-koreas, and the Koreas-Mundjas. All live amongst the hills and jungles and speak dialects of the Kolarian language. The Dand-koreas or Dih-koreas and the Agaria-koreas live on the low lands, and speak only a dialect of Hindi."

The so-called Kōō-kā Koreas are sometimes also called Kā-kā. Two hundred and seventy-five speakers of Kā-kā have been returned from Sarguja. They will be included in the Korwa figures from the State.

According to Mr. Crooke, the various sub-tribes of the Korwas do not appear to exist in Mirzapur. The Korwās of that district state that there are only two sub-tribes, viz., Korwā and Korwā-kā.

The language of the Korwās is not the same in all places. Many Korwās now use a form of speech which is very closely related to Mundaī and Sanskrit. They are apparently gradually abandoning their old speech. Specimens of that more refined form of the language will be given below on pp. 153 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 Korwātī. The Brāha sub-tribe of the Jashpur State use a slightly different dialect which is known as Bonga 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:—

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<tr>
<th>Bengal Presidency</th>
<th>Number of speakers</th>
<th>Total Bengal Presidency</th>
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<tr>
<td>Ranchi</td>
<td>5,015</td>
<td></td>
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<tr>
<td>Palamau</td>
<td>2,000</td>
<td></td>
</tr>
<tr>
<td>Jashpur</td>
<td>1,000</td>
<td></td>
</tr>
<tr>
<td>Sarguja</td>
<td>6,556</td>
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<tr>
<td>Udaipur</td>
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<tr>
<th>United Provinces</th>
<th>Number of speakers</th>
<th>Total Bengal Presidency</th>
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<tbody>
<tr>
<td>Mirzapur</td>
<td>33</td>
<td></td>
</tr>
</tbody>
</table>

At the Census of 1891 Korwa was further returned from Jalpaiguri and from Assam, where it was spoken by non-resident immigrants from Ohota Nagpur. The details were as follows:—

| Jalpaiguri        | 605                |                        |
| Assam             | 181                |                        |
|                   |                    | 786                    |

Grand Total 18,918
The estimated number of speakers of Brigs in Jashpur was 500. By adding all these figures we arrive at the following estimated total for Kowsa:

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kowsa spoken at home</td>
<td>18,943</td>
</tr>
<tr>
<td>Kowsa spoken abroad</td>
<td>784</td>
</tr>
<tr>
<td>Brigs</td>
<td>500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>26,227</strong></td>
</tr>
</tbody>
</table>

At the last Census of 1901, Kowsa was returned from the same districts, and also from the 24-Parganas, Dinajpur, and the Sonthal Parganas. The figures returned from the two former districts were small and the speakers are probably non-resident immigrants from Chota Nagpur. From the Sonthal 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 Kowsa returned at the last Census were then as follows:

**Bengal Presidency**

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>24-Parganas</td>
<td>49</td>
</tr>
<tr>
<td>Dinajpur</td>
<td>14</td>
</tr>
<tr>
<td>Jalpaiguri</td>
<td>33</td>
</tr>
<tr>
<td>Sonthal Parganas</td>
<td>395</td>
</tr>
<tr>
<td>Ranchi</td>
<td>941</td>
</tr>
<tr>
<td>Palamua</td>
<td>6,647</td>
</tr>
<tr>
<td>Oriya Tributary States</td>
<td>7</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>15,822</strong></td>
</tr>
</tbody>
</table>

**United Provinces**

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mirzapur</td>
<td>508</td>
</tr>
<tr>
<td>Assam</td>
<td>72</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>580</strong></td>
</tr>
</tbody>
</table>

**Kowsa dialect**

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td><strong>173</strong></td>
</tr>
</tbody>
</table>

**Grand Total**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td><strong>15,442</strong></td>
</tr>
</tbody>
</table>

**Authorities**


It has already been remarked that some Kowsas use a form of speech which is closely related to Mundari and Santall. That form of the dialect will be dealt with later on; see pp. 157 and 167. I shall now turn to the most characteristic form of Kowsa, which is spoken in Jashpur and Sarguja, the south of Palamua, and in Mirzapur.

The specimens printed below are far from being satisfactory. They are, however, the only foundation for the remarks on Kowsa grammar which follow.

**Pronunciation** — The pronunciation is in several particulars the same as in Asuri. Thus the initial palatal n is retained, or else changed to y. Compare nām and yām, get; hūr,
run. A \( v \) sometimes corresponds to an \( ā \) in Santēri and Mundāri; thus, eis'k-ber-ē, he came; ṣālu, village. The semi-consonants have 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 give them consistency with regard to the marking of them or to the spelling generally.

'Give him' is on-ai-ree, as in Asuri. Compare also ṣālu-ē, is, etc.

Note also the insertion of a \( w \) in words such as kai-waak-ā, he said to him; the use of the infix \( a \) in words such as ona胺-kā, thy; hanalam, last year, etc.; and the common tendency to change the semi-consonant \( t \) in verbal forms to \( d \) and \( s \). Compare kusārk-ter-ā-ing, I手中 (Jashpur); yau-ker-ā, got (Palaman); kai-ter-ā, said (Palaman). Compare the remarks under the head of ḫā on p. 119 above.

Verbal tenses in the Jashpur specimen frequently end in \( ŏ \); thus, ayun-aa-ō, he heard; but kai-koō-ā, he said; kai-ter-ā-yō, he said. It is impossible to decide whether this \( ŏ \) is a suffixed particle or represents a change of \( ſ \) or \( t \) to \( ŏ \).

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 teñāru duň-ō, in few days, in the Jashpur specimen, apparently contain the same \( ŏ \) as the verbal forms just mentioned. Postpositions such as kā (Jashpur), kā (Palaman), to; suchā, to (Mirzapur and Palaman), are borrowed, and the dialect is, on the whole, no more pure. Note also the tō or ṭū in words such as apā-tō, the father; ḫopon-tō, the son. Compare Santēri tātē.

Numerals.—The numerals 'four' and following are borrowed. Instead of pe, three, we also find the Arman ām in Jashpur.

Pronouns.—The personal pronouns are apparently regular. Thus; āsi and is, I; adē we (exclusive); abē, we (inclusive). Note forms such as ising, my; annamāk', thine, and so on.

In the case of demonstrative pronouns we find the same forms beginning with \( m \) as in Asuri. Compare hā, mās and mār, he; man, that, and so forth.

In the Mirzapur list we find ya-wa-ṃe, who? ya-rānē, whose? yā-tha-ṛ, from whom? They look like Dravidian loan-words. An initial \( y \) does not appear to belong to the Mundā languages. What? is chhill or chīla, compare Santēri chhele.

Verbs.—The verb substantive is ṭāmō, past doḥo-ten, as in Asuri. In Palaman we find forms such as ṭāmō-mi-ś, thou art.

The indefinite future tense is regularly formed. Thus, jow-ā, he is eating; darsu-kā, he is sitting; charā-kok-ā, he is standing; chala-tē, I shall go.

The usual present tense is formed as in Mundāri. Thus, vīh-rāngh jom-teu, they feast and eat. In Jashpur tā is commonly used instead of teu, and such forms often have the meaning of a future. Thus, gujuk-tē, I am dying; katar-tē, I shall say to him. Compare Kharā. The suffix tē in Jashpur sometimes also has the meaning of past time—thus, doho-tē, was; bol-tē, entered.
The various stages of past time are denoted by means of the same suffixes as in Sanskrit and Mundari, 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 \textit{ed}, \textit{ad}, or \textit{ydn}, as. Thus, \textit{aam-ed-\textit{a}}, went; \textit{aam-ad-\textit{a}}, gave to him; \textit{aam-aam-\textit{a}}, joined; \textit{goh-ydn-\textit{a}}, I am healed; \textit{bad-\textit{a}}, he has come.

Such forms frequently have the meaning of a present; thus, \textit{goh-ydn-\textit{a}}, I die; \textit{aam-\textit{a}}, he gives; \textit{challo-\textit{a}}, goes.

The Mundari suffix \textit{let} occurs as \textit{ted}, \textit{led}, \textit{ter}, and \textit{ler}. Thus, \textit{aam-ted-\textit{a}}, I have seized; \textit{rangooch-tid-\textit{a}}, it hungered him, he was hungry; \textit{aam-ler-\textit{a}}, I have walked; \textit{taa-ler-\textit{a}}, he called. In Palaman we find forms such as \textit{gah-yam-se-\textit{a}}, he caught sight of him. Compare the forms ending in \textit{ed} in Jashpur mentioned above. Note also forms such as \textit{taroo-ler-\textit{a}}, collected (Jashpur). In Palaman we also find \textit{aam-ler-\textit{a}}, he went, and so on.

The suffix \textit{let}, \textit{ken}, etc., occurs in forms such as \textit{byoo-bad-\textit{a}}, he has married her; \textit{aam-kh-\textit{a}}, said; \textit{gah-khe-\textit{a}}, got; \textit{aam-khe-\textit{a}}, he came to his senses; \textit{goh-khe-\textit{a}}, he died; \textit{chiek-\textit{a}}, he has come, and so forth.

Forms such as \textit{aam-yad-\textit{a}}, I have taken; \textit{aam-yad-\textit{a}}, be got, and so forth, apparently contain the suffix \textit{kaf}.

The remote past is formed by adding the suffixes \textit{let}, \textit{ken}, etc. Thus, \textit{kul-\textit{a}}, i.e. \textit{aam-kh-\textit{a}}, he saw him; \textit{aam-khe-\textit{a}}, he went; \textit{aam-khe-\textit{a}}, he had died, and so forth.

Note finally forms such as \textit{aam-neu-\textit{a}}, he was found; \textit{tah-\textit{a}}, he went; \textit{mamak-\textit{a}}, he was cutting, and so forth.

The imperative is regular. Thus, \textit{aam-\textit{k}i}, give him; \textit{haatingezaing-\textit{a}}, divide to me, etc. In Palaman and Mirzapur we find forms such as \textit{asabi-\textit{a}}, keep me; \textit{fomi-\textit{a}}, eat.

The noun of agency is formed as in Assuri. Thus, \textit{hugong-\textit{a}}, the younger.

The negative particle is \textit{ma} in Jashpur, \textit{min} in Mirzapur, and \textit{man} or \textit{no} in Palaman. Compare Khapli. We also find \textit{alo} in forms such as \textit{alo-i bai}, he did not enter.

It will be seen that Korwa is closely related to Assuri, and there can be no doubt regarding its classification as a form of Khawarvi. 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 Palaman; and the third is the statement of an accused person in the Korwa or Korwar 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. 231 and ff.
MUŃDA FAMILY.

KHERWĀRī.

KORWA.

SPECIMEN I.

(NO. 28.)

MUNDA

BAR

HEP-KIN

DOCA-TA.

HUFTANG-AI BETAT AP-TA.

ONE MAN-OF TWO MEN-THEY-WERE SMALL-THE SON-HIS FATHER-HIS

SANG-JA TA-TA, 'E BABA, DEE, ITWHO HITANG-WAI-ING-ME' LEECH-KA

NEER SEET, 'O FATHER, PLEASE, THIS-ALL DIVIDE-TO-ME-THEM.' TO-THO-SUN (SIC.)

HITANG-DA AP-TA. LESAN DIN-O HITANGAI-YO JAMAK' THAUN pathways ALL

DIVIDED-TO-THEM FATHER-THE. FOW DASE-O SMALL-THE-ALSO ALL GATHERED AND

JABAR LANKA-E SEN-EH-A NUR JAMAK' HITANG-Chabi-go(t')-TED-A. JAMAK'

GREAT DISTANCE-HE WENT AND ALL TO-DISTRIBUTE-FINISHED QUICKLY. ALL

CHABAGAK' TE HANNA RAJ-JA BAJA AKAL-EN-O, MANGEN-TI-A-NA-YA. HANNA

FINISHED-BEING ON THAT COUNTRY-IN HEAVY FAMINE-AROSE, IT-HUNGERED-HIM. HE THAT

RAJ-RAK' MI(t')-HOR HAN SANGO MESSI-EN-A. TAB HAN HAN-JA KATA-TEN-YO,

COUNTRY-OF-ONE-MAN MAN WITH JOINED-WAS. THEN HE HIM-TA TELL ME,

'DAME, SUKRA-KA SARO-KA-ME HOYONG-HOR.' TAB SUKRI-KA JOM-KO-A HANNA HANNA

'GO, WE'RE FEED-THEM-THEM FIELD-WORD.' THEN SWIME ATE THESE HUSKS

SAM-KU-RO-DO HAN JOM-KO-A. MAA MAI HAN-NAD-DO. NIBA HAN SARO-KER-EN,

GETTING-THEM-IF HE EATEN-NEGATIVE-HIS. THAT NOT-HE GOT. THEN HE SENSE-BECOME;

NAK'AK' UPU-KA-E KATA-YA, 'AIM BABA-MEK' KU JOM-TA HARWABA-KO NAK'AK' LAKAN;

THE WHEE HE TELL, 'MY FATHER-OF-THEY ATE SERVANTS THIS MUCH;

ING-DO RANG-ING GUJA-KO-TA. ING RNU(K)-THING, BAKI-KA-ING

IN-ON-THE-OTHER-HAND HUNGERING-I DIE. I SHOULD-MORE I, FATHER-TO-I

SEN-TA, ARU HAN-KING KATA-TA, 'BHAOWA NIL-KED-EN-ING, SAM-KA

GO-SHALL, AND HIM-TO-I GO-OHM-SHALL, 'GOD NEAR SINCED-I, THEN-TO

HO. AM BABA AB-TING NIL-LOO. ING-DO-HO KOWA HARWABA RAKHAO-ING.' HAN

ALSO. THY SON NOW-I NOT-AM. MA-ALSO SOME SERVANT KEEP-ME.' HE

RIM-LEN-KHAN APA-TAKA TAUR-YA. HAN APAT JABAR LANKA-TE HAN NIL-EN-ABA.

ARU ARJEN-HAVING FATHER-NEAR WENT. HIS FATHER VERY FAR HIS SAW-HIM, AND

KATA-TA-A, 'ING BAA WAI(OK)-KI-A, MABR-MA.' NIR-LEN-TO HAN-O HOLO-ODO SABIND

SAID-HE, 'MY SON HAS-COME, TO.' BANNING HIS WORK-ON EMBRACE

BOM-ABA ARU TAM-O-DIVIDEN AIYAK-AD-A. ARU APAT-O BABA-KA KATA-WA-LA, 'ING

BECAME AND AFTERWARDS KISSED-HIM. AND FATHER-THE SON-HIS SAW-TO, 'I
Bhagwan op(k')-racting kasur-landing, aren am mat'tis. Aren ab-do am beating God's house-in I sinner-ness, and thy sight-in. And now thy son-I
nobi.' Tah harwahik'ka apikit kafar-ada, 'napise napise sonhapa udning-ghost-not-ser. Then servants father-his said, 'good good clothes take-out
mii tik're mudam tueting-ghost-0 aren ka'tam jutu tueting-ghost. Dii abu his hand-on ring put-on and foot-on-thou shoe put. Come we
dom-ba, aren napise karri-ba. Dohon-dooing befa goosh-an-nil, khan-o
eat-shall-we, and well shall-make-me. Because my son died-had-he, now
jeo-yan; aren keve-yan-o, khan-o sam-nen-aa.' Man-kii man-kii riha-rang-dom-yan.
revised; and lost-was, now found-to Then they dancing-sitting-are.

Hemola hii-ra(k') maraag befa loyaging dohon-0. Hemola 0 opa(k')-r0
That-time his big son fell-in was. That-time he house-to
wait(ch')-eq-a, khan-o miiar-wiri ayum-eq-a. Aren harwahik'ka mit hope
come, then dream-dancing heard. And servants(of) one man-he
raki-te-a aren homon-tajiy-0, 'nol karveya tai-y0.' Hii ka'ta-ter-a, 'am
called and asked-him, 'the what-is-going-time?' He said, 'they
wag wait(ch')-kia, aren napise napise kud-yan-o, hii-eeri am apa-t
younger-brother come-has, and well well is-come, therefore thy father-his
dom-a.' Tah hii ukit-yan-a aren opa(k')-r0 ma bol-te. Tah hii-ya-a(k')
eats.' Then he angry-became and house-in not entered. Then his
apa-t ujen-e-a aren tayom-te sahbari-aly-o Boti-ta apa-ta kati-vaad0,
father-his out-came and afterwards estranged-him. Son-the father-to said,
'that's how am not-ah the kah-ter-0; keno din dehka am hukum mating taring-
'so-many years-0 thy-I service-did; any day we thy order not-I broken-
agardii. Hii-eeri ri(t')-got pathra hon meen hating-aalih-i(y)ya, ni iyar
have That-in-very one-piece gout young not-than youse-to-me, that friends
sungs ko-ando-ting jom-kiya-a. Nak'i boti-am wait(ch')-eq ki am bloy-fop-eq-a
with dancing-I eat-weight. This somehym come that thou feet-drank;
am beta dehka kastin-kii am jina jom-chab-eq-a.' Tah hii hiiy-a
thy son see harlots thy living foe-completed.' Then he him
ka'ta-vaadii, 'a beta, am-ga subdin tueting sungs dohor-0, aren ing-ra(k')-do an
said, 'O son, thou all-days me with art, and none that
am-ra(k'). Aka hole marked-a, dohon-doo are wag goosh-an-nil,
thing. We so entertained, because thy younger-brother died-he,
khan-o jioyo-yan; aren keve-yan-o, khan-o sam-nen-aa.'
and lived; and lost-was, and found-was.'
MUNĐA FAMILY.

KHERWÄRL

KORWA.

SPECIMEN II.

(DISTRICT PALAMAU.)

A POPULAR TALE.

O bhai, chhili-kahne-ä Tisín iyä ádijä bora(k’) in bor-ä kë
O brothe, what-I shall-say. To-day such false fear I fear that
jekro báyä mänë ñeñë-ä. Chhili-kon-ä, kë hóli tikin-in
what-of description not can. What-happened, that yesterday noon-I
bura dubich’-dubich’ báxar sañ-ter-ä. Burn-ting kél hedi-gati
mountain towards hazar weni. Mountain on tiger very-loudly
àiñen-ôn-ä. In bánum bëk-kú doho-tan-ä, mëñë bora(k’) háp’-(a)d-(u)ä. Param
roared. We many men were, not fear caught-me. But
tisín hen hër-te in gëdëj mämä-in gëo tikin mit’-hög sañ-tan-ä. Jakhan
to-day that way-in I own (?) uncle-my village mon one-men went. When
bura dubich’ mät aṣí sañ-tan-ä ommak honum khar-báxio-trä birë sañ-rä
mountain towards river bank went suddenly very loud-noise forest side-on
satë sañro ajum-ter-ä. Indo nayan samjhol-gad-ä kë kúl vëch’-ter-ä, aur
river side-on hañr. I then thought that tiger come-haus, and
in háp’-ter-ä. Të-in tarwar doho-tan-ä, mëñë samë doho-jan-ä ke
me caught. Hand-my sword was, not opportunity wasfer-me that
bökhar-re uyu-gad-ä Jing chhitarian-en-ä, bora(k’)-ken-ä; këñ nä in
sechbard-from took-ont. Hear-my throbbëd, feared; wood like I
chara-kin, kul bëk-gar yál-tir-ä béke-lepi-yan. Jakhan ohõkoi dïr-ä in
stood, tiger without seeing bewildered-become. When little time-passed-I
henä senda yál-wän-ä-yä, takhan in yál-tir-ä, mit’-tan haman sœnthal hâkñ-ä
that side looked, then I saw, one old Senitä fishës
yâri-yämä sëlti da(k’) tamayä doho-ter, wabh bura-tang bëñño-jora-yan-ä.
so-kënt river water damming was, which hill-top-from falling-was.
T-kirää ja dënt ôt’-rë sëdžer-ë, së-wä dënt bëñ nóth bëri
Therefore from which stones below was-throwing, those stones twenty cubits from
hasshëbo ôt’-rë agrá-lon-ä. Jakhan inä yál-tir-ä, takhan khitarian-ten-ä;
sounding ground-on falling-hal-ben. When this saw, then was-comforted;
doyä phûñ-sëk-ron-ä, in indäg neyä tëbho-l’s dahayaxayä indäg sabas kei landá-yä-ñ-ä,
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 Santal who was drumming 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.
MUNDÁ FAMILY.

KHERWÁI.

KORÉI.

SPECIMEN III.

(DISTRICT MIRzapur.)

STATEMENT OF AN ACCUSED PERSON.

Rupesi Uddegi not took. Whaf-for should-take? This matter police
jaehao-kid-a. Ho ho adit kahao-ren. In mai nokaryau karn
fjudged. These men false tale-ten. I old servant-being work
this-year (i.e. always) well did. Three-times money got. I
many thesees seized. Most-like other not watchman. Last-year
Dewan two rupees gave to-him. This-year him to rupes asked.
Hen ho rupiya-tío miné im-yad-a, nena khatir mali-kid-a. Na-an
This man rupesi-my not will-give, this sabko-for complained. This
ori-te kini hoj mini nalis-gadi-y-a. En dih-ren-ku hoj homor-
way-in any man not complain-made. This place-of-they men way-
ku-an. En dih-ren-ku hoj po-taen hoj na-an vi(ch')-kin-a, or
be-asked. This place-of-they men three men here come-here, and
mijat' ghari-re mijat' hoj vuch-i-a. Ne hoj ha sudha chikan
one moment-in one man will-come. This man thee to the-fact
thila-a.

tell-aon.

FREE TRANSLATION OF THE FOREGOING.

I have not taken Uddegí'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 Dewan two rupases, and this year I asked him for them.
He, 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 Korwas speak a dialect which is much more closely related to Mundari and Santali than is the case with the specimens printed above. Two versions of the Parable of the Prodigal Son in this more refined Korwa will be printed below. The first has been prepared by the Rev. J. DeSmet, and represents the dialect as spoken in Sangaja and Jashpur; the second was taken down in Hazaribagh by Messrs. Shaw and Bajrav, and is stated to have been written in the so-called Koīkha poyob', i.e., the language of the Koīkha. The word poyob' is commonly used in the dialect of the so-called Tsāra, a sub-tribe of the Koīkha Korwas. See below. There are now no speakers of Korwa 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 Mundari and Santali. Thus I have written tukō' instead of his tulo'; anak'ak' instead of his amak', thine, and so on.

Though the two specimens in question do not partake of all the peculiarities of the other Korwa specimens there can be no doubt that they represent a closely connected form of speech. Thus we find ananak', thine; hopen to, the son; idow-o, in; hassa-read-ku-o-o, he divided to them; bawa-en-a, they do; hulhe-enouch', the younger, and so on. Mr. DeSmet states that "you two" is akan as in Asurī. In his specimen we find forms such as mah-cen-read-kon-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 bas and la. The Hazaribagh specimen, on the other hand, has menei, men, as in the other Korwa specimens.

For further details the specimens themselves should be consulted.
MUNDA FAMILY.

KERWÁRL

Kowri.

SPECIMEN IV.

(Rev. J. M. Desmet, S.J., 1893.)

(MUNDA FAMILY.)

(STATE SARGUIA.)

Mil' höcșe-ja hur hopon-ka'idan-ku'na. Hurin(ka') hopon-ka apate
One man-af two sons was-they-two. Small-the son-the father-kishe
met-ad-e-a, 'ah, i'ñ'kam-e-a khuri jattò-ma.' Apa-tò-kon hajin
said-to-him, 'father, I shall-get property divide-to-me.' Father-his divided-
and-kishe. Hurin din-re hurin(ka') hopon-ka samama(k') jemar-ked-to
small the son-the all collected-having
saini demu-se sen-ya-n-a Han-ye akh-a(k') khurji etkan kam-ta shiva-parsh-
distant country-he went. There his property had deode-in finished-col-
kend-e-a Ar samama(k')-e shiva-ka-etu hansu aamu ranga-kan-a,
pleated-ke. And all finished-having that country much femina-stricken-man,
with range(ch')-dil-e-a. Ar-e chala-rem-a at hansu aamu mix' hur thero-e-a
and it-hungered-him. And he went and that country-of one man place-in-he
dohe-ku-n-a. Hundi-do akh-a(k') of-re suki gupre kul-ked-e-a. Ar sahri-ko
stayed. He his field-in swine-to-feed-ke sent-him. And swine
jom-ad-e-a(k') hupa-te lach' bi-o(k')-e sana-la(k')-e, ar oko-ho harka
eating haka-with belly shall-be-filled-he wished, and anyone not-they
en ad-e-a. Ar-e uruk-kust-e mewked-e, 'apa-iñ-a(k') ora(k')-to femin
gone-to-him. And he reflected-having-he said, 'father-my-of house-in how-many
das-ko(a(k')-puru lad men-a, iñ-do më-re range(ch')-th' shiva-ku a Bird-kok(k')
servants-of much bread in, I here hunger-with-I dying-on. Arise-shall-
ain apa-iñ theo-in son (o(k')-a ar, 'o baba,' met-sa-ith, 'shirina-
I father-my place-I go-hall and, 'O father,' sey-to-him-say-I, 'heaven-
re-a(k') ar ar theo-e ekha-ked-a-in; timmi-to-do am-rem(ka') hopon leka
of and thy presence-in enuned I; henceforth thee of son like
in-do ma-lage. Am-rem(ka') dasi lekan-to doho-ka-kinma.' Ar-e
I indeed met-at-all. Thee-of servant like keep-me-thou.' And-he
bird-ya-n-a ar apate samana-ked-e-a-o. Opo pura sami-re apate-e
arose and father-his-he went-found-him-he. And great distance-at father-the-he
sal-ked-e-a, oro daya-wa-e, oro ni-davan-ked-e-a omo hambud-ked-e-a, oro
see-gah him, and pitied-him, and run-net-him-he and embraced-him-he, and
cho(k')-cho(k')-ked-e-a. Hopon-to kopa-to, 'o baba,' met-ad-e-a, 'shirina-rem(k')
repeatedly-kissed-him-he. Child-the boy, 'O father,' said-to-him-he, 'heaven-of
ar am tham-te oda-ked-aka; tiaon-te-do am-rei(ch') hopon laka in-do na-laga;
and thy presence-in semed-I; henceforth thou-of son like I not-still.
Apa-te-do seki-ren dasi-koe met-ad-aka, 'ob-ata hugi Hpo(k') agu-tab-pe,
Father-the his servant-he said-to-them, 'all-from good cloth house-quickly-ye,
ero Hpo(k')-e-pe; oro tit-re midam, oro kata-ro jutsi tuisen-qi-yo, oro
and clothes-him-ye, and head-on rings, and foot-on shoes put-on-him-ye, and
homo-skale backa agu-e-pe, mas(k')-goj-e-pe; jun-su-kato-hun sustun-
fattened calf bring-it-ye, cut-dead-it-ye; eaten-drunk-having-ye dance-kall.
Ni hopon-in kora gush-len-a, oro ytid-mag-kam-a; ad-len-a, oro
This child-our boy dshed-hud-he, and also-returned-haz-he; lost-was-he, and
sam-ruag-kam-a.' Ar-ko jun-su-sustun-ked-a.
found-again-him been-he.' And-they ate-drunk-danced.
Mara-ni(ch') kora hopon-do oti-e-dohon-kam-a Ope-ruag-kam-a oro(k')
Great-the boy child field-in he was. And he returned home
jap(k')-re kyu(k')-len-e-o, oro seren-kam susam-kam-kou-a(k') sarco atam-kou-a,
year came-he, and singing dancing-men of sound-he heard
Hun-te mok' dasi-xa(k')-ked-e-a oro, 'chat'ko bana-eq-a?' menta-
He one servant-he called-him and, 'what-they do,' saying
kuli-ked-e-o. Dad-do, 'boko-m kora huhi-kam-a, met-ad-e-o, ake-
father they fatted calf he killed-kam-for-him; younger-brother-they well-well
kam-ruag-kam-a, men-lu.' Mara-ni(ch') hopon-do kise-yen-a oro oro(k')
found-again-is-he, saying.' Big-the son angry-became-he and house
bola(k')-te ka-e sam-la(k'). Apa-te-do urui-kho-ta in-e bind-ad-e
enter to not-he wished. Father-his come-out-having him-he remonstrated-to-him.
Hun-te apo-te-o met-ad-e-a, 'sakhi-me, li pure sitim-re ama(k')-in kaim-
He father-the he said-to-him, 'see, I many-years in thy-I work-
sak'ala-e, oro ama(k') mit' kaji-lu ka-in taram-ked-a. Er-reo in
considered, and thy one word-even not-I transgressed. That-in-even
gate-kra taluch' in kunsu mc-to mit' meron hopon ka-m em-ad-la-
friends with I might-faunt saying one good young not-than gave-to-me.
Na hopon-mo-do eskan kuru-lo taluch' sak'oua(k') kuraji jum-chhah-keate
This son-thy had women with own property eat-flushed-having
huhi-kam-a, mit' matok-ked-i backa ini men-te-a ma(k')-saw-kad-ko-a,'
comes-having-in, one fatted calf him saying-thou to-kill-caused-them.'
Apa-te-do, 'o hopon,'o met-ad-e-a, 'sak-do sab dine in tham-re dohon-a,
Father-the, 'O son,' he said-to-him, 'show all days my place-thou in-act
oro sab ita(k')-a(k') sab ama(k')-a(k'). Mara junom(k') hamo oro
and all make all time. Big food to-prepare and
kluag(o(k')-do huhi-len-a. Ni boko-m gush-len-a, oro j-
went fain same. This younger-brother-thy dshed-hud-he, and above-
vid-tuar-kam-a; ad-len-a, oro sam-ruag-kam-a, men-te.'
returned-haz-he; lost-was-he, and found-again-is-he, saying.'
MUNDA FAMILY.

KERWÄR.

KORBI.

SPECIMEN V.

(Messrs. S. P. Shaw and S. Bhatray, 1898.)

(Zonece Hazaribagh.)

Mia(t)h kor hord bare-gata kora chondou hopon-wan-a He-kin-te
One-person man two boy children soma-were-to-him. These-two-in
husidity hopon-to apab-te'o kahri-wad'e-a, 'apa bo, anak' dhan-
small-the son father-his-the-his said-to-him, 'father O, thy property-
me-se in-ak' his maitwa-ma'. Ema-wari-do anga-rak' dhan-e
in-from my share divide-to-me-thou. Then self-of property-he
maitwa-ma'. Bonum din-do moncl dobo-gan-a, husidity hopon-ta
divided-to-them-two. Many days not passed-for-him, small-the son
tamani jamu-keli-te sangi desk-o chala-yen-a, aur humo-re luchpan-
eall collected-having distant country-he went, and there riotousnear-
to dhan-ta-do-o urao-te-a. Tamani dhan-e urao hani-keda-a, here-
with property-his-he spent All property-he spent-wasted, that-
war-i-do hima desire ala-te-a, aur meni garh-yen-a. Aur meni
after that country-in famined-he, and he destitute-became. And he
meni(t) hord-than son-to dobo-tan-a. Meni hord do anok-rakesh'ka(k') khor-re
one man place gone-having stayed-he That man self-of field-in
sakhi cherawa hol-te-a. Aur meni har-do sakhi jumayat-varo bawar(p) tu
mine to-feed went-him. And that man mine eating-from hundreds-the
jangi same-a. Aur kama ho ho meni ko ow-sea-kara-a. House-
to-eat wish-seized-him. And any man not-they going-to-him-were. That-
war-i hani hor-do chef-do pakas-e-a aur meni hor-do kahri-ted-a, 'inside'
after that man mind sought and that man said-ho, my
apu-reka teumin noker-ma jumea(k') warl-do adic-te-ho mane-yat'a-
father-my-of-they how-many servants food from more-they get,
aur in-do rengahe'la-o gujak-tan-a. It sim-koli-te apu-tho in sessha-a
and I hunger-is-I dying-am. I arisen-having father-my-place I go-shall
aur in tehega-se, 'apa bo, in-do Bhagwan mayan-re aur am mana-re-
and I say-to-him-shall, 'father O, I God before and then before-I
pap-ke't-a, aur in-do am hopon ghust-e-do mena-a bhojak-tan-a. Aur in-kho
slammed, and I thy son worthy not-I feel-myself. And me also
nokar-ko hai-te rakhoo-tad-in-me,’’ Hema-vari rim-ken-to aap-te there
servants like keep-me-thou,’’ That-after arsun-having father-is
son-en-a-e. Aur sanghi-vari sidd-dham-kal-i-to aap-do-a aach
went-he. And distance-at to-se-a-got-having-him-on father-his-he himself
moh-was-tan-e, aur dhiaan-ken-te hotok-‘in-re khori-ki-dite aach
proaled-him, and run-pone-having mock-on embraced-having-him-on himself
chak-yad-ko-e. Aur hopon apa-tin kahiwa-wa-e, ‘aap ho, m-ko Bhagwan
kussen-him-he. And son father-his satd-to-him, ‘father O, I God
man-st-te aur am mara-ri-in pap-ket-a, aur r-d-o am hopon ghaita-do mena-n
before and then before-I viewed, and I thy son worthy not-I
feel-myself.’ That-after father-his servants-his said-to(then)-he, ‘all clothes
wari chhakaa chhark nibhar-kate alkeete dhatiyape; aur meni ti-es
from good cloth taking-out bringing push-on-him-ye; and his hand-on
angthi aur kata-te panahi tuun-waape; aur abo-do bo jomak-a, ar-do ring and foot-its-on shoes push-on-him-ya-he; and we-es shall-out, and-es
kusik-a, chele-lagit, in hopon-do gook-yana-e, phum-e jwok-
shall-make-merry, what-for, my son died-for-me, again-he aller-
kaa-e; at lon-e, phin-o sam-loyen-e. Hema-waari-do sagro-ko kusi-yana-e.
because; lost-was, again-he found-has-been’ That-after all-they marry-made.
Bada-ta(ah’) hopon-to do khet-ree doho-tan-a Hema-waari hujuk-tan-a
Elder-the son field-in-he was. That-after-he came
opak’ti teyak-bauchau-ket-a, hena-waari-do bhaa-e ajum-ket-a, arko eneet-
house-he near-came,
that-after music-he heard, and-they dancing-
tana, hina guki ajum-ket-a Aur aencht-temp’ mini(f’) hey nokara-do
were, that sound heard. And self-of one man serve-he
rak-ked-i-te aach honoriy-yad-e-e, ‘neile-do ko chele-yana-e?’ Him
called-him-having him asked-him-he, ‘these-things what-are?’ He
kahiwa-te, ‘amak’al-ah’ bhoo-do me(ch’) kamaa, am amak’an(ch’) apu-md-o
said-he, ‘thy brother-he come-kaa, and thy father-say
jakar jakar khmaa-e inti-ket-a, en-te meni-do heemi paak-ket-a-e. Hema-
good good food-he cooked-his, this-for him well reached-he. That
wari-do khes-e, aur bhuta-do, men-e bol-gaan-a. Hena-waari-do
auhe angry-became, and inside not-he entered. That on
aap-do boher te umh-ket-e manaa-ta-e-e. Mani aap-wa-t’i kahiwa-
father-his outside come-out-having entertained-him-he. He father-his-he said-
waad-e-e, ‘seyan-me aap, nam-in haris-do-in sawa-yet-maa, aur kahi
la-khim, ‘look-at-me-than father, so-many years-I serve-them, and ever
amak’ kahi-do mena-ri tana-gat-a. Aur am-do kahi mini(l’)-tan merom
thy word not-I broken-have. And thou ever one goat
hopon-ho men-do em-gut-in-i Je gate-ko sudha-fi kudan mena(k’),
young-even not-thou given-hast-to-me that friends with-I marry might-be.
Nei hopon-ma-do, chinari-ko sudhu amak' dhan-do-e jon-ket'a, liš This son-thy, harlots with thy property-he denounced, he mejuk'-mejuk'-to chikan-chikanak' bhaana-em taiyak-ket'a.' Aya-t meni coming-come-on good-good food-thou preparedst.' Father his him tahri-wat'a, 'o bota, numa dina iš hašam dohon-kana. Aur je said-to-him, 'O son, so-many days me with-thou art. And what in-ak' idama-do anam-ak't'a. Hena-wari-do prur-ma kusì-kok-te-m dohon-a, mine is thing-is. That-uv proper-thou merry-making-thou should-be, chele-lagit', amak' bhas-do-e goch'-len-a, phin-e jiwa-kan-a; neh' at'- what-for, thy brother-he died-had, again-he alone-became; he lost-
len-a-e, phin-e haram-kana.
bad-been-he, again-he found-was'
ERNGA OR SINGLI.

The Ernga are a sub-tribe of the Korwas. In Sarguja they are stated to be divided into two sub-classes, the Biranjhas and the Tiasas.

Ernga 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 Ernga of Jashpur is essentially identical with the so-called Korwa of that State. We find the same use of ò instead of â or ë in verbal tenses, and the same change of t to d, d, y, and r.

Thus, messé-war-yâ, he joined; omak'-kond-iâ-yâ, he has given a feast for him; laur-teof-â, I sinned; tâkam-bis-hi-â, Santal tesci-kad-hi-â. I became thirsty; mudâ-lir-i-yâ, he placed him. Compare further novi'k, omce, wessi, village; ñor, run; ñom, get, etc.

The inflection of nouns and pronouns is the same as in Korwa. Compare mii' har-rekena, one man-of; râji-â, in the country; am-rak' and am-râk', they, opâ-yâ, his father; opâ-laus, thy father; bokâ-lukâ, their sister; apâ-ti, the father, and so forth.

With regard to demonstrative pronouns we may note ëms, ëmsâ, that; ëmâ, this thing; ëmsâ, that, etc. * Who?* is ërek' and * what?* òlkek.

The conjugation of verbs is the same as in Korwa. Thus we find the same dropping of the final ă in verbal tenses. Compare ëda-â and ëdâ, is; dôbb-tâ, was. ëda is further abbreviated to öe when used as a copula. Thus, Kâsmir teucin laukâ-ha, how far is Kasmir? am teucin oapâ-rë teucin bêjâ-ha-dâ, how many sons are there in your father's house?

The suffix ëm, ëa, is commonly used to form a present or future. Thus, ën-ta, I go; ëm-ka-ã-ë-yâ, I shall eat. A form such as kâtawi-ki-yâ-â, I shall be called, seems to contain the conjunctive suffix ës. Wâ, amâ is the well-known Arun causative suffix.

The various suffixes denoting past time are used as in Korwa. The set ëti', ëti', ñen, occurs in forms such as sen-er-yâ, he went; undâk'-er-i-yâ, he stuck him; hâting-ôd-i, ò, bâting-ead-iâ, he divided; mesâ-mew-yâ, he joined; ëk'-yam-i-yâ, he got angry; bêjâ-mew-yâ, he was enervated; quak'-new-i, he died.

The ë suffix is likewise in common use. Compare novâk'-ki-yâ-yâ, he came; tâkîn-kor-ri-â, I am thirsty; durup'-lui-yâ, he is sitting; ëm-geul-yâ, he got; bîlug-yâ, he entered. The initial g of such suffixes is, however, perhaps often miswritten for y.

The following are instances of the ë suffix; kâtawi-teof-â, I have sinned; kâtawi-teof-â, kâtâ-ter-â, he said; ñesu-teâ, he collected, and so forth.

Compare further forms such as sudor-lam-â, he arrived; ëtrâyâ and ëtráyâ, he went, ëtrâ-ki, they went, etc.

The imperative is regular, but no suffix is added in order to indicate the subject; thus, ranâwering, keep me; ëm-ësâyâ, seek me. Note forms such as ëom-yâ, let us eat; ësu-yâkâ, put on him.

Different verbal bases are apparently formed as in Santali and Mundari. Compare jòjoa, eat; ëtâl and ëlâ, cover, etc.

The negative particle is ëd as in Korwa.

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.
MUNDA FAMILY.

KHERWARI

KOOWA.

SPECIMEN I.

BASBA OR SINGE DIALOG.

Mit' hōr-tekknah hör hörking dhō-tā. Hūring bītāt aap-tā
One man-of two sons (sic) were. Small son-his father-his-to
kat-te-a-yō ki, 'āh, dē ḫādō habātīng hāting-waing-mā.'
said that, 'O father, please this-all share dēt-config-hou.'
Lūch'ī-kā apā-to hātung-ō-dō. Lēsan āmō haring bītāt jhāyī ṭūpā-tārā,
Sung father-thās divided. Two-days-in small son-thās all collected
talā jahār lank-a sem-ad-dā, ār jāhīd jōm-kā hātung-sābā-gō-tā-dā. Jhāyī
and very fur-the went-the, and all cattle-able distribute-finished. All
sābā-lā hū mā jai-ō jahār akān-ān. Bangchīyā, guju(k')-ts. Nūm-do
spent-in that country-in heavy famished. Starved, died. Then
hē kā hān āryā mā-t' hōr hor sange mēssān-ā-yō. Tab hānā hā-sēyā(k')
ār that country-in one man man with joined-sean-he. Then he has
sukri sarā-wā lōyōng-ār warrown-ad-lā. Tab sukrī-kā jōm-kā-ā, hūnā hērē
some to-tend field-in semi-him. Then some ate. Those husks
nām-ō-dō jōm-kē-ā. Mē nām-gād-dō. Tsām-tō-dō ungul-te-sā-yō acht-mō men-
gething-in ate. Not got. Aftervarious came-to-sees his midst-
rā kāst-te-dā, 'āng bābā(a(k'))-kā hawāhā-kā jahār-kō pāwā-tā-kā jōm-tā,
so said, 'my father-of they vereants much-they get-they eat
ing-dō rang-iing gujuk-tā. Ing rim(a(k'))-tā-ing ār apāng-kē-ing sean-
I kāntā-dā. I  ārātā-thā I  and father-my-neer I go-
tā ār hē-kūdōng kātā-tā, "Bhagwān-kā-ing kasār-te-hā-ing ār
shall and him-to I say-to-him shall, "God-to I
ād-dō jōm-ād-dō ād
ām met-tā. Am bētā chēlēmā-ing kāsā-wī-kī-yā? Lēg ām am-a(c') hawāhā
thy eye-in. Thy son how-I can-be-called? Me thou thy vereants
madhē-rā mē-hēr rakhāw-ting."' Hē ārām-men-ā-yō āpata-tā tūrīyā,
among one man keep-me."' He ārose father-neer went.
Hā-sēyā(k') apā-tā jahār lank-ta ail-hē-yā-yō. Nīlīyā, kīhō apāwād-
His father very far saw-him. Shāw-hēn, then pīt-cam-
yā, ār-ām-ād-dā-yō tōmō hātō-tē sab-tā-sā-yō mālik'-yāh'-āyōk'-ad-dā-yō.
To-hēn, ran-went then neek-am said-hēn bān-bānād.
MUNDÃ FAMILY.

KHEEBÅRÎ.

KOEWÅ.

SPECIMEN II.

BENGÅ OR SINGLE DIALECT.

STATE JASHUK.)

A POPULAR TALE.

Birah baba-kù dohon-en-à. Tò bâhỬ bâhin akù mabah-monâ, "dó-ba
Two do sisters were. Then twelve-the sisters they agreed, "well-me
mountain, bavwòo-mountain-we shall-go. Sprouts-we gather-shall-we to-eat.
Dech' dech'-tù jama-kù olök' përekh'-im. Tò birah bâhin-ù mit'-bôr òó-
Gathering-in all baskets were-filled. Then twelve sisters-in one-person child-
re dohon-à. "Dó-bù mihu-dó ora (k')-ba dáwe. Tàhù-dù mihu olök'-ba rêm;
with was. "Well-we now konwe shall-go. Then new baskets-we raise.
Chhâdokâ boho-takm-en jàwù-jàwam-en. Akù son-a, "Ing olök'-pù
Konnent sister-thir-female was-delivered. They go. "My basket-you
rêm-got', dài. Èm rêm.' "Nâ-rù rêm àmà-dó orà, katsì-ted-à, "To
"Thës halëting go(k')-la kan-ro-dù íng jàm-tan-à-imáng. Nakhir bâlak ëmbëtng-
sprouts-I carry-if I eat-shall. This young baby-I
go(k')-la kan-ro-dù rangà-im gujuk'-tà. Holwë-akàl-re-dó tïk'la-imang;
carry-if hunger-I die-shall. Sprouts-kàska-in shall-cover-outright-I.'
Thë-tîf-kàn tòrù-kù. Boiù-sùl dohon-à. Tò sùl katà-tôd-à,
Coming-it-when went-they. Wood-in bonus was. Then bonus said,
"rahà xë pàwàn xàga, mëbëk'-à ñëlhù salàd?' Sarà-nañkò-ñem-a, to
"hâl-hard O ùnà kùng, hëar what sound?" Gröw-approach-did, then
âyùm-nam-teda, 'manawa hâm un à-nà. Latat-të-im gox'-ging Nâ-ìng
to-hear-got, 'man child ñeke Ok. Bar-with-I carry-shall-I Now-I
saul-ì.' Bëthùn-re nañko-fàr-i-ya-dà, sùl sarà-torâ-ya, 'Tuwa tatan-kir-gà-
will-keep-it. Cattle-pen-in put-ù, beem grass-went. 'Musl hëwry-made-me
piri aìyà. Sòukàmà bëwù. Khùn khùdë singh jëhën dàr toûyâ ot
O mother,' Golden State Hoojë trompled haras shock branches breaks earth
dohan-ë birah goj pahù ñu mòro-łen-à, birah pukrì dak' ân-ì-à,
shock twelve piece mountain-grass he grasped, twelve pond's water draw;
sàdor-łen-à, ëmbì-ka dökë-kë-yà-ya. An birà-łen-à. Aìing gëk'kìq'ì-ya, "à ñàyà,
same, ñoùlì sucked. He grew-up. Mother said, "O mother,
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 a 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 carry it with shoots and leaves.' 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 sucked the child. It grew up and said to the mother, 'O mother, go and look out for a Fairi 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 text 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.
KÖRKÜ.

The Kürküs are the westernmost Mundji tribe. Their dialect is spoken by about 100,000 individuals.

The word Kürküş is the plural of Kürb, a man, which word is identical with Mundjī hārī, Sandelite hārī, a man. The dialect is occasionally called Kürb pärst, the Persian (i.e. non-Aryan language) of the Kürküş.

The home of the Kürküş are the Satpura and Mahadeo Hills. Proceeding from the west we find them in the south of Nimar and in the Kabhut and Rajevarli forests in the south-west of Hoshangabad, and further in the district of Betal, 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 Betal the frontier line crosses into Bazar, where Kürküş are thinly scattered in the Morah taluka of Amrath, while they are found in considerable numbers in the Melghat taluka of Klistapur and the adjoining parts of Akola. There are only very few speakers found outside this area. Some Kürküş were originally returned from the Sarguja State in Chota Nagpur under the name of Kürküş. It has already been mentioned that Körkū is, in this case, a miswriting for Körkū, one of the names used to denote the Kürküş.

There is only one sub-dialect of Kürküş, the so-called Mundjī, spoken in Chhindwara.

It does not differ much from ordinary Kürküş. The Nahālī 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 Kürküş, and Nahālī will therefore be dealt with in connexion with this language. It is different from Nahāri, a broken form of Halāhī spoken in the Kanker State, and from Nahari, a Bihāli dialect spoken in Nasik and Sargara.

The number of speakers of Kürküş has been estimated for the purpose of this survey as follows:

<table>
<thead>
<tr>
<th>Number of speakers</th>
<th>Survey as follows:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Central Provinces:</td>
<td></td>
</tr>
<tr>
<td>Hoshangabad and Nakar</td>
<td>25,300</td>
</tr>
<tr>
<td>Nimar</td>
<td>5,700</td>
</tr>
<tr>
<td>Betal</td>
<td>31,400</td>
</tr>
<tr>
<td>Chhindwara</td>
<td>8,800</td>
</tr>
<tr>
<td><strong>Total Central Provinces</strong></td>
<td><strong>72,769</strong></td>
</tr>
<tr>
<td>Nagpur:</td>
<td></td>
</tr>
<tr>
<td>Amrath</td>
<td>1,434</td>
</tr>
<tr>
<td>Akola</td>
<td>35,010</td>
</tr>
<tr>
<td>Klistapur</td>
<td>430</td>
</tr>
<tr>
<td><strong>Total Nagpur</strong></td>
<td><strong>35,284</strong></td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
<td><strong>107,864</strong></td>
</tr>
</tbody>
</table>

The Nimar figures include the speakers of Nahālī.
The Munshi 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 Kurki, we arrive at the following total—

<table>
<thead>
<tr>
<th>Community</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kurki proper</td>
<td>107,684</td>
</tr>
<tr>
<td>Mawast</td>
<td>4,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>111,684</strong></td>
</tr>
</tbody>
</table>

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

- **Central Provinces**
  - Mandla: 14
  - Hoshangabad: 16,039
  - Nimar: 17,229
  - Bhopal: 21,973
  - Chhindwara: 1,796
  - Nagpur: 12
  - Kirti: 1,645
  - **Total, Central Provinces**: 32,070

- **Bihar**
  - Amru: 618
  - Meo: 596
  - El hooper: 27,550
  - Baso: 1
  - **Total, Bihar**: 32,243

- **Central India**
  - Bhelwal Agency: 41
  - Bhelwar Agency: 1
  - **Total, Central India**: 42

- **Assam**
  - 268
  - **Total, Assam**: 268

- **Mawast of Chhindwara**: 6,412

- **Total**: 37,675

**Authorities**

- Hielop, R. W., *Selections relating to the Aboriginal Tribes of the Central Provinces*. Edited, with notes and prefaces by R. W. Hielop. Nagpur, 1866. Part II contains Mr. Voynor's vocabulary, and part II, Appendix, a comparison between 'Kuri or Mutilat' and Sanskrit.
- Dikshiter, J., *Catalogue of Indian Ethnology*, with a map showing the distribution of Indian languages, Calcutta, 1892. Appendix A contains notes on a Cook, Gonde, etc.
- Elliot, R. E., *Catalogue of Indian Ethnology*, with a map showing the distribution of Indian languages, Calcutta, 1892. Appendix A contains notes on a Cook, Gonde, etc.
- [Smoll, Sir A. J.], *Report of the Ethnological Committee on Papuans made before them, and upon examination of specimens of Aboriginal tribes brought to the J Lesson Exhibition of 1856-57*. Nagpur, 1867, Part II, pp. 114, Part III, pp. 8 and 6, 8 and 6, 17.
- Campbell, Sir George, *Selections of Languages of India*. Calcutta, 1874, pp. 118 and 12.

**Notes**

- Ward, E. T., *Notes on the Kurki*. I do not know where this work has been published.
Kürkû has no written literature, but many old songs have been preserved. The language and literature.

Kürkû is a dialect of the same kind as Khasia and Juang. It has not, however, been influenced by Aryan dialects to the same extent as these forms of speech, and is more closely related to Kherwari than they are.

Since the appearance of Mr. Drake's grammar Kürkû 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 Santali. Ê and o have two sounds each, as is also the case in Santali. Thus, ëkā ăg-šten, coming from, after he had come; kāro, a man; mōkār, someone. In these examples ë denotes the open sound of ai in 'pair,' and o the sound of a in 'table.' Ê is the a in 'all,' and o the o in 'bone.' There is also a deep guttural ë which apparently corresponds to the neutral o in Santali. It is represented by the sign o; thus, ë-o, 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 Santali. There are, however, some traces which seem to show that Kürkû has once, in this respect, agreed with Kherwari. Compare gāôk and gūjuk, dice; kōr-ka, men, from kōr, a man. The form kōró closely corresponds to Mundari kôrô, man. Instead of ë we find o in mōkār, one man, someone.

The class consonants are the same as in Santali. In addition to the palatahs the dialect possesses the sounds ëg and ëz; thus, chōkô, how much? kō, to prick. This state of affairs is probably due to the influence of Marathi.

Kürkû further possesses a ëk, an ë, an ëkh, and the same set of semi-consonants as Santali. The semi-consonants have the tendency to be replaced by the corresponding soft consonants that have been observed in connected dialects. Thus, chōkô, what if genitive shō-a; bahôt, rising, genitive bāñ-cod; kōkōp, to bite, present kōkab-hô, 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, ërd, house; ërg-ë, of the house.

A ë often corresponds to an a in Kherwari. Thus, kōrō, Mundari kôrdô, man; bōn, Mundari bôn, son; bōtn, Mundari kôbô, sharo; kōrdô, Mundari kôrdô, way, and so forth. It will be noticed that the Kürkû form is more closely related to Mundari than to Santali.

Dental and cerebral sounds are very commonly interchanged. Thus s and ś are very difficult to distinguish. Other specimens commonly write t and ë instead of Mr. Drake's t and ë, and so forth.

Ny often becomes s before ë; thus, bê, not; bûm-bô, 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 kēm-hē, daughter; bōhōgē, younger sister; and so forth, we have apparently a female suffix ē. Compare Santālī ašā-tē, 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 ēng, and that of the plural kē. In Abolu we find ē instead of ēng, 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, kēm-kēn, to the son. Instead of kēn we also find other forms such as kē, kēn, kēh, kēn, kēn, and, in Hoshangabad also, kē. There can be little doubt that the use of this postposition is due to Aryan influence.

The suffix of the genitive is a; thus, adōghē, hunger; ranqaj-ō, of hunger. According to Mr. Drake a is used instead in such cases where a final ciąg, which is no more sounded, becomes g before the genitive suffix. Thus, dāy-ā, of water, from dā, Munjari dābē, water.

The suffix kā (in tōpō-kā, of the flow; pōpā-kā, of the hole, etc.) is probably Aryan.

The genitive suffix is commonly dropped after vowels. Thus, akā, of the father.

The suffix of the ablative is tan, which is usually added to the genitive; thus, kōm-ō-tan, from the son. Instead of tan we also find tan and ū.

A locative is formed by adding on, or after vowels, ū; thus, gōn-ōn, in the village; kūhī-t, in the field.

The suffix tē, which probably corresponds to Santālī tā ventures, is apparently used as a definite article. Thus, ba-tē-ken, 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, ins kūrā di kūrā-tan sērē kē, 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, nāmn lēsō, eighty; mōnna sin, five twenties, hundred. Aryan forms are, however, commonly used instead.

Pronouns.—The following are the personal pronouns:

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<tr>
<th></th>
<th>Sūgarā</th>
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<tbody>
<tr>
<td></td>
<td>Singul.</td>
<td>Dual</td>
<td>Pl.</td>
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<tr>
<td>1st per.</td>
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<tr>
<td>Pl.</td>
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<tr>
<td>2nd per.</td>
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<tr>
<td>3rd per.</td>
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<table>
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<tr>
<th></th>
<th>Sūgarā</th>
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<tr>
<td>1st per.</td>
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<td>Pl.</td>
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<td>2nd per.</td>
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<tr>
<td>3rd per.</td>
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</tr>
</tbody>
</table>
The suffix forms of the personal pronouns are used in order to denote the direct and indirect object with verbs. See below.

The suffix kā can be added to the personal pronouns in order to emphasize; thus, ē-kā, I myself.

Demonstrative pronouns are tā, this; mā-kā, these; tāk, that (animal); mā, that (animate object); mā, this very; hā, that very. Other forms are tānā, this; mān, that, both recorded from Akoso. Ānā, dual min-kā, plural min-kā, is commonly used as a suffix in order to form relative participles and nouns of agency; thus, āyānā-mā, the last one; māyānā-nim-kā kār-kā, horsemen in men, the men in the house. Instead of minā we often find tāk or mākā; thus, hā-kā-stākā, one who has seen; tākā enem-nimā dānā, he here-nach was, he was here.

Interrogative pronouns are pā, who? chākā, what? tāmakā (animate), and tākā (inanimate), which? cho, how much? how many? and so forth. Ānā, who? and ānā, who? have been recorded from Dētal. Indefinite pronouns are formed by adding kā to the interrogative ones, thus, tāmakā-kā, some one; pā-kā, anybody.

There are no relative pronouns. The various tenses and the modes of agency are used instead.

Verba.—The conjugation of verbs is simpler than in Kherwārī. 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 inflected 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 Kherwārī, and even the common suffixes are easily recognizable.

The subject of the verb is not usually indicated in the verb, but in ēnā tāchā-kā yāng and tāā tā-kān-yāng, I am, ēnā is commonly added as in Kherwārī. Similarly the number of the subject is indicated by adding the usual dual and plural suffixes in the case of the verb tāchā-kā or tā-kā, to be; thus, ā-kā tāchā-kā-kā, they are. According to Mr. Drake such forms are only used in the third person. Other sources also give forms such as ānā yāng tā-kā-kā-kā, 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 ēnā 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 ēnā, and that of the third person mekā or dičh. Dičh is identical with the full form of the pronoun. The initial ē is, however, probably due to the existence of an old ēnā in such tenses, which has been preserved under the influence of the pronom. The ē which is inserted before ēnā and ēh is perhaps also derived from an old ē. Compare the tendency stated in Mundā to pronounce the semi-consonants through the nose. It is, however, also possible that the use of ē 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 Kārā. Compare dičh tāl-āmā, he binds thee; ēnā tāl-ā-dicchā-bā, I bind him; dičh ēnā
**Munpa Family.**

ken tō-kā-ming, he bound me; sāhī bo ing-ken ōmō ʃw-ə-ning dān, the subhi gave me a present; cWo-kwā r̥hok-t̥en ḡhōk-ə, he show him thy shoes, and so forth.

**Conjunctival bases.**—The active and passive voices are distinguished as in Kherwār. The suffix of the passive base is ə or ə; thus, gau-a, to die; mac-ə, to enter; kūl-gū, to be sent; iōl-əi, to be bound. Forms such as d̥u-gō-əm, into appearing; d̥i-l̥i-gō-a, of the binding, and so forth, show that the final ə has originally been followed by a guttural semi-consonant k'. Compare Kherwār aWə, aWə, og-əə.

Reduplicated bases are of frequent occurrence. Thus, bi and bi-bi, to fill; jōm and jō-ium, to eat; bōl and ku-bul, to send; bōl and bi-bi, to rise.

The use of the infix p in order to form reciprocal bases is less common than in Kherwār, thus, d̥ə-r̥ẹŋ, to abuse; d̥i-ro-ə, to quarrel.

Causative bases are formed by prefixing d or by suffixing k. Thus, mā, to drink; dāmə, to give to drink; dətə, to rise; bēl-ki, to raise.

A transitive force is usually also attached to the e which is often added to the original base, thus, də and dət, to write. Compare, however, bōl and bō-ə, to rise; bō and bōlə, to come, and so forth.

**Inflexional bases.**—The various inflexional bases can be used as nouns, as adjectives, and as verbs. No such thing as a categorical ə 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, dīk' bōl', he may, or should, rise; dīk' shene, he may go. A suffix ḍō is usually added in order to form a present or future base. Thus, dīk' bōl-ō, dīk' bō-ō, bō-ō, he rises, he will rise. In Heshangkhat we find ō, ō or ō instead. Thus, dāmə-ō, I shall say; humā-ō, I shall strike; dōl-ō, he sees, and so forth.

**Past tense.**—As in Kherwār, there are three different sets of suffixes denoting past time, one beginning with a vowel, another beginning with ə, and the third beginning with ō. The ō-suffix only occurs in forms such as dō-lə, dō-ə, went; sō-la, brought, and so forth. It can therefore be left out of consideration.

According to Mr. Drake the ō-suffix has the same significance as the suffix beginning with a vowel. The latter suffix begins with ō or ə, instead of which some specimens have ə. ō is sometimes substituted for ən, especially after consonants. Thus, sod-ən and sod-ən, fallen.

The past suffixes have one form ending in ən, which is used with an intransitive or passive sense, and another form ending in ō, which corresponds to Kherwār ən, and is used with an active or transitive meaning. It has already been remarked that an ə is added to ō before suffixes beginning with vowels. Compare dīk' gō-ən, he died; dī e-əl-ən, it was good; dīk' tōl-ən, he was bound; dīk' bō-ən, he rose; bō-ō-gō-ən, I killed them; dīk' ō-ə-wing, he forsake me; dīk' tō-ən, he rose; dīk' tōi-kā-pən, he bound you two, and so forth.

The specimens printed below are very inconsistent in the spelling of these suffixes. Thus we find kia, kən, k̥eñ, k̥eñ instead of kən, and so forth. Compare also d̥u-ə ō gō-ō, his hands we bound, in the third specimen.

Compound tenses are formed by combining the inflexional bases with auxiliaries. The most common auxiliary is dīk'-kə or kə-kə, is. It has already been noted that suffixes denoting the subject are sometimes added to this form. The simplest form of
the copula is ƙa, past ƙa; compare Sautali kau, is, Amri ƙa-dæ, is, and so forth. Other auxiliaries are ƙa, which is used like ƙa, and lap-ken or lap-jen, began. Thus, diƙ' biƙ'-ken ƙa, he has risen; diƙ' biƙ'-dæ, he was rising; diƙ' dæ-sen, he has been; diƙ' biƙ'-lap-ken, he is rising. Instead of dæ we sometimes find jà; thus, gù-gan-jà, had died.

The various bases are also used as imperatives; thus, biƙ', biƙ'-, biƙ'-, rise; toly', be bound; tø-ti, bind; ƙa-du, give, and so forth. The suffix ƙ is very common in the imperative, not, however, in the middle and passive voices. In the case of transitive verbs, ƙ is preferred.

The negative imperative is formed by prefixing baks to the base; thus, baks totoj, do not bind.

The negative particle is bæə or bæ-hæə, which sometimes precedes and sometimes follows the principal verb. Thus, diƙ' bæə bøl, he does not die; diƙ' bæə bøl-ƙa, he was not binding. Bæə can, of course, be inflected as a verb; thus, diƙ' wa-tu bæə-ƙa, that is not good; bæə-jen, was not; amrud-yu bæə or amrud bæə-jen, it was not good, and so forth. In the past tense, however, it is more common to add duə to the base; thus, diƙ' bæə bøl-ƙa or diƙ' bøl-duə, 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 Ellrichpur for which I am indebted to the Rev. J. Drake. The second is a short tale in the Kükü 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 if. 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.
[No. 35.]

MUNDÁ FAMILY.

KURKU.

SPECIMEN I.

(DISTRICT ELICHIR.)

Mia körö-ken báriā kön-king ënm. Do shani-itaich' heja hâ-tâ-ken
One man-to heen soms wer. And youngor-âen som father-hei-to
mándi-wâ-n-ech', 'âhâ', mañ-ia ing-yâ dáñ-hâ-ë, di ing-ken üë-
said-to-hân, 'father, property-of share my shall-be, that me-to give.'
Do hieh ja mâl hâtâng-ëk. Ghôñoch' diñ di-hu-um te shanì kon
He oxn property divided. Many days became-not then young son
shabo-ëkö golâ-kë, dô kukang-ëkö desh-ën o-len. Dô dën hêja ma-
all-whatever gathered, and distant country in went. And there oxn
property burâ châł-ten bid-kâ. Dô didi shabo shã-lô-kâten, di desh-ën
evil behaviour-in squandered. And he all spout-from, that country-in
kôd kël bochë-en, dô dij-en kamitiâ endâ-ok. Dô dô desh-ë
heavy famine befell, and him-in store-er began. And that country-of
ma thar-tajja mañ-sen diëh mîlûng-yu ü-lên; dô diëh peja khî-ën
one dweller-of near he to-hëtîned went; and he oxn field-in
sukari-kâ-ken guyupi antin diëh-ken kâ-kâ-nëech' Dô suktan-â-juum
stone tending for them sent. And stone eating
diën, di sû-ken diëh lajo bid-ak takâ dën; dô diëh-ken yâ-ka
were, those husk-from he belly to-fill wishing was; and him-to anyone
yu-ech' bang dën. Diëh usær-en, mañ-kan diëh mëken-en, 'ingya
giving-him not was. He become-sensible, then he said, 'my
abâ mëna chuðo bhagiya-ku-ken ke ëtâ ghatû-ë-ë, dô sañ-ë-yu êto
father near how-many servants-to many bread is-got, and to-be-saved so-much
ghatû-ë-ë, dô ing rangeya már gojî kap-ken. Ing bid-ë, dô
is-got, and I hunger-of on-account dying uza I shall-arise, and
abâ mëna shume-ë, dô diëh-ken mändi-wëch'-ë, 'abâ, agasö samman
father-of near shall-go, and him-to shall-see-to-him, 'father, heaven before
so amä samman ing pîpë dâ-ë. Dô sañ-ka-ken amä kon mändi-yu
and thee-of before I wu ded. And hereafter thy son to-be-called
lekan ing bang-ë. Ing-ken amä ma bhagiya lekan dôk-ëing.' 'Dô diëh'
worthy I not-am. He thy one servant like keep-me?' And he
hid-jen, dô bid-ë mëna kô-en. Mëta diëh kôdilum dëm, di khendon
aros, and father-hei near went. But he far was, that time
tij-a bā-tē dīch'-ken do-kā-n-eoh', dā lirabār-ēn, dō sārab-jen, dō tij-a
his father kēn saum-kēn; and πiēted, and ran, and his
kōnān gāt-i-ēn, dō tōto i-lē. Dō kōntē dīch'-ken māndi-wā-n-eoh', 'ābā,
noel-am fell, and kēn gave. And son the him-to said-to-him, 'father,
ing agāsō samman dō am-on dung-ug-on pāpō dāl-kē, dō am-a kōntē
I heaven before and thee-with presence-in sin did, and thy son
mānd-yu lēkān ing sutāken bang-a.' Mētān bā-tē hāj-a bāgīya-kū-kēn
to-be called worthy I henceforth not-am.' But father-the son servants-to
māndi-wā-kēn, 'awal-an awal lījā sāl, dō dīch'-ken ugar-kē, dō dīya
said-to-them, 'good-from good cloth bring, and him-on put, and his
in māndi urī-kē, dō tij-a māndān kanaū urī-kē. Dō ābun jujun
hand-on ring put, and his flock-on shoes put. And we shall eat
do aiya-kē; inā ingya kōn pō-e-n dān, dō ēsā jīlā-e-n; dūh' aul-jen
and make-merry; this my son dead was, and again decamomatic; he lost
dān, dō ghatā-e-n.' Dō dū-kē aiya-ū lap-kēn,
wa, and was-found.' And they merry-making were.

Mētān tij-a kēn kēn khtīm-eoh' dān. Dō dīch' hejā lap-kēn, dō ērā
But heī big son field-in-man was. And he coming was, and house
mārān hadīr-a lap-kēn, dī khandon dīch' bājā-adā dō chausā āśum-kā,
near arriving was, that time he music and dancing heard.
Dō bāgīya-kēn mū-kōr-ken dīch' kōn-yān-eoh' dō kōnānār-e-n, 'im māndi.
And servants-of one-man he called-him and asked, 'this matter
chōch?' Dō dīch' dīch'-ken māndi-wā-n-eoh', 'am-a bokō-tē heēn,
what?' And he him-to said-to-him, 'thī young-er brother-the same;
dō dīch' awal-ajā-te khatā-e-n, inā bagīn am-a bā-tē bhānā l-kē. Dō
And he good-nell was-found, this for thy father-the feast gave.' And
dīch' khījā-e-n, dō tālān shēnē takā dūn dān. Īn bārā āsā bā-tē
he got-angry, and went go wishing not-being was. This for his father-the
dārām-en bēe-e-n, dō dīch'-ken bātā-lī-eoh'. Dō dīch' māndu-īrā-dōnē
outside came, and him entertained-him And he said-back-having
bā-tē-kēn māndi-wā-n-eoh', 'ēgē, ētō nūsōkān am-a kāmā ing dāl-lap-kēn,
father-the-to said-to-him, 'see, so-many years-from thy work I doing-was,
dō am-a bhūkām ing tāmē-kā khandon dēj-dēn. Mētān lēgīya kūdīl-kē
And they order I any time transgressed-not. But my friends
gelen ing aiya-ū bagīn am ēg-ken mā shērī kēn-ken-tai i-dūn.
with I merry-making for thou me-to was went young-up-to gavest-not.
Mētān butānī-kē gelen am-a māl jīt-e-n, mā am-a kēn ēk-e-n, dī-kē
But harlots with thy properly wasted, this thy own came, that
khandon am tij-a amun bhānā l-kē.' Dō dīch' dīch'-ken māndi-wā-n-eoh',
time thou his for-sake feast gavest.' And he him-to said-to-him,
'kōn, am shābō-kā din îng gelen perib-kù lap-k'en, dō îng-ya shābō-ks.

'in, thou all days me with staying art, and my all


thing is To-make-merry and to-be-glad good was. Thy younger-brother dead
dān, dō ēlā jū-ën; dō âd-ën dān, dō ghatā-ën.'

was, and again became-alive; and lost was, and was-found.'
MUNDA FAMILY.

Kûrkû.

SPECIMEN II.

THE HISTORY OF RAN-JI OF GOGAIPUR.

I-yä jâmô Ran-jï dë ing Junápâna Bëpar-en pâlakon dën ing i-yä umar bëng
My name Ran-je and I Junapana Berar-in born was. I my age not
hâö Meënâ ing-ken yâdu-n täkhe, i-yä šâ ing-ken miyã hâparu mëndi-dën,
know. But me-to memory-in is, my father me-to one time-at said,
ing kin hëndëko runoy oscó tawen dëken-dën.
I big matting five years behind born-was.

Ditkën-do ing gal oscó dën, i-yä šâ ing-khe i-yä bëri sanb bokô-kô,
When ten years was, my father one my two small younger-brothers,
uphol sanb bokô-jâl-kô dë i-yä nay bënyoe-dë gëven. Ale ayambhë miyä
three small younger-sisters and my mother leaving died. Our ancestrai one
sanm-sang tiehâ khej-dën. Mëten ibi i-yä abë miyâ bôhâ i-yä khat daða
big zabë
small plot land was. But this my father one Bôhrâ my big brother marriage
antë, di i-yä abë gojig-dë bëri sël satû mëri-n gëven, rupûy kulwen hotë
for, he my father(of) death-of two years before cholera-in died, money raising for
grawa dö-khe-dë. Be gëven-la-kë bôhrâ yattë karjô pâr illi
mortgage done-hod. Father died after Bôhrâ immediate debt payment demanded,
I-yä mây karjô adigiyô layko bëng, otë khej-kë kàmây laykô bëng dën; di-
My mother debt paying able not, and cultivation doing able not was, there-
fore she him-to field to-take-allumed But we support able not-were. Service
do jojma ghatajë antën gëw labëy bochë-kën. Pahië aë Këhrâ jâmô gëw-en
and food-of getting for village-to-levere felt. First we Këhrâ named village-in
bochë-kën. Den ing dë i-yä mây miyâ gauë thëmen bhûgywâ dëçë-en, otë
resided. There I and my mother one Gouë with servants because, then
dem-ten âs pasëng ëndë-en. I-yä màllkô (spûdi sh gal) bitkhill dën;
so we to-support bëngam. My master(of) three-sources-toen she-boletes were;
di-jë dëkkëkô i-yä kâmô dën.
their tending my duty was.

Bërëm aëdëg-dë bëri sal bëtom âle-len khat phëto dë-së. I-yä bëri
Here arriving-of two years after w-apon big misfortune became. My two
bokë-këng miyä mahëw tála-të gëven, otë mëten âle dë-kë
younger-brothers-they-two one month within died, and then we them(of)
My name is Nanji, and I was born in Jumpani in Baran. 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 Bohra in order to raise money for my eldest brother’s marriage. He died of cholera two years before my father. The Bohras 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 Keoro, 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.
MUNDA FAMILY.

KÖRKÜ.

SPECIMEN III.

(DISTRICT AKOLA.)

DEPOSITION OF A WITNESS.

Iman-ten ing mândi-bâ kî andajon pandhara dining dayen, Šukar-wâra xîto.

On the 1st of the 15th day of the month, Friday night,

ing jâpî bâri jâpîni-kê gîl-kên. Barî pêr xîto andajon i-yê jâpî ing-kêhê

I wife two children slept. Two watches night about my wife me

jîyata-yen mändi-xûndâ-kên kî, "uñgê tâlê-n thâdê-bhoganê sûdi-kên. Mêten

screamed saying-was that, house-of middle-in vessels sounded And

körû ahâlê nöjmu-bê; dikâm-nim bidê." Inka-ânti ing bidê-yen; âhipi âunag

man-(of) sound is-heard; therefore get-up. Thereupon I arose; well towards

ing dê-kêhê, ma-khan iu-kêhê popâ dê-kên. Inka-ânti i-yên ithûn kî

I saw, then me-kê hohe appeared. Then me-tu wa-thought that

uña phûjê-kê, uñgê tâlê-n tömê-kûgarê hên. Uñgê tâlê-n house broke, house-of middle-in someone came. House-of middle-in

dîwà bâng dê. Iyê bûndî bê tên angar-puti tâkhê-dân. Dolêkah dikam-tôn angar-pet lamp not-was. My bed under match-box

wât-kêhê no lâp-kêhê. Ini chôr âhipi popâ-kêhê mëra sûna-xûndâ-kên, i-yê màjor dij-on

took-out and tightened. This thief wall hole-to near to go-began, my sight that-in

âten, dê ing di-kêhê uñgêwêne di-ye î uûlêhê; ing mändi-în-î (chê), chôr

went, and I kin caught having his hand caught; I said-to him, "thief

âm xûnâm xanâm-bê?" Dîgon i-ye kîp apan tçon dayûn. Ing uñgê-tôn hûkwê

then where got?" Him-with my heavy wrestling became. I house from around

da-yên. Sûhûm dê Fûhûbê dikê hên. Dîgan i-ye jâpî diwà

made. Sûhûmûm Fûhûbê thôse came. Then my wife lamp

lêp-kêhê uñgê tâlê-n sakaît kûrâ-kêhê; ini körû uñgê tâlê-n
tightened house-of middle-in chain unfastened; then men house-of middle-in

hê-n. Mêten i-ye jor hê-n, ini chôr-i mûra-n dê-kêhê; manoya

came. Then me-in strength came, this thief-of near soon; four

kêndô wât-kên. Di kêndô apêhê runyê mûla tâkhê-dân Dî i-ye

pieces came-out. Those pieces three rupias worth were. Those nine

tâkhê-dân; jîpê-yê gâtê-n-kê tâkhê. Dî gâtê jîti mûra klûbê mûra

were; wife-of bundle-in is. That bundle will near pots near

dê-kên. Ini-ten jáâ mûl see-nûn. Alê apêh-kêr dijê û

was-put. This-from more property went-mat. We three-men his hand
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 awoke 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 the 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 Shitam and Veheba came. 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 Patela, and informed him of the matter. He handed the thief over to the Chaukidar, and the following morning he was sent to the police station at Bari 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.
MUḌṆĀ FAMILY.

KŪRṆearch

SPECIMEN IV.

THE KING AND THE FOUR PRISONERS.

Miyā din rājā jahal-khānā doōl ālan. Uppon kōr-ku hāmā ālan
One day king prison seeing went. Poor men work-on went.
Rajā ēlā mānū ṭīg-an-kanē an kumorā bōj-jē, 'kēwā chō-jā ālan?'
King them before-himself placed and asking-us, 'prison what-for went?'
Miyā kaīdi māndī, 'mahārāj, kʰoṭ kām āt-dūn. Kārkū isway gawāī
One prisoner said, 'Sir, evil deed did-not. Men false witness
bhārtī-gā an ing-khā pasāng-ni.' Bāir-pā kaīdī māndī-wā, 'ādāwa tān
bare and me entangled.' Second prisoner says, 'enmity from
kaīdō wachū-khaā.' Apyā kaīdī māndī-wā, 'ing dusāryā hadīā uhhā-in,
prison come.' Third prisoner says, 'I other-of instead was-caught.'
Aph kōr-ku chhutī ara-kā-ku Rajā aph kōr-ku jāwāb i-cūn, an uphon
Three men leave wanted-they King three men answer gave-not, and fourth
kumorā-chhum-ren, 'am chōya ālān kaidān?' Kādī māndī-kān, 'apā
be-sat-turned, 'thou why wentest prison?' Prisoner said, 'your
chā∂yā rupā thātu chhumwān.' Rajā jahal-darōgā hukām wāyē, int-ōhā vērī
new money purse take.' King jailer order gone, his handcuffs
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 jailer to release him, because he had not
increased his fault by telling lies.
MUWASI DIALEOT.

A considerable number of the Kürkūs of Chhindwara have been returned under the head of Muwasi. There are also Muwasis in Hoshangabad, where they live in the Nabudda valley about Bairi and Punghat. The Hoshangabad Muwasis have given up their native tongue and claim to be Rajputs. In Chhindwara, on the other hand, they speak Kürkū. The number of speakers as estimated for this Survey was 4,000. At the last Census, of 1901, 3,412 speakers were returned.

The Muwasi dialect is almost identical with ordinary Kürkū. The vocabulary sometimes differs, and the Aryan element is stronger than in the purest Kürkū. In most other respects, however, the dialect is the same.

The tendency to centralise dental sounds does not appear to exist. Compare dh, dh; de-khe, did.

An o is commonly used in suffixes where most Kürkū dialects have e. Thus, māl-tam, from the property, dū-an, in a day; gō-men, saw. The same is also the case in the Kürkū of Hoshangabad. There are no traces of the semi-consonants in the specimen. Compare however writings such as chād, i.e. chōd, what? goi and gōō, 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 bār-kū, two. Forms such as bār-sun, to the father, are due to Aryan influence. Ahū-n, his, is perhaps derived from āpmā. Āp, you, is also used in the meaning of 'thou,' and 'thou and he.' The conjugation of verbs is almost the same as in the Kürkū of Hoshangabad. The suffix of the present and future is wā. It is apparently also used in the past tenses; thus, māndi-wa, said. This form is, however, identical with māndi-wa, said.

The verb substantive is kā, past desa. The form tubañoc, is, should be compared with Sanskrit loka-hāw-a, was.

The only point in which Muwasi really differs from Kürkū is in the formation of the negative verb. Forms such as bāw-šān, I am not, are also found in ordinary Kürkū. In most cases, however, the negative verb is formed by adding len kā or men kā to the base. Thus, b-len-kā, gavest not; u-len-kā, did not go. It seems probable that the kā of len-kā is the Dravidian negative ēla, to which the verb substantive kā is added. If this explanation is the right one, we can perhaps infer that Kürkū desa is also a Dravidian loan. Compare Kālamī lān, and tōō in the Dravidian Bhils of Benar.

For further details the student is referred to the version of the Parable of the Prodigal Son which follows.
MUNDÁ FAMILY.

KURKÚ.

MUNDÁ DIABLÉK. (DISTRICT CHÉNWÁNÁ.)

Miyaáño bári gándá dá-ken. Nánd-tan di sãni gãnão abu-á
One man of two sons were. They from that small son his
bú-san mándí-va, 'he be, 'mú-tan ñyá álã bá-á ká-háne, tã-khán all.'
father-to said, 'O father, property from my share is, më-ta gíne'
Mú-tan di kóó di-khá-kán abu-á mál ká-thín-ká Thã-ták a ñiñ-än sání
Then that man these to his property divided. Few days in small
gandá abu-á sab múl judá-yam no dúsú dá-khán lá-yam, no dáns di
son his all property collected and other country to went and there he
abu-á mál ká-thán chá-tan barbad dá-khe. Mú-tan di sab kuchh
his property coal behaviour with wasted made. Then he all whatever
barbad dá-khe mú-tan di dësan bá-ñg ká bá-chá-kán, nó di kahgá-yam
wasted made then that country in big famine fell, and he watched because
ño di di dësan kór-ka mérán dümú-alá-yam, nó di kóró di-khán abu-á
and that country in men near to-stay began, and that man him his
and he khotñ-ke nábará chá-chá-ká kul-khe. Dí kóró këb rágáí-yam kí sukri chá-rá
khet-in sukarn chá-chá-ká kul-khe. Dí kóró këb rágáí-yam kí sukri chá-rá
field-in none to-food sent. That man much hungered that swine food
cattin- for ready seen. And that men to anyone eating-for gave-not.
Mú-tan di abu-á haï-yam nó mándí-va, 'Ñyá há-të mársán ide kóó
And he his kú-ñam came and said, 'my father near how-many men
ta-khán kí di-khá-khan akhñ-ta-khánse átá ghatá-wá, nó in-riñg rá-añ-án
are that they to enough bread is-got, and I hunger-from
gój-úkayam.' Nó di abu-á muñbo mëndi-wá kl, 'íng ñyá bâ-të mársán sëe-wá
dying-aw.' And he his mind-in said that, 'My father near shall-go
nó mándí-wá kl, 'há bá, ñm-ó mënman nó Parmesur samman ñpá bëk-kú-ká
and shall-say that, 'O father, thee-of before and God before you both
tháñ in-ñg pâp dá-khe, nó in-ñg ñm-á gandá mándí láy-ká bën-khán. In-khán
between I'm in did, and I thy son to-say worthy not-man. Me
mïyá májumá hímr-án dumu-dúwa-va.' Nó di tã-dá mándí-wá abu-á há máran
one servant of like to-stay make.' And he so said his father near
lá-yam. Mú-tan di gálle sãa dan, më-tan ñyá bá-të jõ-wá nó sêr-ká-n ó nó di máli-ká
went. And he very far one, and his father saw and saw and he meeting
dá-wá, nó di gándá bú-san mändí-wá kl, 'íng ñm-á samman nó Parmesur
made, and that son father-to said that, 'I thee-of before and God
MUNDÁ FAMILY.

A man had no servant, and his father said, "This man is nothing but a beggar."

"And who is this man?"

"He is a servant of mine."
NAHĀLĪ.

The Nahāls are mentioned in old documents as hill robbers. According to the Nimator Settlement Report, *"Nabal, Bheel, Kolam" is the phrase generally used in old documents for hill plunderers, who are also included in the term "Mowasses." The Raja of Joegurth and Mohkot 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 Nahāls, in reward for which he got Joegurth in Jagesh. Indeed they seem to have been inveterate cutlers, 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."

According to the same authority the Nahāls them, in 1870, spoke Kūrkā. It is probable that this is still the case with many Nahāls. Others, however, use a mixed form of speech, which will be dealt with in what follows. This latter dialect is the so-called Nahālī, i.e., the language of the Nahāls. It is spoken by the Nahāls of Nimator, but no information is available as to the number of speakers, the Nahāls having been included under the head of Kūrkā in the local estimates and in the last Census reports.

Nahālī is different from the Nahān dialect of Kanker, which is a broken Haṭhī, and also from Nahāni, a Bhil dialect of Nashik and Surga. 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 Kūrkā. Then there is an admixture of Dravidian, and finally an Aryan superstructure. It is of interest to note that Nahālī 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 Nahāls.

A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases in Nahālī have been received from Nimator 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, abar-ṭā, fathers.

There is apparently great confusion in the use of the various case suffixes ḍē or ḍi apparently corresponds to ḍē in Kūrkā and denotes the dative and the locative. Thus, ḍā-ṛē, to the father; ḍēṛ-ṛē, in the field.

The suffix ḍun ān corresponds to Hindī ṭē, from, to; thus, ṭāl-ḥun, from the property; ḍāl-ṛun, to the servants (he said).

The genitive is formed by adding one of the suffixes ḍē, ḍē, ṭē, ṭē, and ṭā. Thus, ḍerīn-ḥō, of a man; ḍērōn and ḍērā-ṛē, of the father; ḍērō-ṛē, of drums.

The case of the agent is apparently formed by adding ṭē or ṭē; thus, ḍērōrōn, by the younger; ḍērā-ṛē, 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 ṭē, two; moṭa, three; ṭātō, four, are Dravidian. Bāṛī, one, perhaps corresponds to
Kherwārī 懋', one. Compare Khased แว, ไว, one. Sir George Campbell gives บิ, one, from the Jaldholing Khassí dialect. The remaining numerals are Aryan.

**Pronouns.**—The pronoun ฉ, ฉี, is peculiar to the dialect. ฉุก, and ฉี, my, seem to be Khābi forms. ฉี, thou, on the other hand, is Dravidian. The final ฉ in กันดร-اذ-ม, prepares ณ, on the other hand, looks like the suffixed form of the Mundā pronoun of the second person. Other pronouns are ฉุ, ฉุตุ, ฉุตุ, ឈុ, ឈុ, ឈុ, ឈុ, ឈុ, ឈុ, ឈុ, who? ឈុ, what?

**Verbs.**—The verb substantive is កាន as in Kukū. The third person តុក is recorded. It is perhaps the same word as Sanskrit तह्य. The past is given as តុ, third person នែ. In the specimen, however, we find តុ, 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 កាន; thus, សេស-កាន, lives; កាន-កាន-កាន, strikes. Instead of កាន we also find កាន; thus, ឈុ-កាន, it is got. Compare also តុ-កាន, let us. Compare Kukū នែ, នែ.

A present definite is formed by adding នែ or នែ; thus, ឈុ-នែ, I am eating; ឈុ-កាន, he is grazing. This form is, however, also used as a past; thus, ឈុ-កាន, they made merry.

The future seems to be identical with the present. The suffix កាន or កាន also occurs as នែ or នែ. Thus, នែ-ការ, I shall go, ការ-នែ-ការ and ការ-នែ-ការ, will strike; នែ-ការ, we shall eat; នែ-ការ, we shall become. Note also នែ-ការ, I shall say.

The past tense 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, ឈុ-ការ-នែ-ការ នែ-ការ, him-by property was divided. The suffix នែ to នែ, was done; នែ-ការ, was divided, is perhaps also Aryan.

The most common suffixes of past time are as follows:—

- នែ in used in forms such as នែ-តុ, នែ-ការ; នែ-តុ, នែ-ការ; នែ-តុ, នែ-ការ, said. It is apparently identical with Kukū នែ, en. If this suffix originally ended in នែ, it is perhaps identical with នែ or នែ in នែ-ទឹ, នែ-ទឹ, said. Compare the common នែ suffix in Bahl and Khulduśī.

A suffix នែ or នែ occurs in នែ-ការ-នែ-ការ, he became destitute; នែ-ការ, he got angry, and so forth. It seems to have a passive or intransitive force. Compare Kukū នែ, នែ and នែ, Mundārī នែ and នែ.

A ក suffix is used in forms such as ការ-ការ, spent; ការ-ការ, came; ការ-ការ, kissed. Similar forms are common in Kukū and other Mundā dialects.

Other forms with the meaning of a past tense are ការ-ការ, they were eating; ការ-ការ, he was wise; ការ-ការ, he was sitting; ការ-ការ, he had died; ការ-ការ, he reached; ការ-ការ, he was found, ការ-ការ, I had beaten, and so forth. Note also ការ-ការ, prepared.

The imperative is formed by adding the suffixes ឈុ or នែ; thus, ឈុ- ឈុ, give. ឈុ-ឈុ, put on, looks like a future. Note the reduplicated form ឈុ- ឈុ, give.

The various tenses are apparently also used as participles. Compare ការ-ការ, having collected; ការ-ការ, spending; ការ-ការ, running; ការ-ការ, while coming; ការ-ការ, having arisen (Santali ករ- ឈុ- ឈុ); ការ-ការ-ការ, when he had spent, and so forth.
Verbal nouns are cha-e-kō, to make merry; chādāk-ke, in order to tend; māndi-sāy, to say.

The negative particles are bē, bē-hā, bē-hē, and bē-hē; thus, bē, no; bē-hē-hē, did not give; bē-hē-hē, I am not; bē-hē-jīve, did not pass. In mānkatarā-bē-hē did not give, the negative particle is probably bē, and mānkatar perhaps means 'any even.'

The preceding remarks will have shown the peculiar character of the dialect. It gives the impression of a mechanical mixture of Munjā, 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.
MUNDÄ FAMILY.

NARALI DIALECT  (DISTRICT NIMAR.)

Bidi manchu-kë ur lanë tät. Hoytarë-të-kun bëchuram manchu-kë
One man-to two sons were. Thëm from the younger-by father-to
kaynu, 'yë abë, awal më-kun ingë bhëchë indë má,' Bhätë
it warsaat? 'O father, good property from my share me-to give.' Then
hoytarëa hoytarë bëgë dhën-mël stëyë. Ghanë dhun hoi-të-wë
him-by them his wealth was divided. Many days became-not
bhëchë gëta sab dhën-mël-na gohnya bhagë dëch-hë yëde, bhëkayvi
yowo-sun all property having collected distant country-to went, there
hoytarëa anphargë-kë din hësë, njëtë dhun udëtëkë Bhätë
how-by riotously days spending hit-suns property was-spent. Then
hoytarëa sab udëtëkë-më nith dëch-kë kal charë, hoytarë nangiy-
him-by all spent-in that country-in famine came, he destitute-
jëm. Bhätë bo butë dëch-kë mustammar-kë bid mëmëhu-kë away-to
became. Then he that country-in inhabitants-in one man-of house-in
agë-hangë Hoytarë kët-kë chëgorëma chëdë-kë përi hëm jogamta
lived. He field-in mine grazing-for went. Which swine
stagëdä attan obhëng-kë engë popö agam-kë tahëgät. Etaren
eating-were those hукës-with his belly füre to-satisfy-wanted. Him-to
nëmëka munka bëtëbë Bhätë ertë-kë akal pät da ertë këmë, 'ëngë
anyone anything vai gave. Then him-to same come and he said, 'my
ëbë-kë ghanë hën-kun popë-chohë ghanë obhokëyam jërë-kë, jo chë-kë,
father-of many servants-to belly-from manck food got-to, I hunger-of
bëtëgë. Jo bëtë-kë engë ëbë-ëchë-kë egë ertë-kë kayëkë, "ë abë,
dë. I arien-having my father-near shall-go him-to shall-say, 'O father,
jo Bhagwan-bihot-chëgë no abë sunû pëp-karm kannëy. Jo no
me-by God-against and father before sin was-done. I thy
païlëgëngë mëndë-räng jëgë bëtë hëlë. Jo abë bhagwaan-kë bidë okihë,'
son say-to worthy not am. Mo thy servants-among one consider."¹
Bhätë bi ertë engë ëbë-ëchë akadëma. Hoytarë chëvë-këhë ertë
Then arising he hit father-near went. He far-man hit
ëm-në nayë ku kivë paddi, chargë erikëa tuit do tokë
father-by having been pety was-felt, having-run went embraced and kissed.
Lanë hoytarëa mëndë, 'ë abë, jo Bhagwan-bihot-chëgëo no abë samë
Son him-to said, 'O father, I God-against and father before
pëp-karm kannëy, Bhätë jo no païlëgëngë mëndë-räng jëgë bëtë-hëlë.'
sin did Then I thy son la-say worthy not am.'
Do aba apa na mukar-hungo kami, 'sabi-ha awalka kupá pher-kē and father his servants-to said, 'all-from good cloth taking-out cha-trē ṭēhīn-tihrē, etāren bākē munda do klēch-ē khawā uribō, kim-to dress, his hand-on ring and foot-on shoes put.

Jo tēkken minā ngāngēn. Inga palōkho bētīrē jwātā, karpādē We will eat merry will-be. My son dead-was lines, lost-was ghātēnā. Bhātē hōyānu chau-kēdi, fōna-ō. Then they merry made.

Etāren blagā bēhē khet-kē tā Pāk-kēdi āwār-haai ādin hōyāre His older son field-in was Comings house-to reached he chhōk-kē do chlanānā chhalang chihrē. Etāren ētārē bhāngyāmēnār-kē drawn-of and dance-of sound heard. Him by his servants-of bēhādīnā mirā-kē ulōchhi bichārē, 'mān-kēdi?' Hoyāro kānu, 'mnē one-to near ween-called asked, 'what-is-going-on?' He said, 'thy dayārē pati, mā abārē awal-kē chhōkā hūndāre, ētārē kē awalkā younger brother came, thy father good food prepared, him good awalājā. Etārē khōjā bīhārā-kē bele hēlē jārē gharāl jārē ētārē ēhā found. He got-songs running not went. Therefore his father bēhārā-kē pad ētārē māhō. Etāren ēngā abē-nē kaimē, 'arābē, out came him entertained. Him by his father-to il-mē said, 'see, jo himwat wani mnē chhākā kūnājā, na jo no mānu hotānēka. I so many years thy service did, and what you said was-done.
Nē hūngān-bārē mānkhōn pālīshho nānkatar-bētē bāngē dēsō-hālī Thou me-to sheep-of young ang-not-guest my friends-with chalāgā. Nē hiyāngi rāndi mūndnā pāsā tē-ē inē pāt sagā-nilā might-fount. And who hob-λs-with money ate he coming all-of awalkā khūnā hundar-kā-mā. Abā-nē māndā, 'ē pāhālōhō, nē inā good food prepared-ō. The-father-by it-wē said, 'O son, thou me māxēmpā, jo ihrējī zi mē-kē. Nē chālmē manāhē ughē, nāmrūt, what my-one is think-ō. Thou-to-feast to make-merry was-fit, trēmēnē ne bhājītā bētīrē, jwātā; jo karpādē, ghātēnā. Because thy brother dead-was, lives; who lost-was, was-found.'
Kharía is the dialect of a cultivating tribe in Chota Nagpur. The number of speakers is about 80,000.

Kharía 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 Munda languages, Santali ḫār, Korku ḫār. We are not, however, in a position to settle the question.

The Kharías are found over a wide tract of country, from Bankura in the east to the Chhattisgarh Recutary 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 Kharías have abandoned their original language for some Aryan or Dravidian form of speech. The territory within which Kharí is spoken does not, therefore, coincide with the home of the tribe.

The stronghold of the Kharía 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 Kharías of the Orissa Recutary States, of Bonai and Sambalpur, and probably also those in Bamera, Bahrakhol, and Patna, speak Kurukh. Those living in Manbhum and Bankura speak a corrupted Bengali, and those in Sarguja Chhattisgarh. 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 Kharías of the Jashpur State have been returned under the head of Birhār, i.e., 'wood-men.' Their language is, however, Kharía, and Birhār is probably the name given to them by their Munda neighbours. Their own word for 'man' is ḫār as in Kharía.

Kharía 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:

**A. Spoken at home**

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bankura</td>
<td>156</td>
</tr>
<tr>
<td>Ranchi</td>
<td>66,321</td>
</tr>
<tr>
<td>Jashpur State</td>
<td>2,869</td>
</tr>
<tr>
<td>Udaipur State</td>
<td></td>
</tr>
<tr>
<td><strong>Total Bengal</strong></td>
<td>71,566</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Central Provinces</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sarangarh</td>
</tr>
<tr>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

**Grand Total**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td>71,566</td>
</tr>
</tbody>
</table>
B.—Spoken abroad—

Assam—

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Darrang</td>
<td>200</td>
</tr>
<tr>
<td>Lakhimpur</td>
<td>320</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>520</strong></td>
</tr>
</tbody>
</table>

**GRAND TOTAL** ~ 72,172

Of the 2,500 speakers enumerated in the Jashpur State, 500 were reported to speak Bichak. See above. The 156 Kharias in Bankura have now abandoned their native tongue and speak a corrupt Bengali. This fact escaped notice when the Bengali section of the Surry 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>244</td>
</tr>
<tr>
<td>Buxar</td>
<td>135</td>
</tr>
<tr>
<td>Jalpaugra</td>
<td>3,779</td>
</tr>
<tr>
<td>Harapa</td>
<td>137</td>
</tr>
<tr>
<td>Rongpur</td>
<td>1</td>
</tr>
<tr>
<td>Bogra</td>
<td>210</td>
</tr>
<tr>
<td>Southal Pargana</td>
<td>8</td>
</tr>
<tr>
<td>Angul and Khandma</td>
<td>17</td>
</tr>
<tr>
<td>Basahi</td>
<td>46,264</td>
</tr>
<tr>
<td>Sattibaha</td>
<td>210</td>
</tr>
<tr>
<td>Lakhimpur</td>
<td>1</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>25,798</td>
</tr>
<tr>
<td><strong>Total Bengal Presidency</strong></td>
<td><strong>73,424</strong></td>
</tr>
</tbody>
</table>

**Central Provinces**

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Raigarh</td>
<td>1,718</td>
</tr>
<tr>
<td>Sarangpur</td>
<td>1</td>
</tr>
<tr>
<td>Bamsa</td>
<td>228</td>
</tr>
<tr>
<td>Barnakhel</td>
<td>124</td>
</tr>
<tr>
<td>Patna</td>
<td>41</td>
</tr>
<tr>
<td><strong>Total Central Provinces</strong></td>
<td><strong>2,102</strong></td>
</tr>
<tr>
<td>Andaman and Nicobar</td>
<td>1</td>
</tr>
<tr>
<td>Assam</td>
<td>1,912</td>
</tr>
<tr>
<td><strong>GRAND TOTAL</strong></td>
<td><strong>22,506</strong></td>
</tr>
</tbody>
</table>

Some of the speakers in the Chota Nagpur Tributary States probably speak Kurekh and not Kharia. The same is probably the case with those returned from Bamsa, Barnakhel, and Patna. The returns from the districts in the Bengal Presidency where no mention of Kharia 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 Kharias returned from the Orissa Tributary States, because they certainly speak Kurekh.

AUTHORITIES—

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 Munda language. It is like a pantomime, the original writing on which can only be recognised 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. DeSaot often marks them by means of a ' after the preceding vowel, and Mr. Banerjee by means of a ' above the vowel. Thus, o'c' and o'c', a house. I have written o'k'. The genitive is op- 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 da'k', written de, water, ablative daga-dei, and so on.

The semi-consonant e' can be restored in words such as me', le', ashe', anil; genitive me'y-a; ta'i, ta'k' and ta'y, i.e., ta'k', distribute; ope', i.e., ope'k', a cow; u'a', i.e., u'a'k', a belly; go'k', i.e. go'k', die, and so forth.

The semi-consonant e' is probably soundless in words such as mad', or map', i.e., map', eye; mad', map', ma'k', mundane, one; beto'k' and beto'i, i.e., beto'k', hunger.

The semi-consonants p' is probably meant in words such as kumpa', kumpa', or kumpa', back, and so forth.

It will be seen that Kharia uses these sounds in the same way as other Munda 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 Kherwâri. I have not, however, ventured to make any attempts 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 b corresponds to an h in Kherwâri, as is also the case in Kukri, Juna, etc. Thus, bowen, Mundari hon, small; kwnd, Mundari hon, child; kalang, Mundari hodan, flour, and so forth. Kay, which occurs in pronouns such as w-har, this person, is perhaps identical with Santali hâr, 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, kafa, sole, a dog; kafe, sata, a bitch, sî, an ox; oren, a cow. This distinction, however, only concerns the vocabulary, and has nothing to do with grammar.
There are three numbers as in Kherwari, the singular, the dual, and the plural. The suffix of the dual is kifär, kiyär, or jár, and that of the plural is ści. It is evident that the dual suffix is formed from the plural suffix by adding ści. ści is the old dual suffix.

**Case.**—Kherwari has abandoned the Mundā practice of expressing the cases of the direct and the indirect object in the verb. It has therefore become necessary to indicate these 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 Kherwari. It is due to the influence of Aryan and Dravidian vernaculars.

The usual case suffixes in Kherwari are:
- ści, for the accusative, dative, and locative;
- śi, for the ablative;
- śi, for the genitive;

Thus, leh mine, the man; to the man: leh-śe, from the man, or from the man's. The accusative suffix is often dropped; thus, tēśe, bring fire.

The genitive suffix śi is often written ści in the Jashpur specimen. It is identical with Mundā ści. Double genitives such as abheśe, of the father, also occur. Mr. DeSmet also gives an accusative and dative suffix ści; thus, abe-śe, to the father. It is probably the Kurukh postposition ści.

**Adjectives.**—Adjectives do not change for gender, number, or case. Comparison is expressed by putting the compared noun in the ablative. Thus, ści abhe śe māhā ści, 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 Mundā dialects. The numerals for 'seven,' 'eight,' and 'nine,' are the same, on the other hand, correspond to Savara gujji, seven; lām-ji, eight; śār-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 Mundā languages.

**Pronouns.**—The following are the personal pronouns:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Dual.</th>
<th>Han.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Exclusive</td>
<td>Inclusive</td>
</tr>
<tr>
<td>1st person</td>
<td>śi</td>
<td>śiśe</td>
<td>ści</td>
</tr>
<tr>
<td>2nd person</td>
<td>am</td>
<td>amśe</td>
<td>amśe</td>
</tr>
</tbody>
</table>

The form amśe, thou and I, corresponds to Kherwari amśe; and ści, they and I, to Kherwari ściśe. Amśe, you and I, corresponds to the inclusive dual amśe, thou and I, in Kherwari. Hifār, he and I, is formed by adding the usual dual suffix jár. Amśe or amśe, you two, is apparently formed from am, thou, by adding the numeral ściśe, two. It is therefore possible that Mr. Banerjee is right in explaining the dual suffix jár as derived from ściśe. The initial ś of this word is an old prefix, and does not belong to the base.

The pronouns are inflected like nouns; thus, śiśe or śiśe, my; amśe and amśeśe, thy; amśe, your, and so on. In Jashpur we find forms such as amśeś, my; and in the Sarangarh specimen śiśe is written for śiśe, i.e., tāśe.
For the third person the pronoun adi or ay, he, she, is used. The corresponding
dual is ar-biýar, and the plural ar-bé. Adi is apparently a Dravidian loan-word.
Compare Telugu vedu, he; Kurukh adi, 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>ing</td>
<td>jay</td>
<td>le</td>
</tr>
<tr>
<td>Second</td>
<td>m</td>
<td>nay</td>
<td>may</td>
</tr>
<tr>
<td>Third</td>
<td>i</td>
<td>har</td>
<td>ge</td>
</tr>
</tbody>
</table>

The pronominal suffix is very commonly dropped in the third person singular.
Mr. Bamerjee mentions a suffix ë for the first person, and a suffix ë for the second
person singular which he says are added to the o of past tenses. Thus, o-lo, brought;
o-lo, I brought; o-lo', thou broughtest. I have not found any such forms in
the specimens.

Pronominal suffixes are also used after nouns of relationship. They are ing and
nay for the first; nay for the second; and dom for the third person. Thus, máníng or
mánádë, my mother; mánosom, thy mother; mánosom, his, or her, mother; olo ëp nayng,
our father, and so forth. In the Joshpur specimens we find yom instead of dom. The
yom in yamda, son, is probably another form of dom.

There are no pronominal suffixes.

The demonstrative pronouns are u, this; xo, that; ham, that far off. They are
used as adjectives. In Joshpur we also find hën and hën, this, and in Sarangarh ye, this.
Demonstrative nouns are formed by adding ye to the demonstrative bases for animate
and inanimate objects, and har for persons. Yar is probably the same word as Santhali
har, a man. Thus, u-yen bleu heke, this which man is? hën-yen w-e, that see;
u-har, this person. The dual and plural of u-har are u-biýar, u-bi, respectively.

The interrogative pronouns are har, who? ati, which? i, what? Thus, on har
heke-m, who art thou? ati po-pat-te su-la-m, in what village do you live? i thor-e,
of what tree?

Ber usually remains unchanged in the dual and the plural. In the dual we sometimes
find ber-jär or ber-år for the first; ber-hår for the second; and ber-kår for the third
person. Thus, omar ber-hår heke-hår, who are you two? Ber apparently corresponds to Gondi bër, who? The Gondi bër is also inflected in person. Compare the
remarks under the head of Gondi on pp. 463 and 464 below.

Verbs.—In the conjugation of verbs Khariá 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 Kherwar. Khariá conjugation is, therefore,
much simpler and more in accordance with Aryan principles.
Persona.—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 e of the first person. Thus, ole, shall bring; al-inge, I shall bring. The initial a of past tenses is, however, retained; thus, ole-ingi, I brought. There are two suffixes of the third person plural, eis, and me or mew. Me or mew is used after tenses formed by adding the suffixes si, he or ki; in the imperative, and in the present tense of go-nu, to be. Ki is used in all other cases.

Voice.—The passive voice is formed by adding gom to the base. Thus, jepe-dom-ki, he was joined. Instead of dom we find jom in io-jom-ti, it is seen; pej-jom-ti, it is broken, and so forth. The base of such verbs probably ends in ch; compare pej-ch, break; pej-si, he has broken. The original passive suffix accordingly appears to be om which can perhaps be compared with Kherwari or.

Tenses.—The bases of the various tenses sometimes differ in transitive and intransitive verbs. The passive voice, in such cases, is indicated like an intransitive.

The future and indefinite present is formed by adding e in transitive, and us in intransitive verbs. Thus, ole, he will bring; al-ing, I shall bring; go-dom-wu-ing, I am struck. The suffix us is perhaps connected with the en in Mundari aling-e-ning, I wash myself.

The definite present is formed by adding et or to; thus, al-ing, I bring; al-te-ki, or al-te-ki, they bring. The suffix te corresponds to Mundari lan.

The simple past is formed by adding o in transitive and it in intransitive verbs; thus, o-ko, brought; chok-ki, went; chok-ki-me, they went. Before o a e becomes ə, and in some other cases a oh or ke is inserted. Thus, go, an intensive auxiliary, past goke; ro, i.e. roch, learn, past rochko; ro, call, past romakko, and so on. It is probable that the base in such cases ends in a semi-consonant. Compare Santali ged, quietly, with the intensive verb ged.

The suffix ə is perhaps connected with the suffixes et and et in Kherwari; it probably corresponds to Mundari lan.

The perfect is formed by adding ə, which often becomes sə before the pronominal suffixes of the first and second persons; thus, ol-sə-ding, I have brought; chok-ke-ma, they have gone. ə is probably derived from o. It seems to be an auxiliary and is perhaps connected with Santali sə, to be finished; thus, jem-sə-te-a-ko, eat-finished-they, they ate up all.

The e which is added in the perfect has a transitive past sicke and an intransitive past sək, which are added to the base in order to form a pluperfect. Thus, ol-We-ke-ing, I had brought; chok-ke-ting, I had come.

The imperative is formed like the future; thus, o-k, bring; dom-nu, come. In the third person guefu is added; thus, ol-guefu, let him bring; ol-guefu-ki, let them two bring; ol-ged-ke, let them bring; dom-guefu, let him come. Other forms are supplied from the future.

The verbal noun is formed by adding mə; thus, ol-nu, to bring. Note ohe, to go; ome, to come, from the bases ohe and əet; ome, to sleep, from the base lemed, and so on.

The simple or reduplicated base is used as a past relative participle: thus, ung-o song-sung song, my bought rice; jukjuk, lebo, sitting men. The base of the
present tense is similarly used as an adjective; thus, *smiting*-tä gä, a milk-giving cow.

There are no conjunctive participles. As is also common in Kurukh, the Kharis say aq àf te or é afo oto chold-kä, 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 ka. Thus, a-ke Kharä-ga-hi-mäi, they are Kharis. Compare Santali *ber*. By adding this ke to hoii-nä, to become, we get the common verb hoii-teg, I am.

The present tense of a-a-nä, 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>First</td>
<td>a-juga</td>
<td>a-j-uga</td>
<td>a-jurar</td>
</tr>
<tr>
<td>Second</td>
<td>a-j-e</td>
<td>a-j-kär</td>
<td>a-j-gär</td>
</tr>
<tr>
<td>Third</td>
<td>a, ay</td>
<td>a-j-kär</td>
<td>a-j-gär</td>
</tr>
</tbody>
</table>

The base is apparently aq 'he'; compare the pronoun aq 'he', a self, in Kharwar. The past tense is regular; thus, aq-teg, I was.

Several auxiliaries are often added to the base, apparently without changing the meaning. Such auxiliary verbs are god (imperative gur, past gulta); ben, saa, tu, and ba. Thus, ter-gor-e, give, goch'-god-ka, he died; ot-ben-när, to bring, chold-smak-ki, he went, and so on.

Causatives are formed by prefixing a, a, or the first vowel of a word, or else by inserting an infix ō. Thus, ob-god', to cause to die, to kill; a-gur and u-gur, to cause to fall; dina, to make distant (dina); and so forth.

A prefix a is used in a similar way in Kharwar and Korka. Compare above pp. 59 and 172.

**Negative verb.**—The negative particle is *un*, to which the pronominal suffixes can be added. Thus, *un* om(*un*) ot-e, I did not bring. The negative particle with imperatives is åbš; thus, åbš-ot-e, don't bring. There is a separate negative verb substantive omkšy-ing, or ərij-ing, I am not.

**Interrogative particle.**—An interrogative particle *nu* is sometimes used in the same way as in Dravidian languages. Thus, *un* ot-la-m nu, art thou bringing? *söngol* ot-*nu* chold-kä-nem *nu*be, have they gone to fetch firewood or not?

For further details Mr. Banerjee's grammar should be consulted.
KHARIA SKELETON GRAMMAR.
## Kharia Selle

### 1. Nouns

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Acc. and Dative</th>
<th>Allative</th>
<th>Genitive</th>
<th>Locative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ina</td>
<td>ina</td>
<td>ina-ina</td>
<td>ina-ina</td>
<td>ina-te</td>
</tr>
<tr>
<td>ina-kijēr</td>
<td>ina-kijēr-te</td>
<td>ina-kijēr-te</td>
<td>ina-kijēr-te-ina</td>
<td>ina-kijēr-te</td>
</tr>
<tr>
<td>ina-kijēr-ona</td>
<td>ina-kijēr-ona-te</td>
<td>ina-kijēr-ona-ona</td>
<td>ina-kijēr-ona-ona-te</td>
<td>ina-kijēr-ona-te</td>
</tr>
</tbody>
</table>

Postpositions: - Kijēr, with, from; - kijēr-te, near; - kijēr-te, for the sake of, etc.

### II. Pronouns

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Dual</strong></td>
<td><strong>Plural</strong></td>
</tr>
<tr>
<td>1st person</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>aya</td>
<td>aya</td>
</tr>
<tr>
<td>Gen.</td>
<td>aya-a</td>
<td>aya-a</td>
</tr>
<tr>
<td>Suffix</td>
<td>aya</td>
<td>aya</td>
</tr>
<tr>
<td>2nd person</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>am</td>
<td>am</td>
</tr>
<tr>
<td>Gen.</td>
<td>am-am</td>
<td>am-am</td>
</tr>
<tr>
<td>Suffix</td>
<td>am</td>
<td>am</td>
</tr>
<tr>
<td>3rd person</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nom.</td>
<td>aha</td>
<td>aha</td>
</tr>
<tr>
<td>Gen.</td>
<td>aha-aha</td>
<td>aha-aha</td>
</tr>
<tr>
<td>Suffix</td>
<td>aha</td>
<td>aha</td>
</tr>
</tbody>
</table>

Demonstrative pronouns: - a, this; - o, that; - aha, that for off; - aha-am, this person or thing; - aha-am-aha, those two persons; - aha-am-these, the person, this person or thing; - aha-am-bah, more, more for the same.

Interrogative pronouns: - aha, who? - aha-am, which? - aha, what? - aha-am, which?
### TON GRAMMAR.

#### III. VERBS.

**A. Verb substantives.**

<table>
<thead>
<tr>
<th>Present</th>
<th>Present Negative</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>I</strong></td>
<td><strong>II</strong></td>
<td><strong>I</strong></td>
</tr>
<tr>
<td>sing 1</td>
<td>hok-tig</td>
<td>hok-tig</td>
</tr>
<tr>
<td>2</td>
<td>hok-tam</td>
<td>hok-tam</td>
</tr>
<tr>
<td>3</td>
<td>hok-tes</td>
<td>hok-tes</td>
</tr>
<tr>
<td>dual</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 excl</td>
<td>hok-tēs</td>
<td>hok-tēs</td>
</tr>
<tr>
<td>1 incl.</td>
<td>hok-tēng</td>
<td>hok-tēng</td>
</tr>
<tr>
<td>2</td>
<td>hok-tēt</td>
<td>hok-tēt</td>
</tr>
<tr>
<td>3</td>
<td>hok-tēs</td>
<td>hok-tēs</td>
</tr>
<tr>
<td>plural</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 excl</td>
<td>hok-tēs</td>
<td>hok-tēs</td>
</tr>
<tr>
<td>1 incl.</td>
<td>hok-tēng</td>
<td>hok-tēng</td>
</tr>
<tr>
<td>2</td>
<td>hok-tēs</td>
<td>hok-tēs</td>
</tr>
<tr>
<td>3</td>
<td>hok-tēs</td>
<td>hok-tēs</td>
</tr>
</tbody>
</table>

*Hok-tēs, was, is conjugated as hok-tēs.*

#### B. Finite Verb.**

<table>
<thead>
<tr>
<th>Future</th>
<th>Present</th>
<th>Past</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>sing I</td>
<td>o-tig</td>
<td>o-tig</td>
<td>o-tig</td>
</tr>
<tr>
<td>2</td>
<td>o-tam</td>
<td>o-tam</td>
<td>o-tam</td>
</tr>
<tr>
<td>3</td>
<td>o-tes</td>
<td>o-tes</td>
<td>o-tes</td>
</tr>
<tr>
<td>dual</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 excl</td>
<td>o-tēs</td>
<td>o-tēs</td>
<td>o-tēs</td>
</tr>
<tr>
<td>1 incl</td>
<td>o-tēng</td>
<td>o-tēng</td>
<td>o-tēng</td>
</tr>
<tr>
<td>2</td>
<td>o-tēs</td>
<td>o-tēs</td>
<td>o-tēs</td>
</tr>
<tr>
<td>3</td>
<td>o-tēs</td>
<td>o-tēs</td>
<td>o-tēs</td>
</tr>
<tr>
<td>plural</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 excl</td>
<td>o-tēs</td>
<td>o-tēs</td>
<td>o-tēs</td>
</tr>
<tr>
<td>1 incl</td>
<td>o-tēng</td>
<td>o-tēng</td>
<td>o-tēng</td>
</tr>
<tr>
<td>2</td>
<td>o-tēs</td>
<td>o-tēs</td>
<td>o-tēs</td>
</tr>
<tr>
<td>3</td>
<td>o-tēs</td>
<td>o-tēs</td>
<td>o-tēs</td>
</tr>
</tbody>
</table>

*O-tēs, go, is conjugated as o-tēs. The 3rd of this tense is often replaced by 3rd.*

**Imperfect.** of o-tēs, go, is conjugated as o-tēs.

**Imperfect.** of o-tēs, go, has brought, o-tēs, go, has gone, etc., as the past.

**Imperative.** of o-tēs, go, let him go, o-tēs, let him go, 1st and 2nd person dual and plural are like the future.

**Negative particles.** no, not; o-tēs, don't.

**Conversational words.** Formed by prefixing o-tēs, go, or the first vowel of a verb, or else by suffixing 3rd. Thus, o-tēs, cause to eat (33); o-del, leaves (33, be led); o-gar, come to fall (30); o-tēs, main dialect (30).
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 Samagur. 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 Kharia.

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. 242 and f. below.
MUNDA FAMILY.

KHALIA.

SPECIMEN I.

(Rev. J. M. DeSmet, S.J., 1898.)

(DISTRICT BANCHI.)

Moi lebu-a baria kundu su-ko-kiar. Koon kundu'
One man of two sons were they two. Small son
apo-dom-te gama-o 'apa in kuing khruij in-te ter-e.'
father-his-te said, 'father I getting riches no-to give.'

Ro apo-dom ta-tal-o(taeh'kaab'-o). Thorek to-te koon kundu'
Then father-his divided. Little after small son
jari-te kapti-ro der disa chol-ki. Han-te adi-a khruij-te
all gathered and very far went. There his riches
um-bes kani-te jari palmai-o. Jari-te palmai-o ro han
not-good works-in all wasted. All wasted and that

man-te ajgus betot' boi-ki ro u-kar-te betot-la-ta.
country-in great famine arose and him to-hunger-began
Oro chol-ki oro han majig-a muda lewate on-la, ro
And went and that country of one man with stayed and
a-dri-te adi-te-ga bunni gua-na dang-o. Oro bunu
his field-in him swim ' feed-to sent And swim
neo-te-ki kundu-baing adi-a kaij-o basan-a kam-na-la-ki, qro
eat-they backs with his belly-eaten fell-to to-want-began and
ber-jo adi-te om-mai ter-o. Ro hej-ot oro gama-o,
anyone him-to not-they gave. And reflected and said,

' apri-a o(k)'te khe konger-kig der kolaing aai,'
'father-my-of house-in how-many servants-of much bread is;

in-ko u-te betot'-baing goe'-ta-in Barod-na-in, apo-ante
I-on-the-other-hand here hunger-with die-I. Arse-well-I, father-my-near
cho-na-in ro, "apa, " gama-in, " kribra ro am-a m
go-ante-I and, "father," say-I, "homme-of and these-of I

umb-bes karae-o, lo-do am-a kundu' gama-na leka
not-good did, henceforth thy son say-io worthy

um-bolejia, am-a kongor leka in-te um-a.'" Oro berod-ki
not-am-I thy servant like me put." And arose

ro apo-dom-ate chol-ki. Ro der disa-te apo-dom adi-le
and father-his-near went. And very far father-his him
i-o, ar dui-sul-ká, ro kòdukho ro chumai-o. Be-tek-tone, saw, and ron-at, and embraced and kissed. Son-bis, 'apa, gam-o, 'ti-rá-a ro ama-a in am-bes karai-o;
'father' said, 'heaven-of and thou-of I not-good did; lo'to ama-a kundu' gam-a bika um-bode-jing.' Apo-don-kon henceforth thou-of son say-to worthy not-a'm.' Father his
ro kone-na-aing; ía-a kundu' gech'-si-ki, ro hóo-ki;
and merry-will-be-we; my son dead, had, and came-alive;
sul-ki, ro koi-ki! Ro ñe-ko-khi ud-tho-ki ro lost-ness, and found-was.' And ate-they drank-they and
lere-koi-ki-mai.

Maha kundu' di-te au-ki. Ro del-ki ro o(ky)
Big son field-in we. And came and house
hepad-te along ro koi-ki-a under-o. Ro mai konser-te near singers and dancers-of heard. And one servant
bhai-nom del-ki,' gam-o, 'ap-nom mo'to bacchu-te adi-a brother-thy come-ba' said, 'father-thy fat self his
gan do-ti; konon bhai-nom-te bés-ga koi-ki.' Maha kundu'
look-for killed; small brother-thy well found.' Big son
ki-ba-ki ro dira-na om mam-la'ki. Apo-don mun'-ki ro angry-got and enter-to not wished. Father-his came-out and
adi-te binti-apsí-o. Ho-kar apo-don-te gam-o, 'i-o-cam, in adi-te binti-apsí-o. Ho-kar apo-don-te gam-o, 'i-o-cam in
him to-leveck-began. Thaï-main father-his-to said, 'ear-them, I
der su'da-tai am-a in kann at-sid-ing, ro am-a many years-from thy I work carried-out I, and thy
many years-from thy I work carried-out I, and thy
moi-ro kaiom-te om-in malai-á. Teo-bhi ña susango bong one-een word not-I forever. Yet my friends with
lere-na-gan not merom kundu' th-te om ter-sid-om. U
feasting for one goat young me-to not gave-them. This
am-a kundu' am-bes konser-ki-being ñe-pal-ki-o ro del-ki, thy son not-good women-with ate-wasted and came,
uker-a toing-ga málu bacchu-te dech'-o-m? Apo-don-ko
his sake-for indeed fat self killed-s? Father-bis-on-his-side
gam-o, ‘ē kundū’, am-ko sā-đīn m-ko-ga am-im, ro
said, ‘O son, thou all-days me-with-indeed art, and
jari in-ā am-age-ke. Maha āo-na ro le-re ho-ki;
ali mine thīne-is. Big eating and feasting became:
komun bhai-nom gookē-si-ki, ro borol-ki; sūl-si-ki, ro
small brother-thy died-had, and same-above; lost-had-been, and
ko-kī, ho-a gāndū.’
found-wea, who-of sāke-for.’
MUNDA FAMILY.

KAHIA.

SPECIMEN II.

DEPOSITION OF A WITNESS.

[STATE JASHPUR.]

Ing somar-dine in akh akh bak samu choh-sikhoing Pokdagak.

I Monday my field paddy out-to went-I. Village-of

manuk'sing-timg in akh gochlo'k ati nati gochlo'k ak utar rochho

cast-direction-in my field is My field-of north towards

at-ri gochlo'k at. Hinbokto ati ao-ki Atri sang-ga

his field is. There he was. Him-of near

bei-romki ao-ki mai Bei-romki bak samu la-ki mai. Burah

some-his were. Some-his paddy cut-to began The-old-one

maot hire to doko-sikho. Li Mahkur-ga dir-tik-tu del-ki

one ridge-on sat. This Mahkur field-direction-from some

burhagak-te. Mahkur burhagak-to, "u akh il-ri heka, qam-o. Burah

old-one-to Mahkur old one-near, 'this field mine is,' said Old-one

gam-o, 'subu din-ga ele-ga kama-te-ke; mani am-ri lghai how-ki?'

and, 'all days we-extend cultivate-ye; today thine how become?

Mahkur maot dapha dhok-sikho. Ho dara mungga burha-te

Mahkur one stick held. That stick one old-man

gil-o tin char gar. Gil-mungga-ga akh romki dhis-

strike three four sticks. Beating-beating-on some-his ran

del-kimai, oro-ga Mahkur tochindo dho-kho-ki ao ogur-o-ki.

com, and Mahkur top-knot seated and threw-down.

On-tai Mahkur gab-khara mi lak'-ki, oro toro-ma lak'-ki.

This-after Mahkur to-ery loudly began, and to-ery began.

Gulte ajro-ki-ro segro tolia Mahkur-ki dhary-o-ma howete

Cries heard-then all village-of Mahkurs ran there

juma-ki-ma. Moin kori gulk'uk'sic.) Mahkur ao-ki-mai. Hinjaa

gathered. One score about Mahkurs were. These

dhoj-jian ni-mai, oro ao-ki mai je yr-o-mai. Pash-jan

were-caught, else were they escaped. Nice-mon

madhaga murgga nimi Hira ao-ki, oro murgga nimi

among one-of name Hira was, and one-of name

Kesto ao-ki, oro murgga nimi Lagu ao-ki, oro murgga

Kesto was, and one-of name Lagu 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, Kosū, 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 Dhimū. We are Kharūs and live in Kastura. We are cultivators.
MUNDA FAMILY.

KHAJIA.

SPECIMEN III.

A POPULAR TALE.

Munu (i.e. mat) kenderho lebu jughai baiq ao-ki-mai. Hin
specimen III.

One old man-of several sons were. These
lebu-ki apat-te jhari dino laya-nah lak-la-mai. Apa
sons self-among all days quarrel-to began. Father

km-ke te kihin samjhay-o, je-kuchhu kum am ter-o. Hin-kap
them much omenishai, any result not gone. This-men

lebo ari-ah bed-dom-ki te hukum ter-o ol-nah gama-o akl-a
at-last his order gone bring-to said his

ho-te Munu bojh sangol, ro tab hukum ter-o hin-ki-te
presence-te one bundle sticks, and then order gone them-to

munu-munu achha param kar-ko pich-nah-tham jaha uja.
one-one good strength making breaking-for each(f) it

Jhari-ga pichho-ki, je-kuchhu kum am ter-o, ina-tham songol
All broke, any result not gone, because sticks

Akse taid-dom-si-kha-mai, ope hin-ki-te pich-nah-tham mun
closed they-were, and them break-to one

lebu-o param-ah tham bharaku-lak-ki. Lodho apna
man's force for impossible-was. Afterwards father

bhojak-te kai(i.e. kash)-nai-tham hukum ter-o ope muni-muni
bundle order gone. And one-one

songol ari-ah opana-muni bed-dom-ki te ter-o, bin boro-gha uja
stuck his one-one sons-his-to gone, this time this

pich-nah-tham hukum ter-o. Jhari bed-dom-ki te songol-te siddho
break-to order gone. All sons-his-for sticks easily

pij-gol-ko Tab apah gama-o, 'hahy bed-dom-ko, munu-imma-
broke. Then father said, 'O some, unity-of

payam yoko. Lod-tham utkar-ga amhe mitali-te mohe
force see-ye. Therefore thus your friendship-in firmly

metapate aum, amhe-te bair-jo dukh-un ter-o. Pich jah
together are, you enemies harm not gone. 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 unite 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.'

[No. 44.]

MUNDÄ FAMILY.

KHARIA.

SPECIMEN IV.

(DISTRICT BANKURA.)

Ek nökar rahöjä duiti bii. Du jnar maha saro
du xunitar sii saal
buu bunitanigaya, 'o biih, ghourkanmar je mii bhag
son said, 'O father, property of which I share
pima mohor hii da.' Ilhö òh biih bhag kar
get mine that gave.' Then his father share having-made
dinö
sarn.
It has already been remarked that some of the speakers of Kharia in the Jashpur State have been returned under the head of Bihār. I subjoin the beginning of a version of the Parable of the Prodigal Son in the so-called Bihār of the State. It will be seen that it is the same form of speech as that illustrated in Specimen II above.

[No. 45.]

MUNḌĀ FAMILY.

KHARIA.

S O-C A L L E D B I H Ā R D I A L E C T .  

(STATE JASHPUR.)

Munḍu lohu-a ubār kun'da awh-k'i. Korom bēt-rom īp-rom-te gām-o,
One son-of two sons were. Small son-his father-his-to said,
'ē appā, māl-jal je sagre āj-e in-a bāsī ing-te ola.' Eo-taik-o
'O father, property which all to my share me-to give.' Thereafter
āpi-yā jirā-tc ār-ki-te tach'-gotho Oro thorko dino um bite-ki ro
his property them-to divided. And few days not passed then
korom bēt-rom mili-k-tegak' kapṭāk-o oro dher āsā muluk chōl-ki; oro
small son-his all collected and very far country went; and
ā-līk' san-ki, hin-tigś jhākī dhām-te mīc-gothe.
where went, there all property squandered
**JUANG OR PATUĀ.**

Juäng is the dialect of a Mundā tribe in the Orissa Tributary States. It is spoken by about 10,000 individuals.

The word *juäng* means 'man' in the dialect, and the denomination Juäng as the name of a language is accordingly of the same kind as Hò, Kûkà and so on. The tribe is also called Patuā, from their women's habit of dressing in leaves.

The home of the Juängs are the Dhenkanal and Keonjhar States. Some speakers are also found in the neighbouring tracts of Morhánj and Pal Labero. The Juäng territory forms an islet within the Oriyà area, and that latter language has largely influenced Juäng and will probably in the course of time supersede it.

**Number of Speakers:**

<table>
<thead>
<tr>
<th>State</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dhenkanal</td>
<td>7,250</td>
</tr>
<tr>
<td>Keonjhar</td>
<td>4,673</td>
</tr>
<tr>
<td>Morhánj</td>
<td>2,545</td>
</tr>
<tr>
<td>Pal Labero</td>
<td>429</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>14,897</strong></td>
</tr>
</tbody>
</table>

Four thousand five hundred and ninety-one speakers in Dhenkanal and 17 in Morhánj have been returned under the head of Patuā.

At the last Census of 1901, 10,933 speakers were returned, 10,795 of whom were found in the Orissa Tributary States. The corresponding figure for the Juäng and Patuā tribes in the States was 12,474. Almost the whole tribe, accordingly, still retains its native tongue.

**Authorities:**

- **[Lyall, (Sir) A.]**—*Report of the Ethnological Committee on Papers laid before them, and upon examination of specimens of aboriginal tribes brought to the Calcutta Exhibition of 1858-59.* Nagpore, 1868. Part II contains a Juäng Vocabulary on pp. 8 & ff.
- **Dilson, E T.**—*Description Ethnology of Bengal.* Calcutta, 1872. Contains a Juäng Vocabulary by Babul Das Halbar.
- **Campbell, Sir George.**—*Specimens of Languages of India.* Calcutta, 1872, pp. 79 & ff.

The Juäng dialect is of the same kind as Kharìa. It has abandoned the most prominent Mundā characteristics, and its inflectional system is more closely in accordance with Aryan principles than is the case with the Mundā 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 Juang pronunciation from the materials available. A final short a is apparently sounded. Compare Oriya. Words such as katha-rra, a tale, are, however, also written abhur. The short a is often also pronounced as the o 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 abhu, his own, is probably connected with Santali abh, self. The future abhu-rr, I shall strike compared with abhu-rr, struck, seems to show that the base is abhu-rra. Such words apparently point to the conclusion that the semi-consonants do form a feature of this, as of other Mundo dialects.

As in Kharia a ę corresponds in some words to an h in Kherwa. I have only noted kən, son, corresponding to Santali, Mundari, etc., han.

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-rr, land; johar-ra, shoes; dweep-rra, lamp; boyo-ra, mother; kathar-ra and kath-rr, tale. It appears to add definiteness; compare Chhattisgarh hor.

A suffix age is used in words such as koni-age, son; kama-agee, son; buti-age, 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 abju. Compare abhiti, father.

A suffix də is used in a similar way in words such as iti-də, the belly, ebbi-də-ra, on his back. It seems to be connected with Santali hab, or else to be the pronounal suffix of the third person. Compare Kharia də.

The suffix de is often added to a suffix m. Thus, bokam-de, thy older brother; bihi-m-de, of the mother, koni-m-de, the son, kama-m-də, of the son; dharam-m-de, the property. The suffix m is used alone in words such as bokam-m-le, to the father. It should probably be compared with the pronounal suffix 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 Kharia. It is often preceded by an r. Thus, loka, a man; bokam-r-ki, man; jahui-de, a woman; franguda-r-ki, woman; ghobu, a man; gud-rr-ki, mans. Compare the suffix ra or r mentioned above.

The usual case suffixes are, dative, te; thus, bokam-te, to the father; abhitr, ta, toi; thus, bokam-ta-rra, from fathers; me-ta, from here: genitive, a, ra, r; thus, kahat-rr, of the father; bokam-də, of thy father; dharam-rr, of the rich man; bokam-rr, of fathers. locative rra, ra; thus, gur-rra, in the village; kath-rra, near.

All these suffixes are well known from connected forms of speech. The genitivo suffix r is probably derived from ra. Compare also Oriya ra.

The ablative is, as in other connected forms of speech, used to denote the compared noun in comparisons. Thus, or bokam-ra-rra bokhr ali jahuing, 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 loan-words. Besides, however, the old Mundā words for ‘one’ and ‘two’ are also used. \textit{eis}, \textit{mis}, \textit{mai}, and \textit{mai}, one; \textit{han}, two. Higher numbers are counted in twenties.

Pronouns.—The following are the personal pronouns:

\begin{tabular}{ll}
\text{ās}, & \text{āsā}, I, \\
\text{āsā}, & \text{āsā}, my. \\
\text{āsā}, & \text{āsā}, we. \\
\text{āsā}, & \text{āsā}, our.
\end{tabular}

\begin{tabular}{ll}
\text{ār}, & \text{ār}, \text{ār}, thou. \\
\text{ār}, & \text{ār}, \text{ār}, he, \\
\text{ār}, & \text{ār}, bus. \\
\text{ār}, & \text{ār}, they.
\end{tabular}

I have not found any traces of the dual pronouns or of the double plural of the first person. In addition to \textit{bhe}, you, \textit{kore} is recorded from Kouramb. \textit{Ar}, he, should be compared with Kharia \textit{a}, and probably also with Kurukh \textit{ā}, they. Other forms are \textit{ārān}, to me, \textit{ār-ā}, to him, etc.

It will be seen that the suffixes \textit{āje}, \textit{ār}, and \textit{ār} 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. \textit{Mā}, \textit{A}, and \textit{a} 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 \textit{a}, who? \textit{ār}, what?

Verbs.—The conjugation of verbs is of the same kind as in Kharia. I cannot find any traces of the categorical \textit{eis}, 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 \textit{āsā hānē}. 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, \textit{a} is sometimes prefixed, and similarly \textit{a} is prefixed in the first, and \textit{a} in the second person plural. These prefixes are probably originally pronominal suffixes added to the word preceding the verb. Thus, \textit{āsā hānē} \textit{hānē}, thou goest.

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 \textit{e} as in Kharia; thus, \textit{a-ākā-e}, I shall strike; \textit{pālā-e}, I shall say. Neuter verbs add \textit{a}; thus, \textit{janāmāla}, it will be known.

The present is formed by adding the suffixes \textit{ka} and \textit{ke}; thus, \textit{cara-ke}, he is grazing; \textit{kāpā-ke}, he is making. In \textit{ākha-ke}, they strike, the pronominal suffix \textit{āk}, they, is added. No similar instances occur in the specimens. \textit{Ke} apparently corresponds to the copula \textit{ke} in Kharia.

There are various suffixes denoting past time.

In the first place the suffixes \textit{a} and \textit{ē}, which usually denote the future, are occasionally used to denote the past; thus, \textit{āk-e}, thou madest; \textit{tāhā-gē}, she stood; \textit{de-ē}, he came. They are probably not properly past tenses, but denote the indefinite time.

The most usual suffix is \textit{a} or \textit{ā}, to which a \textit{g} is prefixed after vowels. It probably corresponds to Kharia \textit{ō}. A nasal sound, commonly \textit{a}, is often added. Thus, \textit{ā-nō},
MUNDA FAMILY.

went; go-y-o, saw; sub-a, seized; gâth-y-a, said; dûkâh-li-ân, he became wretched; kâ-y-at, found.

A suffix corresponding to Khariâ dî occurs in the forms sor, châr, and cheâr. Thus, abn abdol-sor, I struck; hem-chor, went; len-chêde, I have walked.

The suffix âs-ke, corresponding to Khariâ dî-kî, is used to denote the ordinary past. Thus, gûda-er-ke, said; jum-er-ke, I have eaten.

Other forms of the past tense are roch-ë, he returned; teh-er, he slept; pahch-er, he devised; and so forth. They apparently contain a suffix corresponding to Santali âî. Kusiyate, came to a close, is formed by adding âta. Compare the suffix ata in Balâr.

The imperative seems to be formed as in Khariâ. Thus, dîngs and ding, give; rû-ene, keep. A suffix ë is used in forms such as hâm-ë, go; ës-ë, put on. Nûnû, let us make, seems to contain an imperative particle corresponding to Santali âs.

Verbal nouns are bîhâ, to fill; gugudâke, to take off; sarâygâya, in order to feed; mukwera, in order to feast. I cannot analyse all these forms Sarayg aya is perhaps the past tense of a causative verb.

Participles.—A very common participle is formed by adding the suffix je; thus, jîmaya, eating; sur-yijâja, smelling; anigo, going; qâjya, coming; ter-saunâjja, arising. It is commonly used as a conjunctive participle. Another suffix of that participle is apparently me; thus, bâjëme, eating; endame, having been. Dhopât-ë, running, is Oriyâ. Dê-dë, coming, is the doubled base used as an adverbial participle, as is also the case in Khariâ.

The negative participles are a prefixed ena and a suffixed jë-enâ; thus, mû ena, he did not go; bhâng-je-enâ, I did not break.

The base of the verb substantive is ësî; thus, ësî-ke, an; ës-âne, was; compare Oriyâ aikhî. There is also a base ëd or ë, thus, ëpê, am, art, is, in Keonjhar, and several curious forms such as ëlumë, am, is, ëdâne, art, etc., in the list of words.

The verb jum, to eat, is used as an auxiliary verb in order to form a passive. Thus, mâi jum yima, I have eaten stitches, I am staved. Such forms are of course Aram.

For further details the student is referred to the two specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second a popular tale. Both have been forwarded from the Dhanurmati State. A list of Standard Words and Phrases will be found below on pp. 243 and ff.
MUNÖA FAMILY.

JUANG OR TATUA.

SPECIMEN I.

(MADRAS STATE)

Min-gá jojámi kun-minga ásíke. Ár-á luín-á sáma.
One of two sons were. Then of among small
kun-minga ba gátu-se-ko, 'o ba, ám-da dhan-ma-de bhág-
són father said, 'O father, thy property share-
ástiayán ám-cha dinh.' R-tá áyiri ni-yá dhan-am do bhág-
holding me-to gave.' Then he own property share-
báltiyan ár-te din-ya. Beg same kunninga níka thuláya-
holding him-to gave. Soon small some all collected
lekhá-bo an-o, áur khechâ-kiba níka dhan usú-miña,
far to went, and wicked-became all property squandered.
E-tá áuri gá̱i-ra bédá maharágh ti-tí, ár duñki-lí-ríy-án.
Then that village-in heavy famína became, he destitute-became.
E-tá ár an-o áuri gá̱i-ra mun-gá lýá-ra rai-ya. Ár-ra
Then he went that village-in one-of house-in stayed. That
mí ár-to ghusrí polamí saré-yed-ya bila-ba anadú-ya. Áur
one him some flock to-herd field-to sent. And
ár te ádi kichóhi má di-lí. Ár ghusrí-ya tushá
áur to anybody anything not gave. He pop! knew
jima'áá lááp bishus mohor-ya. Hooháá ár mohor-ya bhába-ya,
eating belly to fill wished. At-last he mind in thought,
gá̱i-ya, 'há, ái-á bhába-ya yá-ra bulúna loko ita do
said, 'alas, my father's place-in many men belly
bishere. Mátá-ka ám tathá-goí-ko. Ám tañganañá bahá-ya
fell. But I hunging die. I arising father's
huam-ya ano-ya gá̱i-ya, "e há, áin Paraméswar ám-dá
side-to gong sál-ya, "O father, I God thy
lekhá-re púpo kí-bán. Ám-dá kánúá boli áin jagya jená
last-re púpo kí-bán. Ám-dá kánta boli áin jagya jená
side-at sin did. Thy am saying I worthy not
Am-dá sañáis ám-che ruy-e-ni. B-tá áyiri tanganñá ha bhó-bá-ra-bo
Thy servants me keep." Then he arising father-to
ano. Mátá-ka ár-á bhó-bá bulún lekhá ár-te yo-yo, bikoli-yá,
went. But his father very far him saw, pitied,
Munpi Family.

pu in d@p@t! ano, kunka s@b@, är-te mumpa Btô
and running went, ne?k raised, kÎn kissed Then
kânda är-@e gâta-yä, 'e bá, Paramâvar âm-@â kâl-@e pâpô
son h@n-to said 'âfâther, God's they stood-un
kib@-â, ne-tä âm-@â kânda bâli jugya jenâ,' Mâtrâka âr-@
dâd; hence thy son saying worthy not'? But his
bobâ châkâran-te gâta-yâ, 'är-te dâ sende-tâ âguyeda, âr-@
father servants-to said, 'hân-to good cloth put; his
üt-ru-te mudira âsnyêde; âr-â iju-â-âte jotâra âguyeda. Bhal
hand-on ring put; h@s feet-on shoes put. Good
chîja bêjune manjabâ-âhte, ânîjâ kmu-âinge bâsh-wârâ, bârâma,
things eating let-us-make-merry; any son was-dead, lived;
ha-jen-sären, ku-yân.' E-tä är-ât khush-basii nîm-â-â.
was-had, was-found' Then they to feast began.
Nîhje ârâ kuvâ-âkâinge kîh-@ âtike, Pux@ iya-bo
Then his oldest-unm field-in was. Again kousa-to
den-ju nîta-gobinda ânâ-yâ. Châkâran-te âkâru-yâ, gâta-yâ, 'mu'ti
coming dance-masa heard. Servants called said, 'then
be-te hâske?' Ayîri gâta-yâ, 'âm-@â bokom-de neâhejâ, pumi
why you-âre?' He said, 'âh young-er-brother returned, again
âm-@â bobâ-ra är-te dîyara ku-yân, manţâ kîbûde.' E-tä
âr father him safe-and-sound found, feast make.' Then
âr âgâ-â hâm-ba mà ano. Nê-to âr-â bobâ-ra hâyâ,
he got-angry inside-to not went. Therefore his father outside-
si-ke är-te dunn gâta-yâ Mâtrâka aum bohuyâ-te gâta-yâ,
ceâs him much said. But he father-to said,
'yoyo, âm-@â gâta bûnhge jenâ, bahami âmâ-@â âmâ-@â sebâ
'see, thy word broke not, many days-for thy service
kib@n, jâtr@u mâbû-â mâ maker âmâ-@â dî-@ dî-din jenâ.
did; brought to food one goat than guest not.
âm-@â kântâke âråiyâ rakesh mâta dhan-un-da utâyâyê, âs
Thy son kenvâtsa keeping all property wasted, he
denâ, är-te manja kîbê? Ârâ bobâ-ra gâita-yâ, 'o kânda,
came, hÎn-to feast made? His father said, 'âfâ o son,
âm-@â nîyâsi âì-@â âsuyâ mâske. Âì-@â dhan jeteâni,
them always say near art. My property whatever,
âm-@â Mâtrâka âti bokom-de bâsh-wârâ, bârâma; hâso-sûn,
thene. But this brothers-they had-dead, lived; was-late,
denâ. Notsi mâya u-kîmû.'
came. Therefore feast we-shall-make.'
MUŃDA FAMILY.

JUŃGA OR PATUA.

SPECIMEN II.

A POPULAR TALE.

(MUNDA FAMILY)

One village one rich man was. Him-of mother

\[ \text{No. 47.} \]

MUŃDA FAMILY.

JUŃGA OR PATUA.

SPECIMEN II.

A POPULAR TALE.

Muni gā́ṅ mḗ thēlā loka āśīka. Ārā boīra

One village one rich man was. Him-of mother

āśīka. Era gā́ṅra thēla loka āśīka. Ār thēla dhama-ra

That village's cheat man was. That cheat wealth-in

gogadate māma-cūyā. Netā māma-cū upāya pāthēbā. Dhamra


buya-te gā́ṅya, 'āṁjā koṅīga madnā. Bel-te ārā

mother-to said, 'īky sou drunkard. Night-in his

mora sungīśāja mēkha. Kūmārā gā́ṅya, 'āṁjā buīngē

mouth smeling will-hum. 'So sou said, 'īky mother

lādā chańi boli.' Imīi buya-ra końį-bo buẖāla Hachatā
great witch as. So mother-to sou-to explained. At-last

dina budiya. Kūmār āṁjā bhābēyā, 'buinmādā kāthāra
day sunk. Sou mind-in thought, 'mother-of tale

dīnā māsamānā. Kūmārā koṅīga bhābēyā, 'kōnamādā kāthāra misā
to day will-be-known. Mother thought, 'son-of story to-day

janāmānā. Hachatā koṅīga chāyī-mendā lehērā. Kānā
to be-known.' At-last sou simulating-sleep slept. Sou

dēpāra mā gujīra, Buya-ra dūnā kōnamādā biebāhānā

son not extinguished. Mother coming-slowly son-of bedstead

kānā bōga. Lēhēra boli māma kībāja końįs mūāra

seer stood. Slept as mind making son's mouth

eungīa, Mātārā koṅīga jānā, 'buya-ra dūnā boli, āṁ-oba

smell. But son known, 'mother witch as, me

mūāra sungīya. Ahpāra buya-ra końį-bo kājīkā lāgā-śī ka

mouth smell. Thus mother-to sou-to quarrel applied

Hachatā imīi buya-ra kēhār gā́ṅya końį̃te, kōnda kāthār

Then thus mother-of story said sou-to, son-of story

gā́ṅya buya-te, dhunam thākeyāja gogānā.

anād 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 Munda family, and is spoken by about 150,000 individuals.

Savara, or rather Savara, is the name of a cultivating and service tribe of Orissa, Chota Nagpur, Western Bengal, Madras, and the Central Provinces. The Savaras are usually identified with the Savaras of Vehlo and Sanskrit literature, a wild forest tribe, who are supposed to be the same as the Snara and Sabaras mentioned by Ptolemy. One of the most famous passages in the Ramayana of Tulsi Das deals with a meeting between Ram and a Sabara with his wife.

The tribe is very widely spread at the present day. Their stronghold is the two northermmost 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 Sagar 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 Choras, and their expulsion from the plateau of Shahabad, in about the year 421 of the Saka era, or A.D. 500. A number of ancient monuments in the Shahabad district are still put down to the Savaras or Snaras, who are supposed to have been driven south by the inroad of Rajputs under the Bhujpur chief, which made an end of their rule.'

Most Savars have now become Hindusised, and speak Aryan forms of speech, generally Oriya. Mr. Driver remarks:—

'The parent representatives of the race call themselves Sobar, and speak a dialect of the Koitur language which could be understood in Choti Nagpur. These people are only to be found in the most jungly parts of the Native States of Orissa and Sambalpur, and a few are also found in Gangpur.'

The so-called Sobars 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 Munda. The Sobors of Sambalpur probably speak Khatia, and those of the Orissa Tributary States some form of Khorwari. Their dialect is no longer Savara. That latter form of speech is almost exclusively spoken in the hilly tracts of Ganjam and Visagapatam. It is the prevailing language in the Ichhapuram, Parlakimedi, and Sempeta taluks of the Ganjam Agency and, together with Telugu, in the Ganapuri taluk of the Visagapatam 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 Sonde, Sorwas, Jara Savaras, Luca Savaras, Ariga Savaras, and Tekirati 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 available.
therefore available. At the Census of 1891, the number of speakers was returned as follows:

Madras Presidency

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
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<tbody>
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<td>101,638</td>
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Central Provinces

<table>
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<th>Speakers</th>
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<td>401</td>
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</tbody>
</table>

Total: 102,039

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

Madras Presidency

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<thead>
<tr>
<th>District</th>
<th>Speakers</th>
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<tbody>
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<td>40,743</td>
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Central Provinces

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<tr>
<td></td>
<td>68,899</td>
</tr>
</tbody>
</table>

Total: 109,642

The grand total at the last Census was 187,186. The remaining 33 speakers are found in the Mysore State.

AUTHORITIES—


[Eliza, Eliza.]—*Report of the Ethnological Committee on Papuas laid before them, and upon examination of specimens of aboriginal tribes brought to the Jubilee Exhibition of 1886-87*. Nagaora, 1888. Part II contains a Savara (Swa) vocabulary.


Dakin, E. T.—*Descriptive Ethnology of Bengal*. Calcutta, 1873. Contains a "Savara or Sarda" vocabulary by Y. B. Hall.


Datta, W. H. F.—*Notes on some Tribes (the) Tribes*. Journal of the Asiatic Society of Bengal, Vol. ix., Pt. 4, 1892, pp. 243 and 244. The Kohors or Savaras, on pp. 32 and 33.

Savara has been largely influenced by Telugu and is no longer an unmixed form of speech. It is most closely related to Kharai 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 Kherwâli.

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 specimen of the existence of semi-consonants. Such sounds are perhaps meant in *med*, eye; *f* and *teg*, mouth; *s* and *sag*, hair; *d* and *daw*, water, etc.
In those cases in which an $h$ in Khąwári corresponds to a $k$ in other Mundā dialects, Savara perhaps agrees with the latter. Hodgson's $ferg'o-sa$, road, seems to correspond to Kurkú $kari$. In $ha$, Santali $hun$, child, on the other hand, the initial $h$, $h$ is an old prefix and does not belong to the base.

Note also the predication for the cerebral $g$ in words such as $qesa$, country, etc.

In Kamagiri an $a$, i.e., probably $a$, is often written for $u$; thus, $pat$ and $pos$, boy. A short $u$ is, in the same locality, often added to words ending in a consonant; thus, $mā-l-u$, property; $tum-u$, 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 Khari and Juangled $bi$. Thus, $wān-ji$, fathers. $ji$ is derived from $jīn$, and the final $n$ is retained in the oblique cases; thus, $wān-jin-ō', to fathers.$

The base often ends in $u$; thus, $wīn$ and $wān-ā', a father.$ 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 $zagapā-y$, father.

The cases of the direct and indirect object are not expressed in the verb. They are formed by adding suffixes such as $as$, in, to; $hu$, to, and so forth. Thus, $kūn-bu', to all; bo wān-an, to a father; wān-jin-ō', to fathers.$

The suffix $hā$ in $kīnchōr-ie, (he saw) a dog, and so forth, is Telugu or Oriya.

$An$ is also the suffix of the locative; thus, $sw-ān$ and $sw lok-ān, in the house.$

An ablative is formed by adding suffixes such as $te, sitte,$ and so on. Thus, $dolū-bā-te, from hunger; wūn-bū-sitte, from a father.$

The suffix of the genitive is $a$ or $an$; thus, $wān-an-a', of a father; gur-gō-ā, of the village.$ This form is often used before postpositions; thus, $thāmba-ā, before the door; wān-jin-ā-sun, for the sake of fathers.$

**Numerals.**—The numerals are given in the list of words. It will be seen that they agree most nearly with those in Khari. Forms such as $va$, one; $bhi$, two; $yar$, three, are only used in compounds. Higher numbers are counted in twenties.

**Pronouns.**—The following are the personal pronouns:

- **nēn, I**
- **nēn-a, my**
- **ellen-ō', we**
- **ellen-a, our**

The specimen received from Kamagiri gives $nēn$. A list of words forwarded from Vishagapatam has forms such as $mēle', I; mele, 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 $nēn-a$, thy, are used as pronominal suffixes of the genitive. Thus, $tumēn-hēn, my share; wān-hō-nān, presence-in-thy, before thee.$

An $a$ is often prefixed to nouns, and it can then be translated as a kind of definite article. Thus, $a-wān-ā', to the father; $a-dēt-ān, on the body.$ It is probably a demonstrative pronoun, compare Telugu $a$. Other demonstrative pronouns are $kān$ and $kān-ō', this; $kān$ and $kān-ā', that. There is apparently no difference between $kān$ and $kān-ā'$. “
kana; kura and kuru, respectively. The forms ending in i were perhaps originally used to denote animate beings, and those ending in e to denote inanimate nouns.

Interrogative pronouns are bōt, who? jīte, and etc., what?

Verbs.—The Savara verb is characterized by the same simplicity that we observe in the case of Khawāri. The direct and indirect objects are not expressed in the verb; there is no trace of the many conjugational and inflectional 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 e, or, occasionally, te, for the first person. Thus, apun-te-i, I shall say; kāt-te-i, I shall die. In the second person we occasionally find forms such as daka-i-am, thou wast, and in the third person plural je is quite common; thus, adībile daka-je, 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 a is often retained before the suffix of the third person plural. Before the suffix of the first person the e of te is dropped or replaced by e, or else tenā is used instead. Tenā is probably the old suffix ten, corresponding to Mundari ten, and e is which is perhaps identical with the categorical e of Kherwāri. Thus, kāt-te-i, I die; tilā-be, I give; ki-le-te-i, I shall go, daka-te-je and daka-tei-je, they are.

The corresponding suffix of the past is te. Thus, pām-te-i, I brought; il-le-ee-i, I went; kāt-te-i, he died; kāt-te-je, they killed; yohark-te-te-je, they asked. Forms such as errū-je, they went, contain the same suffix, which has become changed into r after s. In the second specimen we find errū-te, we went. The final te has probably nothing to do with the suffix of the past. It is perhaps a pronominal suffix; compare Kherwāri sū, we.

In the third person singular ēle is commonly used instead of te; thus, by-ele, he gave; jam-ēle, he ate; gan-ēle, he said, etc. Forms such as crā-ēle, he has come, are probably identical.

The most common suffixes of the imperative are ē, at, ba, and na; thus, sē, go; jum-ē, eat; pan-at, and pām-ā-le, bring; goya-ē and goya-na, draw water, and so on. All these are much used. Thus, a-la-be, let us go; a-gan-ā-ta, put on; a-rū-ē, put on. Note also forms such as daka-at-te, let us become; jum-te-te, let us eat; a-yit-ba-le-ee, we should make merry; a-jum-ba, don't eat.

The base alone is used as a verbal noun; thus, a-jum-ba, feeding, in order to food; dako-ō, being-in, to be.

Relative participles are formed by adding a to the bases of the present and past tenses. Thus, sel-ga-mandāra, the man who squanders; bihār-ē jum-tar-ā bināman, pigs eating husks, the husks which the pigs eat, qāt-ō-ē tar, spent time, at the time when it had been spent. Compare genitive and the relative participles in Telugu.

Other participles are formed by adding on or s; thus, dako-ō, being; sō-ō, striking. An infix as is sometimes used in a similar way. Thus, q-an-ē, being; t-an-idam, heating.

The usual conjunctive participle is formed by adding the past base to the participle ending in on; thus, sān-ō, having grown; gua-ō-gā-le, having called. Forms such as yūl, having seen; tōt, having divided, are, however, also used alone.
The negative particle is apparently a prefixed $a$. Thus, $a$-dōyę, was not; $a$-dil-dōyę, gave not; $a$-jum-a-ı, I shall not eat. Gama-gōvō-tō, I say not, probably contains some negative verb meaning 'to be unworthy', 'to deny', or something of the kind. In the Ramagiri specimens we find forms such as $a$-yānšōta, I will not give; $a$māng-lōyō-lōy-ta, 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 Kimoeti 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 Kimoeti will be found on pages 243 and ff.
MUḌĀ FAMILY.

SAVARA.

SPECIMEN I.

(PARLA KIMBHA, GANJAM.)

Bo mandān ḍako. Anīn ḍahgu oṭṭār paśin-jī ḍako lo-jī. Bagunji-lēnaṁ

One man was. His two male children were-they. Both-in

samāri gamātā, "wān, ellen-a ḍako-tēna jandrum-gamāra kuṣhulkēnaṁ

small said, ‘father, our being property all-un

tanuḥ-āna tiṁ.’ Anīn tanuḥ tut-tub-le tiyēte. Anīn oyun sullen-a-tiki

small had. Anīn took the tubule tied. Anīn oyon sullen-a-tiki

share-maṅg giving. He share divided-having gave. Some days past-when

share having ruku-rukū-ja nam-ja samā ḍesa erēte. Tetēṁ

share took ruku-rukū-ja nam-ja samā ḍesa erēte. Tetēṁ

small boy all collected-having taken-having for country went. There

small boy all collected-having taken-having for country went. There

kuṣhul lēnaṁ aṭṭe-la saṣidēte. Kuṣhul aṭṭen-a-tiṅki kuni ḍesa-lēnaṁ

all money spent-having wanted. All spent-when that country-in

āṁdāṁ kantāra de-le. Anīn dolak-mar dēle. Kuni ḍesa-lēnaṁ be mandārā-ban

aṇdāṁ kantāra de-le. Anīn dolak-mar dēle. Kuni ḍesa-lēnaṁ be mandārā-ban

mukh fimune because. He hunger-man became. That country-in one man-who

mukh fimune became. He the-field-to going feeding-for went.

iyān-il-le kambāri dēle. Anīn a-soro-ban kimbhāna a-jum-bēn apāyēta

iyān-il-le kambāri dēle. Anīn a-soro-ban kimbhāna a-jum-bēn apāyēta

gone-having labourer became. He the-field-to going feeding-for went.

Kimbhāna jum-bēn-a kīmāna ṣīṁa-leṣān, dhākāle kuni dolak-mār jum te

Kimbhāna jum-bēn-a kīmāna ṣīṁa-leṣān, dhākāle kuni dolak-mār jum te

Swine eating husk got-off, gladly that hunger-man eat-would

bin-do mojaṁ kīmāna aṁpā a-tākā-ji. Nāmi būdha aṭṭe-le ogadā-ṭe, bin-do mojaṁ kīmāna aṁpā a-tākā-ji. Nāmi būdha aṭṭe-le ogadā-ṭe,

but anybody husk even gone-not-they. Now sense got-having thought,

but anybody husk even gone-not-they. Now sense got-having thought,

‘war-ān-a soro-bān amān bādṛi-mar-ju ḍako-ji. A katuṁ bān mījap

‘war-ān-a soro-bān amān bādṛi-mar-ju ḍako-ji. A katuṁ bān mījap

father-my-of field-in many working-men are. Those all-to much

father-my-of field-in many working-men are. Those all-to much

ganāga ḍako-ju ḍēṁ teṭāṁ dolak-bite kītāṁ. Eṣa, Ṛṣa ḍyan-dēle

ganāga ḍako-ju ḍēṁ teṭāṁ dolak-bite kītāṁ. Eṣa, Ṛṣa ḍyan-dēle

strike-foot in but I here hunger-from die. No, I ascen-having

strike-foot in but I here hunger-from die. No, I ascen-having

wān-dēn-bān er-te, ḍyan-āle apan-ṭe, “wān, wān, Kibhā-rāi, māḍh-bānam

wān-dēn-bān er-te, ḍyan-āle apan-ṭe, “wān, wān, Kibhā-rāi, māḍh-bānam

father-ya-to go-well, gone-having say-well. “father, father, God-to, before-they

father-ya-to go-well, gone-having say-well. “father, father, God-to, before-they

erdt amelāṁ. Unānāṁ ṛnā ṛnā ḍam-gon-īn. Nāṁ kambāri-nām

erdt amelāṁ. Unānāṁ ṛnā ṛnā ḍam-gon-īn. Nāṁ kambāri-nām

ain ẓid. Therefore I son-I say-not. I servant-they

ain ẓid. Therefore I son-I say-not. I servant-they

dē-ṭiṁ.” ameppī ṛnā-ṭe-i. Gam-le ḍam-ganāmātā; āṁkā ṛṣṭā

dē-ṭiṁ.” ameppī ṛnā-ṭe-i. Gam-le ḍam-ganāmātā; āṁkā ṛṣṭā

shall-become-I,” tham say-shall. Gone-having say-self-did; therefore

shall-become-I,” tham say-shall. Gone-having say-self-did; therefore

a ḍam-gon-īnte. Ṛṣā tim-a ṛnālañ-a ḍojān giḷam-gilna ameḷa

a ḍam-gon-īnte. Ṛṣā tim-a ṛnālañ-a ḍojān giḷam-gilna ameḷa

thatfather-to went Ever-from that-hating body some-having recognised-having

thatfather-to went Ever-from that-hating body some-having recognised-having

duṇ-duṇ-ṭyān-gilna ṛṇu-yam-ṣālā aṁn kundo-le korkāṭe. A-wānāṁ

duṇ-duṇ-ṭyān-gilna ṛṇu-yam-ṣālā aṁn kundo-le korkāṭe. A-wānāṁ

ruṇ-gone-having pain-suffering him embroiling knusted. The-father
gijan-gille rahari gameta, ‘waah, mana nem nam kvin-ben ampra oksi seen-handing boy said, ‘father, before-those God-to even wrong amele. Nam on-nen gam-genin.’ A-waan parsamarfina guam-gile
did-I. I saw-I say-not. The father serves called-having
gamete, ‘abon ambaa shokki paahl-o amir-a don-in a-gustalso;
said, ‘one good cloth brought-having his body cover:
akariin ensin arub-a, a-taljeaha paadojii arub-a. Baran bo kari
the-finger-on ring put, the-foot-on shoe put. Again one fat
kallodin tattii pah-le kiehle; a-dika-le dango-ai-te. Kara on-nen
colf here brought-having kill; guam-hung we-shalt-be. Thus somnon
amai kiel-le nami baran mawle; aman padol, nami baran fim-baai ‘
before died now again lined; before last-was, now again found-I.’
Aninji edikale dango-ji.
They guam-hung were.

Nami a-moja oni scrubhan daku. Anin sin a-kanam-adon eraitk.
Now the-cler son field-in was. He house near-near came,
kenkenan teesahan sadde. Bo pasinama guam-gile wokita, ‘atamanaan
singing dancing sounded. One servant called-having accepted, ‘what-for
kara edika?’ Anin apraketa, ‘umah-nam eraitk. “Anim ulamita dako,”
this wish?’ He said, ‘brother-thy came. “He cool is,”
gam-le wahn-marji kari kallodin kielji-ji. Mudo-mar baadah
said-having father-they fat calf killed-they.’ Big-they sang
de-le, ‘sian aniyyi’ gamete. Untanaan awan sandan iyan-
became, ‘house will-not come.’ said. Therefore the-father outside gene-
ille sagalleta. Muda on gamete, ‘ditto snaa manba-nam barele
koming honoured. Big son said, ‘so-much time before-there worked-having
on-I. Word-thy ever broke-noi ‘Friends-thy-with make-merry,’
gam-le aboi on-mi soi atfilin Nami kam saamari jajjiji-bolaji
saying one young-goat even great-not. Now this young-one harialy-women
bata janrum-galma kalab moile setena mana akila kafan-tolo
with property all swallowing throwing man he came-immediately
anima-mare kari kalodi kiehle. A-waan gamete, ‘ijja, on-nen,
sis-sake-for fat calf killed-st. The father said, ‘so, son-my;
thou always with-me are. Property my all thine-in
Ubam-nam amai kielle, nami baran mem-lo; aman padol, nami baran
Brother-thy before died, now again lined; before last-was, now again
find-I. Untanaan ellen a-edikateni.’
found-I. Therefore we shall-make-merry.’
[No. 49.]

MUNDA FAMILY.

SAVARA.

SPECIMEN II.

(DISTRICT VIZAGAPATAM)

A FOLK-TALE.

Village-in obsequies-deid-they. Village-of men all buffaloes-for
illé-jì. Kau Gorjüa-hunna aboi banagi-mar daku-le. Ani mari
went. That village-in one poor-man was. He also
bantel-bà iye-te. Gorjüa-na mandra sabi-i jìi bantel fiyin-kile
buffalo-for went. Village-of men all buffaloes bought-having
pàn-le-jì. Banagi-mar mari lögoda-bontel aboi dumhànàman-
brought. Poor-man also credit-buffalo-one Don-from
pàn-le Gorjü-a mandra-jìi, 'omà-àle pàn-la? gàm-le opan-dejì-ji,
brought. Village-of men, 'where-from boughten?' said-having asked.
'Íjji, lögoda pàn-la? dumhànàman,' gÀm-itè. 'Don-fún-a sadhírukà-mole
'No, credit bought-I Don-from,' said. 'Body-well-being-for
pàn-la,' Sabi-jìi pur-pum-tabo-jìi. Banagi-mar kam usalan dum-
Brought-I. All ceremonies-performed. Poor-man that skin Don-
hànàman junjùmè. Taboroan jumbur-maràn ojìi mandrá samá-
lo carried. Way-on thief-men four men for-
sitte gillè-jì. 'Hanjpen tabo-jì-i, gàm-le usulan anna-am-le
from was. 'Now kill-well,' saying skin taken-having
aràn dãjìte. Totere amna-oò jumbur-maràn gohà-jì. Tarkàn
tree climbed There tree-under thief-men sat-they. Runners
ojì mandra bantel-jìi. 'Aman-e shiñam sàn sàndam,' gàm-le
four men divided. 'Thine much mine little;' said-having
rud-nil-jì. 'Aman otti-dòñ baniya,' gàm-le-jì. Batun batur-le aràń
quarrelled. 'Then then destroy,' said. Hewed-having tree
dajà-benà mandrà usulan sreña. 'Agùyi, tabbreiñ hyimáy-e,'
climbed-having man skin dropped. 'Oh, thunderbolt fell,'
gàm-le jumbur-maràn tãkàñ ondì-le irre-jì. Aria-hùna mandrà
said-having thief-men runners left-having went. Tree-in-being man
latoomítà. Tarkàn susé-le pàn-le usulan ondì-le. Julù
descended. Money picked-up-having took skin left-having. Then
SAVARA.

Tamal-si cajjil: Tankä-bä illiš. Tankä-te ssita usalan
thief-men four money-for came. Money-from were skins
daku. *Ehnu kurum?* Tankä-ba sille tabbräh gäm-le iririše
is. *What work?* Money-we left-having thunderbolt send-having went.
Mabä wirsta,' gäm-le usalan pāk-šii. Kani usalan taimín-
Forward let-us-go,' said-having skin took. That skin said
čim-le abũ kimbu niyám-šii le jum-bäši.
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.
MUNQA FAMILY.

SAYABA.

SPECIMEN III.

(RAMABIRI, GANJAM)

DEPOSITION OF A WITNESS.

Mi-gal gal-ji dinā părba nēa Jujusti muddāyin kulumbāyi

Bēven ten days ago I Jujusti accused of wife

Bādāha-mānā bāgu rannā kub bo tanā-kā-kān bandan tillayi. Nēn

bankā iramā=i nāsān Jūjusti bāte nilenāyī. Jūjusti liāmi-kāmi;

rupee gātē-bōsāup Jūjusti with went-I, Jūjusti jākērānān;

śānam hān tāte mar. Muddāyin a-nam Bālājī Beraḍolāyī. 'Ranna-

ke aasut-seller. Accused of the name Bālājī Beraḍolāyī. 'Gold-

kub dayī-be pān-tāyī, gam-le Bālājī Beraḍolāyī-nā sun illenāyī,

heads to-redem shall-bring,' saying Bālājī Beraḍolāyī-of house went-I.

A-bowan a-awan muddāyin kulumbāyī; sīlagān nēn tiyānu tilē.

The principal the interest accused of wife to I giving gave,

'Bandān tillenāyī bittī tiṅgu,' gam-le gārle nilenāyī. 'A-nālu nēn

'Mortgage gone-I property gave;' saying demanded. 'The-property I

tiyājī; nēte pātētī; gamētā. 'Ārin bittī-nēn bowan a-awan

gone-not; buy take,' said. 'That property-my principal interest

til-le pān-le it-lo-nilāyī pannā ētēsān nēte pātētā pātē? gam-le

give-u taking shall-go but soly buy-shall takes-shall I;' saying

apun-lenāyī. Oōi-dīnā dānā-nil muddāyī a-sīn-nā nilāyā

sold-I. Four-days after accused the house-in some good-ma-

mar-ji-nā-māng a-bittān tīyyātā. Anūjī, 'bottan bittā?'

before the-property produced. They, 'whose property?

poḍērī-lejā-ni. 'Nērētā,' gam-le apun-lenāyī. Nēn ētēn apun-lenāyī

asked-they. 'Ākē-ū, saying said-I. I so said-I

kēdi muddāyin nēn kuçāb-jīnā māng tiyā-le,

then accused me all before beat.

FREE TRANSLATION OF THE FOREGOING.

Some ten days ago I and Jujusti went to Bādāha, the wife of the accused, and
pawned two gold beads for a rupee. I could not get money, and therefore I went with
Jujuti. Jujuti is a fisherman and deals in sweets. The name of the accused is Bālaji Beralolayi. When I came to Bālaji Beralolayi'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.
MUÑḌĀ FAMILY.

SAVARA.

SPECIMEN IV.

(Ramagiri, Ganjam.)

A POPULAR TALE.

Bo dina bo sottā posih-jannaku a-wā lenken-sūn-an apāyī-la. One day one lame boy his-father school-house-an sent.

A-posi lenken-sūn-an a-dakku-le.  Đele bāroki bo posih-jannaku The-boy read-to was-not-interested. But another one boy

giā-le apan-le, ‘uban, aman nēn bate boksidā gaṭāsānā.’ seen-having said, ‘brother, thou me with a-little-white play’


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 332 in every 10,000 of the population speak Gadaba. In Vizagapatam only 72 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 Gadabes 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 1901, 22,414 speakers were returned from the Madras Presidency. We thus arrive at the following total for the dialect:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bastar State</td>
<td>6,419</td>
</tr>
<tr>
<td>Madras Presidency</td>
<td>22,414</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>28,833</td>
</tr>
</tbody>
</table>

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

**Central Provinces**

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bastar</td>
<td>739</td>
</tr>
<tr>
<td>Kalahandi</td>
<td>94</td>
</tr>
<tr>
<td><strong>Total Central Provinces</strong></td>
<td><strong>833</strong></td>
</tr>
</tbody>
</table>

**Madras Presidency**

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ganjam</td>
<td>1,632</td>
</tr>
<tr>
<td>Ganjam Agency</td>
<td>6</td>
</tr>
<tr>
<td>Vizagapatam</td>
<td>13,015</td>
</tr>
<tr>
<td>Vizagapatam Agency</td>
<td>18,781</td>
</tr>
<tr>
<td><strong>Total Madras Presidency</strong></td>
<td><strong>35,456</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Andamans and Nicobars</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Andaman</td>
<td>1</td>
</tr>
<tr>
<td>Nicobars</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>2</td>
</tr>
</tbody>
</table>

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 1901 was 373.
AUTHORITIES—


The Gadaba 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 Gadaba dialect of Bastar which will be printed as Specimen II below. It has been forwarded in Devanagari 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 Devanagari with a transliteration and translation. The transliteration does not, however, agree with the Devanagari text, and it has turned out to be so full of mistakes that it has been of no use whatever. The Devanagari 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 mistranslated the original in most places. I have not therefore ventured to restore the text throughout. I have only reproduced the beginning of the Devanagari 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 Vizagapatam 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 parentheses.

The notes on Gadaba grammar which follow are entirely based on the Bastar specimen. The materials received from Vizagapatam have only occasionally been consulted.

Pronunciation.—The materials are not sufficient for deciding the various questions connected with Gadaba pronunciation. Semi-consonants are perhaps used in words such as əd, santah daː; water; ɣoː, Santali pənː, də; ɣoː and ɣaː, to lend, and so forth.

Vowels are often interchanged. Thus, in ṣandu and in əndu, village, ḍabə and ḍabə, father; ənumu, annu and anumu, before, and so forth.

The n of the genitive suffix əni has apparently been replaced by t in laytui, whose ə Note also ən, child, as in Savara. It is not, however, possible to bring the various irregularities under fixed rules.
Nouns.—If we can trust the specimen, 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, *tongu agam, many fathers, fathers. A suffix *mô or *mò occurs in forms such as *æhô-mô, the witnesses; *kumbe-nô-men, women. Compare mây-nô-men and mây-nô-ling, they. The Visagapatam list gives forms such as avôgô-nô, fathers; *kokilênô, daughters; *i bô-ôku, good man; mâgu krutô, many horses, horses; kumôn-ôgôn, dogs, and so forth.

The case of the direct and indirect object are not expressed in the verb. They are expressed by means of postpositions such as *nô, pulaï, and so forth. Thus, Mâkô-nô mâu wî-nô, Mâkô thou killedst; bûbû-pulaï wûro, father-to he-said.

The suffix of the genitive is *nô, nô, or nô; thus, *pûngô-nô, of a father; *kalô-nô-nô, of the liquor seller. Compare Savara nô. The Visagapatam texts have forms ending in *nô. In pûlî kôkô-nô kâgô, the white horse’s saddle, we have perhaps a genitive suffix *nô.

Other postpositions are kîurvô, from; tû, in, to, etc. Thus, mây-nô bûbô mây-nô tômôkîurvô tîr dûgô, his brother his sister from tall is, his brother is taller than his sister; mây-nô pûngô mâyônô-dô dikô-nô gûbô, his father small horse 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 Basar; for the numerals seven and following. The Gadâh numerals are most closely related to those in use in Savara and Kharbh.

Pronouns.—The following are the personal pronouns:

\[\begin{align*}
\text{mûng, nô} & : \text{mô} \\
\text{mûng-nô, my} & : \text{mô-nô} \\
\text{mûng, we} & : \text{mô} \text{nô} \\
\text{nê-mûng, thô} & : \text{mô} \text{nô} \text{thô} \\
\text{nê-mûng, their} & : \text{mô} \text{nô} \text{mô} \text{tîr} \\
\end{align*}\]

The form pê-mô, our, in the list of words is probably a mistake. Pê-mô is apparently identical with pê-nô, your. A form lô, we, seems to occur as a verbal suffix. See below.

Directives and accusatives are apparently formed by prefixing *nô or *nô; thus, *pê-mô, to me; s-mô, him; s-mô, to him; bû bû-mô sômô, the son to him.

The Visagapatam texts have quite different forms; thus, mûgô, I, mûgô-nô, my, bû-ngô, we; bûngô-nô, our; bûnô, thô; mûgô, you; sô, sô-nô, he; sôngô, nêngô, they, etc.

Demonstrative pronouns are *ô, this; *ô, in, and *ô, that.

Interrogative pronouns are lô, who? bê-gô, whose? mûng, what? a, which? *ô, how much? and so forth. The Visagapatam list gives mûgô, who? mûgô and mûgô-nô, what?

Indefinite pronouns are formed from the interrogatives; thus, lôkô, anybody; mûng-nô and mûng-ôgô, anything.

Verbs.—The inflection of verbs is apparently very simple. Reduplicated and doubled bases are apparently freely used; thus, *su-sudôgô, hitched; bûbû-bûbû, striking, etc. I have not, however, found anything corresponding to the richly developed system of conjugational bases which forms so characteristic a feature of Khorwâri.

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
times of a state of affairs which is related to that prevailing in typical Mundā languages.

Compare:—

Māy-nu śṛṅg-laśu aṃ, jumān, śīrē-kāś (i?) pē-mu aṣāvā uṭi dāṃś-eś-man ḍu-tē.

His father-to said, "see, so-many-years your service I doing-I am.
Pē-mu ukum ār pē-lā-tūning. Mān-pen aṃng uṇa muye gi-mē-o on ār
Your command not transgress-I. And you tome over one goat-even young not
be-to-pen, ming-mu dēxā budag sārē dēng-dēng-tum-ō-lē. Pē-mu tē ḍuṇ-ūn kishin
give-you, my friends with merry wake-ups.

Your this son harlots
budag pē-mu dan samōsa ārin-ēl-pāmadiēl-ē (i?) pēn may pulē lē
with your property eaten-having as-som-ōs-be-came-them you him for good
kundār-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 mēng (or ēng), I; pēu, you; lē, we,
used to express the subject. Compare also su-nāśa bēdhā, thrown-I-have; ānte śing
māhpērē-ēn hukum är mān-wēning, father, I God-of order not worshipped.
The Vimegupatam list contains forms such as bilāngu-ū yi, we-wo went; māng-mē yi,
you-you went, ḍiṅγu-ū yē, they went; māy-nēn sangān-ē yi, I-to-day far-I went,
and so forth; where lē, mō, wi, and ē, respectively, appear to be pronominal suffixes
denoting the subject.

The common suffix of the present tense is tō or tu; thus, māng-tō, I know; ēnte,
is; ḍuk-tō, beats; ḍiṅγ-ō-ūtō, I am dying. Forms such as sārē dēng-dēng-tum-ō-lē,
that we might make merry, seem to show that the suffix was originally tu; compare
Mundāri ton. In māhpārē-ēn hukum är mān-wēning, God's order not obey-I;
sum-tuṇi, I will say, and so forth, the tense suffix is perhaps likewise tōu, tō, and the final tō or
ō must then be the old form of the personal pronoun of the first person singular.
In sum-ōu-nō, they say, the final tō is perhaps the suffix of the third person. Compare
māy-ōu-nō, their.

Another suffix of the present is māyā; thus, ēṅg, go.

The suffix ēṅ in dēn-ēdēng-ūtō, died, I am, seems to correspond to Sansāri et al.
It also takes the form s, thus, śū-ū ēṅ, drinking-am, I drink; śū śū, he is coming.
The present is also used as a future; thus, sum-tuṇi, I will say; ḍhēś bē-lā-ūnē, rope
give-will, will hang. According to the list of words a suffix be is added; thus,
ḥak-tō-bō, I shall strike. Other future forms are pi-tōm, it will come; mālōg, I will go.
I cannot analyse them.

The past is formed by adding one of the suffixes s, or o, and t; thus, ḍheng-tō, was;
sum-tō, said; ḍhē-ē, saw, gō-qē, died; ḍēq-tō, went; ḍēq-i, heard. Forms such as ḍhēq-tō,
killed; saṅmē, threw, etc., probably contain a pronominal suffix of the third person.

Compound past tenses are formed by adding the verb substantive; thus, ḍhē-ē-tōu,
I have killed; sōṭò ḍheng, I had killed; nō-yu ēṅtō-ūn gō-qē dēngu mōy har-lāgū,
śāngu dēngu mō dōyū, my son dead was and arrived; lost was and was found.
I cannot analyse the suffixes in ḍhēmē, bought-selves, and sōmē, I bought.

The common suffix of the imperative is mā; thus, tōi-nēn, bind, jē-nēq, see. Other
imperatives are ē-ngā nān-bē, to-him give; ḍhēng-tō, taka; ēndē, give me; ā dēm, do not;
ēng samō-su sārē dēmē, let us eating merry make,
The re-duplicated and the present bases are used as verbal nouns. Thus, \( \text{ja-ja} \), to see; \( \text{go-go} \), to feed; \( \text{tak-tak} \), to strike. A suffix \( \text{g} \) is apparently added in some cases; thus, \( \text{mē-tu-nē pē-pig-nu bēll} \), he there coming-of time, when he returned; \( \text{tē-nē mē-nē}\), music-of dancing-of sound heard.

The various bases are also used as participles; thus, \( \text{bē-nē} \), beating; \( \text{go-go} \), grazing; \( \text{bō-bō} \), struck, having struck. Conjunctive participles are formed by adding \( \text{su} \); thus, \( \text{āō bē-kōpē ēto-su ē-mēy bōdi} \), all good-good cloth bringing to-him give; \( \text{mē-nōm-nu mē-nu ēpung-lot} \), he having arisen his father-to (went); \( \text{mē-ju-nu mē-yē dēnō} \), he having seen pity made.

The negative particle is a prefixed \( \text{ē} \) or \( \text{mē} \); compare Kherwiri \( \text{ēō} \).

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.]
MUṆṆĀ FAMILY.

GADABĀ.

SPECIMEN I.

(State Bank.)

TRANSLITERATION AND TRANSLATION.

Muy remaa-mu varamambac a đu-ōn. Tu-ba-ung nu méen odu-ōn
One man-of were-two sons. Them-among young son
bābā-[pu]lai samū, ʻē bābā, samsiirī may du-gu, ning-nu dugūnā
father-ō said, "O father, property which is, my will-be
tu-nu ʻō-na indā. Tu-bē mai tung-tung-tērō bēdō. Līnī dīm-dugu
there from me give. Then he divided gave. Many days
ār dū-tō, méen odu-ōn nyewbo demūsā par [de]-lō sā-gū, miyō
not became, young son together made-having abroad journeyed, and
tunā phandī-degu sa dīnī-ďu-gu, ēnīru māy-nu mil-pulā udā-bēdō.
there violence-became became, all his property wasted
Tūbē māy òcē, tu-bē māy rū-bō kudō lō-gū; miyō garīb
Then he all, then that country-in famine arose; he poor
țiṅgu Mai tayā dē-bō layā-nu ēn ānīogsā miyō
became. He that country-in somebody's house gone-having one
cānam-nu dēn-bō miyō dā-gu. Tu remāl māy-nu dūr̄-bō gībē
rich-man-of house-in he lived. That man his field-in none
gōgō nuvaš. Māy tunū māy gīṁ sam-sam-du-gu, a-may sam-ō-su
rich none. May that man may in-sam-dugu, a man same-sus
ro-teé sent. He then those without eating-where, that eating
subai basulō. Māy sōm-sōm ēr bē-bō. Tu-bē may chāt-dā-gu,
only field. He to-eat not given. Then he to-sense-come,
tu-bē māy sunā, "māy bābā ērī ēri bāhū-bāhū sōm-sōm.
then he said, "my father's house how-many belongings to-eat
rubō a-gī̄ng-du-gu, "mig kuṅ̄u go-gō-y-dū-gu. Ning māīgūsā
there for belly-to-fill in, I hunger dying-am. I am
mīg-nu bāb-or-bō nailōg, u-may sun-tunī, "a bābā, māhāpāru
my father-near will-go (?), to-him will-say, "O father, God-of
hukum ēr mānāmāni mīyō pā-nu samō pāp ning dāmā.
command not obeyed and you-of before sin I did.
MUNDA FAMILY.
GADABA.

SPECIMEN II.

(BASAR STATE.)

STATEMENT OF AN ACCUSED PERSON.

Pai-nū ningum Mātā ini rīla ḍagū?
Thy village Mātā name Gādā was?
Ōy, ḍagū, màtā ā urā.
Yes, was, but now not.
Mātā ā bō uigī?
Mātā now where went?
Bo urā uigī; mày gōgī uigī.
Anywhere not went; he died went.
Mān-gū sāraṅ gōgī, mà-yū hāṅti buō-sū?
Any disease died, him anyone killed?
Māy-ūn mān-gū sāraṅ urā ḍagū. Lāṅti buō-sūn, tuṁ gōgī
Him-if any disease not was, Somebody killed, then died
uigī.
went.

U-māy láṅti buō-sūn?
Him who killed?

Nin ēran màṅtō?
I know know?

Sākū-nūn sun-suṅ ḍūtū ki Mātā-nū nūm buō-suṅ. Ā nam-nū ā
Witnesses saying are that Mātā thou killedst. Now thou-of what
sun-suṅ ḍūtū?
saying is?

Nin urā buō; sākū nū ḍīn-unāv. Nin budum Mātā budum
I not killed; witnesses all cre-turored. Mē with Mātā with
māng ḍīg Syānān urā ḍūtū. Nin mà-yū māng-phulāy buō?
any quarrel not is, I him why killed?

Tō ṭāṅgaṅā nam-nū ḍīn-sū tāṅgaṅā?
This axe thy house-from was-found?
Ōy, tāṅgaṅā; mà-yū ṭāṅgaṅā ḍūtū; to-pulai nin-nū ḍīn-sū tāṅgaṅā,
Yes, was-found; my axe is; therefore my house was-found.
Tō ṭāṅgaṅā-xu-bō iyām saṅgaṅā ḍūtū?
This axe-on blood attached is?
GADARA.

Oy, sa-sada-gu dutu. ' Ning gane sabor duugu. May-nu.

Yes, attached is. I goat killed was. Ut-of

iyam sa-sada-gu dutu.

blood attached is.

Te sendarai pai-nu diyaan-dig tum-ga?

This cloth they house-from recovered-was?

Pulis havaladar ning-nu sa-mang to sendarai ning-nu.

Police havaladar my before this cloth my

diyaan sun-nu Ning sunu, tindi, ito a-de-mu. Ning-nu house-in there I said, 'Master, this not-do. He-of

tommang-anfa plam; mop tia ning phasi bata-nu.

trouble will-come; Government to-me hanging-will-give.'

Havaladar sunu, 'nombo Mata-phulai bao-duta, aay lek.

Havaladar said, 'you Mafa for killed-host, all people

su tonu. Te-phulai te sendarai ning-nu(sio) diyaan sun-ning-bela.'

say. Therefore this cloth they house-in thrown-I-have.

Nem dong Mafa in ijo-duta?

Thou and Mafa liquor drunk-have?

Ning sab-dinu idi-duta; soli sam-sam-duta

I all-days drinking-am; flesh eating-am.

Mansa kalame-nu bhati nim Mafa timo-sam-sam-EL in.

Mansa liquor-seller-of shop thou Mafa Pola-day liquor

Ijo-duta?

drunk-have?

Timo sa-sam-EL ining salee mawung Gata-nu diyaan-bi duta;

Pola-day I say(sio) uncle Gata-of house-in am;

Mata bujama Mansa kalame-nu bhati ning uso uigi. Gulay pand

Mata with Mansa liquor-seller-of shop I not went. All false

duta.

Mata-nu sajey nem jou?

Mata-of dead-body thou seen?

Ungana gulay juju uigi; tioo ning juju uigi.

Villagers all to-see went; likewise I to-see went.

Mata-phulay mangsa paro dutu?

Mata-to any woman was?

Oy, mun-wo para tangaya-nu may hopbo dugu, miyi-maialam

Yes, one woman axe-of his head-on was, another

may gbe dutu. May nehd-bo muir-ri sendarai dugu, tuma iyam

his chest-on is. His body-on one cloth was, that-on blood

sa-sada-gu dutu. Ning man-wa ura mangin,

attached is. I anything not know.
FREE TRANSLATION OF THE FOREGOING.

Did a man called Mātā live in your village?
Yes he did, but now he is not there.
Where did Mātā 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 tainted. I had no quarrel with Mātā.

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 Mātā. Therefore I have thrown the cloth into your house.'

Had you and Mātā drunk liquor?
I drink liquor and eat meat every day.
Had you and Mātā drunk liquor in the shop of Mamsā, the liquor dealer, on the Ponda-day?
On the Ponda-day I stayed with my uncle Guttā and did not go to Mamsā's shop with Mātā. It is all false.

Did you see Mātā's body?
The whole village went to see it, and I went likewise.
Had Mātā 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 MUNDA FAMILY.
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<th>Moghul (Bengali)</th>
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<td>1 One</td>
<td>1</td>
<td>Mī`</td>
<td>Mī`</td>
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<tr>
<td>2 Two</td>
<td>2</td>
<td>Bāra, bār</td>
<td>Bār; bāra</td>
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<tr>
<td>3 Three</td>
<td>3</td>
<td>Pā-ā, pā</td>
<td>Pā, pā-ā</td>
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<td>4 Four</td>
<td>4</td>
<td>Pāna, pāna</td>
<td>Pāna, pāna-ā</td>
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<td>5 Five</td>
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<td>Māgī</td>
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<td>6 Six</td>
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<td>7 Seven</td>
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<td>8 Eight</td>
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<td>10 Ten</td>
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<td>Gīl</td>
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<td>11 Twenty</td>
<td>11</td>
<td>Mār-gāmā, mār-ā</td>
<td>Mār-gāmā, kār-gāmā</td>
</tr>
</tbody>
</table>
| 12 Thirty     | 12 | Māgī-gāmī, kār-gāmī | Māgī-gāmī, kār-gāmī | Māgā-
<p>| 13 Hundred    | 13 | Mī<code>a, mī</code>a-ā | Mī<code>a; mī</code>ā | Mī`a, kād |
| 14 1          | 14 | Ṭā | Ṭā | Ṭā (dā) |
| 15 Of one      | 15 | Ṭa-ā, ṭa-ā, etc. | Ṭa-ā, ṭa-ā, ṭa-ā, ṭa-ā | Ṭa-ā (dāba); ṭa-ā (dāba) |
| 16 Of two      | 16 | Ṭa-ā, ṭa-ā, etc. | Ṭa-ā, ṭa-ā, ṭa-ā | Ṭa-ā, ṭa-ā, ṭa-ā |
| 17 Of three     | 17 | Ṭa-ā, ṭa-ā, etc. | Ṭa-ā, ṭa-ā, ṭa-ā | Ṭa-ā, ṭa-ā, ṭa-ā, ṭa-ā |
| 18 Of four      | 18 | Ṭa-ā, ṭa-ā, etc. | Ṭa-ā, ṭa-ā, ṭa-ā | Ṭa-ā, ṭa-ā, ṭa-ā, ṭa-ā |
| 19 Of five       | 19 | Ṭa-ā, ṭa-ā, etc. | Ṭa-ā, ṭa-ā, ṭa-ā | Ṭa-ā, ṭa-ā, ṭa-ā, ṭa-ā |
| 20 Of six       | 20 | Ṭa-ā, ṭa-ā, etc. | Ṭa-ā, ṭa-ā, ṭa-ā | Ṭa-ā, ṭa-ā, ṭa-ā, ṭa-ā |
| 21 Of seven      | 21 | Ṭa-ā, ṭa-ā, etc. | Ṭa-ā, ṭa-ā, ṭa-ā | Ṭa-ā, ṭa-ā, ṭa-ā, ṭa-ā |
| 22 Of eight      | 22 | Ṭa-ā, ṭa-ā, etc. | Ṭa-ā, ṭa-ā, ṭa-ā | Ṭa-ā, ṭa-ā, ṭa-ā, ṭa-ā |
| 23 Of nine       | 23 | Ṭa-ā, ṭa-ā, etc. | Ṭa-ā, ṭa-ā, ṭa-ā | Ṭa-ā, ṭa-ā, ṭa-ā, ṭa-ā |
| 24 Of ten        | 24 | Ṭa-ā, ṭa-ā, etc. | Ṭa-ā, ṭa-ā, ṭa-ā | Ṭa-ā, ṭa-ā, ṭa-ā, ṭa-ā |
| 25 Of twelve     | 25 | Ṭa-ā, ṭa-ā, etc. | Ṭa-ā, ṭa-ā, ṭa-ā | Ṭa-ā, ṭa-ā, ṭa-ā, ṭa-ā |</p>
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<thead>
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<th>Núd (Amhref)</th>
<th>Haur (Amh.eli)</th>
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<td>Miyyi</td>
<td>Êth</td>
<td>Mo, manu, mağu</td>
</tr>
<tr>
<td>Ėtāņ</td>
<td>Ėrā</td>
<td>Ubar, ban, beira</td>
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<tr>
<td>Āpāi</td>
<td>Meșha</td>
<td>Upa</td>
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<tr>
<td>Upshahaa</td>
<td>Sale</td>
<td>Uppa</td>
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<td>Monogū</td>
<td>Pîšche</td>
<td>Maha</td>
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<td>Yotți</td>
<td>Ghislh</td>
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<td>Yāpa</td>
<td>Sîle</td>
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<td>Ārbo</td>
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<td>Nar</td>
<td>Tousoṭąg</td>
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<td>Goh gudā</td>
<td>Dâs</td>
<td>Göl</td>
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<tr>
<td>Gā</td>
<td>Dîns</td>
<td>Dîs, di hirs</td>
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<td>Pushees</td>
<td>Pasbās, ḳīrīk dās</td>
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<td>(Mëna ūl), mū ṣādē</td>
<td>Sîdî</td>
<td>Pâsîk lîrî, ū ṣādî</td>
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<td>Ḳog</td>
<td>Jo</td>
<td>Ḳog</td>
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<tr>
<td>Ḳya</td>
<td>Mîngû-bîłêk̡</td>
<td>Ḳîngû</td>
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<td>Mîngû</td>
<td>Ḳîngû</td>
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<td>Ḳegeqgeq, Ḳegeqgeq</td>
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### IN THE LANGUAGES OF THE MUNDA FAMILY

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<th>Govinda (Rasra)</th>
<th>English</th>
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<td>Mua, oka</td>
<td>Bi, oba</td>
<td>Mua ea, (oba)</td>
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<tr>
<td>Hau, ña</td>
<td>Hâru, bar</td>
<td>Hâru, (hâru)</td>
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</tr>
<tr>
<td>Tâa</td>
<td>Yâga, yar</td>
<td>Yâna, (ga)</td>
<td>3 Three</td>
</tr>
<tr>
<td>Ghar</td>
<td>Ùëëë</td>
<td>Ùnaa, (ramgi)</td>
<td>4 Four</td>
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<td>Pââk</td>
<td>Mathe</td>
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<td>Tu, (tunga)</td>
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<td>Âñna</td>
<td>Tappî</td>
<td>Att (barga pasa)</td>
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<td>Nâo</td>
<td>Tiña, sëttî</td>
<td>Nâa, (barga pasa; bògî)</td>
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<td>Dâno</td>
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<tr>
<td>Kôda</td>
<td>Bo, kôda</td>
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<tr>
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<td>Bâgù kôda gôji</td>
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<td>Hâna, ñollên kôda</td>
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<tr>
<td>Ânâ, ñôtë</td>
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<tr>
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<td>Ûnt, ùch</td>
<td>Ùch</td>
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<td>26. Of him</td>
<td>Ûnt, ùka, etc.</td>
<td>Ûnt-ak, etc.</td>
<td>Ùch-vina, etc.</td>
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<td>Ûnt-ak, etc.</td>
<td>Ùch-vina, etc.</td>
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<tr>
<td>28. They</td>
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<td>Ùn-kà, ùka, ùka, ùka</td>
<td>Ùn-kà, ùka, etc.</td>
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<td>Ùn-kà, etc.</td>
<td>Ùn-kà, etc.</td>
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<td>Ùn-kà, etc.</td>
<td>Ùn-kà, etc.</td>
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<td>Ùn</td>
<td>Ùn</td>
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<td>Jâka</td>
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<td>33. Nose</td>
<td>Mâl</td>
<td>Mâl</td>
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<td>Mâl</td>
<td>Mâl</td>
<td>Mâl</td>
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<td>Mâl</td>
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<td>36. Mouth</td>
<td>Mêka</td>
<td>Mêka</td>
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<td>Qâka</td>
<td>Qâka</td>
<td>Qâka</td>
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<td>38. Ear</td>
<td>Lîtîr</td>
<td>Lîtîr</td>
<td>Lîtîr</td>
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<td>117 To daughters.</td>
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<td>Kana-chaluk-l</td>
<td>Ön aro</td>
<td>Ön-a'na, (kumgal)</td>
<td>118 From daughters.</td>
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<td>Mań da leka</td>
<td>Rañšā maqsha'</td>
<td>Lēya'qqgal, (le lek)</td>
<td>119 A good man.</td>
</tr>
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<td>Rañšā maqsha'</td>
<td>Lēya'qqgal, (le lek)</td>
<td>120 Of a good man.</td>
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<td>134. Roat</td>
<td>जी.शैलन बुढ़ा; जी.शैल शहर</td>
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<td>135. Eliga</td>
<td>वृंद</td>
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<td>Mundgil (Santhali)</td>
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<tr>
<td>121. They are</td>
<td>Momak'-hi-ä</td>
<td>Momak'-hi-ä</td>
<td>Monak'</td>
</tr>
<tr>
<td>122. I am</td>
<td>Taba-k-k-ä</td>
<td>Taba-k-k-ä</td>
<td>Taba-kan-k-ä</td>
</tr>
<tr>
<td>123. Then was</td>
<td>Taba-k-k-ä-ä</td>
<td>Taba-k-k-ä</td>
<td>Taba-kan-k-ä-ä</td>
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<td>124. He was</td>
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<td>Taba-k-k-ä</td>
<td>Taba-kan-k-ä-ä</td>
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<td>125. We were</td>
<td>Taba-k-k-ä-ä-ä, etc.</td>
<td>Taba-k-k-ä-ä-ä, etc.</td>
<td>Taba-kan-k-ä-ä-ä, etc.</td>
</tr>
<tr>
<td>126. You were</td>
<td>Taba-k-k-ä-ä-ä-ä, etc.</td>
<td>Taba-k-k-ä-ä-ä-ä, etc.</td>
<td>Taba-kan-k-ä-ä-ä-ä, etc.</td>
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<tr>
<td>127. They were</td>
<td>Taba-k-k-ä-ä-ä-ä, etc.</td>
<td>Taba-k-k-ä-ä-ä-ä, etc.</td>
<td>Taba-kan-k-ä-ä-ä-ä, etc.</td>
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<tr>
<td>128. Be</td>
<td>Eryok'-k-k-ä</td>
<td>Eryok'-k-k-ä</td>
<td>Eryok'-k-k-ä</td>
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<tr>
<td>129. To be</td>
<td>Minak'</td>
<td>Tabia, k'k</td>
<td>Eryok'-k-k-ä</td>
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<td>130. Being</td>
<td>Minak'</td>
<td>Tabia-ä</td>
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<td>131. Having been</td>
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<td>Taba-k-k-ä-ä</td>
<td>Taba-kan-k-ä-ä</td>
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<td>132. I may be</td>
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<td>Taba-kan-k-ä-ä</td>
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<td>133. I shall be</td>
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<td>Taba-kan-k-ä-ä</td>
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<td>134. I should be</td>
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<td>Taba-kan-k-ä-ä-ä</td>
<td>Taba-kan-k-ä-ä-ä</td>
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<td>135. Beast</td>
<td>Dalen'</td>
<td>Dalen'</td>
<td>Dalen'</td>
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<td>136. To be beast</td>
<td>Dalen'</td>
<td>Dalen'</td>
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<td>137. Beast</td>
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<td>Dalen'</td>
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<td>138. Having beaten</td>
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<td>Dalen'</td>
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<td>139. I beat</td>
<td>Dalen'</td>
<td>Dalen'</td>
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<tr>
<td>140. Thou beatest</td>
<td>Dalen'</td>
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<td>141. He beats</td>
<td>Dalen'</td>
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<td>142. We beat</td>
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<td>143. You beat</td>
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<td>144. They beat</td>
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<td>145. I beat (First Person)</td>
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<td>146. Thou beatest (First Person)</td>
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<td>147. He beat (First Person)</td>
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<td>Hām̡k̡h̡-kā, kān-ā kā</td>
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<table>
<thead>
<tr>
<th>Kikuyu (Amend.)</th>
<th>Sakai (Noun)</th>
<th>Kikuyu (Noun)</th>
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<tr>
<td>Di ke aja bu</td>
<td>Her been let</td>
<td>O her Kikuyu ga ker-la</td>
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<tr>
<td>Lag awk-wa-ku</td>
<td>Je o</td>
<td>Tag atu-sig</td>
</tr>
<tr>
<td>Am awk-wa-ku</td>
<td>Nu o</td>
<td>Am atu-sig</td>
</tr>
<tr>
<td>Di awk-wa-ku</td>
<td>Ha awk</td>
<td>O-ku awk</td>
</tr>
<tr>
<td>Abang awk-ku-ku</td>
<td>Je o</td>
<td>Ble awk-ka</td>
</tr>
<tr>
<td>Apal awk-wa-ku</td>
<td>Nu o</td>
<td>Amga awk-ke</td>
</tr>
<tr>
<td>Di ke awk-wa-ku</td>
<td>Mo awk</td>
<td>Ha awk-ku</td>
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<td>Tak 4</td>
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<td>Takai</td>
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<td>An-ka</td>
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<td>Lag awk</td>
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<td>(Tag awk-ke)</td>
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<td>Ing bask-sung</td>
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<td>Ing awk-ku-sie</td>
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<td>Ing bask-ke</td>
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<td>Gile</td>
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<td>Kepo</td>
<td>Gil, gile</td>
</tr>
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<td>Lag mndele.</td>
<td>Je kipasa</td>
<td>Tag gile-sig</td>
</tr>
<tr>
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<td>Na kipasa</td>
<td>Am gile-sig</td>
</tr>
<tr>
<td>Di mndele</td>
<td>Kipasa kipasa</td>
<td>O kipas gile-sig</td>
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<td>Je kipasa</td>
<td>Eia gile-sig</td>
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<td>Apal mndele</td>
<td>Nu kipasa</td>
<td>Ilpo gile-ke (or gile-ke)</td>
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<td>De-lor mndele</td>
<td>Kipasa kipasa</td>
<td>O-lor gile-ke</td>
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<td>(Tag kumbe-bere)</td>
<td>Je kihuko</td>
<td>Lag gile' tag</td>
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<td>Am gile-ke</td>
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<td>(Di kumbe-name)</td>
<td>Ransel kihuko</td>
<td>O-kap gile</td>
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<table>
<thead>
<tr>
<th>Joking (Oriental).</th>
<th>Kowloon (Calcutta).</th>
<th>Batak (Sumatra).</th>
<th>Naskah</th>
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<tbody>
<tr>
<td>Ak-dal, or a naga</td>
<td>Anu-chun, jake-te</td>
<td>Mynd dsag, jake-te</td>
<td>161: They are</td>
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<tr>
<td>Aung sahlin</td>
<td>Ngey dal, sau, dalun bennia</td>
<td>Nging daga, (mingyur bennia)</td>
<td>162: I was.</td>
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<tr>
<td>Anuy-de montakin</td>
<td>Anuy jake-la</td>
<td>Nog daga, (nogdun moken)</td>
<td>163: Thou wast.</td>
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<tr>
<td>Auy-ma</td>
<td>Auy jake-la, sako-ra</td>
<td>May doko</td>
<td>164: He was.</td>
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<td>Suny spe-gok</td>
<td>Billy jake-la</td>
<td>Nyeg daga</td>
<td>165: We were.</td>
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<td>Hare k-sahlin</td>
<td>Anu-chun jake-te</td>
<td>Pashka daga</td>
<td>166: You were.</td>
</tr>
<tr>
<td>Ar-zi sawin</td>
<td>Anu-chun jake-la</td>
<td>Mbagch daga</td>
<td>167: They were.</td>
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<tr>
<td>Inn</td>
<td>Doku, dahua</td>
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<td>168: Ba.</td>
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<tr>
<td>Lege</td>
<td>Dake-ba</td>
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<td>169: To be.</td>
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<td>Lium</td>
<td>Dake-ba</td>
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<td>170: Being.</td>
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<td>Leimoo</td>
<td>Dake-ba, dake-bu</td>
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<td>171: Having been.</td>
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<td>Aleye sae</td>
<td>Nne dake-ba</td>
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<td>172: I may be.</td>
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<tr>
<td>Aleye sae</td>
<td>Nne dake-ba</td>
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<td>173: I shall be.</td>
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<td>Aleye chun sae</td>
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<td>174: I should be.</td>
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<tr>
<td>Amha</td>
<td>Tejoo</td>
<td>Bakte</td>
<td>175: Real.</td>
</tr>
<tr>
<td>Amga</td>
<td>Tid-oo, tili-oo</td>
<td>Bakte</td>
<td>176: To be real.</td>
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<td>Amga</td>
<td>Tidoo, tamoo</td>
<td>Bak-teb</td>
<td>177: Realizing</td>
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<td>Amga</td>
<td>Tidoo, tamo</td>
<td>Bok-teb</td>
<td>178: Having been real.</td>
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<td>Bok</td>
<td>179: I shall be real.</td>
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<td>Aleye a-blaukye</td>
<td>Ngey dal, sau, dalun bennia</td>
<td>Nging daga, (mingyur bennia)</td>
<td>180: Thou wast.</td>
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<td>Amuy-de a-bλaukye</td>
<td>Amun tite</td>
<td>Nne daga, (nogdun moken)</td>
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<td>Tejoo, tamo</td>
<td>Pashka, bok-teb</td>
<td>183: You were.</td>
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<td>Pashka daga</td>
<td>184: They were.</td>
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<td>Pashka bok-teb</td>
<td>185: I was (Past Tense).</td>
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<td>Pashka bok-teb</td>
<td>186: Thou wast (Past Tense).</td>
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<td>A-bλaukye-sb</td>
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<td>Pashka bok-teb</td>
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<td>Urdu (Urdu Parmanu)</td>
<td>Nepali (Nepali Parmanu)</td>
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<tr>
<td>186 We beat (Past Tense)</td>
<td>देखिये (देखि)</td>
<td>देखिये।</td>
<td>देखिये नहीं</td>
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<td>189 You beat (Past Tense)</td>
<td>देखिये</td>
<td>देखिये</td>
<td>देखिये।</td>
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<td>190 They beat (Past Tense)</td>
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<td>देखिये</td>
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<td>देखिये (देखि) माहूँ</td>
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<td>देखिये।</td>
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<td>192 I was beating</td>
<td>देखिये (देखि) माहूँ</td>
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<td>193 I had beaten</td>
<td>देखिये (देखि) माहूँ</td>
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<td>देखिये।</td>
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<tr>
<td>201 I should beat</td>
<td>देखिये</td>
<td>देखिये।</td>
<td>देखिये।</td>
</tr>
<tr>
<td>202 I am beaten</td>
<td>देखिये (देखि) माहूँ</td>
<td>देखिये।</td>
<td>देखिये।</td>
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<tr>
<td>203 I was beaten</td>
<td>देखिये (देखि) माहूँ</td>
<td>देखिये।</td>
<td>देखिये।</td>
</tr>
<tr>
<td>204 I shall be beaten</td>
<td>देखिये (देखि) माहूँ</td>
<td>देखिये।</td>
<td>देखिये।</td>
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<tr>
<td>205 I go</td>
<td>सून देखि पढ़ि</td>
<td>मेली कमली</td>
<td>देखिये।</td>
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<tr>
<td>206 They go</td>
<td>सून देखि पढ़ि</td>
<td>मेली कमली</td>
<td>देखिये।</td>
</tr>
<tr>
<td>207 We go</td>
<td>सून देखि पढ़ि</td>
<td>मेली कमली</td>
<td>देखिये।</td>
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<td>208 You go</td>
<td>सून देखि पढ़ि</td>
<td>मेली कमली</td>
<td>देखिये।</td>
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<td>209 They go</td>
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<td>मेली कमली</td>
<td>देखिये।</td>
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<td>210 We go</td>
<td>सून देखि पढ़ि</td>
<td>मेली कमली</td>
<td>देखिये।</td>
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<td>211 I went</td>
<td>चलिये।</td>
<td>चलिये।</td>
<td>देखिये।</td>
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<td>212 They went</td>
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<td>213 He went</td>
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<td>चलिये।</td>
<td>देखिये।</td>
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<td>214 We went</td>
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<td>चलिये।</td>
<td>देखिये।</td>
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<td>Bhasha (Santali Paragana)</td>
<td>Dinlang (Santali Paragana)</td>
<td>Korol (Nepali)</td>
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<td>la-pet'-a-ka</td>
<td>Bak-ke'-a-bi, ete.</td>
<td>Als ad kha-ba</td>
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<td>la ye'-p'xa</td>
<td>Bak-te'-a-pa</td>
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<td>Bak ke'-a-ba</td>
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<td>Dat e'to tun ra, dixhi, taisin</td>
<td>Ing em-y-p'</td>
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<td>la ye' thi-ti-ki-tu</td>
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<td>Dat i'i</td>
<td>Ing ad e-k'</td>
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<td>Ama a-chi</td>
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<td>Hom ad e-k'</td>
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<td>Dal-a-bi</td>
<td>Als ad a-e</td>
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<td>Dal-xi'ri</td>
<td>Hom-kta a-chi</td>
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</tr>
<tr>
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<td>Dal-xi'</td>
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<td>Dalot' te-a-k'</td>
<td>Ing ge'ch yam a</td>
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<td>Dal-a-bi</td>
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<td>Homi shama-ka</td>
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<td>Kiršu (Amand)</td>
<td>Novši (Kiršu)</td>
<td>Khopā (Panciš)</td>
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<td>Je kīlak</td>
<td>Hā gīb-e-la</td>
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<td>Ampe gū-pō</td>
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<td>Lāg gū-kīkhe</td>
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<td>Lāg manākā</td>
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<td>(Lāg gū-pākā kākā)</td>
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<td>Am gū-tēm</td>
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<td>O-ku-gū</td>
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<td>Hē gū-čē</td>
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<td>Ampe gū-pō</td>
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<td>Lāg gū-kēm tāng</td>
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<td>Lāg gū-kēm-kēg</td>
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<td>Lāg chōl-tāng</td>
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<td>Am chōl-ēm</td>
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<td>Dī sēlā</td>
<td>Rōpiō ērā</td>
<td>O-ku chōl-tēm</td>
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<td>Je ērā</td>
<td>Hē chōl-tēm</td>
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<td>Ampe chōl-ēm</td>
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<td>Rōpiō īrā</td>
<td>O-ku chōl-tōm (kēm)</td>
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<td>Lāg sēme sēm</td>
<td>Je sēm</td>
<td>Lāg chōl-tāng</td>
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</tr>
<tr>
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<td>Nā sēm</td>
<td>Am chōl-tēm</td>
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<tr>
<td>Dī sēm sēm</td>
<td>Rōpiō sēm</td>
<td>O-lāg chōl-tēm</td>
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<td>(A-āh sēm)</td>
<td>Je sēm</td>
<td>Hē chōl-ēm</td>
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<td>Sinhalese</td>
<td>Sanskrit (Buddh.)</td>
<td>Pali (Buddh.)</td>
<td>English</td>
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<tr>
<td>Nandya ubhorer</td>
<td>Ellas be-lak</td>
<td>Nanga lasa</td>
<td>118. We beat (Past Tense)</td>
</tr>
<tr>
<td>Haru ha-abhorer</td>
<td>Amba tilaka</td>
<td>Pushaka lasa</td>
<td>119. We beat (Past Tense)</td>
</tr>
<tr>
<td>Aruna abhorer</td>
<td>Aminya ti Naka</td>
<td>Marnasa laka</td>
<td>119. They beat (Past Tense)</td>
</tr>
<tr>
<td>Akīya abhorer</td>
<td>Sīna ati</td>
<td>Nanga be-laka</td>
<td>121. I am beating</td>
</tr>
<tr>
<td>Anuha abhorer</td>
<td>Sīna ati</td>
<td>Nanga be-laka</td>
<td>122. We are beating</td>
</tr>
<tr>
<td>Akīya abhorer</td>
<td>Sīna ati</td>
<td>Nanga laka</td>
<td>123. I had beaten</td>
</tr>
<tr>
<td>Akīya abhorer</td>
<td>Sīna ati</td>
<td>Nanga laka</td>
<td>124. I may beat</td>
</tr>
<tr>
<td>Akīya abhorer</td>
<td>Sīna ati</td>
<td>Nanga laka</td>
<td>125. I shall beat</td>
</tr>
<tr>
<td>Anan-da mahāpīta</td>
<td>Aminya tiya</td>
<td>Rāma laka-laka</td>
<td>130. Those will beat</td>
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<tr>
<td>Aē tiśa</td>
<td>Aminya tiya</td>
<td>Rāma laka-laka</td>
<td>131. He will beat</td>
</tr>
<tr>
<td>Nandya ubhorer</td>
<td>Ellas tilaka</td>
<td>Nanga laka-laka</td>
<td>136. We shall beat</td>
</tr>
<tr>
<td>Haru ha-abhorer</td>
<td>Amba tiya</td>
<td>Tamasa laka-laka</td>
<td>137. You will beat</td>
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<tr>
<td>Aruna abhorer</td>
<td>Aminya tiya</td>
<td>Marnasa be-laka</td>
<td>140. They will beat</td>
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<td>Akīya mohoh abhorer</td>
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<td>201. I should beat</td>
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<tr>
<td>Aē pī mohoh punaher</td>
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<td></td>
<td>223. I am beaten</td>
</tr>
<tr>
<td>Akīya mohoh punaher</td>
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<td>224. I was beaten</td>
</tr>
<tr>
<td>Aē pī mohoh punaher</td>
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<td>225. I shall be beaten</td>
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<tr>
<td>Aē yiśa</td>
<td>Sīna eriya</td>
<td>Nanga cūnag (māna rāma laka)</td>
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<td>Anasa amahāpīta</td>
<td>Aminya niya</td>
<td>Rāma cūnag</td>
<td>226. Those go</td>
</tr>
<tr>
<td>Aē bītā</td>
<td>Aminya niya</td>
<td>Rāma cūnag</td>
<td>227. He goes</td>
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<tr>
<td>Nandya ma-thāna</td>
<td>Ellas eriya</td>
<td>Nanga cūnag (māna rāma laka)</td>
<td>238. We go</td>
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<td>Haru ha-thāna</td>
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<tr>
<td>Aruna ma-thāna</td>
<td>Aminya eriya</td>
<td>Mahasa cūnag (māna rāma laka)</td>
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<tr>
<td>Akīya kac-chāra</td>
<td>Rāma eriya, Ela, etc</td>
<td>Nanga gāna</td>
<td>241. I want</td>
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<tr>
<td>Anasa ma-āchāra</td>
<td>Aminya eriya</td>
<td>Rāma gāna</td>
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<td>Ar kac-chāra</td>
<td>Aminya eriya</td>
<td>Rāma gāna (māna gāna)</td>
<td>243. He wants</td>
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<tr>
<td>Kally ma-āchāra</td>
<td>Ellas eriya</td>
<td>Nanga gāna (māna gāna)</td>
<td>246. We want</td>
</tr>
</tbody>
</table>
215 You want.

216 They want.

217 Go.

218 Going.

219 Gone.

How old is the horse?

How far am I from here?

Have I walked a long way to-day?

The sun of my soul is married to her side.

In the home is the sad, sad side of the white horse.

Put the saddle upon his back.

I gave beaten his near with many stripes.

He is dressing cattle on the top of the hill.

He is asking on a horse under that tree.

His brother is taller than his mother.

The prince of such two republics and a held.

My father loves me that small horse.

Gave this rope to born.

Take them ropes from born.

Beat him well and hard him with ropes.

Draw water from the well.

Walk before me.

Where boy comes be heard you?

From whom did you buy that?

From a shopkeeper of the village.

What is your name?

How are you?

How many sons are there in your father's house?

I have walked a long way to-day.

A rope or a loaf of bread!

Crush glad, glad makar's side.

Put the saddle upon his back.

I gave beaten his near with many stripes.

He is dressing cattle on the top of the hill.

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I have walked a long way to-day.

A rope or a loaf of bread!

Crush glad, glad makar's side.
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<tr>
<th>বিষয় (সমালোচনা পার্সার)</th>
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<th>করণ (মেনেজার)</th>
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<tbody>
<tr>
<td>সুননুম্ব পে</td>
<td>সুননুম্ব পে</td>
<td>অগ্নি চলাচলাটি</td>
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<td>সুননুম্বলাপেক্ষা</td>
<td>হাঁক চলাচলাটি</td>
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<td>সুননুম্ব চাঁদ</td>
<td>চলাচল</td>
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<td>সেলাম</td>
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<td>অন্য সামান্য চলাচলাটি আছে?</td>
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<td>না, সামান্য চাঁদ আছে মা কি?</td>
<td>না, সামান্য চাঁদ আছে মা কি?</td>
<td>নেকাতে কৃত্তিকা চলাচলাটি আছে?</td>
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<td>আমাকে বললে দান দিন, সহিতে কি জান?</td>
<td>আমাকে বললে দান দিন, সহিতে কি জান?</td>
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<tr>
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<td>তোহাদিগা কোন চারিতাতে কি করা হলো?</td>
<td>তোহাদিগা কোন চারিতাতে কি করা হলো?</td>
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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 not, 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, Malayalam, Kannarese, and Telugu, the principal Dravidian languages of the South. The minor dialects of Southern India, on the other hand, such as Kodagu, Tulu, Toda, and Kola, 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, Malayalam, Kannarese, and Telugu.

The name Dravidian is a conventional one. It is derived from the Sanskrit द्रवित्त Dravida, a word which is again probably derived from an older Dravida, Dravita, and is identical with the name of Tamil. Compare p. 298 below. The name Dravidian is, accordingly, identical with Tamilian, which name has formerly been used by European writers as a common designation of the languages in question. The word Dravida forms part of the denomination Andhra-Dravida-bhasha, the language of the Andras (i.e., Telugu) and Dravidas (i.e., Tamilians) which Kumari Bhatta (probably 7th century A.D.) employed to denote the Dravidian family. In India Dravida has been used in more than one sense. Thus the so-called five Dravidas are Telugu, Kannarese, Marathi, Gujarati, and Tamil. In Europe, on the other hand, Dravidian has long been the common designation 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 speech.

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, however, anything like a continuous line. Broadly speaking, the hill country to the east of Chanda and Bhandara...
is inhabited by Dravidian tribes while Aryan dialects have occupied the plains, so that we often find Dravidian dialects scattered like islands 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 Bajjadhur. Finally there is a Dravidian dialect in the far north-west, in Baluchistan.

The small Dravidian communities in the north are rapidly becoming Hinduised, 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 1,579,530 speakers. At the same time 3,961,650 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. 639 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 most interest us in this connection 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 necessary 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 tenacity."

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 refrain an ever-increasing portion of such words to Sanskrit, and many scholars now hold that there have hardly been any bases 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 Dravidians. 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 Bādra, and it is well known that Śiva has become one of the principal deities of the Hindū pantheon. It has been asserted that this use of the word Śiva must be explained from the influence of a Dravidian śi, red. Now the word rādā in the Rigveda often seems to mean ‘red,’ and it seems probable that the conception of the god Bādra–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 dentals, 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 cerebrals. The cerebrals are in most cases derived from compound letters where the old dentals were preceded by an l. Similar changes also occur in other Indo-European languages, and it is therefore quite possible that the Indo-Aryan cerebrals 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 verse. The old Brahmān 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 \( t \) 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 Marathi, the change of \( \text{ch} \) to \( s \) and of \( s \) to \( h \) in many modern vernaculars, and so forth.

The influence, however, which the Dravidian languages seem to have exerted on the inflectional system. Aryan inflection are of much greater importance, and pervades the whole language.

With regard to the inflection 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 peculiarly 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 Marathi and Bihari, where the Dravidian influence must presumably have been strongest. Note also that the genitive is, in both families, an adjectival.

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 despicable of reason, whether animates or inanimates. The Hindi rule for the use of a postposition in the objective case agrees with that prevailing in Tamil and Malayalam. 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 see 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 Bhagavad-gītā 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 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 Brahmanas 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 kōrtāxāt, I shall do; kōrtāxē, thou wilt do;
kōrtārāk, they will do, thus directly correspond to Gōndi kātōvē, I do, lit. I am a door;
kātōnē, thou dost; kātōr, they do.

Forms such as Sanskrit kritavan, one who has done, are also peculiar to later
Sanskrit. The suffix -van 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 āydu, having
done, we form āyduvan, one who has done. The close agreement between kritavan and
āyduvan is, of course, partly accidental. There cannot, however, be any reasonable
doubt about the former having been influenced by the latter. In Sanskrit kritavan is an
anomalous form without analogy in connected languages, while Tamil āyduvan 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.

Though 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

Original home of the Dravidas.

Aryans entered it, but we do not know whether they are
to be considered as autochthonous 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 Iranian, 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 these 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 6. 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, Kannarese, 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 every-day 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, viz., Tulu, Kodaga, Toda, and K slated. I subjoin some short notes on them from Bishop Caldwell’s grammar:

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.

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study. This language is spoken in a very limited district and by a very small number of people. The Chundur and Kalysaperi races, in the district of Coimbatore, are regarded as its ancient boundaries, and it does not appear to have extended much beyond them. The number of the Telugu-speaking people has been found not to exceed 800,000; but the census of 1901, 556,510 speakers were recorded, and their country is spoken in up 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, as it is said, no signs of disappearing, and the people have the reputation of being the most conservative persons of the Dravidian races. The name Tulu means, according to Mr. Bagel, mild, weak, humble, and is to be regarded therefore as properly denoting the people, not their language.

Tulu was supposed by Mr. Bilha to be merely a dialect of Malayalam; but although Malayalam characters were adopted and exclusively employed by Tulu Brahmanas 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. Bagel'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 Goor. The dialect from which it differs most widely is Tamil.

Goor is a small but interesting district, formerly an independent principality, beautifully situated among the ridges of the Western Ghats, between Mysore on the east, and North Malabar and South Canara on the west. The native speaking of Goor is usually Kannada, properly Kannada, from kandra, which is a meaning of the word which is usual in ancient Tamil... It is not quite clear to me yet to which of the Dravidian dialects it (the language of Goor) is most closely allied. On the whole, however, it seems safest to regard it as bearing about midway between old Canarese and Tulu. Like Tulu, it has the reputation of preserving elements of the grammar of their pronunciation. A grammar of the Goor language has been published by Major Cole, Superintendent of Education [Bangalore, 1867].

Toda, properly Toda, is the language of the Todas or Tadawas, a primitive and peculiarly interesting tribe inhabiting the Nilgiri Hills. It is now regarded as certain that the Todas were not the original inhabitants of those hills, though it is still far from certain who the original inhabitants were... An interesting book has lately [London, 1873] been written by Colonel Marshett, entitled "A Travancoreland among the Todas," in which everything that is known of this people is fully described. The same book contains a valuable synopsis of the grammar of their language by the Rev. Dr. Pope... I shall content myself here with transcribing the concluding paragraph...

The language seems to have been originally old Canarese, and not a distinct dialect. The Todas were probably immigrated from the Canarese country and have dwelt in the Nilgiris for about 840 years. A few Tamil forms were introduced by the Poligars. Interchange with the Badagas has probably modified a few of the forms, and introduced some words. Of Telugu influence 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 relatives... The language of the Kates, a small tribe of Bengal craftsmen inhabiting the Nilgiri 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 Kural, Mallo, Kui, Gondi, and Brahui. Some dialects such as Kollam and Nadi 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 basis of our classification. 208
Tamil and Malayalam are two sister dialects of the same language. Old Malayalam 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 Malayalam of conjunctive participles instead of the ordinary verbal tenses. In most particulars, however, Malayalam 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.

Kannarese 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 Kamātikā Bhatta (7th century A.D.) styled the Dravidian languages as Andhra-D्राविध-भाषा, the speech of Andhāra and Dราวिध. If this denomination denotes a difference of dialect, which is by no means certain, Kannarese and Tamil would be included in the Dราวिध-भाषा, as against Telugu, the Andhra-bhāṣā.

In some points, however, Kannarese differs from Tamil. Thus it has only one form of the plural of the personal pronoun of the first person, as is the case in Gondi and Bṛāhmi. It agrees with Telugu in the formation of the oblique cases of the singular of the pronouns 'I' and 'thee,' in possessing a present participle and in other similar points. On the whole Kannarese has more points of analogy with Telugu than has Tamil.

The smaller South-Indian languages, Telu, Koḍgu, Toda, and Kola, must be classed as lying between Tamil and Kannarese, nearer to the latter than to the former.

A similar position must be ascribed to Kurnuk and Mallo. These 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 Bṛāhmi and often in Telugu. Their personal pronouns are most closely related to those used in Tamil and Kannarese, especially the old dialects of those languages. Their present tense is formed as in Kannarese, and the formation of the past tense most closely corresponds to that found in vulgar Tamil, and so on. Kurnuk and Mallo must therefore be derived from the same dialect as that which became the common origin of Tamil and Kannarese.

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 Kannarese in the formation of the plural, and mainly agree with Kannarese 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-Kannarese. They are, on the whole, more closely connected with the latter forms of speech than with Telugu.

Some minor dialects such as Kolam, Naiki, and the Goli spoken in the Pūsad, Telugu 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 Kannarese. In this respect the dialects in question also agree with Gōndi. The plural suffixes agree with Kannarese dialects and Telugu; the numerals are mainly the same as
in Telugu; the personal pronouns as in Ku, while the pronoun and, he, stands midway between Old Kannarese అనువు and Telugu అయి. The same can be said with regard to the verbal tenses and the pronominal suffixes. These dialects will, therefore, be inserted between Goufi and Telugu.

That last-named language, in many respects, occupies an independent position and can be characterized as the only descendant 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:

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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>17,494,001</td>
</tr>
<tr>
<td>Malayalam</td>
<td>5,425,079</td>
<td>6,028,131</td>
</tr>
<tr>
<td>Kannarese</td>
<td>3,719,832</td>
<td>3,668,516</td>
</tr>
<tr>
<td>Tulu</td>
<td>601,726</td>
<td>695,209</td>
</tr>
<tr>
<td>Kodagu</td>
<td>27,238</td>
<td>26,132</td>
</tr>
<tr>
<td>Toda</td>
<td>738</td>
<td>605</td>
</tr>
<tr>
<td>Koila</td>
<td>1,301</td>
<td>1,300</td>
</tr>
<tr>
<td>Kavalith</td>
<td>305,250</td>
<td>306,721</td>
</tr>
<tr>
<td>Malle</td>
<td>28,601</td>
<td>60,777</td>
</tr>
<tr>
<td>Gaudi</td>
<td>1,822,150</td>
<td>1,123,974</td>
</tr>
<tr>
<td>Kut</td>
<td>315,392</td>
<td>494,099</td>
</tr>
<tr>
<td>Konkani and Nalki</td>
<td>2,800</td>
<td>1,306</td>
</tr>
<tr>
<td>Telugu</td>
<td>10,786,601</td>
<td>20,589,304</td>
</tr>
<tr>
<td>Sinhali</td>
<td>158,500</td>
<td>48,589</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>54,021,683</strong></td>
<td><strong>57,697,882</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 Gaudī. 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: 54,021,683
Semi-Dravidian dialects: 2,452
Total: 54,024,155

It has already been mentioned that the Dravidian languages do not belong to any other linguistic family but constitute a group of their own.

General characteristics of the Dravidian languages. 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-gliding* 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, g, ṭ, ṭ, p,* and *r*; in Kannarese 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 Kannarese and colloquial Telugu. Thus "Telugu gurram", a horse, is actually pronounced "guRRAm". 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 Tulu is similar. With regard to the remaining Dravidian languages we have no trustworthy information.
Dr. Burnell has drawn attention to the fact that short [acute e] does not occur in the Tamil words mentioned by Kumāralī Bhatta in his *Kumāralītīkā*. There we find *chōr*, Tamil *kō*, boiled rice; *pamp*, Tamil *pāmba*, arake; *vair*, Tamil *vairu*, belly. 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, ye, eo, vo, 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 *Scythian* languages. Thus the Tamil vowels are divided into three classes, hard, a, o and u; soft, i, e, ë (the vowels in German *Er*,' *ěb*, and 'fir,' respectively), and neutral, e and î. Now a hard vowel cannot be used in the syllable following a soft one, and vice versā. Thus we find Suama-L湿润, a Fin, but Pená-H*wet, a Russian.

A similar tendency has been found to exist in Telugu where short î and u in many cases are interchangeable in such a way that î is used when a neighbouring syllable contains i, ë or ĕ, and u in all other cases. The facts are as follows.

The suffixes of the dative and accusative have the form *āi*, mā, respectively, after the vowels î, i, and e, while *kās*, *mā*, respectively, are used after other vowels. Thus, *tehan-*i, to the brother, but *gerrumana-kās*, to the horse. The suffixed conjunction *ma, nā, mā, and, changes according to similar principles. Thus, *nā* manthā-un, *nā* manthā-un, that man and this man; *nīru-nīri* tammu-ku-nē, you and your brother.

The pronominal suffixes used in the conjugation of Telugu verbs end in a short î, if the preceding syllable contains an î, i, or ë, and in u in all other cases. Thus, *kōtīnā-nē* I struck; *maṇi-nē*, 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 î in the last, or last two syllables, the î being changed to u before the plural suffix *ās*. Thus the plural of *kattī*, a knife, is *kattās*, knives. This last change, however, does not take place if the î is found in the first syllable of a word or is followed by ĕ, î, or rî. Thus, *kaṇḍās* children; *kaṇgīl-, an embrace, plural kaṇgīl-ās*.

These are the principal instances of this tendency in Telugu. In other cases an î and a u are freely used in consecutive syllables. And even the dative suffix *kās* is, in the case of the pronoun of the second person, added after an î. Thus, *maṇi-*kās, to thee, *maṇi-*kās, to you.

There are scarcely any traces of a similar tendency in other Dravidian languages. In Kannar, it is true, we find parallel forms such as *madittē-nā*, I do; *madītē-nā*, I did; but here the vowel which is changed is the very short sound which is added after every consonant, and forms such as *madē-nā*, 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, î before ĕ, ĕ, rî, rî, and î, followed by a or e, acquires something of the sound e. *Pelēk*, a child, is, e.g., pronounced somewhat like *pelēk*, 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 connection, been pointed out that the law of harmonic sequence is a peculiarity of the 'Seythian' languages. This is not, however, the case. In the first place, there are some languages which belong to what has formerly been called the Seythian family, which do not possess any trace of it. This is, for instance, the case in the language of the Epper. Moreover, the harmonic sequence does not materially differ from such phenomena in the Indo-European languages as are commonly known as 'Umbrut,' assimilation of vowels, and so on. Compare Prakrit prakára, Sanskrit prakára, separation; Greek dialects xýálla instead of xýálla; Latin simuláre and simuláre, images; Prakrit káchchá, Sanskrit tkácha, sugar; Greek γόγγα from χρύσα, 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 Santál 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 dánta, a tooth, becomes tândom in Tamil.

This Tamilian law is the same as that prevailing in many Tibeto-Burman languages, especially in Burmese. In the case of those 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 these languages. The word Tamil itself has early been borrowed by the Amarn in the form ñumāl, and Kamárhá Elátá has handed down the Tamil word pārāma, a snake, in the form pārām. 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 connection. 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 Kamárhá kīnā, Telugu chīnā, Tamil kīnā, small; Kamárhá kēn, Telugu kēn, Tamil kēn, an ear; Gondi kēyā, Telugu chēyā, Tamil kēyā, to do; Tamil kēyēka and kēyōkā, boil.
INTRODUCTION.

The palatals are further often interchangeable with dentals. Compare Tamil *cín* and *cín*; Malayalam *cín* and vulgar *pádikeši*, I learnt the vulgar Tamil and in Malayalam a *ch* almost always corresponds to *t* in High Tamil after s and es. Compare Malayalam *chįtibic*, High Tamil *čitίs*, 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., Brahui *kis*, eat; *kar-ak*, do, represent a more ancient stage of development than Tamil *fim*; eat; *kis*, do.

G is further sometimes interchangeable with s; thus, Tamil *aruvēr*, Telugu *aruguru*, seven.

Final s sometimes interchanges with n. Thus, Tamil *palaw* and *palań*, fruit; Old Kannarese *hawaw*, modern *hawaw*, he; Tamil *saw*, Telugu *swaw*, and; Tamil *swaw*, Brāhui *swaw*, we, and so forth.

The change of *n* to *d* is especially frequent in Telugu. Compare Kannarese *svawaw*, Telugu *swād*, he; Telugu *sawaww*, brother, etc. Kannarese and Brāhui *swād*, and *swaw*, he. Compare also Brāhui *saw*, him; *Kīn swaw*, Parji *cd*, he, etc.

I shall finally only note the common change of r to t which has already been mentioned in another connection. According to Bishop Caldwell the opposite change of t 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 *rākēri*, save, which is *lakēri* or *lakēri*.

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.

Inflexion 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 division 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 personal 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 Kannarese, the masculine suffix being *as*, the feminine *at*.
Tamil aay, bo, oval, she. We know that the feminine suffix ai was already in use in the 7th century, for Kurmasiva mentions a/ as a sti-pratyaya, i.e. feminine suffix.

Brahmin does not distinguish the genders even in the case of rational beings. Most other languages of the family, Kurukh, Ma'na, Kui, Gondi, Kolami, and Telugu, have no feminine singular at use the neuter instead. The same is the case in Kuruvartya, a dialect of Kamarata. Kui and Gondi also use the neuter gender in the plural in order to denote feminine names.

Bishop Caldwell compares the feminine suffix ai with the termination in Telugu kōatal, a daughter-in-law; Kui buñi, a Kui woman, and further with Telugu adā, female. Compare also Kurukh a/ī, a woman. Traces of a feminine suffix a/ or a/ are occasionally met with in Gondi where it is used for the feminine and singular neuter in verbal forms such as mandāś, it is (Mandāś); kōam, she, or it, will do. There are thus some indications that the suffix ai has once been used over a wider area in order to form feminine words. Telugu further possesses some feminine pronouns such as adūrg and adūne, she. Compare also okai, one man, okate, one woman; okais, 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 adā in Tamil and Kamarata. Thus, Tamil vaag, a washerman; vaagāth, a washerwoman; Kamarata vakthali, a farmer's wife.

Nouns denoting women and goddesses are accordingly, in almost all dialects, treated as high-case nouns in the plural. In the singular, on the other hand, there is a double tendency Tamil, Malayalam, and Kamarata 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 language in question, and that the feminine singular of rational nouns did not originally agree with the neutral. I may mention as a possibility that the feminine singular suffix ai in Tamil and Kamarata is only a modified form of the masculine en. It will be shown under the head of Gondi that there are distinct traces in that language of a system of inflection of nouns where rational masculine and feminine bases form their cases from an oblique base ending in a while the oblique base of neuter nouns ends in i. 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 connection, 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 Munda languages, possesses a dual in addition to the singular and the plural.

Neuter nouns are not always pluralized, 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 man and woman. There is also a
plural suffix which takes different forms in the different dialects; thus, Tamil *gal, colloquial *ga, a; *hang; *Kanarese *golu, colloquial *gol, *go, 1, 2; Gondi *a, *a, *ah; Kui *ga, *ga, *ka; Telugu *la; Bṛāhmi *ā, 2. 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. These 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-inflexional 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. Thus is, for instance, the case with such nouns as agree with the demonstrative pronoun in form. Thus, Tamil magide, a man; accusative magide-m. The nominative of such words is often a variant according to special phonetical laws. The oblique base or genitive, however, generally retains the old form. Thus, Telugu *tammata from *tammatu, a brother; genitive and oblique base tammata; Kui *tāmata, a young man, dative *tāmata, 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 maratā, tree; obl. maratā-v, house; oblique maratā: Kanarese maratur, a tree; locative marat-tali. Gondi okhanta-tā, child: ablative okhanta-tā: Telugu mēt, well; dative mēt-ta, 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 coincides with the initial vowel of a postposition. Compare e.g. Tamil tāgu, Telugu tādo, with; Tamil cama, pronounced ādvā, Korvi *a, literary Telugu a, colloquial Telugu usūt, 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 Gondi and Bṛāhmi, 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 Malayalam, 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-case 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 tiriya, small; geriya, great; nandru, high; thiruda, low. A similar state of affairs is common in many Tibeto-Burmese 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 en and it 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 en between both. Thus, Tamil ambatu, Kanarese ambhatu, Koda ambpatu, Telugu tennadu, and so on. The Koda form is clearer than the rest. The usual form for 'one' is oru, and that for 'ten' patu, padu, etc. Telugu tennadi is apparently derived from to-m-padu 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 unnaadi or unndari. Bishop Caldwell thinks that the original form is eni. It is, however, also possible that ennadi is formed in the same way as tenadi and literally means 'two from ten.' The neuter form for the numeral 'two' is eni in Karakul and en in Malto, and the parallelism between the two first numerals might point to the conclusion that this form is more original than the common reidi. Compare the Tamil adjective oru, one; eru, two; with the neuter nouns oru, i.e. orru or eru, one; reidi, two. Reidi is here perhaps derived from an older erdi under the influence of the form eru.

If the Telugu ennadi is in reality formed in the same way as tenadi, nine, it seems probable that forms such as Tamil eli, Kanarese elu, Tulku enek, 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.
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 written and sometimes accompanied by the terminations of relative nouns.

Pronouns.—The personal pronouns of the first and second persons and the reflexive pronoun in Dravidian languages form one distinct group. Compare Kurush as, I; em, yo; nū, thou; nūm, you; tiim, self; teem, selves. There is a singular form ending in "a" and a plural form ending in "a." The final "a" of the singular can apparently be dropped. Thus we find "a" and "am" in old Telugu. Bishop Caldwell suggests that it may be identical with the final "a" of "tua," 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 "a" is correct, it would add some probability to the theory suggested above that the formative singular may originally have been identical with the masculine.

The final "a" of the plural forms is apparently a plural suffix. We find it used as such in the conjunction of verbs in High Tamil. In the case of the second person it is often replaced by "u," the common plural suffix of relative nouns. Thus, Tamil mūr in addition to "mūgā," you;Toolkit mūr; Kālī mūr; Telugu mūru, old mūru, you. Similarly we also find "u" instead of "umūru," selves.

The personal pronouns, and still more the reflexive "taa," "taa," very often occur in the beginning of words denoting relationship. Compare Tamil "tanda," Kānare "tanda," Telugu "tanda," father; High Tamil "nandhi," our father; "nadei," our father. Kurush and High Tamil take 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 Mughāl 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.

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:

<table>
<thead>
<tr>
<th>W1</th>
<th>Tamil</th>
<th>Malayalam</th>
<th>Kurush</th>
<th>Kālī</th>
<th>Telugu</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>enku</td>
<td>nūgāl</td>
<td>ṃūkāl</td>
<td>ṃūka</td>
<td>ṃūkā</td>
</tr>
<tr>
<td>W2</td>
<td>inku</td>
<td>ōsū, ōmʊm</td>
<td>ṃūm</td>
<td>ṃūm</td>
<td>ṃūm</td>
</tr>
</tbody>
</table>

It will be seen that the exclusive form in Kurush, Kālī, and Telugu is essentially identical with the inclusive form in Tamil and Malayalam. It seems necessary to infer

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1 It is of importance that the pronouns are, as Dravidian languages, prefixed and not suffixed as in the case in Mughāl. According to Peter W. Schmidt such languages as sanskrit languages are suffixed and not suffixed 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 Kannars, Gonds and Brahui 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 Mundari languages where there is a similar set of dual and plural forms of the personal pronoun of the first person. Compare Kattala saš, we two; adu, we, when the person addressed is excluded, but adu, thou and I; adau, 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 avar, he, that man; aven, she, that woman; adu, it, that; mellar-av, a good man; mellar-an, a good woman; mellar-adu, 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 sa, this, e, 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 Gonds, 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. Gonds 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 Gonds.

Verbs.—Many bases are both nouns and verbs. Thus, Tamil kōk, a king; kōk-ē, 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, Gonds, 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 kōk-ē, to strike, are formed the relative participles kōk-ē-va, who strikes; kōk-ē-va, who struck; kōk-ē, 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 formations. Thus, Tamil villation and vill-avan, a Bowman. The demonstrative pronoun 'he,' 'that,' in Telugu is vad. From the participles mentioned above we can form nouns of agency such as kōk-ē-vad, one who strikes; kōk-ē-vad, one who struck; kōk-ē-vad, 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, mēnu ḍiyana kōk-ē vada vadda-anu, my house who accounts writer-an, I am an accountant in his house; mēnu ḍiyana chēvā vadda-anu, we cookery doers-an, we are cooks.
A form such as *kattinuṇḍu*, one who struck, is essentially identical with *kattinadu*, he struck. Compare Tamil *vilag* and *sittam*, 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 intransitive or 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 Tibetan-Burma 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 *avas adiyiru*, he gets; Kannada *avanu mādīram*, he did; Kui *ovanu pāṭṭagana*, he struck; Gondi *kar*, he did; Telugu *vādu kodiṃkā*, 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 *mara chōsināru*, thou didst. Here also, thou, is a later form developed from an old *ru* or *i*. So strongly was the pronominal suffix felt to belong to the pronoun that it became necessary to change its form to *ru* in order to effect harmony in sound with the full pronoun though *ru* 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 Gondi, where ‘I’ is *numa* and ‘thou’ *numa*, while the corresponding suffixes have the older forms *a* (es) and *i* (es), 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 Gondi 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 *sēyru*, having been used for such persons of the past tense singular. In the plural an *a* is added; thus, *sēyrum*, 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 Gondi has attained an apparent richness of conjunctural 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, Kannarese mokko-idda-m, he does; Kurnuka so-d-an, I break; Kui inu gi-d-e, thou dost; Gondi una-ka-katt-om-e, I do; Telugu nann koffo-t-amatu, I strike; nann kapoò-d-anna, I would strike. In literary Telugu ch is substituted for the t of this tense; thus, chayachewama, I do. Now ch often seems to be derived from an older k. It seems therefore probable that such forms must be compared with Malayalam adikkalam, he beats and so on. The whole tense is apparently formed by adding the verb substantive to a present participle. Compare Tamil nekoilibe, I walk, and kiri, I am, in the Kalki of Banar.

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 adu or att, vulgarly pronounced chātu; Kannarese has du; Kurukh k; Kui t; Gondi t; Telugu ti; Brahui k. It seems to be most in accordance with Dravidian phonetical laws to derive all those forms from a ka-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 or or e.

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 connection, 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 Malayalam, 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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INTRODUCTION


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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 Tamil. The consonant r, being often interchangeable with t, the word is often pronounced Tamir in the Tamil country. In the old Pali of the Mahavamsa the Tamils are called Damila. The same form is also used in the Canon of the Śvetāmbara Jainas. The forms Dāmila and Dāmīda in the Prakrit literature of the Jains and of the Sanskrit plays seems to be a later stage, due to the Prakrit change of r to r. The oldest texts have Dāmīda. Damila and Dāmīda were Sanskritized to Dāmila, Dramida, and Dravida, respectively. Varāhamihira (sixth century A.D.) probably used the form Dramida, though the printed editions of his Brhatasthāpita read Dravida. According to Professor Kern some manuscripts read Dramida, and this form must evidently be adopted, considering the fact that Dravida is the usual form in Sanskrit which would not be likely to be changed to the less known Dramida. Tirumāthā, in his history of Buddhism in India, mentions the Dramidas, and his sources must, therefore, have exhibited that form. ‘Dramida’ also occurs in old Malayalam versions of the Purīṇas, and in inscriptions, such as the pillar inscription of King Mahāhipāla, from Mahākota near Bādami (807-808). Classical authors know the word under forms such as Damirro, Dimirro, and perhaps Dampake (Ptolemy). Dramida was again borrowed by Tamil under the form Tirumātha.

The term Tamil is due to the French missionaries and should be disregarded.

No plausible explanation of the word has as yet been given. Bishop Caldwell thinks Dravida to be the original form. This is not, however, probable. Damila being the form the word assumes in the oldest Aryan literature. Adelung compared Tamil with the name of the river Tāṃmaparī. The native Tamil scholars state that Tamil means ‘sweetness’ or ‘fragrance’. If Tamil is the original form of the word, it would perhaps be allowable to consider it as a suffix and compare the base teṇa with the reflexive pronoun. Compare the German name Schenken, lit. ‘own country.’

The language is also known under other names. The Telugu and Kannarese call it Aryanam, the Kannarese also Tīpēsar or Tīpesar. The old Portuguese, who did not distinguish between Tamil and Malayalam, 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 Pāṇjiya, Chōka or Chōka, Chōra, 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 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 hoo thence runs through
the north-western corner of Salem, where Tamil meets with Kamaras, to the Nilgiri and the Western Ghats, and thence southwards, leaving Malabar, Cochin, and the greatest part of Travancore to Malayālam. 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 Kamaras and Malayālam, 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 Dekan, 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 Saxon of the East, the least superstitious and the most enterprising and persevering race of Hindus.

Malayālam 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 Koḷam-Daniy and can therefore only mention the fact that the classical language of Tamil literature, the so-called Sen-Daniy, 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; Ilute, a caste dialect in the Nilgiris and adjoining districts; and Kasava, 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 Cipay tribes, the so-called Kalkādi, and Burghpāli will be added.

According to the returns of the Census 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>Madras Presidency</th>
<th>Census 1891</th>
<th>Census 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madras</td>
<td></td>
<td>376,090</td>
<td>339,752</td>
</tr>
<tr>
<td>Chingleput</td>
<td></td>
<td>663,049</td>
<td>549,635</td>
</tr>
<tr>
<td>North Arcot</td>
<td></td>
<td>1,232,980</td>
<td>1,332,429</td>
</tr>
<tr>
<td>Salem</td>
<td></td>
<td>1,359,150</td>
<td>1,560,100</td>
</tr>
<tr>
<td>Chirupathur</td>
<td></td>
<td>1,457,174</td>
<td>1,425,504</td>
</tr>
<tr>
<td>Nizamabad</td>
<td></td>
<td>280,098</td>
<td>90,421</td>
</tr>
<tr>
<td>South Arcot</td>
<td></td>
<td>1,369,128</td>
<td>2,063,343</td>
</tr>
<tr>
<td>Tranquebar</td>
<td></td>
<td>2,065,138</td>
<td>2,116,557</td>
</tr>
<tr>
<td>Trichinopoly</td>
<td></td>
<td>1,517,559</td>
<td>2,219,782</td>
</tr>
<tr>
<td>Madura</td>
<td></td>
<td>2,001,106</td>
<td>2,555,359</td>
</tr>
<tr>
<td>Tiruvallur</td>
<td></td>
<td>1,687,015</td>
<td>1,770,125</td>
</tr>
<tr>
<td>Travancore</td>
<td></td>
<td>418,322</td>
<td>442,374</td>
</tr>
<tr>
<td>Cuddalore</td>
<td></td>
<td>443,777</td>
<td>64,471</td>
</tr>
<tr>
<td>Podukkottai</td>
<td></td>
<td>820,780</td>
<td>386,388</td>
</tr>
</tbody>
</table>

Total Madras Presidency 14,760,323 15,295,313
Ceylon 970,046 951,760
Grand Total 15,730,369 16,247,073

2 2 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, 1901</th>
<th>Census, 1902</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coimbatore</td>
<td>901</td>
<td>1,372</td>
</tr>
<tr>
<td>Vizagapatnam</td>
<td>1,379</td>
<td>2,535</td>
</tr>
<tr>
<td>Coimbatore</td>
<td>1,695</td>
<td>4,066</td>
</tr>
<tr>
<td>Kollam</td>
<td>2,935</td>
<td>9,741</td>
</tr>
<tr>
<td>Nellore</td>
<td>26,084</td>
<td>35,830</td>
</tr>
<tr>
<td>Cuddapah</td>
<td>6,962</td>
<td>5,350</td>
</tr>
<tr>
<td>Kurnool</td>
<td>2,074</td>
<td>1,350</td>
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<tr>
<td>Bellary</td>
<td>11,793</td>
<td>11,797</td>
</tr>
<tr>
<td>Amravati</td>
<td>2,411</td>
<td>4,176</td>
</tr>
<tr>
<td>Malabar</td>
<td>106,399</td>
<td>109,893</td>
</tr>
<tr>
<td>South Ceylon</td>
<td>1,180</td>
<td>1,050</td>
</tr>
<tr>
<td>Gajjaj Agency</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>Vizagapatnam Agency</td>
<td>14</td>
<td>38</td>
</tr>
<tr>
<td>Coivvar Agency</td>
<td>164</td>
<td>167</td>
</tr>
<tr>
<td>Mahabandar</td>
<td>17</td>
<td>13</td>
</tr>
<tr>
<td>Sardar</td>
<td>24</td>
<td>49</td>
</tr>
<tr>
<td><strong>Total Madras</strong></td>
<td>163,694</td>
<td>183,998</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>445,061</td>
<td>506,172</td>
</tr>
</tbody>
</table>

The figures for the minor Tamil dialects are as follows:

<table>
<thead>
<tr>
<th>Censuses</th>
<th>1901</th>
<th>1902</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kercna</td>
<td>55,116</td>
<td>52,636</td>
</tr>
<tr>
<td>Irula</td>
<td>1,614</td>
<td>932</td>
</tr>
<tr>
<td>Karava</td>
<td>316</td>
<td>241</td>
</tr>
<tr>
<td>Kukkudi</td>
<td>6,929</td>
<td>14,538</td>
</tr>
<tr>
<td>Buggapal</td>
<td>263</td>
<td>873</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>65,000</td>
<td>65,070</td>
</tr>
</tbody>
</table>
Tamil.

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>Estimated Numbers</th>
<th>Census 1891</th>
<th>Census 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tamil spoken at home by</td>
<td>15,714,040</td>
<td>16,537,650</td>
</tr>
<tr>
<td>Tamil spoken abroad by</td>
<td>667,091</td>
<td>660,172</td>
</tr>
<tr>
<td>Tamil dialects</td>
<td>66,900</td>
<td>66,070</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>16,450,031</strong></td>
<td><strong>17,263,892</strong></td>
</tr>
</tbody>
</table>

Of these totals, 9,650,044 and 9,517,746, respectively, were enumerated in Ceylon. The number of speakers of Tamil in the Indian peninsula were, therefore, 15,722,885 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 apocryphal of the Dakshin. The oldest Tamil grammar, the so-called Tolkappiyam, 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 epistles. The Kural of Tiruvalluvar, i.e., the sacred Vaiyana or Pariyra priest, which bequeaths the Saivism Philosophy in 1330 poetical spherisms, is considered as one of the gems of Tamil literature. The author is said to have been a Priest, and he cannot, according to Bishop Caldwell, be placed later than the 10th century. His next, called Auvayan, "the venerable matron," is one of the most highly admired Tamil poets.

Another great ethical poem, the Naladiyar, is perhaps still older.

We shall further mention the romantic epic Chiittamirthi, by an unknown Jainas poet; the Rhadagama by Kambar, the old dictionary Dvadrakaram; the classical Tamil grammar or Namai of Pavaradhi, 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 Ambalencota, now a small village inland from Cochin, and a few miles to the north of Angamali.

Samuel, Tamil, Malayalam, and Syrian 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 P. de Soares and others, and still later by Fr. Panthmac. The last tells us that—"Anno 1679 in apud Ambalencota in lagunam muta alia charactera Tamilas per Ignatium Adjutensis indigenam Malabaricam, in quo item printatis opera inscriptum: Vocabulario Parnassico com a insigniores Portegus composito gessi P Artur de Frota da Capa do Jesu, Mofo: de Madden," —i.e., the first Malabar-Tamil type had been cut by a lay brother of the Jesuits, Joannes Gontales, at Cochin, in 1677. Ambalencota was destroyed by order of Tippu, when his army invaded Cochin and Travancore.

According to Bishop Caldwell, the title of the book printed in 1577 was the Doctrina Christiana which was followed the next year by a book entitled the Flor

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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. Durland to Trimmer'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 Christians is probably identical with the work mentioned below as printed in 1779.

From the beginning of the eighteenth century many works in Tamil were printed by the Danish missionaries at Tranquebar.

AUTHORITIES—

A.—Emay Ekeberg

The earliest reference to the Tamil language seems to be the mention of the Andhra-Drida-brāhīsa, i.e., the language of the Telugu and Tamil countries, by Kumārāla Bhaṭṭa (seventh or eighth century A.D.). A short Tamil grammar appeared as early as 1672, in Philippus Balde’s Nauhynoeo van Malebar en Comonadel. The Lord’s Prayer is here given as a specimen. The first Tamil book had already been printed in 1577 or 1579. See above. The first Tamil dictionary, by Father Anton de Procena, 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. Baschi, in 1728 and 1739; by C. Th. Welsch, in 1739, etc. A Tamil grammar by J. Ch. Fabre and J. C. Can. Braenhaupt, 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 Dictionarius Tamilicus 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 Scotiae Predicationes et regestae in de Tamilicae Trad. doct. Philippa. de Priest, 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. 230 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 1716 and by Hervas in 1757. An account of the old literature dealing with Tamil is given by Adelung in his Mythologiae, Berne, 1806.


For further references, see Col. Yule’s Hobson-Jobson, and two Malebar, 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


Christiana Wawabam. Cochin, 1573. (Probably the same as the foregoing.)
The Gospels and the Acts appeared at Tranquebar 1714, the rest of the Testament in 1715. A new edition was printed 1722. The translations were J. Zieglerhulp and J. G. Cordtier.


Du sev. Christiannem. Hulsa, 1749

Hervey, Pandul., Romano. — Baggio pratica delle lingue con proficuo e una raccolta di Osservazioni Domestiche in pro del treno, lingue e dialetti. Cesarea, 1767. The Lord's Prayer in Tamil on p. 140


Eisengam, H. E. — Sumpnons of Hindo Literature, consisting of Translations from the Tamil Language with notes and introductions on the Mythology Literature, and traditions of the Hindoos. London, 1794


Dobson, Rev. H. — Lecture on Autroyn, a Tamil female poet. Madras

Gaul, C. — Der Kares der Tirumalouv. Leipzig, 1856

Crier, Simon Cub. — The Tamil Thorough, containing a summary of the Lives of the Poets and Painters of Southern India and Ceylon from the earliest to the present times with select specimens of their compositions. London, 1859


DRAYDIAN FAMILY.


CUMBERLA, Sir George.—Synopsis of Languages of India. Calcutta, 1874, pp. 44 and ff.

BROOKE, A. C.—Specimen of South Indian Deities. Tamil of Tanjore, Transliterated, 1875.

PRIYALA, P.—Tamil Proverbs with their English Translations. 3rd issue, Madras, 1877.

JASO, H. B.—Classified Collection of Tamil Proverbs, Madras, 1879.


COOMARAS WANNYS.—The Tamil Language and Literature: The Orientalist, 1887, pp. 24 and ff.

COOMARAS WANNYS.—Tamil Proverbs with English Equivalents. Madras, 1890.


V. S. SASTRI, NITYAN.—Brindavana, Ekalakiran, Madras, 1894. (A prose account in Tamil of the origin and growth of Tamil language and literature.)


G—GRAMMARS AND GRAMMAR BOOKS.

BALDI Prate.—Bacchylides und Malahor on Commentari Amsterdam, 1672. Confer with a short grammatical sketch and the Lord's Prayer. The Intro is reprinted in B. Metri, Cenox. dogmatam καὶ ἐνημερώσει τῆς διδασκαλίας. London, 1703, p. 27.

COSTA BÁLTARIOES, B.—Art Tamilum. Vindapô, 1680.

ZIMMERLE, BACHOLOIS.-Grammatica Doctoralum, que per varia paradigmate regulari at ac necessario vocabulorum apparatum Doctoralum, sed Malahoricum, quam inter Indiae Orientales in eu et harumque in Europa ornamentum, facta est possit. In Iesum veram que longas generes tales aut solitaria aut salutum vers Dei, salutantes sternens Evangelii Occidentis paterum pertinent, in quas Europa, nec unum unae Vincendi concordat. Harleian, 1716.


A Grammar of the Tamil or Tamil Language. Transliterated, 1785.

WEITZEN, KREMMER, THEODOR.—Observationes grammaticae quibus Tamiliam (tamen origines illustres) illustrant. Transliterated, 1789.
Tamil.


ANDERSON, R. — Fundamentals of Tamil Grammar combined with the Rule of Tamil, or the Ordinary Dialect, an Introduction to Tamil, or the Eloquent Dialect of the Language. London, 1881.


English and Tamil Thesaurus, Jaffna, 1881.

Tamil and English Dialogue. Madras, 1848.


Key to the Tamil and Roman Characters. Madras, 1859.


First Lessons in Tamil or An Introduction to the Common Dialect of that Language for the use of foreigners learning Tamil and of Tamilians learning English, with an easy introduction to Tamil of both the colloquial and classical dialects. Madras, 1856. Seventh edition, Oxford, 1904.

A Larger Grammar of the Tamil Language in both its dialects, to which is added the Nannili, Teyparambaram, and other native authorities. Madras, 1858. Second edition, 4th, 1859.

Tamil Poetical Anthology with grammatical Notes and Vocabulary. Madras, 1859.

GRAND, REN, G. — Outlines of Tamil Grammar. Leipzig, 1856.


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.

[DUTCH, T. P.] — Grammatis van het Tamil; de regels van het Tamil volkstaal; de voornaamste woorden, en de grammatica van het Tamil, uitgegeven door een tijdlang in zee gebleven, door een Thaise oorlogschip. Batavia, 1873.

Manual de la conversacion en vers el mado tamul y las palabras propias a facilidad de los principiantes en francés y de tamul. Pondicherry, 1875.

PEINHARD, P. — Méthode suffisante pour apprendre à lire et à déverser on peu de temps le Tamil et le Frencs. Pondicherry, 1878.


Tamil Grammar. Madras, 1870.


ANON. — Traité de phrase en tamoul pour servir à la Conversation tamoule. Marsielle, 1873.


LEGGENE, JOHN. — Tamil Grammar designed for use in Colleges and Schools. Madras, 1875.

The Name of Pannanudal. Madras, 1854.


Tamil Reader, I. A Companion Reader to Adam's Progressive Tamil Grammar. II. The Pronunciation, with notes and translation. Madras, 1880.


DICTIONARIES, VOCABULARIES, ETC.

FROBÈRIA, P. AIME DE.—Vocabulaire Tamilien avec une Introduction Pendopanois Ambalaoottam, 1879

FARRER, JOHN, and JOHN GILL, BISHOP.—Dictionary, Malabar and English, wherein the words and phrases of the Tamilian Language, commonly called by Europeans the Malabar Language are explained in English, by the English Missionaries of Madras. Wemyss, 1772. 2nd edition, Madras, 1809, 3rd, Translated, 1839

A Dictionary of the English and Malabar Languages. Wemyss, 1786.


A Pocket Dictionary of English and Tamil. Madras, 1836

P. CHAIKELLRA MATHARI.—An English and Tamil Vocabulary, Madras, 1830


NICHOLAS, J.—Vocabulary of English and Tamil words. Madras, 1840 and 1845

BOWES, J.—Sanskrit and Tamil Dictionary of Words in the Tamil Scripture, Madras, 1841


POOKAYAH VENKATAY MOOKIAN.—Dictionary of English and Tamil. Madras, 1846


GROMO, E.—Manuel français-tamoul de grammatic. Saint-Denis, Reunion, 1846


[DOUGLAS and MELVILLE, P. F.].—Vocabulaire tamoul-français, par deux Missionsnaires. Pondichéry, 1850


Dictionary tamoul-français, par deux Missionsnaires. Pondichéry, 1873

A Polyglot Vocabulary in the English Tamilian and Tamil Languages with the Parts of Speech, Dissyllables, and a Glossary of Recent Terms. By a Student of Mr. Lowis. Madras, 1851

[QUINNELL, Capt. J.].—A Pocket Dictionary of English and Tamil. Madras, 1851

ROWLAND, REV. E.—A Dictionary, 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.

\[
\begin{align*}
\text{a} & \quad \text{e} \\
\text{i} & \quad \text{u}
\end{align*}
\]

CONSONANTS.

\[
\begin{align*}
\text{k} & \quad \text{ka} \\
\text{la} & \quad \text{la} (oka) \\
\text{r} & \quad \text{ra} \\
\text{p} & \quad \text{pa} \\
\text{a} & \quad \text{va} \\
\text{b} & \quad \text{ba} \\
\text{m} & \quad \text{ma} \\
\text{n} & \quad \text{na} \\
\text{u} & \quad \text{nu} \\
\text{y} & \quad \text{ya} \\
\text{p} & \quad \text{po} \\
\text{v} & \quad \text{vo} \\
\text{ka} & \quad \text{ka} \\
\text{ka} & \quad \text{ka} (oka)
\end{align*}
\]

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—

\[
\begin{align*}
\text{a} & \quad \text{a} \\
\text{a} & \quad \text{a} \\
\text{a} & \quad \text{a} \\
\text{a} & \quad \text{a}
\end{align*}
\]

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 each position 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, ஓற்கி ஓற்கி ஓற்கி. I put.

The letter ா is usually written ா when no ambiguity can arise, the latter sign being the secondary form of the long ா.

The numerals are denoted as follows:—

\[
\begin{array}{cccccccc}
1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 10 & 11 & 20
\end{array}
\]

No Tamil word can end in other consonants than ி, ி, ி, ி, ி, ி, ி, ி, ி, ி, ி, and ி.

**Pronunciation.**

A short ா is pronounced after all other final consonants, and, in colloquial Tamil, often also after those just mentioned.

This short ா has only about half the length of an ordinary short vowel. In words consisting of two short syllables a ா is inserted after it before a following vowel. Thus, பட்டைல், in the cow. In other words the short ா is dropped before a following vowel. Thus, கைல், ear; குத்தி, in the ear.

Initial ா and ி are pronounced as யை, யிய, respectively. In the same way initial ா and ி are sometimes pronounced as யிய and யிய respectively.

The diphthong ாை is pronounced as ாை when it occurs in the first syllable of a word. In other cases it has the sound of ா with a slight tinge of இ added.

அை is often pronounced and written ாை.

It will be seen that the Tamil alphabet has no separate signs for soft mute consonants. The hard mutes are, however, regularly softened in certain positions, and they are then usually transiterated as soft consonants.

K, ற, ட, and ப 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 ய, ஠, ன (commonly pronounced as ஥ in English 'that') and ள, respectively, in the middle of a word, when they are not doubled.

The hard sounds are also used after ற and ற, while the soft pronunciation prevails in combination with nasals. Thus, வேளை, insensibility; வேளை, there; வேளை, I am eating.

The pronunciation of the palatal mute varies in the different parts of the country. When single, it is sometimes pronounced as ட and sometimes as த. When doubled, or preceded by ற or ற, it is pronounced as a palatal ஥. After ன it is usually pronounced as a soft palatal ற. Thus, பொன்ற, a cow; பொன்றை, a wish; பொன்றை, a witness; மார்கந்த, an effort; உச்ச, reverence.

Initial mutes are sometimes pronounced as soft consonants in the beginning of borrowed words. Thus, பூச்சு, a teacher; பூச்சு, people; பெண், girl; பெண், 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, கைல், a stone; குத்தி, in the stone.

An initial ா, ா, ா or ா is, in some cases, doubled after a word ending in a vowel.

1. After ா(டை), that; ா(டை), this; ா(டை), which? Thus, ஏப்படை, in that way; ஏப்படை, in this way; ஏப்படை, in which way?
2. In compound words, when the first part of the compound is governed by the second. Thus, koṭṭa-pāṭade, to be beaten; pakkattu-eṭhucar, a side-walk.

3. After the adverbial suffixes āy and āya.

4. After a dative or accusative.

5. After an infinitive ending in s.

L and y are semi-cereals, like English l and s.

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, Kadiyal, and Tanjore. The tongue is curled back to the position it has in pronouncing ś but does not touch the palate.

The letter r is a palatal r sound. It is theoretically rougher than ā, 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, adārkā, thereto, is pronounced adārku or adārku. The combination gr is pronounced ndr; thus, egrā, pronounced endrā, 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 a, ā, or o, by an u. Thus, iroād, two; urabam, form.

Final y and t become r, and final j and f become t when the following word begins with k, ā, t, or j.

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 1888. 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 nouns ending in as form their plural in or or avtal. Respectful denominations ending in are added before or or avtal. The plural of other nouns is formed by adding or, or, if the noun ends in a long sound or consists of two short syllables ending in a, bha. The plural is indicated by the singular, no suffixes being added directly to or, or, etc.

<table>
<thead>
<tr>
<th>Case</th>
<th>Term in sq.</th>
<th>Term in cm.</th>
<th>Term in m. gen. and number of two short syllables</th>
<th>Other terms</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. Noun</td>
<td>saravār, a man</td>
<td>saravāran</td>
<td>saravāram</td>
<td>saravāram, a man</td>
</tr>
<tr>
<td>Acc.</td>
<td>saravāran</td>
<td>saravāran</td>
<td>saravāran</td>
<td>saravāran, saravāran</td>
</tr>
<tr>
<td>Ins.</td>
<td>saravāran</td>
<td>saravāran</td>
<td>saravāran</td>
<td>saravāran, saravāran</td>
</tr>
<tr>
<td>Dat.</td>
<td>saravāram</td>
<td>saravāram</td>
<td>saravāram</td>
<td>saravāram, saravāram</td>
</tr>
<tr>
<td>Compl.</td>
<td>saravāram</td>
<td>saravāram</td>
<td>saravāram</td>
<td>saravāram, saravāram</td>
</tr>
<tr>
<td>Loc.</td>
<td>saravārim</td>
<td>saravārim</td>
<td>saravārim</td>
<td>saravārim, saravārim</td>
</tr>
<tr>
<td>Voc.</td>
<td>saravāral</td>
<td>saravāral</td>
<td>saravāral</td>
<td>saravāral, saravāral</td>
</tr>
<tr>
<td>Plur.</td>
<td>saravāral</td>
<td>saravāral</td>
<td>saravāral</td>
<td>saravāral, saravāral</td>
</tr>
</tbody>
</table>

The particle in may be inserted before saravāral in the vocative or a is added to the term.

### II. PRONOUNS.

<table>
<thead>
<tr>
<th>First person</th>
<th>Second person</th>
<th>Third person</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>Thou</td>
<td>Ha</td>
</tr>
<tr>
<td>Sing. Noun</td>
<td>ni</td>
<td>nha</td>
</tr>
<tr>
<td>Acc.</td>
<td>nha</td>
<td>nha</td>
</tr>
<tr>
<td>Ins.</td>
<td>nha</td>
<td>nha</td>
</tr>
<tr>
<td>Dat.</td>
<td>nha</td>
<td>nha</td>
</tr>
<tr>
<td>Compl.</td>
<td>nha</td>
<td>nha</td>
</tr>
<tr>
<td>Loc.</td>
<td>nha</td>
<td>nha</td>
</tr>
<tr>
<td>Voc.</td>
<td>nha</td>
<td>nha</td>
</tr>
<tr>
<td>Plur. Noun</td>
<td>nā, nātāgal</td>
<td>nātāgal</td>
</tr>
<tr>
<td>Acc.</td>
<td>nātāgal</td>
<td>nātāgal</td>
</tr>
<tr>
<td>Ins.</td>
<td>nātāgal</td>
<td>nātāgal</td>
</tr>
<tr>
<td>Dat.</td>
<td>nātāgal</td>
<td>nātāgal</td>
</tr>
<tr>
<td>Compl.</td>
<td>nātāgal</td>
<td>nātāgal</td>
</tr>
<tr>
<td>Loc.</td>
<td>nātāgal</td>
<td>nātāgal</td>
</tr>
<tr>
<td>Voc.</td>
<td>nātāgal</td>
<td>nātāgal</td>
</tr>
</tbody>
</table>

**Note:** We include, and nātāgal excludes the person addressed. *Aṣar* is used as an honorific singular. The suffix *ni* is commonly added as the genitive; thus, nāni, my.

*Vāy, vādi, are on, plan. *Nān* and *ān*gal, as nān. *Aṣar* is, he, also been, thou; mean, what? *Aṣar* or *ēn*, who? as mean, he (honorific). *Nān*, what? is a noun, and indicated like menār, is a tree. *Nāvē*, what? is both a noun and an adjective. *Nān* in various forms.

**Pronominal adjectives** (nān), that is: *nān*, this: *nān*, which? *ēn*, are indescribable.
### III - VERBS

**Suffixes of principal parts**

| Personal | Past | Future, ams. | 1st | 3rd | 3 Tens. | 3stm. | 3sld. | 3rd
|----------|------|--------------|-----|-----|--------|-------|-------|-----
| you      | du   | no, en       | ędą | ęną | ęną     | ęną   | ęną   | ęną
| he       | ha   | na           | ęną | ęną | ęną     | ęną   | ęną   | ęną

The final syllable of the tense suffix is dropped before the personal termination; thus, ęną-ą, I shall get. Ńą with a noun becomes ęnąda, ęnąda, or ęnąg. The third person past tense is formed by adding ən to bases which form the future in -ęną and ęnąg to such as ań ęną; thus, ęnągę, will get. An ə is inserted before they of the suffix of the present in the third person plural sentence.

**A - Regular Verbs**

- Pię, bię, ścię, san
- Infinitive, podbię, etc.

**Verbal Nouns, podbiębię, podbiębię, podbiębię; ścię, ściębię, ściębię.**

**Relative Participles**

- Present participle, podbiębię, ściębię. Past, podbię, ścię (ścię).

**Negative**

The negative form is ęnąda, ęnąda, ęnąda.

**Comitative Participles**

- Present, podbiębię, ściębię. Negative, podbiębię-deń, ściębię-deń.

**Future**

- Podbiębię, ściębię. Negative, podbiębię-miębię, ściębię-miębię.

**Imperfective**

- Podbiębię, ściębię (bączeń). Podbiębię (plural), ęną, ęną, ściębię. Negative, podbiębię, ęną, ęną, ściębię, etc.

**Imperfective, podbiębię, ściębię (bączeń). Podbiębię (plural), ęną, ęną, ściębię. Negative, podbiębię, ęną, ęną, ściębię, etc.**

**B - Irregular Verbs**

Several verbs take a contracted form in the past. E.g., ęną, I add, and those ending in ęną and ęnąg you in the past. Thus, ęną, I add, ęną, I add; ęną, I add; ęną, I add; ęną, I add.

Other contracted forms are ęną, I add, and ęnągę, I add. Negative, ęną, I add, ęną, I add.

**Several common verbs are irregular. Thus,**

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Comp. part.</th>
<th>Present</th>
<th>Past</th>
<th>Future</th>
<th>Imperfective</th>
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</table>

**C - Auxiliaries**

- ęną, it is read, negative ęnąda, ęnąda, it is possible, it is proper; negative ęnąda, ęnąda; ęnąda, it is the negative ęnąda, ęnąda, let me add to the affirmative. Thus, at any time, you must not do this, must not do this, let him come. An, negative ęnąda, is added to the verbal noun ending in ęną and comma. Thus, ęną, you may go. A kind of conditional mood is formed by adding ą to the past participle and to the infinitive. Thus, ęną, you have enough, ęną, if you do. ęną, if you do not, well, it is the negative ęnąda or verb ęnąda.

**Essive voice**

- Formed by adding the verb ęną, he, to the infinitive ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęną, to add, ęną, to add, to the infinitive ęnaments.**

**Consecutives**

- Formed by adding ęną, past tense, to ęną, future tense, and conjunction together, thus, ęną, I want to do. From people, another, in form of consecutive, past consecutive, ęną, consecutive, ęną, and so forth.

**Past tense**

- ęną emphasizes a sentence a question, ęną, a doubt, a conjecture, or implication, ęną, completion, etc. ęną added to the consecutive participle means 'although,' thus, ęną, although he is.
[No. 1.]

DRAVIDIAN FAMILY.

TAMIL.

ஆனல் முன்ன்றான உரையாட்டு சத்து செரிற்று. ஆண்டுகள் விளக்கப் படிய செயல், குழிய, உள்ளிட்டு செயல் அருங்கள் வெளியிட்டு வெளியிட்டுள்ளன. அதாவது, அந்தரைகள் செய்தல் குழியில் குழியில் குழியில் குழியில். செய்யும் விளக்கத்தில் செய்யும் விளக்கத்தில் செய்யும் விளக்கத்தில். ஆண்டுகள் விளக்கப் படிய செயல் விளக்கப் படிய செயல் விளக்கப் படிய செயல்.

ஆனல் முன்ன்றான உரையாட்டு சத்து செரிற்று. ஆண்டுகள் விளக்கப் படிய செயல், குழிய, உள்ளிட்டு செயல் அருங்கள் வெளியிட்டு வெளியிட்டுள்ளன. அதாவது, அந்தரைகள் செய்தல் குழியில் குழியில் குழியில் குழியில். செய்யும் விளக்கத்தில் செய்யும் விளக்கத்தில் செய்யும் விளக்கத்தில். ஆண்டுகள் விளக்கப் படிய செயல் விளக்கப் படிய செயல் விளக்கப் படிய செயல்.
DRAVIDIAN FAMILY.

TAMIL

TRANSLITERATION AND TRANSLATION:

Oru man-ka inippu kumāra timēdāgal. Avarakkil āppiavān
One man-to two son were. They-in younger-the
takappumā nōkkil, "tagappan-ā, āppiyil emakkum varum pangei
the-father addressing, "father-O, property-in me-to come share
emakkum-thara-vendam," enu. Amattapadi avan avarakkilkaśtē āppiyē-
the-father addressing, "father-O, property-in me-to come share
me-to-go-is-wanted," said. Accordingly he them-to-his property-
pangittē-kkodattē. Šīlā nālēkku-ppinbu āppiāya magun ellāvareyyum
having-gathered distant country-to-having-started-having-gone there
hāmē-drāved-gone. Few days-after younger son all
ūrūkkondū dūrā dēssattē-kppurappattē-pptē angē
having-gathered distant country-to-having-started-having-gone there
caūmpīkkam-āy jīvanam-paadū tan āppiyē āppittāppōtēn.
cautious-having-become life-having-made his property
vēttūkka-kōkva-kōmē bēkka-tēppēyē
life-having-became his property
Ellāvarreyyum avan ēlēvāppaṭtā pību anda dēssattē-kōk pājum
All he spending after that country-in severe famine
āppiyēṟṟu. Avoorēdu avan kūrēvē pada-thodangē anda dēssattē-
andpost he want to-suffer-having-begun that of country-
avērerēnum avan kūrēvē pada-thodangē anda dēssattē-
soon he want to-suffer-having-begun that of country-
kaḷvačcukil oruvāg-iddattē pōy ottō-kkondēan. Anda-kkudiyēppaṇē
inhabitant-among one-with having-gone joined-himself. That-husbandman
avāṇē-kkāpp vaḷyāgārăh pāṟṟi pūṟṟi mēkkatē mēkkatēppēyē.
avāṇē-kkāpp vaḷyāgārăh pāṟṟi pūṟṟi mēkkatē mēkkatēppēyē.
Avoorēdu
him-his fields-am pūṟṟi to-food sent. Then
him-his fields-am pūṟṟi to-food sent. Then
pūṟṟikōṟṟu tāvātēnālē tan vāyirē mūrappu ādē-yāy-īrūdān,
pīgs eating hukk-kkēdēn his belly to-fill having-become-was,
oruvānum adē avarakkil-kkodakkrākēle. Avarakkilppūttē telinda-pūdu
oruvānum adē avarakkil-kkodakkrākēle. Avarakkilppūttē telinda-pūdu
one-even that him-to-gone-not. Him-to-sense clear-having-become-ever-at
avēn, "ēpp tagappamudēyē kulikkarāṟṟa ettanēyō pērēkkukk-pūkkīṟṟāyēnē
avēn, "ēpp tagappamudēyē kulikkarāṟṟa ettanēyō pērēkkukk-pūkkīṟṟāyēnē
he, "my father's servant how-many men-to-fill
sēppādē irukkīṟṟu, mōō mūyēnāl āṅgirēā. Nān
food is. I-on-the-other-hand hunger-with die. I
sēppādē irukkīṟṟu, mōō mūyēnāl āṅgirēā. Nān
food is. I-on-the-other-hand hunger-with die. I
ənūndu, on tagappamūtēkkēppēyē, "tagappē, parattēkkū virōdām-
augē, mūnē-āvarēk pāva-māyēdu; hēmē mūmnūdēyē
augē, mūnē-āvarēk pāva-māyēdu; hēmē mūmnūdēyē
also you-to before-also sin-I-did; hereafter your
kumāṟṟa nēra sōlappuṇḍuvaḍ.popup nāp pēttirē-sāhā; ummūndēyē
kumāṟṟa nēra sōlappuṇḍuvaḍ.popup nāp pēttirē-sāhā; ummūndēyē
son having-said to-be-called I fil-mon-am-not; your
2 x 2
kovikkarakkal oruvangal engal veettum-kkoljam," enna, ennu
serverd-among one-to-become me keep-for-yourself," will-say; having-said
solli, eruma puru-ppattu, taagappan-idattil vandham,
having-uttered, having-arisen having-started, his father-to came.
Avan dorrister vararam poda avanuchiyar tagappu avanell-ikkadun manadam-
he distance-at coming when his father him-sewing heart-
urugi odi avan laguttekkattikkondu avanell muttan-jeydham. Kumaran
metting running his neck-embracing him kke-made. The son
tagappan el nakki, "tagappam, passaikkku virudam-agavum, unakkun
thefather addressing, 'father-O, heaven-to against-also, you-to
munb-agavum pava-n-jeydham; intnel ummudeya kumaran ennu
before-also sim-I-did; hereafter your sos having-said
tolla-appadayarkku naa pottirannalla, enga sonnham. Appora nu tagappam
be-called I fit-man-unnad; saying said. Then the father
taag uryakakkamukkukk nelakki, "nintel uyanam vastiratttekkoonduvandu
his servants addressing, 'you costly robe-having-brought
ivaakkukku umittai, ivaag kokkku modattaiyum kkaljakkuk-
him-to having-dressed, his hand-to rang-also legs-to
asos-also yit. We having-eaten, merry-having-become shall-be.
En kemaram-aggiya ivaan marattan, tirumbavum uyiritham; konamar-pippavum,
my son being this died, again became-also; lost-went,
tirumbavum kaap-ppattu, ennu. Appadiy avargal sandosha-ppadum
again was-found; said so they merry-to-be-
titiyappayirgal.
begani
Avanudiyum mutta kemaram vaayallu irundham. Avan tirunali vyukkuku-
his elther son field-in was. En again house-to-
chobamiper-yay varugra-podu gitavatiyattinu-yum nagane-kkalippay-yum
meet-having-become coming-time-at music-also dancing-errament also
kam, uryakakkum oruvangal aradtham, 'id-coun?' enna vikarittham,
hearing, servants-among one calling, 'this-what?' saying asked.
Adaruku vann, 'ummudeya saggadam vandar, avan marupaalayam
That'en he, you brother came, he again .
agattadu ennumudeya tagappan-idattil vandhu sandham-padhamale
safe you father-to having-come reached-because
avurakk-aga virandu panthan; ennu. Apporun vun kepam adindhu
his-for feast he-made; he said. Then he anger having-got
ull poga manadilid-irundham. Tagappan-0 vellyy vandhu avan
in to-go mind-without-was. The-father-but out having-come he
varudhu aredadham. Avan tagappanukku-ppiradiyuttaram-agga, 'idu,
having-entreated-invited. He the-father-to-reply-as,
'to,
untamei varusha-kkam-iy nām unakku ariyā-jevdu, orakkāl-um
so-many years-time-being I you-to serve-to did, one-time-even
unmundiya karpaniyai māndāt unāmum, en šāngitar-ōde nān
your command not-travelling-being though, my friends-with I
śandōshamāy irakkumhadu nār orakkāl-um epakku oru āṭṭukkuviyeyiy-āvadu
merry to-be you one-time-even meto one bid-enée
kodukkav-ēke Vasīgal-ēattil unmundiya āṭṭayi āṭṭu-ppōtta unmundiya
gave-not. Hastē with your property having-wasted your
kumāra-sūgīya īvān vandav-adān īvānukke-āga vorudu pannuir-ō,
son-being this coming-immediately how-for feast made;
egrān. Adaru tagappan, ‘maqam-ō, ni eppōdum ennōl-irukanāy,
sati. That-to the-father, ‘son-O, thou always mete-art,
enakk-ullad-ēlam unmundiyax-ō irakkīcyadu. Un šāgōdaru-sūgīya īvān-o
meto-being-all these-having-become-is. Thy brother-being this-but
marittān, tirumbavum ayyirūn; kācāmar-pōgaa, tirumbavum kīna-ppottān
died, again same-alone; lost-want, again was-found;
Awja-padiyāl-ē nām śandōsham-ppōtta magirehebāy-ərākkā-veppūn-ē,
so we merrily-being glad-having-become-to-be-wanted;
coru songū corū, 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, Korseha, and Kulvaram in Mysore and Madras, and Yerukala seems to be the name given to them by the Telugu people. Their dialect has been returned as Korseha and Kori from Belgaum, as Korvari from Bijapur, and as Kori from Kolhapur and the Southern Maratha Jadhirs.

I do not know anything about the origin of these names. Similar denominations are also used by connected tribes such as the Kodagas of Coorg and the Keraliks 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 Census of 1891 and 1901.

<table>
<thead>
<tr>
<th>Bombay Presidency</th>
<th>Census of 1891</th>
<th>Census of 1901</th>
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</thead>
<tbody>
<tr>
<td>Belgaum</td>
<td>9,500</td>
<td>907</td>
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<tr>
<td>Bijapur</td>
<td>3,221</td>
<td>235</td>
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<tr>
<td>Dharwar</td>
<td>18</td>
<td></td>
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<tr>
<td>Kamar</td>
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<tr>
<td>Salana Agency</td>
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<tr>
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<td>418</td>
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<tr>
<td>Northern Maratha Jaghirs</td>
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<td>1,337</td>
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<td>6,921</td>
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<table>
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<tr>
<th>Madras Presidency</th>
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<tr>
<td>Ganjam</td>
<td>371</td>
<td>360</td>
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<tr>
<td>Vizagapetan</td>
<td>1,118</td>
<td>1,164</td>
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<tr>
<td>Godavari</td>
<td>1,530</td>
<td>1,532</td>
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<tr>
<td>Kollur</td>
<td>9,000</td>
<td>19,628</td>
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<td>Nallur</td>
<td>5,322</td>
<td>5,632</td>
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<td>Gudlapak</td>
<td>5,832</td>
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<td>North Anaco</td>
<td>1,890</td>
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<tr>
<td>Salem</td>
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<td>218</td>
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<tr>
<td>Cuddapah</td>
<td>163</td>
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<tr>
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<td>878</td>
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<tr>
<td>Tadimbapally</td>
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<td>Vizagapetan Agency</td>
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<td>Godavari Agency</td>
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<td>Banasnapalle</td>
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<td>274</td>
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<tr>
<td>Simdur</td>
<td>64</td>
<td>11</td>
</tr>
</tbody>
</table>

| Coorg            | 76              | 18            |
| Mysore           | 4,185           | 3,501         |

**Total** | **55,116** | **52,625**
Of the 9,500 speakers returned for the purposes of this Survey from Belgaum, 1,000 have been stated to speak Korkchari, and 5,000 Kowl. Some of the speakers returned from Bijapur are said to speak ordinary Tamil.

AUTHORITIES—


M. PARASURAO NAIK.—The History of Banda Bhoi with hints on description. Madras, 1900, p. 28.

Korkchari 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 agree with the dialect described by Messrs. Macdonald and Cole. 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 in 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, tōpambe, tōpamk, tōpam, and tōpam, to the father.

Initial h is often dropped in speech. Thus, aya, they; but āgal—all, among them.

The h in this word corresponds to m in Tamil. Kolarwe has h.

Nouns.—The suffixes of the plural are ar(ə), mōr(ə), gu(kə), and ag(ə). Thus, maasara, men; tōp-mār, fathers; adisānga, cows; māganga, bulls. The suffix āga is derived from āgal, and must be compared with Gāndhi aga.

The usual case suffixes are—

Dative, ke, ke, k (compare Kolarwe kə).

Ablative, īnde, īnd, īndit, īnde (compare Kolarwe īnde, Tamil īr, pronounced īnd).

Locative, alit, ēlī, āl (compare Kolarwe ēlī).

The dative is also used as an accusative. This latter case takes the suffixes e, an, ma, and ā. The genitive is identical with the oblique case.

Examples of the various cases are, ambulā marumma kudiungalū, she gave birth to a male child; manuv-ke, to the son; tōp-ink, from a father; Čhôr, God’s; hevām-kaṇī, of the greatness; ārsungal-alit, in the forest.
It will be seen that the case suffixes mainly agree with Kanaresse. The plural, on the other hand, and the oblique forms more closely agree with Tamil.

**Numerals.**—The numerals are given in the list of words. They are, broadly speaking, the same as in vulgar Tamil. 'One' is *oreu*, neuter *ore*. Instead of *or* we also find *ort* as in Kurukh.

*Rond*, two, corresponds to Malayalam *raṇdu*, Tamil *raṇdu*. Forms such as *oreu*, *king*, however, show that *Korat* has the same difficulty in pronouncing an initial *r* as Tamil. The masculine and feminine form of *raṇd* is *raṇdor*.

*Aṣja*, five, corresponds to Malayalam and vulgar Tamil *āṭja*.

**Pronouns.**—The following are the personal pronouns,—

<table>
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<tr>
<th>Sg.</th>
<th>Pl.</th>
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<tr>
<td><em>nā</em></td>
<td><em>nānu</em></td>
</tr>
<tr>
<td><em>mī</em></td>
<td><em>mīnu</em></td>
</tr>
<tr>
<td><em>ma</em></td>
<td><em>mē</em></td>
</tr>
<tr>
<td><em>maṇake</em></td>
<td><em>maṇake</em></td>
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<tr>
<td><em>maṇg</em></td>
<td><em>maṇg</em></td>
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<tr>
<td><em>maṇga</em></td>
<td><em>maṇga</em></td>
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</tbody>
</table>

There is only one form of the plural of the first person, just as in the case in Kanaresse. The oblique cases of the first person singular are also more closely related to Kanaresse than to Tamil. *Niga*, we; *āṇgā*, you, on the other hand, must be compared with Tamil *nēṅgal*, we; *maṅga*, you; *Ceorgi maṅga*, we; *nāṅgā*, you.

**Verbs.**—The present tense is formed as in Tamil. Compare *aṭṭēṅ*, I strike; *hīṅgāre*, I go. The suffix *kēr*, *gēr*, is here clearly identical with Tamil *ēṅkē*, *gēṅkē*. Forms such as *aṭṭēṅkē*, I shall strike, still more closely agree with Tamil.

The past tense is formed by adding the suffixes *sā* and *ma*, or, in most cases, in the same way as in Tamil. Thus, *aṭṭa*, thou struckest; *kēṅ*, he went; *kūṇāṭa*, he gave. The *s*-suffix must be compared with the suffix *sē*, *āṭē* in Gondi; *ē* in Telugu. Similar forms are also used in vulgar Tamil.

The personal terminations are,—

<table>
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<th>Sg.</th>
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<tr>
<td>1. <em>ā</em></td>
<td>1. <em>ā</em></td>
</tr>
<tr>
<td>2. <em>ā</em></td>
<td>2. <em>āge</em></td>
</tr>
</tbody>
</table>

Thus, *āṅgāre*, I die; *kūṇārē*, thou hast made; *ēṅgu*, he is; *ēṅgē*, he it is; *varūdu*, it comes; *kūndāṭa*, she gave; *vīkēmē*, they (neuter) were; *varēṅkē*, 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 Korchari 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 Korchari 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.

KORATA (so-called KORSCHAD) Dialect.

**Specimen I.**

(District Belgaum)

Edūr manansan-ka mukbād amorīgūngāng inchānumā. Avgol-tola sah
A-certain man-fo two mole-children were. Then-among younger
 sûvalyā tā tōpan-ka tānumā, 'yāvā, min jingāl-nde nān-ka varra
son his father-to said, 'father, your property-is-from-mo-to coming
pang man-ka tā.' Tāna avgol-tola tā jingā pañghī kudātā
share me-to gave Father them-among his property having-divided-gave.
San man tā pang akkondu dār dēs-ka ōgi īhāvā
Younger son his share having-taken a-far country to having-gone many
nāl āgītīlā, addantulā avū īhāvā kharts śēndu tān
days had-not-been, meanwhile he much expenditure having-done his
jīngī allā krodātū. Avū hīnā śēndu pānālē a dēs-fole
property all squandered. He so having-done after that country-in
ber khārv bugād avan-ka pyādānām vānāvā. Avū ā
a-mighty famine having-fallen hīvā-to poverty came. He that
dēs-ndī manças-ān daīnie pānī-mānī ōndātā. A manāvā avan-ka
country-of man-of near 'work-on remained. That man hīvā-to
matvāyī mēspēbāku tān kollī-ki amāyūtā. Ānge īhāvā pēstā
sūnā toīdād his ēkīdī-to seal There much hungry-being
matvāyī tīnīr-āntā pōtāh samābā tīndāvā varag mettiāg-kọndā. Ḥākā āne
sūnā ēkīvā-thāt hūkā even having-eaten hēlīyā was-filling. But
avan-ka ēkā-dūkā-ndā yandā śēgūlīlā. Īmāqe rāvām dhūng
hīvā-to anybody-near-from anything-even was obtained-nut. Thus a-few days
ōsām, tān pang vātā nēppāgī tān manās-ālūi sarānā. 'man
passed, his former state memory-becoming his mind-in said, 'my
tōpan-kiṭikā ikkīrāvē oddānē pānī-mānīlī thāvar metti vēchād
father-near having how-many work-people-to hēlīyā having-filled more
sār śēgūlīlā. Ḥībā nān pātānē sāgānā. Nān oddū nān
food is-obtained. Here I hunger-with am-dying. I having-arisen my
ērō tōpan-dānte ōgi sarānā, "tōpāl, nān dēvār pēp tōpan pēp
father-near having-gone will-say, "father, I God-of sm father-of sm
have-got-tied-to-myself. I your son-an to-be-called worthy-as-not. Me
or pān-mañuñām dīsā ēndu nīn-đāñi vesehakā."" Hīnāsā soñū
one work-man-yā like having-made off-yon near keep."" So having-said
āndāndī ēddu tan tōpān-dautē vārrapār tōpā āndu
there-from having-arisen his father-near coming-while father distance-from
avān-ka pātu dayā vandu ōōkēt-ṅāṅī kalēbhagu
kim-to having-sam pāy having-some running-having-gone having-embraced
moddu kudāñū. Āppār man tan āvān-ka soñu, tōpā, nān dēvar
a-kāñ gāñ. Thān thoh-ban his father-to said, 'father, I God-of
mānuñ nān mānuñ tapp-tēndā. Nān nī nīn mānuvānd akki-māñū.' Ikē
before your before sin-did. Me you son-an call-done. Thā-na
topa tan pān-mandhi-ki soñu, 'nāñāl bētangsā akkoṛ-vandu nān mānu-ka
father his work-men-to said, 'coat clothes having-brought my son-to
ēṅgā, bāñ-tuñā mōdā ēṅgā, kāñ-tuñā karpānā ēṅgā, mānuvañākā ēṅgā,
put-on, finger-ār ēṅgā put, feel-in shoes put, to-exit prepare,
āndu ēndu ēndu ēngū āṅu. Yaṅk-āndikkā, i man man sattāndā, we
having-samet happy let-us-become. Wēṅ-īs-saud, this my son was-dead,
tīgā mū-thon ēngū; tāpikōndu-ṅāṅgū, ēppār śikāmū.' I vātā
kāñ 'again alone is; bad-gone-one, now is-found.' Thīn news having-heard
ākkā ēndu śāsā āṅgā all happy become.

Ippārā āvān ber mān kolīlo īndū. Aū ēū-dāuñku vandappūr
Now his older son field-in was. He having-samet coming-when
avān-ka pāsā-pāsālā kūndritā kat-kūṇāl-vandū. Avā ē pān-mandhi-ulle
him-to playing dancing to-be-heard-same. He that work-men-in
ortan-ka āgasū, 'yand mañādi? nī ānā kañā. Aṅkē avū soñu,
one-to having-called, 'what is-going-on?' saying inquired. Thāi-to he said,
'nī tembī vandirā; 'avū nāñānīlī vandu mātāmā?'āndū
tēy brother is-one, 'he safe-and-sound having-some how-received-'saying
nī ēppu ber sēr śendirā.' Ita kāñā he man yams-āṅgī
tēy father a-big feast has-made.' This having-heard older son angry-becoming
ūlākā ēṅ-īlā. Akkoṛā āvān ēppu belīko vandu, 'ulākā vā,
are went-not. For-that-reason his father out having-some, 'in come,'
āndu āvān-ka ērā soñu-kandū. Atkē avū tan tōpān-le soñu, 'nīn
saying him-to much entreated. That-to he his father-to said, 'I
ittān vāṅkāl danū nīn pānī ēndu ēppūrā nīn vāsā ṅāṅkēlālā.
so-many years till thy service having-done ever thy word broke-not.
Aṅkēmū nīn nān gēten agasā-kandū ber sēr śāṅk-ṅāṅgū
However I my friends having-gathered-together a-big feast to-make-for
mī nān-ku ēppūrā cēn myāł-kūtā śāsā ēndu-kudālālā. Aṅkē hasīvēr
than me-to ever a good-young even gevest-not. But harlots-of
sangatì bugad nin jindì-alla muṣagūj-gantì i nin mau
sangatì bugad nin jindì-alla muṣagūj-gantì i nin mau
ūd-ka vand sargmē ni svank-esser sōr śendirā. Topu mau-ka
ūd-ka vand sargmē ni svank-esser sōr śendirā. Topu mau-ka
danse-to coming amon-aa thou him:for a-feast hast-made. Father son-to
danse-to coming amon-aa thou him:for a-feast hast-made. Father son-to
sonnik, 'ni oppōrī ran-dantī ikkyārā. Nan-dantī ikkyārā nndē,
sonnī, 'ni oppōrī ran-dantī ikkyārā. Nan-dantī ikkyārā nndē,
and, 'then always of-me-near art. My-near what-is-all thine-alone.
and, 'then always of-me-near art. My-near what-is-all thine-alone.
śatt nin tembi, tīrgā āvī-te ḍgara; tapasikavage-avāvū, ākkū, and
śatt nin tembi, tīrgā āvī-te ḍgara; tapasikavage-avāvū, ākkū, and
Deaḍ your brother, again alive is; lost-scent, is-found, saying
Deaḍ your brother, again alive is; lost-scent, is-found, saying
nāg santōs āganda savīgē igānā'
we happy becoming proper is.'
[No. 3.]

DRAVIDIAN FAMILY.

TAMIL.

KORAVA (so-called Korkuvari) DIALECT.

SPECIMEN II.

(A POPULAR STORY.)

(DISTRICT BELGAUM.)

Purandar-gad andu sondada oru ñuru ùtta ñ útta ñuli ñigadu.

Purandar-gad to called one village north country-in is.

I urulli rand-nir vañkal park oru penâmbran syâvkarastan

This village in two-hundred years ago one Brâhman banking

śânda-gonu lâvu kañjistan-nde imâ. Avû ravynâmâ dâm-dharm

having-carried-on very misery was. He in-the-least charitable-acts

šâiyak-illa. Avân kañjistan udi-pîkhi-ku-essa Kriñmâ

perform-sol. His miserliness to-causeto-abandon-in-order Krishna

oru pyâd penâmbran ñông akkondu à syâvkar-dauti-ke

a poor Brâhman-of disgust having-token that banker-near

randu âdîgirr attându. Avû dinâ udyâlde varandû.

having-come to-day began. He deily in-the-morning we-coming

Syâvkar aðgandu, 'udyâl va, nân mân penâ-mêtâ igaré.'

The-banker used-to-say, 'to-morrow come, I to-day business-on am.'

Inaçam oru vañkal à penâmbran að-ka randu àgandû.

In this-way one year that Brâhman house-to having-come went.

At-mere syâvkar lâvu damaj-gonu tan âtollî ikkird lhottei

That-on the-banker much being-owed his house-to existing false

duñdu-diggañi oru dinâ a penâmbran munañ sörju, 'itîlê
copper-coins one day that Brâhman-of before having-owned, 'this-in

end bâkan-ându onu parikkonta o,' and sonâ, Atkore-ä

whatever wanted-being one having-picked go,' saying said. That-for

â kañî penâmbrâ mûkondu ñisüla o gi pactai

that crafty Brâhman having-refused having-left having-gone backyard

râñhûde à syâvkar khalâ dauti-ke vandu, 'nân mañtâd

door-from that banker wife-of near having-come, 'my son-of

munîjî šâiyârâ, yandumâ din ta, and kañî; ava

thread-ceremony on-performing, some charity give;' so asked; the
TAMIL (KORAVA DIALECT).

There is a village called Purandargad in the North country. About two-hundred years ago, there lived in this village a very miserly Brahman who followed the profession of a money-lender. He performed no charitable acts whatever. With a view to cure him of this vice, Krishna appeared before the rich man for alms in the disguise of a poor Brahman. When the Brahman put in his appearance every morning, the rich man excused himself, saying, 'tomorrow, I am busy to-day.' The rich man was greatly vexed at the frequent visits of the Brahman 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 Brahman 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 Brahman pertinaciously. ‘Though my husband is a great banker,’ she said 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 Brahman 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.

KOBAYA (so-called KORTI) DIALECT

SPECIMEN III.

(OCCIDENT BELGAIU.)

Ochū-orū mumaununaka napūrā sāmul-makk indāgā. Aagal-ullā saha
A-certain man-in too male-children were. Thèm-among younger
manuva tāng-arunūk andā, 'āvā, minā jinjirivulli nānak varta
son hitather-to and, 'father your property-in me-to coming
pang nānak kumā. Āvā aagal-ulī tama jinjirī panoa hādātā
share me-to give.' Father them-among his property divided-gave.
Sana manuva tama pang akānd dūr nā-ka hāgi lāva nāl
Younger son his share taking for country-to going many day
āgall, addantte āvā danul-ulli tama pang phāga-fēdā Āvā hiniagā
had-not-been, meanwhile he luxury-in his share wasted. He so
śēda bālkā nāhihī ber kharva bugada āvānak
having-made after that country-in mighty famine having-fallen him-to
badatana vārihāha, Āvā nā disulli oru mumaun jyāti ṣākari
poverty came. He that country-in one man-of never service
nīndhī. I mumaun āvāna pandī māsarkā tama kōṣa ke hādēhavottā. Āgājī
stood. This man him soine to-freed his field-to sent. There
posta kalavāłīne pandī tinūgar-hantāta poti sāla tināra varage metai-
being-hungry being-troubled soine that-con-at husk also eating stoneh was-
kundā. Āmāka āvānak yūind āndā āgalla. Hināgā thēde nāl hōsā,
filling. But him-to anyone-from anything was-not-found. So a-few days passed,
tama park viti nippāgi āvā tama muma-ulli andā, 'nang āvan
his former state remembering he his own-in said, 'my father-of
jyātī ikkīr aciūn ṣākari-mand-ki varage metti hecū-agar-ada man no-
near living how-many servants-to belly filling so-as-to-caved food
śikkanda. Āmāka jyāti nā posta sāgarī. Nā eda naing āvan
was-found. But here I being-hungry die. I rising my father-of
jyātī hāgi andā, 'āvā, nā dēvar pāpa tôpan pāpa kāit-kundā
soon going will-say, 'father, I God-of sin father-of sin have-not-lived-to-myself.
Nā nīna manuva and amāragak āgarāk. Nānā orū al-mumaunā
I your son un to-be-called am-not-fit. Me one servant-of
hināga schakā."  Āva aṣiyunca cadda tsang-āvan jaṭī varvāga,
like keep."  Hē, hence rising his-father-of near when-coming,
āva dūrundā āvan pāta, kañākait ands ēda-kōgi kagat-pudam
father distance-from him seeing, pity feeling runatag-going embracing
mudda-adū-kundā.
kim-gave.
DRAVIDIAN FAMILY.

TAMIL.

KORAVA (so-called Korti) Dialect.

SPECIMEN IV.

JAMKHANDI STAEM.

Himiga vartha arasu indi. Arasaka anjja-ala kolliyamara indiga
so one king was. Him-to five-persons wives were.

Agal-uli arasu vara-vartini bota, tirigi agalaka kaati, "i saku
the-king one-one called, and then asked, 'the happiness
in yera dayadinda ungara?' Agal-uli malaru, "i saku
then whose mercy-with enjoy?" Then-in four, 'the happiness
ninna dayadinda ungara(a)," andagga Paragondu arasu anjja-ala-uli
thy mercy-with enjoy," said Afterwards king five-persons-in
sannivala bota tirigi avala kase, 'i saku ni yera
the-youngest called and her asked, 'this happiness thou whose
dayadinda ungara?" Aya uttara kudatal, 'Devaara tandida-astu i
mercy-with enjoyai?' She answer gase, 'God given-to this
suku nimaka vandina. Atra-karamadi-inu i suku na ninna
happiness thee-to come. That-reason-for this happiness I thy
dayadinda tirigi Devaara dayadinda ungari.' I visti katu
mercy-from and God's mercy-from enjoy.' This word hearing-heard
arasaka situ vaishu. Paragondu avala vada-ment jagini tirigi
king-to anger come. Afterwards her body-on ornaments and
kavisaki param-kundu, avala-ka vanda pumuka padiki kudula tirigi
clothes having-taken-off, here-to one old cloth gave and
bada akinai-ulji vanda gujiyo kaati avalana ecohol. Appaga avalu
great forest-in one cottage building her kept. Then she
radaista indi. Paragondu aval-eh angi amaha marunna
pregnant was. Afterwards she-indeed there male child
kaati bugadi. Aresu i visti katu hcau sahtia utta tirigi
bare. Yag this news hearing much satisfaction fell and
avalana bota utoja ecohol. 'Ivu mutchi sahandaga Devara dayad-
er called house-in kept. She before said-as God's mercy-
inda i saku khere,' himiga andu tana berasamanata hynaati
from this happiness certainly,' so saying his greatness-of pride
nuju Devaara berasima hogakaka batama.
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 that 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.
DRAVIDIAN FAMILY.

Tamil.

KORAVA (SO-CALLED KORAVU) DIALECT.

SPECIMEN V.

DEPOSITION OF A WITNESS.

(DISTRICT BILAPUR.)

Hōna mādat-āli śāmāgi jātāri āgi rand mād dīna
Puṇt month-in śādāgi fāk having-become two three days
ānda-mēne kēgā-āli rand tāsa poda yerida-mēne Rāb-sāb
becoming-after morning-in two hours time rising-after Rāb-Sahib
māmalādir kuchērō-hōli nā índē. Mādārāya kulkarnī īva appaga
Mamlādār office-in I was. Mādārāya the-Kulkarnī this then
nōndāni kuchērō ballaka ukkānd-iñdū. Āropi ṣārāmya ortan-ka
registration office outside sitting-was. Thē-occasioned ṣārāmya ēri-to
bōī-kondū vanda. Mādārāyana, ‘nāmmu-dāsānā nōndāni kāgīda
having-called came. Mādārāya-to, ‘awgīr registration done
dataki vii, samū ṣārāmya bītā. Appaga Mādārāya tirāgi nā
to-write come,’ saying ṣārāmya called. Then Mādārāya and I
kuchērē rōtopā vanda. Nagāla śīrād śādākingappara ātaka hōnī
office having-left come. We śīrād śādākingappara of house-to went.
Avātā nā ikāvē. Ippaga kōśiṇa muṃmū nikāma āropi tirāgi avāna
There I see Now court before standing cowed and him
kāda ortanu vangēra kūdā vanda. Mādārāyana jōrāti ukkāndū,
with one two with came. Mādārāya near he-set.
Mādārāya ēst taradū. Mādārāyana yār śondu vara-sārānga nā
Mādārāya dēd wrote. Mādārāya-to who talking to-write-cowed I
kutyla. Tōdē pātā śādā-mēne āropi ṣārāmya pāva yakaṅā
heard-not. Little time becoming-after cowed śārāmya this area
sarvī-nūmbā nāyīṭī attungara kāita uṭṭā hōnū.
Survey-number information in-order-to-bring house having-left went.
A-mēne āroplāna nā yeppaga piśilla. Āropi hōun tuva
That-after the-occasioned I ever saw-not. The-occasioned having-one little
yālivīo vartītān vanda. Mādārāyana, ‘kāgīda varīmāṇā, koṛē tāgīda
time-in some-one came. Mādārāya-to, ‘dēd write-not, false deed
igudū,’ āndā somū.
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 Mamluder about two hours after rising time in the morning. The Kulkarni Mâdurâya was then sitting outside the registration office. The accused Saranya then came after having been out to call somebody. Saranya said to Mâdurâya, 'come and write a registration deed for me.' Mâdurâya and I then left the office and came with him to the house of Sirâd Sidalingappa, where I live. One or two men had come there together with the accused now standing in court. He sat near Mâdurâya 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 Mâdurâya, '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, 1830, pp. 106 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>District</th>
<th>1891</th>
<th>1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coimbatore</td>
<td>59</td>
<td></td>
</tr>
<tr>
<td>North Arcot</td>
<td>1</td>
<td>8</td>
</tr>
<tr>
<td>Salem</td>
<td>377</td>
<td>106</td>
</tr>
<tr>
<td>Coimbatore</td>
<td>1,196</td>
<td>819</td>
</tr>
<tr>
<td>Total</td>
<td>1,614</td>
<td>932</td>
</tr>
</tbody>
</table>
KAİKÂDI.

The Kaikâdi 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></th>
<th>Estimated number</th>
<th>Census of 1891</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay Presidency</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ahmednagar</td>
<td>700</td>
<td>477</td>
</tr>
<tr>
<td>Khandesh</td>
<td></td>
<td>43</td>
</tr>
<tr>
<td>Nashik</td>
<td></td>
<td>4</td>
</tr>
<tr>
<td>Poona</td>
<td>2,300</td>
<td>438</td>
</tr>
<tr>
<td>Satara</td>
<td>450</td>
<td>225</td>
</tr>
<tr>
<td>Sholapur</td>
<td>8,300</td>
<td>224</td>
</tr>
<tr>
<td>Bulgaum</td>
<td>200</td>
<td></td>
</tr>
<tr>
<td>Kolhia</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td>Akkalkot</td>
<td></td>
<td>43</td>
</tr>
<tr>
<td>Satar Agency</td>
<td>435</td>
<td>21</td>
</tr>
<tr>
<td>Southern Marathia Jagirdar</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>250</td>
<td></td>
</tr>
<tr>
<td>Berar</td>
<td>872</td>
<td>10,732</td>
</tr>
<tr>
<td>Hardanabad</td>
<td></td>
<td>2,380</td>
</tr>
<tr>
<td>Central Provinces (Nimar)</td>
<td>48</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>8,929</strong></td>
<td><strong>14,938</strong></td>
</tr>
</tbody>
</table>

Kaikâdi, 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 in several points agrees with Kannarese, and it must therefore be derived from an older form when Tamil and Kannarese 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 have been returned. In the Satar 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 *gârdas marâli*, he said to his father; *sâtâhalâ*, in the country, in Akola; *hâmâ*, thou wilt, 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 Blichapur will finally be reproduced. It will be added in many respects forms the link connecting Kaikâdi with the so-called Burgâdî. 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, *vandā*, *vandha*, *vandâ*, and *vandî*, he came, *ô* and *ë* are apparently interchangeable; thus, *appô* and *appë*, then.
The palatals are, at least in Sholapur, pronounced as in Telugu, i.e., as ʦ, ʣ, respectively, if they are not followed by ə, ɛ, or ɣ.

An ə often corresponds to a p in ordinary Tamil. Thus, əkku and in Ahmednagar even ə, go. In Kolaba, however, we find ɲə. The change of p to ɦ is common in Kannada.

Final ɬ is dropped as in Korava and vulgar Tamil. Thus, ɲʊɡə, son, but ɲʊɡɬəkə, to the sons.

Nouns.—The genders are sometimes confounded. In Ellilpur the neuter forms of the demonstrative pronouns are apparently always used also for the masculine.

The suffixes of the plural are əɡə and ɛəɡə; thus, ɲəmə, a son; ɡo-ɲəɡə, the sons; goɡ-əkə, to the sons: ɲɛkədə, a horse; ɲɛkədəɡə, horses.

Forms such as ɲɛɾəɡə, women, from ɲɛɾə, woman, are Marathi.

Case suffixes are added to the base of neuter nouns. Thus, ɲɛ-ɛkə, in the house. Occasionally, however, we find the base modified before suffixes as in Tamil. Thus, ɲɛm-ɛkə, in the mind; ɲɛm-ɛkə, in the specimens received from Aundh.

The dative is commonly also used as an accusative. It usually takes the suffix ɬ or ɛɬ; thus, ɲɛm-ɬ, to the father. We sometimes also find an accusative suffix ɬ in words such as ɲɛkədə, the horse; ɲɛɡəɡə, swine.

The genitive sometimes agrees with the qualified noun in gender, as is also the case in Gondi. Thus, ɲɛməɛmə, thy son; ɲɛkədəɛmə, the horse's saddle. In Kolaba we also meet with forms such as ɲɛɡəɡəɡəɛɬə, in the father's house. Compare the Tamil suffix ɲɛɡəɡə.

The suffix of the locative is əɬɛ, əɬə, or əɬɬ. In Kolaba and Ellilpur we find əɬɛ used instead. Thus, ɲɛ-ɛɬɛ, in the house; ɲɛ-ɛɬɛ, on the feet.

The case suffixes will, on the whole, be found to agree pretty well with Korava.

Adjectives.—Adjectives are sometimes inflected. Thus, ɲɛɬəɛ, a good man; ɲɛɬəɬəɛ, good men; ɲɛɬəɬəɛ, a good woman; ɲɛɬəɬəɛ, 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:

| ɲɛn, ɲə, I. | ɲɛn-ɬ, me, to me. | ɲɛm, ɲɛməd, my | ɲɛməɬɬə, our. |
| ɲɛm-ɬə, in that. | ɲɛm, ɲɛməd, ɲɛməɬɬə, thy | ɲɛɬɬəd, your | |
| ɲɛɬɬəd, your |

The form ɲɛməɬəd seems to be the exclusive plural, corresponding to Tamil ɲɛməɬəd. When the person addressed is included the plural of the first person is ɲɛməd, dative namburk (corresponding to Tamil ɲɛməd) in the Sholapur specimens.

The neuter singular seems to be used as a feminine. Compare ɲɛɬəɬɬə ɲɛɬəɛ, 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 ɬ, which corresponds to Tamil ɬə.

The interrogative pronouns are ɲɛməɬə, who? ɲɛməɬɬə ɲɛɬəɛ, what? We sometimes also find the neuter form ɲɛɬəɛ instead of ɲɛməɬə, who? The genitive of ɲɛɬəɛ is ɲɛɬəɛɬəɛ, whose? ɲɛɬəɛ is occasionally also used as a relative pronoun.
Verbs.—The personal terminations are as follows:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sg.</strong></td>
<td><strong>Plur.</strong></td>
<td></td>
</tr>
<tr>
<td>1. ñã, ñi, ñ</td>
<td>1. ña, ñ</td>
<td></td>
</tr>
<tr>
<td>2. ñá</td>
<td>2. ñang</td>
<td></td>
</tr>
<tr>
<td>3m. ñó, ñú, ñ</td>
<td>3m. &amp; f. ñág</td>
<td></td>
</tr>
<tr>
<td>3f. ñá</td>
<td>3n. ñá</td>
<td></td>
</tr>
<tr>
<td>3 n. de(šu); ña (šu)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Thus, ñá, I was; 2 ñá; 3m. ñá; 3 f. ñá; 3 n. ñág; 3 m. ñág; 3 n. ñág. A neuter plural ñág, was, is recorded from Rândrug. Compare Tamil.

The present tense of the verb substantive is ñàrì, I am; ñádà, it is; ñádagà, they (neuter subject) are. In Berar we find kírì, I am, etc., used instead.

The present tense of finite verbs is formed by adding a suffix ñá (gáš) or ñá. Thus, ñádáká, I strike; varáhá, it comes; bógáhá (Kolaba gogari), I go; nínyaká, thou art; Rândrug vógáhá, I do; Kolaba sonáre, I say; ñeýrò, he is doing.

The past tense is formed by means of the same suffixes as in Tamil. Compare senána, he said, nínde, he breathed, hónu, he went; níñu, he began; píte, he saw; kíntu, he gave. Forms such as kíntu, he has done; yákpi, he spent, are compounds. Compare Tamil arrun, pronounced ñíthin, I was. Forms such as bhasi, he met; ñángá, it came; báñamgá, (the pig) ate, should be compared with vulgar Tamil forms such as pañchagá, he learned; pañchagadu, it learnt (corresponding to standard pañítam, podittadu, respectively); añchona and añchadu instead of añgru, it became, it was. Ñá, it was, in a specimen received from Akola, directly corresponds to vulgar Tamil añchona.

The form hataá instead of hataáng, they began, is probably due to the influence of Marathi.

In Ellrichpur we find forms such as pásra, he said; gúltu, he gave; hónu, he went. They appear to contain the suffix ñá or ñá of the third person neuter. Similar forms also occur in Burgadá.

The future apparently corresponds to the Tamil present. Thus, ikari, I shall be; odkári, I shall arise, ñári, I shall strike; högrí, 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 Konarí.

The third specimen is the beginning of a version of the Parable forwarded from the Malkapur Taluka of District Bühana. 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 Barar. The fourth specimen, the beginning of a version of the Parable from Ellrichpur, is of a similar kind. In some details it agrees with the so-called Burgandi, which will be separately dealt with below.

A list of Standard Words and Phrases will be found on pp. 618 and ff. It has been forwarded from Sholapur.
DRAVIDIAN FAMILY.

TAMIL.

KATRĀDI DIALOGUE.

SPECIMEN I.

(VI DSTRICT EMOLAFUR.

Vanda mansam-k raça gōga intagā A randun-uj-ān ohitīyān
One man-to two sons were. Those two among-being the-younger
tan gānu-k svandu, 'gānu, namūnd pāng nān-k tā? Ānu
his father-to said, 'father, my share me-to give.' He
ātn-chillī gān tān samsūrōc pāng hōtā tandu Munnī
that-according father his property-of share having-pit gave. Then
thōdyā dīvas-ujī samānu tān adi samsūrinā gōgaā sānduṛī ānīk
few days-in the-younger his all property together having-made and
thūr par ʿūr-k āṇō, ānīk sāngē tān sāmsū tān udālpanā
for other country-to sent, and there his property extravaganee
fondī adni vāṭaṇ-ṣendutu. Yappū adni samār yaksīsatu āppū
having-made all wasted-made. When all property had-spent then
ā ʿūralī bhyārīdāb hārū bhanteṣa ā vakal-ka ān-k
that country-in great famine fell. That time-at him-to
duddad labānu laṃī bhanteṣa. Phārg ā ʿūralī vanda
money-of great scarcity fell. Then that country-in one
mansam-kiṭa ān naukari niṇḍu. Ānu ān-k kvaṛōli phyamārī māṭhīr
man-near he service stayed. He him field-in mine tofood
hīloṭā Phyangā ṭumā tarpaḷ tingāntagā āṭan sūddā bhyār
sent Some which huns were-eating those even great
santōsḥāṇī thīṇī āṇ tān vārge vīsgāsamudālikīvā, pān atka sūddā
joy-in having-eaten he his belly would-have-filled, but that even
edu at-ka kuḍḍilla. Ānu yappū sudi-mini randū, āppū āṇ tān
edū at-ka kuḍḍilla. Ānu yappū suddi-mini randū, oppū āṇ tān
anyone him-to gave-not. He when scene-on came, then he his
mansam-kiṭa svandu, 'nān gānu padaṛu laṃī erāgasal-kītā thīṇī,
man-ujī said, 'my father's service-in many men-near having-eaten
mindīn said, 'my father's service-in many men-near having-eaten
ultīa idānā anna igada. Nā parassu phatai sāgūra Nā
remaining so-much food w. I but starving am-dying. I
vedrāv ānīlī ān hōgasī nān gānu-k svardā, 'āνū, nā ninnūd
vedrāv ānīlī ān hōgasī nān gānu-k svardā, 'āνū, nā ninnūd
vatt-arise end I having-gone my father-too will-say, 'father, I thy
va davānd pīp sentī. Ḍāna-sāvīy ninnu māṅg svandī amigrik
and God's sin have-done This-from thy son having-said to-take
Thus having-done arose thun his father towards came. He for
likyā hun gāu anāk pātā, anāk māyā vāndī anān māyā
beleg, his father hun sam, anāk gāyā having-come hun towards
ōdi högī anān khasati bhundā māyā ātāmā. Māyā
having-gone his neck-to having-fallen ātāmā too. The-son
svandu, ‘āvā, nā dēvarād va māyād guna hāmā hāmā,
anāk āton-munān
said, ‘father, I God-and you-of sin have-done, and henceforth
nānān māyā svandī nguriāk yagī āla.’ Tan anān gāu tan
thy son having-sand to-take worthy not! But his father his
tsakriyān svandu, ‘nāla kvāti ātiyā anān vādhiā hōdō, anān kālī
servants-to said, ‘good cloth bring his body-in put, his hand-on
modur bond anān kālī kālī hōdō, anān kālī
rang putting his foot-on shoes put. And go, we
thīndi undi anand saivānga. In nānān māyā dātāndu, pun
having-eaten having-drunk joy let make. This my son had-died, but
thingi jiya vāntza; ān kālī, pun phārgunā dvāraka.‘ Nānā
again life came; he had-borne-lust, but again is-founded.‘ So
svandī anān anand saivānga hatmā
having-sand they joy to-make began.

Inta anān bhīyā māyā kvālalī indu. Ān hēnā-hēnā āt-kāṭī
. Nār his elder son jētārān was. He as hōme-near
vārāk hatmā, hāmā-hāmā pāçād va śārād anān svālkyē vārārā
to-come began, so sungāg and dancing his ear-to to-come
hatmā. Ān jānāa tsakriyāyānāk bōtānāi svandu, ‘nān
began He one servant-to having-called having-come, ‘āhē
miṭād?’ svandī kētā Ān ānāk svandā Hi, ‘ningāja
what?’ having-said asked. He him-to said that, ‘your
nymābī vāndī. Ān khuālā vāndī gānāk bhādāmā,
younger-brother here-come. He self having-come father-to was-net,
aṁ-dūnā ān khuālā ātāmā. Āsē svālkhē ān yārāk-vāndā anāk
therefore he forest made.‘ That having-board he anger-come and
ulāk hōgāmī-sā. Atun-dūnā ān gāu valakī vāndā anāk ān
inside not-go-would. Therefore his father outside come and he
vivānti sēndu. Phārg ān tān gāwāvāk svandu, ‘pārgā, nā labhā
entreaty made. Then he him father-to said, ‘see, I many
vātālān nān tsakri sāyāke, ān nā yāndūrā nāmā vātī yāthāllā. Hīnā
yours thy service do, and I ever thy word broke-not. So
indī niṅk sōtīyā bāríbār mājā sāyāk yāndū āt-kūtā sādā tāndūllā
being me-to friends with feast to-make ever bid even went-not
52.
But who thy all properly harolby-is squandered, that thy son
vandā harāhar, ni āunk khsāli śanda.' Appāg ān āunk
having-come immediately, thou him-to feast modest.' Then he him to
svandā, 'govanā, ni ḍhārā nīn kiṭṭā nīkākā. Itun-dukk nān
said, 'son-O, thou always me near feast. This for my
kiṭṭād nān nīn māmad igada ḍa nīn ṭyembū satīnā, āunk
near-being all thing is. This thy younger-brother had-died, him-to
jīva vanta; ān kālīnī, ān dyākum. Ātar-dukk nān mājā
life come; he had been-lost, he befounū. Therefore I feast
śayyū nāmburk khaśā āgāvā, ada yagāy igada.'
should-make us to joy should-become, that proper is.'
DRAVIDIAN FAMILY.

TAMIL.

KAIKADI DIALECT.

SPECIMEN II.

A POPULAR TALE.

(DISTRICT SHOLAPUR.)

Palasgāv svandāi vanda úr intā. Angā vanda banda

Palasgāv having-mid one village was. There one handy-man

indu. Abūk randā gogā intāgā. Vartān péru Khandjērō, ānīki inivartan

was. Bis-to two ans were. One-of name Khandjērō, and other-of

pēru Yasavantō. Ān kūtā randā nāllāyā khudryāng intāgā. Vanda

name Yasavantō. Hīs paw two good horses were. One

khudri pēru Khandjērō, ānīki inivanda khudri pēru Yasavantō.

horse-of name Khandjērō, and other horse-of name Yasavantō.

A bandā sāttā-barkā ān kūtā talaghā-ul khudryāng dhrāṅkāi;

That carrier dead-after his wife collar-in horses concealing

ēsāntā, ā khudryāng ān kankē hōki illā. Gogā bhērēkā

kept, those horses their sight-to putting not. Boys big

ānā-barkā gām-kā tolangāmi āng talaghā ughājāmiāng. appō ā

becoming-on mother-to telling-not they cater opened, then those

khudri āng pātāng āng svandāng, ‘nāp khudri-mi khrāntyākō’
horses they saw. They said, ‘we horses on let-ride.’

Gān soñākā-muān, miktā-miktā? ‘mānasgā pātāng mojē nṅgūlāk

Mother allowed-not, why? what? ‘now new than you

iddī khudri pītīgūng-rāng.’ Gogā adā ketṣāgā illā. Āng

having-boats horses will-take-away.’ Boys that headed not. They

atān-mi khrāntā va tāngātā ārk kōṁiāng. A nāllāyā

thān-on rode and sister’s village-to went. Those good

khudryāng ān meλ̃五大 pātu; appō ān man-mi khrānta vantāa

horses their brother-in-law saw; then his mind-in desire came.

Abūk valāsā ki, ‘ivauka khudryāng ‘abhāis-kntlānālā.’ Phārg ān

Him-to it-appeared that, ‘those-to horses to-get-is-not-suitable.’ Then he

ā gugplāk saāl kālpātā gung bēndu. Phārg ān rājā

those boys tear having-caused-to-drink ānuk made. Then he rājā

neek bōnu abīki svandātu, ‘abīk ādī khudryāng pītīsamā

near went and said, ‘them having-boat horses having-taken-
FREE TRANSLATION OF THE FOREGOING.

There was a village called Palangārā. There a handy-carrier lived. He had two sons, one named Khamdīrō and the other called Yaṃvāntrī. He also possessed two good horses, likewise called Khamdīrō and Yaṃvāntrī. 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 then sister's. When their brother-in-law saw these 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 Rāja 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.

KAIKAPÍ DIALECT.

SPECIMEN III.

(DISTRICT BULDANA)

Vanda manusaka munda goğā. Chittāru sanda M, 'nanna
One man's two son. The-younger said last, 'my
'baṅga nān-ku ī.' Gāvu rāṇyār-ku pāṅgula kuḍatru. Chittāru
son me-to give. The-father both-to dividing gave. The-younger

ādi mana samdāra goṅā simu dešā-menī yālīṣhe nu. Angī
all his property together made country-on went. Those

hōgī ādi kulaṅ-gondu. Adinī kulaṅ-gondu ā nāṭoī kārang
having-gone all wasted. All wasted that country-in famine

bhunṣu. Pharag adachan āgā pharan hōgī tekkari pidanu.
fell. Then difficulty becoming after having-gone return joined

Kvāłbō phandī kākar yathatu.
Field-in piza to-tend sent.

Field-in piza to-tend sent.
Vandu manka ruhu bandga minjintu. Aton-ta chilyad band

One man-to two sons were. Them-from the-younger son

pēsau, 'eg. manā jindagan-i-ta jau jindagan nāku tā.' Paharu

said, 'father, mine property-of which property me-to give.' Then

ātu sampada pani gudjusau. Paharu jaris dinjagā chilyad band

he property dividing gave. Then few days the-younger son

hadum jindagan vand jāgi jama vandu, thur nāthu hōsu,

all property one place collected, far country-to went,

bānuk angā tundu jindagan yawashctasau. Paharu ādu sador

and there its property- wasaked. Then he all

kharcha āi hōsu a ādesa bānuk bānuk bhumau.

having-spend having-became went that country-in heavy jaimune fell.

Anānumu ātu bhāri ātasan bhumau. Āpa ādu ā ādesa

Therefore him-to great difficulty fell. Then he that country in

vanda manāči-ta minjusau. Ākā ādu phendi mēsaku tundu kollu,

one man-wear stayed, him he swim to-feed his field-in

thōtusau. Āpa phendi jān sālti tinnu atamahan varga methāsau,

sent. Then swim which husks eat that-on belly were-filling,

inā nānku (eto) tarvagau; bānik inai cañ-irillā gudmā. Paharu ādu

so him-to it-appeared; and anything did-not gave-not. Then he

sad-mene ranu pēasu, 'nā gavā engē ensē tōndor-gā ballā kira

sense-on came said, my father with how-many servants many are

ātī bānik nān vārgkū sakkū. Nan etai nā gāva mere

treat and I hunger-with ate. I having-arisen my father wear

bōgō bānik āku pēasu, 'ē gavā, abhay śāmne bānik nind

will-go and him-to say, "O father, heaven against and thee

śāmne pāpā śāhji. Nindu band illa ipar māptuk. Nindu

against an I-did. Thy son not henceforth worthy. Thy

tōndā-parājne ēi,"

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 1861</th>
</tr>
</thead>
<tbody>
<tr>
<td>Central Provinces</td>
<td>Nimar</td>
<td>10</td>
</tr>
<tr>
<td>Central India</td>
<td></td>
<td>233</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>243</td>
</tr>
</tbody>
</table>

Burgandi is closely connected with Kalkadi. 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 Bugg 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 Burgandis of Nimar assert that they have immigrated from Khandesh. They also call themselves Kukrange or Kargaras.

The short remarks on Burgandi 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 -ā, male, and -āt, female. Thus, vārī ādā nāy, a dog; vārdī phatā nāy, a bitch. But the plural and the cases are always formed in the same way. The suffix of the plural is -ā; compare Kalkadi. Thus, vārū pā, a man; vārū nān, an eunuch; vārū nān, a son; vārū nān, a wife; vārū nān, a dog; vārū nān, dogs.

The usual case suffixes are, dative and accusative -ā; ablative -ā and -ā; genitive -ā, -ā, and no suffix; locative -ā and -ā. Thus, gārīkā, to the father; vārū kā, from a man; vārū kā, from the house; vārū kā, in the house; vārū kā, in the country; vārū kā, in the house.

We occasionally find accusatives such as gārīkā-kā, the son.

Numerals.—The numerals are the same as in Kalkadi. 'Nine' is, however, 'omna', and 'twenty' 'ānd'. Higher numbers are reckoned in scores. Thus, vārū ānd pot, two times twenty and ten, fifty; vārū ānd, five times twenty, hundred.

Pronouns.—The following are the personal pronouns:

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nā, I</td>
<td>nā; thou.</td>
</tr>
<tr>
<td>māt, to me.</td>
<td>māt, to thee</td>
</tr>
<tr>
<td>māt, my.</td>
<td>māt, thy.</td>
</tr>
<tr>
<td>māt, we.</td>
<td>māt; you.</td>
</tr>
<tr>
<td>māt, our.</td>
<td>māt, your.</td>
</tr>
</tbody>
</table>

Other pronouns are mūn, to him; jō, who? mūnā, whose? mā, what? Compare Kalkadi.

It will be seen that the form ad, 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 verb substantive:

<table>
<thead>
<tr>
<th>Sing. 1</th>
<th>Pl. 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>sirā</td>
<td>sirā</td>
</tr>
<tr>
<td>sirā</td>
<td>sirā</td>
</tr>
<tr>
<td>sirā</td>
<td>sirā</td>
</tr>
</tbody>
</table>
Dravidian Family.

S is in this verb interchangeable with ch. Thus we also find chir, he is; chirū, they are. Such forms correspond to hir, I am, and so forth, in some forms of Kalka. 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 pōs, we went; pōsātu, you, or they, went.

The past tense of the verb substantive is given as nità in all persons and numbers. The first specimen, however, contains the plural form nità in, they were.

The present tense of finite verbs is formed much as in Kalka. Thus, nità, I live; sāgā, I die; pōyā, I go; sāgāku, let me eat; sāyā, let us do; tīngā, they eat

The list of words gives adikā, instead of adikāh, he strikes. Similarly we also find nikā instead of nikāh, thou livest. The plural ends in ō or ā in all persons, thus, pōgā, we, you, or they, go. The list of words also gives adikāhā, you strike.

Forms such as sāng adānā sāngadānā, you say, that I do, I obey your order, are perhaps imperfects. Compare nā pātā adānā, I was heating, 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 ā. Thus, adā, I struck; adāḥ, thou struckest; adāch, he struck; adānā, we, you, or they, struck: pōā, I went; pōānā, thou wentest; pōā, he went; pānā, we went; pānā, you, or they, went.

Such forms are very common. Thus, sājā, I did; sājā, thou didst; sājā, thou madest; sājānā, we did; sāgnā, they did; nākā, they lived.

The third person singular always ends in ā or ē. Thus, thārāc, he sent; pēnā, he saw; kēsā, he ran; empēnā, he wasted, tāch, he came. Inf or us (or) is sometimes added. Thus, mandānā and mandāk, he began; pēnā or pēnās, he said, sajā, he did.

There are several other forms which apparently contain a suffix ā. Thus, tāngā, I drove; tāngadānā, he drove; tāngā, he went; tāngānā, it happened. Forms such as sāgā, he had gone, ā. gone but, has, seem to point to the conclusion that this ā is the suffix of a past participle passive. It is therefore probably borrowed from Rājasthānī.

A perfect is tānāhāt, he has come. It is formed from the conjunctive participle tānāh by adding ā, another form of ā, he is.

The future is apparently formed as in Kalka. Thus, sāghārā, thou wilt strike, sāghārā, I shall be; sāghār and sāghārā, he will be. In its termination, apparently a Rājasthānī form. Other forms are sākā, he shall go: sārā, I shall say; kōlā, I shall give, pōkā, I shall throw. I cannot analyse them with certainty.

The negative particle is a prefixed ā, corresponding to the prefixed ālā in Kalka. Thus, tā pās, he did not go; tā-dałā, he did not get. The use of a prefixed ā is probably due to Aryan influence. I cannot analyse tārā tārā, 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 Bargaṇḍi is originally a form of Kalka. It has, however, undergone so many changes that it must be considered as a separate dialect.
[No. 11.]

DRAVIDIAN FAMILY.

TAMIL.

BUNGANDI DIALLOT.

SPECIMEN I. (INDORE AGENCY.)

Vand urapö xwed ghwantang midsä. Sir ghwant gäva.
One man (of) two sons were. Younger son father to.
peal, 'mangl pang-bangär tándar.' Pharg gav ghwantak bangär-pang
said, 'our share-wealth give.' Then father son to wealth-share.
pätãtas Thörã näl bhangã badãm bangär arätã sir ghwant
gave. Few days after all wealth having-collected younger son
their than ur ñyën, sujã põina ñiñ, khatã-khalkus bangär
for foreign country went, there going stayed, bad-company wealth
šqiksä. Adamkò a ur ñyänsenä ñeyös A ghwant
squandered. That-in that country grain-scarcity occurred. That son
ting tókar näl kup ladäkkä hindä ñeyös. A urkò vand
treat bread and salt not got so it happened. That country in one
bhar urapö mids at-mätke.pos. A bhar urapö pending mëpjaxal-kò
big man son him-to haunt. That big man swine grazing for
â ghwant kwäling-kò thörãch. Túgal âduí kurkägal. Adamkò tингal
that son fields-in sent. Him-to nobody gave. That in him-to
man ñeyös, 'tánæ chápä jo pending téngs u naæ varg na bi
mind occurred, 'corn husks which scene ate my belly I also
mësungae.' Bhark asad atnã manxä hindä sùs, 'tön tìja nà
will-fåll.' Then scarce coming bòs mind-in thus did, 'now here I
phëskä säsägë'; idan nanxä gav nhkä uring hargã tùngkà.
hunger-with die; so many my father's house in men much eat.
Nà bi gav-mätke khalläk hina sële, "gärä, darar užkä
I also father-to walk-go than will-say, "father-O, God's house-in
ki-chàvë zhã užkä midsen sejä Nà ninë mëng bãdæäßä. Ninë
or-also thy house-in sin I did I thy son not-worthly. Thy
užkä phantium-saoßwâlku asã atlc na vaad karaaß."' Pos yàssañe
house-in work-doers are them-in I one let-be.' He-went having left
atnã gav mätke khallæ. Gav thàwätam mëngak pëlæ; gav
his father to went. Father far-from the son son; father
ang mandísã, ad hápas tã mëngak pëlækus, váy nük-mandísä. Mëng
pited, he ran then son embraced, month tès-begam. The-son
sal-mandich ki, 'gav-e, davar utkē ninē utkē midān sējē. 

Draavidian Family.
to-say began that, 'father-O, God's house-in thy house-in sin I-did.

Ninē mōng kāngēwālē. Gav phāniyā-sairēwālā-kō pēcē, 'īgāl-kē lālā lālē

Thy son not-worthy.' Father servant-to said, 'this-for good good

bhasūng astāṅgā, itāk āṅrōngā; thān kā-kā madraignon thān

shoe bring, this-to cause-to-pul-on; and hand-on ring and

kānōg-kō machehung āṅrōngā. Thān māng hadēo tingākō ānōad

fell-on shoe cause-to-pul-on. And we all let-eat joy

siyākō. Ninē mōng salō miōlā māngē vānēh. Haddō uţu mājā-sāi

let-make. My son don't was again come.' All house marry-to-make

mandich, began

Atā let mōng kwāl-māle niōs. Ajā-gun ēlās ut-mātkē vānēh,

His big son field-in was. Thar-from came house-near came,

bāja sangētas thān ādē sangētas. Vānd phāniyā-sairēwālā būdās, ad

music heard and dancing heard. One servant called, he

vānhīh-phānē ketā ki, 'mērē bhai, mi ākōyō sir?' Attak sangē

coming-after asked that, 'my brother, what done it?' Him-to he-said

ki, 'ninē tām kākōkē vāhāhīr Ninē gāv adgārē rēt-tōkrē ākōyo.'

that, 'thy brother safely come-ks. Thy father hum-for feast gave.'

Mājē tām yamū-kō vānēh ut-kō lā-pēs. Gāv utkam vālkē

'Big brother anger-ss come house-in not-went. Father house-from outside

vānhīh giwanlanq pēsk mandich. Atā gavāk māngē sal mandich,

came son to-entreat began. His father-to again to say began,

'īdan vātēlā phāniyā siyānē. Ning salānē ad siyānē Nanuk vānd āt

'so-many years work I-do. You say that I-do. He-to one guild

kuttīyā pākō lañvā tōsan majāng-mārāṅg mātkē khānēsī tingō

young even never gevesi(?) friends with sitting I-should-eat

tōsan Ninē sir mōng bāngār pong alkas kontānā ēzpēsā, apō

gvesi(?)'. Thy young son wealth shoke took violently squandered, then

ad vānhīh adgārē lālē tingādē sējē.' Atō gāv ēdan sangēh ki,

he come him-for big feast madest.' His father so-much said that,

'he mōng, sadā māng niṅkā kāng. Jo māimīkē sir jō ninē

'O won, always you are together. What me-with is that thing

sir Ninē tām ārē pāds, ad māngē vānēh. Adgārē māng etō seōjō.'

Is. Thy brother gone was, he again came. Therefore we feast made.'
DRAVIDIAN FAMILY.

TAMIL

BUDHANLI DIALECT.

SPECIMEN II.

(INDORE AGENCY.)

Vand pramaned nidas, vand nidas man. Ad mar gwadem-kwil-kal
One Brahman was, one was cow. That cow wheat-field-in
mya. Huntun vahen pramaned, a map vangyotus gwadem-kwil-kun.
was-grazing. There came Brahman that cow drove wheat-field-from.

Mar pesus ko, 'pramaned-o, niné gave mita tingane?' Pramaned
Cow said that, 'Brahman-O, thy father's what did-I-err?' Brahman
pesus, 'hë ma, vangyot.' 'Tiri ninak sawp.' 'Hë' ma, tadá
said, 'O mother, I-drove-hence.' 'I-give thee curse.' 'O mother, give
to niné khune.' Ki, 'póp, kákthamadé kéd.' Kéd agyös. A
then thy agreeable.' That, 'go, condemned ass.' Ass became. That
pramaned kulis nidas jo pesus, 'hë már-e, nanes khwarkung vangé
Brahman's wife was who told, 'O cow, my bowels taking-out
nine khogot kë pëpake. Nané nanes kéd biná ákna?' Ad már
thy neck-on will-throw. My husband ass why madest?' That cow
mangé pesus, 'nanes niné manúng mishé vangus?' Pramaned kulis pesus,
then said, 'me thy husband why drove?' Brahman's wife said,
'abó i kéd mënsö biná ágar?' A mangy sunch, 'är-kó
'now this ass man how may-become?' That cow said, 'holy-place-in
orun-khlo ahýoj; adijé mënsö ágyügar.' Adijé mënsö ágyüs.
bathing-for take; there man will-become.' There man became.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a Brahman who had a cow. The cow was once graz-
ing in the wheat-field, and the Brahman came and drove it off. Said the cow, 'have I
eaten thy father's property, O Brahman?' Said the Brahman, '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 Brahman'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 Brahman's wife said, 'now, how can he become a
man?' Said the cow, 'take him to bathe in a holy place, then he will become a man.'
And it so happened.
MALAYALAM.

Malayalam is spoken by about six million people in Southern India. Malayalam or Maleyama (Malayayma) is usually derived from male, mountain, and alama, a word derived from al, 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 Male, the name of another Dravidian tribe.

The old Sanskrit name for the Malayalam country was Kerala, which word occurs in Malayalam in the forms Karam, Cheram, and Chera. An inhabitant of the country is also called Kollam or Kolam, and this word has been compared by Bishop Caldwell with Pliny’s Kolo which occurs as early as in the Ashoka inscriptions (third century B.C.).

The Malayalam 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.

Malayalam is spoken along the western coast from Kasargod to Trivandrum in the south. The eastern frontier is the western Ghats, and on the west the Malayalam 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 Malayalam is bounded by Tulu. In Coorg it meets Kodagu, and its eastern neighbours are Kannarese and Tamil.

Like the rest of the literary Dravidian languages Malayalam 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, Malayalam is the most Sanskritized of them all, and even admits the conjunctival forms of that language. Some productions of educated authors have been described as ‘pure Sanskrit connected or concluded by a few words in Malayalam,’ just as we have Hindustani books written almost entirely in Persian.

The colloquial language differs slightly according to locality, but we have no information about the existence of definite Malayalam 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 Malayalam. It is, however, possible that Yerava is in reality identical with Yerukala, which has been dealt with above as a dialect of Tamil.
MALAYALAM.

According to the reports of the Censuses of 1901 and 1901 Malayalam was spoken as a home language in the following districts:

<table>
<thead>
<tr>
<th>Number of speakers</th>
<th>Censuses of 1901</th>
<th>Censuses of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>South Canara</td>
<td>134,659</td>
<td>217,556</td>
</tr>
<tr>
<td>Malabar</td>
<td>2,884,974</td>
<td>2,824,254</td>
</tr>
<tr>
<td>Travancore</td>
<td>2,062,871</td>
<td>2,429,649</td>
</tr>
<tr>
<td>Cochin</td>
<td>649,236</td>
<td>713,677</td>
</tr>
<tr>
<td>Negrius</td>
<td>9,775</td>
<td>6,786</td>
</tr>
<tr>
<td>Coorg</td>
<td>12,239</td>
<td>14,926</td>
</tr>
<tr>
<td>Mysore</td>
<td>1,569</td>
<td>3,181</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>5,418,238</td>
<td>5,997,354</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>Andaman and Nicobar</th>
<th>Censuses of 1891</th>
<th>Censuses of 1891</th>
</tr>
</thead>
<tbody>
<tr>
<td>Malabahar</td>
<td>2</td>
<td>12</td>
</tr>
<tr>
<td>Begum Presidency</td>
<td>67</td>
<td></td>
</tr>
<tr>
<td>Barar</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>Bombay Presidency</td>
<td>1,906</td>
<td>721</td>
</tr>
<tr>
<td>Burma</td>
<td></td>
<td>12</td>
</tr>
<tr>
<td>Central Provinces</td>
<td></td>
<td>12</td>
</tr>
<tr>
<td>Madras Presidency</td>
<td>2,896</td>
<td>7,547</td>
</tr>
<tr>
<td>North Western Frontier</td>
<td></td>
<td>46</td>
</tr>
<tr>
<td>Punjab</td>
<td>5</td>
<td>13</td>
</tr>
<tr>
<td>United Provinces</td>
<td>1,263</td>
<td>31</td>
</tr>
<tr>
<td>Hydabad</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>4,139</td>
<td>3,022</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>Spoken at home by</th>
<th>Censuses of 1901</th>
<th>Censuses of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spoken abroad by</td>
<td>3,419,783</td>
<td>6,399,324</td>
</tr>
<tr>
<td>Yerava</td>
<td>6,769</td>
<td>9,522</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>5,449,399</td>
<td>6,924,121</td>
</tr>
</tbody>
</table>

According to Dr. Gundert, the history of Malayalam literature commences with the Rāmakṛta (14th 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 Thanjavur Brahmagupta (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 19th century we find Kuvai Nambr, the author of several comedies and songs, and perhaps also of some translations from the Sanskrit, such as the Pañchakṣara, the Nālandhīta, etc.
Malayalam literature further comprises several folk songs and folk tales, the historical work Keralapatni, 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 Dravidta bhāṣā, i.e., Tamil, of Kumbārī.

Authorities.

Bhāṭ, 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 Lopes de Castanheda's Historia do descobrimento e conquista da Índia, Coimbra, 1561-1561. 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 Ourea's Jornada de Arquipelago de Goa, D. Frey Alexo de Menezes, Coimbra, 1606.

A Portuguese grammar with a Malayalam vocabulary was published in 1732. 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 Peter Clemens, Rome, 1764, 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. Guenter's grammar is facilis principiis. 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 Pessina's Alphabitum Gradonico-Malabaricum Samemundicum, Rome, 1772.

The first printed book in Malayalam seems to have been the Symbolum Apostolorum, printed in 1713 at an unknown place. Clemens Pessina 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 Coimbatore 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 apostolorum et Nuoae Malabaricae. No place. 1713.
Grammatica Portuguesa nova de voces usus copticorum em Portugues a Malabar. Trancasul, 1733.
Malayalam.

Clement Frayre.—Commentaria logica expluvia ou observat Christiani aucta necnon Mathematica. Bombay, 1792.


Clemente De Jere.—Grammatica Malabare. Bombay, 1789.

Hervas y Panierna, Lorenzo.—Vocabulario portugués con progreso por parte de di Magnus. Coimbra, 1786. Contain in p. 188 63 words in Malayalam.


Glossarion Comparativum lingualium bocce orbis. St. Petersb urg, 1787. The Malayalam words contained in this work were very obscure. They were reprinted, with corrections by F. Paulides in—

—Audible, Franz Oake.—Über die Bambrikischen Sprachen. Wies, 1794.


Shin, W.—Outline of a Grammar of the Malayalam Language, as spoken in the Province of North and South Malabar and the Kingdoms of Travancore and Cochin. Madras, 1850.


Ealgen, Rev. B.—A Dictionary of High and Colloquial Malayalam and English, dedicated by permission to His Highness the Rajah of Travancore. Cotiahum, 1846.


Mathias, Rev. George.—Malayalam Grammar. I have not seen the correct title of this book, which is written in the language itself, and was printed in 1863.


Campbell, Sir George.—Specimen of Languages of India. Calcutta, 1874. Malayalam on pp. 44 and ff.


Malayalam and English Vocabulary. Calcutta, 1877.

Gowd's—History of the Malayalam Language and Literature, in Malayalam. 1891. The title was taken from Mr. Brothman's Grammar.

[Sheher, W. and O. W. et al.].—A Malayalam Vocabulary. English, German, Sanskrit, Telug and Malayalam, containing 2,600 of the most useful words of the language classified under practical
There are two alphabets used in writing Malayalam. The old character, the so-called Vatteluttu, is still used by the Mappillas of North Malabar. A form of this alphabet, the so-called Kolepattu, is used for keeping records. The modern Malayalam alphabet is called Arya-eruttu, and it was introduced by Tukkuttu Ketttatchan 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 Malayalam made the introduction of such an alphabet necessary. In real Malayalam words, however, only those signs are used which also occur in the Tamil alphabet.

The modern alphabet consists of the following signs:

**VOWELS.**

\[ \begin{align*}
\vphantom{a} & e \; e \hat{a} \; e \hat{\hat{a}} \; e \hat{o} \; e \hat{\hat{o}} \; e \hat{\hat{\hat{o}}} \; e \hat{0} \; e \hat{\hat{0}} \; e \hat{\hat{\hat{0}}} \\
\end{align*} \]

**CONSONANTS.**

\[ \begin{align*}
\vphantom{a} & a \; a \hat{a} \; a \hat{o} \; a \hat{\hat{o}} \\
\end{align*} \]
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 (not marked); i GetInt; e; a 3, 2, or w; ã 2, 3, or ã;
- h 3; e; ã 3; o 2; o 2; e 2; ã 2; ã 2;
- thus, a ku; aa kã; a¹ kî; a³ kî; a ku; ã kã; a kî; ão ku; ãa kî; ãa kî; ãa ku.

It is only the signs of ã and ã that present any difficulty.

U takes the following forms:

- 3 after k and r; thus, wa ru.
- 2 after g, ohh, j, l, bh, b, and h; thus, ã gu; ã hu.
- 0 after u and o and under all other consonants. Thus, ãe ru; ã 0u.

With ã are formed ão hî; ão rî; ão wî; ão kî, and so on.

The short ã 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; ã b; ã e; ã r; ã l.

Note ã t; ã r; ã y; ã 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 ã; r l; w Z; 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, ã lya; ã lya; ã lya; ã lya; ã khua.

Some of the most frequently used compound consonants where the component parts have been more or less altered are as follows:

- ã ãkha; ã ãga; ã ãdu; ã ãdha; ã ãja; ã ãdu; ã ãja; ã ãdu; ã lhu; ã lhu; ã ãha; ã ãha; ã ãha; ã ãha; ã ãha; ã ãha; ã ãha, and so forth.

The numeral figures are as follows:

<table>
<thead>
<tr>
<th>0</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>0</th>
</tr>
</thead>
</table>
MALAYALAM pronunciation in most points agrees with Tamil. Thus double \textit{rr} is pronounced \textit{th}, \textit{rr} sounds \textit{sh}, and \textit{y} is often vulgarly substituted for \textit{r}; hard and soft consonants interchange as in Tamil; final consonants are often doubled before a following vowel, and so forth. Compare \textit{m\=g\=r\=n}, i.e., \textit{medham}, change; \textit{m\=i\=r\=s\=e}, i.e., \textit{minds}, thy; \textit{m\=e\=s\=e}, vulgarly \textit{meya}, rain.

As in Tamil, so word can and in a mute consonant, a very short vowel being added. This vowel usually has the form \textit{e}. In Cochin and among the Syrian Christians this sound is more like an \textit{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, \textit{\=a\=n}; 2, \textit{\=a}; 3 \textit{m}, \textit{\=e\=n}, 3 \textit{f}, \textit{\=\=a\=l}.

Flur. 1, \textit{\=a\=m}; 2, (\textit{\=r}); 3 \textit{m} and \textit{\=f}, \textit{\=\=a\=l}.

Thus, \textit{\=o\=k\=o\=k\=o\=n}, I do; \textit{\=e\=k\=e\=k\=e\=n}, 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. 398 and ff. It has been taken from the text published by the Madras Auxiliary Bible Society in 1834. A list of Standard Words and Phrases, compiled from Sir George Campbell's Specimens and Mr. Frohmayer's Grammar, will be found on pp. 347 and ff.

For further details the student is referred to the works quoted under Authorities.
### MALAYALAM SKELETON GRAMMAR

#### I.-NOUNS

- **Gender** - Men and gods are masculine; women and goddesses feminine; other nouns are neutral.
- **Number** - The suffix of the plural is *m* or, after *s, t, th*, *th*. Final *s* and the suffix *god* becomes *ese*. Nouns denoting animal beings also form their plural in *en*, *en* or *meet* (masculine), and *managod* or *gere* (feminine).

**Case**

<table>
<thead>
<tr>
<th>Malayalam</th>
<th>Punctuation</th>
<th>Case in <em>s, t, th</em></th>
<th>Case ending in <em>o</em></th>
<th>Other cases</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>m, god</td>
<td>m, daughter</td>
<td><em>kam</em></td>
<td><em>kam</em>, <em>kam</em></td>
</tr>
<tr>
<td>Acc.</td>
<td>m, god</td>
<td>m, god</td>
<td><em>kam</em></td>
<td><em>kam</em>, <em>kam</em></td>
</tr>
<tr>
<td>Ind.</td>
<td>m, god</td>
<td>m, god</td>
<td><em>kam</em></td>
<td><em>kam</em>, <em>kam</em></td>
</tr>
<tr>
<td>Dat.</td>
<td>m, god</td>
<td>m, god</td>
<td><em>kam</em></td>
<td><em>kam</em>, <em>kam</em></td>
</tr>
<tr>
<td>Gen.</td>
<td>m, god</td>
<td>m, god</td>
<td><em>kam</em></td>
<td><em>kam</em>, <em>kam</em></td>
</tr>
<tr>
<td>Loc.</td>
<td>m, god</td>
<td>m, god</td>
<td><em>kam</em></td>
<td><em>kam</em>, <em>kam</em></td>
</tr>
<tr>
<td>Plur.</td>
<td>m, god</td>
<td>m, god</td>
<td><em>kam</em></td>
<td><em>kam</em>, <em>kam</em></td>
</tr>
</tbody>
</table>

#### II.-PRONOUNS

<table>
<thead>
<tr>
<th>I</th>
<th>We (exclusive)</th>
<th>We (inclusive)</th>
<th>Thou</th>
<th>You</th>
<th>Self</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>nām</em></td>
<td><em>nām</em></td>
<td><em>nām</em></td>
<td><em>nām</em></td>
<td><em>nām</em></td>
</tr>
<tr>
<td>Acc.</td>
<td><em>nāme</em></td>
<td><em>nāme</em></td>
<td><em>nāme</em></td>
<td><em>nāme</em></td>
<td><em>nāme</em></td>
</tr>
<tr>
<td>Dat.</td>
<td><em>nāmē</em></td>
<td><em>nāmē</em></td>
<td><em>nāmē</em></td>
<td><em>nāmē</em></td>
<td><em>nāmē</em></td>
</tr>
<tr>
<td>Gen.</td>
<td><em>nāme</em></td>
<td><em>nāme</em></td>
<td><em>nāme</em></td>
<td><em>nāme</em></td>
<td><em>nāme</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>He</th>
<th>She</th>
<th>It</th>
<th>They</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td><em>awm</em></td>
<td><em>awm</em></td>
<td><em>awm</em></td>
</tr>
<tr>
<td>Acc.</td>
<td><em>awm</em></td>
<td><em>awm</em></td>
<td><em>awm</em></td>
</tr>
<tr>
<td>Dat.</td>
<td><em>awmē</em></td>
<td><em>awmē</em></td>
<td><em>awmē</em></td>
</tr>
<tr>
<td>Gen.</td>
<td><em>awmē</em></td>
<td><em>awmē</em></td>
<td><em>awmē</em></td>
</tr>
</tbody>
</table>

*In the same way for, the, his, which; *Am* who; *s* men, and forms as above.-The personal pronouns are 2, the 2, this s, which f. They are indeclinable.*
III.—VERBS.—There are no personal terminations.

The suffixes of the principal parts are present tense; past tue and, future wu.

The suffix 3 of the past is used in base consisting of one long syllable or of two syllables, short or long. Thus, iğikü, 1 make; ğu, I add. The suffix 3 is often changed under the influence of the preceding sounds. It occurs as ści, ści, ści, ści, and ści. Verbs which form their present in ḡe and preceded by a palatal vowel (k, g, s, and č, like ch), take suffix in the past; thus, ści, ści, ści, ści, ści, ści, ści, ści.

A.—Regular Verbs—

Infinitive, ḡe³, to give, ḡe³, to go. Negative, ḡe³, neg. ḡe³, neg. ḡe³.

Relative participles.—Present negative, neg. ḡe³; past ḡe³, ḡe³. Future ḡe³, ḡe³. Neg. ḡe³, ḡe³.

Future verbal participle.—Neg. ḡe³. Past ḡe⁴, ḡe⁴.

Conjunctive participle.—Neg. ḡe⁴, ḡe⁴. Present ḡe⁴, ḡe⁴.

Past tense.—Neg. ḡe³, ḡe³. Future ḡe³, ḡe³.

Imperative.—Neg. ḡe³, ḡe³. Plural ḡe³, ḡe³. Neg. ḡe³, ḡe³. Plural ḡe³, ḡe³.

The future verbal participle is often used as an infinitive of purpose. It is formed by adding ḡe³ to verbs which form their present as ḡe³. The same verb added ḡe³ to the plural imperative; thus, ḡe³, ḡe³, ḡe³, ḡe³, ḡe³, ḡe³, ḡe³, ḡe³, ḡe³, ḡe³. A negative form, formed from the base by adding ḡe³, is seldom used: e.g., ḡe³, 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>ḡe³, to give</td>
<td>ḡe³</td>
<td>ḡe³</td>
<td>ḡe³</td>
</tr>
<tr>
<td>ḡe³, to go</td>
<td>ḡe³</td>
<td>ḡe³</td>
<td>ḡe³</td>
</tr>
<tr>
<td>ḡe³, to come</td>
<td>ḡe³</td>
<td>ḡe³</td>
<td>ḡe³</td>
</tr>
</tbody>
</table>

Uptu, to be, to exist, has a present ḡe³. Other bases are formed by adding ḡe³. Thus, ḡe³, ḡe³, ḡe³, ḡe³, ḡe³, ḡe³, ḡe³.

C.—Auxiliaries. The negative ḡe³ is added to the past tense; thus, ḡe³, ḡe³. ḡe³, ḡe³, ḡe³, ḡe³, ḡe³, ḡe³, ḡe³.

The negative ḡe³ is added to the base or the infinitive; thus, ḡe³, ḡe³, ḡe³, ḡe³, ḡe³, ḡe³.

A negative ḡe³ is added to the conjunctive participle; thus, ḡe³, ḡe³, ḡe³.

Possessive Verbs.—Formed by adding ḡe³ or ḡe³, to the infinitive. Thus, ḡe³, ḡe³, ḡe³, ḡe³, ḡe³, ḡe³, ḡe³, ḡe³, ḡe³.

Conjunctive Verbs.—Formed by adding ḡe³ to the past tense. Thus, ḡe³, ḡe³, ḡe³, ḡe³, ḡe³, ḡe³, ḡe³, ḡe³.
[ No. 13.]

DRAVIDIAN FAMILY.

MALAYALAM.

(Translation: The Dravidian family in Malayalam)

文本

(Translation: Text in Malayalam)

(Translation: Further text in Malayalam)

(Translation: Additional text in Malayalam)

(Translation: More text in Malayalam)

(Translation: Additional content in Malayalam)

(Translation: Further content in Malayalam)
DRAVIDIAN FAMILY.

MALAYALAM.

TRANSLITERATION AND TRANSLATION.

One man-to two sons having-become-more. That-ès the-younger
appaṇḍu, "appa, vasīn-koṭajjī enkuzu var-andunma pāgū tāsam-ō;
the-father-to, "father, gods-in mo-to coming shārān give-should,"
ennu paṇṭāṇa, avan-um nādalame asarāku pagudi-ohanu. Erē
having-seat said, he-and property them-to share-made. Many
nāl kāpyum māmba ḫaya magau sakalānun avāmpiehohu-kǒndu
days passing before younger son all having-collected-for-himself
dūrā dēsattēkku yētaṇa pōyi aśīda ḫurmanāppaṭyāi yēvīchēhu
for country-to journey having-gone there bad-conduct-becoming having-taxed
taxe vasta nāṇāvīdānun ākki-kkalašānu. Īllam chalayaṭhehohu ēsāmā ā
his property in-various-ways made-wasted. All spent after that
dēsattē kathina kēhamān undāy-ittu avanno maṭṭū vārnā tūdanaŋ.
country-in severe famine having-become him-to want coming began.
Enmāro avan pōyi ā dēsattēḷa pūramārāl oṛuttānāda
Then he having-gone that country-in among villages one-with
parī-koṭṇdu sṛ-avant evarane taxe nēnānōḷi pannīgale mēyāṇ
joining-himself having-become-hē him his fields-in pīga to-feed
ayachēnu. Pannigal tinnuma marappayara koṇḍu taxe vāyara mēppan
went. Pīga eating hung taking him belly to-fill
avan āgrahokheh caḷīram ā-mun avannu koditt-īlla. Appōi haddi
he wished though anybody him-to gave-not. Then after
ṭelīṁāṭtu avan parāṇaṇa, "ennu appare oṭra kūlikkar appam
having-cleared he said, "my father of how-many servants bread
tinnu kūṭhīkkum-andu sānō viḷappu koṇḍu nāṭhehohu-pōgamūn.
having-come seeing-are Ībuṛ hunger taking persisting-go.
Nān iṛuniṟṟna ear appare adukkalekku pōyi avanōdū, "appa, sān
I having-arisen my father’s pravam-to going him-to, "father, I
svagatīṭum nimōd-um pāpam cheydu. Ini minre magau ennu
be-becoming and then-to-end sin did. Hereafter thy son saying
vīlkka-ppedurāṇa yōgyan-alla. Ninge kūlikkarāḻi oṛuttanā pole ence
be-called fit-pram-anūt. Thy servants-among one  policy me
ākki-kkōṭ-ēram-ō, "ennu yāram." Emmītθo erunirru
having-made-to-take-is-wanted," saying shall-say." Having-wand having-arisen
Dravidian Family.

Tanrē appna adukkalēkkānō pōyi. Avar dānattalēppōl tanē
his father's presence-to went. He far-being-they-at indeed
appnē avanē kāringātātō vēdičchēkānē avanē kāpattāl kēji-
the-father him away heart-melting running-going his work-on having-
ppēdiēkōnē avanē chumbiēkōnē. Magan avanōdu, 'appō, sān
attached-sexxed him kissed. The-ān him-to, 'father, I
svāngāttōd-um niṅōd-um pappām chēytnē. Ini niṅō magan
having come him come-to and thee-to-and shee-to-and sin did. Hereafter the son
enēni viṅēckē nxtēuyōnē yōγyan-um-alla, enēni paraftānū. Ennēre
saying to-be-called fit-man-at-all-om-not,' saying said. But
appnē tanrē dāmāndū, 'vegam mēl-tārām-īyā angtī kōpēn-
the-father his alone-to, 'quickly high-class-being robe having-taken-
vānnē ivanē mīndippēppēnē, kēkē fōtērāv-um kāנטalēkkānē chēmippē-
having come him dress-to, hand-on ring-and foot-on shoe-
gal-um śōnippēnē. Nām bhākākēkēhēkē ḍāndēkēkā. I enre magan
and pat-ye. We rating shall-feast. This my son
marīkēchēvēnē sīyārūmūna, tirige uytīṭtū; kānāde pōyayō- sīy-
śēd-man having-become-is, again revived; noi-seeing gone-man having-
irūmūna, kandū-kītītū-gayom chēytnē-v-āllō?' enni paraftānū. Avar ḍāndēkēkēhēkē
become-is, seeing-feasting made-to-it-not?' saying said. They feasting
tudānēi begun.

Emnēl avanē mūtā magan vayalī sīyārūmūna, sīy-avō
Now his elder son field-on had-born, having-become-he coming
vēṭānūdō aduttēppōl vēdyav-um mūtā-gōchēkānē-um kētnē būya-kkārī
tōmēom cōmēng-sēhēn music-and dēmēng-sēnēndand hearing serve-zero-among
ocūntēno vēlīchēnē, 'kiendōt?' enni chēdēkēhē. Avar avanōdu paraftānū,
one calling, 'this-what?' saying asked. He him-to said,
'nīmē saḥōlaṃ vānnē nīnē appan avanē saukhēṣayōdō jētisyānō-kōṇē
'thy brother coming thy father him healthy finding-on-a-moment-of
vīrūmā kārīchēnē.' Appōl avō kōpēchēnē agān bugwēm manas-illānē,
feast made.' Then he getting-angry house to-enter mind-was-not,
enētūtē appan purātū vānnē avanōdu apākiēkēhē, Emnēre
having-said the-father out having-come him-with entertained. But
avan avanōdu, 'kandūnām, ēm saṃkhām-tyī sān mūn-
he him-to, 'see-please, so-many years-having-become I thee
sāvīkkumū. Nīnē halpāna ura nāl-um lāṅgīchēchēd-um ilē, emnēl
serve. Thy order one day-even transgressing-even was-not, but
vēre chāntītāmpōtē tyūānādīkkē-tyūānādīkkē-tyūānādīkkē-tyūānādīkkē
my friends-with having-become to-feast-wanted-bring-for thee once-even
enōkō or āṭēkōkō teum-āṭēkōkō. Vēyāmārōtō kūjī nīmē mūdāl
me-to one kid gave-not. Hariots-with joining thy property
tunu kalañña i nire magan vam-­appõyakå ñavan ayã virunnu
eating having-­wasted this thy son coming-­when him-­for feast
kanchehuv-­alõ' omu utaram okell. Appal ñavan ñavanõdu parañña, 
marat-­is-­it-­not?' saying reply spoke Then he him-­to said,
'magan-­ò, ni appor-­um ornõdu kûje ñgunnuv-­alõ?' enikk-­ujjadu
'ron-­O, thou always me-­with together art-­is-­it-­not?' me­to-­being-­that
dõm nilãdu ñgunnu. Ermal i niye sahõdan marõchehavan ñy-
all those is. But this thy brother dead-­man had-
irunnu tirigõ uyirita, sãhada pûyavan ñy-­ruñna, kannõ-­kittiy-­rikayal
became again revival, not-­seeing goer had-­become, seeing-­reading-­being-­because
nãm õnandõchehun samõshûkk-­jûkal-­alõ' ñgunnu.'
we having-­been-­merry to-­feast-­wanted-­being-­is-­it-­not? â.
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 Kannada or Kannada. This latter word is supposed to mean 'black country' from the Dravidian words kara, black, and adhi, 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 Deccan.' The Sanskrit form of the word, which occurs as early as the sixth century A.D., is Varāhamīitra's Bhāratasamhita, in Karnataka or Karnātaka, which form seems to be Sanskritized from a Prakrit Kannāda, or Kannāya. The word was apparently introduced into North Indian literature through the Pāṭaḍa Prakrit. It occurs in Śūmadeva's Kathāsārītāgama which is based on an old, now apparently lost, work in Pāṭaḍa, the Brāhmikāthā of Gūnāḍhya.

The term, according to Bishop Caldwell, was at first a generic denomination of the plateau of the Southern Deccan. 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 Telingādu—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 Coomandar 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 Canarese people themselves into Kannada or Kana, from which the language is styled by the English "Canarese"."

The two forms Karnāṭaka and Kannāḍa are both found in Kanarese literature as early as about 1200 A.D. Kannadam 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 Karnāṭa is the Sanskritized form of a Prakrit Kannāda, and that this latter is the older one. If it occurred in the original upon which Śūmadeva's work is based, it can only have had the form Karnāḍa or Kannāḍa, 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, Amalapur, and Bellary. The frontier line thence goes northwards, through the dominions of His Highness the Nizam, as far as Bicar, where it turns almost due west on to about the 78th degree, and, further, southwards so as to include the south-eastern portion of Jag and Dapkhapur. Kanarese is also spoken in the extreme south-east of Sakara, in Talaka Taqgun, to some
extent in the Amrith 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 Honavar, where it goes down to the sea. In North Karnataka, Kannarese is the official language all over the district. It is the principal language of South Karnataka, with the exception of the southernmost corner. The frontier line thence coincides with the southern frontier of Mysore. Kannarese dialects are also spoken in the Nilgiris, and the language has, lastly, been brought by immigrants to Madura and to the Central Provinces.

Kannarese is bounded on the north and west by Marathi and its dialect Konkan, on the east by Telugu and Tamil and on the south by Tamil, Konkani, and Tulu.

The dialectic differences within the Kannarese territory are, to judge from the materials available, comparatively small. The most important dialect is Badaga, spoken in the Nilgiris by the so-called Badagas or Burghers. It is a more ancient form than ordinary Kannarese, and in several points agrees with the language of old literature. Another Kannarese dialect of the Nilgiri Hills is that spoken by the Kurumbas. It does not seem to differ much from ordinary Kannarese. The same, or a similar, tribe is called Kuruvu 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 Golara 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 Kannarese 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 1891</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Konkani</td>
<td>240,000</td>
<td>239,244</td>
<td></td>
</tr>
<tr>
<td>Kolhapur</td>
<td>56,000</td>
<td>51,399</td>
<td></td>
</tr>
<tr>
<td>Satara</td>
<td>38,000</td>
<td>45,497</td>
<td></td>
</tr>
<tr>
<td>Satara Agency</td>
<td>19,000</td>
<td>14,659</td>
<td></td>
</tr>
<tr>
<td>Belgaum</td>
<td>6,850</td>
<td>4,345</td>
<td></td>
</tr>
<tr>
<td>Kolhapur</td>
<td>618,000</td>
<td>638,479</td>
<td></td>
</tr>
<tr>
<td>Southern Maratha Jadhura</td>
<td>128,000</td>
<td>133,288</td>
<td></td>
</tr>
<tr>
<td>Dharwar</td>
<td>361,500</td>
<td>374,398</td>
<td></td>
</tr>
<tr>
<td>Satara</td>
<td>861,100</td>
<td>916,938</td>
<td></td>
</tr>
<tr>
<td>Bijapur</td>
<td>10,800</td>
<td>11,708</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>3,019,739</td>
<td>3,008,704</td>
<td></td>
</tr>
</tbody>
</table>

Kannarese was spoken as a vernacular in the following districts of the Madras Presidency and feudatories:

<table>
<thead>
<tr>
<th>District</th>
<th>Census of 1871</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gudabaksh</td>
<td>10,617</td>
<td>8,014</td>
</tr>
<tr>
<td>Kurnool</td>
<td>8,528</td>
<td>7,104</td>
</tr>
<tr>
<td>Carried over</td>
<td>19,149</td>
<td>15,178</td>
</tr>
</tbody>
</table>
Kannarese 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 Kannarese within the territory where it is a vernacular:

<table>
<thead>
<tr>
<th>Area</th>
<th>Census of 1901</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brought forward</td>
<td>19,149</td>
<td>15,178</td>
</tr>
<tr>
<td>Bellary</td>
<td>518,861</td>
<td>15,178</td>
</tr>
<tr>
<td>Anantapur</td>
<td>98,466</td>
<td>99,130</td>
</tr>
<tr>
<td>North Arcot</td>
<td>31,458</td>
<td>29,599</td>
</tr>
<tr>
<td>Salmi</td>
<td>139,414</td>
<td>155,361</td>
</tr>
<tr>
<td>Combatore</td>
<td>236,114</td>
<td>228,057</td>
</tr>
<tr>
<td>Nizam's</td>
<td>14,126</td>
<td>12,210</td>
</tr>
<tr>
<td>South Canara</td>
<td>219,551</td>
<td>215,795</td>
</tr>
<tr>
<td>Coorg</td>
<td>7,232</td>
<td>7,008</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,951,182</strong></td>
<td><strong>1,825,021</strong></td>
</tr>
</tbody>
</table>

Kannarese has been brought by immigrants to other districts of India. In Madura the Kannarese element is very strong (104,041 in 1891 and 114,091 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 Kannarese in these districts where it cannot be considered as the local language were as follows:

<table>
<thead>
<tr>
<th>Area</th>
<th>Census of 1891</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Andhra and Nicobaris</td>
<td>202</td>
<td>5</td>
</tr>
<tr>
<td>Assam</td>
<td>14</td>
<td>4</td>
</tr>
<tr>
<td>Bengal Presidency</td>
<td>1,026</td>
<td>1,026</td>
</tr>
<tr>
<td>Burma</td>
<td>3,589,976</td>
<td>4,844,976</td>
</tr>
<tr>
<td>Bombay Presidency</td>
<td>1,451,046</td>
<td>1,662,046</td>
</tr>
<tr>
<td>Coorg</td>
<td>76,115</td>
<td>76,608</td>
</tr>
<tr>
<td>Central Provinces</td>
<td>1,810</td>
<td>1,813</td>
</tr>
<tr>
<td>Madras Presidency</td>
<td>200,330</td>
<td>211,401</td>
</tr>
<tr>
<td>Punjab</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>United Provinces</td>
<td>167</td>
<td>46</td>
</tr>
<tr>
<td>Bengal</td>
<td>254</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>20,148</strong></td>
<td><strong>20,116</strong></td>
</tr>
</tbody>
</table>

By adding these figures to those given above we may estimate the number of speakers of Kannarese as follows:

<table>
<thead>
<tr>
<th>Area</th>
<th>Census of 1891</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kannarese spoken as a vernacular by</td>
<td>9,464,015</td>
<td>10,106,331</td>
</tr>
<tr>
<td>Kannarese spoken abroad by</td>
<td>284,143</td>
<td>215,116</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>9,748,158</strong></td>
<td><strong>10,321,447</strong></td>
</tr>
</tbody>
</table>
To this total must, finally, be added the number of speakers of the minor Kanarese dialects, as follows:

<table>
<thead>
<tr>
<th>Language</th>
<th>Speakers 1931</th>
<th>Speakers 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kannarasa proper</td>
<td>9,666,363</td>
<td>10,219,447</td>
</tr>
<tr>
<td>Basilan</td>
<td>29,538</td>
<td>34,299</td>
</tr>
<tr>
<td>Karna</td>
<td>19,390</td>
<td>11,971</td>
</tr>
<tr>
<td>Golen</td>
<td>3,514</td>
<td>3,488</td>
</tr>
<tr>
<td><strong>GRAND TOTAL</strong></td>
<td><strong>9,710,852</strong></td>
<td><strong>10,366,851</strong></td>
</tr>
</tbody>
</table>

Kanarese literature is known to extend over a considerable period. The oldest specimen of Kanarese is, according to Professor Hultzsch, 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 Jains, 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 inflectional 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 *Udayavāsa* (A.D. 941); Ārgala, the author of the *Chandrakravatārāṇāyaṇa* (A.D. 1189) and probably also of the *Līlāvatiyabhedakālpa* (about A.D. 1200); Nāgavaman, the author of rhetorical works such as the *Kanyāvalokana* and the *Chhandas* (about A.D. 1200); the grammarian Kṣeti, whose *Saṃskṛtottara-gaṇa* (about A.D. 1222) is the classical Kanarese grammar; Shadakshara, the author of the *Rajathamakavalam* (A.D. 1597), the *Pañcalāṅgadeśa* (A.D. 1671), and the *Sahacārabhuvanākāra* (about A.D. 1682), 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 inflection 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 Śrava and Lingayata sects. It is written in verse. Among the principal works we may mention Sūtasvamī's *Sutaśa* (about A.D. 1300); Bhima's *Bhavavatārāṇāyaṇa* (A.D. 1389); Kumāravyāsa's *Bhārata* (about A.D. 1398); the *Dānapadī, popular songs of 'Krishna's servants' (from about A.D. 1830), Kumāravyāsa's *Rimāṇavatā* (about A.D. 1380); Lakshmi's *Jāmuna-Bhārata* (about A.D. 1769), and so forth.

3. **Modern Kanarese**—The literature of the modern dialect of Kanarese can be traced back to the beginning of the 16th century. From that time we find a large proportion of Vashnavā 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 *Pañchaśīrātra*, the *Pāḷalpaśīrapañchāśāti*, etc.
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 inflectional system gradually assume the modern form.

A full account of Kanarese literature cannot be given in this place. Kanarese 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.

AUTHORITIES—

A.—Early References.

It has already been mentioned that Karnata or Karnataka occurs as the name of a southern country in Sanskrit literature. According to Colonel Yule’s Hobson-Johnson and near Carnatic, the earliest reference is that in Varahamihira’s Brihatasamhita (sixth century A.D.). The mention of the country in Samudra’s Kauthasaragama (about 1075 A.D.) is probably due to its being mentioned in his source, the Prakrit work of Gunadhya, which probably goes back to one of the first centuries A.D. Other early references to the country will be found in the Hobson-Johnson under Carna and Carnate.

The language spoken in the province ‘Canarum,’ i.e., the plateau above the Ghats, is mentioned in G. B. Ramusio’s Delle Navigationi e Viaggi, Vol. i, p. 350 (Venetiis 1614), in a Portuguese summary of Eastern Kingdoms written about A.D. 1535.

Fernão Lopes do 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 Cbre 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 ‘Gentoes’ is ‘Canarum.’ The numerals and 36 words in Kanarese are given on p. 314 of J. F. Erika’s Orientalischer und Occidentalistischer Sprachmeister, Leipzig, 1748. Franz Carl Alter published a similar collection of 25 words and the numerals in his Uber die Sanskritische Sprache, Wien, 1746. Alter’s collection was taken from a comparative vocabulary compiled in Russia. The Spanish Jesuit Lorenzo Hervás y Panduro gives 63 Kanarese words in his Vocabulario portugueto con protestamien sopra seu da el lingue Cascasa, 1786, pp. 163 and 1. A version of the Lord’s Prayer in Kanarese, prepared by the Danish missionary Benjamin Schultz, is printed in Johann Christoph Adelung’s Mithridates oder allgemeine Sprachenbunde mit dem Vater Unser als Sprachprobe in bey acht fvesprachler Sprachen und Mundarten, Vol. i, Berlin, 1836, pp. 215 and f.

The study of Kanarese was taken up in earnest by the Scaramoor missionaries. A grammar by W. Carey appeared in 1817, and a translation of the New Testament in 1823.

B.—General.


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being subjoined under it. Thus, वि maṇga; व्र्ति tālda. 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>Initial</th>
<th>Secondary</th>
<th>Initial</th>
<th>Secondary</th>
</tr>
</thead>
<tbody>
<tr>
<td>त t</td>
<td>त</td>
<td>श s</td>
<td>श</td>
</tr>
<tr>
<td>र r</td>
<td>र</td>
<td>ज j</td>
<td>ज</td>
</tr>
<tr>
<td>म ma</td>
<td>म</td>
<td>ल l</td>
<td>ल</td>
</tr>
<tr>
<td>न na</td>
<td>न</td>
<td>स s</td>
<td>स</td>
</tr>
</tbody>
</table>

Thus, नंसन्ता samasta; त्राप्ता pātra; द्रुंहण्या ṛṇya; द्रुंहण्या ṛṇya; द्रुंहण्या ṛṇya; द्रुंहण्या ṛṇya; द्रुंहण्या ṛṇya; द्रुंहण्या ṛṇya; द्रुंहण्या ṛṇya.

When the first element of a compound letter is र, the sign र is added at the end of the compound; thus, यरे garga.

The short vowel ओ is inherent in the initial form of every consonant. It is cut off by placing the sign ओ on the upper part of the consonant. Thus, ओऽ k, ओऽ p, etc.

The sign ओ called ओऽ garga, denotes an aspiration. It is only used in Sanskrit words. It is transliterated ओ.

The sign ओ, called ओऽ garga, ओऽ or ओऽ, is commonly written instead of the class nasals. It is pronounced and transliterated as ओ before gutturals, as ओ before palatals, as ओ before taras, as ओ before dentals, and as ओ before labials. In other cases it is pronounced as ओ and has been transliterated ओ.

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 Kannarese 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 सेवः, 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 y and w are dropped.

Ai and aw are only a convenient way of writing ay (ay) and ow (owo). They are no proper diphthongs. Ai is pronounced as an ay.

The आम्रा is written instead of the class nasal before mute consonants. In other cases it is pronounced as ओ.

When the first part of a compound word ends in a vowel the initial hard consonant of the second component is softened. Thus, माराकाले, wooden leg, becomes माराकाले.
Old Kamarëse and the Badaga dialect have two cerebral sounds which have disappeared in the modern dialect, viz., r and ḫ. ḫ has been replaced by r and ḫ, and ḫ by ḫ.

There are no certain traces of the harmonic sequence in Kamarëse. The final vowel of verbal forms changes, but it is impossible to find any sufficient reason for the fact. Thus, māṃśatāna, I do; māṃśām, 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 Kamarëse 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 neutral. The natural gender may be distinguished by pronominal suffixes, male, and female, female, him, hers, her, his, hers, its, her.

Norms of agency and action.—Formed by adding the demonstrative personal possessors, sam, sma, in ad, to relative participles. Thus, māsak-āsak, he who makes; rāmpā-śasa, the one who makes; mādsak-soma, they who do not make, māśa-sada, the act of making; māśa-sada, the act of having made, rupā-śasa, māśa-sada. Māsak is often read instead of māśa-sada.

<table>
<thead>
<tr>
<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>1st per.</td>
<td>māsak-asak</td>
<td>māsak-asak</td>
<td>māsak-asak</td>
<td>māsak-asak</td>
<td>māsak-asak</td>
</tr>
<tr>
<td>2nd per.</td>
<td>māsak-asak</td>
<td>māsak-asak</td>
<td>māsak-asak</td>
<td>māsak-asak</td>
<td>māsak-asak</td>
</tr>
<tr>
<td>3rd per.</td>
<td>māsak-asak</td>
<td>māsak-asak</td>
<td>māsak-asak</td>
<td>māsak-asak</td>
<td>māsak-asak</td>
</tr>
<tr>
<td>1. pl.</td>
<td>māsak-asak</td>
<td>māsak-asak</td>
<td>māsak-asak</td>
<td>māsak-asak</td>
<td>māsak-asak</td>
</tr>
<tr>
<td>2. pl.</td>
<td>māsak-asak</td>
<td>māsak-asak</td>
<td>māsak-asak</td>
<td>māsak-asak</td>
<td>māsak-asak</td>
</tr>
<tr>
<td>3. pl.</td>
<td>māsak-asak</td>
<td>māsak-asak</td>
<td>māsak-asak</td>
<td>māsak-asak</td>
<td>māsak-asak</td>
</tr>
</tbody>
</table>

Present indicative.—Māsak-asak, etc. Imperfect, māsak-asak, etc. Past, māsak-asak, etc. Present passive, māsak-asak, etc. Past passive, māsak-asak, etc.

Second conjugation.—Verbs ending in a, or er, have, call.

Indicative.—Kaj sat, kaj sam, kaj samat. Negative, kaj samat.

Relative participles.—Present, kaj samat. Negative, kaj samat.

Other forms are in the first conjugation. Thus, kaj samat, I call; kaj samat, I called, kaj samat. I shall call; kaj samat, I may possibly call; kaj samat, I do not say, I shall not call.

General verbs.—Formed by adding to the root the final consonant of the base; these, māsak, etc., must be made.

Indicative verbs.—Formed by adding the verb sat, to, to the recent participles, they, which, de facto, they strike among themselves.

Passive voice.—Formed by adding the verb ke, to, to the verbal noun an, the final s being dropped. Thus, kaj samat, I am called.

Irregular verbs.—Ira, be safe, becomes kaj in the conjunctive participle, and kaj in the past relative participle. The past tense is accordingly adams (third person singular present tense), and the second future adams, etc. The present tense is ut, but the base is kaj, 2. m. kah, 3. m. kajah, 3. n. kajah, placed kaj, 2. kajah, 3. kajah, ever, etc. By adding these forms to the conjunctive participle a compound present is formed, kaj samat, kaj samat, etc. The verb samat belongs to this present.

Age, become, and Agra, go, form their past relative participles irregularly, add and add, respectively. The past tenses are accordingly adams (3. m. kajah and kah, 3. m. kajah, etc.)

Present, as, takes ends or occurs in the present and future relative participles. Accordingly fixed, future anam, etc., or assimilates, etc.

About tangential forms from their conjunctive participles, and accordingly their past relative participles, their past tense, and their second future irregularly. Such as—

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>ahon, ayon</td>
<td>gahon, am</td>
<td>ghon, am</td>
<td>hopon, am</td>
<td>hopon, am</td>
<td>hopon, am</td>
<td>hopon, am</td>
<td>hopon, am</td>
</tr>
<tr>
<td>apon, ayon</td>
<td>gahon, am</td>
<td>ghon, am</td>
<td>hopon, am</td>
<td>hopon, am</td>
<td>hopon, am</td>
<td>hopon, am</td>
<td>hopon, am</td>
</tr>
<tr>
<td>apon, ayon</td>
<td>gahon, am</td>
<td>ghon, am</td>
<td>hopon, am</td>
<td>hopon, am</td>
<td>hopon, am</td>
<td>hopon, am</td>
<td>hopon, am</td>
</tr>
<tr>
<td>gahon, apon</td>
<td>gahon, am</td>
<td>ghon, am</td>
<td>hopon, am</td>
<td>hopon, am</td>
<td>hopon, am</td>
<td>hopon, am</td>
<td>hopon, am</td>
</tr>
</tbody>
</table>

Defensive and auxiliary verbs.—Age, be, negative and an, has one tense, an, an, neg, an, etc. Relative part, ah, neg, dru. It is added to the infinitive in a, these, māsak-sams, we know to do. The corresponding negative mah, etc., and adams, I will not, are added to the infinitive in a.

Agra, it is wanted, is, it is not wanted, is, adams, etc. It is added, neg, hōsa or hōsa, etc., which, neg, hōsa or hōsa, etc., are added to the infinitive ending in a. These, mah, hōsa, etc.

Age, as, is intransitive and has a relative participle only. The corresponding negative is ah, conjunctive participle saksa, relative participle saksa.

All, is not, is equal, and expresses negation of quality. Thus, ad, as, ad, ad, that is not true. But māsak, in future tense, etc., I have no words.

Participles.—Interrogative,—a, 2, 3, 4, 5, 6, 7, 8, 9, am, ams, ams, ams, etc.
DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN I.

(Madras Ann. B. S., 1867)
DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Manuscr. A. 8. 1367.)

Obba manushyanige ibbara makkal-idlaamu. Avan-ali chikkavanu tandega,
One man-to two sem-were. Them-in the-younger father-to,
'tandeya, ästi-y-alli nanaye bara-takka palamnu nanaye kodu,' and-aga
'father-O, property-in man-to come-fit share we-to give,' said-them
badukkam avari palitaamu. Ketan dinagaRa mela chikka magana ella.

living them-to share-pot. A few of days after younger son all
kugis-kondu dura-defakke horata ali alli dundugarami-ägi
having-gathered far-country-to having-gone there spendthrift-having-become
badukku navaa ästiyanu kalu-madi-bittam. Avanu ella vechele-madiida
having-lived his property ruined having-made-left. He all expense-made
mela ä dudi-ali ghooar-äda bara um-ägi avanu korate-padab
after that place-in severe famine having-arisen he in-need-to-fall-
arambhiraamu. Aga högi ä defasthar-ali obbarannu hondi-kondanu,
began. Then having-gone those inhabitants-in one joined.

Ivana avanamnu handigaamu maarasaadvakko tanna holagalge kaluhamadanu.
This one him sixteen to-feed his-own fields-to sent.
Hig-irali-ägi handigaamu tanna hindo-yinda tanna hette tumbisa-kolla
Thus-coming pigs eating oil-cakes from his-own hilly to-fill-for-himself
apikshada-agga yari avanige kodala. Aga tepparis-kondu, 'navam
desired-then one-you him-to gone-not. Then having-come-to-his-sense, 'my
tandeya hattaka esito mandi kalrayariga tumba ropi naa; adare
of father near how-many persons servants-to fall bread to;
but
navam hasiyya-inda sayutiine Nana eddu navam tandeya balige
I hunger-from die. I having-arisen my of-father near
högi avanige, 'tandeya, paralobakko viruchar-agy-yyu nima
having-gone him-to, 'father-O, Heaven-to contrary-having-become-and of-there
mundo-y-yya püpa madi-idlebone. Nana imaä nima magen-eeda kareyal-
before-and sin having-dene-an. I still thy son-having-said to-be-
pada yogoy-a-
Nanamnu nima kaliyav-arli obbar-antta madiu,'
called fit-man-an-not. Me thy servants-in one-like make,
sangada ānanda-pañjavalakko nīmā manāgo end-ādarū ādū-marīy-ādarū koḍalilla
with merry-to-become thou me-to once-even god-young-even gacast-wot.
Ācāre nīnā badukamnu sālayara sangada tindu-bitta i nīnā magama
But thy living harlots with having-salten-toh-left this thy son
band-āga avanigōskara autana mādis-iddhi,' andana. Āgal-avam
came-when kim-fór ascrast having-caused-to-be-made-art,' he-said. Then-he
avanige, 'magam-o, nīmā yāvāgalā nīmā sangada kīdhī; manad-ālā nimmāde.
him-to, 'son-O, thou always of-me with art; mine-all thīne-only.
Ādare ānanda-santōha-pada-hāk-āg-ītu: yik-andare. i
But joy-merriment-to-feel-necessary-having-become-was; why-if-you-say, this
nīnā tammanu sattōven-āg-īddu, tirīgi baduk-iddhāne; koju
thy younger-brother dead-man-having-become, again alive-is; lost
hōdavan-āg-īddu, śikk-iddhāne,' andana.
gone-man-having-become, found-is; said.
DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN II.

A POPULAR TALE.

(DISTRICT BELGAUM.)

...
[No. 15.]

DRAVIDIAN FAMILY.

KANARESE

SPECIMEN II.

A POPULAR TALE.

TRANSLITERATION AND TRANSLATION.

(District Belgaum.)

Ibbaru bādikāranà kūdī bōguṭi-iddaru. Avar-alli obhanige
Two travellers being-together going-together. They amongst one-to
bādyalli ādik-ūrā hanada obhāra sikkīta. Adanu kalīyallī
way-in having-fallen-being money-of puras was-found. That hand-in
thakōndu avanu erājaneyavanige annuttāne, 'ēlō, iñu nōtī, manage hanada
taking he the-second-to says, 'O, this look, me-to money-of
chilava sikkīta';
purse was-found.'

Adakke erājaneyavanu annuttāne, 'ēlō, manage sikkīta hīge yāke
Then-to the-second says, 'O, me-to ti-was-found so why
annuttā? manage sikkīta, hīge anna. Nāvu ibbaru kūdī
then-ayest! me-to ti-was-found, so say. We two being-together
hōgavārau. Ādīdarāndu lābha athavā kōḍu ibbaru pālgū
goers. Therefore gain or loss of-two share-to-indeed
barūtāda.' Adanu kūlī chilla sikkavanu annuttāne, 'hāggādare manage-
comes.' That hearing puras finder says, 'if-to-be me-to
sikkā olīveya pāivā nānagā yāke koja-bēku?' Adakke
which-was-found thing-of share you-to why to-give-is-necessary?' To-it
sājaneyavanu annuttāne, 'ollēdu kōla-bēda.'
the-other says, 'very-well do-not-give.'

Ā-mēle avar-ibbare vahapā mundakke hōgav-ashjānalli chilada
Thereafter they-both a-little forward going-meantime purse-of
yajamānum handukātā sarīkāri śīpāvanum kar-kondu avanara henna-hatti
owner searching government agnaya bringing their following
bandaru. Avaranum nōjjī chilla sikkavanu sōbatiyavanige annuttāne,
name. Then seeing puras finder companions-to says,
'gełayām, nāvu bohāla kotta kalasa mūḷādo.' Adakke sōbatiyavanu.
'friend, we much bad work did.' Therefore 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.'

There to 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 woe, I too would have been your partner in your woe.'
The Kannarese 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 /o/; e.g. āka, Standard āke, why; ṭa, Standard ṭe, if, etc.

/ḥ/ and /ʃ/ are commonly replaced by /v/ and /w/, respectively; thus, /vallā/, all; /myēge/, on, etc.

An anusvāra is sometimes written before /e/; thus, /Ṇe/, car; /ṅe/, he. We ought perhaps to transliterate such forms as /Ṇe/, /ṅe/, respectively.

Initial /o/ is pronounced /e/ as in Standard, and it has been transliterated accordingly; thus, /vōda/, one.

The dialect sometimes uses contracted forms instead of the fuller ones in the Standard dialect; thus, /ṭaṭa/, Standard /catju/, two (neuter); /nāku/, Standard /nāḷu/, four (neuter); /mədu/, Standard /manma/, mine; /nāgo/, Standard /nana-ga/, to me; /bāka/, Standard /bālalikē/, to fall, and so forth.

With regard to the inflexion of nouns, the dialect closely follows Standard Kannarese. The plural suffix /gala/, however, sometimes becomes /gōla/; thus, /vatta-gōla/, fathers.

The conjugation of verbs is, usually speaking, regular. The pronominal suffixes are very commonly dropped in the first and third persons singular; thus, /hōde/, I went; /hādē/, 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 /no/; thus, /hōgatēni/, Standard /hōguttēni/, I go.

Other nomenclature 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.

[No. 16.]

DUGAPUR DIALECT. (District Biaipure.)
Vobba manadya-ga ibbaru makkal-iddaru. Mattu avaralli
One man-to two sons-more. And them-among

sunavaru tanna yappage anda 'yappā, nanna pillage banda yndagi
the-younger his father-to said, 'father, my share-to coming property

pallā nanga kojatu.' Mattu śvā tanna jindagi avar-olage haṁshi
shore me-to give.' And he his property them-among having-divided

kotā, Mattu bhāla dina śgiddilla āga samavana tanna yallā kudāidamaka
gave And many days become-not then the-younger his all collected

mattu dura deśakke bōḍa, mattu all tanna bāḍakā dundanadinda
and far country-to went, and there his property ruintness-from

naḍadu hēla māḍamā. Mattu āta yallā kharcha-māḍīda myāga ā dēsā-ali
deaving ran made. And he all spent-made after that country-in

dodja baka bittu, mattu āva-ga koranta bilaka hattatu Mattu śvā
great famine fell, and him-to distress to-fall began. And he

bōḍa, mattu ā deśada vobba manadya-ga bādyaka manta. Mattu
bōḍa, mattu ā dēsada vobba manadya-ga bādyaka manta. Mattu

mattu went, and that country-of one man-of near stayed. And

āta ivama haući mēṣaka tanna holadaga kāḷavāṇa. Mattu ātu haući
āta ivama haući mēṣaka tanna holadaga kāḷavāṇa. Mattu ātu haući

he him noise to-feed his field-to sent. And he voice

ṭhunvara soppana mēla tanna hōḍa khudā-inds, tumbo-kollat-la-bahaca, mattu
taving burn on his belly gladdness with filling-himself-could-have-lived, and

yāra āva-ga koḍalīlī. Mattu avama māi myāga yachalara bāḍaka
yāra āva-ga koḍalīlī. Mattu avama māi myāga yachalara bāḍaka

anyone him-to gave-not. And his body on senses ceasing-after

āva andanu, 'narna yappana yēśa mandi āḷamakkala hattara
āva andanu, 'narna yappana yēśa mandi āḷamakkala hattara

he said, 'my father's how-many persons servants-of near

bēṭṭi tumbosik-agi vulliyav-ṣaṭṭha bakkare ade, mattu nā
bēṭṭi tumbosik-agi vulliyav-ṣaṭṭha bakkare ade, mattu nā

belli to fill-being-enough remaining-so much bread is, and I

hāśvin-indsa sayātēna. Nā yeḷutēn, mattu narna yappana bādyaka
hāśvin-indsa sayātēna. Nā yeḷutēn, mattu narna yappana bādyaka

hunger-from die. I arose, and my father-of near

hogatānu, mattu śvaga antēṇu, "yappā, dyāvare mands mattu
hogatānu, mattu śvaga antēṇu, "yappā, dyāvare mands mattu

go, and him-to say, "father, God-of before and

nimma munde pappā māḍighana. Mattu nimma māga samaska nā
nimma munde pappā māḍighana. Mattu nimma māga samaska nā

thee before sin I-have-done And thy son to-be-called I
yogya illa. Nina minna aha-magan-mute minna madal.** Mattu aha worthy am-not. Thou thy servant-as me make.** And he yadda mattu tanna yappana badyika banadha. Adare atha innu bhala dura urume and his father-of near came. But he still very far iddaga, avana yappu avama nodida, mattu atana myaga daya being-them, he father him saw, and him on compassion bantu, mattu oni hoda, mattu appi-kondha, mattu muddu kotti. came, and having-run his-west, and embraced, and kiss gone Mattu magevaga undha, 'yappu, dyavara manda mattu minna And the son him-to said, 'father, God-of before and thec munda papa majani, mattu na minna maga anasalikke yogya illa.' before sin I-hand-done, and I thy son to-be-called worthy am-not.

Adare yappu tama atagalige undha, 'vellu chalo angi tarri, But the father his servants-to said, 'very good coal bring, mattu avana myaga hakari, mattu atana hak-myaga vungara hakari, mattu and him on put, and his hand-on ring put, and atana kala-ma machati hakari, Mattu naya tiambona mattu ananda his foot-on shoe put. And we let-us eat and joy badoma. Yaka-andare, I nanna maga sattava, tirigi let-us feel. Why? If-you-said, this my son who-was dead, agoisa jivanta agyana; avana desanta hodaiva, ekkane. Mattu ahva has-become; he another-country who-had-gone, has-been-found.' And avaru sukha badekkhe hattidari, they happiness to-feel began.
GOLARI OR HÖLIYÄ.

The Golars or Gölars 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, Chaunda, Bhandara, and Balaghat. No specimens have been received from Nagpur, but there is every reason for believing that the Gölars of that district speak the same language as those in the neighbouring districts of Bhandara and Balaghat. The Golar of Chaunda, on the other hand, speak a form of Tejugu. Compare below, pp. 532 and ff.

The Höliyäs 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 Gölars, and they are apparently simply an off-shoot of that tribe.

According to local tradition there were once two Gölar 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 Höliyäs. At the present day a Höliyä 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 Golar and in the so-called Höliyä 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 Höliyä was returned.

The number of speakers of Golar has been estimated as follows:—

<table>
<thead>
<tr>
<th>Castes</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Seoni</td>
<td>153</td>
</tr>
<tr>
<td>Nagpur</td>
<td>170</td>
</tr>
<tr>
<td>Bhandara</td>
<td>1015</td>
</tr>
<tr>
<td>Balaghat</td>
<td>1,400</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>2,784</td>
</tr>
</tbody>
</table>

The following are the revised figures for Höliyä:—

<table>
<thead>
<tr>
<th>Castes</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Seoni</td>
<td>125</td>
</tr>
<tr>
<td>Nagpur</td>
<td>300</td>
</tr>
<tr>
<td>Bhandara</td>
<td>485</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>910</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Castes</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Golar</td>
<td>2,724</td>
</tr>
<tr>
<td>Höliyä</td>
<td>380</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>3,104</td>
</tr>
</tbody>
</table>
The Souri 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 1891 were as follows:—

<table>
<thead>
<tr>
<th>Place</th>
<th>Figure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sout</td>
<td>1,441</td>
</tr>
<tr>
<td>Nagpur</td>
<td>376</td>
</tr>
<tr>
<td>Bhandara</td>
<td>1,387</td>
</tr>
<tr>
<td>Bulaghut</td>
<td>564</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,462</strong></td>
</tr>
</tbody>
</table>

Göhari or Hulya is a dialect of Karnataka, and is especially closely related to the form 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 neighbors.

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 Devanagari 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 Devanagari and not in Kannarese or 'Ielogo characters, we have no indication as to when an u or an o is long or short. In distinguishing between the two forms of these vowels I have followed Standard Karnataka. It is, however, possible that I have sometimes erred and marked as and as short which are in reality long.

Short and long vowels are, on the whole, very commonly confused. Thus, we find māñi and māni, Standard mane, a house, man and sā, Standard name, my, etc. A short vowel is apparently often lengthened when a following double consonant is simplified; thus, sāna, Standard obha, one, hāna, Standard hatthana, I began. Often, however, the vowel remains short; thus, mar, Standard malla, and. I have not therefore ventured to make the marking consistent.

Short final vowels are very commonly dropped; thus, ad, it became: ag, then; at-mar, Standard alli-mattu, and there, etc. Sometimes, however, the short vowel remains, especially in the Bhandara specimens; thus, bat and batla, it came.

E and o are often replaced by y and u, respectively, and the corresponding long vowels by ye and u, respectively. Thus, kyala, Standard kalasa, work; nyūka, Standard mejra, on; net, Standard obha, one; kēta, Standard kokku, he gave.

There are several other instances of changes in the vowels. Thus, we find abbreviated forms, e.g. sōtōgāna, Standard satī-bāgiddana, dead-having-gone-way, he had died; s for s, e.g. mahānu, Standard mādīma, he did; s for ṣ, e.g. baṣṭiṣ, Standard baṣṭi, I sitke, etc.

The nasalized form āna, Standard ana, he, also occurs in Bijapur.

The use of aspirated letters is rather inconsistent, and does not agree with the practice in Standard Kannarese. Compare adhāḍ, Standard adhiṭṭhi, it may become; ṣṭhit, Standard cotta, good, etc.

Double consonants are very often simplified; thus, mat, Standard malla, and; at, Standard atta, there; ṣṭhit, Standard ṣṭhadda, he was not, etc. The writing is, however, by no means consistent, and we find forms such as bāṭa and bāṭi, Standard
hantu, it came. Compare contracted forms such as qep, Standard quto, near; yeqd Standard yeratu, two; mha, Standard māthu, four; mund, Standard manuddu, mine, and so forth. Similar forms have already been noted in the Bijapur dialect.

The substitution of ḷ for y in the suffix of the dative, in forms such as appak, to the father, mūnakh, to a man, represents the state of affairs found in old Kannarese. Compare also the Telugu suffix ḷi.

Ḍ is always written as ḷ in the Scanl specimen. I have retained this writing; thus, ḷop, Standard kopa, give.

Other details will be easily understood from the specimen.

With regard to inflexional forms, we may note the plural suffix Ȗd in pār-gōḍ, sons, in the Balaghat specimen. Compare the corresponding gōḍ in Scenarios and gōḍa in the Bijapur dialect.

The short final vowel of verbal forms is usually dropped. Thus, hadni, I strike; tadu, thou strikkest; hadunu, he strikes, plural, 1. hadunu; 2. hadunar; 3. hadunar. Gōlarī in this respect agrees with Old Kannarese. We also sometimes find a final 晔 in the third person singular, as in Old Kannarese; thus, gōḍam and gōḍam, he is; mōṭum and mōṭum, he stayed.

The second person singular sometimes takes the form of the third; thus, māḍḍam, thou madest.

The past tense of bases ending in u is formed by adding ḷ directly to the consonant preceding u without inserting an i. Thus, māḍḍam, Standard māḍḍam, he made. The same principle also prevails in Old Kannarese.

We may further note forms such as haṭu, I shall strike; anā, I shall say; urku and urku, they were; kaṭu, Standard kāṭu, it was seen; caṭa, it appeared, etc.

The infinitive ends in ḷi or ḷi; thus, kaṭ-ī or kāṭ-ī, to tend.

Conjunctive participles such as māḍ-īe, having done; ḷiṅ-ī, having gone, are due to the influence of the surrounding Aryan dialects. The same is probably also the case with forms such as ṣadā, arising; anāśekā, saying, etc.

The Aryan influence is also apparent in forms such as ṣaṅk-ṣa, exactly so; ṣāpā, (he said) to his father; raṅka, he was; in the confusion between the neutral and masculine forms of the numerals; thus, and mānsa and vaḥ mānsa, a man, etc.

Yad bāṇa, sense came, in the Balaghat specimen, and vasi, coming, in that received from Bhandara, are Telugu and not Kannarese.

Note finally the negative form kōṭeṭa, Standard kōṭolam, he was not pleased to give. The form ḷiṅdāḥṣi, he did not go, seems to be composed of ḷiṅ, corresponding to Standard ḷiṅ, not going, and ḷiṇum, 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.
DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN I.

GÔLÂRT (or HÔLĪYA) DIALECT.

(DISTRICT BHANDARA.)

REPORT OF A THEFT.

Nâdada diâ-ka andâ-kô šakârvâma-ka ullt nûva
The-day-before-yesterday day-on that-is-to-say Friday on at night we
chaâ menâ-kô mîngkîâ trevâ. Sâmâsâ adhâ ulla-da sumirâka nûnâ
all house-in sleeping were. About half night approximately we-to
khaðekhâda hîng abâta mânî-ka kôja-batta. Nân vâtuma ka
râtâting so natai house-in to-hear-come. Me-to it-appeared that
mîye âgidiketa. Andâ-kô nî nåyi-illâ. Pâmâta-ka yedâdava âg nâmâ
da-ay it-ay be Therefore I arna-nal. Mûnîng-at we-arwas then our
mânî-ka unh khôli ad âd khôliâda kâvâda terakô kâmâta.
house-in one room is that room-from door having-opened was-seen.
Mînguda boî-ka nî ulla kâvâda kâhîdîn. Kâvâda tyârâda yîṭâra-guna
Sleeping time-at I this door shut. Door opened how
at ida nî mûdâ-bâtta. Ad khôli-âda vàba gadgâyân-dâ nîn nûra
was this I tosar-began. That room-in one pot-in my hundred
rupaye mat vêmânda isara, byâla nûra rupai itâko irha. Khôli-
rupes and gold-of ornaments, each hundred rupees kept were Room-
dâ bâgda-bâd já gadgâyân-dâ mâl itâko iruda ad gadgây vîddûda
in going-on which pot-in goods kept was that pot broken
kâmâta, mat mâla ale ûddîlâ. Âg mânâ-dâ chtësà jâktka pattà
appeared, and goods there were-not. Then house-in many places-in trace
màĝdâm pana yallu pattà sîktî-illâ. Mîlâ yara arâ kaltô
I-made but anywhere trace was-not-found. Goods anybody if stealing
vûldhûmâna andâ-kô nî ulla kâlû-da rapûlâ midîka bándhûmâ. Nân
having-carried-may-be saying I this theft-of report to-make here-come. My
mânî kaluma ulla nâm yêbara kâîhara hesara Râmâ mat Gûpâlâ
house-in theft-of night my two servants by-name Râmâ and Gûpâlâ
mîngkîâ irha. Adâra-ûsîk nâm samâ Gûpâlâ ëva mânâmâyka âda
sleeping were. Then-among my suspicion Gûpâlâ this man-os is.
Hângroha nâm û sıjô-dâ vahe Gômâ hesarâna sajâ-pârasta manâ aham,
So-also my neighbour-hood-in one Gômâ name-by convioi man is,
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, Rama and Gopal by name, were sleeping in my house. Of them I suspect Gopal. Then there is in the neighbourhood a convict named Gome, 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 Gopal, 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.

KANADESE.

SPECIMEN II.

GÔLAK (or HÔLAK) DIALECT. (DISTRICT BALAGHAT.)


Bak ñeh khárâb màdhêtan bak à mulk-dë kîhà bar behun. Àv Then all spent made then that country-in heavy famine fell. He garibâ âdhyadum. Àv à mulk-dë hakke yirîdâr mânâ sìtnam distressed become. He that country-in having-gone wabïhantí house stayed.

Àv tham kë-dë handi këy-li kéddun, à pholkë handi tie-li ñâ gîd thidun He his field-in swine-to-tend went; that huk swine-to-eat then ate Anâkh yach-û tîn-ô kooydum. Bak ânâkha yàd bánin, àv amun, ‘àn Hâw oonw-ôn even to-eat gone-not. Thon him-to sense come, he said, ‘my amun manu châk mënsan sâti wëkkik màddëhô, anu mì upâs father house many servants for bread is-prepared, and I wish-hunger.


I thy son to-be-called worthy-un-not. Thou me one servant like consider.”

Bak àv yad-kô nan ñëpan ñàti högin. Bak àv dërya ñëhan ñâm ap And he arising his father to went. And he for was him father mëdhë dayâ màddun, 3 ôdî-kë högin, 3à kutkik loptëyadum nà mënda seeing pîly made, and running went, and need embrace and kiss kviâtun. Bak ànìì amun, ‘hô ap, nà bhagwâsên and kyles nà gowe. And to-him he-said, ‘O father, I God for deed ì
mādīn anā nīn sānnē nā pāpā mādīn. Bak nā nīn pār añho didā and thee before I am dead. And I thy son to-be-called láykkākā. Bak ap teva kōbōkā anūnd, 'āgār utthā ṭaagā ăn worthy-am-not.' And the father his servants said, 'good cloth bring and amūkū udu. Anā anā ksa-da uugra nā kālī-dā pāyres ĥāś. Anā nīv him-on gat. And his hand-on ring and foot-on shoe put. And we tirdhānā valhīdān khūstī mādēva. Yātī-kī i nan pār sōt-bōgīdūn, in will-eat merry happy will-make. Because this my son dead-gone-was, again pātā āgyāhān, kadd-bōgīdūn, in sikāhān.' Bak yeva khūstī alive has-become; lost-gone-was, again has-been-found.' And so merry nīlūndī he-made

Anā dhōdī pār kōi-dā izhan. Bak ēv manā hāti bandūna, tapā khoēlī. His great son field-in was. And he house near came, music anā kunhodān kōiūn. Anā ēv tan mensāran hāli-gūfa wānu kārđūn tan and dance heard. And he his servants near-from one called himself hāri anā kōiūn te, 'idān ēn hūdā?' Anā ēv anūnd ki, 'nīn to and asked that, 'this what is-going-on?' And he said that, 'your pār bandūna, anā nīm ap ońkā anā mādēyāhan. Anā yevalī pāst.' brother has-come, and your father good food has-made. Him well found.

Bak ānāk sit hādī, anā manyā hō-kōnālī. Idar-sāī ānū ap And him-to anger came, and house-in go-would-not. Therefore his father bhī bandūna anā ānukā mānsā-thyādu. Ār anān anūnd, 'nōdā, nā ē out came and him entertained. He father-to said, 'see, I so-many his-warning-nū nīm savā mādīhān. Anā nā kshānā nīm and kyealsā nā years in your service do. And I ever you towards dead I ādiālā. Anā nīmī nīr yeγūliva ud thāy merri tubhī kotālī, anā neglected-not. And we you ever one goat young even goa-not, and nā tan mitra sangād khūstī mādūna. Bak i om par kisagadhār I my-men friend with merry would-have-made. And this your son barātā sangād chat ēhaā sānd-hētan byāng ēv bandūna ṭaagī nīr vaγhīdān ānā with all properly denoted so he come thus you well him sičā ate.' Ap ānā-eś anūnd, 'hē povēi, nī sedā nār sangād for feasted.' The-father him-to said, 'O son, thou always me with ēc. En nānd ad, ad chat nīnhā ad. Ār khūstī mādīhūn, yātī-kī i sārt. What mine see, that all thing is. And merry to-make-ster, because this nīm varī sōt-bōgīdūn, in pātā āgyāhān; kadd-bōgīdūn, in sikāhān.' your brother dead-gone-was, now alive has-become; lost-gone-was, now has-been-found.'
DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN III.

Golari (or Holiya) Dialect.

(District Seoni.)

Und manushya-no yedhe child. Sind child appun gun
One man-of two son. The small son father-of near
mit-ar, 'e appun, dhan-da kutu nami hisā keč' Nin(she) hisā
world-placed, 'O father, property-of given our share pice.' His share
nani(she) kut-bit. Hapur dina ágidi ki sind child alha
loss was-given. Many days having-become-not when young son all
jama and jagā mārفا, dūr mukti hōda. All-mat luchpanā
property one place made, far country went. There-and riotousness
mārda alha dhan kārud. Ag alha jamā kārud, a
made all property wasted. Then all property he-wasted, that
mulk-dō dārē keh bit. Ann kanāla ágī-adān. A
country-in heavy famine fell. Ho distressed having-become-become That
mulk-dō ad manushya-manā chākri nītān. Ann bani kādī
country-of one man-house in-service stayed. He noise to-food
kārud na kādā. 'Handi tour tindad ā tour nā tīnā,'
sent field-un. 'Sume hush eaten that hush I will-eat.'
Him-to anyone to-eat give-not. His then sense come, 'father's house
hapar unbiyār tītān, nā upas sahitā. Nā nan appun-atā hōgaun
many servant eats, I hunger die. I my father-near will-go
ā matā māin, 'e appun, nāi paramāśar maiṁ pāp玛ēdīn āṅ
and word will-say, 'O father, I God before sin did and
nima jāme, āṅ nāi nīn mag nīmā jāme. Unbiyār
theine before, and I thy son worthy-to-be-called stand-not. Servant
lūk nāi nās. 'I Ann soch-kō appun hati bodun. Dāruṁ
like us consider.' 'Thus thinking father to he-went. Far-fron
nārdun appun maṇun ārāṇ; appun ērān mārdaṁ, āṅtun, āṅ
now the-father the-sun coming; the-father piles made, ran, and
nārā kut-āyā kai, āṅ muntā kodun. Mag māt-ār, 'ē appun,
kīn(?) neck-on fell, and kis gave. The son said, 'O father,
na paramāśar maiṁ pāp玛ēdīn āṅ nīnā jāme; āṅ nīn mag
I God before sin did and theine before, and thy son
Dhór mag keil-dá irín. Ál manía bato-bate bandun, kárdun
Elder son fied-in yaja. And house-ba nearer came, heard
bája kurutan. Tan obákran kárdun, "ká nam maniay yih
music dame. His servant called, ‘what our house-in all-this
nagóit?’ Chákran kárdun, ‘nín vàrt bandun; nín appu ánu
happening?’ Servant said, ‘thy brother came; thy father him
varládu nódun, utam bhójan márdu.’ Bake ánu st márdu,
safe-and-sound sam, best feast made.” But he anger made,
manía höghótabun. Appu bárra bandun samsun. Mag
house-in díd-not eat. The-father out same entreated. The-son
andun appun, "it bareh nín gan sær márdu, ál hukumá
said to-the-father, ‘so-many years thee with service I-do, and order
ná kardil, ál ni nani und arimpá kofedil, jó
I transgressed-not, and thou me one kid gained-not, which
kór-e sangi mit tindhiran. Nín mag alhā sampat bingaraun
given-if with-friends eating-ness. Thy son all property harrals
tinedun, ánu bandun, ánu-sái utam bhójan márdu(sic.).’
caus’d-to-eat, he came, him-for best food thee madest.’
Appu aadu, ‘at chikd, ni hadad ságu biriy. Já
The-father said, ‘O son, thou my always near art. What
dhan nánd, so dhan mind. Já nín vàrt bandun,
property wine, that property thine. Which thy brother came,
sabágu, kárdigudun, bandurá, nami khusi batta idar-sati
dead-gone-ness, lost-gone-ness, was-found, we happy becoming therefore
karkya timehdeve’n
feast caus’d-to-eat.”
DRAVIDIAN FAMILY.

KANARESE.

GÔLÂR (OR HÔLITA) DIALECT  (DISTRICT BHANDARA.)

Aha mansan edda parợkadas iror. Shana para apun antâ, One man of two sons were The-younger son father-to said, 'babâ, nâm hinnin jama nâm kod.' Ava tar jama vata 'father, my share of property me give.' He him property dividing koittan. Bak shana para tar jama tâkô dår udi vâdhun, gave And the-younger son him property taking for country went Ára utâ hokki tan pañâm harabhishtun. Átânu pasa sarandar He country having-gone his money wasted. Nî money spent-on dhoda bârv bit Ávâng bak tangu bit. Ág áva mag great scarcity fell. How-to then difficulty fell Then he country-in dhoda mansan hokki nîddun. Ág tar kêt-dâ ava handi adhe great man-to having-gone stayed. Then he field-in he advice to tend kelodum Ára hastâdun ág handun mundi tavuda sindânâ sent. He became-hungry then ammonia before husk having-cateas-ko kinga áruk hatta. Bak iâng yâm kothâ. Ava bâk so how-to st-apteed. Then kâsva anybody gava-not He then sudâk-dâ bandun mât-adadun, 'num apuna ekakrun vâtas-pâksâh jyâsâ sense-as cause word-played, 'my father-of servants-to belly-thân more anna saktadâ, nà upas shiffâ Nà yeñâkâ änuma hatti food is-gôt, I with-hunger die. I having-arisen father near hôtina, ág apun antâ, 'bâbâ, nâm nin-gundâ an dêvan-gunda go, then father-to say, "father, I thee-before and God before pâp madyâ. Nà nin mag hayaka-dha. Ni nâm ekâkâ hâttaid sin did I thy son worthy-not. Thou we servant like it." Áva yelâkâ tan apun lattī vâdun. Áp dura-tuna keep'" He arising his father to west. The-father far-from áruk nôgdon, áruk dâya bâv, áva ôdki kuṅ kûdun, ávun him tan, hâvâga pîty came, he running week-on fell, his muttâ koddan. Bak mag apun gun mât-adadun, 'babâ, nà kès jone. Then the-son the-father to word-played, 'father, I dyvan gun nîn guṇ pâpa madyâ. Ág nin mag parandit tila.' God to thee to sin did. Then thy son worthy-not.'
Äp chākrun behātā, 'iwan sāē ḍhīyāv phājākā konā-kutta cânā
The father servants-to-said, 'him for good cloth bringing his
manāē hāk, kudēk ungrā hāk, kālā pāyāsaa hāk. Ta, tindēk
body-on put, hand-on ring put, foot-on shoe put. Well, eating
khuāu mádṇa; īva nam mag sūddun, jītā ādūn, ārā
merry let-us-make; this my non died, being become; he
kālāgōtān, sikdūn.' Āg āsēk umndūn khāu mád-kurān.
had-been-lost, was-found.' Then all they merry to-make-began.

Āvun dhōō pāra kēt-dā irhān. Āva mōnā hātē bāndān, kūnākūnā
His eldest non field-in was. He home to came, dancing
hānā kājādūn. Āg āva unda mansān kardun āva lākādūn, 'iand
singing heard. Then he one man called he asked, 'such
id yēn-und?' Āva āvuk hālāmūn, 'nim vārāt bāndān. Āva
this what-is?' He him-to said, 'thy brother has-come. He
sukhrāt bāndān anku un āp pāhūnchār mādūn.' Āg avuk
sēnē came saying thy father feast made.' Then him to
āt lūd, manya hōgūlālā. Āvuk āp āhā bāndān, mahā
anger full, house-in went-not. Him-to father and came, the-son
sama-kurān. Āva āpūm mātājādūn, 'ma varāk indūn chākūry
to-entreat-began. He father-to word-played, 'so-many years till-new service
mādūn, pan nim hukum mūchādīl. Nan sangā gund kūhū-mōpā
I-did, but thy command broke-not. My friends with merriment
maḥīk undā ādin mari koṭīāllā. Īva nim mag bāndān, ōtānu nim
to-make our god's young guest-not.' This thy son came, all thy
jāmā xandē-bāēj-dā bārsādūn, ārā sāti ni dhārā mēyāmā mādūn.'
properly harlots-with wasted, him for thou big feast gave
Bak āp mātājādūn avuk, 'ni nam hōti irhātā. Āṭelu nam
Then father word-played him-to, 'thou unto me art. All my
prāśa mindāch ād. Īva nim vārā sūddūn, āva jītā ādūn, āva
money thīne-indeed is. Thou thy brother died, he alive became; he
kālādūn, āva sikdūn, anku āvun sāti mēyāmā vājābī mādūn ād.'
wast-ed, he was-found, saying him for feast proper to-make is.'
KURUMBA OR KURUMVARI.

The Kurumbas 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 Kurumvirs, a wild pastoral tribe in Chanda, who speak a dialect of Kanarese.

Kurumba or Kurumvari was returned as a separate dialect at the Census of 1891 from the following districts:

<table>
<thead>
<tr>
<th>District</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chanda</td>
<td>2,320</td>
</tr>
<tr>
<td>Cuddapah</td>
<td>230</td>
</tr>
<tr>
<td>North Arcot</td>
<td>35</td>
</tr>
<tr>
<td>Salem</td>
<td>5</td>
</tr>
<tr>
<td>Coimbatore</td>
<td>13</td>
</tr>
<tr>
<td>Nilgiri</td>
<td>2,182</td>
</tr>
<tr>
<td>South Arcot</td>
<td>6</td>
</tr>
<tr>
<td>Tejgore</td>
<td>7</td>
</tr>
<tr>
<td>Trupunapali</td>
<td>1</td>
</tr>
<tr>
<td>Malaras</td>
<td>313</td>
</tr>
<tr>
<td>Coorg</td>
<td>1,546</td>
</tr>
<tr>
<td>Total</td>
<td>10,499</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Area</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asean</td>
<td>14</td>
</tr>
<tr>
<td>Central Provinces, Chanda</td>
<td>2,151</td>
</tr>
<tr>
<td>Madras Presidency</td>
<td>5,046</td>
</tr>
<tr>
<td>Cuddapah</td>
<td>40</td>
</tr>
<tr>
<td>Bellary</td>
<td>47</td>
</tr>
<tr>
<td>Amantapar</td>
<td>1</td>
</tr>
<tr>
<td>North Arcot</td>
<td>82</td>
</tr>
<tr>
<td>Nilgiris</td>
<td>3,716</td>
</tr>
<tr>
<td>Tejgore</td>
<td>3</td>
</tr>
<tr>
<td>Trupunapali</td>
<td>182</td>
</tr>
<tr>
<td>Malaras</td>
<td>765</td>
</tr>
<tr>
<td>South Kanara</td>
<td>1</td>
</tr>
<tr>
<td>Padukottedi</td>
<td>208</td>
</tr>
<tr>
<td>Total</td>
<td>11,371</td>
</tr>
</tbody>
</table>

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, 1883, pp. 183 and ff. It is not sufficient for deciding whether that dialect is identical with the Kurumvari 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 o is short or long. I have followed the same principle as in the case of the Goliari specimens, in consulting the usual forms in Standard Kanarese.

The Kurumvari 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 *pāḷagāḍha*, children, is Telugu. Still more important is the fact that the feminine singular has no separate form, the neuter being used instead. Thus, *piṅko sāṁsākha ēṭu*, the daughter was of indifferent beauty.

The adverbial suffix *śi* in *nim ṛpaṇaḥ-ahākāhā śiddā*, he was well-looking, is also used as in Telugu.

The *d* of the past tense is usually dropped. Thus, *mēdence, I did; ēqine, he went.* When the base ends in *a*, however, it is retained; thus, *andē, he said; andalē, she said.* In Kattīne, he gave, it has been treated as in Standard Kanarese, and it is, therefore, probable that its disappearance in such forms as these just mentioned is simply due to contraction.

A particle *āḍā* is often added to the verb, apparently without changing the meaning. Thus, *āṭuṇatidē, 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.
DRAVIDIAN FAMILY.

KANARESE.

KURUMVARI DIALECT.

(DISTRICT CHANDA.)

SPECIMEN I.

Obha manesu ibbhu makal itturu Adogu chimuna ayyana-kudi
One man-of two sons were. Then the-younger the-father-with
nudha, 'yavodo sommu-sambandham aechi manga barli koddu,' yan
said, 'which property share dividing me-to to-come give,' so
anda. Madi aramu pillaagum sommu aechi kotana. Madi kai
said. Then to son property dividing gave. Then some
chin-kha chinna magu allu sommu jamadi dur desam ogine.
day-in young son all property collected for country went
Obo manae-ga ihbma chenma maksha iddisa, obo pillagana nu obo
One man-to two small children were, one boy and one
pille Pillagana anu rupan-chakkega idda, pille sannamka itu Ondi
girl. The-boy he face-pretty was, the-girl common was One
dine sara uibhoma pillagandha addem degara idkuista iddisa.
day they two children looking-glass near playing were.
Pillagana pillena anda, ‘avë, addem olaya boxe madi, chakke
The-boy the-girl-to said, ‘well, glass in well look, pretty
yara kamstara.’ Pillena anu keita kinaista. Addita taldala,
who appears.’ The-girl-to that bad appears. Her-to was-known,
‘svun nanä kotolu mafik-oomi,’ andade. Aga adu tande toda giga ogi
‘he me low making-for,’ she-said. Then she father to going
ama nindyala yetide Adi andade, ‘tande, addem-doga rup-karam nodi
brother reproach made. She said, ‘father, glass-in face seeing
samadharams aja-baku maa egasame keba, adoga manchotera manna
satisfaction become-should this women’s business, that-to men send
insa-khali.’ Tande ibbana ote-ga idada dani samadharams
place-should-not’ The-father both belly-to catching her satisfaction
majore. Ain andade, ‘pillagana, sivra j laghi ikojyara Ivotavina xiva
made. He said, ‘boy, you quarrel make-not To-day-from you
ibbarna nicheru addem-doga noduddade.
both always glass-in seeing-is.’

Pilli, anta, ‘tande, gavli Sometu anu fikora bandana.
The-girl said, ‘father, milkman some milk bringing came
Ain antunalla, ‘nu ahi insile?’’ Tande antunalla, ‘pille,
He says, ‘what milk shall-I-keep?’’ The-father says, ‘daughter,
am-totu etaka, ‘iratu asangi anu sata, nalo sònge
how-to tell, ‘to-day half-measures milk is-enough, to-morrow a-measure
an idkondo-ha.’’ Pille antunalla, ‘tande, gavli anu
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 Sanc had come and asked how much milk they wanted. The father answered, 'my daughter, tell him that one son 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 sore 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 Kanaresa.

At the Census of 1891, 30,658 persons were returned as speaking Badaga, viz. 30,533 in the Nilgiris, 21 in Coimbatore, and 2 in Malabar. At the last Census of 1901 the figures were as follows:—

<p>| | | | | | | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nilgiris</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>31,223</td>
</tr>
<tr>
<td>Coimbatore</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Malabar</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td><strong>31,223</strong></td>
</tr>
</tbody>
</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 Kanaresa. Thus the sounds UDGE and UDGE are still found (e.g. makhino, children; kovado, put on); m corresponds to Standard in forms such as ommuna, father; omme, he; the personal pronoun of the first person is nini, I; dative yonaga; the past tense of the verbs agrees with Old Kanaresa (e.g. muddam, I did; klingam, he sent), and so forth. Note also the common substitution of oe for a; thus, dōck, country, in which point Badaga agrees with Tamil.

AUTHORITIES—


Campbell, Sir George.—System of Languages of India. Calcutta, 1874, pp. 45 and 8.

DRAVIDIAN FAMILY.

KANARESE.

BANDA DIALOGUE.

DRAVIDIAN FAMILY.

KANABESE.

BADAGA DIALECT.

TRANSLITERATION AND TRANSLATION.

Obha maṇchaga eradu makkëddaru. Avakarg̣a kuṇrayam
One son-to two children-were. Those-of the younger
appamga, ‘appā āstiyō yenaga happa kāra yenaga tī,’
father-to, ‘father property-to me-to coming shore me-to give’
emmane avam avakaga baduka kār-kaachcham. Jōchi jiṇg-bhūde
when he them-to lining shore-divided. Few days-after
kunna māl ellāva sēttiyanda, diūra dēcka-ga kajjēdu
younger son all having-gathered, far country-to having-passed
bōgī sūlī kēttavon-nāgī budīku tanna baduk-ellāva
having-gone there before-having-become having-lined his living-all
bīri bī-ṃādī buttām. Aile avam ellāva bochehā māḍīdā emmane
vesting ruined. But he all expense made-when
a dēcka bakkēkkē sashānīya utli̊tu; avamga taṭumota āpadugārā
that country severe famine arose; him-to want arose.
Āgo avam bōgī a dēckadavakargāga obha gensaṭana
Then he having-gone that inhabitants-among one householder
sūṇsamaha. Eram avamna haṇyāna mēsōduga taṃ-holagā kēziṇadām
joined. This man his pigs to-feed his-field-to sent.
Itte hadōne hendi timba taunāndu tanna hota tumōdāga āse
Thus being pigs eating husk-with his belly to-fill desire
patīm; āle dēru avamgā kōtā-īlē. Tanna budī tuṅaga bappam
felt; but anyone him-to gave-not. His sense him-to coming
avam, ‘yem-appamā sārē yēchā kūliyavakaga doṭṭī
he, ‘my-father-of near how-many servants-to bread
bekākkāhaga mirī hadōde, āle nām sīli hasânda
necessary-becoming-so-much exceeding is, but I here hunger-from
sattama. Nām ylāddu, kadeau, yem-appamā sārē bōgī, avamgā,
dle. I rising, passing, my-father near going, him-to,
“appā, mēlōkaga bēdōliyā niñna munndāja pāpa māḍīsm. Nām
“father, heaven-to contrary these before-also sin I-thē. I
imē niñna māṇdu konchāsīya nambdāgā takkaram allā; yenna
still thy son-saying to-be-called fit-man am-not; me
ninna kūliyavakarūge 

thy servant among

one like make-sell-say,

so saying,

yledīn tam-appamā sāre 

bamnama. Ālc avama innu 

dārakado

rising his-father

near come. But he get at-a-distance

ibhane aramam-appam 

avama nōdi 

karukattī, ēdi 

bandu,

heng his-father

him seeing 

pītīya, running coming

avama glattu-mēle 

bluṭu, aramama 

mutt-ikkidām. Ālc māti

his

nēk-on falling, him 

kiss-gone. But the-son

avanga, "appā, mēkōgāna 

bīrōd-i-giyāt 

ninna mūndāmā 

pēpa mādīmam,

hīrōto, 

father, heaven-to 

contrary thou before-also sin

I-made.

Innu ninna mātindu 

korachistyumbadūga 

nām 

takavam 

alla,

Still thy son-saying 

to-be called I fit now am-not,

enam, Āgā appamā tamā 

jīvītīgaravatū, "bīgena 

jīhīlaya

said. Then the-father 

his servant-to, 

quickly good-good

chīlī 

hoitū bandu 

avanga horī-sī. Aramama 

kalga ungaravavā

roke carrying coming 

kśī to-pūt-on. His 

band-on ring also

kālūga 

kavāvī kodi-vi, innu tindu 

kusāle āpōm;

yēkīda-te, 

foot-on 

sandals also put And eating merry lot-us-make; why? if you-say,

i yeṇna māti 

sattavam 

āgīda, 

tirīgī 

badīk-kātaddā;

this 

my 

son 

dood-mān 

having-been, again 

living-
i's,

avam-hōda 

āgīda,

sīk-kātaddā," 

enam. Āgā 

kusāle āpadūga

horavātāru

they-commenced

Ale 

avama 

dudda māti 

hodādo iddam 

Avam

But his elder son fold-in 

was. He

bandu,

manēga 

sāre āpamā, 

bāme kālūga 

ātatavē 

kīla-

having-some, house-to 

near coming, music also dance-altu 

having-heard,

jīvītīgarālūge 

obhāna 

korachī,

"adān-pāndā 

bhīharāne

servant-among 

one 

having-called, 

that-what Pounging 

inquiry

māddām 

Avam 

avamga,

"ninna 

tammam 

band-iddām,

made. He 

him-to,

"thy 

younger-brother 

having-come-
i's,

sdurgālig 

avamga 

tirīgī 

ōs-hēnge 

kānčđūnēmē 

zinn-appam 

tīti

therefore 

him again healthy 

found-because 

thy-father 

feast

mādīs-iddām," 

enam. Āga 

avamā 

kōpa-ālig 

ilage

coming-to-la-made-
i's," 

said. Then he anger-having-became inside

barakolkōndu 

iddām. Adāddēmē 

avam-appam 

korakūga 

bandu

to-commit-refusing was. Therefore 

his-father 

outside 

having-come

avamga 

tamarūke 

bīligī 

korachīdam. Ale 

avam tam-appamga

hīm-to 

satisfaction 

having-said called. But he 

his-father-to
maruttarāgī, 'odaṅgā, sa barike ninaga gidam.' Endalayā
replying, 'lo, so-many years you-to I-served. Once-even
nim-appaneya mirule; aleyu yenna snēhagārame kōda kusāle
thy-order not-transgressed; still my friends with merry
āpadaga ni yēnaga endalayū ondu ādu-marī-āleyū tapple;
to-become thou me-to once-even one goat-young-even gavest-not.
A ме sāyeyara kōda nimma hadda tundu-butta i nimma
But karloś with thy living having-calen-throwing thus thy
māti bandh-emmane ni avamāgī īni māḍside,' enam. Aga
son came-when thou him-for feast lusted-makes,' said. Then
avamāg, 'magan-ś ni yēgluravā yenna kōda idde, yennad-ellā
him-to, 'son-o thou always me with art; mine-all
nimatulām. A me kusāleyā ohaḥtōḥnāruā āpadāgī haffa:
thana-alone. But merry-also happy-also to-become was-necessary;
yēkāndale, i nimma tamamam sattavaṇ-āgidda, tārīgī
why? if-you-ray, itha thy younger-brother dead-man-become-having, again
hadik-īddane; amad-hūdvaran-āgidda, sikk-īddane,' enamam.
alive-is; last-gone-man-having-become, found-us,' 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 Nerbada 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 Mundari names. The latter were the ancestors of the Oris (Kurukhs), while the former were the progeny of the Male, or Sauri, as they often call themselves, whose grammar is closely connected with Oraś, 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:

'Of the caste table shows the number of Oraś to be 612,386, and the tribal language is spoken by 843,905 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 remain at home. In the north of Kurukh, however, where they are much mixed with Mundas, more than 23,000 Oraś have given up their language and now talk a dialect of Mundari known as Bochra Baghar. On the other hand, a few Mundas (728), Khariš (605), Lohar (145) and Gonds (78) in that district returned Oraś as their language. In Singhbhum also some members of other tribes speak Oraś, including 906 Karmas, 113 Kandha Rajputa, 74 Tamarsas, and 30 Lohars. In Mawhras 72 Bandias, 18 Brahmapand 5 Mundas were returned as speaking Oraś."

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 Khatā. Dr. Hahn is of opinion that the word Kurukh 'may be identified with the Kalarian kāpār, man, or may be derived from the Dravidian-Seythenian word kārak, a crier.' He compares the Kurkū word kāpār, man, and, with reference to the second derivation, the name Slavonic, from slovo, word, voice. I do not know the history of the 'Dravidian-Seythenian' word kārak, 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 Orāś, with many slightly varying forms such as Oraś, Uraś, Auras, etc. Dr. Hahn explains this word as the totem of one of the sects into which the Kurukhs are divided. According to him Orāś is a name coined by the Hindūs, its base being Oṛgarā, hawk or shaggy bird, used as the name of a totemic sept. Compare, however, Kalkāti urāpā, man; Burungāti urāpā, man; āraha, men. In a similar way Kurukh may be connected with Tamil karanag, an eagle, and be the name of a totemistic clan. Compare also names such as Korava, Kurua, a dialect of Tamil, and Kodagu. Hindūs say that the word 'Orāś' is simply the Indo-Aryan aśrāi, 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 Mundas. We cannot, therefore, wonder that speakers of Kurukh have occasionally been returned as speaking Mundari languages such as Khariš, Korwa, Koda, Ho, and so on.

In other cases the name of the caste or occupation is used to denote the language. Such names are Dhāngari, Kisaś, and probably also Khondrā.
Dhangari simply means 'the language of the Dhängars,' a caste whose business it is to dig wells, tanks, etc. The word is sometimes corrupted to Dhuravari.

Kisín means cultivator, and may, as the denoulement of a language, connote any form of speech.

I do not know anything about the names Khendröi and Kachnakhta which are used in Jashpur and Ranči 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 Ranči district, especially in the north and northwest. They are further found in considerable numbers in the south of Pālanmau and in the Chota Nagpur States. More than 93 per cent of the speakers in the tributary States are found in Gāngpur and Jashpur. Speakers are further found in small numbers in the adjoining districts of Hazaribagh, Manbhum, Singbhūm, Bāna, Pal Lāhāra, Bānma, Bahraich, Sambalpur, Patna, Sarangarh, Bāngār, Sākki, Udaipur, Sargujā and Kōra. Emigrants have brought the language with them to Jhalpāghar and the various districts of Assām, where it is spoken by coolies in the tea-gardens.

The principal Aryan language of Ranči and Pālanmau is Bihāri. The other districts within which Kurukh is spoken belong to the areas occupied by Oṛyā and Chhattisgarhi. The Kurukha are everywhere intermixed with various Munda tribes. They are also very often confounded with them. The Kurukha are relatively most numerous in Ranči. They are still numerous in Pālanmau, Gāngpur, 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 Gāngpur, called Bergha Oṛā. No information is, however, available about that form of speech. Kurukh has not been reported from Gāngpur for the purposes of this Survey. It is not, however, probable that the so-called Bergha Oṛā essentially differs from other local forms of the language, which are in reality no separate dialects but more or less corrupt forms of Standard Kurukh; in fact, 'bergha' has been explained as being really the Hindi word bhūpā, corrupt. The corruption is usually due to the influence of surrounding Aryan dialects, and sometimes also the influence of neighbouring Mundā 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 Dhängar, Kīsān and so on, do not imply any difference of dialect.

The estimated number of speakers in these 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>Gāngpur Tributary States (Pal Lāhāra)</td>
<td>255</td>
</tr>
<tr>
<td>Hazaribagh</td>
<td>3334</td>
</tr>
<tr>
<td>Ranči</td>
<td>323,560</td>
</tr>
<tr>
<td>Pālanmau</td>
<td>30,000</td>
</tr>
<tr>
<td>Manbhum</td>
<td>1,071</td>
</tr>
<tr>
<td>Singbhūm</td>
<td>3,229</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>364,389</strong></td>
</tr>
</tbody>
</table>
Outside its proper territory Kurukkh 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>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Garhwa Plains</td>
<td>1,201</td>
</tr>
<tr>
<td>Kamrup</td>
<td>260</td>
</tr>
<tr>
<td>Darang</td>
<td>1,900</td>
</tr>
<tr>
<td>Nowgong</td>
<td>475</td>
</tr>
<tr>
<td>Fathagar</td>
<td>1,850</td>
</tr>
<tr>
<td>Lakhimpur</td>
<td>3,150</td>
</tr>
<tr>
<td>Total Assam</td>
<td>9,326</td>
</tr>
<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>12,988</td>
</tr>
<tr>
<td>Total Bengal</td>
<td>31,490</td>
</tr>
<tr>
<td>Grand Total</td>
<td>40,826</td>
</tr>
</tbody>
</table>

The estimated number of speakers of Kurukkh at home and abroad is, therefore, as follows:

<table>
<thead>
<tr>
<th>Kind of Location</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kurukkh spoken at home</td>
<td>463,714</td>
</tr>
<tr>
<td>Kurukkh spoken abroad</td>
<td>40,236</td>
</tr>
<tr>
<td>Total</td>
<td>503,950</td>
</tr>
</tbody>
</table>

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>Province</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assam</td>
<td>10,791</td>
</tr>
<tr>
<td>Bengal</td>
<td>544,924</td>
</tr>
<tr>
<td>Bardwan</td>
<td>473</td>
</tr>
<tr>
<td>Bhilhram</td>
<td>30</td>
</tr>
<tr>
<td>Madaspore</td>
<td>264</td>
</tr>
<tr>
<td>Hoojlip</td>
<td>1,530</td>
</tr>
<tr>
<td>Grand total</td>
<td>555,715</td>
</tr>
<tr>
<td>District</td>
<td>Forward</td>
</tr>
<tr>
<td>---------------------------</td>
<td>---------</td>
</tr>
<tr>
<td>Howrah</td>
<td></td>
</tr>
<tr>
<td>24-Parganas</td>
<td></td>
</tr>
<tr>
<td>Oldhatia</td>
<td></td>
</tr>
<tr>
<td>Nadia</td>
<td></td>
</tr>
<tr>
<td>Marshallabad</td>
<td></td>
</tr>
<tr>
<td>Rajshahi</td>
<td></td>
</tr>
<tr>
<td>Demshur</td>
<td></td>
</tr>
<tr>
<td>Jalpaqrur</td>
<td></td>
</tr>
<tr>
<td>Narajuli</td>
<td></td>
</tr>
<tr>
<td>Ranipur</td>
<td></td>
</tr>
<tr>
<td>Bogra</td>
<td></td>
</tr>
<tr>
<td>Sikdihat</td>
<td></td>
</tr>
<tr>
<td>Bhagpur</td>
<td></td>
</tr>
<tr>
<td>Purba</td>
<td></td>
</tr>
<tr>
<td>Mula</td>
<td></td>
</tr>
<tr>
<td>Southal Parganas</td>
<td></td>
</tr>
<tr>
<td>Balasore</td>
<td></td>
</tr>
<tr>
<td>Angul and Khandamal</td>
<td></td>
</tr>
<tr>
<td>Hazaribagh</td>
<td></td>
</tr>
<tr>
<td>Rourkela</td>
<td></td>
</tr>
<tr>
<td>Pulnaura</td>
<td></td>
</tr>
<tr>
<td>Manikpur</td>
<td></td>
</tr>
<tr>
<td>Sungbhum</td>
<td></td>
</tr>
<tr>
<td>Kolh Pahar</td>
<td></td>
</tr>
<tr>
<td>Oyster Tributary States</td>
<td></td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td></td>
</tr>
<tr>
<td><strong>Total Bengal</strong></td>
<td>544,924</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Province</th>
<th>Forward</th>
<th>Drought</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nagpur</td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Bisapur</td>
<td></td>
<td></td>
<td>171</td>
</tr>
<tr>
<td>Sambalpur</td>
<td></td>
<td></td>
<td>20,000*</td>
</tr>
<tr>
<td>Sakta</td>
<td></td>
<td></td>
<td>9</td>
</tr>
<tr>
<td>Ragungh</td>
<td></td>
<td></td>
<td>4,512</td>
</tr>
<tr>
<td>Samagpur</td>
<td></td>
<td></td>
<td>385</td>
</tr>
<tr>
<td>Bara</td>
<td></td>
<td></td>
<td>15,704</td>
</tr>
<tr>
<td>Baisakhol</td>
<td></td>
<td></td>
<td>1,821</td>
</tr>
<tr>
<td>Sampa</td>
<td></td>
<td></td>
<td>893</td>
</tr>
<tr>
<td>Patna</td>
<td></td>
<td></td>
<td>563</td>
</tr>
<tr>
<td>Kalanadr</td>
<td></td>
<td></td>
<td>81</td>
</tr>
</tbody>
</table>

| **Total Central Provinces** | 54,905 |         | 602,721|

It will be seen that there is a large increase in Jalpaqrur, 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 Sungbhum, the Chota Nagpur Tributary States, Bara, Baisakhol, 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 Basra were 3,750 for Kurukh, entered as a form of Kopi, and 13,550 for Mundari. In 1901 the corresponding figures were 15,704 for Kurukh and 6,023 for Mundari. We can safely infer that several speakers of Kurukh were formerly entered under Mundari, 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 proceeding tables no reference has been made to the various names under which Kurukh has been returned.

The name Dhāngari has been returned from the following districts:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sheohar</td>
<td>250</td>
</tr>
<tr>
<td>Champaran</td>
<td>5,000</td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>12,956</td>
</tr>
<tr>
<td>Monlim</td>
<td>1,081</td>
</tr>
<tr>
<td>Bakul</td>
<td>1,000</td>
</tr>
<tr>
<td>Bagach</td>
<td>6,000</td>
</tr>
<tr>
<td>Samugach</td>
<td>604</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>29,891</strong></td>
</tr>
</tbody>
</table>

In Bhagalpur the speakers are also locally known as Kols. Kisan is the name under which Kurukh has been reported from the following districts:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sambalpur</td>
<td>20,000</td>
</tr>
<tr>
<td>Samugach</td>
<td>907</td>
</tr>
<tr>
<td>Basra</td>
<td>3,750</td>
</tr>
<tr>
<td>Harkhel</td>
<td>567</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>37,204</strong></td>
</tr>
</tbody>
</table>

The 20,000 speakers of Kurukh in the Jashpur State have been returned as speaking Khoduri. Finally in the Census of 1901, 435 speakers of a language called "Mehar" were discovered, of whom 411 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 Mehar 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 Mundari and others, and in the old returns it has continually been confounded with various Munda dialects.

We find Kurukh returned under the name of Khapi from:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pat Lohar</td>
<td>295</td>
</tr>
<tr>
<td>Bena</td>
<td>985</td>
</tr>
<tr>
<td>Sambalpur</td>
<td>6,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>6,685</strong></td>
</tr>
</tbody>
</table>

From Sambalpur we find 9,000 Kurukh speakers returned under the name of Kopi, and similarly 2,850 Kurukhs in Hazaribagh have turned out to speak Kurukh. The same is the case with 175 individuals in the Patna State who were reported to speak Ho.
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 connote 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 Oron, etc., retranslated in the British Museum Gazette, and in the Revue de Linguistique, Vol. xiv., pp. 167 and ff.


Campbell, Sir George.—Specimen of Languages of India. Calcutta 1874, pt. 21 and 22.

Pleat, Rev. O.—Introductory to the Oriya Language. Calcutta, 1874.


—Kurukh Folk-Lore. Collected and transcribed. Calcutta, 1905

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. Half, 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 grammars which follow have been taken.

**Pronunciation.**—The short æ has the sound of a in ‘America.’ It is very often marked as æ long, probably in order to avoid the broad pronunciation of a in Orya. Thus, enag instead of ena; ma; aumä instead of aumë; he said. Such forms are especially common in those districts in which the principal Aryan language is Orya. The pronunciation of Kurukh has there been seen through Orya spectators.

Two vowels often follow each other without being pronounced as a diphthong. Thus, ch'ima, 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-consonants of Manipuri. Sometimes also the apostrophe is written between a consonant and a vowel. Thus, en'd'ima, whatsoever; ma'ña, not. In such words there is a stop between both sounds. So far as can be judged from Mr. Half'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, ch'isë, instead of ch'isë, he gives. This contraction takes place regularly in the past tense of verbs. Thus, be'oma, to speak; ba'shka, I spoke; ch'ëna, to rise; ch'ëcha, I rose. The contracted vowels are then, finally, often shortened in various ways. Thus s'ë becomes s; së r; and ëë o; e.g. ch'ëna, to give, past ch'ëchkaa; winë, to plough, past w'sok; rëna, to rain, past rëna.

There are several other changes in the vowels in the past tense of verbs. It becomes i, and ë becomes ë in words such as errëa, to sweep; errëka, I swept; errëa, to see; errëka, I saw. In other cases the change of ë to ë seems to be due to a following ë or a. Thus, sëa, to break; sëa, I broke; së, she breaks; sëa, a breaker; këna, to die; këa, thou (fem.) died. Compare the remarks on harmonic sequence in Santali, on p. 37.
Similarly o sometimes becomes u; thus, othad, to touch; mitkan, I touched; khörnā, to sprout; khōrkān, I sprouted: omā, to eat; umā, an eater.

Final long vowels are shortened when a consonant is added. Thus, akhā and akhun, now; merkhe, heaven, accusative merkhem. Shortening of long vowels is also very common in the past tense. Thus, gīvā, to kill, past gīvan: bāṛnā, to be hot, past kuṭikan; khāyā, to reap, past khāykan; mōkhā, to eat, past mōkkam.

With regard to consonants we shall note the pronunciation of ṣh and ṭh.

The guttural nasal ṡ is pronounced like ñ 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, ṣehi, my, but eṅga, me. This distinction is, however, continually disregarded in the specimens, and ng is usually written in all cases.

The sign ḍh denotes the sound of ẓ 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 Khayā and Kisan of Sambalpur, and lastly in Pal Labra, Damra, and Raikhal, 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. Kuruk in this respect agrees with Telugu.

There are two numbers, as in other connected languages. There is not, however, any proper plural form of neutral nouns; the singular form being used for both numbers. If it is necessary to express plurality of neutral nouns, some word meaning ‘many,’ ‘all,’ etc., is added; thus, san-grehe, tree-all, trees. Compare Mundari.

The plural of inanimate nouns is formed by adding ar. Compare Tamil ar, Kamaras arc, Telugu aru, etc. Thus, āl-ar, men; mukkar, women; alt-grehe-ar, wives; dadd baggar, father many, fathers, and so forth. Khadd-khorrā, offspring, means ‘child-sprout,’ and is neuter.

Case suffixes are added immediately to the base ar 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 s as is added. Thus, āl, a man; āl as, the man. Both bases are then inflected in exactly the same way. The final as in āl-as corresponds to Tamil an.

The usual case suffixes are, accusative s; dative ā; ablative te; genitive gala; locative rā.

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 Damra, Raikhal, Sambalpur, and Raigarh. This state of affairs is probably due to Aryan influence. Compare Gangoi.

The dative suffix ā must be compared with Kamaras arc, Telugu ā, ṅu. It also occurs in the form ā. The final vowel is long. The Kurukhs have come into their present home from the Bhujpari country, and it is not improbable that the form of the dative suffix has been influenced by the Bhujpari ṅu.

The accusative suffix is n, an, or ā. The form n is used after vowels; in after definite masculine bases ending in ā and after the plural suffix ar. In other words the accusative ends in ā. In Damra, Sarangarh, and Raikhal we also find a fuller
form nu. Compare Kannarese anuu, Telugu nī and au. The occasional use of the accusive as a dative is due to Aryan influence.

The suffix of the ablative is iū. An u is inserted before iū in words ending in a vowel, and often also in other cases. This u is always preceded by the same vowel as in the accusative. The ablative can therefore practically be formed from the accusative by adding iū. The u which precedes iū in such cases is, however, different from the suffix of the accusative and must be compared with the u in ablative suffixes such as Tamil ippu, ippū, Kannarese inu, and so on. The suffix iū itself is apparently connected with Kui lei. The suffix iū is often added to gu, with. Thus, ait it or ait-gu-u, from a man.

An instrumental is formed by adding trī or tru. This suffix seems to be connected with Telugu lōda, Tamil and Kannarese ugu, with. The initial t in the ablative and instrumental suffixes is, therefore, probably identical with the inflexional increment d, tā in Kannarese, Tamil, etc. Compare Kannarese mana-d-ātā, Tamil mara-t-u, in a tree.

The genitive suffix gahi has several other forms. We find gahi, gahi, ge, ku, e, ki, and i. Gachi is for instance used in Patna State; gachi in Rairakhol and Sarangarh; ge in Pal Lohara and Banra; ku in Banra, Rairakhol, Sarangarh, and Banach; e in Rairakhol; ki in Sarangarh, and s in Banach. The corresponding form in Malto is ki. The forms gahi, gahi, ge, ku, and ki are only varieties of the same suffix. Bishop Caldwell has compared the Telugu yokka and the Hindostani kā, kā. It would be more natural to think of Bhujpurī kā, and it is quite probable that this suffix has influenced Kurukh gahi. The parallel forms e, ki, and s seem to show that the original suffix only consisted of a vowel. The initial g or k may be due to the influence of Bhujpurī though its origin is possibly different. There is in many Dravidian languages a suffix gu, ku. Thus, Tamil poça-gu, a boat; kira-lge, a root, etc. It is possible that the existence of such a suffix has materially strengthened the influence of the Bhujpurī suffix.

The locative suffix mū corresponds to Malto sō and Telugu mū in interna, in the house, etc.

In the vocative the suffix o, aya, or aya is added. Thus, ē urbāyā, ana urbāyā, O master. The vocative singular of feminine nouns ends in ab, and the interjection ana is changed to anu. Thus, ana mukku, O woman. When women talk to women the prefix ano becomes an in the singular, and anu in the plural. Thus, an kiā, O daughter; ano khotā, O daughter.

Adjectives.—Adjectives do not differ in form from nouns. Thus, mēchā, height, and high. Nouns denoting qualities and verbal nouns are freely used as adjectives. Thus, pana, iron; pana lāpy, iron award; onna, eating; onna ālā, edible things. In other cases adjectives are formed from nouns by adding antā, being in, or the Aryan loan-word lekhā, like. Thus, all-antā malakh, daily work; bhūs lekhā kichrī, a blood-like, i.e., reddish, garment. Compare also Relative participles, below. Lekā is used in the same way in Mundhāri.

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, urbes jaigās-ī kihā talā, the-master the-servant-from great is; ē ormar-ī kihā talā, he all-from great is.
Numerals.—The first numerals are —
1. rōr, masculine and feminine; rōrō, definite masculine; rōrd, and rōrō, neuter.
2. irōr, definite irōr, masculine and feminine; rōrd, neuter.
3. mōr, definite mār, masculine and feminine; mānd, neuter.
4. mōrā, definite mārā, masculine and feminine; mānd, neuter.

The numerals for ‘five’ and following are borrowed from Aryan dialects.

Ori, rāp, one, must be compared with Tamil ara, oru; Telugu odu, odu. The Korava dialect of Tamil has ort, and, just as Kuruth.

The final b in irōr, two; mōr, three; nōr, four, must be compared with v in the corresponding Tamil forms. Thus, irōr, two, is identical with Tamil iruvar. Kanarese has irōru which seems to be derived from a form such as irōr. The neuter form rōr seems to correspond to Telugu and vulgar Tamil redu. Compare also Tamil mār, Kanarese evarin.

Nār, three, corresponds to Tamil mārr, Kanarese mārr. The initial n is probably due to the desire to differentiate the original labial n from the following r. The neuter mān is most closely connected with Tamil mārr, māndru, māndru.

Nār, four, corresponds to Tamil nār, Kanarese nārr. The corresponding neuter nār most closely agrees with Kanarese nāklu, Telugu nālu.

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 gota and aṭā or aṭam, pieces, are often added to numerals; thus, end-got or end-aṭā, two pieces.

Ordinals are formed by adding avat, nār, or to; thus, avat, second; manvat, third; nakhata, fourth. ‘First’ is māndru; compare Tamil mādhu, Telugu mādha, first.

Pronouns.—The personal pronoun of the first person is em, plural em and nām. Compare Old Telugu ēm, I; ēmva, nēmva, we; Old Tamil yām and nām, I; yām, nām, we, Old Kanarese ēm, yām, I, ēm, we. The form ēm excludes, and nām includes, the person addressed. In this respect Kuruth agrees with Tamil, Telugu, etc., as against Kanarese.

Nīn, thou; nīm, you; ēmva, self; ēmva, selves, have the same forms as in Old Kanarese.

The possessive pronouns are eka, my; onka, our; nīnka, thy; nīnka, your; tanīnka, plural tanīnka, own. Before nouns denoting relationship, however, abbreviated forms are used, and such words are very seldom used with such a prefixed possessive. The abbreviated forms are identical with the base which appears before the possessive suffix na. 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, embā, my, or our, father; veypō, my mother; tanīnka, his son; nīnka, whose father, etc. A similar set of pronouns is used as prefixes in High Tamil, vēm, em and nam, our; um, your; and tan, their. Compare Introduction (p. 293).

With regard to the demonstrative pronouns, Kuruth agrees with Telugu in using the same form for the feminine and neuter singular. As, he, and aṭā, she, it, are also apparently most closely connected with Telugu aṭā, he; aṭa, she, it. Compare Tamil aṭa, he; aṭa, it; Kanarese aṭa, he, aṭa, it. Aṇḍa, those things, on the other hand, corresponds to Kanarese auva, Tamil aṇṇa.

Nē, who ? is only used for masculine and feminine nouns, but is itself neuter. Thus, nē karchā, who came? Eka, which ? is used as an adjective; thus, eka aṭa, barchā, what
man came? रक is probably a compound, consisting of the interrogative adjective 8 and an interrogative particle का.


The interrogative pronouns are made indefinite by adding the indefinite particle का. Thus, कों, anyone; का, anything, etc.

**Verbs.**—Nouns and adjectives, including participles, are often used as verbs. Thus, तम, I am master; तम, thou art master; ती गृह, this will be too short, am house, thou art great; देखा, bound; देखकै, it was bound.

The usual verbal noun ends in का and is regularly inflected. Thus, देखा, the breaking, to break. It has already been remarked that such verbal nouns can be used as adjectives; thus, देखा गृह, eatable things; मृत्यु आघात, perishable life. An adjectival participle used in connexion with the word ब्रह्म, time, takes the suffix अ; thus, ब्रह्म आघात, eating time. This अ is probably identical with the suffix अ which forms nouns of agency and relative participles of the present tense; thus, देखा, the breaker; देखा एक, a single man, a man who sees. The suffix of the past relative participles का; thus, देखा मुद्रा का खाता, the boy who was born at Ranchi. This form is also commonly used as a noun; thus, देखा, 'saw' and 'word.'

Other nouns and participles are formed directly from the base. Thus, देखा or देखा-गृह, in order to break; देखा, सुद्दा, सुद्दि, and सुद्दि, in the act of breaking, breaking.

The conjunctive participle ends in का, and the particles का and दरा may be added. Thus, देखा, देखा का, and देखा दरा, having broken. Usually, however, the ordinary tenses are used instead. Thus, देखा का, I will-break will-go, I will break and go; देखा का, having broken I came. अ is used instead of का in Pat Lasera and neighbourhood. See below.

There are three simple tenses, the present, the past, and the future.

The suffix of the present tense is अ, third person plural अ. Compare the Kannarese present participle ending in अ. When the subject is of the feminine or neuter gender, the अ-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 अ; compare Telugu शो, सि; Gaudi ओह, सि; and सा in the Konda dialect of Tamil. Transitive verbs, however, commonly drop the अ; compare the suffix अ of the conjunctive participle in Kannarese and Telugu. After अ the suffix अ becomes अ. By adding का to the base of the past tense we get the past participle. The अ of this suffix precedes the personal terminations in the first and second persons masculine, and the second person feminine and neuter. Examples are, बोहोना, to speak; बोहोना, he said; पीढ़ा, to kill; पीढ़ा, I killed; पीढ़ा, he killed; भोकै, to break; भोकै, I broke; भोकै, he broke. सो, to do; सो, to do, सो, I did, etc.

The characteristic of the future is अ; compare the अ and अ suffix of Tamil and Kannarese. Thus, अ, 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 *a*; plural *m*.

**Second person.** Singular *ō*, fem. and neut. ō; plural *ar*, fem. *ā*, neut. ō

**Third person.** Singular *es*, fem. and neut. *s*, past *a*; plural *ar*, fem. *as*, neut. *ē* and *ā*. The neuter termination is dialectically *d* or *ē*. See below.

The termination of the first person plural when the person addressed is included is *āt*.

It will be seen that the personal terminations are mainly identical with those used in Kannada and connected languages.

The imperative ends in *ā*; thus, *ē*‘ā, break. The feminine singular and the neuter imperative ends in *ō*; thus, *ō*‘ē, break. The plural imperative in the talk of women to women ends in *ā*; thus, *man eśē*, break ye.

A polite imperative is formed by adding *ē* to the base; thus, *ē*‘kē, please break.

Other tenses are formed by means of auxiliaries.

A present definite is formed by adding *i* to the infinitive in ā and conjugating like an ordinary present. Thus, *ē*‘ē*i*-dē, I am breaking. Another present definite and an imperfect are formed from the infinitive ending in ā by adding the Bihār verb *lagab*, inflected as a Kurukh verb.

It has already been mentioned that adjectives and participles can be conjugated as ordinary verbs. Thus, the past participle *esbē*, broken, is inflected as follows:

Sing. 1. eskān, f. iskān. Plur. 1. eskān, f. iskān

2. eskāi, f. & n. iskē. 2. eskāin, f. eskāi, n. iskē.

3. eskāi, f. & n. iskē. 3. eskāin, f. eskāi, n. iskē.

By adding the present and past tenses of verbs meaning ‘to be’ to such forms we obtain a perfect and a pluperfect. Thus, ā eskhān bēdē, he has broken; ā eskhān ra‘chēkm, 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 *i* to the base. Thus, *ērē*, to be broken. The passive verb is regularly conjugated. Thus, *ērdān*, I am broken; *ērdān*, I was broken; *ērdōn*, I shall be broken.

Causative verbs are formed by adding *ē*‘dē, to the base. *Tē‘a* becomes *tē* in the future, and often *tō* in the past. Thus, *ēstē*dē, I cause to break; *ēstē*āchēkm or *ēstē*āchēkm, I ceased to break; *ēstē*ōn, I shall cause to break.

Other causatives are formed by adding *d* or *bē*‘ndē to the base; thus, *ēnē*, to eat; *ēna*‘ndē, to feed; *ēsē*ndē, to learn; *ēsē*bādā*‘ndē, to teach.

Kurukh has no proper negative verb. *Mā*‘dē, *mō*‘dē, or *mō*‘dē, not, is simply prefixed to the ordinary tenses. Thus, *mā*‘ēsēn, I did not break; *mā*ē*āchē*‘ndē, he did not give. In the imperative *ēmē*, fem. *ēmbē*, *ēmbē*, is prefixed. Another negative particle is *arē*‘, *ērgē*, not yet.

There are, besides, three negative verbs which are regularly inflected. They are *mē*‘ndēm, *mā*‘nē*yām, or *mā*‘nē*yām, I am not; *bālē*, not to know; and *pālē*, not to be able.

The prohibitive *ē*‘ndē is sometimes also inflected; thus, *ā*‘*ēmbē*ndān bordān-anēbē, he shall not come.
In a similar way arpa, not yet, may be conjugated, in which case the verb itself is put in the infinitive ending in ā. Thus, ar pa barā, 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 Manbhum, 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 Kerwās, 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. Foyl. 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, hailed from Palaman, will be found on pp. 647 and 6, below.
**Kurukh Skeleton Grammar.**

### I. Nouns

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<thead>
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</tbody>
</table>

### II. Pronouns

<table>
<thead>
<tr>
<th></th>
<th>We, addressive</th>
<th>We, inclusive</th>
<th>Thou.</th>
<th>You.</th>
<th>Self</th>
<th>Each.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
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### III. Verbs

<table>
<thead>
<tr>
<th></th>
<th>He</th>
<th>She, It</th>
<th>They</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>igh</td>
<td>igh</td>
<td>igh</td>
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<td>Acc.</td>
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<tr>
<td>Los.</td>
<td>igh</td>
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<td>igh</td>
</tr>
</tbody>
</table>

*In the same way are collected in this form, igh, familiar and emphatic forms, and that there is no other form. The forms igh, in that, igh, that, are used as adjectives before singular nouns. Before plural nouns the vocative should be used as an adjective.*

### IV. Adverbs

<table>
<thead>
<tr>
<th></th>
<th>What?</th>
<th>What?</th>
<th>Any one.</th>
<th>Anytime</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>igh</td>
<td>igh</td>
<td>igh</td>
<td>igh</td>
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<tr>
<td>Acc.</td>
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<td>Los.</td>
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</tbody>
</table>

*"igh" is used for demonstrative and is contained noun but is final letter. The genitive is added before nouns denoting relationship.*
### III — VERBS.


- **Present**
  - I sing: *fædon*.
  - You sing: *fætin*.
  - He/She/It sing: *fæten*.

- **Past**
  - I sang: *fæton*.
  - You sang: *fætun*.
  - He/She/It sang: *fætun*.

- **Imperfective**
  - I am breaking: *fæden*.
  - You are breaking: *fætin*.
  - He/She/It is breaking: *fætun*.

The imperfective has the same form as the present

**Imperfective**

- I was breaking: *fæden*.
- You were breaking: *fætin*.
- He/She/It was breaking: *fætun*.

**Past imperfective**

- I had broken: *fædon*.
- You had broken: *fætin*.
- He/She/It had broken: *fætun*.

Formation of the past tense.

### B. — Auxiliary and Infinitive verbs.

<table>
<thead>
<tr>
<th>Inf.</th>
<th>Em.</th>
<th>Em. with -not</th>
</tr>
</thead>
<tbody>
<tr>
<td>sing I</td>
<td><em>fædon</em></td>
<td><em>fædon</em></td>
</tr>
<tr>
<td>sing II</td>
<td><em>fætin</em></td>
<td><em>fætun</em></td>
</tr>
<tr>
<td>sing III</td>
<td><em>fæten</em></td>
<td><em>fætun</em></td>
</tr>
</tbody>
</table>

Now, 1st person singular and plural, are inflected in *fædon*, *fætin*, *fædon*.

Infinitive:

- *fædo*.

1st person singular is *fædon*, *fætin*, and *fætun*.

Past tense

- *fædon*.
- *fætin*.
- *fætun*.

Infinitive

- *fædo*.

1st person singular is *fædon*, *fætin*, and *fætun*.

### C. — Indefinite verbs.

**Present**

- *fædo*.

**Past**

- *fædon*.

**Future**

- *fædo*.

By adding *-not* to the present tense a kind of conditional is effected. Thus, *fædo* *fæd* or *fætun* *fætun*.
DRAVIDIAN FAMILY.

KURUKH.

SPECIMEN I.

(Rev. Pnd. Bako, 1899.)

(DISTRICT RANCHI.)

Ora alas-gau mb khaddar na’char. Snnis tamb-hasin anya, ‘And
Ona man-of two sons were. The-younger his-father-fo said, ‘O
ban, urmin khattar enhai khattarka re’i adin chi’ke.’ Khanä as
father, all having-decided my share is that give-please.’ Then he
tanhai uuja-gabi o’rgulhim inber-gë khattiya och’as Jokk alla anyi
his living-of goods two-in divided gave. Few days not-yet
mannam sannis tanhai urmin khondas darä gecchëhå
being-in indeed the-younger his all having-gathered also far
rurä kems arä niyam bhäyya uuja-ti tanhai urmin mukha,
towards west and there indeed riotous hushing-from his all drowned,
As urmin mupjä-khaochhyan khane a riuj-nu kira maine arä äs
He all spend-finished then that country-in hunger was and he
kira-sär’a heahas. Khane as attarnta ort addiyas gusan
hungry-tofeci began. Then he country-of one land-proprietor with
kokoche, as sam tanhai khal-nu kiss khapä tisay. As eka uturbaran
entered; he him his field-in scene to-feed sent. He which hunts
kiss-gulhim mokka-lagyaha at-ti tanhai kulan uplë’ bildyas, mundä nolë
scene-fold eating-were therefrom his belly to fill sought, yet anybody
is-gë mal ochh-lagya. Khanä alkondra darä bëchas, ‘om-bas gusan
him-to not giving-was. Then reason-brought also said, ‘my-father-with
sädä lassiyar ra’amar, är-gusan baggi omä mokha angamä-lakë
how-many servants are, them-with much drinking eating remaining-like
ra’m, arä en kira-ti kha-us-lagdan. En cha’on darä om-ber-gusan
is, and I hunger-from dying-am. I will arrive also my-father-near
kën arä enin an’on, ‘anä lass ena mokha-gahi birdo arä minhai
will-go and him will-say, ‘O father I heaven-of against and thy
chhamhë guënya màljkan bë’tëdan. Arä munam marbë ninhi khaaki hai’umä
before sin did one. And henceforth thy son to-be-called
lekkë malyan. Egan ninhi lassiyar-nu o’ios lekkë niyä.” Antilë as
like not-am. Me thy labourers-as one take take.” Then he
chobhas darä tam-bas-gusan bëchas. Taså as gecchëhå ra’chas khane
coro also his-father-near came. But he far was then
KURUKH OF RANCHI.

Tam-bas sin iyas ċarā sogğara era bongus darā āsin khârāya darā his father him sam also pulled and ran also him embraced also chumkhya-ā. Antilā tahāā āsin ānyas, 'ānā bâān, ān merikā bîrödā arā kisēed. Then be-sam him-to said, 'O father, I heaven against and nim-gus-ān gunā hā mour dik hēcēdu. En munuâhāā niâhua khādd bāârānā thee before sin dit om. O hemforth thy son to be-called lekhiā mâyān.' Mundā tam-bas tanhā jōkharin ānyas, 'umun-tā dav ċa-ra not-am.' But his father his servants-to said, 'all-from good kiohri ordrā āā āsin bāčēhā; arā āgāhi khekkhāñā mêddi arā cloth bring and him puī-on; and his hand-on rang and khekkāñā jutā attē. Arā dārāhâā guni-khaddâā ordrâ-ki erā, arā feet-on shoes pat And dâtted oon-young homem-brroght mit, and nām nācēt darā rīyārōt. Aunḡē engās kēchhâs rōchās, antilā we shall-drink also shall-rejoice. Because my-son dead was, then ujjās; ās obserkas rōchâs, arā khekkhās.' Khanē ār rīyārōt come-alive; he lost was, and was-found. Then they to-rejoice hekār.

Begān.

Mundā kōhās khâllāñā račẖâs ās erā kēddē āryās darā asann But the-elder father was. His house near arrived also playing darā nākān meŷâs Khanē ās jēkhar-ū ārtōsām tam-gus-ān cēdās also dancing heard. Then he servants-from our himself-near called darā meŷâs. 'ordering on me?' Ās āsin ānyas, ānāiséis berehus arā also asked, 'What is?' He him-to said, 'thy-brother come and nimbas dārāhâā guni-khaddâā rīyās, āā kōp-kōrēm khâkhyâs.' thērfather fallâd oon-young prepared, ās ān safe-end-sound found.'

Antilē kōhās kēhâs ārā āā ākārā mâlā bûddhâs Khanē Then the-elder got-angry and sāndo to-enter not sought. Thes tāmbas urkhaš darā āsin gōhâsās. Antilē ās tāmbas hîs father came-out also him entreated. Then he hîs-father-to ānā-kīrīcẖâs, 'ōrē, ān ān ān châmātī nihāi nīlākh nīnānā namān any-returned, 'see, I these-many years-from thy service do arā ikhāhō nīhāi pēsān mâlā ēsâkān; annuẖō nīn ēngāgē and even-even thy order not broke; that-in-more thou mo-to ikhâhō āntā bukran mâlā ṭiukhāikā, ēkātī ēn-hō endāi once-even one kēdā nē gōvést, which-from I-also my sangâl hâmē khus-mārōn. Mundā is nīnās bhâyvêti friends with merry-night-make. But this thy-now riotousness-with tanhā unūm múlkhas darā berehus, khanē nīn āgā dārāhâā him all spent also came, these thou him-for fitted guni-khaddâā jīkhâl becēdā.' Tāmbas āṣā ānyas, 'ānā kō, oon-young bûddhās ārī. Hîs father him-to said, 'O dear
nin-gā sugar-khanā cā-ganā ma’adai, aṭā cāhāi urmā ninhaid-im tal’ī.
thou-indeed always me-with art, and mine all thine-indeed is.

Pahā nināgā-hō khus-mārnā ma’ dāv jiyā-lī ra’ānā
But thee-to-also merry-to-make and good heart-from to-remain
chār smi āgē i niñis krebhkas ra’oh-es, anilē
necessary is because this thy-brother dead was, then

ujjya; ās observer ra’ah’s, aṭā khabhīma'
revised; he lost was, and was-found.
DRAVIDIAN FAMILY.

KURUKH.

SPECIMEN II.

(DISTRICT RANCHEL.)

(Rev. Ferd. Halpin, 1891.)

Lagu pachhô nág-gahî khich.
Lagu old-woman demon-of tale.

Ouá parts-gahî name Lagu ra‘chá. Aiyá Lagu pachhô.
One mountain-of name Lagu was. There Lagu old-woman
ra‘chá lagia. A pachhô nekan akhá-lagia är bharânniti Lagu
living-was. That old-woman when remembering-was they
divining Lagu
parts-kala-lagia, arra niá aiyá arin satte uill aarr makhá
her-with keeping-was, and then-to to-it serpent wood
mountain going-were, and the-demon there them seven days and
having-made
nights
kalar niá-lagia, arra argé oklages nerran handó kam’ar
having-made nerran
kam’ar
her-with keeping-was, and then-to to-it serpent wood
having-made
kalar niá-lagia, arra aiyá-gahî aksham akhrâ kam’chà daar mokhá-gé
tree
kam’chà
dar
having-made
giving-was, and wood-apple-of leaves pachchô rice made also eating-for
kalar niá-lagia. Arra ihun manji kam’ar omi-gé chih-lagia. Arra
giving-was. And small rice having-made eating-for giving-was. And

sijhá-gahî gaddan duddi kamchâ dara umi-gé chih-lagia. Arra satte
fruit
fruit
juice
with
made
also
drinking-for
giving-was. And seven

ullâ makhâ manj khachhanti ar-gé ujgô manatr chih-lagia, arra
days nights to-be finishing-from them-to magic spell giving-was, and

umâ-lagia, ‘indr’m nalaqà kà mahdav manô, holdó engam edù, hold
saying-was, ‘any business or well will-some, them me call, then

en kaliñ, ar ra nei-bô mas’ pollor.’ Arri déofì
I shal-qa, and ang-us to-kuri will-be-unable.’ And divination

nani-gahî bangî ohlar taliyâ-lagía. Arra ár-im
making-of magic-power having-given sending-was. And they-indeni

bar’ar deñjhaangâ nani-lagia, arra arrn Lagu-pachhô-gahî ohlar
having-come sorcery making-were, and them Lagu old-woman’s pupils

biçh-baich oloné-lagia. Arra gônî pollor. Arra a râdan-im inna-
calling sorcery-were. Them-with common. And that demon-also to-day-
guti deñjhaangâ mannar arra adi-gé their kiss eñ-gûthîn ohlar,

until sorcerers believe and her-to send novice god-many gone
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 porridge 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 Sijha (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.
FREE TRANSLATION OF THE FOREGOING.

This year I had gone to Akhara 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 Kuralk is locally known as Khendrōl. The number of speakers has been estimated at 20,000.

The beginning of the Fable of the Prodigal Son which follows shows that the so-called Khendrōl only differs from the Kuralk of the neighbouring Ranahi in unimportant details. The abrupt pronunciation of vowels, separated from following sounds, is very marked; thus, ch'ē, gīv; nādcīd-nāv, he would have filled. The latter form seems to contain an indefinite particle te or ese and the form nādcīd, corresponding to Standard mādī, he will fill. The suffix t will meet us again in Pal Lahera and neighbourhood, and properly belongs to the third person neuter.
DRAVIDIAN FAMILY.

KURUKH.

[No. 27.]

Ostra alas-gi dui-jhan, kukka khudhar rehalar. Aur samni one man-of two-persons male children were. And younger tanga às tambil-gusan ántas. 'Sagro màl-yul cchha hánta agagó chín.' his son his father-said, 'all property my share me to give.'

Aur tanghail dhasan a-ge khattas. Jokk-im nulá-ni samni tangaás And his property them-to he-accepted. Few-only days-in younger his son tangaás cháy-basulan jamá maájas aur dhór gocchha múlik kórás, his things-goods together made and very far country went, aur aiyá tanghail cháy-basulan uman-paana máájas. Aur jab jama and there his things-goods spent-sio. made. And when all máája was squandered that country-in big famine become. And he kalpár'hetras. Aur ás kórás aur á rágára nōt alas-gon to-be-distressed-began. And he went and that country-of one man-with jóoras. Aur ás oni tukká-khabá kiss khágági tályas. Aur jó were-joined. And he him field-to mine feeding-for sent. And which kundon kissi mohkálgi ádin bó khakkhárá hó, khusí-se tanghail hukta mine eating-who that even was-got even, gladly his kálon muktú'ão. Magar ádin bó ná-hó mal chheholor. Tab belly would-have-filled. But that even anybody not gave. Then ás-gó hós maája, tab ás ántas. 'Marre, embás-gi ábírá ábírá him-to sense came, then he said, ' alas, my father-of so-many so-many jóhári onán-ti bó púre khakkhálmar, aur én iá kirá-úi servea mine eating-from even sufficient getting-are, and I here hunger-from khálgdhan. En cháo'on-ki embás gusan ká'n aur ásan án'on, am-dying, I will-arise-and my-father near will-go and him-to will-say, 'é bá, en Bhagyá gusan aur níg-gusan ká'nür máájas. Akká én "O father, I God near and thee-near èn de. Now I nínghai khadd ba'ráni hóe malíkan. Magan niñghai kamiá thy son to-be-called worthy one-not. My thy servants(-of) orut-bésiyú.'" one-like keep."
The Kurukh spoken in Korça, 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 Khari as their native tongue have turned out to speak the same language. Kisan was returned as spoken by 23,000, and Kota as spoken by 9,000. All or most of these people speak Kurukh. Kisan means 'cultivator,' and koda, '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, Khari, and Kisan 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 Khari and the so-called Kisan substitute an k for Standard Kurukh kh; thus, khekkha, Kisan and Khari khekkha, a hand. This pronunciation of kh as k is also found in the so-called Kisan of Strangarh, and in the Kurukh dialects spoken in Raigarh, Pal Lahera, Bamra, and Raigarh. These dialects are known under the names of Kisan and Khari.

The specimens received from Sambalpur are not correct. The genders are often confounded. Thus we find ke jia mokhala-kegar, swim what eating-were, where a neuter subject takes the verb in the masculine form. Compare also forms such as ghoro, horses; ghari, mare; allar, dogs.

The accusative and the dative are often confounded; thus, astu chilachas, he gave to him. The same is also the case in those dialects in which kh is replaced by k, with the exception of the so-called Khari of Pal Lahera.

The numerals are Aryan. Occasionally, however, we also find ond, one.

The list of words contains forms such as rakhan, I was; rakhan, he was; kathai, thou wentest; kathae, 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 SAMBHULUUR.)

Ond alas-gahi do kukkan khaddar ne'har Aur âr-nu sanni
One was of two male children were. And them is the younger
mah-basun atnas, 'bahâ, khurji-gahi jê lâla engâgê manô engân
him father told, 'father, property of which share me to will be me
ee.' Aur is tângbâe khurjiân àr-gê ishtân. Mâla kôpê ullâ pisâ
gave.' And he his property then to divided. Not many days after
sanni kuddas hurmin jama mâgys aur dur râ-mu kuras Aur
younger son all together made and far country in went. And
sîs tângbâe khurjiân mal-dân bhógum tâhîs-nîbhas mâfâs Aur is
there his property not good enjoyment in spent made. And he
hurmin uâbâchas, ñ-hiri ñ-rêjî-nu kôghamu kirâ mâdîa, ñur
all wasted, that time that country in heavy famine was, and
as kirî-nu pâ-pâ hebras Aur ñs ñ râjîtâ and ganjhus-gusam
he hunger in to fall began. And he that country of one inhabitant near
kuras, aur is tângbâe khal-nu kîs khâpâ-gê tais Aur kis
went; and he his field in some feeding for went. And some
je mokhâレスiye ñ-chokor-tî tângbâe kâl ñsîlà-gê bidlyâs, ñur
what eating were that husk from his belly filling for wished, and
ékam álîs ñm un mal chuchacas,
any man him not gave.

Kurukh is also to some extent spoken in the State of Patna. The dialect was
formerly returned as Hu, a form of Kol, and at the Census of 1901 it was returned as
Kisân. Four hundred and seventy-five speakers were returned at the Census of 1901,
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, û is commonly written for e, a for a. Compare ënder, how?
inghâs, my; engon, me; ñsê, one; kâ'un, I will go; kâ'ai, it will come.

Final û is often replaced by ñ; thus, ñustà, from; bhëpë, thou hastest.

The masculine gender is, in the specimen, sometimes used to denote animals.

The inflection of nouns and pronouns is mainly regular. A list of Standard Words
and Phrases gives forms such as smâke, our; sumûke and smâke, your. In the specimen,
however, we find tângbâe, my; mîngbâe, thy, etc., which are simply various writings
for Standard Ôkbas, my; mibâe, thy.

The conjugation of verbs is also regular. Note forms such as radan, I am; mëndâ-
lagdas, I am hearing, used in the speech of the goat and the tiger, respectively.
DRAVIDIAN FAMILY.

KURUKH

(STATE PAHANA.)

Unta khâr-nâ unâ bokrâ samm unâ-lagiyâ. Ā-bârî samm unâ.
One river-in one goat water drinking-was. Thai-bane there one
lakrâ barchâ. Bokrâ-turâ mîyâ-mîtâni lakrâ samm unâ-lagî. Lakrâ
iger come. Goat-from above-direction tiger water drinking-was. The-tiger
bokran âniyâ. ‘amam îndre gudurî nâm-lagîdi? nhînhle-gustâ
the-goat-to said, ‘water why muddy making-art? thy-direction-from
gudurî samm bâsî-lagî.’ Bokrâ-âniyâ, ‘on gâ kiyâ reday[er]. Inghâo
muddy water coming-was. The-goat-said, ‘I indeed below am. My

gustâ gudurî samm kà-sê kâ-î?’ Lakrâ 1 kathan
direction-from muddy water how come-come? The-tiger this answer
mînhâ-ki tarki ra-châ. Anû âniyâ, ‘beash-din mînhâ nin-d
having-heard silent remained. Again said, ‘year-day was thou-Indeed
khêbâ-lagî, ûdin en mânî-lagdan.’ ‘Bâ-gâ, Inghâo ohha mahînî
abusing-cast, that I hearing-om.’ ‘I indeed, my six months
kundrikâ mînhâ, bahchhâ-din-tan inder ûkhnî? ‘Nin-d maliy
birth was, year-day-ago how shall-knew?’ ‘Then indeed not
khêpâ, holî nimbas, ânî mînhîs khêppar.’ Bokrâ 1 kathan
abusedest, then thy-father, or thy-grand-father abused.’ The-goat this answer
mînhâ-ki tarki ra-châ. Lakrâ âniyâ, ‘î ûchh-ghi min
having-heard silent remained. The-tiger said, ‘this fault-of thou
danû khêkkhânî. I kathan mînhâ-ki lakrâ adî-merîyá
punishment shall-receive.’ This answer having-heard the-tiger it-on
ârîniyâ-ki barchhâ mukkhê.
falling seized etc.

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 Dhāṅgar and partly as Kisāns.
The revised figures are as follows—

<table>
<thead>
<tr>
<th>Dhāṅgar</th>
<th>584</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kisān</td>
<td>507</td>
</tr>
<tr>
<td>Total</td>
<td>1,091</td>
</tr>
</tbody>
</table>

Two specimens of the so-called Dhāṅgar 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 ḍār-ḍār instead of ḍārō. 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 ī; thus, kīsā ī māl, i.e. māl ī kīsā, the share of the property. This suffix ī corresponds to Standard gaṅ, gī. A form such as ḍalār, of a man, seems to contain the Oriya suffix ī. Similar forms also occur in Bamsa.

We may also note īndr instead of Standard īndr, what? Compare the Kurukhs of Patna.

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

KURUKH.

(STATE SARANGAHN)

One old man of several sons were, who

apse-se sud-a-din lach-an-iyar. Tambas ach' khub

themselves among always quarrelling-ware. Their-father them much

samajhahas, par indir-hu mal majja. As phikha tangda-
advised, but anything-ven not became. As at-ist Me-mon-

bagarin kukum chiohas anyas taigha guassa unha bira kank,

many-to order gave said him near one bundle sticks,

au kotha hukum naajas aicin urtoes; 'achhaha jor kark-e

and them order made them-to one-to, 'good strength with

es-a.' Nathoobhiy kank-birah jamuir esar, par indir ha

break.' Some-time (f) stick-bundle all broke, but anything even

mal maajja, in-karn-kah biya-kahk gaskhoh bachkohaha, an

not became, this-reason that bundle-sticks closely was bound, and

bipa-kank es-a-ga ort ale jor sak mal chinhak. Kotha

bundle-sticks break-to one man's strength able not was. Then

tambas birah-kankah uta-ni hukum chiohas, su unha unha

the-father bundle-sticks untying-in order gave, and one one

kank ort ort khaddar-ga chiohas, ad bihi-na adin es-a-ga hukum

stick one one sons-to gave, that time-in that break-to order

chiohas. Jamah khaddar a kank sabaj esar. Tab tambas anyas,

gave. All sons that stick easily broke. Then the-father said,

'a khaddar, onaah jor erha. Fissanin innam nim hi mita-

'O sons, unity strength see. And-here so you also friendship-is

nicest unda-ni maa-kah, niman ach' mal dukh chhoaaor Pher tab

always one-in remain, you anybody not harm will-raise. But when

nim alas manar kah'or, nimhai bairi niman meghar chhoh,'

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

renumerated 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 unloose the bundle, gave each of his sons an
ax, 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 Kśöm of Sarangarh does not differ much from the so-called Dhā ngari.
There are, however, some characteristic points which the dialect shares with the various
forms of Kurukh spoken in Raigarh, Pal Lahera, Bamra, and Bairakhol. Thus the
use of an è instead of Standard ë; the accusative suffix ès; the use of the accusative
instead of the dative; the genitive suffix ëhē or ëē, the termination ë or ë of the third
person marker 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
Kśöm of Sarangarh, they are as follows.

An è is usually, but apparently not always, substituted for Standard ë; thus,
èkó, tend; èkked and èkched, son.
Èn becomes ëch. Thus, ènchēs, he did; ènchēs, he asked; ènchēs, he
became, etc.

The genders are often confounded; thus, bahut èn mat kēras, many days did
not pass, adīn, him; adīghe, his, of them.

The accusative sometimes ends in ës instead of in è; thus, dhawān, the property.
The suffix of the genitive is ëhē; thus, tambār-ghe, of his father; yēngē, my; yēnghē,
thy; adēghe, his. In ēr, ër, their, ër is used instead. It cannot be decided from the
materials available whether the final è is long or short. Compare Standard emhē, my;
tambah-ghe, of the father.

The short forms of the possessive pronouns are apparently used promiscuously; thus,
tambah, my father; tāngē, thy son. Similar forms are also used in Raigarh.

The inflection of verbs is mainly regular. The various persons are, however, occasion-
sally confounded. Thus, wāllysē, I am not; chikkēs, thou gavest not. Here the
suffix of the third person masculine is also used in the first and second persons.

'I am' is often. This form is also used in Bamra, Pal Lahera, and so on.

In mēhē, (the swine) were eating, we find the suffix è of the third person
marker. We will find this suffix again in Bairakhol, and, in the form è, in Bamra and
Pal Lahera. Compare the remarks about the dialect of Jashpur above.

The form sēmē-ënē, we should make, contains the same indefinite particle ènē or ënē
which has already been noted from Jashpur.
DRAVIDIAN FAMILY.

KURUKIL

(State Sarangarh.)

Indhrn 'hur-gi jorh haddu richas. Aur ahd-gho dhadi-
Some man-to two sons were. And them-of the-younger
heh tahi tambarin tingiyas, 'tamso, dhan-nu hisa jeche yenghe ati;
his father-to said, 'father, property-in share which name is
engh chha.' Aur ai-gho tahi dhanu haljiya-chichhas Aur
me-to ghe. And he them-to his property divided-gave And
hahnt din mal keres, chhudi haddu hurmin undin-adam tuhdiyachas
many days not went, younger son all together gathered
aur geche raje bongas-khera. Aur asan lochpas-nu tahi
and far country ran-went. And there rudeness-in his
dinnaa uhip-chichhas. Aur jab ai hurmin kherch-i-namna-chichchas
property squandered-gave. And when he all spent-made-gave
a dhaa-nu dukal mancho, aur ai tang manchas-khera.
that country-in famine becomes, and he destitute became-went
Aur ai-gho keros aur ai raijata unta sahariya singh rahchas
And he went and that country-in one citizen near stayed
kera. Aur ai-gho halu-nu kisu lapare ahu adhin taiyas. Aur
went. And his field-in mine feeding-for he him seek And
ai-gho a unka-nu jee kosi mohaliyat tahi kulla oru,
he those husk-in which swine were-eating his belly would-fill,
aur ekh aasaal-ki adgh mal chhochas. Aur jab ai agho
and any man-even him-to not gava. And when he him-to
havchas, ahu tingiyas, 'neenghe(sic) tammas-ghe yeh kamiyargi-ghe
come, he said, 'my father-of how-many necessary-to
kli-ghe purda aur bhasha berna samu hukhri, aur yeh
highly-to enough and saved becoming bread is-got, and I
kipa khedam. Yen chon aur neenghe tammas-tara khan,
with-longs thro. I shall-rise and my father-towards shall-go,
aur asin tungan, 'e tammas, yen saage-ulama aur minge
and he him-say, 'O father, I heaven-against and thy
sangh papi naasikha(sic) aur minge tango-saage lagi
im-praise sin did and thy son saying for worthy
yen mallya. Bagar unta kama-ge bharbar nori.' Aur ahu
I am-not. Me one servant-of take make.' And he
chhochas aur ai-gho tammas-tara bharchas
arose and his father-towards came.
The estimated number of speakers of Kurukh in the Balgarh 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 Kurukhs of the State belong to the caste of Dhingars, whose occupation is to dig wells and tanks. Their dialect is, therefore, also known as Dhingari or Dhuniari.

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 farmer will be reproduced below.

The so-called Dhingari of Balgarh in most respects agrees with the so-called Kisan of Sarangarh.

If is, however, only occasionally substituted for Standard šk; thus, šākhmu, it was received; but šāddar, sun.

In the word hum, Standard gūsan, near, the initial g has been replaced by h.

The suffixes of the genitive are i, corresponding to hi in the so-called Dhingari of Sambalpur, and n, corresponding to ge in Sarangarh. Thus, Dhunār-ī eṛpā-nō, in Goe’s house; ximbū-ē eṛpā-nō, in thy father’s house. The suffix ge may be due to Aryan influence. Compare, however, Malto hi, and the Kurukh dative suffix ge.

The accusative sometimes ends in nō instead of n; thus, tumbasīnē, 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, eṅgāṅge nīe, keep me.

The locutive ends in mē instead of mē; thus, eṛpā-nō, in the house.

The ablative is regularly formed; thus, tumbasīē, from his father. In ormarē, all-from, an s has been added.

'Two' is ānātān, corresponding to Standard eṅdāṅā. The numerals for 'three' and following are Aryan.

The short forms of the possessive pronouns are confounded as in Sarangarh. Thus, eṁba, his father; eṅdāṅ, thy son.

The conjugation of verbs is regular. The various persons are, however, occasionally confounded. Thus we find mēṅjēs instead of mēṅjē, he heard. Such stray forms are probably simply mistakes.

The suffix t of the third person neuter seems to occur in lauatkē, having struck.

Note finally forms such as xalākādas, I am going; xurūchhas-ghohhas, he spout-gave, he squandered, and so forth.

In other respects the dialect is regular.
DRAVIDIAN FAMILY.

KURUKH.

(RAIGARH STATE.)

One thousand and five hundred speakers of Kurukh have been returned from the State of Bakti. One thousand of them are stated to speak Dhungari. No specimens have been available. It is, however, probable that the dialect is the same as in the neighbouring Raigarh.

3K2
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 Berar Oraś.

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 Khari of Bonai and Pal Lahera, and the so-called Kisan of Barama and Barakhol. The principal Aryan language of all those districts is Oriya, and it is therefore only what we should expect when the short a is often marked as long. Compare above, p. 417.

From Bonai 180 individuals have been returned as speaking Kurukh. Their dialect is probably the same as the so-called Khari of the State.

The Khapas 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>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bonai</td>
<td>220</td>
</tr>
<tr>
<td>Pal Lahera</td>
<td>295</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>515</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 o; thus, engās for engan, me; mdād for mdāt, 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, ekkhitē, Standard ekkhitē, thou gavest; ekkhitē, Standard ekkhitē, I caused to return; 1 restored.

KK becomes k as in the so-called Kisan of Sarangarh, Barama, and Barakhol, and the so-called Khapis of Sambalpur, thus, kada, Standard kada, a son; kēkha, Standard kēkha, a hand. In other respects the pronunciation only differs in unimportant details. Thus, we find go instead of ĝo, how much ḍ raś, instead of ḍ raś, he will be, etc.

**Nouns.**—The inflexion of nouns is regular. In the genitive, however, go is substituted for jati. Thus, āvas-pē, to a man; Bhāturi gūrat, from Bhaturi; ooy bāinge-qē, my father's, bāingeq, in the share.

The pronouns are regular. Instead of mlāqha, they, we, however, find māghē. Similarly also lānqā, his, and engēt or engēt (also written engētā), my.

**Verbs.**—The inflexion of verbs is regular with a few exceptions.

In the third person neuter a suffix d is usually added. Thus, ātis, it is; but ḍūrd, it was got, mālād, they were not; mālā-tapiād, (the swine) were eating.
The past verbal participle is often used to form compound verbs. Thus, hendekā-ṛachkai, thou boughtest. Compare forms such as urabākha-chichas, he wasted-gave, he wasted away. Forms such as nañjikadām, I have done, are also derived from the past participle. Compare Standard mañjaka, done; mañjikas, I did.

The particle ki which is used in Standard in order to form a kind of conjunctive participle is replaced by a; thus, ēn meñjikē-manē mañjikan, I having-heard thought made; yō rupiā chichākṣey-ā hendekā, how many rupees having-given did-thou-buy? chichas-ē mañjikan, having-given he-asked.

Note finally the interrogative particle ki and the indefinite particle a. Thus, Pāñdās hajā-ā onākē-rīchā, Pāñdā having-stolen bringing-will-he dīñ ṛupiā ṛuhā, 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 sunā phulim Phāndā Bhāturi-gustā hendekā-ṛachkāi?
Thou this gold nose-drop Phāndā Bhāturi-from boughtest?

Hā. En i phulim hendekā-ṛachkān
Yes. I thou nose-drop bought.

Nin ikulā hendekāi? Yō rupiā chichākṣey-ā hendekāi?
Thou what-day boughtest? How-many rupees gave-and boughtest?

Hām mañkān pāñch iha diṁ kêr-kāthā Pāñdās sunā-phulim
How woman killed foe six-days gone-after Pāñdās gold-nose-drop
chichas-ā cugān jōṛē rupiā mūliā. En tengkān jē, 'engli-ghuan
gave and me two rupees asking-was I said that, 'my-near
rupiā malād.' Ās tengiās, 'rupiā tō malād, hēsē khāndī
tuṣes are-not.' He said, 'rupees these are-not, paddy a-khāndē
chichākṣey-ā. Sunā phulim ikā-ṛi. Patkāla ār ēn khāndī
give. Gold nose-drop keep. Afterwards further three khāndē
hēsē chinā. En tengkān jē, 'ārē hēsē pālm ohiā,
gaddy wilt-give.' I said that, 'more paddy shall-not-be able-to-give.'

I kelāi tengkāthā on khāndī hēsē chichākṣey-ā sunā phulim
This word answering-after I one-khāndī paddy gave-and gold nose-drop
nīkan.

kopt.

Nin Pāñdā-ganē ikulā bikā-kīnā mañjikar-rohkar-kā?
Thou Pāñdā-with ever buying-sitting delaying were-what?
Braytian Family.

Suná phuli inkā-āglā ñth dinu ona rūpā-chaṅirmandñi.

Gold nose-drop keeping before eight days one silver-head-ornament

nikān-dai dai āna-ge hēr ona Phaudás-gē chiecik-a-ričkān.

kept-and two anna for cock one Phaudā to going-was.

A rūpā-chaṅirmandñi hañjār-nā yō dām mañj-kirōd-nē?

That silver-chairmandñi how-how which price having-been-would-return?

Josis rupā, mañj-kirōd-nē.

Two rupees having-been-would-return.

Suma phuli-gē mun yō manād-nē?

Gold nose-drop to price what may-be?

Suma phuli-gē dām ōphēi rupā manād-nē.

Gold nose-drop to price two-and-a-half rupees may-be.

Hēnā khāṅjō-gē dām yō?

Paddy a-kāndñi to price what?

Ĕ-balī Phaudās ena suma phuli chiecikañ-rachas āge rupā-gē

When Phaudā to-me gold nose-drop giving-ways then a-rupee-to

āphēi khāṅjī hēsa lakherād. Ā, bisāb-nū hēsa khāṅjō-gē
two-and-a-half kāndñi paddy was-fixed. That rate-at paddy a-kāndñi-to

chha ñnā chār phuli manādād.
six anna four pice became

Ĕ-balī ohna ñnā char phuli-gē hēsa chiecikay-a ōrēhā

When six anna four pice of paddy goose-want two-and-a-half

rupā-gē suma phuli nikāi, nīnghā man-nū elebāyik-kā māhē,

rupee-of gold nose-drop received-what, thy mind-in fearedest-what not,

'Phaudás ā suma phuli hāle-ñ amūkās-ñākā, ' kūm māl

'Phaudā that gold nose-drop stele-and bringing-may-be,' this not

bāchkākā? sudent-what?

Handākē tin din ker-kē-lū engūĩ man-nū elebā hagād, bālā

Buying three days going-after my mind four began, then

Phaudás-gē pādā-gē ān kērā-ričkān. Phaudās pādā-nū mal rachas.

Phaudā's village-in i goyñ-was Phaudā village-in not was.

Āstān tang-mukā Mandēn sangān āharānas-ā Jharākhamān pādā-gē

Then his-wife Manātī in-company taking Jharākhamān village-to

barahkān. Āsan hālābā Ùnd Phaudās gātā hākēlās. On Phaudā-gē

I came. There jumāe-in Phaudā ēkā was-cutting. I Phaudā-to

sunā-phuli kīrīcikān-čičikān. Phaudās sunā-phuli tang-mukā-gē
gold-nose-drop returned-gave. Phaudā gold-nose-drop his-wife-to

sīlā uī-ge chieka.

well keeping-for gave.

Nīn manku sunā-phuli kīrīcikān kā kīrīcikā ēn

Then voluntarily gold-nose-drop returnedest or returning-for anybody
ngān teṅgiās?
thee told?
Engāï jī-ru ekkha lagād. Is-go lagān sûm-phuli
My heart-in fear was-fixed. This-of for-the-sake gold-nose-drop
kirtāchān ekkhānē. ‘Hadā māl manōd,’ bākhānē e engāï jī-ru
I-returned gave. ‘Stolen property may-be,’ having-said my mind-in
dhāk lagād.

Nān bendā-hālke Phāndāg sûm-phuli inān andarkā-achas, bāchas-ā
Thou buying-when Phāndā gold-nose-drop wherein bringing-was, saying
tengiās?
told?
Phāndāg tengiās, ‘ān in sûm-phuli jābar gachhentī andarkā-nān.’
Phāndā said, ‘I the gold-nose-drop great distance from bought-hwan.’
Ea manājikā-ā sadā māl bākhānē manā manājikā. Santi bākhān
I hearing stolen property saying mind made. Cheep I-got
bārā bendēkā-achikān. Pākhālā kīrtāchākān ekkhānē. Engāï bhrān
therefore buying-was. Afterwards I-returned I-gave. My paddy
khāmānā ā e ordkhādās.
one-khāndī ā e ate.
Rupā chaśāmundā akān nēkha-gusan āthī?
Silver head-ornament now whom with is?
Chaśāmundā enggāhi-gusan āthī,
The-head-ornament me-with is.
Nān hadā māl bendēkā jē dōshī ka mālū?
Thou stolen property boughtest that guilty or act-not?
Hī. ‘Khō dōshī aṭān
Yes, I guilty am.

FREE TRANSLATION OF THE FOREGOING.

Did you buy this gold nose-drop from Phāndā Bhāturī?
Yes.
When did you buy it, and how much did you pay for it?
Five or six days after the woman Han had been killed, Phāndā 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 khaśā of rice, and keep the nose-ornament. You will
give me three khaśās more later on.’ I said that I should not be able to give more, and
so I gave him one khaśā and kept the nose-ornament.
Had you ever any other business with Phāndā?
Eight days before the purchase of the nose-ornament, I bought a silver Chaś-
āmundā, and gave Phāndā a cock worth two annas.

1 A kind of head-ornament.
How much would the Chaurmungā 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 khōnd's rice?
When Phāndā sold me the nose-drop, there went two khōnd's and a-half to the rupee.
At that rate, one khōnd 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 Phāndā's village, but he was not in. So I took his wife Mandō with me and went to the village of Jharkhāman. We found Phāndā in the jungle, cutting wood for the Dāhi cultivation. I returned the nose-drop to Phāndā, 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 Phāndā tell you where he had got the nose-drop, when you bought it?
He said that he had brought it from a great distance. When I heard that, I suspected that it might have been stolen. But I bought it because I got it cheap. Afterwards I restored it. He, however, had eaten my rice.
Where is the silver Chaurmungā now?
It is with me.
Do you plead guilty of buying stolen property?
Yes, I do.

Kurukh is also spoken in the Bassein State. The dialect is known as Kisc, i.e., cultivators' language. The estimated number of speakers is 3,750. The corresponding figure at the last Census of 1901 was 15,704. The old estimates are probably below the mark, and some of the 18,689 individuals who have been returned as speaking Mundari should be transferred to Kurukh. In 1901, only 6,023 speakers of Mundari were returned from the district.

With regard to pronunciation, we may note the substitution of an k for Standard kh. Thus, kēkha, Standard khakha, hand; kēdā, Standard kēdā, foot; māk-gē, Standard mojha-gē, in order to eat. Compare Kurukh khol, Mundari kund, gather.

Nouns.—The usual plural particle is a prefixed bagi. Thus, bagi ĝer, names; bagi ĕkāl, daughters. Compare Standard bagge, many. Besides we also find forms such as jāti-mānā, the caste-men. Compare Oryā and Chhattisgādi.

The usual case-suffixes are, accusativo n, m; dativo ē, ď; ablativo ē; genitivo ē; ď; locativo mā. Thus, kōnkaun kōnkaun ēkher-Ď, having seized the lad and the girl; jāti-mānā kōnkaun mājyar, the caste-men asked the girl; ãghari, to the father; ē, ē, to him; nēkōn-gūda, from whom ã bangas-kī, of a father; ēkāl-kōnā, my uncle's son; oplō-mā, in the house.
Terms such as sāli-jālar, of the property; ē, ē, of a man, are formed with the genitive suffix ē of the Oryā dialect spoken in the State.
KURUKK OF BAMBRA.

PRONOUNS.—The final e of the genitive of personal pronouns has been replaced by å, thus, enghê, my; unghê or nigê, thy; unâhê, our; unbahê, your. ‘Thou’ is nêm, but also nigê. Âll, a man, is often used instead of âs, he. ‘His’ is ângâ and âsker.

VERBS.—The present tense of the verb substantive is âllem, I am; âllar, thou art; âllo, he is; âli, it is. The masculine form is apparently also used for the feminine. Compare ra’-âhâ, she was. The singular forms are often used in the plural. A third person plural is âllâ, they are.

With regard to finite verbs, we may note forms such as kerbêchâun, I went; kerbâhâ, he went; mâjâ-ichâs, he did; mâjîkâ-r’om-nê, that I might have done; mâl nonnâ, 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.

KULUKK.

(STATE BAMBRA.)

SPECIMEN I.

Orko-ki jôpê haddar aflâ. Jôpê haddar-rû sinis tan-bahâm
tingyûs, ‘bah, mâl-jâlar jêlû bhâg ângû-kâ (sio) bhâg khâtû
sâdû, ‘father, property-of which share me-to share will-be-got
adin chîa enga.’ Alas bhâg mâjâ-ichâs. Bagî âlâ mâl kâ’d-am
that give to-me.’ He share made-gave. Many days not passed-even
sâni hadar sabu mâl-jâl unghû-nû ali gëchhû khëaru dûr dêm-nû
young son-of all property one-in is far went distant country-in
Asni hurru mi-urir-khâ. Sabu urir-khâr balke angû mukhûng mâjî.
These all spent-ment. All spent-ment then there famine became.
Bëdî dukh hakhûyûs. Alas â purin-nû alas-kar ârâ-ichhâs.
Much misery got. He that country-in man-of protection-took.
Alûmna taïhâs taïgan ballû-gê kissû hê-pû-gê. Alas kissû mûkûhâ
Here sent his field-to home to-tend. He wine eaten
unku mûbû-gê mûn sâru. Taïhûs ráhûs unku mull chïhûs.
husks to-eat mind is. Him-to anybody husks not gave.
Specimen II.

One village in one old-man was. Him-to daughter one was.

Kokáma ońţa hadus dharchas bôngas. A pachís a-bílke jati.-

Kokáma ońţa hadus dharchas bôngas. A pachís a-bílke jati.-

The daughter one boy caught fdo. That old-man that-time caste-

gam-gė tengă kéras. Tengiyas jati-guana-nu, "onghe kokal ońţa-

near-to to-say went. He-said caste-presence-in, "my daughter one-

boy caught fdo." Caste-people men sent searching found.

Hadusin hadun dhark-kė ándras. Jati-mánē hadunnu ménjus, "nighē-

Boy girl having-caught brought. Caste-people girl asked, "thou-

hadus sêngi ender kîrkai?" Hadun tengiyas, "hadus alshây-a nu kéras."

boy with why wentest?" The-girl said, "the-boy entrey-n went."

Jati-mánē tengiyas hadusnu, "námas-ke hadun dharchkai bongai jē-

Caste-people said boy-to, "another-of girl oughtest fdoest that-

nighē dūsh mañjákadas. Nighē dūsh mañjákadas jē enqhe bhuj-nu-

thou fault modest. Thou fault modest that thou feast-in-

rupiē chāi. Pachisam nañm-mok satē rupiē chāi anā chāi chāndā."

money give Old-man-to bride-price seven rupes 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 Kusum have been returned from the

Rairakhol State. The corresponding figures at the last Census of 1901 were 1,367. The

so-called Kusum of Rairakhol is simply a corrupt Kumkh, just as was the case in Bimra.
The dialect of Raïakhol in many respects agrees with that spoken in Bamera.
Compare ḫaṣ, Standard ḫāṣ, tend; ḫānām mūṣyā-chikchak, he wasted his property; vaiṣa, my; ạṣ, thy; malla charūnā, I did not transgress, etc.

The plural is seldom expressed; thus, ḿer haddas, two sons; Ḭākryā, the servants. Sometimes also the case-suffixes are dispensed with. Thus, ạlas, of, or to, a man; ạng, to the father. The dative and the accusative are sometimes confounded. Thus, ạsh, to him; Ḭākryār-ɛṅg, to the servants.

With regard to pronouns we may note forms such as ạlā–k, i.e. ạ-lā–k, of that man, his; ạ-s-kā, and ạ-s-ghā, his; kō, that thing; aurā-ni, anything, and the use of ạkā, which? as a relative pronoun.

Most verbal forms are apparently regular. Compare ạlā, it is, ạlas, they are (singular instead of plural): ạkkān, I get; ạkkālmār, they are getting; chikchak, thou gavest; itàg, I shall say; mōn, let us do. Several irregular forms are, however, used as well. Thus, ạkā and ārā, he went; ạkkālā, he did; ạkkālmā, dividing; ạttā janā–k, having collected; ārās, going; ārā, 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.

KUBUKI.

(State Bairakhol)

Ontā aba jōre haddus aṭīāa. Aukān sannis haddus
One man-(of) two sons were. They of the-younger son
bāṅga tāgīās. 'Hē bāṅ, ughē dhannā, skā bāṅgā ān halchhan
the-father to said, 'O father, thy property in which share I get
hat chāyā.' Anunti ās dhannahā bāṅg-kānā ārā ā chichkas.
that give.' Thereafter he property-in domain-making them-to gave.
Unā uḷā kīr-kānā sannis kūkkas hurmi-jōtē ontā-jaanā-kiri
Few days going-after the-younger son all one-place-making
ucchhas, gochchhāyā rājī kōt, kathā kāmāhayā hurmi dhannā
took, distant country went, evil decided-in all property
richā-ucchhas. Hurmi muṇīyā-uchchhas ārā ā ēōs-ūdā nīthā
wasting-gave. All wasting-gave and that country-in heavy
māharī khātṛī, āsū gākh khātṛī. Anunti ās kēras ā
making khatrī, āsū duich khatrī. Imunti ās kēras ā
famous occurred, his distress occurred. This-from he went that
dēnta āsōa arnaṇas āṣrā-ū niṁha. Ās alas āsōa kīsūbhīr
country-in one citizen-(of) protection-in remained. That man him mine
hāpā-gē hālā-gē uchchhas. Āsam āsā nēdi ēndā-ū niṅgō māi
to-feed field-to sent. There him anybody anything eating-for not
uchchhas. Ās kissā-gē māhā-gē kūnā kūlā uṁā-ū niṅgō man kāmōhāt.
gave. He swimming eating-for basis belly fillings-for mind made.
Pāndī ās manē-mānā chtāī akkūrās singryā, 'Hē, cēgē bāṅga-
Pāndī, ās manē-mānā chtāī akkūrās singryā, 'Hē, cēgē bāṅga-
Afterwards he in-mind some got send, 'Oh, my father's-
ūcchhā-ū nyāmṛūc chakriyās adhyānti bāṅgā onā-gē bakkhamār. Bāṅkī
eṁ kīpā khayāldān. Ān bāṅga-ūcchhā-ū niṅsī ārū tāngun, 'Hē
I will-hunger am-dying. I father-of near going and will-say, 'O
bāṅga, ān māhāpur-gūdā ārū nīgē cēhā-ū cēp kāmākēnān. Nīgē
father, I heaven-of and thy presence-in sīr did. Thy
hadhun bāṅa mālyān. Nīgē āsā chakriyās bhūtā cēghunā uyrā,'
one to-say I-cum-not. Thy one servant like we keep.'"
Ad-gē āsā uchchhas bāṅgō-ūcchhā-gē kūnā. Bāṅkī tāṅgō bāṅga
That-of after he arwe father-of-presence-to went. But his father
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 Dhungari in Sahabad, Champaran, and Bhagalpur. In Bhagalpur the speakers are also known as Kols, and their language has, therefore, hitherto been considered as a Mundia dialect. The beginning of the Parable of the Prodigal Son in the so-called Dhungari or Kol of Bhagalpur will, however, show that it is Kurukh and not a dialect of the Mundia family.

[No. 37.]

**DRAVIDIAN FAMILY.**

**KURUKH.**

(DISTRICT BAGALPUR.)

Nēkhal alar-gi āta khaddar macha. Ahanī sani tangdas
Some men of two sorts were. Then-from the-younger son
tambas-taru baches, 'babā, eghhe hāsā-no jo dhaman rau, holā
his-father-to said, 'father, my share-in which property is, then
chhya.' Aur ā dhaman khaṭāv. Jokā ānu hu mālā kīttā,
give.' And that property he-divided. Few days even not passed,
sani tangdas hūnti dhaman yunā mājās, dīrā dēs bongas,
the-younger son all property together made, another country went,
aur asan taṅghal dhaman indar-undar mājās. Aur jah sargā mājās
sur asan taṅghal dhaman undar-undar mājās. Aur jah sargā mājās
and there has property whole-chatch made. And when all spent
chiohas antilka ā rājān-aggar kīta mājā, sur antilka kīra
give then that country-in-big summe became, and then summe
mañga. Aur ā rājanā outî ilas-gusan raya-holes, sur antilka
he-became. Then that country-in on man near to-far begun, and then
āsī khalanā kis menā tātas. Aur antilka khusi ghasi mākhāras,
him field-in summe to-tend he-sent. And then gladly grass ate.
Nēlu mal chainar.
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. 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. Dresse, 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 maler with a long e.

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 enl in Kurukh means ‘giant,’ ‘hero.’ It is, however, more probable that Malto like Malyalam is derived from the common Dravidian mal, mountain, so that the original meaning of maler would be ‘hillmen,’ compare Tamil kauvar, Tamilians, from Tamil, Tamil.

Malto is sometimes also used to denote other forms of speech, more especially a form of Bengali spoken by the Mal-Pahariyas. See Vol. V, Part I, pp. 69 and 6.

The Maler sometimes also call themselves Sauria, and their language is also known under the name of Saurabhi, 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, Bihari, 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, whereas the Maler followed the courses 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 Hararibagh 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 12,901 individuals in the Rajmahal Hills. At the Census of 1891 no separate figures were given. The language was probably included in the figures for Mal-Pahariyas, 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>Area</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hooghly</td>
<td>27</td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>149</td>
</tr>
<tr>
<td>Dharmaprie</td>
<td>333</td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>563</td>
</tr>
<tr>
<td>Malda</td>
<td></td>
</tr>
<tr>
<td>Sonthal Parganas</td>
<td>59,473</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>60,777</strong></td>
</tr>
</tbody>
</table>

The corresponding figure for the Malto 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 Rajmahal which, following the Linguistics Survey, I classed as Malto should in many cases have been treated as Bengali, and that the word, Malto itself was sometimes misused in the same way. Except in the case of Rajmahal, the ambiguity attaching to these terms did not attract any attention in time to enable me to remove it by classifying the language of the persons as 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.—Syllables of Languages of India. Calcutta, 1874, pp. 90 and 91.


- Dore, Rev. Ernest.—Grammar of the Malto Language. Agna, 1884.

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 Sonthal.

Pronunciation.—The system of denoting the sounds of the language has been introduced by the Rev. E. Dorese, and it is based on the common system used...
in transliterating Hindustani. It is therefore sufficient to draw attention to some few points.

It is described as illustrating between the English b and v; and v is said to be something between English u and w.

The Rev. B. Dasso describes the pronunciation of w as follows:—

'w as $ butted 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 specimen. Mr. Dasso writes it g. Compare the Arabic گ (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 ister, and this suffix is also added to words such as abba, my father; pañha, the Lord; Giornoq, God. Thus cing aibhe gaf akon engo sopañh, my father has given all things to me; Gouriaqy lwa to clicket Thadhinnor magerin kundroti purañh, God is able of these stones to raise up children unto Abraham.

Feminine nouns are sometimes formed from masculine by adding nister, thus, mat nister, a hill woman; melda nister, a mistress, etc. The suffix nister is, of course, borrowed from an Aryan source.

The natural gender is distinguished in the usual way by prefixed words such as labra, male; daññi, female, in the case of four-footed animals, etc.

The plural of rational nouns is formed by adding r; thus, mader, men; mader nister, woman. Peñi, a woman, and mesta, a girl, form their plurals peder, mester, respectively. Beñer or beñer, many, is often used as a plural suffix. Thus, tahad beñer, an man many, ears. A kind of plural is in a similar way formed from neuter nouns by adding pedor, a flock, a multitude; thus, labi pakṣiño, 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 47, 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, melañ, a man; melañ nister, a woman; melliñ, a tree. The terminations of the nominative are those belonging to the demonstrative pronouns.

The dative suffix is sometimes taken the form ko; thus, mal ko, for man. This suffix is said to add a collective so that the proper translation of mal ko would be 'to mankind.' From ko is formed an emphatic ko, and in a similar way an emphatic nister is found in addition to the locative suffix mister; thus, mal-ko, even to man; ada-nister, even in the house. The final ister in these suffixes probably represents an attempt at marking an s with a following semi-consonant.

Adjectives.—Nouns are freely used as adjectives. A final s is dropped, and so also the final s of pester, woman. Thus, mester, man; mester nister, a human kind; pester, woman; ped nister, 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; *pal*, denoting things with a flat surface; *kad*, denoting objects of the appearance of tendril; *dör*, long things; *pär*, round things, etc. Thus, *maq-ond ēre*, one goat; *pal-ond kān*, one bodhead; *pär-ond gānu*, one egg.

The qualified noun is sometimes used as a generic prefix. Thus, *maq-ond mānu*, a tree; *pal-ond sahi*, a word.

It will be seen that Malto in this respect agrees with some Tihoto-Burmish languages. The two first numerals are, if we leave out the generic prefixes, *ort*, neuter *and*, one; *isor*, neuter two. Thus, *ort maq*, one girl; *isor magër*, two sons.

*Ort* can also be used as a noun. It then takes the forms *ortā* in the masculine and *ortā* in the feminine. In the same way we find a noun *isor*, they two. Instead of *isor* we also find *isorā* or *isorā* used as an adjective. The meaning is the same as that of *isor*.

**Pronouns.**—The Malto pronouns are the same as those used in Kurni. Forms such as *abba*, my father, but *abba*, thy father, are peculiar, and they seem to be formed by adding a personal suffix to the case in Sanskrit.

There are no neuter plurals of the demonstrative pronouns, the singular being used instead. A *s* is often added to the demonstrative bases when they point back to objects already mentioned. Thus, *sūr-īndh ēra-malāth*; these things are bad; *sūrā* *bōrā* *jārā* *bōrā*, he called those same, those whom he called came. This *s* is perhaps the old suffix of the neuter plural.

**Verbs.**—The conjugational system closely agrees with Kurni. It is, however, neater in formation 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 Sanskrit.

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 Kurni. In a similar way ordinary adverbs are often replaced by inflected forms agreeing in person and number with the subject. Thus, *sūr ēra-malāth, I alone dwell there*. Have the adverb *dōrā*, alone, only, agrees with the pronoun *ēn*, 1, in person and number. Forms such as *Kurni ēntānu tōkāken, 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 *ēn*, and the latter the suffix *kā* corresponding to Kurni *kā*.

These participles are conjugated as follows:—

**Singular,—**

1. *bādānēn; bāndâkēn.*
2. *bādānē, l. -ni; bāndâkē, l. -ki.*

**Plural,—**

1. *bāndātem, bādēkat; bāndēken, bāndekat.*
2. *bāndāner; bāndekeir.*
Examples of the use of such participles are *en fide pitwen uraken*, I tiger killing was wounded; *ah takou gendik keng bukab barkab*, he the-money having-brought me near cause.

As in other connected languages, nouns of agency are formed from the relative participles by adding the terminations of the demonstrative pronouns. Thus from *bajec* to strike, the relative participles *bajec*, who strikes, and *bajec*, who struck, are formed. By adding pronominal suffixes we may form nouns of agency such as *bajhab*, a striker; *bajprh*, a woman who has struck. Such nouns of agency can, of course, also be conjugated. Thus, *en bajem*, I am a striker; *ain 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, *kaweko*, to draw. This form is the base of several adverbal and conjunctive participles. Thus, *hando*, or emphatic *hando-aka,* in the act of drawing; *kawekoko,* after the drawing; *kawekeli,* by means of the drawing, on account of the drawing, etc.

*E* is also added to the base of the past tense in order to form an adverbal participle; thus, *Misiak ari bajec fula*, Messa him beating (by beating) overcomes. There is a form ending in *i* which is used in a similar way, especially with verbs denoting motion; thus, *meler ame fende ocher,* the-man the-water spilling brought.

The present definite and similar compound tenses are formed from this participle or verbal noun. Thus, *ain indru kute döken* what are you doing? Often, however, the final vowel is dropped, thus, *ch bire gemen such gōkas,* he to-day shedding the past.

A past verbal noun, which has the additional meaning of necessity, is formed by adding the suffix *go,* thus, *bajo kegyekh* mento dying-is, death is my lot.

A third verbal noun is formed by adding *elt,* thus, *kawekeli,* to draw. It is commonly used as an infinitive of purpose.

An adverbal participle is formed by adding *te* to the base of the past tense; thus, *darah-ke*, catching. It usually denotes customary or habitual action; thus, *en ame chāchab-ke bōt,* 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 Mallow conjugation is very complex.

The suffix of the present tense is *i,* and in the 3rd person singular and the 2nd and 3rd persons plural an *a*-suffix is added. Compare the forms of the inflected participle in *sec.* 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 *mev* or *mev,* probably a form of the verb substantive, to the base. Thus, *baj-amev,* to be struck. This form is very commonly used reflexively. Compare the passives in Santāli.

Causatives are formed by adding the suffix *tr;* thus, *mēlprh,* to cause to make. From such verbs we may form double causatives by adding *it,* thus, *baj-trhit,* to cause someone to have someone struck. Other causatives are formed by adding *da;* thus, *one,* to drink, caus. *onde,* pōno, to put, caus. *pōndə,* etc.
Compound verbs are very extensively formed. Thus, āma, to say; āma naye, to speak to one another; barch-auge, to come again and again, etc. We shall here only note the frequent use of the verb naye, to be, as the second part of transitive compounds. Thus, saha-kate, word, tale; em āren sahakate menyeke, we spoke with them; min nīng hājen bir-menke, thou shalt attend thy work; naye, to will, to wish; naye-men, 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. 458 will, however, show that this conjugation is effected by inserting the negative particle l (compare ḫla in Kaaress, 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-male, not to draw; bando-malne, not to have drawn; bando-mal, not drawing (relative participle), and so forth.

There is also a negative verb pole, corresponding to Kurukh palac, 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 Santal Parganas. The first is, however, simply the version of the Parable of the Prodigal Son published by the Calcutta Bible Society, Agns, 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. Droese’s grammar mentioned under authorities above should be consulted.
MALTO SKELETON GRAMMAR.

I—NOUNS.—Masculine, neuter, feminine, singular, plural, nominative, accusative, dative, genitive, locative, vocative.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
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<tr>
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<td>molto</td>
<td>moltok</td>
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<tr>
<td>Voc.</td>
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</table>

II—PRONOUNS—

<table>
<thead>
<tr>
<th>I</th>
<th>We (Romans.)</th>
<th>We (Israel.)</th>
<th>Thou</th>
<th>You</th>
<th>Self</th>
<th>Thine</th>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
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<td>a</td>
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III—PRONOUNS—

<table>
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<th>She, Her</th>
<th>They (m. and f.)</th>
<th>Who?</th>
<th>What?</th>
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<tr>
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<td>a.m.</td>
<td>a.m.</td>
<td>a.m.</td>
</tr>
</tbody>
</table>

Note: In Malto, the future tense is formed by adding -tok to the infinitive. Thus, volto, to go.
### VERBS
- **Conjugate:** Bandon, darpas, darpas, darpa, darpas, darpa.
- **Infinitive of purpose:** Bandana; darpas.
- **Relative participles:** Present—Bandana; darpas. **Negative:** Bandana; darpas.
- **Indicative adverbial participles:** Bandana; darpas. **Negative:** Bandana; darpas.
- **Adverbial participles:** Bandana, darpas.
- **Conjunctive participles:** Bandana, darpas. **Negative:** Bandana, darpas.
- **Past forms of verbal noun used as participles:** Bandana; darpas. **Negative:** Bandana; darpas.

#### Tenses

<table>
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<th>SING</th>
<th>PRESENT</th>
<th>PAST</th>
<th>IMPERFECT</th>
<th>FUTURE</th>
<th>PERFECT</th>
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</tr>
</tbody>
</table>

#### Infinitive Verbs
- **1st person:**
  - go: latan
  - take: takan
  - make: makan
  - do: don

#### Passive Voice
- Formed by adding ne to the base and conjugating throughout. Thus, be-late-mi, I am carried, to be late, be will be carried.

| CONJUNCTIVE | FORMED BY ADDING SE TO THE BASE AND CONJUGATING THROUGHOUT. THEREFORE, BE-lATE-mi, I am carried, TO BE LATE, BE WILL BE CARRIED. |
DRAVIDIAN FAMILY.

MALTO.

SPECIMEN I.

(SONTHAL PARGANAS.)

Ort malek iwr maqer boochhar. Chudoh tambakon awiyah,
One man-to two sons were. The-younger his-father-to said,
'to abba, biškki tākṛāñ fitā āngā saṁśūth the qaṭa.' Ānko āh
'O father, property-of portion me-to will-come that give.' Then he
arik oḥāṅgoh chichah. Pulond diñi dokkkoh chud
them-to having-divided gave. How days having-stayed young
maqeh gotołi tangah ante goch dēšik urqeh ekyah,
son all gathered and for country-to having-come-out went,
ante ano tang-kī hiten jagahā kāj-ño ongya. Gotten
and there his property had deeds-in consumed. All
ongyah ani ewart skewāṭ akāṭh akṛāṭh, ante āh kāj-warot
consumed and that country-in famine fell, and he to-hunger
jeyyah, āh ā dēšik āt malek bīgrīkeh ano
began. He that country-of one man having-joined there
dokotī jeyyah; ani āh ahi kīse charātōti tang kētak teyāh,
to-line began; and he him pigs-to tend his field-to went.
Ante āh kīsth mōq̩tā ā choprat tangkī kōchen urdōti
And he pigs ate that hawk-with his daily to-fill
uglebōh, ğa nērēh goto aṅk tīchiyah. Ani āh bijopīkeh
he-wished, but anyone even him-to gave-not. Then he having-cometo-sense
awiyah, 'ēng abba ḍāno ikōndi bārāt-kuduri lāpōtā cṛtāh,
said, 'my father's house-in how-many servants-to food is-sufficient,
antē ān kōnēn. En chōchekek eng abba bahak ēken,
and I hunger-from die I having-cries my father near will-go,
antē ahi mōq̩tā, 'ō abba, ān mārg pāntyānte ahi nīng bahano
and him-to will-say, 'O father, I bewa towards and thy place-in
pipān kūkēn. Ante ahi ahi nīngad ānuvā joker malekēn. Je
sin dēd. And now I thy-son to-he-called worthy am-not. But
ningkī bārāt-kuduri ohow engen māhāya.' Ankāh āh chōchah ante
thy wage-worker like me make.' Having-said he arose and
thambakoh bahak ekyah. Ṭhēkhi baḥmbi, thambakoh ahi tēndkōh
his-father's place-to went. He for being-when, his-father him having-seen
chōŋgyah, ante bāṅg-kūkāh ahi bāṅgtrahā ante chumqah. Tangāteh
puted, and running-approaching him embraced and kissed. His-son
ahm avdyah, 'o abba, en morg penteo auto nung bahamo papan
him-to said, 'O father, I haven't regarded and thy place-in an
kudken, ania meko manda ningad ang ar joker melo-ken? Tambakoh
id, and now again thy-so-to be-called fit am-not.' His-father
tang chakiyarin avdyah, 'goento èru pndaren ondner aha
his servents-to said, 'all-from good cloth havas-brught him
echrytra, antu aniki toeho anu, qmade jutan attra. Anta borqo
came-to-meer, and his hand-on rong, foot-on shoes gat. And fatted
ey-maçon, nâm lepet anta apokirlet, athish ondner
com-young, we should-say and should-make-merry, therefore having-brught
pija; I ongadeh keyp mešjeh, je mndo manda gyaryah, awijah,
hill; this my-so son dead was, but now again revived; he was-last,
je meko andurrah.' Anta är apokara jeiyar,
bu now wase-found.' And they to-make-merry began.

Atiki megro tangadeh à gari kelono jokyana. Kirmeh àh aça
His eldest his-so that tme field-in was Returning he house
atigi ampekeh lale-paše-ki safin mešjahan. Anta ort chakiyaran
near having-reached dancing-singing-of sound heard. And one servant
bikheh, 'Ath inaeth?' aqy mešjahan. Ah ahin avdyah, 'ning dóh
having-called, 'taw what?' thus asked. He him-to read, 'thy-brother
barahah, ante abboh ahin eranna meqndh alaşkeh borqo ey maçon
came, and thy-father him well found therefore fatted one young
pityash.' Anko àh eqekekeh ile knoroti maq-manulah. Je shi
killed.' Then he having-got-angry inside to-eater willing-was-not. But his
tambakoh urqah ahin boraqah. Ah tambakoh awde-kirraž,
his-father having-come-out him entertained. His his-father-to and-retuned,
'tumce, inond beshari en ninga sowohl qokin, auto ikonna
'see, so-many years I thee having-served am, and ever
go ro ningkt ikken tumleken, je en mng sangalri sangal apokirlen,
even thy command broke-not, but I my companions with should-rejoice
achtik min ikonna gote maqond er maçon ego qulekli; je
therefore thou ever over one sheep young was-to gawait-not; but
ningkt biten langwino ongyah, a ningadeh barachah, am min
ty property barwiny-in consumed, that thy-so come, thou
shir lekhi borqo ey maçon pitli.' Anko àh ahin avdyah, 'o
his sake-for fatted young killeden.' Then he him-to said, 'O
engage, min eng sangal jegok behno; engkith áth ngiştikith. Je i
my-so, thou me with always art; mine that thing. But this
ningjoh keyp mešjeh, ja mndo rjh; awijah, ja andurrah,
thy-brother dead was, but again lives; was-last, but was-found,
alakgil name laluproti apokiroti bekili.'
therefore m-to to-dance-and-sing to-make-merry it-in.'
MUNDI-MUNDI "GOL-RIJARKI AMBUTE "AGDU MALER 1 MALOKENO
Formerly, formerly Hindu-kings of times-from before the-men this country-in
dokker tam mar-meijjar. Amno ange-mange qal-kukre kudjar chaqar. Dokno
licing their will-did. There their-own field-plot made sowed. Licking
dokno goie i mulukok anylker malei gini gups hage-nage
living Hindus this country-to having-come men with much fighting-mutually
donjar, anto qrin tiljjar arlik qalq ante qale backyar. Maler
were, and them having-overcome their land and field robbed. The-men
tanki goje ante qale ambarer dadem dokolata jeyjar. Dadem a
their villages and fields being-left forest-in to live began. Forest-in they
qal-kukre ar-ar qadari oqoqti polar, ilagker ar iw-awan
field-plots good-good to-make la-son were-unable, therefore they those
bir-menjar, je gahal-gahundi bungre shran chacbar, anto chakje make
did-not-attend, but many-many having-gathered hunt made, and deer stay
obitan kiae ante ado siwajen pite, ba ino ano golerkhi bitten
spotted-deer pigs and other animals killing, or here there Hindus-of property
huskle qepik ondjar. Ante iw-awan tam-tanki polar ante maqer
plundering village-to brought. And those-from their-their voices and sons
uijar Ar gape echshum ante buy meijjar, ilagker goier
lived. They very cunning and powerful were, therefore Hindus
arin daryot ha tekyotj 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 sowd 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 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, KANDHI, OR KHOND.

The Kandhas 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 Oriyas call them Kandhas, and the Telugu people Gonds or Kods. The name which they use themselves is Ku, and their language should, accordingly, be denominated Kui. The word Ku is probably related to Koi, one of the names which the Gonds use to denote themselves. The Koi dialect of Gondi is, however, quite different from Kui. Compare the specimens on pp. 546 and ff.

The Khonds live in the midst of the Oriyas 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, Despalla, and Nayagarh, and, crossing the Mahanadi, into Angul and the Khondmula. The Khond area further extends into the Central Provinces, covering the northern part of Kalinga, and the south of Patna.

Kui is surrounded, on all sides, by Oriyas. 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 Ganjam and the adjoining parts of Bengal, and one western, spoken in Chhuma Kondh. According to the report of the Madras Census of 1891, the caste called Konda, Kondodora, or Kondolapu, 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 Oriyas with a slight admixture of Chhattisgarhi.

The number of Khonds returned at the Census of 1891 was 627,388. The language returns, however, give a much smaller figure. The reason is that many Kandhas 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>Area</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madras Presidency</td>
<td>193,335</td>
</tr>
<tr>
<td>Bengal and Foukalotes</td>
<td>61,580</td>
</tr>
<tr>
<td>Angul and Kondmula</td>
<td>48,622</td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>17,328</td>
</tr>
<tr>
<td>Central Provinces</td>
<td>65,600</td>
</tr>
<tr>
<td>Patna</td>
<td>759</td>
</tr>
<tr>
<td>Kalinga</td>
<td>65,859</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>515,988</td>
</tr>
</tbody>
</table>

S N
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>State</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bod</td>
<td>1,244</td>
</tr>
<tr>
<td>Daspalla</td>
<td>3,094</td>
</tr>
<tr>
<td>Nayagarh</td>
<td>4,532</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>13,771</strong></td>
</tr>
</tbody>
</table>

Of the remaining 1,187, some few speakers are found in all States except Athgarh, Hirid, Khudbar, Murbhan, Nilgiri, Rampur, and Tigras.

Outside the Kui territory the language has only been returned from the Cachar Plains where the Kandis are employed as coolies in the tea-gardens. Local estimates give 840 as the number of speakers. We thus arrive at the following total:

<table>
<thead>
<tr>
<th>Category</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>449</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>318,492</strong></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madras Presidency</td>
<td>372,366</td>
</tr>
<tr>
<td>Ganjam</td>
<td>10,756</td>
</tr>
<tr>
<td>Ganjam Agency</td>
<td>157,325</td>
</tr>
<tr>
<td>Vizagapatnam</td>
<td>16,813</td>
</tr>
<tr>
<td>Vizagapatnam Agency</td>
<td>175,747</td>
</tr>
<tr>
<td>Godavari</td>
<td>2</td>
</tr>
<tr>
<td>Godavari Agency</td>
<td>390</td>
</tr>
<tr>
<td>Bellary</td>
<td>3</td>
</tr>
<tr>
<td>South Arcot</td>
<td>22</td>
</tr>
<tr>
<td>Bengal and Frederic</td>
<td>55,655</td>
</tr>
<tr>
<td>Munsore</td>
<td>2</td>
</tr>
<tr>
<td>Rangpur</td>
<td>27</td>
</tr>
<tr>
<td>Cuttack</td>
<td>4</td>
</tr>
<tr>
<td>Behar</td>
<td>4,706</td>
</tr>
<tr>
<td>Angul and Khordal</td>
<td>49,854</td>
</tr>
<tr>
<td>Puri</td>
<td>8</td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>18,523</td>
</tr>
<tr>
<td>Central Provinces</td>
<td></td>
</tr>
<tr>
<td>Sandipper</td>
<td>7</td>
</tr>
<tr>
<td>Bhuban</td>
<td>7</td>
</tr>
<tr>
<td>Scupur</td>
<td>3</td>
</tr>
<tr>
<td>Patna</td>
<td>94</td>
</tr>
<tr>
<td>Kalahandi</td>
<td>54,131</td>
</tr>
<tr>
<td>Assam</td>
<td>11,597</td>
</tr>
<tr>
<td>Sylhet</td>
<td>213</td>
</tr>
<tr>
<td>Darang</td>
<td>6</td>
</tr>
<tr>
<td>Shangar</td>
<td>10,335</td>
</tr>
<tr>
<td>Jakhimpur</td>
<td>1,273</td>
</tr>
<tr>
<td>United Provinces</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>634,990</td>
</tr>
</tbody>
</table>

**Authorities**

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 Orfi character.

The dialect spoken in Gumsur has been dealt with in the grammars published by Messrs. Langum Lethamajoe 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 ø is pronounced as the ø in ‘pan’. In the Khondms it has a broader sound, probably that of ø in ‘all’, and it is often written o in the specimens. Thus, rafu and rafo, big. The long ø is, according to Mr. Langum Lethamajoe, shortened before ø and ø, and when followed by double consonant. Thus, ø, I come, but ø, thou commest; mæºø, I was. The specimens, however, do not confirm this rule. In words such as mæºø they simplify the consonant and preserve the ø long; thus, mæºø, I was. Similarly the ø is written long in ø, I am; ùºø, he, and so forth.

Similarly is the case with ø before double consonant. Langum Lethamajoe writes œœ, Major Smith œœ, and the specimens œœ. In Kalahandi, the double ø in such words is replaced by œ; thus, œœ, I am.

ø is often pronounced as ø in the Khondms; thus, øœ and œœ, house. In Ohumba Kimsil ø is used instead. Thus, œœ and œœ, milk; œœ and œœ, house. In Kalahandi ø is also often substituted for ø; thus, œœ, standard ù œœ, a good woman.

In Orissa and the Central Provinces ø commonly becomes ö, thus, œœ, Standard œœ, he said. In the Khondms we even find œœ, he; œœ, they, corresponding to Standard œœ, œœ. The standard form is also used in Kalahandi. A comparison with Telugu œœ, Kamarace œœ, he, shows that the ø in this word has been dropped in the standard. The form œœ seems to correspond to Kamarace œœ. The substitution of œœ for ø in connected languages is especially common in Kalahandi where we find forms such as œœ, Standard œœ, his.
Inflectional system.—The usual inflectional forms will be found in the Skeleton Grammar on pp. 462 and 4. 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 Gondi in using the same form for the feminine and neuter singular. Thus, *genki*, 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 man, and *sw, gu*, and *sha* for the feminine and neuter. These suffixes must be compared with *ru* and *gaʃ* in Kanarese, Tamil, etc. *ɔr*, *əg*, and *k* in Gondi.

The old numerals are apparently disappearing, being replaced by Aryan forms. The Dravidian numerals are still in use up to seven. Five is *sąjı* and six is *sąjıg*. Compare Tamil *aʃu*, Gondi *sąjıg*, five; Tamil *aʃu*, Gondi *aʃıg*, 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 duad by Lingum Lesthomajes. The form occurs, however, as an ordinary inclusive plural in the first specimen from the Khoondmaads. Thus, *aʃu tıaʃ*, 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 Kalaband.

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 *a*, they are used to form adverbial phrases. Thus, *pągın-a*, when beating; *pągın-a*, having become a beaten, 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 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 Lesthomajes and Major Smith should be consulted. The former is the base of the present sketch, which illustrates the Kui dialect spoken in Gumur and Bod. No specimens have been received from those districts. The short tale which follows on p. 462 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 Lesthomajes, and that double consonants are often simplified. Thus, *mınə-gaʃıʃu* instead of *mınə-gaʃıʃu*, 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 -ta; thus, áta, father, átarm, father; átarmán, an eagle, plural átarmán. Other nouns add -sa, -sa, or -ša. Thus, ásavša, score, and weakly, -ša; hands of woman, áša ša, son. It also masculine nouns ending in aya, e.g. áásáša, a young man; plural áásáša. Femaline nouns ending in an are taken átá. Thus, átáši, she who can play vidáhi.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>áñásáša</td>
<td>áñásáša</td>
<td>áñásáša</td>
<td>áñásáša</td>
</tr>
</tbody>
</table>

Adjectives are undeclinable. Adjectives are formed from nouns by adding gúta; thus, áñásáša gúta, strong having strength.

II.—PRONOUNS.—

<table>
<thead>
<tr>
<th></th>
<th>1.</th>
<th>We (inclusive)</th>
<th>We (exclusive)</th>
<th>Thou</th>
<th>You</th>
<th>Who</th>
</tr>
</thead>
<tbody>
<tr>
<td>Noun.</td>
<td>áñásáša</td>
<td>áñásáša</td>
<td>áñásáša</td>
<td>áñásáša</td>
<td>áñásáša</td>
<td>áñásáša</td>
</tr>
<tr>
<td>Decl.</td>
<td>áñásáša</td>
<td>áñásáša</td>
<td>áñásáša</td>
<td>áñásáša</td>
<td>áñásáša</td>
<td>áñásáša</td>
</tr>
<tr>
<td>Gen.</td>
<td>áñásáša</td>
<td>áñásáša</td>
<td>áñásáša</td>
<td>áñásáša</td>
<td>áñásáša</td>
<td>áñásáša</td>
</tr>
</tbody>
</table>

In Culiné, Khudi, there are separate forms for the masculine, -sa, -sa, and the neuter, -sa, -sa, -sa, and the plural, -sa, -sa. Thus, áñásáša and áñásáša, áñásáša; áñásáša and áñásáša, áñásáša; áñásáša and áñásáša, áñásáša.

III.—VERBS.—

A.—Regular verbs—Principal parts—

<table>
<thead>
<tr>
<th>Vocal noun</th>
<th>prapa, to beat.</th>
<th>prapa, to beat.</th>
<th>prapa, to beat.</th>
<th>prapa, to beat.</th>
<th>prapa, to beat.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inf. of purpose</td>
<td>prapa</td>
<td>prapa</td>
<td>prapa</td>
<td>prapa</td>
<td>prapa</td>
</tr>
<tr>
<td>Conjugative participle, Present</td>
<td>prapa</td>
<td>prapa</td>
<td>prapa</td>
<td>prapa</td>
<td>prapa</td>
</tr>
<tr>
<td>Past</td>
<td>prapa</td>
<td>prapa</td>
<td>prapa</td>
<td>prapa</td>
<td>prapa</td>
</tr>
<tr>
<td>Rob. part</td>
<td>prapa</td>
<td>prapa</td>
<td>prapa</td>
<td>prapa</td>
<td>prapa</td>
</tr>
<tr>
<td>Pre. and Fut.</td>
<td>prapa</td>
<td>prapa</td>
<td>prapa</td>
<td>prapa</td>
<td>prapa</td>
</tr>
<tr>
<td>Neg</td>
<td>prapa</td>
<td>prapa</td>
<td>prapa</td>
<td>prapa</td>
<td>prapa</td>
</tr>
<tr>
<td>Past</td>
<td>prapa</td>
<td>prapa</td>
<td>prapa</td>
<td>prapa</td>
<td>prapa</td>
</tr>
<tr>
<td>Neg</td>
<td>prapa</td>
<td>prapa</td>
<td>prapa</td>
<td>prapa</td>
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The form with the marked suffix, then means adverbials, what I think, which I know. Inášt, what I think. And, which I think. All verbs are of the 3rd person, singular, in the 2nd person, singular, and in the 1st person, singular.
### II. VERBS—contd.

#### A. Regular verbs—Principal parts—contd.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Mood</th>
<th>Positive</th>
<th>Negative</th>
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<tbody>
<tr>
<td>1st</td>
<td>Sing</td>
<td>washes;</td>
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<td>Plurr</td>
<td>to wash;</td>
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<td>2nd</td>
<td>Sing</td>
<td>washeth</td>
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<td>Plurr</td>
<td>to wash;</td>
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<td>3rd</td>
<td>Sing</td>
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<td>Plurr</td>
<td>to wash;</td>
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<td>Past</td>
<td>Sing</td>
<td>washed</td>
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<td></td>
<td>Plurr</td>
<td>to wash;</td>
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<tr>
<td>Imper. Sing</td>
<td>washed</td>
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<tr>
<td>Plurr</td>
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### Personal terminations

#### Present and future

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<tr>
<th>Tense</th>
<th>Positive</th>
<th>Negative</th>
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<td>Past</td>
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<td>Imper.</td>
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<td></td>
<td>to wash;</td>
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### 13. Irregular verbs—Makii, to be

<table>
<thead>
<tr>
<th>Mood</th>
<th>Present</th>
<th>Past</th>
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</thead>
<tbody>
<tr>
<td>Sing</td>
<td>washes</td>
<td>washed</td>
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<td>Plurr</td>
<td>washeth</td>
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<td>washed</td>
</tr>
<tr>
<td>Plurr</td>
<td>washed</td>
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</tbody>
</table>

#### Computed persons

Formed by adding the verb sounds, to be, to the present and past comparative participles. Thus, washes and washeth; wash, washed. The corresponding negative sound is made by adding s, wh, sh, ch, s, and sh, ch, respectively. Then, was, wash, wash, etc.

#### Computed tenses

Formed by adding s, sh, ch, etc., to the past relative participle. Thus, was wash, if I were, etc.

#### Vocal sounds

Formed from the relative participles by adding the terminations of the present persons of the third person. Thus, was, wash, were, was, was, was.

### Narrative voice

Formed by adding s, sh, etc., to the narrative mood. Thus, were, was, etc.
DRAVIDIAN FAMILY.

KUI, KANDHI OR KHOND.

(Major J. M. D. Smith, 1876.)

KOGANJU ENGA MANA-MRANT-GATANJU.

BOY AND MANGO-TREE-OWNER.

Koganjua maha prak-stitaju. Mranu degatiini koksamiktu juuda.

-Boy mangoes stealing-become. Tree branch-in sitting heart
jilli-jaai taajisajtu. Tanjasu mranu-gatanju budha-gatanju roajut tuu
gladness-in eating-see. Eating-when tree-owner old-man one his
mua peshi-watensajtu. Waju-nai a koganu mehtenju; mohu-nai
mangues gathering-come. Having-come that boy saw; having-seen
eri madaa, "koganju ana gidi nii mranuismi? dandi wanaa,
that in, "boy what doest my tree-in? quickly come,
wataka isingatka waw-gii, iji vaestenju. "Aa budha-
come-not-if somehow to-come-shall-make," saying said.
"Nay old-
gatanju do, ess-ve gidi? Anu whanu; tuu paniitka
one O, whatever will-you-do? I will-not-come; belly filled-when
waah, maa ariel essve whanu." Budhagaatnju ana vaaj-
will-come, than collect-if 'ever will-not-come.' The-old-man that having-
naa, "anu aap gilekta vanenju ginnu vaajtu saamii,
heard, "I frightening do-if he-will-come or will-not-come shall-see;"
iijji kogi-kogi dejalka ahani ikti vitanju; vivanu koganjua
saying small-small clods taking gently throw; throwing-from the-boy
kakshini awaniki, "vivi-dumu, vivi-dumu budha-gatnutki do, ivi
laughing him-to, 'to-throw-continue, to-throw-continue old-one O, these
patikka anlarri an-imbhoskopisi-du;" iji esteju;
kit-if what will-be? here instead to-all-will-continue," saying said;
esanu budha-gatanju anna juuda, "dejalka vinaa ikti ve uaa-
ou-saying the-old-man his mind-in, 'clods throw-if anything not-becoming-is;
he vuddinga vitanju annu anii giinnu aac shagii, injh
now stones throw-if what will-happen or not-will will-see," saying
deri duri vuddinga ainam datijal danu danu vatanju; vivane
big big stones taking force-with quickly quickly throw; throwing-from
dehanu path, pampion kagajua anamis manabiikka ditiisajtu, diva-dande
much bii, hitting-from the-boy crouching trac-to fall, falling-immediately
budhagaatnju abanu duraa-lji deletse mihatatijtu.
the-old-man seizing stick-with much bent.
FREE TRANSLATION OF THE FOREGOING.

A lad went to steal mangoes, and, seated on a branch, was catching 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,' so 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 Gusur 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 $d$ has been substituted for every $v$ or $w$. 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 folk-tale, 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. 645 and ff.

[No. 41.]

DRAVIDIAN FAMILY.

KUI, KANDI or KHOND.

SPECIMEN I.

(DISTRICT KHONDMAIS.)

Baññi ri mhrkā màsēnm. Bhrār-tākā koḷānju tāmā abākī bēsō̱nju,
One of two sons were Thencefrom the younger his father-to said,
'ābe, mā dān̄ā tān̄ā nāngā chā bāgā diān̄ā ērā stāmū.' Bhēngā
'father, thy property from me-to which share will-taking give.' Then
bān̄ānju tāmā dān̄ā bhrākī bāgā-glā sitān̄ā lkhāl ēñā sāsākā
he his property then-to share-making gave Few days passed-when
koḷānju gula ērn̄ā ērn̄ā màṣān̄ā nāsēri, bhan̄ā dūrā dēsākī sājā
younger son all property, collecting-one, then far country-to going
FEATIDIAN FAMILY.

mâsâ′nju. Êmbâ ra′ budâ tulâ guâ′ dama udi-gitânju. Êshi-bâlâ guâ′
was There bad sense-in all property spent-made. Whâl-time all
udi-gitânju ëmbâ ra′ jugâ ëità; ëf-gi′l châänju dâba kalabalârâ
spent-made there mangâs faminâ fell; therefore ân great distress-in
dîchâjn. Êtâ-tâ ëchânju sâji-mâ tâ deâs ra′nâkâ ruhâ-âtenju
fell. Thâ from he having-gone that country-of one-with staying-become.

Et âkâ ëchân-ki pâ′-âkâlâ kâpâ-tûngi kâkâ-tûngi ëndi-âdâgâ. Êti-bâlâ
That man him pîp-flokâ tendâng-for field-to went. Whâl-time
âbânju ën pîkâ-âdâ ëbânju bëstânju, ënâ ñâbâ ñâlâ-lokângâ isâ ënânâ
he same recovered he said, "my father's servants so-many food
pâpî mâsârâ jâ ësâ têmâmâki sâkâ-mâânâ; ânun sâkîtâ sâk-mâ,
getting are that that having-cates to-spare-is; I hunger-from dying am-
ânu ningâñâl ëbâ sâdîki sâkî ëchânâki bâsâ, "ëbâ, ënun
I having-arisen father near-to will-go him-to will-say, "father, I
mâlîpâmû bu-gîrîtâ atâ ën sârû pâpâ gîa mâl. Nî mînênju
heaven against and thee before sin having-done am. Thy son
luhâtingi atâ ânun sâjîsî sâjôn. Nângâ ën ra âlîa gmaun.""

Et âbânju ëngûtînju ëbângî ëbânju sâsâdâ. Êchnûn ju kâ duraâ
He arose and father near went. He some distance-out
mâsânju, ësâ-bâlâ tâmâ ëbâ ëchânâki mëhâsâl lâkâlâ ëtênju; ëchânâ
is, that-time his father him having-seen hand became; and
pîjâmâlâ sâjînâmâ têndâ dâlâ ëkâsânju ëchânâ maîjânju. Mîbâmû
having-row having-gone his neck embraced and kissed. The-son
ëchânâki bëstânju, ënâ ñâbâ spentu bu-gîrîtâ atâ sârû pâpâ gîa mâl,
he said, "father, heaven against thee near sin having-done am.
Nî mînênju luhâtingi atâ ñânu sâjîsî sâjôn. Tâmâ ëbâ
Thy son to-be-called anymore I worthy am-not. He father
luhâ-lokângî bëstânju, "nîgî sîlûlâ lâdu ëchânâ ëchânâki tâtê-sûdû, atâ
servants-to said, "good cloth bring and this-to in-pus-on-make, and
mûdî bâjînâ sidu, sânîlî bâjînâ sidu. Êdâm, ëjû guâlî tûn ëchânâ
ring finger-on give, shoes feet-on give. Come, we all shell-eat and
jësâ-jësâ gîmâ; jë-gîlê i ën mînênju sîjâsî mâhû, ëgîtânju;
mercy shall-make; because this my son dead-become was, revived;
ëmâ-sâ ji mësânju, papâ-sâsânju." Êdâmgâ ëbânu jëdî gibatê, ëtê
lost-become was, found-went." Then they mercy to-make
ëgî-åtnâ.

Beginning-became.

Et bâlân tâmâ ra′ ñâsânju kêtâtâ mësânju. Êshûngâ ëbânju
That time-is his big son field-is was. And he
idu-sâdî akâ duâgâ ase gâni bëstânju. Êshûngâ ëbânju la-lâko
close-near dancing and singing heard. And he servant
Ramki Arjuna, going to his servant, said, 'Tell me, where is the young-born?'

In answer the servant said, 'As your father, your younger brother was called and asked, 'Is all that wherefores being swallowed?'

Ramki Arjuna, 'No friend, he is not here. Why not?'

Ramki Arjuna was distressed. He heard that the young-born was gone. He was angry. He wanted to go into the house, to see him. He went to the young-born. He said, 'My young-born, I am here. I have come. Come, come.'

Ramki Arjuna said, 'Oh, Father, why did you go and come?'

Ramki Arjuna said, 'Father, I have come.

This many years I have worked, made. I have commanded.

This many years I have worked, made. I have commanded.

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This many years I have worked, made. I have commanded.

This many years I have worked, made. I have commanded.
DRAVIDIAN FAMILY.
KUI, KANDHÍ OR KHOND.

SPECIMEN II.

(DISTRICT KHONDMAIS)

KRÁNDÍ ATE KORUKÁ.

TIGer AND BuFFALOES.

Koruká tinh-mi. Bändá krándí suh-pái, 'randání tin,'
Buffaloes eating-veget. One tiger having-seen, 'one will-eat,'

Ifhó dhabángi bhadá su. Koruká kask-rái ēkánái pêkita,
saying their process-to went. Buffaloes horn-with pushing drow-eel.

Bíghá abí nhápá muńá. Birá dáo putrupi gnáan
Therefore he sense could-not. He afterwards deception having-made

Is, 'nâjhu raúdâ sujámi iná nájhu náo pâjá nái; ira ra-sáju
said, 'to-day one fat goat having-killed am; you one

bhiní bêlánái nái gára báháli bájámi teśkâ kámmái suāri
night time-at my den near coming eat-if very pleased

-ā́. Bändá koro ēmāki sâmá inuqá gulé hámái surité;
shall-be.' One buffalo there-to having-gone all sides saw;

ēmbá dêhámé báĝu dērī dērī bájā-téki gára muhámá
there much fuel large large cooking-pots den mouth-at

iná-sájá mántâ. Emu gálu susámii koro kmań-rí-sámâni
kept are. That all having-some the-buffalo having-turned

sájá-mái bájáni pátirái guhitá. Gùn-âmási-báá
going-having-been having-some way-on fled. Fleeing-when

krándí tráni báháli bájámi bestâ, 'imbaáki báá,
the-tiger him near having-some said, 'here thou-oamend,
imái sájá-mái?' I koro krándíni bestâ, 'nî râ
why going-ort?' This buffalo the-tiger-to said, 'thy soil

bódá khráñá pânbá-sájá-mámá. I báĝu bájá-teki
intention clearly caught-us. This fuel cooking-pot

odâ bájá-teki ná, nái dehíngi roá jantà bájálingi
got to-cook not-in, me like 'big amount to-cook

dáhá-mái,' inú guhitá.

having-prepared-art,' saying fled.
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 depress 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 those 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 Chhina Kimedi does not seem to differ much from that dealt with in the preceding pages. The cerebral ç is changed to i, and ç 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. mana, me; minnna, us; mana, thee; minnna, you. These forms are identical with those used in Kannada.

The terminations ci and ciu in the second person singular and plural of the present tense are sometimes changed to ci and ciu, respectively. Compare the Telugu termination ciu in the second person plural.

The use of mana, I was, etc., is not elided in the compound tenses. Thus, gipka-mano, I was doing; gipka-mano, I had done.

The negative conjunction partiole is formed in a different way from that usual in Gauras. Thus, saiti sa-dha-in-ngo, without having seen him.

The preceding notes have been taken from Liagum Lotchmoe's grammar. No specimens of the Chhina Kimedi dialect are available.

The specimens received from the Kalañandi State are written in a form of Kui which shares some of the characteristics of the Chhina Kimedi dialect. Thus, d becomes t, e.g. tu, Standard tda, house; sa-lowlu, Standard sa-dhollu, angry. But we also find forms such as adha, a goat. Double ss seems to become ch Thus, sa-chtha, Standard sa-scho, I was. This ch is probably only a way of writing s, to prevent its being pronounced as s.

I often corresponds to r in other Kui dialects. Thus, ita, this; adala, a good woman.

An aj occurs in many forms where other Kui dialects have a. Thus, adja, him; adja, his.

The form adja, he, his, agrees with Standard in not pronouncing a w between ç and å. In other cases å has become å as in the Khondma. Thus, bædja, he said.

With regard to inflectional forms, we may note the accusative suffix å; thus, dödax, the father; dödax, him. This form is commonly used as a dative as well. Datives such as dödax, 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 Kalañandi well agrees with Standard Kui. Thus the accusative of the personal pronouns is identical with the dative, e.g. násgré, me.
DRAVIDIAN FAMILY.

KUI, KANDHI, OR KHOND.

(RATHE KALAHANDI)

Baja ri mreiju macheu. Kura-bihati kaqaiju mrejju ttra abai
One of two sons were. Then among the-younger son his father-to
baajju 'ahs abai, mi milata ech baga ma pataiptiki chha samu.
said, 'Oh father, your goods-in what share our getting-for that give.'
Embha caajju tra mala baga-gimaa eeri sitajju. Like dina majaan
Then he his goods share-making them gave. Few days having-passed
a kaqaiju mrejju gule raata-gimaa abajju sakaa dina pajaan negi
that younger son all together-making look far country going good
hudda dianaa gule mala embha mutajju. Gule muta batau e dinaa
sense not-being all goods there squandered. All spent after that country-in
baja sakita pahara, caajju bada dukhi pahajju. E dinaa caajju
much famine they-suffered, he much distress suffered. That country-in he
sajana o dinaa ra-loku caajju bhati, a maajju caajji pahjgaa
saying而去 the country-in one man him near, that man him pigs
kaapatka kaati padajjaju. Embha caajju amrajju ina timbati giitru
hunting-to the field-in sent. There him anyone anything to eat gave-not.
E pajaajga taaji mache, mohana yuca pahjaata mara giteaju. Dada
Those pigs eating more, saying belly to-fill mind made. At-last
caajju pahajjana pucheaju bestajju, 'Ahas, ma aba-bihati echh gatu-loka
he having-known knew said, 'Oh, my father-which how-many arounds
nataka caara gama timbatiiki padej-maharu, aha amu sakita saaj-manamu,
enough-from they more to-eat getting-are, but we hunger-in dying-are.
Amu mrigama aba-bihati ejaani bah, 'Ahas abai, amu bavara-bihati
I arising father-to having-gone will say, "Oh father, I God-before
mi-bahara papa gitaanu. Mi mrejju djianaa bapa-loka dieamu; mi
you-before sin did. Your son having-said to-say-worthy am-not; your
raajju gutukka dehajgi maajgi isamu." Aha caajju mrigan aha abai
one servant like me keep." And he having-urges his father
rada sicheju. Aha tra abai sakas traanai mohama soke giteaju
never went. And his father far-from him seeing compassion made
aio pijaana sajana tra bata abana muskaajju. Embha mrejju caajji
and running going his neck catching kissed. Then the-son him-to
bāṣājū, 'āhē abā, ḍēvān-bābātā mi-bābhē pāpā gītāmu, atē mi māṇījū said, 'O father, God-before you-before on I-did, and your son śāmā bāspā-lōku sidāmu.' Trā ḍa ḍa kūllōku-tīki bāṣējū, 'gülē-tēkā saying to-say-worthy am-not?' His father his servants-to said, 'all-from mēgē jur tāčānā tātā-sīdu; māṇījā kājūtā mūndīgā sīdu, cājī kālūtā good cloth bringing put-on; of-this hand-on rings give, his foot-on pāṇḍānā sīdu Abā amu gūlē tājīnā dātē āmāmu; cājī na a shoes give. And we all having-eaten merry will-be; because my that māṇījū sājā-māchéjījū, nāc cēgītējījū; cājī mūnga māchéjījū, pātēnā, son dead-was, and remind; he lost was, we-found.'

Embā ḍaṁa udāngu gībālēki giteru.

Then they merry to-make made.

Bēhā-bāhā trā drē māṇījū kōttē kāmē jātējū. Ēājījū bābhā bābhā That-time his eldest son field-in was. He cunning-chast īlānīgī bātējījū. Embā ḍājā āṁcho bājkāma gātā-lōku raṇphī yēngūnā house-to name. Dance music sound hearing servant one calling bātējījū-mītējījū, 'ilā mādikī ihigī gīphī-mānēmē?' Ēājījū bātējījū, 'mi inquired, 'this why ikus doing-are?' He said, 'your ēmāhē bātējījū, ajē mi abā cēōjī nēgī jelētē pār-gālī younger-brother came, and your father him good state-in getting-because drē bojī sībhi-mānējījū.' Embā mānga ājījū lālī sūkhātī kūtējījū. bājī feast giving-is.' Then angry becoming inside to-go wished-not.

Embā trā abā āṁrē sāchānā cēōjī gāmē bātējījū. Ībhāngā trā Then his father outside going him-to much with. But his abā-(4) bātējījū, 'mēhēnū, mi inā kābhē bēndanā gamā father-(to) he-said, 'to, your any order not-transgressing many ēmā-ātē mi kāmā gīphī-mākī. Behotēbā tanē gāsēbīkī udāngu days-because your work doing-E-em. Ever friends to-gather merry ājānā echētēbē ranābē adā māṅgē sā-jīdāī. Ībhāngā mi māṇījū being ever one gost me-to giving-very-not. But your son dārī iluā sājā-māchéjījū, mi gūlē mākā mūtējījū, cājī house-to god's, your all property squandered, he hariots' house-to give-as, trā-bāti-gālī cēōjī gālī drē bojī sītī.' Trā tāñjī bātējījū, 'abā returning-when him for big feast gavest.' His father said, 'O māṇījū, mi nātādā māṇījī, atē mābābhētā ēchē mākā mānē son, thou me-near lived, and me-with what property is e gūlē mine. Ate ādā mi ēmāhē sājā māchéjījū, ājītējījū; that all them. And this your younger-brother dead was, revived; cēōjī mūnga māchéjījū, pāṭējījū; cēōjī ihiṅgī udāngu ājīnā he lost was, we-found; therefore so merry having-become āmū gīphī-mānēmēmē.' we doing-are.'
GÔNDI.

Gôndi 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 Hamsachandra as a term denoting a low tribe. The Gônds have given their name to the tract of Gundwara, 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 Rapurama.

The word 'Gônd' is not now used by the Gônds themselves, the national name being Koi. This name has been adopted by European scholars as the denomination of a subtribe of the Gônds in Chanda and Bastar and the adjoining districts of Hyderabad and the Madras Presidency. This distinction between Gônd and Koi cannot be upheld from a philological point of view. The so-called Koi is not a separate dialect, but an advanced form of Gôndi 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 Gôndi, and partly also distinguished by separate names. Thus the hill Gônds of Chanda are called Gôla or Gôfie, and others are known under the name of Ṣaḷi or Ṣaṭi, 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 Gôndi merges into Telugu. The various forms of what is known as Koi are more different than is the so-called Gôndi from the so-called Koi of Bastar.

The denomination Koi, which is used by almost all Gônds to denote themselves, should, therefore, be dropped as the name of a separate dialect. The same is the case with such names as Ṣaḷi and Ṣaṭi, and all the various dialects of Gôndi should be considered as one single form of speech, with local variations, which gradually approaches the neighbouring Telugu.

The Gônds 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 Gônds was returned as 3,061,680, but only 1,379,580 were returned as speaking Gôndi. Even these returns were probably a little above the mark. The information collected for the purposes of this Survey shows that Gômî has sometimes been returned as the language of people who in reality use some Aryan form of speech. Thus the so-called Gôndî of Baghelkhand is a broken form of Baghî, and the Gônd Ojhas of Chhindwara also use a jargon based on that form of speech, while the Gônds in the Orissa Tributary States speak a form of Oriya, and so on. Other dialects which have formerly been considered as various forms of Gômî have long ago been classed as Aryan dialects. Such are for instance the Bhadrî dialect of Oriya in the Bastar State; Hâlî, 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 dialects, 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 Nagpur it continues through Bastar and Chanda into the Madras Presidency where we find Gondi spoken side by side with Telugu in Visagapatam 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, Narsingpur, and Bhopal, while it is now practically extinct in Dharoh and Sagar. It occupies the south-eastern corner of Hooghly and is spoken in the north of Chhindwara. We find it all over Betul and Amrath, while it is gradually disappearing from the neighbouring districts of Ilkalpur and Nimar. Gond communities speak the language in Akola, in the centre of Basoh, and partly interspersed with Kols, in the district of Wun. 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 Kharagpur. Gondi is further spoken in the hills of Western Bilaspur, and there are also a few scattered speakers in Sarsangarh 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 Visagapatam and Godavari, and in the adjoining districts of Hyderabad, from Khamamad 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 Mafo, Gaifo, and Kõ do not differ so much from ordinary Gondi that they should be classed as separate dialects, although the southernmost form of Kõ is a very distinct form of speech. Several other dialects are mentioned in the various Gazetteers and Census Reports. Such is the so-called Bhôli which has been returned from Sagar. The Gonds of Sagar are known as Bhûli 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 Bhôli. No specimens have, however, been obtainable, and at the last Census only three speakers of Gondi have been returned from Sagar. The so-called Bhôli must therefore be considered as extinct. Similar is the case of the so-called Ladhâki of Amrath. 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. Kukam and Nalki, on the other hand, which have hitherto been considered as dialects of Gondi, differ so much that they must be separated as a different language.

There thus only remains one real dialect of Gondi, the so-called Parji spoken in the Baster State. The Gondi 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. 534 and 55 below.

The number of speakers of Gondi is continuously decreasing. The estimates made for the purposes of the 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>Saugar</td>
<td>2,460</td>
<td>3</td>
</tr>
<tr>
<td>Danori</td>
<td>1,260</td>
<td>377</td>
</tr>
<tr>
<td>Jabalpur</td>
<td>24,150</td>
<td>5,492</td>
</tr>
<tr>
<td>Manilia</td>
<td>88,157</td>
<td>78,651</td>
</tr>
<tr>
<td>Sonar</td>
<td>145,060</td>
<td>102,747</td>
</tr>
<tr>
<td>Nassanghna</td>
<td>860</td>
<td>383</td>
</tr>
<tr>
<td>Hoshangabad</td>
<td>41,360</td>
<td>27,740</td>
</tr>
<tr>
<td>Naima</td>
<td>2,200</td>
<td>1,693</td>
</tr>
<tr>
<td>Betul</td>
<td>9,400</td>
<td>8,419</td>
</tr>
<tr>
<td>Chhindwara</td>
<td>185,160</td>
<td>104,168</td>
</tr>
<tr>
<td>Woraha</td>
<td>40,460</td>
<td>37,850</td>
</tr>
<tr>
<td>Nagpur</td>
<td>44,300</td>
<td>41,218</td>
</tr>
<tr>
<td>Chanda</td>
<td>96,800</td>
<td>75,146</td>
</tr>
<tr>
<td>Bhundasa</td>
<td>87,550</td>
<td>56,755</td>
</tr>
<tr>
<td>Balaghat</td>
<td>70,300</td>
<td>54,168</td>
</tr>
<tr>
<td>Raigar</td>
<td>27,260</td>
<td>7,784</td>
</tr>
<tr>
<td>Bilaspur</td>
<td>3,450</td>
<td>2,419</td>
</tr>
<tr>
<td>Sambalpur</td>
<td></td>
<td>292</td>
</tr>
<tr>
<td>Bastar</td>
<td>50,940</td>
<td>83,763</td>
</tr>
<tr>
<td><strong>Carried over</strong></td>
<td><strong>906,577</strong></td>
<td><strong>785,848</strong></td>
</tr>
</tbody>
</table>
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 Benar we find the returns as follows:

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 Gondi is spoken as a vernacular was according to local estimates and the Census reports of 1891 and 1901, as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Estimated number</th>
<th>Census, 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Central Provinces</td>
<td>1,032,130</td>
<td>856,638</td>
</tr>
<tr>
<td>Bar</td>
<td>73,019</td>
<td>83,217</td>
</tr>
<tr>
<td>Central India</td>
<td>150</td>
<td>20,531</td>
</tr>
<tr>
<td>Hyderabad</td>
<td>36,137</td>
<td>59,699</td>
</tr>
<tr>
<td>Madras Presidency</td>
<td>6,036</td>
<td>4,249</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,147,150</strong></td>
<td><strong>1,276,283</strong></td>
</tr>
</tbody>
</table>

To this total must be added the figures for the so-called Gattu, Koi, and Marla. They are as follows.

Gatțu was returned as spoken by 1,680 individuals in Chanda and 343 in the Madras Presidency, i.e., by a total of 2,023. The corresponding figures in the Census of 1901 were 5,192, of whom 5,433 were returned from Chanda.

Koi was returned as spoken by 51,127 individuals, viz. 10,465 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, 46,605 in the Madras Presidency, and 15,693 in Hyderabad.

Marla 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 89,276, viz. 9,655 in Chanda, 50,691 in Bastar, 3 in Raigarh, and 137 in Assam.

The so-called Marla of Chhindwara are ordinary Gundi, and they have now been reported to speak the usual Gundi of the district.

We thus arrive at the following total for Gondi spoken as a vernacular:

<table>
<thead>
<tr>
<th></th>
<th>Estimated number</th>
<th>Census, 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>So-called Gondi</td>
<td>1,147,150</td>
<td>976,285</td>
</tr>
<tr>
<td>So-called Gattu</td>
<td>6,033</td>
<td>5,494</td>
</tr>
<tr>
<td>So-called Koi</td>
<td>51,127</td>
<td>70,643</td>
</tr>
<tr>
<td>So-called Marla</td>
<td>104,340</td>
<td>59,699</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,304,630</strong></td>
<td><strong>1,112,507</strong></td>
</tr>
</tbody>
</table>

Outside its proper territory Gondi was only returned for the purposes of this Survey from Angul and Khondmals, where it was spoken by 125 immigrants. The corresponding figure at the last Census of 1901 was 227. In 1901, Gondi was returned as spoken
by small numbers from the following districts outside the territory where it is spoken as a vernacular:

- Andamans and Nicobars
- Assam
- Bengal Presidency
- Bombay Presidency
- Rajputana

Total: 2,634

We thus arrive at the following total:

<table>
<thead>
<tr>
<th></th>
<th>Estimated numbers</th>
<th>Census, 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gondi spoken at home</td>
<td>1,398,640</td>
<td>1,112,607</td>
</tr>
<tr>
<td>Gondi spoken abroad</td>
<td>123</td>
<td>2,054</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1,398,763</td>
<td>1,114,661</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>1,034,323</td>
<td>1,115,161</td>
</tr>
<tr>
<td>Parji</td>
<td>17,387</td>
<td>8,653</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1,051,710</td>
<td>1,123,814</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. Hulse 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 Kot 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 follows:

**Authorities.**

DEVAUD FAMILY.

DINOSH, REV. J. G., and REV. H. J. HARRISON.—Narrative of a second visit to the Gonds of the Naravada Territory, with a Grammar and Vocabulary of their Language. Calcutta, 1849.


[LEALE, SIR A. J.].—Report of the Ethnological Commission on papers laid before them, and upon Examination of Specimens of Aboriginal Tribes brought to the Jubilee Exhibition, 1889-97. [Napier], 1888. Parts i. and ii.


EMPELMANN, SIR GEORGE.—Specimens of Languages of India. Calcutta, 1874, pp. 126 and 60.


Gondi is not a written language. The Déraviyari, 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 e 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 Kolis of the Madras Presidency.

An a is in many dialects prefixed to the demonstrative pronouns. Thus we find ñor, that, in Raipur, Khairaghar, Bhandara, Nagpur, Winn, and Akola.

An r is often cerebralised. Thus we find forms such as wara for wará, come, in Khairaghar, Bhandara, and Nagpur. The cerebralisation of r is especially common in the plural forms of pronouns and verbs. Thus, urk, they; matukram, we were, etc. Such forms are used in Samangara, Raipur, Khairgarh, Nandgaon, Bhandara, Balaghat, Nagpur, Soni, Berul, 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 pronoun and in the third person singular of verbal forms in Hoshangabad and Berul. Thus, ñul, he is. It is possible that we have not here to do with an instance of interchange between r and l, for there can also be explained as representing an old s. Compare Pronouns, below.

Initial r becomes l in words such as lón, instead of rón, house, in Kanker, Bastar, and Chanda.

Initial s often becomes ñ in Kanker and Bastar; thus, ñim 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 ng; thus, kek, feet; moddakang, mountains. Compare Koi gak and sëk; Konda (a dialect of Tamil) nga.

When a word ends in ū preceded by a long vowel the final ū is often changed to k, thus, mēs, daughter; modēkē, daughters. Words ending in ū change that termination to k in the plural, thus, sērū, finger, plural sērk.

Some words ending in a long vowel add ḫ in the plural and shorten the preceding vowel; thus, māgyē, wife; māgyakē, wives. The usual suffix in words ending in a long vowel is, however, ng, thus, pratang, birds.

Several nouns form an irregular plural. Thus, allē, a rat, allē, rats; mērē, son, plur mērēk; arū, road, plur arūk; kālē, thief, plur kālēk; pētē, insect, plur pētek; shēk, parrot, plur shērk; dēkē, brother, plur dēkek; mēmēk, father-in-law, plur mēmēkē, ēr, woman, plur asēk.

Kālērkē, thieves, seems to be a double plural, like the Tamil saarcē, Telugu saṟala, they. Kālērkē probably goes back to an older form kālēr which contains a plural suffix r corresponding to Tamil or. The same suffix also occurs in words such as dēdēr, 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 avar, he; avu, they; māyāvar, a man; māyāvēr, men. The corresponding pronoun in Gondi is or, he; orē, they. Orē, 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 on. It is still preserved in the form ēru in the so-called Koi of Bastar and the Madras Presidency, and probably also in the form orē, he, in Hoshangabed and Bastal. Compare Pronouns and Verbs below. The form orē is thus a double plural and must be compared with saarcē, they, in Tamil. Forms such as dēdēr, fathers, are now very uncommon in Gondi, and corresponding forms such as tēmētēr, a brother, are used in the singular, and a second suffix k is added in the plural. Thus, tēmērkē, brothers. On the other hand, the suffix orē is occasionally also used to form the plural of irrational nouns. Thus Bishop Caldwell mentions kāvāle, 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 ū is added to the base before the case suffixes, in the second a t is inserted. Thus, tēmētēr, a brother, oblique base tēmētēr, but chāmpētēr, a child, oblique base chāmēpētēr. Compare Tamil māyāvēru, a man, oblique base māyāvētr; but mārum, a tree, oblique base mārērt. 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 t into one sound. Thus, rṓ is the oblique base of rṓn, a house; gṓng̪ of gṓng̪ur, jungle. Final r plus t sometimes become t and t plus t, d, and so on. Thus, mṓr, village, oblique mṓrt (and mṓrt), mṓrt, field, oblique mṓrt.

The first declension comprises masculine nouns ending in or such as tumur, brother. The oblique form is tumuru, which is really the old singular base, tumur being by origin a plural form. In the same way are inflected nouns ending in or, such as mā́r, a man, oblique mā́r̪ in, and several other nouns such as mā́ru, son, oblique mā́r̪; kall̪, that, oblique kall̪̪; pā́ry, girl, oblique pā́ry̪; mā́g̪, wife, oblique mā́g̪i̪.

The oblique plural form is identical with the base when the plural suffix or is used. After k and m an r is added before which the final or is usually dropped. Compare Koi. The suffix or of the dativo and accusative is added immediately to the suffix or.

Gondi uses the same form for the dativo and the accusative. In Chand 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 neighboring Aryan languages.

The usual suffix of the dativo-accusative is or corresponding to Kamaras or, Telugu or and or Taus, cṓhawā́nt̪ or, to the child. In the first declension this case is identical with the oblique base; thus, tumur̪, to a brother. In the plural we find forms such as tumur̪ or, to the brothers; cṓhawā́nt̪ or, to the children. From plural forms such as cṓhawā́nt̪̪, children, we also find dativo-accusatives such as cṓhawā́nt̪̪ or cṓhawā́nt̪̪ or.

The suffix or is the old accusative suffix. We sometimes also find the old dative suffix or. Thus, mṓr̪, to the man; tumuru̪, to the brothers; cṓhawā́nt̪̪, to the children. All these forms are used promiscuously.

Other case suffixes are, ablative or and or, genitive or, or, locative or, and vocative or, plural or. Thus, tumur̪, tumuru̪, tumur̪ or, from the brother; tumur̪ or, or, of the brother; tumur̪ or, in the field.

The ablative suffix or is the same as the Tamil suffix of the instrumental; or is Aryan.

The vocative plural is formed from the corresponding singular by adding t; thus, tumur̪ or, O brothers.

The genitive suffix is inflected so as to agree with the qualified noun. Before masculine nouns it ends in or, plural or or, before other nouns in or, plural or. Thus, tumuru̪ l̪on, the brother’s house; mā́r̪ or d̪ál̪, the man’s brothers. Similar forms are also found in Kailấdi and Kolami.

Adjectives—Adjectives are not inflected. Comparison is effected by putting the compared noun in the ablative. Thus, or tā́muru̪ or selā́ti̪ or d̪hā́ṅg̪ or mā́nd̪ā́nu̪, his brother his sister from high will-he, 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 loanwords are commonly used in Munda and the neighbourhood. More to the south, for instance in Falaghat, Scond, Chhindwara, Betal, and Amrakot, we find or, or, eight; umā́k, nine; or, ten, etc.

The numeral or, one, corresponds to Kamaras or, Tamil or. Both these languages have also a masculine form or, one, and the corresponding or is also used in Gondi with the meaning ‘some one.’ In Munda we find or instead of or.
Band, two, is the form usual in most Dravidian languages. In the south, in Kanker and Bastar, we also find śvar, corresponding to Tamil śvāra, Kanarese sr. Ṛbar also occurs in Hosangabad.

Māṇāḥ, three, corresponds to Tamil māndru, Telugu māḍu; wālu, four, to Tamil and Kanarese nālu, Telugu nālu.

Satā, five, and sātrō, six, begin with s in the same way as Kāt śingi, five, and sojē, six. Compare Kanarese cedit, sī, Telugu cedit, sī; Kanarese, Telugu, Tamil āva, six.

Yēṇa, seven, corresponds to Tamil ēṇa, Kanarese ēṇu, Telugu ēṇu, seven.

Pronouns.—I is nāmē and amē. The latter form is most used in the west, for example in Narsinghpur, Hosangabad, Chhindwara, Betul, and Amraoti. But it also occurs in Nagpur and even in Patna. Compare Kanarese ūṃ, nāmē, ūṃa. The corresponding plural is munmēṭ, amunmēṭ, omnēṭ, and similar forms. The final ś is a plural particle, and the real pronoun is munmē or omnē corresponding to Old Kanarese ūṃ, Telugu ūṃa, ūṃēṃa.

The forms munmēṭ and omnēṭ are local varieties of the same base Munmēṭ is the usual form in Māṇāḍa. In Bāri we find omnēṭ and omnēṭ. In the other districts omnēṭ or similar forms are used. The same form is used whether the person addressed is included or not. In this respect Gōḍi agrees with Kanarese. In the south, however, in the so-called Kō, we find the inclusive plural distinguished from the exclusive one, just as is the case in other Dravidian languages. Thus, munmēṭa, we, inclusive; munmē, we, exclusive.

The form ūṃēṭ is also used as a plural meaning ‘they.’ In this sense, however, a new plural suffix oun is commonly added; thus, ūṃoun, they. Compare Tamil avargaṭ, they.

The pronoun or, he, is originally a plural form corresponding to Tamil and Malayāḷaṃ avar, Kanarese awara, they. The old singular form was oun, which is used as the oblique base, and also as the base of many verbal forms. The Kō form ṛdhu, he, is the old singular. Compare Kō ṛdha, Telugu ṛdha, he.

The form oun is also used as a plural meaning they. In this sense, however, a new plural suffix oun is commonly added; thus, ūmoun, they. Compare Tamil avargaṭ, they.

The corresponding neuter form is ad, she, it, genitive adēna, āvma, tana; plural adē, genitive adēṭkēṭ. Compare Tamil adē, it, genitive adēṭkēṭ, plural adēṭkēṭ; Kanarese ādu, it, genitive ādara, plural ādu. Forms such as dasa, her; dasakē, to her, occur in Chanda and Bastar. Compare Telugu.

The pronouns oun, this, neuter ad; ũr, who? neuter ūr, are inflected like oun. 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 inmē bōmē (not bōr) ūndē. So also omnē bōrām omnēmē, 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>bōma</td>
<td>bōyām.</td>
</tr>
<tr>
<td>2 pers.</td>
<td>bōns</td>
<td>bōsīṭ.</td>
</tr>
<tr>
<td>3 pers. masc.</td>
<td>bōr</td>
<td>bōr(k).</td>
</tr>
<tr>
<td>3 pers. neut.</td>
<td>bōd</td>
<td>bōd.</td>
</tr>
</tbody>
</table>
When the question concerns females or irrational beings we also find forms such as first person badēnā, plural badēnā; second person badēnti, plural badēnti. The pronoun bōr is usually compared with Tamil yāng, Kannara yōcar. 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 būtē, būyāng, and bāl, what? Būtē is an interrogative adjective; būyāng is used as an interrogative particle, and bāl is an accusative and used as the object of transitive verbs.

Verbs.—The Gōpālī 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 Gōndā. 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, whereas Tamil has only three tenses, it has a present, an imperfect, and an indefinite past, a perfect, a conditional, and a future, each of which is regularly inflected like the other tenses; it has a causal verb, but it stands alone in having also an inceptive. In these particulars the Gōndī grammar has acquired a development peculiar to itself, perhaps in some degree through the influence of the highly inflected Sanskrit in its Xarāna neighborhood to the northward."

The elaborate conjunctival system of Gōndī is, however, an illusion, and the language in this respect entirely agrees with other Dravidian tongues.

The so-called passive in Gōndī does not seem to be in common use. Forms such as yātē ṛyaśtōmē, and yātē hattānti, 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. Yātē ṛyaśtōmē, however, corresponds to Tamil forms such as ṛvaṭi hattā yāṣṭyā, 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, kū ṛyaśtōmē, I can do. Hence kū is simply the verbal noun.

The so-called inceptive is formed in a similar way. Ḍaṭāntōmē, I begin to do, is no proper tense, but either simply ṛyaśtōmē, I begin, added to the verbal noun, or ṛtōmē, I become, added to the passive of that noun.

The various tenses of the indicative mood, to which Bishop Caldwell draws attention, are formed as follows from the verb kū-ī, to do:

<table>
<thead>
<tr>
<th></th>
<th>Present</th>
<th>Imperfect</th>
<th>Indicative past</th>
<th>Perfect</th>
<th>Future</th>
<th>Conditional</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sung. 1</td>
<td>baddē</td>
<td>baddān</td>
<td>baddē</td>
<td>baddā</td>
<td>baddā</td>
<td>baddā</td>
</tr>
<tr>
<td>2</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</td>
</tr>
<tr>
<td>3 m.</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</td>
</tr>
<tr>
<td>3 f &amp; n.</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</td>
</tr>
<tr>
<td>Har. 1</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</td>
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<tr>
<td>2</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</td>
</tr>
<tr>
<td>3 m.</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</td>
</tr>
<tr>
<td>3 f &amp; n.</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</td>
<td>baddēnti</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 bār
perhaps corresponds to the conditional particle r suffix 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 partici-
ples. Compare, for example, Kanarese mādev-avaru, a man who makes; mādab-avaru,
a man who has made. In Gondi there are three different verbal participles, a present, a
past, and an indefinite. Thus, kēlā, doing; kēlā, done, having done; kē, doing (indefin-
ite). Verbal nouns of agency are formed from all these participles, thus, kēlār, one
who has done; kēr, one who does or, who will do. Such verbal nouns are regularly
inflected, and Bishop Coldwell has long ago pointed out that such forms may be sub-
stituted 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 kēlār, I did, can be considered as such a form, consisting of the
indefinite participle kē, and kēlār, I was. Another imperative is formed by adding
mattonē, I was, to the indefinite participle; thus, kē mattonē, I was doing.

A pluperfect is formed in the same way from the conjunctive participle; thus, kēl
mattonē, I had done. The abbreviated form kēlmonē is used as an ordinary past
meaning 'I did'.

The regular past tense kēlān, I did, is formed by adding the same suffix n which
occurs in the form tē in Tamil and dē in Kanarese. We also find the conjunctive
participle used alone as in Malayalam. Thus, māst, he was, in Sarasvati and Chanda.

The suffix of the future is kē in old Tamil, and Malayalam. Compare Gondi
kēkhār or kēkā, I shall do; kēkhōm or kēkōm, we shall do; with Old Tamil kēyug, I shall
do; kēyugam, we shall do.

In the formation of tenses, therefore, Gondi agrees with Old Tamil and Malayalam
and not with Telugu.

The personal terminations used in the inflexion of verbs in Gondi are as follows:

Sing. 1. ē(s) Plur. 1. ēm.
2. ē m.
3 m. ēr
3 fém. & neut. —
3 m. ēng.

The third person singular feminine and neuter has no separate termination. It will
be seen from the table on p. 482, that ē, ēr, and ēng, may be added. Instead of ēm
we also find ē; thus, meylē, it is, is in Manilla. This ē is probably the old feminine
termination. Compare Tamil avē, Kanarese avēje, she. ēr is perhaps derived from ēm.

5 q 2
Compare the termination á of the genitive before neuter and feminine words, which form also occurs as át.

The plural suffixes of the third person are formed from the singular suffixes by adding the usual plural termination.

The suffix á(s) of the first person singular and the corresponding ón, ám, of the plural must be compared with án, óm, respectively, in Old Malayalam. Compare also i₂, óm in Tamil.

The ṭ of the second person singular is also used in Tamil and Kannarese. In the plural r is added. Compare ṭv in Tamil and ṭt in Kannarese. In the tenses of the first class the second person plural is formed from the corresponding singular by adding r. This ṭ seems to be a plural suffix. Compare ṟom,—you, manam, we, and forms such as ṟindakát, let us eat, in the Sooni specimen.

The termination r of the third person singular is originally a plural suffix. Compare Pronouns, above. The plural suffix ṟá is a double form and corresponds to Tamil, ṟṟṟṟ.

The imperative is identical with the base, and ṭ is added in the plural. Thus, ṭūddá, sit; ṭūldá, stand; ṟvar, come ye; ṭmü, eat; ṭhvar, go. In verbs such as ṭúrán, to do, ṭúrún, to give; ṟújún, to strike, an n is usually added. Thus, ṭúm, plural ṟum, do. Compare the honorific suffix ṟun in Tamil and ṟun in Telugu and Kri. Forms such as ṭúa, however, also occur. ṽum, do, and similar forms are probably compounds, ṽun, meaning ‘give.’

The verbal noun ends in á; thus, ṭú, to do. The genitive ṭúrará is used in the same way. The infinitive of purpose ends in át; thus, ṭúlát, in order to do. Compare the suffixes at in Tamil and atu, in Kannarese.

The verbal participles have already been mentioned. The present participle corresponds to forms such as Kannarese bálu, living; Telugu kaṭtu, striking. The past participle is formed as in Kannarese. Compare Kannarese mágida, who has done the indefinite participle Gándá 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 m, án, or ra-kun, cár-kun; thus, kuval kun, having done. Compare Telugu ká-exp, having done, and vulgar Tamil padalókun, having suffered. ʾám is probably Aryan.

Other participles are át, doing, át, 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 tone suffixes. Thus the negative form of ṭúrará, to do, is:

<table>
<thead>
<tr>
<th>Sing. I.</th>
<th>Thir. L.</th>
<th>;bám.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>2.</td>
<td>ʾábr.</td>
</tr>
<tr>
<td>3 m.</td>
<td>3 m.</td>
<td>ʾábr.</td>
</tr>
<tr>
<td>3 fem. &amp; neut.</td>
<td>ʾáb.</td>
<td>ʾábr.</td>
</tr>
</tbody>
</table>

The particle állo, corresponding to Kannarese állo, Tamil állo, may be added; thus, állo ábr, he gave not.

Álló is also combined with verbal nouns in order to form a negative verb, in the same way as in other connected languages. Thus, állo bánañá, had not done, állo állo, did not. Such forms do not change for person and number.
The negative imperative is formed by suffixing *ma*, plural *ma-n*. *Mane* may be prefixed. Thus, *(mane) kómaφ*, do ye not do.

The preceding remarks will have shown that the position of Gondi 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 varnacakra.

On the other hand, there are some points of analogy with Telugu. Thus, the distinction of the genders is analogous, though Gondi, 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 Gondi *meφ*, Telugu *mēku*, to you. The infinitive participle Gondi shares with Telugu, and the conjunctive participle is similarly formed in both languages.

In most respects, however, Gondi agrees with Tamil and Kanarese, more especially with the older forms of these languages. Where these two differ between themselves, Gondi sometimes agrees with Tamil and sometimes with Kanarese. Compare the distinction of two declensions, the case terminations, and the personal pronouns. Note especially that Gondi 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.

Gondi must therefore be derived from the same old dialect from which Tamil and Kanarese have developed, i.e., from what Kumārila called the Brāhma-bhāṣā, as opposed to the Ādikśara-bhāṣā, the parent of modern Telugu.

On the other hand, Gondi 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 Gondi abound in Aryan words; Aryan speech is gradually supplanting the old Dravidian language of the Gondi; and it is probably only a question of time when Gondi 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 Gondi 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>Nom.</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>भावान</td>
<td>भावान</td>
<td>भावान</td>
</tr>
<tr>
<td>भावानि</td>
<td>भावानि</td>
<td>भावानि</td>
</tr>
<tr>
<td>भावानिः</td>
<td>भावानिः</td>
<td>भावानिः</td>
</tr>
<tr>
<td>भावानी</td>
<td>भावानी</td>
<td>भावानी</td>
</tr>
<tr>
<td>भावानी</td>
<td>भावानी</td>
<td>भावानी</td>
</tr>
</tbody>
</table>

1. The form ending in भि, plural भि, is used before a masculine noun; the form ending in भि, plural भि, before a feminine word. Instead of भि we also find भि.

## II—Pronouns.

<table>
<thead>
<tr>
<th>L.</th>
<th>Vis.</th>
<th>Thun.</th>
<th>Volk.</th>
</tr>
</thead>
<tbody>
<tr>
<td>त्र</td>
<td>त्र</td>
<td>त्र</td>
<td>त्र</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>त्र</td>
<td>त्र</td>
<td>त्र</td>
<td>त्र</td>
</tr>
</tbody>
</table>

For, this, than के, plus के, less and until कि, this, that less and much कि, are inflected like के. bör is also inflected in person when used in the nominative; thus masculine 1st person भि, 2nd person भि, 3rd person भि. And भि, pl. भि, 1 feminine, 2 feminine, 3 feminine, 1 neuter, 2 neuter, 3 neuter, pl. भि, 1 neuter, 2 neuter, 3 neuter. भि forms the locutive by adding वे.
### TON GRAMMAR.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Indefinite</th>
<th>Future</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1</td>
<td>kētē</td>
<td>kētē</td>
<td>kētē</td>
</tr>
<tr>
<td>2</td>
<td>kētē</td>
<td>kētē</td>
<td>kētē</td>
</tr>
<tr>
<td>3 m.</td>
<td>kētē</td>
<td>kētē</td>
<td>kētē</td>
</tr>
<tr>
<td>3 f.</td>
<td>kētē</td>
<td>kētē</td>
<td>kētē</td>
</tr>
</tbody>
</table>

**Past**

- kētē
- kētē

**Negative**

- kētē
- kētē

**Conjunctive participle**

- kētē

**Verbal Noun.**

- kētē, kētē, kētē; negative kētē.

**Verbal participles.**

- Present, kētē; Past, kētē; Indefinite, kētē.

**Adverbial participle.**

- kētē, kētē.

**Conjunctive participle**

- kētē

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1. Also kētē, etc.
2. Also kētē, etc.
3. Also kētē, etc.
4. Also kētē, etc.
5. Also kētē, etc.

**Auxiliary verbs.**

- kētē, kētē, etc., to be, to become; kētē, kētē, to be, to obey

**Negative tense, kētē, kētē.**

- kētē
- kētē

**Illicit, kētē, kētē.**

**Past, Present, etc.**

- kētē
- kētē

**Future, kētē, kētē.**

**Negative tense, kētē, kētē.**

- kētē
- kētē
The Gúği of Mandla closely agrees with the preceding sketch. It is commonly called Parsi Gúgü, or Chaurúli dóli, from Chaurúli, an estate of 84 villages within the area of which Gúgü 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 6.

In the specimen we may note the frequent use of the indefinite participle in the formation of compound verbs from Aryan words Compare púcháh-kitar, he asked; bále cháhe-nágór, he did not wish. Note also the frequent use of n instead of final ng; thus, dhíyān, instead of dhigāng, days.

In the list of Standard Words we may note forms such as dácátal, from the father; nágór-tu, to the daughter; kúváta, in the well; márvelk, men; tán, him.

"I am" is ándá, and ándás, plural ándás. Note also mandá, 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 jítán agente, I should beat, which apparently contains a noun of agency jítán, one who has beaten.
DRAVIDIAN FAMILY.

GODIL.

Bödö àlminör r VIC 7Târ mark mattek. Ami örun-rôpâdil luhril.
A-certain man-of two sons were. And their-midst-from the-younger
dâdân kattur, 'ô dada, dhante ja tos nàvâ udditâ ad
to-father said, 'O father, property-in what portion my share that
nàkun sim.' Tab ör ören apno sampat sûst-sim. Valle dhyân
se-to give.' Then he to-them his-own property dividing-gave. Many days
hille áyôn ki chaudur marri sab bârîgô thâthô kisî
not passed that the-younger son all whatever together having-made
lakk de tâkâ-hattur, ami aga bâru kàmite dun bitê-kôro apno
a-fur country going-went, and there had dead-in days passing heaven
than mâmeh-sitarr. Besko ör sab bârîgô mâm-chîr seke
wealth having-squandered-gave. When he all whatever had-expended then
ad dêîte bapô aklâ act ani or kângul âyâlâtun. Ani ör
that country-in a-great famine fell and he poor to-begged. And he
ad dêsânôt mandaanvârârknâ rôpâdil unicinâ igâ baflâ lagtur,
that country-of inhabitants-of among-from one-of near having-gone lived,
ôj àn apno nîkkhe paddung métâta rôkîr, Ani ör su
who him his-own fields-to swim-to-food sent. And he those
chhiming-añî havâhîm paddung, undung apno pîr nîmâla obhâ-mândur,
beaks-from which sense ate his-own belly-to-fill wishing-was.
ami oddê ônk bóranî hille siyôn Tab ön saral ât ani
And anyone to-keep anything not gave. Then to-him sense came and
ôr ittur, 'nâxor dâdânôk Valle obhâkark mandânôk janknâ sîr,
he said, 'my father's many servants will-be whom-of bread
pissâtâ, ami manâs-igâ karrâ siyôtâma. Nannâ techehhi
sufficient-is, and I hero of-hunger am-lying. I having-arisen
apno dâdânô pûrî dîkâ ani ön-sî independ, 'ô dâdân, nannâ
my-own father-of near will-go and him-to will-say, "O father, I
svartî bîrîdâh ani nîvâ munme pâp kîlân. Nannâ issur nîvör
heaven-of against and those before sin hâr-dûme. I again thy
marci jâcch-sûtânâ jîg hille âyôn; nàkun apno obhâkarknâ rôpâdil
son to-be-called fit not am; me thy-own servants-of among-from
updinâ bâka huna-kiim." Ani ör techehhi apno dâdânô muthas
one-of like make." And he having-arisen his-own father-of near
takut. Pe or lakka-1 mattor ki onor daadb on huray daya went. But he far-off was that his father him having-then compassion kinur, ani vishokhi-kum ona tarka lipte-li on chhur-kihir. did, and running his on-the-back having-embraced him kissed.

Marci on-se itur, 'e dadai, namah avargh bhiruddi ani niva. Then Solomon saad, 'O father, I heaven-of against and thy munno pep kiran; nemul issur nivor marci theh akam ona juk hilla in-presence saan have-done; I again thy son la-baal fil not ayon.' Pe dadal apsor kikarikum itur, 'mahali-se mahlal dikri am.' But the father his-own servants-to said, 'good-from good clothes jhapna pasanoni on pangihi, ani ona kate madda ani quickly having-brought him cause-to-put-on, and his hand-on a-ring and kikam. Badi-ki is navor marci saad mattor, issur pisto; will make because this my son having-died was, again some-alive; mohakhi mattor, issur pustor.' Ani urk smaad kiyi-litar. having-been-lost was, again was-found.' And they merriment to-make-began.

Onor jeho marci nede mattor. Ani Jab or viere roto matjis. His elder son field-in was. And when he coming house-of near arrvate tab baiya ani yendam ong koirjor. Ani or chakarikum had-arrived then music and dancing-of noise he-heard. And he servants-of rupatal undjato apnna matjas keji pachhili-kitar, 'id bal among-from one his-own near having-called asked, 'this what and?' Or on-se itur, 'nivot tarmur vaitor; ani nivor dadal bhoj is?' He kin-to said, 'thy brother has-come; and thy father o-foast kitor, tiamate ke on bhalo change pustor.' Pe or songa has-made, this-for that him good-well he-has-received!' But he angry itur ani rota handade hilla chalba-muyor. Tab onor dadal haor become and wish to-go not working-was. Then his father oni viel on mona kiyi-litar. Or jareb saa apnna dadaam having-come him entrance-to-make-began. He answer giving his-own father-to ittur, 'hori, namah ichhela barabagnal niva thali kiyatoni, ani said, 'see, I so-many years-from thy service am-doing, and bappore niva hakumum hilla tare-kioyn, ani immi nakum at-any-time thy commandment was transgressed, and thou mo-to bappore undi yeztina pilu goda hilla sari, ki namah apnna at-any-time one good-of young-ones even not gavest, that I my-com muk-na song amand kiyona. Pe jab nivor or marci vaitor jo friends-of with rejoicing might-make. But when thy this son came who
viṣṇunā sang nīvā sampat tīrātor tab immā ōnālānē bhoj harbato of with thy property has-eaten then thou hun-for a-feast
kilo.' Or on-se ittar, 'ō maru, immā sag din māṇā sang āndā, haat-made' He hun-to said, 'O son thou all day my with art,
ani pūrāngā rāvā ānd ad sub māṇā ānd Pā ānumā kiyānā ānd and whatever mine is that all thine is. But rejoicinga to-do and ānum āyānā uchhī mattā. Bāriki ār nārīr tumur said, merry to-become proper was. Because-that thin thy brother having-died
mattār, ani pīstār; mohohhi mattār, ani pīṭār.'
was, and same-alike; having-been-lost was, and is-found.'

In Bilaspur Gōndī 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 8,460. In 1901, however, only 2,119 were returned.

The Gond of Bilaspur trace their origin to Mandla, and the dialect is essentially the same in both districts. Compare what is said about the Gonds of Bilaspur in the Report of the Ethnological Committee. Nagpore, 1868, Part II, pp. 3 and 5.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that the language is ordinary Gōndī, though the specimen is rather corrupt.
DRAVIDIAN FAMILY.

GONDI.

(DISTRICT DILASPUR.)

Bārī macalā rañg mara mark matā. Ōnā-sō chijur marā
Some men-of two children were. Then from the-younger son
dāhram kattur, 're dādā, nā-igā battiyē mandār to nākun sīyā
the-father-to said, 'O father, me-to coming will-he that me-to to-give
chāhī.' Ingā oṅgā jō-kuchhu matā sō or tūsītur. Balē diyā
the needed. Now him-to whatever was that he divided. Many days
hile iyō chijur mara sāb kuchhu undī jāgā ki bi ani
not becoming the-younger son all whatever one place having-made and
handē kītur. Agā haṃjī jō-kuchhu matā tān kharāb
going did. There having-gone whatever was that wasted
kāl vājītur.
having-made he-threw-away.

To the north of Mardla lies the district of Jabalpur. Gondī is here only spoken in
the hills. The number of speakers at the Census of 1891, when there was a large temporary
influx of Gondī harvesters, was 25,130. In 1891, when the total number of Gonds
in the district was 78,680, only 5,422 speakers of Gondī 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 ĕmā, thou; mēdhā, in order to
tend; hīt-aṅgā, was not, etc.
DRAVIDIAN FAMILY.

GONDI.

(District Jabalpur.)

Urrar âdî ramô ohaasum matsum. Chudar tural ñadan.
One man(-to) two sons were. The-younger son the-father-to
kattar ki, ‘nàvâ bissi ñi.” Jò kuchh mâkkattâ so tisi
said that, ‘my shore give’ Which some property that dividing
ñadal situr. Vâle din bîl-râyavâle chañur tural bôi dhan
the-father gave. Many days not-name the-younger son all property
bûghâ-le hatar ba ñaste. Aaggâ jari or mai matr sagi dhan
collecting went another country-in. There rîvanously was all property
khoîki situr. Vô deste bapâ akál arsi matr. One-got
squadering gave. That country-in big famous having-fallen sons. Him-near
bûc bîl-sâe. A deste bâc âdî-ingan mandâ-lâtir, nûkri
anything not-more. That country-in big man-near to live-began, service
kîyâ-lâtir. On nôli rochitir mâddi pât.
Him field sent to-feed pigs.

In Narsingpur, as in Bilaspur and Jabalpur, Gondi 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 500. In the Census of 1901 only 388 were returned.
The Gondi of Narsingpur cannot, under such circumstances, be expected to be an
unmixed form of speech. The Aryan element is rather strong, and the dialect will soon
cess 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 mûsvaõ
rañg ohaasum matsum. Standard nirasângi ram ohaasing matting, a man of two children
were; tâdâl-rân, Standard tâdâm, to the father; tâdâmô, Standard tâdâm, fathers, etc.
‘I’ is and, and ‘we’ ñuâs. The form mâhc, his, occurs too often to be a mere
blunder. Mâhc, mâhc, also means ‘my.’
The inflexion of verbs is also corrupt, the various forms being interchanged.
Compare sâvõt, Standard sâvâtô, I am dying; sdn and 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 Gondi of Narsingpur is.
DRAVIDIAN FAMILY.

GONDI.

(DISTRICT NARSINGHPUR.)

Barrur mæpsanbør rand chhavā matur. Āvital chudur pègdal
One man-of two sons went. They are the-younger boy
mær didahān katur, ’bārī dādal, rūm dhan iāchā māvā
his father-to said, ’O father, house property how-much my
hīsē hai, māk śiā.’ Phir dādal ērum māvā dhan tātītur
hours is, we gave.' Then the-father them-to his property divided.
share is, we gave.' Then the-father them-to his property divided.
Bārē dīn pījā chudur pègdal māvā dhan ñohā-kum lākār
Some days after the-younger boy his property having-taken distant
dē dītur uḍen hukkē huḍhantān sāb kūtātur. Ēn dhan
country went and there lost-ness-in all doing-gone. All property
māsāt-kosāt ad dētān pārā kāl ātā, uḍen inākē vār kārā
spent-on being that country-in big famine fell, and now he with-hunger
sīyātātur. Tab vōrō barrur dēt-māpsanbør nigā chākūr lāgūt,
is-die-began. Then he some country-man-of near servant stayed.
Uḍen ēr ēn pādī mēhā nīstī, vōrō vāllān pāddānōr tīnādānā
And he him pig-to-food having-sent, he all pigs-of eating-of
phālīyūrān māvā pīr pāchṭan nīhātātur; barrē māpāl ēn bārē
phalinyūrān māvā pīr pāchṭan nīhātātur; barrē māpsal ēn bare
kōkā sūtī-sūtī sīyātur. Āvital ēnākē ēnā
hustle-with his belly full was-fillings; any man him anything
something left-as, and I with-hunger die. And now I
killā dīlē matur. Tab ēn kūtur ētā, vōr kūtātur, not to-give was. When him-to serve came, he to-pay-began,
not to-give was. When him-to serve came, he to-pay-began,
’dālyā, nārū dādānōr vāllēn chākēsākānē pīr pāchṭanā tīnādānā pījā
‘dālyā, nārū dādānōr vāllēn chākēsākānē pīr pāchṭan tīnādānā pījā
‘O-God, my father-of many servants-to belly full eating after
O-God, my father-of many servants-to belly full eating after
pessā māttā-hat, uḍen ēnā kārā sīyātur. Uḍen ēnākē ēnā
pessā māttā-hat, uḍen ēnā kārā sīyātur. Uḍen ēnākē ēnā
something left-as, and I with-hunger die. And now I
something left-as, and I with-hunger die. And now I
tēchēhā-kum dādānōr nigā handāmānē uḍen kūtātānā, ”ā dādal, ēnā
ni tēchēhā-kum dādānōr nigā handāmānē uḍen kūtātānā, ”ā dādal, ēnā
arising father-of near will-go and will-say, ”O father, I
arising father-of near will-go and will-say, ”O father, I
ni tēchēhā-kum dādānōr nigā handāmānē uḍen kūtātānā, ”ā dādal, ēnā
ni tēchēhā-kum dādānōr nigā handāmānē uḍen kūtātānā, ”ā dādal, ēnā
sthāte before God-of its made. I now thy son
sthāte before God-of its made. I now thy son
kūtātānā lākē ēnā kīllānā. Ēnā kūtur vāllēnāmā uṁdīnōr barrē
kūtur vāllēnāmā uṁdīnōr barrē
to-be-called worthy I am-not. Thy servants-in one-of some
me keep.’” Then he arising stood and his
me keep.’” Then he arising stood and his
dādānōr nigā kūtur. Dādal ēn lākār vānākē hūreśtur, ēn
dādal ēn lākār vānākē hūreśtur, ēn
father-of near went. The-father him far-from coming now, him
Gōndi of Narasinhpur.

No specimens have been forwarded from Damoh and Sanghai, and Gōndi is quickly disappearing from these districts. Local estimates give 1,200 as the number of speakers in Damoh. In 1901, when 27,821 Gonds were enumerated in the district, only 677 were returned as speaking Gōndi. In Sanghai the local estimates gave a high 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 Bhil Gonds, and their language was called Pāsi as in Mandla. They are chiefly found in Kesla Pargana of Rehli Tahsil. Only a few old people still speak Gōndi.

Gōndi has also been returned as the language of 159 individuals in Bhopal. At the Census of 1901, 20,268 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 Narasinhpur we reach the district of Chhindwara where Gōndi is, to a great extent, spoken in the north. The number of speakers was estimated for this Survey at 125,100, and it was 104,168 at the Census of 1901.

AUTHORITY—


The dialect of Chhindwara in most respects agrees with the grammatical sketch on pp. 466 and ff.

With regard to the inflexion of nouns, we may note the dative ōnhakun, to a man, in the first line of the specimen.

The dialect uses the numerals armur, eight; manmāk, nine; ped, ten.

With regard to pronouns, we may note anma, I, as in Narasinhpur; ammōl, we; ā-pida, in him, among them.

The pronoun bhāg, what? has a genitive bāndör, bāndē, etc., and a dative bāthun.

The conjugation of verbs is mainly regular. An is, however, added to the second person singular in tenses formed like bāthun, I did. Thus, bāth, thou wast; bāndē, thou was doing. The third person neuter of the future ends in aḷ and not in ār; thus, aḷ kiṭā, she will do.

The present tense of the verb substantive is āsēn, I am. In other dialects this form is imperfect.

"I am beaten" is translated amma maḷ bāndēn, I am eating stripes. This translation shows that Gōndi 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 Parasite of the Pindrogal Sun 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.
DRAVIDIAN FAMILY.

GONDI.

(DISTRICT CHHINDWARA.)

Bore adhibhanyo nand mark matthur. Chaiodur marri dha-se
Some men-to two sons were. The-younger son the-father-to
vaktur, 'dha, nari-jur hul dhan aiyal ad nakun varsha-kisim.'
spoke, 'father, no-to what property will-be that me-to separate-make.'
Aske aplo dhan orakun taustur. Tan paga thoro diate
Then his property them-to he-divided. That-of after few days-in
chudur marri sabro mal samit kun-kun lalk dehate
the-younger saw all wealth together having-made for country-to
ohalh hattur. Agga gari-kun unde kal unj-kun sabro mal
having-gone went There playing and wine drinking all wealth
mahechatur. Sabro mal mahtur tain paga ad dehate para
squandered. All wealth had-squandered that after that country-an ing
kal narsa hattu; tindale badhe halle vata. Aske hundur
famine having-father went; to-eat anything not came. Then there
adinhigal haunj-kun ona rama laya hattur. On on rade
man-aar having-gone his house playing became. He him field-in
paddin mahtale rohechatur Aske badthen tolk paddin tindung
some to-eat send. Then which drinks the-wine more-eating
addin tindale hundur; on bore halle situr. Fazor vaai
these to-eat he-tried; him anybody not gave. Big (lit wise) becoming
hattur, aske aplo plite veltur, 'nivar danna rata saheche
went, then his mind-in he-advised, 'my father's house-in how-many
maulakun tindale vari puttilata, anna karroko sahato. Anna nivar
sawantto to-eat bread egot, I hungry am-dying. I my
dann-igo yisal-kun daka, on indelik, 'dha, puukol sova halle
father near running will-go, him will-say, "father, God's worship not
kitan, niva halle" kaajta; nivar acohro marri hallenam. Niga
I did, thy-(word) not I-heard; thy good son not-am. Now
nari-jur maadakele mundhthin.'
the-with service-in will-stay.'
The dialect of Hoshangabad in most respects agrees with that spoken in Oshindwar. Compare and, it is; and, I. The chief peculiarity of the dialect, however, is the use of \( \ell \) instead of \( r \) in nouns, pronouns and verbal forms of the third person singular. Thus, \( \text{vīl} \), he said. The same \( \ell \) also occurs in the termination of the genitive before a singular masculine noun and in some numerals, etc. Thus, \( \text{cūt} \), of the country; \( \text{cārī} \), one; \( \text{tūrī} \), two, etc.

The usual form of ‘one’ is \( \text{māndi} \), and of ‘two’ \( \text{vandī} \). \( \text{Vandī} \) is used as an indefinite masculine pronoun, and \( \text{tūrī} \) is sometimes used instead of \( \text{vandī} \) when the qualified noun is of the masculine gender.

The \( r \) of plural forms of verbs and pronouns is a cerebral \( r \); thus, \( \text{vīl tīrī} \), they said. The same pronunciation prevails over a large area, in Betul, Ellispur, Akola, Nagpur, Samb, Balaghat, Shambra, Khairagarh, Nandgaon, Raipur, and Sarangarh. The original texts sometimes write \( \ell \) and sometimes \( r \). Thus, \( \text{cūt} \) and \( \text{cūrī} \), they. I have written \( r \) throughout.

The adverbial participle ends in \( \text{hā} \) and not in \( \text{rī} \); thus, \( \text{kīrē} \), doing.

There is a verbal noun formed from the past participle; thus, \( \text{hāllā} \), in the going, when he went; \( \text{vāntīlī} \), in the roaring, while he was roaring.

Note also the neuter negative \( \text{hāl vandī} \), it was not.

Further details will be easily understood from the specimen which follows.

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[ No. 48.]

**DRAVIDIAN FAMILY.**

**GONDI.**

(DISTRICT HOSHANGABAD)

Undi diya śākārī markā dāngar śākārām hāftūl Undi himī One day a hunter at-night to a forest hunting for went. One deer dāngar-nāde māhta hāntī völ kattul, ‘anā pākā’ Vomā āvāj kṣīrītu, forest-field in grazing in having seen he said, ‘I will kill.’ His sound heard, tā dāngutikāś kṣīrī. Völ śākārī bhi tānā pīkārī vīktul. Hirāī vāle lak it wood into fled. That hunter also its back at ran. The deer very far sojit hatt. Agha hāṭī me-lāt, Völ śākārī tānā pūkarī vīktul. sneezing went. There having-gone to-graze began. That hunter its back at ran. Hirāī itil jagāte hāṭī āvat, agha ēhīn jāyi lākit, agha The-deer such place-in having-gone come, there such jungle was found, there hāṭī magaī hatt. Völ śākārī kālik maś-māśkā āhī-maxtal. having-gone having-hidden went. That hunter how’s appearing staging was.

Śikāti āśī hatt-to völ udās man kisī-kun rōn vīktul. Völ Darbānī having-become coming-in he effective mind having-made home went. He thēsēū lak hattul ki pulli vaṁīhīt te völ āvāj kṣīrītu. Völ apnā pāsā little distance went when then 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 repeated and said, ‘If I had not come to kill the deer my life would not be in danger.’

Gondi 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 Gonds of Nimar are mentioned in the Report of the Ethnological Committee, Nagpore, 1868, Part ii, pp 112 and 8. It has not, however, been possible to get any specimens, and the local authorities some time ago stated that Gondi was no more spoken in the district.

The Gondi dialect of Bastul and Amrath is essentially the same as that spoken in Hooghlyabad. Speakers are found all over both districts. Their number was estimated for this Survey at 94,000 in Bastul and 12,000 in Amrath. The figures returned at the Census of 1901 were 81,619 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 is substituted for in the same cases as in Hooghlyabad. Thus, chhool, the younger; káitul, he did; evar, one.

is pronounced as in words such as véré, come.

An is prefixed to the newer forms of pronouns in Amrath; thus, had, that.

With regard to numerals, we find ermand, eight; cimñu, nine; pad, ten.

‘I’ is ann, as in Hooghlyabad and Narsinghpur.

The inflection of verbs is regular. Note and, he is; tiggāur, they will strike; sivēry, running, etc.

The form suktad, may be, is perhaps a participle.
DRAVIDIAN FAMILY.

GÔNDI.

(Village Adinda, Raig mark Mattal. A-vatil chuddel tâpil doṭṭum.

One son-of two sons were. Then-in-from the-younger son the-father-to
ittal, ‘a bâhâ, nîvâ dhan-mâl-hriṭiṭal jô mîvā hīsâ mukāk śî nākum
said, ‘O father, thy property-in-from what my share may-be that me-to
claim.’ Tô e diarral ank ñâk dhan-mâl tâsî stai. Vâllô diya
gâne.' Then that old-man him-to his property dividing gane. Many a-day
hall āyô ki chuddel tâpil sab mâlân arâp-kittal ani lai bâk
not become when the-younger son all property collect-made and very fur
âste hattul undâ aggâ lachamanto din kât-kittal, sab dhan-mâl
country-to went and there robbersness-in days spend-did, all property
mâlachali-kittal. Jâb vo sab dhan stub-kittal, achchô bâkât
having-squandered-gane. When he all property spent-made, that time
add e ñâste pâpî kali art, undâ vôl kaṅgâl ñâi hattul.
that-very country-in big famine fell, and he destitute becoming went.

Anî ad mulkta haṃji-kun varul igâ mukar râhâ-mâtul. Undâ vôl von
And that country-in having-gone was near servant staying-was. And he him
nde peddi mâtâl roṭṭal. Aggâ vôl kurmi peddi mîmâ a-mmâ tâna
field-in rice to-food sent. There he bâku rice were-eating them-from his
pîr bhi niḥtâl śândul. Pan onn bâddâ chîj tîndânâ hall sâvôl.
belly also to-fill he-was. But him-to anyone thing-to-eat not gave.

No specimens have been forwarded from Ellihpur where the estimated number of
speakers was 4,427. The corresponding figures in 1901 were 3,143. The dialect is probably
the same as in Amrâoti and Bêtal.

Seventy-one speakers of Gôndi were returned from Bâlâna at the Census of
1901. The old returns and the local reports make no mention of Gôndi in the district,
and it is probable that the speakers were immigrants from Akola.

The Gôndi of Akola are known as Râj Gôndas. The number of speakers was
estimated for this Survey at 1,142. At the Census of 1901 their number had increased to
2,286.

The Gôndi 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., vâsâ tûrâl
attu, two sons were; hitro râjâtari, a share is coming, etc.

An ā is commonly added before the aorist forms of demonstrative pronouns, just as
was the case in Ellihpur; thus, haṭ and ād, that. So also hâr, they.
On the other hand, r and not l is used in those cases in which Standard Gondi has r; thus, òr, he.

R, originally written र, is substituted for r in plural forms of pronouns and verbs. Thus, hör, they. Forms such as òrk, they, however, also occur.

With regard to numerals, we find amuru, eight; pad, ten, but the usual forms for 'nine' and 'ten' are Aryan loan-words.

The pronoun 'I' was amnà in Narsinghpur, Chhindwara, Hoshangabad, Betul, and Amrakti. In Akola we again find the form amnà which is used in all other districts, with the exception of the Patna State. 'We' is amnàt.

With regard to the inflexion of verbs, we must note forms such as haddàn, he was doing. The final s 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 mendòrù, we are; hëkàt, we shall do; mëllëkà, 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.
DRAVIDIAN FAMILY.

GÔNDI.

(DISTRICT AKOLA.)

Four hundred and sixty speakers of Gondi have been returned from Basma. In 1901 their number was only 273. Most of the Gondi are found in the east of the district.

The specimens received from Basma represent a much more correct form of Gondi than those forwarded from Akola. There are, however, a few instances of confusion between the two genders. Thus, water and water, he came; maita, he was.

The form mangal, to a man, instead of manya, is perhaps due to the influence of the neighbouring Marathi.

With regard to pronouns, we may note inma, thou; immal, you; har, he.

The present tense of the verb substantive is formed as follows:

Sing. 1. mantën(e) 2. mantën(u) 3. m. mantën 3. f. & n. mantën

Plur. 1. mantën 2. manten 3. m. manten 3. f. & n. manteng.

Compare ñadaz, I am, etc., in Chhindwara and neighbouring districts.

The suffix e is used in many forms where it does not occur in the Standard. Thus, jhâ and jikän, I shall strike; étân, he took. Compare the forms mentioned above from Akola.
The form yēturā, he took, seems to present a similar wide use of the suffix ā of the first person singular.

The past participle tīntā, eaten, is used as a relative participle in pādī tīntā tēngā, swine eaten husks, the husks which the swine ate.

I do not understand the form kītā, taking.

For further details the student is referred to the beginning of the Parable of the Prodigal Son which follows.

[ No. 51.]

DRAVIDIAN FAMILY.

GO Carey.

(BAMM DISTRICT.)

Varūn manyā raud chhaṅgā manta Chidār bābān ādā, 'bābā, A-certain man-in two children are. The-younger father-to said, 'father, jamētā hisā mākun śim.' Manāg jamētā hisā ātān. Manāg thāda caste-of share we-to give.' Then caste-of share he-took. Then a-few
dintō vākā pahī kikā chidār deśno bātān. Manāg
days-in the-whole property taking the-younger another-country-to went. Then
khushtā jingī ud-kītām. Pasa kharach-lotān manā khuṅkal ārā,
pleasure-with property he-squandered. Money had-expended then a-famine fell.
Hādēn-murā ādēhan ārā. Aske deśāte bhalē mānyārē bāhā-mātā.
Therefore difficulty fell. Then country-in a-respectable man-near remained.

Vor mānyā ān māk-rābō pahī rāhēlā rākhtān. 'Padi tīntā tēngā
That man him-to unto-the-field nośīa tēgrāza sent. 'Swine eaten husks
hār nanā tīndākā.' Bete hile sūtā. On gyan vātu, varttur, 'nā
those I will-ext.' Anyone not gave. Him-to senses come, he-said, 'my
bābānā chākāriṁ tindāla paśīntā; naṅ karī sātānā. Nānā śīpo
father-of servants-to eat is-sufficient; I of-hunger am-dying. I say-own
bābānā hankā ān inā, 'bābā, pandā bāhēnā ni dēkhāt
father-near will-go him-to will-say, "father, God-of against your in-presence
pap kātāmā. Inga mōr marī nīlayak hille. Bābā, nākun manyā
sin I-dā. Nōw your son worthy en-not. Father, me-to a-servant
chākṛi inā."' Manāg bābānīgā vātu. Marī lak hāre
in-service keep." Then father-near came. The-son far-off having-seen
bābā ayantō; pīmāpō mayā vātu, vājede bāsēyānā, mukā
the-father shed-tears; heart-in compassion came, on-the-neck embraced, kha
yēturā.

look.
In the district of Wan, Gondi was returned as the language of 53,000 individuals. The corresponding figures at the Census of 1901 were 55,495. The Gonds are found all over the district, especially in Kelaipur and Yeotmal.

The dialect has several characteristic features of its own.

An é is often used where ordinary Gondi has ē, thus, kërë, see, sélë, not; sélor, he went; but hākān, I will go. Norms such as hör, he; híd, this thing, have already been noted from other districts.

The inflexion of nouns and pronouns is mainly regular. Note, however, plural forms such as pórātir, sons; padēk, swine. There is apparently no difference between the declension of nouns denoting rational and those denoting irrational beings. Compare dēnār, of the country; divāna, in (some) days. Note dēra, to a country; ēmē, we; ēmēkē, us; ēmē, thou; ēmēl, you; vēmbē, to him; hērbē, to them; hērbē vāti, for his sake.

The present tense of the verb substantive is given as follows —

Sing. 1. māntōm 2. māntē 3. māntē
Plur. 1. māntēm 2. māntēr. 3. māntēr.

Similar forms are also used of finite verbs. Forms such as māntēmē, we see, do not seem to exist. Note also jikēm, I shall strike; sēt, it came; ārti, it fell; tmēgi, (the swine) ate.

The past participle is used as an adjective. Thus, māntētē pagē, the fattened calf. The same form also occurs as a verbal noun. Thus, kharoli-kidā-upar, expenditure-making-after, after he had spent.

Causative forms are ronvekarē, let us feast; tānvega, to be called.

Ārē, to fall, is the Marathi form.

Further details will be seen from the version of the Parable of the Prodigal Son which follows.
DRAVIDIAN FAMILY.

GONDI.

(District W.

Bari-undi manyan rand povil matok. Har-topo chidor.

A certain man-to two sons were. Therefrom among the-younger

baban itor, 'baba, bad palsa vama navu vatu had

father-to said, 'father, what property-of) share mine may-come that

am.' Mang hor vankun palsa vittor Mang thodo diversa
give.' Then he him-to property decided. Then after days-to

chidor povil shodhi ki jom-tishi ley langa dasan sosto,

the-younger son whole-even having-collected very far-off country-into went,

an baga ughda-arome rabe-vaha appa pasha kharchi-kitor,

and there riotous-people-with having-lived his-own property spent-made.

Mang hor shodhi ki kharchi-kitor-par had dasan-rapo phara sitiya arito;

Then he whole-even expended-made-after that country-into a-great famine fell,

badha-karita vankun lakipha aru baga. Indike hor had dasnor

therefore him-to difficulty to-fulf began. Therefore he that country-of

maan manyan-go soti rabe-vitor. Hor-kar vankun padik chari-

ones men-near having-gone remained. Ma-on-lie-part him-to some grass-to-

kiyale apna vavate efitor. Indike padik had toke tincig badha-

make his-own into-field sent. Than umma which husha were-calling that-

phere hor apna pir paipana dihun honkun vama-viya; an bori

on he his-own belly should-be-filled so him-to appear began; and anyone

honkun batish ittor shi. Mang hor sudhith-plor vieat hor, 'nava

him-to anything gave not. Then he umma-on having-come said, 'my

bapana bachor gadyal-kun pir-mold sari mantia, an mana upasino

father-of how-many servants-to belly-full bread is, and I of-starvation

samed; mana tetti nauv bhoom-chale laikan an honkun indian.

on-dyng; I having-arisen my father-near will-go and him-to will-say,

'he baba, mana pen-da viruddhi an niva mana pay

'Oh father, I God-of against and you before us

kiton; bigjel niva povil indiyaya mana shekha shi, aiva undi

have-done; henceforth your son-to-be-called I fit am-not; your one

manyan-sarkhe nakum ira.' Mang hor tei aplo bhoonike sator,

servant-like me keep.' Then he arising his-own father-near went.

Askha hor lay matamitha honok baho vankun budha kiv vitar an

Then he far-off was-just his father him-to having-earn compassion name and
bôr dhâv-kištî honâ vedâši nîfihî vâdôt ar hînâ mukâ yêtôr. Manâ pûrôl
he running his mich-ûn embracing put and his kisî took. Then the-was
hûkûmûn tôr, 'hâbâ, âtâmûn viruddh an mîva muke nâmâ pûp kîlân;
hînî-to said, 'fêthêr, heaven-of agnênât and you before I sin have-done;
an bûkûl nîvâ pûrôl înâmâyâ manâ chûkûtâ šiî.' Pan hûnûn
and hanceforse your son to-be-called I worthy am-not.' But the-father
âpô mânyânkûn vêôtôr, 'bângyô jhâgô tattî vûkûn gûll-kim,
hînî-on servants-to told, 'good e-rûpe bringing him-to put-on;
an hûnâ kaykîc mûdû an kûle jûdâ gûll-kim; manâ masûtût
and his hand-on a-ring and foot-on show put-on; then a-fattened
pûdô tattî kûyût, an ânûkû fidikê ramûyânât. Bêphî hêr
calf bringing ball, and us eating let-merriment-make. Because this
nûvôr pûrûl sôlî mûtôt, hêr phûkô-vašû jîtî hûre, an hare-vašû
my son dead was, he again-coming alive became: and lost
mûtôt, hêr pûdôt.' Aske hêr ramûyânût ātar,
was, he was-found.' Then they merriment-to-do began.

Hûd vêre hûnôr phûkô pûrôl vârûkê mûtôt. Manâ hûr vâšû
That time his elder son in-the-field was Then he having-come
rûntû nîfik vîkûn-par hêr nêkûn an yandânûn kênôtôr,
house-ûf near had-reached-after he singing and dancing heard.
Aske mânyân-hôpûdôl anûdûn kehût hêr pušî-kûtôr, 'hêd
Then servants-from-among one-to having-called he asked, 'this
bûtû ândû?' Hor vûkûn tôr ki, 'nûvôr tamûr vâtôt, an
what is?' He hînî-to said that, 'your brother is-come; and
hêr nûvôr bôbûn khusûl pûdûr hûlên-kartû bêr masûtîtâ
he your father-to safe-and-sound was-found therefore he a-fattened
pûdô kûyûtôr.' Aske hêr ghusûsû-vašû rûpû sitû-nil, Hûlên-kartû
calf has-killed.' Then he getting-angry inside would-not-go. For-this-reason
hûnôr bêbê bêbêr vâšû vûkûn samû-kiya kîtôr. Pan hêr
his father not having-come him-to to-entreat began But he
bûbûn uttar sûtôr ki, 'saya, nêmî ichôtîg vassâng nîva chûkût
father-to reply gave that, 'see, I so-many years your service
kîton an nûvû âdûyû nâmâ hûskûhû mûdî-kitûn èlî,
and doing and your order I ever-even broke not;
tarî nêmî nîvû sobûyân-saegô khusûlî kîya mihanûn îmê
still I say friends-with happiness make having-aid you
mûkûn hâskê pûcî sûtû èlî. An bêr nûvû pûcî rûyên-kûtêdo
me-to ever a-kid gone not And who your property harlots-with
âmû vûtôt hêr hêr nûvôl pûrôl vûtôt aske îmê honâr-sûtê
having-enûn wished that this your son came then you him-for
masûtîtâ pûdô kûyûtôr.' Aske hêr vûkûn tôr, 'pôzî, îme
a-fattened calf have-killed.' Then he him-to said, 'son, you
In Wardha, Gondi 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 Gondi 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 Gondi dialect of Nagpur were published in the papers left by the Rev S. Bishop 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 1.

Demonstrative pronouns begin with an a, and an r is usually changed to r between vowels. Compare hör, he; had, that; hid, this; mapä, tree; rapä, some; mandöram, we are

Naleng, four, has a definite form naläunj, the four

‘I’ is nuna, but the form ona, which is common in Chhindwara, is used as well.

‘We’ is òna.

Verbs are regularly inflected in person and number. The present tense ends in ndöt: thus, murtönj, I die; murtöñk, I give, etc. ‘I am’ is mursöda.

Note mägö, it will be; mäddö, it may be; siko, saying, and so forth.

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

GÔNDI

(DisTrict Nagpur.)

Undi musalman anik undi markatil matkor Hör markatil bazzar. Hén násritā bazzar sahārā kun kandāi kattang. Usāi went. Him-to quarter-piece-of kauris artīle-to deficent went. Then bāračā hūrītor honor varkitor musalman-si nānātā bazzar-

Un kūt. Hānā inānēch dārōtē nīvā bazzar nīkka sinānē. Hör took that, 'I now-just honst-at thy kauri thē-to give.' Thāt musalman hādī hōnā darvāzāte hattar inā-lātūr, 'nārā násritā Musalman having-gone his door-at went to-say-began, 'my quarter-piece of kaurī bazzar colu-mattōm, had sim.' Hōnā bāya tor inā-lātūr. Tūrī bazzar is having-taken-want, that give.' Hīs wife to-say-began, 'nāvōr mōlō jāvātūr, harā shīnaur.' Hör musalman inā-lātūr, 'my husband is eating, afterwards he-will-give.' Thāt Musalman to-say-begān, 'ingānēch ēkā.' Hōnā bāya tor inā-lātūr, 'hōn yadki vātā, 'now-just shall-take.' Hīs wife to-say-began, 'hūm-to fēter come.'

Musalman inā-lātūr, 'vat bu, bhala-mārī ingānē ēkā-čh.' The Musalman to-say-began, 'it-come even, still now-just shall-take-indeed.'

Hōnā bāya tor inā-lātūr. Nāvōr mōlō sātur, ēkā ari-lātūr. Hīs wife to-say-began, 'my husband has-died.' saying to-say-began.

Musalman bāng inūtōr, 'hūpā, ingādā-ingānē bāng duōng kiya-lātūr? The Musalman what said, 'see, immediately what pretext to-make-began?'

Bhāla-mārī sātur bu to anā ēkā. Usāi hōnār patāvē bhāla still died even then I shall-take.' Then his customees respectable mānyāl viātor aiūk hōnā oya-lātūr. Ānī rāt āsi hat. Hōr men ome and hēn to-say-began. And night coming want. That musalman marātē bāya tor nebhāi matkor. Apō dīle inā-lātūr, Musalman irrečh stick having-taken staged. His musd-in to-say-began, 'hūpā lekāl duōng kītūr.' To-usāi hōr bhāla mānyāl vīd-mārī atori-matkor, 'see the-real pretext made.' Then those good men having-come-were.

Hēr mōrdātum bāya tor inā-lātūr. Handāl uñīhīg kānu kēr these the-corpse there-only having-put went. Thereafter four themes viātor. Hūkā kālān ēfī lāgt, Ināgāhēh cēhāākēr dist. were-coming. Their feet-to the-hier stuck. There good wonder appeared.
FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a Musalmán and a Maráthá. One day the Maráthá went into the bazar to buy something, and he found he wanted a quarter piece worth of kauris. He looked about him in the bazar and asked the Musalmán, whom he happened to know, to give him the missing kauris, saying that he would pay them back immediately he got home. Then the Musalmán went to his door and said, 'Pay me back the kauris you borrowed in the bazar.' The Maráthá's wife came out and said, 'My husband is just dining. He will pay you later.' The Musalmán said, 'I will have my money at once.' The wife said, 'He has caught the fever.' The Musalmán said, 'never
you mind, I must have my money at once." Said the wife, 'my husband is dead,' and she began to cry. What did the Musalmân 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 Marathâ's caste came to carry him out. When the night set in the Musalmân 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 coconuts.' 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 coconuts 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 Marathâ took the things they had left and prepared to carry them off. The Musalmân looked from the tree, 'Lo, the rascal is carrying off the property of the thieves. Stop, soundrel, give me my kauris this very moment.' The Marathâ said, 'Come to my house, and I shall pay.' Then the Musalmân went to the door and said, 'Give me my quarter pie worth of kauris.' The Marathâ 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 Gôndi 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 asâe, and 'I am' is muleön(a). Note also âlên, I am not; bîle kusadur, he went not, etc.

The specimen which follows is the report of a theft.
[No. 55.]

DRAVIDIAN FAMILY.

GONDI

(DISTRICT BHANDARKA.)

KALLENA. RAPOT.

THEFT-OF REPORT.

Ham-e-nit sonnara narka amâi sah mânvâl kôl-râpo

Dusk-night. Friday night we all na house-in

snîchî matiorom. Nânum narkâlî suhîtâ nükûn khaad-khaad

having-slept were. Mûdha night-if about me-to khaad-khaad

hun avaj kejî-voi ro-râpo. Nâkun samji-mîtâ mây matêkê;

such noise having-heard-come the-house-in. Mûto thokhit-sam a-dog night-be;

nânâ tôsâ bîle. Sákartâ pâmî snîchî kût-hêli, nûvâ rût-râpo

I got-up not. Morning-of time having-slept having-arisen, my house-in

undi kholl matên, hind khollâ kavâd ughîô dista Sujìnâ vakhatañe

one room there-is, that room-of door open appeared. Sleeping-of time-at

nânâ bîl kavâd laga sah-matôna. Kavâd ughôb bahun

I this door having-closed having-given-was. The-door open why

âtu bîl nânâ burtan; hind khollite nûvâ undi adkâte nur

become this I began-to-see; that room-in my one earthen-pot-in hundred

rupya unû sînînâ wannä nur rapiyâ kimmatna ira-matôna

ropees and gold-af ornaments hundred ropees worth-of having-kpt-1-was.

Khollite hañjû-kunî bad adkâte mal ira-matôna had adkä

In-the-room having-one which pot-in property having-kpt-1-was that put

nâkun ortel dista, amâ lagä mût bîle mätt. Nânâ rût-râpo valâ

tome broken appeared, and there property noi was. I house-in many

îikhâmte burtan; bûgä mût putta bîle. Born-tari

places-in made-a-search; anywhere property was-obtained not 'Someone

mül kalâ ëd matêkê,' hañjû-kunî nânâ hid kâlênâ

property having-stolen having-taken-away may-be,' having-said I this theft-of

rept-nâVo vâtäm. Nâvî rûn kailâm sah nûv rand châkar

report to-make have-come. My at-house theft-of at-night my two servant-in,

hônâ nâv Râmâ undê Gôpälâ, snîchî matork. Hockun-râpo nava

their names Râmâ and Gôpälâ, sleeping were. Them-among my

subhâ Gôpälâ nâtâ mânwân-para mânâ. Nâvâ sûjâk-te hór

spection Gôpälâ by-name mân-wan vs. My nearbneighbour-in that

mânwîn sûrkô undî Gomâ nûvîr kalî-kîyê mânwîl mânîr.

men like one Gómâ by-name theft-committing a-man is

Hör mânwîl nûvî rûn valâ-battê-kô mânîr. Hör nükûn undî

That man my to-house coming-and-going is. He me one
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, Ramē and Gopālā by name, slept in the house. Of them I suspect Gopālā. There is in my neighbourhood another man like him, called Gomā, 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 Gopālā, ‘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, 54,168 as the number of speakers.

The dialect is, 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, jō amanā aynur os sēkā, which share (neuter) will be (masc.), that (masc.) give; avēkūn, to him.

E becomes y in plural forms of pronouns and verbs; thus, örken, to them, mandor, they were.

The inflection of nouns and verbs is regular. 'I am' is āndē as in Seoni, Chhindwara, etc. The corresponding form is an imperfect in other districts. A list of words which has not been reproduced gives māyē, was, for all persons and numbers.

Note also forms such as balākē, dividing; avēkē, wasting, sēkā, 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)

Varā sēkēna rand mard mark mandāg. Ön-mēsē chudur marā
One man-of two sons were. They-in-from the-younger son
tanna bābhūran-sē ītur, 'jo nāva amanā āynur ēn sēkā.'
his father-to said, 'what my portion will be that give.'
Tab ēr ørkēn tannā dhan bātā-ki sitār. Valē diyān hille āt,
Then he them-to his property dividing gave Many days not became,
tab chudur tūrān sāb undi jagha kis dūrē deśēn then the-younger son all one place having-made another country-to
hatār. Tab agā haufi johi ujāpāk kis tannā dūn āgā
went Then there having-gone wickedness having-made his days there
khē-kitār. Tab tannā dhan upēkā sitār, tab ad dētē
gave-made. Then his property spending gave, then that country-in
pharā sēkā art. Tab ēn-īgā bāti hille khabā-nā Tab
great famine fell Then have-not anything not remaining-was Then
or agā haufi ad dētōr maṃvākūn sang vari-īgā
he there having-gone that country-of men with one-near
mandā-kītār. Tab ēr tannā nāle pardin māhtēlā rōkār. Tab su
or agā haufi ad dētōr maṃvākūn sang vari-īgā
he there having-gone that country-of men with one-near
mandā-kītār. Tab ēr tannā nāle pardin māhtēlā rōkār. Tab su
to-stay-began Then he his field-in goes to-feed went. Then those
huma ēhē paddin tanā pīr māhtēlā avēkūn ēre hille sevēr.
hawks eating swine their belly filling-were them anyone not gave.
Tab avhēkun akal vāt. Tab ār ittōr ki, 'mār bābhērāna baanhōū
Then him-to some came. Then he said that, 'my father’s how-many
bānhiyāk kis-māūr; tab valēnē gūsā jāvā āyō. Nānā karaṇē
servants working-were; then move rice food it. I hunger-with
sāyōnā. Nānā tēchī nēvōr dāhōrān-gā čākā tab ānā
saying. I having-arisen my father-near will-go then him-to
am-dāng. I having-arisen my father-near will-go then him-to
indākā, “Ye bābē, nānā Bhaṅgvāntāl pāp kītān, tab nivā māmac bli
will-say, "O father, I God-from son did, then thee before also
pāp kītān. Nānā niōr mārrī bahāntē śyā? Najān tānā bānhiyārēkān
ān I-dīd. I thy son how can-be? Me your servants of
varūmā harāhar kim,”'
one-of like make.”
Gandhi is spoken all over the district of Sconi. The number of speakers has been estimated at 146,000, and it was returned as 192,747 at the Census of 1901.

AUTHORITIES—


The dialect of Seeni does not much differ from that spoken in Mandla.

R becomes t in plural forms and often between vowels. Thus, ochi ñendaph, they are; parkore, searching.

'He' is ñimób and mana, and 'his' is ñimo and jëmea.

With regard to the inflexion of verbs we may note ñadañ, I am, as in Balaghat, Chhindwara, etc. The form ñindakat, let us eat, is a future, formed from the first person singular by adding ñ.

McGurn gives forms such as ñindah, cats; and ñati, ate, for all persons and numbers.

Note vëld, used to destroy, and forms such as artëm, when it falls; jëkhtën, if you kill. They are formed from a verbal noun derived from the past participle. Compare the corresponding forms in Berdi mentioned on page 602 below.

The negative verb is regular. Forms such as bilë ndën, he gave not, are simply the positive form added to bilë. Similarly we find bilëwë and, it is not.

The verb to give seems to be freely used in forming compound verbs. Compare talañëndë, he went; chalëndë, it went.

Two specimens have been received from Seeni. 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.

GONDÍ.

(ŠONI DISTRICT.)

SPECIMEN I.

Varur mānvañōr rand mack maštōrk. Orknāl ohuddur
A-certain man-of two sons were Tim-from the-younger
dahañā ītur, 'hē baba, dhantēl jō nāvā bhīṅg vāntā nākān
to-father said, 'O father, wealth-from what my share comes me-to
sim.' Tab ēr ērkān tanvā dhān bāṭē-kist ītur. Vālē
give.' Then he them-to his-own wealth having-distributed gave.

Many diyā niłhi hāmōnā ki ohuddur mārni sub baranē samā-kā-
days not passed that the-younger son all whatever together-having-
kun laḳ dēs takāsātur ani aggā luchpanāte tanvā
made a-for country-to took-his-journey end there motors-living-in his-own
sampat māhehi-vātur Or job sab māhehi-ētur tab al
property squandered-away. He when all having-squandered-took then that

dēse pārā kāl ār, ani ńtē kāngal ītur. Ani al
country-in a-great famine fall, and he poor became. And that
dēstōr mandānvā-ṛkñāl varrun-īggā bujī-ki manda ītur, bōr ēn
country-of in-habitants-from one-near having-gone to-live began, who him
padōn māhāṅ ērvā nāde rābītn. Ani ēr ēn juhpantō havēn
same to-graze his-own into-field sent. And he there hurka-wuth which
padōn thanda ēnvā pīr niñāḷī chāhē māndur. Ani bōrā hille
sein ēs his-own belly to-fill wishing went. And anyone not
on hati śāndur. Tab ēr ēn amach vāt, ani ēr ītur, 'ma
him anything gone. Then to-him sense came, and he said, 'my
dānōr bahālē chāłārk-un tīndā purṛō, ah putiō, anā nānā
father's how-many servants-to eat not-wen, bread is-obtained, and I
karūte śāntōnā. Nānā tēchāi-kañ nāvōr dān-īggā hūndākā ani
hunger-by am-dying. I having-arisen my father-near will-go and
ōn-sō indāk, 'hē bāā, sāmāṅ būrdādā ani nāvō māmu māntā
him-to will-say. "O father, heaven-of against and your before I
pāp kītōnā. Nānā id yugy hillemāṅd ki nīvēr mārṇī
sūn aheardōn ē I this worthy not-is that your son
śāntāśān; nākān niñō chālārk-nūnēm liṅkā bāṅ-kīṁ." Tab
I-called-myself; me your servants-from one like make."' Then

3 u 2
Dravidian Family.

"Oh father, I heaven-1st agoasis and your before sin have-done, and unde nivov marri isehehtan yaga hillenand." Par daheva and again your son I should call myself proper now.-s. But the-father
tanvör chakarkun ittur, 'ohokik dikhin tamadl on
his-own servante-to said, 'excellent a-robe having-brought him
kareshat, ani éna kaide mudda ani kade sarpang karathit, cause-to-put-on, and his on-hand arrying and on-foot store put-on, ani molb kurra tahehi jekkak, ani aplo tindakaat ani and a-fatled calf having-brought we-will-kill, and we will-put and
anand khakat. Bari ki or nivov marri ssi matthor, rejoicing will-make. Because that tika my son having-died was, unde pitor; khoi-mess matthor, unde putor.' Tab éck
egaus was-alive; last-having-become was, again was-found.' Then they
anand kiyé litarik.
rejoicing to-do began

Onor sajíos marri nede matthor. Ani jab or vannake
His elder son in-the-field was. And when he while-coming
rotá kahehal autar tab or rékinu ani endaná lang kánhitar. house-of near arrived then he music-of and dancing-of sound heard.
Ani or tanvör chakarknál varam tanvá kahehal kaht-kun And he his servante-from one-to his-own near having-called
piahhé-ittur, 'id bui and? Or on-sé ittur, 'nivov tamá
asked, 'this what is?' He him-to said, 'your brother
vátor ani nivov dahevál moló koráatun jektor, bári ani has-come and your father a-fatled calf has-killed, because that him
bhé-bhé pau-mátre.' Par or riss kitur ani roppé handalá
safe-and-sound he received.' But he anger did and within to-go
bille cháphe-mayór, idén-lánde onor dahevál báhtó vás-kun on
not wishing-ness. Therefore his father ani having-come him
máne-kiyé-litarik. Ór daheván utar situr ki, 'hruá, nanni
entreating-to-make-began He to-the-father reply gave that, 'see, I
ichho vamosál nivá sóvi kiyáton, ani baska né né
so-many years-from your service am-doing, and at-any-time your
ágýsakun bille urhayón; ani imak happóre nadi mãoñal-pila
commandment not transgressed; and than over one goel's young-one
Par är nivûr marri bûr kisbëhkun sangme nivâ sampûram
But this your son who has killed your property

Dëjî vëttur jah vëttur tab immä ôn-sëtî mëtê bûrâ
having-caten wasted when came then thou him-for at-felled calf

joktom.’ Dahûsël ôn-së itur, ‘he marri, immä sada na
sâhi-killed.’ The father him-to said, ‘O son, thou always my

sangme mandûni, anî jë-bëpëngë nivû ûnd ad sab nivî ûnd,
in-company arû, and whatever mine is that all these is.

Par anand kiyûnû anî khuût ûyaûnû uchût mandû. Bari-ki,
But rejoice to-do and happy to-become proper was. Because-that,

ër nivûr tammu nisî matîrû, undo phûrû; khoû-bëmë matîrû,
this thy brother dead was, again revived; lost-having-become was,

undo phûtor.”
again was-found.”
DRAVIDIAN FAMILY.

GÔNDÌ.

(SPECIMEN II.)

Undi pulyâl bade ūngutë pharâ-rami suûchî mattrëk ëk-këk.
One tiger a-went into jungle lying down sleeping was. All-of-a-sudden
vallëmâ allim tin kahehul apû dhoghanâmâ passi hastin
many voces him near their-own holes from having-rushed-out went
Avëkakna ârûl pulyl ahankë-mât ani tûnâ pañja undi allit
Their move from the-tiger startled-was and his grew one mouse
parë acharâmâ anu hast. Laste vâû-kun pulyl ad
upon by-chance having-fallen went. Anger-in having-come the-tiger that
allin jokkile ñhâ-mât. Alli arëz kit ki, ‘imnâmë ni
mouns to-kill wishing-vas. The-mouse entreaty made that, ‘than the
hikkë ari na hikkë hûpê; nàrâ jokkë nîvâ bihë bari
towards and me towards look; my killing from your what greatness
ayâr?’ Ìden ñhôhë-kun pulyl allimun ñhûtë-ki. Alli
will-be?’ This having-heard the-tiger the-mouse to released. The-mouse
aûs aûs it, ‘bade dëya nâmë nîvâ ña dayâtë paltë
blessing giving said, ‘some day I your this kindness-of return
sâkë.’ Ìden ñhôhë pulyl kâlt un ūngutë hikkë
will-see.’ Thus having-heard the-tiger laughed and jungle towards
chosâ-stët
went-away

Këshà diyânâ pañjâ ad ūngut-kakhehul mandanuvarâk phandë
Some days of after that jungle-near inhabited net
ligihehul pulyâlân phandë-kitar, bari-ki ad orkë ehôkkum bahâhâ
having-set the-tiger-to entrapped, because that their cattle-to frequently
jëkë vâûrnâ Pulyâl phandësâl pasîan sîti vallë
having-killed went-to-destroy. The-tiger not from getting-out for much
ahankë-mât par bille pasita parre. Pafjapal ad ënhkhïal
wishing-was but not get-much could. At-last he put-from
châhës-mât ad garjë-mâyâ-lët. Adë alli badën pulyâl ehnêtë-ki. Allit
roaring-to-be-began. That-very mouse which the-tiger having-released was
ad garjë-mâyânë këjëti. Ad ënvëvû upkär-kîyëvënë lûng
that roaring heard. It its obligation-doer-of voces
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. Gondi is spoken in the north-west, towards Balaghat. The number of speakers was estimated for the Survey at 21,600. 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 Bhundre, as will be seen from the beginning of the Parable of the Prodigal Son which follows.
DRAVIDIAN FAMILY.

GONDI.

(KHAIRAGARH STATE)

Bhāṇ manvānōr raud pēkōr matīva. Ā-pē chudār matīva, or same man-of two sons were. Thēm-of the-younger was, he śpā biḥōn-sē ittur ki, "bāhā, dhan māndā a-paṭē nāvā vāth his father-to said that, 'father, property is that-from my shore māttēkē, tō nākam sim'- Īr ērtēn śpā dhan bātē-kaśṭur, may-be, that we-to give.' He them-to his property divide-did. Valē diyān āyōn kō chudār pērgāl saftēr tāśi-kum valē Many days were-not when the-younger son all having-taken very hēk hattēr, undē aṅga kacpānē haḍi-kum din khōyē-kitēr. far went, and there violently having-gone days spend-did.

Gondi 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 1,412 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 ānā, its; ānā, I saw; jīgātōn, thou killst; kīlē, it roused; kāśār, kaliam, 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.
[No. 60.]

DRAVIDIAN FAMILY.

GONDI.

(State Nagdaon.)

Undi pahāte pulli. Maṅg kherātā jānvar pulli vaṅvānd. One mountain-in a-tiger. And wood-of animals the-tiger taking-away-ious Sab jānvar millē-māt-kun saleh khitā. Pullitāyā hattā ki, All animals joined-having-become counsel made. Tiger-near we δ that, 'mākun jiyāna varā? Tō pār-pārte undi jānvar sākum.' 'we killed why? Then successively one animal we-shall-give.' Pulli ittur ki, 'bīs ānd.' Bhārī jānvar ānd to ad hand, The-tiger said that, 'good is.' Old animal was then that went. Tā janvarun pullī tind. Durō dīyā bhāteyānā pārvār hattar These animals the-tiger ate. Another day here-of turn want, Bhāteyā ittu ki, 'mākun jokisī vākā. Dhirō dhirō dākā, The-hare said that, 'me killing he-will-destroy. Slowly slowly well-go, khalāmad kākā, tari-nā hillo piṅkā.' To pullī gussāte pūnhā-kit flatters will-make, of-not not shall-love.' Then the-tiger anger-in ask-dār ki, 'ichur durang vāri-lag sāhi? Nikum mākun hille ki manā that, 'so-weak delay what-for modest? Thee to know not that I jangalātā rājā āndānā? To bhāteyāl kar jōrō-kisī nittur vadē jungle-of king am?' Then the-hare hands joined-making stood and javēptā, 'kaur hillum Niyā kachūr bānū makilē-vātānā, answered, 'faulī is-not. Thee near great difficulty in I-came. Ni-lekhāā undi pullī sande mākun saprē mātī-adanā
Thy-appearance-of one tiger way-in meto making becoming that-indeed mākun ittu ki, "nāma jangalātā rājā ānānā." Tō tan-sē phir me-to said that, "I jungle-of king am." Then him-from again karē kisī vātānā. Ni-sē phir saḷāb kis-kum dākā.
with making I-came. Then-again again counsel having-made shall-go Tan-sē krayā sīh-kun niyā kaurūr vātān; niyā sang millē- Hun-sath promise having-given thee near I-came; then with joined-māt-kum hantānā.' Pulli tan parādāl gussā jhūrī ittār, having-become I-go.' The-tiger that on-from anger filled became 'Niyā sang vēkā, undā pādītā tān jēkā.' Kiiātāgīcē vētu, 'Thee with will-come, one paw-in him will-kīl.' Well-to brought.
niyā varīnā mārūtan kūtā lūkā.' Kūtā pārī paro tārtā thy fear-of on-account well-in has-hidden.' Well-of border on obsemed 3.
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 brought 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.

Gondi is also spoken in the south-west of the district of Raipur. The number of speakers was estimated for this Survey at 27,600, but only 7,784 were returned in 1901. The Gonds of Raipur have been dealt with in the Report of the Ethnological Committee, Nagpore, 1888, Part ii, pp. 190 and ff, Part iii, pp. 1 and ff.

The Gondi 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.
[No. 61.]

DRAVIDIAN FAMILY.

GÖNDI.

(DISTRICT RAJPUR.)

Undi manvān rand mark mātār. Tām-ropū chūdār mārī
A certain man-to two sons were. They-in the-younger son
āplā bābārān ittur ki, 'bāhā, nīva-kauhālā jo-kuohā samāt mandā
his-own father-to said that, 'father, of you near whatever property is
had nākun vāp-kuhām.' Phor hör bābārēl had samāt rand bhāntkum
that me-to divide.' Then that father that property two brothers-to
vāp-kuhām. Vallē diyāng hamō to chūdār mārī aplo
divided. Many days not-passed then the-younger son his-own
paisa-kaurī bais-lum par-deštē chalātum. Undā hagā
money having-collected foreign-country-into went away. And there
āplā paisa-kaurī sah randībhājī unē-kistur Tām-ropū had deštē
his-own money all harlōry-in squandered. That-in that country-in
phara dukāl ars-hattē. Phor bon tāma-undhē vallē
great famine having-fallen-went. Then to-him eating-and-drinking-of great
talēh ḥāē-lē. Phor hör bāhē bhāntē mānān-kauhāl
distress to-become-began. Then he a-certain good man-near
bānē-kum rāhē-nāvā-lum. Hör sojār manvāl hör tūrān āplō
having-gone to-remain-began. That good man that hoy-to his-own
nēte padding mēhtālē rōhtēr. Tō padding bhūsēn tindās
into-field swarm to-graze went. Then the-swine husks sore-eating.
Hör samē-mātūr ki, 'ismē nānā bhusān tindākā tō nāvā-hi
He thought that, 'in-like-manner I husks will-eat then my-also
pēr nimār.' Askē bāre manvālē hōn tānde sēvē. Askē
belly will-be-filled.' Then any man to-him to-eat not-pass. Then
hār āplō sahāte vasti-kum indā-lum ki, 'nāvār bābārē-γa
hē his-own servant-on having-come to my-began that, 'my father-near
vallē nēkār-chākākē kohālē sērīng tīntēr; an nānā hagā karra
many servants much bread are-eating; and I here hungry
śāntēnā. Nanā tōhūri-kum bandēkā āplō bābārē-kauhāl unājā
am-dying I having-arisen will-go my-own father-near and
hōn indākā ki, 'ē bābē, nānā Bhagānt-īgā unde nīva-kūrūn
to-him will-say that, "O father, I God-again and of-you-near
pēp kīōnā, nānā nīvēr mārī indāle jēg hille. Nanā nīva-īgā
sin ēkī, I your son to-be-called fit am-not. I of-you-near
8 x 2.
A few speakers are also found in the State of Sarangarh. Local estimates give 968 as the number of speakers; 555 were returned in 1901.

The dialect of Sarangarh does not much differ from that spoken in Raipur, as will be seen from the short specimen which follows.

Note forms such as tatti, to bring; māṣi, was, became; māṣā, it was, etc.

[No. 62.]

DRAVIDIAN FAMILY.

GONDI

(SARANGARH STATE.)
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 Gōndī is now practically extinct. Local estimates give 130, and the returns of the Census of 1901 only 4, as the number of speakers.

The Gōndī of Patna is rapidly giving way to Oriyā, and the influence of that language is seen in forms such as bōkār-mās, fathers; bōkār, of the uncle, etc., used in the Gōndī dialect. The change of ə to ə in words such as bāt, it came, is also due to the same influence.

Note also the change of a to ə in estākō, I am.

'T' is aət, and the numerals above 'two' are Aryan.

For further details the short specimen which follows should be consulted.
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 48,631. The corresponding Census figures were 39,000 in 1891 and 37,309 in 1901.
The dialect spoken in Kanker in some characteristics agrees with the various forms of Gondi current in Bastar, Chanda, and the neighbourhood.

It becomes ' in ton, a house, and the initial s in the verb styan, to give, is replaced by h; thus, him, give: hör, he did not give.

The numeral for 'two' is irur before masculine nouns.

Bālā ṣīyā ṣīyā malla, many days did not pass, seems to contain a negative participle ṣīyā. Compare the so-called Martā of Bastar. It is, however, also possible that ṣīyā is simply miswritten for ṣīyā, the regular negative third person singular aorist of ṣīyā, 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.

GONDI.

(Kanker State.)

Bōrē mānekkum irur pēkōr mantōr. Un-gārē hudilōr bābō-
A certain man had two sons were. They-from the-younger father-
harān kattur, 'at bābā, dhanā jō tu nāvā ho mānum klmān.'
to said, 'Oh father, wealth-in what share my may-he me-to give.'

Achāy-parār dhanān mēthā. Bālē dya ayā mala,
That very-moment wealth distributed. Many days passing-not were,
tudilōr pēkōr sabūy dhanān bāyē bhūtān ānā aga
the-younger son all-even wealth another land-to took and there
buri kāmē dīn bitē-kisēr dhanān māhēthi-sitar. Mūdin
bad work-in days spending wealth having-squandered-gone. All-wealth
māheštār, askē ad dēste 'dākē ariā, anī or garāati
wasted, then that country-in famine fell, and he poor because.

A-dē bhūnte barur māne-iga or hočītur, jō ōnē paddē nēlingi-mīgā
That very land-in one man-near he lived, who had some fields-to
rehtur. Ōr mānē parkām baēna tiēr-mattā paddī, 'pōhē pajikā,
sent. That man husks-to which sacking-were mine, 'belly will-fill,
inī īrātā his-mentor,
saying intention making-was
In Chanda and Bastar the language of the Gonds 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 Telegu. 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 Gondi dialects of the districts in question are known under various names such as Gôndê, Gaṭṭu, Maṭī, and Kî. Such names do not, however, connect various dialects. The so-called Kî of the Madras Presidency is, for example, different from the Kî of Bastar and Chanda. On the other hand, the Gôndê of Chanda is essentially identical with the dialects known as Gaṭṭu, Kî, and Maṭī in the same district. It will, therefore, be necessary to deal with the various dialects in geographical succession.

All the dialects in question, 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 i is substituted for the initial r in biś, house, and some other words. We have already found the same state of affairs prevailing in Kanakeś. The same is the case with the initial h in biśa, Standard diśa, 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 Gôndê and agree with Telugu.

With regard to numerals it should be borne in mind that ordinary Gôndê apparently only possesses the neuter forms. Iruṭ, two, however, is used in Hassangabad in addition to the neuter ruṭ. Similar forms occur in the dialects now under consideration. Thus, iṣṭ, two, in the so-called Gôndê of Chanda; ēr in the so-called Maṭī of Bastar; ṭravara in the so-called Gatta and in the Kî 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, vis. noṣanüda, we, when the person addressed is included, and noṣam, we, when the person addressed is excluded. Maṇam, we, in the so-called Gatta, and Kî 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.

Aḥin, you, the ordinary Telegu form, occurs in the so-called Gatta and Kî of Chanda and in the Madras Presidency.

The neuter demonstrative pronoun assumes forms which correspond to those usual in Telegu. Thus I have noted dāmś or dâṃś, her, in Chanda and Bastar, dāṃś, her, in the Kî of the Madras Presidency.

It will be remembered that the tenses of the ordinary Gôndê verb were of two classes, differing in the formation of plural forms. Compare kîṭam, we did; kîṭaram, we were doing. It has already been pointed out that kîṭaram, we were doing, is formed from a noun of agency kîṭor, those who were doing, by adding a personal termination aṇā. 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 ē or ētā, and the
SECOND PERSON PLURAL IN īr or īrī. THUS, dāṁīṁ, thou; īrīṁ, you, in the Gōndī 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 Halī, 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 Halīs originally spoke a dialect of Gōndī.

Of other Aryan languages we find Oriyā with its dialect Bhutri, and Chhattisgarhi.

The rest of the population of Bastar speak Telugu and various forms of Gōndī.

Telugu extends from the border of the Bijji and Sunkam Talukas on the Sabari, along the range of the Bilā Dīlas to the Indravati, and follows that river as far as its confluence with the Godavari.

The Māris or Māriās are the most numerous of the various Gōnd tribes in Bastar. They inhabit the Chintalhar, Bhupalpalam, and Katur Talukas, with the greater part of Vijaypur. In the west they are also known as Goṭās. They inhabit the denser jungles, while Telugu is the language of the better and more civilized classes. Near Karikote their territory crosses the Indravati and takes a circuitous route through the so-called Ubhjmār to Bhāmajgarh on the Indravati. In the north-west of the state the Maris are found together with ordinary Gōnds, and their territory extends into the neighbouring districts of Chandī. In the south the Maris meet with the Kōls, who extend over the eastern frontier of the state into Vīsagapatam.

The Gōnds proper are found in the north-east, and, together with Māriās, in the north-west of the state.

The Parsis will be separately dealt with below.

Specimens of all these dialects have been forwarded from the districts 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 Gōndī of Bastar was reported for this Survey as spoken by 60,630 individuals. The corresponding figures in 1901 were 89,763.

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 / is substituted for /, and / for /, in words such as lōm, house; lōthī, he sent; himā, give; hadyāmī, I die.

/ō/ seems to become /ī/ in plural forms; thus, /ō/, Standard /ā/, they, he (honorific); /īth/, honorific /īth/, he did. It is, however, possible that /ī/ is only miswritten for /ē/.

The dative ends in /ē/ or /ē/; thus, manrēṅā, to the son; gudāru, to the cattle. It is often confounded with the accusative; thus, sōrēmu, to them.
The ablative ends in agáda; thus, dhant-agáda, from the property.
The plural seems to be formed as in ordinary Gondi. Thus, pudding, swine; pākār, sons. The list of words gives forms such as mankal-mané, meu.

The following are the personal pronouns—

nauná, I
mauná, thou
vōr, he

nāvu, my
nīvā, thy
venvē, his

tānu, to me
nīvē, to thee
vēnvē, to him

Verbs.—Forms such as bagatānā, I am dying, correspond to Standard bagaLōnā. The present tense of finite verbs is, however, slightly different. Thus, dantān, I go; dāntīn, thou goest; dāntēr, he goes; dāntā, she goes; dāntēr, you go; dāntēk, they go. The other plural forms do not occur in my materials.

The past tense is inflected in the same way. Thus, kektā, I did; kekār, he did; ñīrtā, it fell. Bāng, it becomes, is probably miswritten for bārttu.

Future forms are dākān, I shall go; kelākān, I shall say.

The imperative is formed as in ordinary Gondi. Thus, karisā, cause ye to put on; kōnā, do not do. Note kimpā, give.

Negative forms are punnā, I do not know; sārēr, he did not give; ānumnā, he did not go. In bāgūti, thou didst not give, a past negative tense is formed in the same way as in Kui.

An infinitive is mēhā, to feed. The conjunctive particle is regularly formed. Thus, kēl, having done; tēdā, having arisen; kēdē, having seen.

The dialect seems, on the whole, to agree with the so-called Mari 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.
DRAVIDIAN FAMILY.

GÔNPI.

(State Bastar.)

Bëne ködition ravd pëkur mëntar. Irangañ hañilak pëkel bëbohärän Some man-of two sons were. Both-of the younger son the-father-to kettar, 'hë bëbo, dhant-agadhë nàvë baëbòne bard(sartu?) taku naku sawd, 'O father, property-from say what become that me-to himdë.' Agâhëhi vòru vòrumu èpënë dhan tuñtar. Badë dîyëh bhëto give.' Then he them-to his property divideit. Some days after hañilak pëkel jamnë dham ëpëpëhi kësi bëkan pëtst the-younger son all property together having-made away having-taken satar, pher agâhëhi kushna-imëhëhi kësi dham tuñtar-këri went, and then hariotso-of-company (?) having-made property wasted. Vëk annë tuñtar-èmë sake ad humtë nabañg ârta; vår garib He all wasted then that country-in famine fell; he destitute ättëk Vër hajë bëboñ-ëgë matëkë. Vòru vòrumu èpënë nëlta became. He having-gone somebody-with stayed. He him his field-in paddëg mekà koëtkë. Bore tanu bëriy bëvër. Aske òm some to-feed sent. Anyone him-to anything gave-not. Then him-to sëhët ârtnë, aske vëru kettar, 'nàvë bëboñ-ëgë baëbòne kötënë sense fell, then he said, 'my father-with how-many men-of tadhâhë bëd annë gâto, nannë kuru haëtoñan. Nanna eating-after much food rice; I with-hunger die I tëddë bëboñ-ëgë dëkin, anh tan këtëkë, "hë bëbo, having-arisen father-near will-go, and him-to will-say, "O father, nannë isquëmë hëgte nivëy munme pâp kitân. Nannë èpënë pëkël I God-of before the-also in-presence sin divid. I year son avanku arväv ñënt, Nëku kötënë-ëh vòrumu rung-prê kîsim.”’, being-for unworthy became. He servants-from one-of likeness-in make.”'

It has already been mentioned that the so-called Mañia has been returned from the following districts:

<table>
<thead>
<tr>
<th>District</th>
<th>Estimated number</th>
<th>Census of 1891</th>
</tr>
</thead>
<tbody>
<tr>
<td>Central provinces</td>
<td>104,340</td>
<td>59,759</td>
</tr>
<tr>
<td>Chhatisgarh</td>
<td>10,000</td>
<td></td>
</tr>
<tr>
<td>Chanda</td>
<td>31,000</td>
<td>25,855</td>
</tr>
<tr>
<td>Bastar</td>
<td>22,840</td>
<td>56,001</td>
</tr>
<tr>
<td>Raipur</td>
<td></td>
<td>3</td>
</tr>
<tr>
<td>Assam</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>104,340</td>
<td>59,759</td>
</tr>
</tbody>
</table>

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It has also been pointed out that the so-called Marīū of Chhindwara is not, in any respect, different from the current Gōndi of the district. The same is also the case in Bastar and Chanda.

The Rev. S. Hiday derives Marīū from de, a tree, and remarks that the Marīū of Bastar are also called Jharias which would mean the same thing. In the west of Bastar they are also called Goji, which name is also used in Chanda. Compare below.

The Marīū are, so far as we can judge, simply the Gōndi 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 Marīū is spoken in the Bastar State has been defined on page 529 above. Marīū and Gōndi are spoken beyond the frontier of the State in the north-east of Chanda.

The Marīū of Bastar seems to be almost identical with the ordinary Gōndi of the district.

The pronunciation is the same; compare lōn, house; lōhōtō, he sent; līnō, give.

The usual plural suffix is ha, thus, marō, son; marīū, sons; po, teeth. I have not found any instances of the use of the suffixes or and or, but there is no reason for supposing that they are wanting.

The accusative ends in n and the dative in ko or ha, but the two cases are continually confounded. Thus, bībhō, to the father; nōko, me, to me.

Other cases are formed as in Gōndi. Thus, lōtō kiln-māl, the property of the house, rājī, in the country. Note māu, with harkots, and compare Tamil ēdu, with.

Numerals.—The first ten numerals are,—

1. unī.
2. war, neut. veqī.
3. mār
4. uqī, māku.
5. sīndu.

6. āru.
7. sat, qēdu.
8. aṭī, qemādī.
9. uqiv, qemātu, qemādi.
10. dōnu, pad.

Āru, six; qēdu, seven; qemādi, eight; qemādi, nine, and pad, ten, are the usual forms in Telugu, and are probably borrowed from that language. Ārēnu, nine, seems to correspond to Kannarese ambakita, Tulu orinda.

PRONOUNS.—The personal pronouns are the same as in the Gōndi dialect of Bastar. We do not however, find forms such as eik, they, or eik or eik being used instead. ‘We’ is yamā and māmā and ‘our’ is māvī. The corresponding forms of the second person are mīnā, you; mīnā, your.

Other pronouns are vēr, this, his or its; Bēr, who? Bēd and Bēm, what?
Verbs.—The personal terminations are:—

Sing. 1. 
2. ə(n)
3. m. ər, ər
3. f. and n. ə, ə

Plur. 1. ōm
2. ər
3. m. ōr

Thus, mendən, I am; mende, thou art; mender, he is; mende, it is; maitən, I was, afe, thou cookedest; maitən, thou wast; hetlər, he said, they said; ārtə, it arose; yəsɨmə, we threw; kektər, you killed. Note səst, he came.

Future forms are rektəkən, I shall strike; rektəkən, thou wilt strike; rektəkən, he will strike. Dektən, I will go; kektələm, I will say, are forms of the present, and mendəbən, I might be, is half Oryə.

The negative verb is regular. Thus, layon, I did not, afe, thou gavest not; kevər, he did not; aye, it came not; en-əmə, don’t run; enə-əmə, don’t sit.

There are, however, also a negative infinitive and a negative participle. Thus, to-mațətə, to give-not-was, he did not give; məqətə-əmə, not being. Compare Kui.

The conjunctive participle is regularly formed. Instead of the final s, we, however, also find w. Thus, kaɾə-əməʃə and kaɾə-μəʃə, 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.
DRAVIDIAN FAMILY.

GÔNDÔ.

SÔ-CALLED MAŠIÁ DIALECT. (STATE BAPTIST.)

Bôna-i irur macku maitôr. Tôn hudilâ marri tîn bâbôm
Some-one-of hoo sans were. His younger son his father-to
kotnor, 'ô bâbô, hecôr mondâ nâm mîmattê ësa himûr.',
said, 'O father, what is my property dividing give.'
Agâtêma vûnke âr tûd hitôr. Jel âye-ë hudilâ marri
Thereafter himâ-to he dividing gave. Long not-toss the young son
lo同时也是 lôk bâmêl vîttôr, our aggâ mattantôdi
house-of property taking for country went, and there women-with
môsî mîmattê gava-khitôr. Ôres sab mîmattê gava-khitô
losing property squandered. He all property squandering
pohêni hitôr, âd rîje karur atta, aur dordôl ätor.
having-spent gave, that country-in famine arose, and poor became.
Ôr bôjû maitju naa rîje vareel aggâ mendôr
He having-gone having-become that-agri country-in one-never stayed.
Ôr onku tân vêmâte paddi mînì mûtôr. Ôr nellât chûs paddi tuntâ
He him his field-in mine to-feed sent. He good husks mine ate
aga haçjûr ton pûk dusti tuntôr. Aur tân hênôr ivë-maitôr
there going his beely having-filled ate And him anyone gana-not.
Adăm-madâm suttê arta. Vendôr kotôr, 'nâ bâbôm-aggâ bâcôr
That-after some fell. Then-he said, 'my father-near how-many
mêmêlê tûdèn-agôdê ágâ ëtô, aur mayû karne þotâm.
mên-of eating-after remaining is, and we hunger-with the
Namê tendê nâ bâbôm-aggâ dûnem aur vûlku bâj-maçj kotittûn.
I arising my father-near will-go and him-to having-gone will-say,
"ô bâbô, namâ bhavgvântun mêmê-mêmion, aur nû-murm kêt kîtan.
"O father, I God obeying-was-not, and thee-before six did.
Nâmâ nî marri kotittô-kôr. Nî mûkari-lë nûku kim.,'
I thy son saying-for am-not. Thy service-to me make.,'
Agâtêma tân bâbôm-aggâ aiter. Vôr jek matôr, tana bâbô
Thereafter his father-near went. He far was, his father
urk-maîj jirvû hitôr, aur mirdî väst gaçgâtoñ urungô
having-seen compassion made, and running coming next to falling
burton. Too marri kettôr, 'ô bâbô, namâ bhavgvântun mârê-mîlûvañre
blessed. His son said, 'O father, I God obeying-not-being
Proceeding from Baskar towards the west we find Maria and Gandi spoken in Chanda.

At the Census of 1901 Gandi 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 80,500.
Speakers are found in every town and village in the district, and are most numerous east of the Wlinganga, 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* Nagpore, 1898. 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 I corresponding to Standard Gondi r in thi-ropā, Standard rōt-rapā, into the house. 'Give,' on the other hand, is sīm and not him as in Bastar.

Final r is often dropped, thus, matū and mātīr, he was.

**Nouns.**—The two genders are sometimes confounded. Thus, i'su mară-ön, this son (neuter)—to-him (masculine); ónd bōd, instead of ómör bād, his father; hādu rādō sātīr, which share (neuter) comes (masculine).

There are separate forms for the dative and the accusative. Thus, bāhīn, the father (acc.); bāhōn-ka and bāhōnke, to the father. The two cases are, however, often used promiscuously. We also find forms such as moskyēlā, instead of moskyēl, to the men. Compare the dative suffix i, ti, in Marathi.

I have noted the following numerals, varōl and umā, one, i'var and ṣend, two; nātu, four.

**Pronouns.**—The following personal pronouns occur in the texts:

- nom(s), I
- nukān, me
- na(śor), naśa, my
- nom(ś), we

- nime, thou
- nēka, to me
- nī(śa), thy
- nime, you

- or, he
- ònu, ôkān, him
- ònē, to him
- dhēn, to her.

Other pronouns are ida, this; tānā, own; hādū, what? And, 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 Marāṭhī of Bastar. There are, however, no instances of the second person plural. Thus, nēdot, I die; dākā, I shall go; māntē, thou art; tēlīr and tīlīr, he gave; mātē, it was; kīlōm, we shall make; mātīr, they were. Irregular are bālī, I was doing; tēlī-āntē, has made, without change for person. Note also kūndī, I might make, mādi, he was.

Verbal nouns are kēpī, in order to keep, smālī, to say; khārātī-kōlē-pahē, after spending.

Note tēlīr, rising; tēlīr māntē, (the swine) were eating, etc.

The negative verb is formed by adding hīl to a verbal noun ending in ā and adding the personal terminations. Thus, tēlīr-hīlān, I did not break; iĝā-īlī, thou didst not give; iĉā-li, 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.

GÔNDI.

(DISTRICT CHANDA.)

Bôr undâ mankyan ivur pûkûr matôr. On-âgà ohâdîr
Some one mon-to two sons were. Them-among the-younger
bihôn itôr, ‘hâ, hadu mâle vâ tô mâku wâter adu
the-father-to said, 'father, what property share me-to comes that
sim.’ Mang or on-âgà khub mâliyôn wâto-kist itôr. Mang
give.' Then he him-with all property porto-making gave. Then
var ekkâ ohâdîr mari sava jonâ-kisî râli lâk lettor, 6
few ìgû the-younger son all together-making very far went, and
âgâ bhu wîd-kîtor, tanvâ bhîghya kharch-kitôr. Mang arô samudur
agâ bhu wîd-kîtor, tanvâ bhîghya kharch-kitôr. Mang arô samudur
there much spent-did, his shore wasted. Then by-him all
there much spent-did, his shore wasted. Then by-him all
kharchtâ-pajà ad mulkin pheno mahâg arta. Mahâgan-pi onkû
spent-made-after that country-to heavy families fell. Fumino-on-account-of him-to
âdahkan artà. Askô or ad natânâl vârul bhalâ mankyn manâb
difficulty fell. Then he that village-from one good man near
hoâjî matôr. Ôr ørêkun onkû padi keplî tanvâ rûvûta lohatôr,
having-gone stayed. He him his swine to-keep his field-in went
having-gone stayed. He him his swine to-keep his field-in went
Askô padi tôkron tijôn matô tân pajjâ or pîr nhîtor, thun onkû
Then swine hunts eating were that on he belly filtered, so him-to
vâjka, êjbruk bôr onkû butûl iyâ-bile. Mang ôn suddhîn
vâjka, êjbruk bôr onkû butûl iyâ-bile. Mang ôn suddhîn
it-appeared, but anyone him-to anyîmng gave-not. Then he sense
it-appeared, but anyone him-to anyîmng gave-not. Then he sense
porâ vâl itôr, ‘nâ bèbônô lôti-lôpô bachuk mankyûl sarî
porâ vâl itôr, ‘nâ bèbônô lôti-lôpô bachuk mankyûl sarî
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
martē, anîk nan karvân sîkthân Nan tôtîr âplî bôbûnike dâthôn
martē, anîk nan karvân sîkthân Nan tôtîr âplî bôbûnike dâthôn
is, and I hanger-with die. I arising my father-to will-go
is, and I hanger-with die. I arising my father-to will-go
anîk inkô intân, “ô bômô, nan pândî virudh vô nîvô mune pàp
anîk inkô intân, “ô bômô, nan pândî virudh vô nîvô mune pàp
and him-to say, “ô father, I God-of against and tho before sin
and him-to say, “ô father, I God-of against and tho before sin
khôr-nàta. Indikôtal ni mari inâla namâ sarti-bille. Tanôr undâ
khôr-nàta. Indikôtal ni mari inâla namâ sarti-bille. Tanôr undâ
daw-bhace. Hônôforth thay son to-say I worthy-not. Your-own one
daw-bhace. Hônôforth thay son to-say I worthy-not. Your-own one
châkarin dhot nákûn irâ.”’ Mang ôr nechhôn to bôbûnike hotoê-sar
châkarin dhot nákûn irâ.”’ Mang ôr nechhôn to bôbûnike hotoê-sar
servant take me keep”’ Then he having-arisen his father-to went.
servant take me keep”’ Then he having-arisen his father-to went.
Mang ôr laag matôr ichôl-lôpô onâ bômô 600 hûdî pît-lôpô
Mang ôr laag matôr ichôl-lôpô onâ bômô 600 hûdî pît-lôpô
Then he far saw that-in his father him having-seen belly-in
Then he far saw that-in his father him having-seen belly-in
dayâ vati vû ór-tû vitâr onâ gunjât dzônû-matôr vû onâ
dayâ vati vû ór-tû vitâr onâ gunjât dzônû-matôr vû onâ
compassion came and he-indeed ran his neck-on fell and his
tödi burtör. Mang mari önkü nta, 'bäbo, pändä virudh ṥ o niva month kissed. Then the son him-to said, 'father, God-if against and thesmane nana pit kitor-man, vō Inkal u mari mala nana nowbefore I am done-have. and henceforth thy son to-say I worthyhile.' Par bābo āpla mankyal vēhōr, 'soktēnā áangāh tātan-kē, not.' But the father his men-to said, 'good cloth bring-set-on, o ēnā kaide mudda dosā ṣ o kākluo joda dosā. Mang nomōtand like hand-on ring put and foot-on, shoes put Then we'īnā kusā llāmā Dākā-bād ēdu nava mari sīs-hōtā, having-eaten merry will-make Because this my child dead-awas, on mala īmvā at; ő dāvēmāsāi, matār, or sāpē māsī, him-to again life came and lost-having-become he-awas, he found-awas',Aske o r kusā-kītārThen they merry-made.

Adu ghūttāte onār pharar mari vāvētu matār. Mang őr vāsiThat time-at his older son field-sw was. Then he having-comebit-karaa vētār, or vājā ő yēndākā kōkēr. Aske mankyal-lopihouse-near came, he music and dancing heard. Then men-amongvāraa kitor, oṃ pus-kītār, 'atu bātal mantā!' őr ēnā vēhōrcome called, him ask-dā, 'this what is?' He him-to saidkī, 'nīvā tanēr őr vāsi matē, őr o nīvā bābōnākhat, 'thy younger-brother having-come was, and he thy father-to that, 'thy younger-brother having-come was, and he thy father-to sathō baṭē matār, in-karaā őrē pharā jēvan kēs-kēmatā.' Aske safety well was, that-reason-for he big feast having-done-is. Thenor sāng-sānlopo hadā-hēn. Adēttōr onār bābō pālātis angry-becoming inside was-not. Therefore his father outsidevāsi onā sanjī-kītār. Par oṃ bābōtōdē utoor baṅkātor,having-come him entered-dā. But he the-father-to answer said, 'hūgā, onāsā tecūat vāsā nīvā chāvīrī kūtā, nīvā pēō nānāto, I so-many yeares thy service did, thy order I'hesāh-hi tingā-tītenā. Par namā nīvā sangin barābar kusā-kīyanāever broke-not. But I my friends with merry-might-makeiňē nīmē nākān hesāh-nē chuļā śātī lyā-hūtā. Vō őr nīvā sampatseyang thou me-to ever young great grower-not. And he thy wealthsāhās barābar baṅkātor, or o nīvā mari vētār, aske nīmēhave with 'spend-did, that this thy son same, then thouone-sthī phērsā jēvan kitor-mētā.' Aske oarkān nta, 'marā, nīmēhim-for by feast made-hast.' Then he him-to said, 'son, thouhēsāh-hēnā navā baroher matār, vō nāvā shādō sampat nīrā-y mantā,always me with art, and my all property thins-only isPar amāsā vō kusā kīyanā id chāngō matā. Id bārgan, ir niBut joy and merry to-make this good was. This reason, thus thy
The so-called Maris in Ghanda are found in the same localities as the Gonds proper, and their dialects are almost identical. The number of speakers was estimated for the purposes of the Survey at 31,500. This estimate is probably above the mark, only 9,025 speakers having been returned at the Census of 1901.

Pronunciation.—The pronunciation is the same as in the Maris of Bastar. Compare low, house; him, give.

Nouns.—The inflexion of nouns is the same as in the Gondi dialect of the district. There are several instances of plural forms. Thus, pēkaka, children; aśē, women; marrē, cows.

Pronouns.—The pronouns are apparently the same as in the so-called Gondi. Note, however, mumuf, we, mmmē, us; wimuf, you.

Verbs.—The conjugation of verbs is the same as in the Māri of Bastar, and the Gondi of Ghanda. Compare hānten, I die; mātten, I was; hōndkan, I shall go; māntē, thou art; māttē, thou wast; māttē, it was; kikām, we shall do; māttē, fem. and naut. māttēyē, they were; kēm, do; kēmō, don't do.

The negative particle kille is not inflected. Thus, kiggē-kille, gave not, for all persons.

Note forms such as mēt-askē, when being; kharāttē-paffē, after spending; tējēk māttē, he was eating; karrēk māttē, they were playing; kēlē-yā, is it not? etc.

The short specimen which follows will show how closely the dialect agrees with the Gondi of Ghanda.
DRAVIDIAN FAMILY.

GONDI.

SO-CALLED MARI DIALECT.

(District Chanda.)

Undi manikela rend vuclal pěsaktu matōr, undi pěcal voś undi
One man-to two small children were, one boy and one
pēl. Pěcal mandor vur mentallo nokkā nēhā matōr, pēl girl
Boy was he body-in very good was, the-girl
vuclal nēhā matā. Undi dinā avyn renāsai pěsaktu addamu
little good was. One day those both children mirror
moitā kālā-mat ake pěkēl pělin itōr, 'rin iđu addamu mammat
near playing-heng theu boy girl-to said, 'O this glass-in we
budān nēhā bēs bōr äšāntōr.' Addu pěkēnku addu lāgo āṭā,
ne-shall-see good well who someone.' That girl-to that bad was,
dēnku tečrīte ki, 'vir iđu mammatān siγgatāu itōr,' her-to being-known-thought that, 'this this me to-lower said'
Aske addu tappe moitā hōnī tādanā kuddi vlēmitā. Addu itā,
Then she father near going brother-of complaint told she said,
tappe, addam-ante mendul vuclal samājā āmanā iđdu āskānā kabād
'father, glass-in body seeing satisfaction to-become this women's business
mātā Avuče manikela manu dōhā lāgō.' Tappe irukun pīrśi
is. That-on a-man-to mind is-pūt is-ad.' The-father both belly-to
pēl vorā samājā līttōr. Vor itōr, 'pěsaktu, mimmāt vahāchād
closing their satisfaction made. He said, 'children, your quarrel
kimā.'
do-not-make.'

Pēl girl, 'tappe, Sōmā gollā, pāl pīl vāttōr. Vor itōr,
The-girl said, 'father, Sōmā milkman, milk bringing come He said,
"bachuk pāl vāṭhān?"' Tappe itōr, 'pēl, vōnku vhayā ki,
"how-much milk shall I give?"' The-father said, 'girl, how-to say that,
"nēd gōttā-mēng pāl āntā, hakker rend gotā pīl vā?"' Pēl
"to-day see-a milk so, to-morrow two see bringing come": The-girl
itā, 'tappe, gollā pāl bagāčī tāttāntōr? ' Tappe itōr,
said, 'father, the-milkman milk wherefrom brings? ' The-father said,
'niku tečrī-ğiłleya? Vōnā lūn mūrrān maṭānān, barńhān
'the-to known-not? His house-in cows are, she-buffaloes
manō Dānā pāl pīrśi vor tāttāntōr.' Pēl girl, '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, Soma, 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 Gond population. The Gonds call themselves Kol as in other districts, and this name has often been adopted to denote them. The Kols or Gonds of the hills, especially in Simanche, are known as Gattu or Gotta Kolas.

Koli or Koya and Gattu have been returned as separate dialects from Chanda.

The estimated number of speakers is as follows:

- Koli or Koya: 10,485
- Gattu: 1,080

Total: 11,565

The corresponding figures at the Census of 1901 were 8,144 for Koli and 5,483 for Gattu.

Specimens have been forwarded both of the so-called Koli and of the so-called Gattu. Both represent the same dialect, which can be characterized as a link between the forms of Gundi spoken in the north-east of Chanda and the adjoining districts in the Bastar State on one side, and the Gungi dialects of Hyderabad and the Madras Presidency on the other.
Pronunciation.—As in other Gond dialects of the district we find l and ñ corresponding to Standard Gondi r and s, respectively, in words such as łón, house; lokítam, has sent; ṣarā, having died, etc.

Nouns.—The dative and the accusative are distinguished; thus, ṗādrā-ku, to the son; mēpā, a bundle, accusative mōptum. The ablative ends in ellig, thus, polāndākelli, from the fields. Note the use of the common Telugu postpositions ṭō, among; ṭi, with.

With regard to numerals I have noted oru, one, neuter andi; tĕravara and šur, two; mante, three; mātara, four.

Pronouns.—The following are the personal pronouns:

| Gender | Pronoun
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>mē</td>
<td>mēmē, thou</td>
</tr>
<tr>
<td>mēnu</td>
<td>ḍūr(u), he; ahu, it</td>
</tr>
<tr>
<td>mēmek</td>
<td>ḍūr(u), he; ahu, it</td>
</tr>
<tr>
<td>mēmrē, to me</td>
<td>ṭēru, thy</td>
</tr>
<tr>
<td>mēmrē, mēmrē, mēmrētu, wo</td>
<td>ṭēru, you</td>
</tr>
</tbody>
</table>

Verbs.—The inflection of verbs is the same as in the other Gond dialects of the district. Thus, kīton, I did; māntō-ul, he is; niṭu, he gave; mante, it is; arī, if fell: polākām, we shall become; mātōrum, they were. Note forms such as kīton, thou didst.

The negative verb is regularly formed. Thus, thendō, I did not break; hīsūōtu, I do not give; ṁōdr, he could not, ayyō, it did not become; uyyā hītō, thou didst not give, he did not give; paqoṭītī, you could not. Note kīنتهe, if not; ṭūndō, without; ṭūnī-ō, do not say; eṭhavō, do not say.

Participles are formed as in other Gondi dialects. Thus, ḍānī, dying; ḍōr, giving; ḍōt, having divided; ḍōt, having done; ṭēṅk, coming; ṭēṅkā mōntō, I am dying.

Relative participles end in ṭa; thus, tān-ātā ṭārī, lost-gone son, the son who had been lost.

The conditional ends in ṭo as in Telugu; thus, stē, if you say; mūṭē, if he came.

Verbal nouns end in ṭa; thus, pāqoṭītī, in order to become; ṭoṭ-ṛaya, after becoming; ṭaṛ-ṛaṅkē, being when.

Note finally causative forms such as pāqoṭītī, preparing, making. Compare Kannara.

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 Gaddi dialect, the second is a popular tale in the so-called Kōi.
[No 69.]

DRAVIDIAN FAMILY.

GOONI.

(District Chanda.)

So-called Gattu or Gotti Dialect.

Oruvin ku iruvu pukaru matru. Ohu-lo vulbara vellentar.

One-to two son-e were. These among the-younger said,

'tappe, niva sampadigadu nava tav nakkim.' Or tappe iruvu

'father, thy property-from my share me-to-give.' That father two

peyruku asti tuci itor. Konni mondo utapayya vulbara

son-to property dividing gave. Some days becoming-after the-younger

tanu tuci pojju lakku paynayam-aatu hottoro Haggie hotta-payya

his share gathering for-to journey becoming went. There going-after

tanu tuci padu-kiri hedhottor. Or tucu anta bhotgi hotta-payya

his share spend-going wasted. His share all spending going-after

a saline beria karuvu arta, aske oru kasha-antar. Oru aske

that country in big famine fell, then he wretched-become. He then

a saline oruvun lon hottor. A mankalu orru polanagge padi

that country in one-of house went. That man him field-to sow

mahatilay lohottor. Padi tinnanga mayittada pollatu or pitku tittoru.

feeding for seal. Some eaten left that husks he belly for ate.

Aske orku bori lyu-lulle Aske or ittor gadda, 'nava tappe roole

Then him-to anyone gave-not. Then he said that (?), 'my father many

bhumorka isor manturu; namma gha-thadhu haisor mantin Nammul muli

servants-to giving is; I food without dying am I again

nava tappanagga daityan' vahinuun gada, 'tappe, namma daram-ugga

my father-near will-go will-say that, "father, I God-before-issued

nimaggai papan kitaan Igai-munna namru ni marri an

thee-before indeed isu did. Henceforward me thy son so

vehavatu. Nammu ni bhumor to kalpa.'" Ilu itihi tappanagga hottor.

say-not Me thy servants-noth consider." So saying father-near went.

Aske von mahb-jekku vudisi or tappe ortagga vitalor oru gudukap-porta

Then him very far seeing that father him-near ven his neck-on

kayi vedi toddi burtor. Marri ituve gada, 'tappe, namma devunagga

hande sleeping mouth kissed. The-son said that, 'father, I God-before

nimaggai papan kitaan. Igai-munna ni marri ani vehavatu.' Aske

thee-before isu did. Henceforward thy son so say-not.' Then

tappe bhumor-to ittor gada, 'kapi teu tea kaku mudha kervu

the-father servants with said that, 'cloth bringing hand-on ring put
helpu kālkunku kēramu Mānanu gātū tōtī sambra padkam. Bārānku-
shoe feet-to put. We rice cutting merry will-become Why-on-
itū, nāva marrī hasi, pāṭar; tappasūvī, vandi dorkūtor. Aške ēr̩u
saying, my son having-died, lived; being-lost, again was-found. Then they
sambra-paddēr mandur
merry-making were.

On peḍda marrī polamaggā matōrū. Polāntakērē lēn viśēr mandur,
His big son field-in was. Field-from house coming was,
askē sonālyāhā ṣāhutūnī kōṇēhi ēru būtānār-lā oṃi kēyūtūr orū,
then musi Dancing hoarong he servants-among one called him
'hātāl rōp' auni iūjī talātor. Būtānār ērumū, 'nī tamuru
'what O?' so saying asked. The servant said, 'thy younger-brother
maḥ śchīna vāṭānra; niūva tappē gāṭu ēṭītūr.' Vērku hēγu viśē
again safe orme; thy father rice prepared.' Sum-to anger coming
lōn hondal-ile. On tappa palāto viśē on batūmī-hāḷītor. Aške
house went-not. His father out coming his entirely-applied. Then
peḍda marrī ērumū, 'ichum vāṭaṃ man-amaggā matān. Mīva pollō
big son said, 'so-many years you-near 1- cosa. Your command
ōeskanēnu tenānā Mīru nāku nā doulethūi sambra-paddēr besa
any-time not broke. You me-to my friends-with merry-to-become ever
yētā-pūrī śyā-bēlī. Leś̱ēbōddhīnākū somm-anāta tēs-hūtha marri
a-kēd garest-net. Hariots-to property-all having-throen-going son
vāṭa-payya vindu kīntū. Or ērumū, 'nū-tōnī nīmu mantūnī-gāka nā
coming-after feast made-at.' He said, 'we-with thou art-because my
somm-anāta nīvedē. Ni tamuru hāṣi, mālas vāṭānra;
property-all thing-indeed. Thy brother having-died, mine came;
tappassūvī, dorkūtor, sambra-paddēkam.'
having-been lost, was-found, merry-will-become?
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 districts of Ongole and Godavari we reach the territories of His Highness the Nizam. Gondi is there spoken together with Telugu in the north-east. The Gonds are known as Koi or Koyas in Khammam and are called Gatta or Gatta in the hills. The number of speakers at the Census of 1891 was 36,367. The corresponding figures at the last Census of 1901 were 15,886, of whom 15,886 were returned from Warangal, for Koi, while 50,727 entered their language under the head of Gondi, 50,727 of the latter were returned from Surpur Tenur. 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.

Gondi 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>Language</th>
<th>Census of 1891</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gondi</td>
<td>6,646</td>
<td>4,240</td>
</tr>
<tr>
<td>Koi</td>
<td>36,500</td>
<td>46,900</td>
</tr>
<tr>
<td>Gatta</td>
<td>333</td>
<td>11</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>43,500</strong></td>
<td><strong>51,554</strong></td>
</tr>
</tbody>
</table>

The Gonds 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 Koi dialect of Bhadrachalam in Godavari, and it will be of use to give a short account of that form of speech.

**Authorities**

Caru, Rev John.—The Bhadrachalam and Telagata Telugu, Indian Antiquary, Vol. xii., 1872, pp. 312 and 272, (grammar).


The specimen printed below has been transmuted from the edition of the Gospel of St. Luke in Telugu type, published in Madras, 1889. The older edition of the Gospel, London, 1882, was printed in Roman letters, and has been consulted for the transmersion. The pronunciation of the dialect does not call for any remark. It is well represented in the transmersion. It should be noted that the palatals are pronounced as in Telugu.

**Nouns.**—The suffixes of the plural are ra, las (sinu), and sug; thus, tappar, father; tapapar, fathers; kola, foot; kālu, feet; cola, mouth; nālku, months; nām, house; iðhāku or lónku, houses; māra, a tree; marāku or marangi, trees. Nok kus, younger sister, plural dalakku; mayapādi, a daughter, plural mayakku, etc.
The regular inflexion of nouns will be seen from the table which follows —

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ίγάμ, a father.</td>
<td>ίγάμα,</td>
<td>mell, a low</td>
<td>mellα,</td>
</tr>
<tr>
<td>Acc.</td>
<td>ίγάμα</td>
<td>ίγάμα</td>
<td>melλα,</td>
<td>melλα,</td>
</tr>
<tr>
<td>Dat.</td>
<td>ίγάμα</td>
<td>ίγάμα</td>
<td>мελλα,</td>
<td>мελλα,</td>
</tr>
<tr>
<td>Alt.</td>
<td>ίγάμα</td>
<td>ίγάμα</td>
<td>мελλα,</td>
<td>мελλα,</td>
</tr>
<tr>
<td>Gen.</td>
<td>ίγάμα</td>
<td>ίγάμα</td>
<td>мελλα,</td>
<td>мελλα,</td>
</tr>
<tr>
<td>Loc.</td>
<td>ίγάμα</td>
<td>ίγάμα</td>
<td>мελλα,</td>
<td>мελλα,</td>
</tr>
</tbody>
</table>

Other postpositions are ño, ie, among; ño, with, etc.

The numerals are borrowed from Telugu. The masculine form for ‘two’ is, however, innumeral.

**Pronouns.**—There are two forms of the plural of the personal pronoun of the first person, māsala and māmā. 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>māsala</td>
<td>māsala</td>
<td>māmā</td>
<td>māmā</td>
<td>māmā</td>
</tr>
<tr>
<td>Acc.</td>
<td>māsala</td>
<td>māsala</td>
<td>māmā</td>
<td>māmā</td>
<td>māmā</td>
</tr>
<tr>
<td>Dat.</td>
<td>māsala</td>
<td>māsala</td>
<td>māsala</td>
<td>māsala</td>
<td>māsala</td>
</tr>
<tr>
<td>Gen.</td>
<td>māsala</td>
<td>māsala</td>
<td>māsala</td>
<td>māsala</td>
<td>māsala</td>
</tr>
</tbody>
</table>

Other forms are also occasionally used: thus, māmā, us (exclusive); māsala, thee, etc.

The demonstrative pronoun ίδία, that, is inflected as follows:

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Females and neuter.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Sing.</td>
<td>Plur.</td>
</tr>
<tr>
<td>Nom.</td>
<td>ίδία</td>
<td>ίδία</td>
</tr>
<tr>
<td>Acc.</td>
<td>ίδία</td>
<td>ίδία</td>
</tr>
<tr>
<td>Dat.</td>
<td>ίδία</td>
<td>ίδία</td>
</tr>
<tr>
<td>Gen.</td>
<td>ίδία</td>
<td>ίδία</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 ίδία is identical with Telugu mājīs for which the literary dialect has अती. The other forms of the pronoun are likewise the same as in Telugu.
Similarly are inflected of the, thus, gen. vīśa; āḍha, this woman or thing, gen. doṭī, etc. ‘Who?’ is bādeṇa, and ‘what?’ is bāte.

**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. miṇāma.</td>
<td>1. miṇāma.</td>
</tr>
<tr>
<td>2. miṇi.</td>
<td>2. miṇi.</td>
</tr>
<tr>
<td>3. m. miṇaṃda.</td>
<td>3. m. miṇo.</td>
</tr>
<tr>
<td>ō. and n. miṃe.</td>
<td>ō. and n. miṃaṇa.</td>
</tr>
</tbody>
</table>

The same personal terminations are used throughout; thus, ṍatiṃe, thou wast; āḍha, he may be, he will be; maṇdaḥāna, I shall be; maṇḍakāri, 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, tuṅgiṇa, I do, or shall do; kalāṇḍa, he said; tuṅgiṇa, I shall drink. It will be seen that the tense suffixes are the same as in ordinary Gondi. Note, however, forms such as maṇḍakāṇa, he will be; maṇḍakāra, they will be.

Verbal nouns and verbal participles are formed as in other Gondi dialects. Thus, moṭa-ṇikā, in order to tend; tuṅgiṇa-notice and tuṅgiṇa-notice, if he does; vērli-notice, when he came; aṭṭa-puxaṇa, going after; vērli, coming; tuṅgiṇa, doing, etc.

The conjunctive particle ends in ē, thus, tē, having arisen; sādi, having said; vē, having come.

Relative participles are used instead of relative pronouns. The usual termination is ē; thus, ēdu tuṅgiṇa paid, he doing work, the work he did; koḍaṭa lēngiṇi, the fattened calf. Another form ends in ād. Thus, nāki vēḍaṇa pālu, me-to coming share; pāddi tiṇena pella, swine eaten husks in, with the husks which the swine ate.

The negative verb is regularly formed. Thus, tuṅṭoṇa, I do not do; tuṅgona, thou didst not do; ilōṇa, he is not; aya, it came not; siṛi, you gave not; ayye, they are not; āḍ-e, give not; koḍ-illina, made not; ven-na, don’t fear. There are apparently also negative participles and verbal nouns. I have noted puniṇaṇi miṇāna, not knowing Iam, I do not know.

The interrogative particle is ā; thus, āṭir-e, do you not give? pūṭin-e, doest thou know?

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

GONDI.

KOI DIALECT.

(Madras Auxiliary Bible Society, 1889.)

Oro manushümik iravun marka mattrça. Oraytik tebōndota,

One man-to two sons were. Them-among the-younger,

'tappena, ni ədu te nati vačta pálə imu, iti ətto tōte

father-0, thy property-in two coming share give,' saying father-with

kotondu. Askə ondu oni ətətini t 대해서 ittəndu. Sagama rəka

said. Then he his property dividing gave. Few days

atta-payta tebōndu ona ada anta kaide payi dura

goin-after the-younger his property all hand-in taking for

diətikiki paqama ədi oni ətətini məla paqimine sagama-tungtəndu.
country-to journey going his property had deeds-in expenditure-did.

Addu kartu atta-paya ə əde ətəte ləvə karuvi vata.

That expanded becoming-after that country-in big famine came

asə ondu tppa actəndu. Ondu ədi ə əde ərcəniki

then he misery fail. He having-gone that country-in one-to

longi mattrça. Ondu padi məhəntəki oni əni əniciki rəhtəndu.

joining was. He none to feed him fields-to went.

Ondu nata inamun polita oni əkkə mni əntəm ənə pəəmən,

He none eaten husk-with his belly filling-for went became.

goni bənəndu əni ənicki whites. Aka manan-asə əni ənicki baddi wəএ

but any-one him-to gave-not. So being-them him-to serve having-come

ondu, ' mə tappən-agga bekəsə-mandi kələgəhənki dəla dibe

he, 'my father-of-neer how-many-persons servants-to food much

minde gəm manma karuvini dołloren minən. Nana mə tappən-agga

is but I hunger-with dying am. I my father-of-neer

ədi, "ə yaya, manna denvi nunne ni nunne pəəpəm

having-gone, "O father, I God-of before thy before sin

tangl minən. Ingətiḵəni mə marını ədi kečəki

having-done am. Now-from thy son having-said having-uttered

mananiki manma barrım ayyoma. Nama mə kəldərə-yute

being-for I worthy am-not. Ma thy kindness-among

orəməṉərəpən, ədi əni ətətini kaytənə, ədi tədi əni

one-of-oə keep,' saying him-with will-say,' saying arising his

tappən-agga atəndu. Gəm ondu luka dətə mananaşık

father-neer went. But he still distance-at being-then
DRAYTEDIAN FAMILY.

oni tappe onini údi sukurv rasti, miriri, oni vedete
hte fathor him having-sone companion coming, suying, his neck
poro oni oni burndo. Ask a marei, 'i yuyu, mana
on falling him kissad. Then that son, 'O fathor. I
déruni maunu ni manu pàpamu tuni minnàwà. Ingakì shrink
God-of before the before the having-done am. Henceforward
ni marnini inifl kochohi mananiki harruni ayîna, inifl
thy son having-said having-said being-for worthly I-am-not', saying
oni kottànù. Gori tappe, 'sannátu gojdu taobhi oniki
him-to said. But the-father, 'good cloth having-brought him-to
kerpissi oni vatíjìjìkì utangaramu váli kàlìnìkì érìkù
having-pot his fingers-on ring having-pot first-on show
kerpissàfì. Kodàrtà lèngafìnì taobhi kàyìmùta, manajiin inìfì
put fatted calf having-brought slaughter, we having-eaten
kùfëli pàràdàkàjì hàritku, ìndu nà marvi dollì, malà
merry let-us-become. Why, this my son having-died, again
batàkàdàpì; màyì, dòrumóNJìjì, inifì onì ngàgìhìnìfì
loved: having-been-lost. was-friend', saying his servants-with
kòtòndon. Ask òra kuìfì pàrùnìkì modaron peyìtòrì
said. Then they happy becoming-for preparation took.

Ila manìnàgà oni pedda marvi endu màtònà. Òndu
So being-on his big son field-in sea. He
vàùèc lòójì-àgà vátì-aske vemè-radù àndàradù kàlìjìjìpì. Askè
coming house-near coming-them must dance having heard. Then
navùkàrinì ortini karingi, 'ìnu bàtà?' inifì találòndù. 
servant one having-called, 'three-things what?' saying asked.
À navùkàrinì gài-tòto, 'ni tammùmpù vátìondù, Òndu
That servants him-with, 'thy younger-brother came, he
on-eggà ìgàkkànà értà-kàdà ni tappe kodùvtà lèngafìnì
him-near well coming-because thy father fatted calf
kàyìsìi mànnànd'-ìfìtì kòtòndon. Kòl-kàdà onù onù rosenù
having-slaughtered bi-saying said. Saying-because he anger
taobhi lìpà vàdànàkì màti kòlp-tile. Ask oni tappo badiki
having-brought inside coming-for mind arranged-not. Then his father outside
wàíì oninì bàsìma-kàtòndon. Ask onù, 'ida, ìtsàkì endèkìni-kàdì
having-come him to-entreat-began. Then he, 'lo, so-many years-from
nama nìnnì sàwà-tàngòro mànnà. Nì màta nanna bàsìtìtì
I then service-doing am. Thy word I ever
tàpplànà. Àttàkànà mànnì mà bùkàbìri-ìtòtò kuìfì pàrùnìkì nàkì
transgressed-not. Being once I my friends-with merry becoming-for me-to
happòjàmà ona màkàbìlla-mà mànnì kàfìlle. Gori ni adàtìni
ever-even one great-young-even thou gazeb-not. But thy property
palvānātē karāu tūngē i ni marri vati-askō-nē i ni debauchery-in spent making this thy son coming-then-indeed his kōsaṭkī kōduvē lēngātēni kōyāsi vāṭānī, tājī ńōi tappenōkī saha-for fattened calf slaughterer threw, saying he father-to multē ketōndō. Aste ondu, 'pākē, mīmī nēppēttē nē agga nimī. agnā i i. Thōn ḍō, 'son, thou always me near art. Nōvā antā nāvēnu āśā mīmīñāgu. Maṇādu kūslē parī ḍū all thing having-become āśō. We moreover having-become antēdō āśre, bārīkō, ni tamāmēndō i nu duṇī, multē to-stay good, why, thy younger-brother this having-died, again bāltākūtōndō; mayī, deṇūkūtōndō, tājī onāti ketōndō. lived; having-been-lost, was-forsworn, saying him-to said.

A similar dialect is also spoken in Bastar, on the banks of the Sabari. The number of speakers of Kōi 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 Kōi of the Madras Presidency. Note only hōse, ho; and sounēd, he is. The third person singular of verbs also ends in ē, thus, hōtēn, he said.

Tantēnē, thou struckest; is probably wrong. If not, it is a regular noun of agency.

The third person singular neuter and the relative participle often end in ē and not in ē; thus, tagaīta, it hit; but also maṭe, she was, etc.

On the whole, the specimen is not very correct. It is, however, sufficient to show the general character of the dialect.
DRAVIDIAN FAMILY.

GÔNDI.

So-called Koi Dialect. (State Bastar.)

Savâl.—Guddi-Lakshâni numma putân-a?
Question.—Guddi-Lakshâ he thou knowest?
Javânp.—Nijam. Râmâjî kachëri mëmmâd.
Answer.—Certainly. He-who in-court is

Savâl.—Numma kachëri matta gaddapâtuhe Guddi-Lakshâni tantând°
Question.—Thou in-court being as-well Guddi-Lakshâ struckest?
Javânp.—Nijam.
Answer.—Yes.

Savâl.—Bockki debbâ tantâni?
Question.—How many blow struckest?
Javânp.—Renu debbâ tantâna. Rojda gâluto tagatta.
Answer.—Two blow I-struck. Left thigh-in it-hit.

Savâl.—Bâr tantâni?
Question.—Why struckest?
Javânp.—Debbâ-dinam numma kâlma utçâo, Empuram vattâma,
Answer.—Quarrel-day I liquor drank, Empusa went,

Kâram Pàpâyâdi mutte purukûnta matta. Lakshâku kai
Kâram Pàpâyâde wife it was. Lakshana hand
yëdor matta, agga numma aâjja kudàtâma. Lakshâku nanna
seeing was, there I having-gone sat. Lakshana me
nûkī-tâtā, dâni-gûzûtâ huku nûxam vatte. Gaddapârâ
pushing-gave; that-of-an-account me-to anger came. The-axe
gonte matta. Dama nanna pêhakatâma Duddi mîjâre
verando-in was. That I lifted-up. Sitok saying

Lakshâni reñdu debbâ tantâna
Lakshâ two blows struck.

Savâl.—Kâram Bâmâku Kâram Gujjâlu niu karaûgâmâ?
Question.—Kâram Bâmaku Kâram Gujjâ thou calledest?
Answer.—Yes. Guddi-Lakshâ were will-strike saying I called.

Savâl.—Nîki Guddi-Lakshânu numma boppudainâ virodâm
Question.—The-to Guddi-Lakshâu-of formerly over enmity
mende-yâ?
was I.

Javânp.—Ill.
Answer.—No.
FREE TRANSLATION OF THE FOREGOING.

Do you know Guddi Laksha?
Yes. He who is here in court.
Did you strike Guddi 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 Kāma and Kāram Guri.
Yes, because I thought that Guddi Laksha would beat me.
Have you ever had any quarrel with Guddi Laksha before?
No.
PARJI.

The Parjas 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 17,397. At the last Census of 1901, 8,833 speakers were returned.

Parji has hitherto been considered as identical with Bhatri. See Vol. vi, Part ii, pp. 334 and ff., where the various authorities dealing with the tribe have been mentioned.

Bhatri has now become a form of Oriya. Parji, on the other hand, is still a dialect of Gondi.

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 Parji translation of the statement of an accused person, is much better. It was, however, only forwarded in Devanagari, 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 l; etc. Thus, chandē and chandā, went, the suffix of the accusative is t or n; thus, mātin, the son; Mātā, Māṭā, both in the accusative case.

Nouns.—The suffixes of the plural are ār, l, and kāl; thus, sakātattar, witnesses; chandā-l, sons; pān-kāl, swine.

The case suffixes are almost the same as in Gondi. Thus, tāten, to the father; Mātā, to Māṭā; mātā-nā, of a man; pāngiyā-l, of an axe; pāti, in the village; tātē, on the head, etc.

Numerals.—Ort, nearer ḍhāti, one; ārāl, two; mātā or māndi, three; niḷār, four; sātār, five; sēṭār, six; khatlē, twenty. The numerals above six are borrowed from the Aryan neighbours.

Pronouns.—The following are the personal pronouns:—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>ān, I.</td>
<td>ān, thou.</td>
</tr>
<tr>
<td>ānā, ānāng, me.</td>
<td>ānā, thou.</td>
</tr>
<tr>
<td>an, my.</td>
<td>ān, thy.</td>
</tr>
<tr>
<td>an, we.</td>
<td>ān, you.</td>
</tr>
<tr>
<td>an, our.</td>
<td>ān, your.</td>
</tr>
</tbody>
</table>

Oē, he, should probably be written ēē, and, in the same way, ē and not d is probably the correct termination of the third person singular of verbal forms. Compare Koi.

Other pronouns are ēā, that thing, ēānā, ēānāng, ēānā, its; ēānā, in this, ē and ēā, this (used as adjectives); ēā, who? ēā, what? and so forth.

Verbs.—It is impossible to sketch the Parji conjugation from the materials available.
The suffix of the past tense is ə or t, and in the future we sometimes find a suffix r. Thus, tōpōlō, I smote; tōpōlō, I shall strike. The list of words, which has not been reproduced, gives these forms for all persons and numbers. The corresponding present tense is given as tōpō, I strike, etc. Another present is formed by adding m to the base: thus, yōrō-mō, he comes; pōkō-mō, 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, mēdōn or mēden, I am; mētād, thou art, he is, mēda, it is. In the past tense we find mētēn, mēttē, and mētēn, I was; mēttē and mēttē, he was; mēttē, it was; mēttē, they were. Compare imperatives such as chē-wō, give; pēnd-wō, take. The regular personal terminations can accordingly be given as follows:

Sing. 1. . . . a | Plur. 1. . . . . m
2. . . . t or d | 2. . . . r
3. masc. . . . t or d | 3. masc. . . . r
3. neut. . . . d

The suffix of the first person plural seems to occur in forms such as am chāmm, I am dying, ist. we die; amdon, I used to drink. Such forms can, however, also be explained as containing the present suffix m. Compare amdon, you drank.

The personal suffixes are sometimes omitted, and sometimes also confounded. Thus, mēttē, I was; mētē, they are; pōkōd, I will say (etc). Most of these cases are probably simple mistakes.

In the third person singular we sometimes find j instead of d, t; thus, chōjēj, he became; chōjēj, he made.

The characteristic suffix of the negative verb seems to be ə. Compare pun-ə(e), I know not; tōpān-ə, I did not strike; chējō-ə, I did not do; chēnēd-ə, I did not go; chōvō-ə, you gave-not; chōjēd-ə, he did not; chēnēd-ə, he did not go; chējēd-ə, he gave-not. Note also chējē, he is not; chējē, it is not; chōjē-wō, don't do.

The comparative participle ends in t; thus, chēntē, having gone; pōkō mēttē, I had
said; chēt-chēndētē, he had died, etc.

For further details the specimens should be consulted. The first specimen is, however, so corrupt that it must be used with the greatest caution.
[No 73.]

DRAVIDIAN FAMILY.

GONDI.

PARJI DIALECT. (STATE BASTAR.)

SPECIMEN I.

Okurá máman irul chinjul mêtér, À-vítaráá píii
Oon man-of two sons were, They-among the-younger
chinjul tátén pökkić, ’ó tátá, an báhá ejir.’ Dhan-mál
son father-to said, ‘O father, my house give.’ Property
mêtér, páchí chîjíic. Píii chinjul okůkkan idh-mêttét,
was, dividing give. Younger son together partaking was,
khue dëi chinjú-métel, patsâkâli butâl dhan-mál mêtê
fur country going-was, moten living-in property was
gâvîítét Od jammá dhan pûhiôt, a dëi bârê
spent. He all property squandered, that country big
châkul pâtá. Châkul pâtá, gārih chânji Châkul pâtá
 famine arose. Famine arose, poor he-become. Famine arose
âr mânji tebi mêtêt. Ogîn aman pènkul mòkûk
and went(?) there lived That(?) man(?) swine to feed
vâyâ chôtêt. Pen tindan ejirâ yându tandotan mën
field-in sent. Swine eaten hunka that(?) to-eat mind
chânji Ār yèhî-bàiên chîjûn-siî. Chirâkam chêt chôtâ,
mades And anybody(?) gave not At-last sense came(?),
ânëm pökkić, ’ám tátá bhati-log thâi-gullâtta, am
then(?) said, our father’s servants to eat have enough(?), we
châkul chámam Abéchurâ tâtân-kâ chêndân, chênden
with-hunger die. Now arising father-near will-go, will-go
sâm tátâ [sic], ’ó tátá, bhagvân hukum chiyâk,
sâm tâtâ [sic], ’O father, God’s command I-did-not,
tatán mandâd pâpâjâ. Pen tátâ abe m chunî era
father before signed. Again father now thy son to-be
nâyât. Abé bhati-log yetâ mânâ éri mâdêr.’ Tabâ
not-proper, Now servants as are so shall-be.’ The
nâtâ churhî chêndêd, tâtân lagô chêndêd... Titá
there arising went, father near went... The-father
kanyâlér pökkić, ’nâ go dancer un mûdâd nûd-pîtêd; ketti
servants-to said, ‘good cloth I take(?) take-put-on(?) i hand-on
Tabā am [chānd] chāṁ māṭrīd, jiam pāṭāl; bhulkēd māṭrīd, phēr mlād; Tabā bēḍā ārkīd.
was, again was-found. Then merry become.
STATEMENT OF AN ACCUSED PERSON.

Savál.— Im pul̄āya Mātā pidir gond mōdād?
Question.— Your village-in Mātā name Gond is?
Jābāb.— Hoy, mūtēd. Ḫē chillā.
Answer.— Yes, he-say. Now is not.
Savál.— Mātā ebe à chēndē?
Question.— Mātā now where went?
Jābāb.— Ātā chēndā. Chālī chēndā.
Answer.— Anywhere went-not. Having-got went.
Savál.— Nātā nūmpīti chāiyāt, ṣhādā-kāṅdāki tād?
Question.— Any disease died, anybody killed?
Jābāb.— Ōmay nātuṅgi nūmpīti chillā. Āndāki tād.
Answer.— Him-to any disease was-not. Somebody killed.

Tabe vōd chāiyet.
Then he died.

Savál.— Ōnī ēdāndāki tād?
Question.— Him who killed?
Jābāb.— Ān panān.
Answer.— I know-not.
Savál.— Sēkhātēr pokāmēr, Mātālī in tōt. Inātī
Question.— Witness say, Mātā thou killedest. This-in
in nat nāmēdād?

Jābāb.— Ān tāmā. Sēkhātēr mēruṅtēr mēdāy. Ān-chēngā
Answer.— I killed-not. Witness tutored are. He-with
Mātāl-chēngā ĸiṅdrāṅṅā chillā. Ān nāgurānī chāṭṭāṅgāt?
Mātā-with qureṭ was-not. I why should-kill?
Savál.— Hā ḁanglyā. Im ḵyālā pāyātā.
Question.— This axe thy house-in was-found.
Jahab.—Hoy, peyata, An ṭangiya ṭiya. Idugi am
Answer.—Yes, it was found. My axe this is. Therefore my
øyate peyata.
house-in was found
Savul.—I ṭangiya ti nātir peyata menda.
Question.—This ax-on blood found is.
Jahab.—Hoy, peyata menda. An bokdā kati-metē. Anin
Answer.—Yes, found is. I goat having-killed-was. Its
nātir peyata menda.
blond found is
Savul.—I gāndū inn oyatē peyata menda.
Question.—This cloth thy house-in found is.
Jahab.—Pubi bevaldar ūn mudāy i gāndū inn oyatē tindi-
Answer.—Police havadar my presence-in this cloth my house-in having-
mētēr. An pāk-Ūtēn, ‘mōlik, dēkik chē-mān
thrown-was. I having-sold-was, ‘mester, so do not
An-pādīn pē tūrē. Charkār ānē phēt-stirīy.’ B̌evlēdār
Me to trouble come. Government me will-hang.’ Tē-bevlardār
and, ‘thou-alone Mitā killedest. Many people say
Idugi gāndū inn oyatē tinfch-mētēn.’
Therefore cloth thy-house-into having-thrown-was.
Savul.—In ēru Mitā, mēl undēm?
Question.—Thou and Mitā liquor drank?
Jahab.—Hoy. Ēn jējūn undūn, mēl undēm, ēru chōpul tina-mēttan.
Answer.—Yes I daily drank, liquor drank, and most eating-was
Savul.—Mansā Ǩečēn pasirā in ēru Mitā pūrā-siris mēl undēm?
Question.—Mansā Ǩēdī’s shop-in thou and Mitā Fūrā-day-on liquor drank?
Jahab.—Pūrā-siris ēn māmēn Gutīlā oyatē mēttān Mitāl chāngē
Answer.—Fūrā-day-on I uncle Gutīlē’s house-on was. Mata with
Mansā pasirā ēn chēmēnē. Sabē phambu.
Mansa-(of) shop-in I went-not. All fabrication
Savul.—Mitāl murād in chūdāt?
Question.—Mitā’s corpse thou sawest?
Jahab.—Palēā-lōg chūdi-chēndē, ēgē ēn bālē chūdi-chēndē.
Answer.—Village-people to-see-went, so I also to-see-went.
Savul.—Mitālu ārēbēla gāva mētī?
Question.—Mitālu anywhere wounded was?
Jahab.—Hoy, okātī gāva tāngyāl in tētē mētī, ēru indū on
Answer.—Yes one wound axe-of his head-on was, and another he’s
ūndānti mētī. On menā okātī gāndū mētī. Ount nītīn
breast-on was. His body-on one cloth was. That on blood
mētī Ēru ēn nātīn panā
was. And I anything know-not.
FREE TRANSLATION OF THE FOREGOING.

Is there a Gonds 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 cloth 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
cloth 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 Munsā Kedār’s shop on the Pura-day?
On the Pura-day I was at my uncle Gutiā’s house and did not go with Mātā to
Munsā’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.
KŐLAMI, NAIKI, ETO.

Kui and Gondi 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 Gondi between Kamarese-Tamil and Telugu. The dialects in question are the so-called Kölami, the Bhili spoken in the Purad Telugu 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 Gondi. 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.

KŐLAMI.

The Kölāms are an aboriginal tribe in East Berar and the Wardha district of the Central Provinces. The Rev. Stephen Híslap found them 'along the Kandi-Konda Hills on the south of the Wardha River, and along the tableland stretching east and north of Manigad, and thence south to Dantapalli running parallel to the western bank of the Pranbha.' 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 Wum. At the last Census of 1901, however, Kölami 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:

<table>
<thead>
<tr>
<th>Wum</th>
<th>Anmachi</th>
<th>Wardha</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>17,000</td>
</tr>
<tr>
<td></td>
<td>4,500</td>
<td></td>
<td>4,500</td>
</tr>
<tr>
<td></td>
<td>1,500</td>
<td></td>
<td>1,500</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>23,100</td>
</tr>
</tbody>
</table>

A few speakers are probably also found in Purad, in the Basim district. The so-called Bhili of that district is, at all events, almost identical with Kölami. See below.

In the last Census of 1901 Kölami was only returned from Wardha with a total of 1,505 speakers.

The Kölâms are usually classed as a Gond tribe. According to Captain Haig, however, they 'differ considerably from Gonds in appearance, and the Goonds, in Berar, at any rate, do not admit that they are a Gond tribe, while the Kölâms on the other hand shew no anxiety to be considered so, but are rather inclined to repudiate the connection.'

The Kölami dialect differs widely from the language of the neighbouring Gonds. In some points it agrees with Telugu, in other characteristics with Kamarese and connected forms of speech. There are also some interesting points of analogy with the Toda dialect of the Nilgiris, and the Kölams 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.
AUTHORITIES—

Vocabulary, Part 1, pp. 1 and 6.


The notes on Kôlami 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 -i; thus, pīsas-i, money; gītā-l, feet; kēv-ul, ears; turo-l, swine. In bālā-kōl, sons, the suffix kōl corresponds to Tamil and Kannarese gai, Tulu kula. In māsurunag, to the men, we apparently have a plural suffix -a or -e.

There are no instances in the texts of a feminine noun. The feminine and neuter singular take the same form in Nañki, and this is probably also the case in Kôlami.

The dative has the same form as the accusative, the suffix being -e or -ē; thus, bālān, the son; mēktē, to the neck; māsurunag, to the servants.

The genitive is formed by adding n, na, or nó, and the locative by adding t. Thus, anee kākōkne bālā, the son of my uncle; telin gurāmnet kōgir, the saddle of the white horse; amat amēhā māsurunag, to the servants of my father; kēl, on the hand; vedēt, in the field (vedēd, field).

Numerals.—Okō, masc. ḍhōn, one; ēndēng, mass. ēddar, two; mēndēng, three; nēttdā, four; atē, five; sahā, six; sēl, seven; ētō, eight; nē, nine; dalē, ten; iro, twenty. Compare Telugu okōtī, one; Toda Okē, two; śei, three; Kannarese and Telugu čiḍa, five; Telugu ičēn, twenty.

Pronouns.—The following are the Personal pronouns:

\[
\begin{array}{l|l|l|l}
\text{ān, I.} & \text{se, I., thou.} & \text{emn, he; ad, it.} \\
\text{amudēng, me.} & \text{tēs, thy.} & \text{amn, amnun, amnunēg, him} \\
\text{anna, my.} & \text{im, you.} & \text{amnet, his.} \\
\text{ān, we.} & & \text{nur, they: neut. adā.}
\end{array}
\]

The plural forms are apparently seldom used, the singular forms being used instead. Other forms are tāmet, his; ēndē, this; ad, that (neuter), genitive ēnnet; yēn, yer, who? adā, 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:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. āngātē</td>
<td>1. āngātān</td>
</tr>
<tr>
<td>2. āngē</td>
<td>3. āngēr</td>
</tr>
<tr>
<td>3. āngēn</td>
<td>3. āngīr</td>
</tr>
</tbody>
</table>

There are no instances of real plural forms in the materials available. The corresponding past tense is:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. āngātē</td>
<td>1. āngātān</td>
</tr>
<tr>
<td>2. āngē</td>
<td>3. āngēr</td>
</tr>
<tr>
<td>3. āngēn</td>
<td>3. āngīr</td>
</tr>
</tbody>
</table>
Finite verbs are similarly inflected. The present tense is also used as a future, and the characteristic consonant of the past tense is ū. Thus, babātin, I shall make; bābtān, I did; ēddān, he went. There are very few instances of the third person neuter. Compare ąjūta and ājūtā, it is; puṭtin, it became; būnī tinnā, the swine ate. Another future form seems to add d; thus, goṭdātān, I shall strike; sōr goṭdār, they will strike.

The imperative takes no suffix, but r is added in the plural. Thus, ṭō, give; ṭē, eat; ṭōrdār, put ye.

The negative verb is formed by adding ṭōten, to the base. Thus, suṅtiptōten, (I) broke not; st-tōten, (thou) gavest not, (he) gave not. Tōten is sometimes inflected; thus, st-tōtōtā, thou gavest not. In other cases the negative verb is formed by adding an e to the base, and using the ordinary personal and tense suffixes. Thus, sāren, he went not; sīyaṭēn, he gave not.

The base seems to be used as a verbal noun. Thus, enet-lōn, saying-of-worthy; ḫāk-ēkāy, in order to do. Another verbal noun ends in ad and contains the neuter demonstrative pronoun. Thus, ēndākād, dancing.

The conjunctive participle ends in na; thus, ghām-ūk-Nā, having collected; sat-Nā, having gone; sāt-Nā, having arisen.

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

KOLAMì.

(District Wun.)

Ockon man wex. Amung iddan balikol over. Attan
One man was. Him-to two sons were. Then-of

ismam cuten, 'be, amnet what amon kor.' Mari and avarung
the-younger and, 'father, my share we give.' Then, he them-to

than piyakna siten. Mari kooning divasani ismanam balal
property dividing gave. Then some in-days he-younger son

attana ghumakknai laya dhuv aukon. Attan and majalta tain
all collecting very far went. There he viciously his

jagi ujapten. Mari and attana khahehaptan, add muluk mahag
property squandered. Then he all spent, that country famne

pattin. Addum amung udehan patin Addi vakhot and ad
fell. Therefore him-to difficulty became. That time he that
muluk skon massa-taata seata taka. Amad amung turel
country(of) one man-with going lived. He him swim

kayeng tamet vegadung pasakten. Addi vakhot turel samo tinhia
to feed his field-to sent. That tune swimne husks ate

ádnąd and poşa midipan amung aman mar wæntin. Amung yena
those-from he betty fill thus him-to it-appeared. Him-to any-one

sireen mari amid aracinko eye. 'amnet aman mar masurnig
gar-mani. Then he coming-to senses said, 'my father's servants-to

phreet ipite andi ña marbl taka. An sümna am-banig
much bread is, I with-hunger die. I asking my-father-near

seraton amung yetañin, 'be, an diyañnet innet mutt pàp
will go him-to will-say, 'father, I God-of thy in-presence sin

kàtkan In-am-tañat innet balal cuat lang toton innet skon
did. This-day-from thy son to-say worthy am-net. Thy one
takari-parman ini.' Mari and sultus tam baning sedden. Mari
sermend-like keep.' Then he arising his father-to went. Then

and dhuu aqind ittan annet tak okta, llaba wæntin, amad
he far to then his father seeing, puty came, he

taltna amne makkun amag-patin amnet mukha sumnet. Mari balal amad
running hit neck-on fell hit kiss took. Then son that

cuten, 'be, diyañnet innet mutt an pàp kàtkan. Indamnait innet
said, 'father God-of thy before I sin did. Henceforward thy
bāla one-lang tōten. Māri bān māsahung iten, ‘avai anga
am to-ay-proper am-not.’ Then the-father servants-to said, ‘good robe
kotna adn tōceng, amnet kit mundi, gētāt kēgl tōdān. Māri
bring that palen, his hand-on ring, foot-on shoes pal. Then
ān tīrnu anand kākātān Kāre im amnet kēke tiht-ānden, amnd
I eattag merry will-make. Because this my son had-died, he
tīrnu pānūm-āddan; bluhīta-ānden, amd āpāten.’ Māri amnd amand
again life-name; lost-was, he was-found. Then they marry
kēkōng uten,
same-take began.

Id vakhöt amnet vādlāk bāla vegāt ānden. Māri amnd vīsā
This time his big am field-in was. Then he coming
ekk-meet vītten. Amnd mōrapākād endākād vīnter. Id vakōt māsūrtānāt
house-near come. He music dancing heard. This time servants-en-from
ēkōn lukten amnd velōtten, ‘id tānāden?’ Amnd anna iten, ‘innet
one called he asked, ‘this what?’ He him-to said, ‘they
tōren vātāndān Amnd im banu kūbālānād muālt. Amnd
younger-brother come-is. He your father-to safety-in met. He
māri lāt tiṅnīg-ūmākāt kēkōn. Māri amnd kēting vītān āpāl senen,
then much feast made.’ Then he anger-in coming unde went-not.
Māri bān vākāl vētnā amnā kāmpēgāg lāgten. Amnd bāmmug tīrīn
Then father outside coming him to-entract begun. He father-to back
tenen, ‘ōnā, ān ingēd vārsa innet tākāri kākātān Innert mān ān
said, ‘see, I so-many years thy servant ao. Thy order I
ahpūndā mādīp-tōten Māri ān amnet sōuthyāg-bārobar amand kēkōng ēkōd
ever broke-not. And I my friends-with merry to-make one
kōre sit-tōten. Amnd innet ānān pilēvēttā tīntariasen, amnd bāla
tōkāl gāvet-not. He thy property harlots eat-made, that thy child
vēttin-āhpūndā niś adung-sātā lāt tiṅnīg-ūmākāt kēk-āndātār.’ Āpūndā amnd
come-then thou sit-for big feast making-art.’ Then he
ammun tenen, ‘bāla, iv bārengā ana-vēkā āndātiv, na atānā jingā
him-to said, ‘son, thou always me-with art; my all property
innit āndāt. Amand kēkōn id bārobar. Imne innet tōren
tīmān-only is Merry to-make this proper. This thy younger-brother
tīkt-ānden, amd tīrnu pānūm-āddan; bluhīta-ānden, amd āpāten;
dead-was, he again life-name; lost-was, he was-found.’

The Bhils of the Pusad Taluq of the Basum district, or at least some of them, speak
a dialect which is almost identical with Kōsim. The number of speakers of Bhil in
Basum has been estimated at 375. We do not, however, know whether all of them speak
the same dialect, and the Basum figures have, therefore, been added to the total for other
Bhili 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 Kōlāmi printed above.

Pronunciation.—A and â are often interchanged; thus, likētâ, I die; modâtâm, I say.

L is sometimes substituted for n; thus, hōntâ, instead of hōnten, he sent. Final a before a labial becomes m; thus, hõpam mutten, he said to his father.

N is often changed to nd; thus, onun and around, he. Nâ is sometimes further changed to d; thus, onunng, onunnd, and onund, to him. These forms throw light on Kōlāmi ond, which must be derived from onun. Compare also Kui suvju and Telugu nds.

Nouns.—The plural suffixes are l and kul; thus, gâhurâ-l, horses; bōpô-kul, fathers.

The case-suffixes are not always added in the specimen. On the whole, they are the same as in Kōlāmi. Note, however, the occasional use of a dative suffix ku, kis; thus, bōkun, to the father; gadgâkun, to the servant.

The numerals are the same as in Kōlāmi. ‘Five’ is, however, gâch, and ‘twenty’ cîr. The form țîddar, two, is also used to denote a feminine plural. Thus, țîddar pîlî-kul, two daughters. From this fact we must infer that the genders in Kōlāmi are distinguished in the same way as in Telugu.

The personal pronouns are:

<table>
<thead>
<tr>
<th>Sing. 1.</th>
<th>Plur. 1.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ăs, I.</td>
<td>mir, thou.</td>
</tr>
<tr>
<td>amhâng, me.</td>
<td>inshâng, thee.</td>
</tr>
<tr>
<td>am, you.</td>
<td>in, inned, thy.</td>
</tr>
<tr>
<td>amned, our.</td>
<td>inned, your.</td>
</tr>
<tr>
<td>amn, his.</td>
<td>amun(d), he.</td>
</tr>
<tr>
<td>amnâng, amnâng(s).</td>
<td>amunng, amunng(s).</td>
</tr>
<tr>
<td>amand, him.</td>
<td>amand, amand, his.</td>
</tr>
<tr>
<td>amâng, amâng(s).</td>
<td>amâng, amâng, their.</td>
</tr>
</tbody>
</table>

The forms amned, my; inned, thy, etc., contain the neuter demonstrative pronoun ad, that. In ordinary Kōlāmi such forms are commonly used in all constructions. In Bhili we find forms such as tumas bâtâ, thy son, where the possessive pronoun agrees with the qualified noun in the same way as in Gândî.

Other forms are adâs, its; adâr, those things, amând, thus; yâmâl, who? tâned, what? etc.

Verbs.—The conjugation of verbs presents some points of interest.

The present tense of the verb substantives is formed as follows:

Sing. 1. aqôtâ. Plur. 1. aqôtâm.
2. aqôtâm. 2. aqôtâm.
3. m. aqôtâm. 3. aqôtâm.

These forms are the same as those noted above for Kōlāmi. In the third person singular neuter we also find amin, it is.

The past tense is the same as in Kōlāmi. Note, however, amun, I was; amun, we were. In bâsând, he was dead, a form onun for anun, 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 $e$, and the past from a form ending in $i$. The various tenses of the verb $\text{gôd}$, to beat, are given as follows:

<table>
<thead>
<tr>
<th>Present</th>
<th>Part.</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. $\text{gôd}$</td>
<td>1 $\text{gôd}$</td>
<td>$\text{gôd}$</td>
</tr>
<tr>
<td>2. $\text{gôd}$</td>
<td>2 $\text{gôd}$</td>
<td>$\text{gôd}$</td>
</tr>
<tr>
<td>3. $\text{gôd}$</td>
<td>3 $\text{gôd}$</td>
<td>$\text{gôd}$</td>
</tr>
</tbody>
</table>

The $-e$ suffix of the present must be compared with Telugu $\text{te}$, $\text{te}$.

The negative verb is formed from the base without adding any tense-suffixes, or by adding $\text{ti}$, to the infinitive. Thus, $\text{merka}$, I did not break; $\text{vera}$, he did not come; $\text{pati}$, it was not got; $\text{sigan}$-$\text{ro}$, thou gavest-not, he gave-not.

The conjunctive participle ends in $\text{ar}$ or $\text{an}$; thus, $\text{al$\ddash$ha}$ and $\text{sadden}$, having gone; $\text{sene}$-$\text{kad}$, having said, etc.

In most of the preceding characteristics and in other important points the Bhili of Basim agrees with Kôlami, as will be seen from the version of the Parable of the Prodigal Son which follows.
DRAVIDIAN FAMILY.

(SO-CALLED BHIL.)

Ökon más iddar bán añjër Simám bán bápan man(-to) two sons were. The-younger son the-father-to mutan, 'bá, jinjáni anya hisil vatip-kó.' Simám said, 'father, property(-of) my share divide-give.' The-younger bán jinjáni milápten, duré iñu ñhoní seden, udhalwari jinjáni sou properly gathered, other village far went, ruinously properly soló máuxoken Dukál potám, pásá kharípan putted all destroyed-made. Famíne arose, money to-spend was-not-got.


'íbá, innu samór diyám hunum pután, pág aktum. Innen bán 'father, thy before God's command I-broke, sin I-did. Thy son ince-kàdun amung lajá váhá. Anum chakávar-dar-langamú áp', 'Báp having-said me-to shone women, Me servant-like make.' 'Father- phokán sedden. Báp kekken öken dhárad, avamle maya near he-went. The-father the-son see distance-from, him-to pity vattin. Sadden kekken mákkan potómn, avamle mukká samaten. Mári come. Having-gone son's neck-on fell, his kiss took. Then bán muten, 'íbá, innu samór diyám hunum pután, pág aktum, sco said, 'father, thy before God's command I-broke, sin I-did. Innen bán innekádun amung lajá váhá.' Ták jërsan gadyakun Thy son having-said me-to shone comes.' The-father galekty servants köktam, gadyakun ëtten, 'dhadápan ange ivande mënó tapp. Ivande called, servants-to said, 'good cloth this-of body-on put. This-of keit ungámm tapp, gotité kërikul tapp.' Mári avamle majjá ëki hand-on ring put, foot-on shoes put.' Then he merry to-make
ukitten, "anya bāla úktänden práxán-øten; bāla garāt-anden, ömbäten."

began, "my son dead-man to-life-come; my-son lost-was, was-found."

Saglä lökul ānand ákin uttar
All people merry to-make began.

Dōdha bāla keenut anden Yälling vatten, ních dhōlagi vintān.

Dy son feel-in was House to come, dance made he heard.

Sällbrängen kökten, avandu velkal-olken, 'tān yandin.' Avan itten, 'inne
Servant called, him asked, 'what is-this.' He said, 'thy
foren vatten; avan bēs vatten; sineng økten.' Avan
younger-brother came; he well came; feast he-made.' Him(-io)
vig vatten, yallat varen. Avande bāp väktō kurien bālā
anger came; house-in came not. His father outside came the-som
samjipsan Avand bāpki mutien, 'ān ining varha ining dhandā
untreatned. He the-father-to said, 'I so-many years thee-to service
gakattan; inna hukum mutien. Anya dōstā barāhār majī gakten
I-do; thy order broke-not. My friends with merry to-make
mēkē siyangi-tōdi. Avand innen kelko nās-gakten, kaabira pāsā
soxt gavest-not. That thy son destroyed-made, harlot(-io) money
seten, avan vatten, avadān tining aktiv.' Mari avan mutien, 'nā
gave, he came, him for feast modest.' Then he said, 'thus
anya barāhār andātīv. Anya jīngānī inyeti yandin. Avand gakten
me with art. My property thing is. Merry to-make
patē. Anya bāla úktänden, pänum-øtten; bāl gavāt-anden, ömbäten'
in-proper. My son dead-man, to-life-come; son lost-was, was-found.'
NAIKI DIALECT.

Naiiki is the dialect of the Darwe Gonds in Chandna. The number of speakers has been returned for the purposes of this Survey as 198. At the last Census of 1901 no separate returns were made, and the number of speakers cannot be great.

The Rev. Stephen Hanly, in his Paper relating to the Aboriginal Tribes of the Central Provinces, Nagpur, 1886, Part ii, pp. 26 and 27, describes the Naiikade tribe as being most influenced by Hinduism of all Gondi tribes, and gives a vocabulary of the dialect in Part ii, pp. 1 and 2.

Naiiki is also known from other districts. In the Central Provinces and Barar it is usually stated to be a synonym of Banjari, and in the Bombay Presidency it connotes a Bhil dialect.

The Naiiki of Chandna 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, pörakör, children. The suffix l occurs in turröl, swine; sīröl, buffaloes, etc.

The dative and accusative do not appear to be distinguished; thus, ṭamun, me, to me. The usual suffixes are n, an, kun. Thus, pörin, to the daughter; sānnam, to the father; wārnt-un, to the field; mākarnün, to the servants. Other forms are polūd, to the belly; kānūkū, towards the father.

The suffix of the genitive is ne, and the locative is formed by adding lompul; thus, akānūkū, of heaven; dēxam-lompuk, in the country.

Numerals.—The following occur,—oko, one; tsrūjor, nexter yerauē, two; nāki, four. We have no materials for distinguishing the long and short e and o, and it is, therefore, possible that we must read čō, one; sōjor, two. It will be seen that oko corresponds to Tamil ona, one, while yerauē, two, should be compared with Tamil urauē.

Pronouns.—The regular forms of the personal pronouns are as follows:—

<table>
<thead>
<tr>
<th>遒, I.</th>
<th>从中, thou.</th>
<th>nām, he.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ānun, me.</td>
<td>ānun, thou.</td>
<td>ānum, him.</td>
</tr>
<tr>
<td>ānum, my.</td>
<td>ānum, thy.</td>
<td>ānum, his.</td>
</tr>
<tr>
<td>ānum, we.</td>
<td>ānum, you.</td>
<td>ānum, you.</td>
</tr>
</tbody>
</table>

Compare Kui énu, I; ānum, we; ānum, thou, etc. The same forms are usual in Kolami.

'Shā,' 'it,' is ād, genitive āmāč. Add, they, occurs in one place.

Tān, this, is indicated as ānun. Ānun seems to be used as a relative pronoun. Thus, ānun ākāru ānun ānun ākāru, which share me-to comes that give.

'Who?' is én, and ā in 'what?' By adding ā, ā, indefinite pronouns are formed; thus, ānū, anyone; ānu, anything.

Verbs.—So far as we can judge from the specimens, verbs do not change for person; thus, sālām, I am, thou art, it is. There are, however, some traces of the principle prevailing in Gondi and most other Dravidian languages. Thus, kānām, we shall do; angār, they were; patūl, | paltun, it fall. |
The characteristic consonant of the present tense seems to be \( \theta \), and that of the past \( \tau \), which is combined with a preceding consonant in various ways. Thus, \( s\tau l\eta \), it gives; \( \tau i\rho m \), he gave; \( s\tau \delta d\eta \), he went; \( y\omega \gamma d\eta \), he said. A -\( s \)-suffix is, however, also used in the present or future tense; thus, \( k\beta h\delta t\alpha \), I am doing; \( s\tau l\zeta \), I will go. Compare Kölamì.

The personal termination is usually \( s \), but we also find other terminations. Thus, \( \eta\eta t\)\( e \), it was; \( \eta\eta d\eta r \), he was, she was; \( \eta\eta d\eta r \), it was, \( \eta\eta d\eta r \), they were, etc. The forms ending in \( q \) are properly plural forms. \( \lambda\lambda \lambda \), he said, is probably wrong.

The negative verb is formed by adding \( o \) to the root. Thus, \( s\sigma r\varepsilon \)\( n \), he went not; \( s\gamma\eta\eta\varepsilon \)\( k\varepsilon \), he gave not; \( m\omega d\delta\eta \)\( k\varepsilon \), I broke not; \( s\gamma\eta\eta\varepsilon \)\( k\varepsilon \), thou gavest not. Compare Kölamì.

The root alone is used as an imperative; thus, \( \varepsilon \), give; \( t\varepsilon \), put. \( \lambda y\varepsilon h\varepsilon \)\( d \) is translated as ‘let us see.’ Negative imperatives are \( b\beta h\delta r\alpha \), he should not put; \( \gamma h\delta d\varepsilon h\alpha r \), do not quarrel.

The suffix of the infinitive is \( \eta \) or \( l \); thus, \( m\eta\varepsilon \rho \), in order to feel; \( s\varepsilon d\varepsilon r \)\( s\varepsilon \), saying-for; \( k\varepsilon k\varepsilon \) and \( k\varepsilon k\varepsilon \), to do. Compare Kölamì.

The conjunctive participle ends in \( l\tau m \), \( \varepsilon \); thus, \( j\varepsilon m\delta k\varepsilon t \), having collected; \( s\varepsilon d\varepsilon \), having gone; \( t\varepsilon m\varepsilon \), eating. Other participles are \( k\varepsilon \varepsilon k\varepsilon h \), having called; \( t\varepsilon m\varepsilon \) and \( t\varepsilon m\varepsilon \), eating; \( \varepsilon \delta k\varepsilon \), eating; \( \varepsilon d\varepsilon h \), playing; \( t\varepsilon m\varepsilon \), taking. \( k\varepsilon k\varepsilon \) in \( k\varepsilon k\varepsilon \)\( \eta\eta t\)\( e \), I have done, and similar forms are apparently nouns of agency. Thus, \( p\varepsilon b k\varepsilon k\varepsilon \)\( \eta\varepsilon \), I am one who did sin.

For further details the student is referred to the specimens which follow.
DRAVIDIAN FAMILY.

NAIKI DIALECT.

(DISTRICT CHANDA.)

SPECIMEN I.

Oko marnyakon irotar pörakor andén. Amel-löpol lakkä banun
One man-to two sons were. Then-un the-younger father-to
yeändë, ‘bë, ann dhan-sampat hissa ann varlën âd si.’ Mang
said, ‘father, which property wealth-(of) share me-to comes that give.’ Then
annus ann sampat vâk-saktun stëan mang annun pôd
he to-his property share-making gave. Then few days having-become
lakkä pîrâ itëen jamûkton khom-bâd désamun sadën, ajuk itëen bënâk
lak-top itëen jamâkton khom-bâd désamun sadën, ajuk itëen bënâk
the-younger son all having-gathered for country-to went, and there evil
kharcha-kaktën upal sampat udatën. Mang ann itëen kharchipëcan,
expenditure-made its property squandered. Then he all spent,
â désam-löpol phani mahâg païtal. Adi-yunga-löpol anna adëchâ
that country in big famine fell. That-reason him-to difficulty
putan. Âd vaktun ann âd désam-löpol oko marnyakani sadën
fell. That time-at he that country-in one man-near having-gone
sadën. Ann annun turrel mëpen âplë vârvarun sûrton Aixö turrel
remained. He houn neine to-feed his field-to sent. Then neine
ann pullâ taiclaântë amel-löpol amun âplë potëa indûtpën innâ
which hûk eating-were that-un him-to he fully well-fill saying
annun vätîyton. Ajuk yëni annun tîrni sayëtn. Mang ann sadën
him-to it-appeared. And anyone him-to anything gave-not. Then he sensërâ-
vätîyton yëndën, ‘annë hoon età chukkarëkthun bharpùr âpl autë,
came said, ‘my father-of how-many servants-to sufficient bread was,
ajuk ân sakala tikënten. Ân sayëtn âplë bënëkill sàrten ajuk annun
and I hunger-with aw-dying. I arranging my father-to go and hîr-to
an entän, ‘më bë, ân akkamë urpatëyaj ajuk më murtan pôp kaktën
I say, ‘O father, I heaven-of against and thy face-to thin doer
an.tän. Indîtâ îne kikën endënsàli annun yëng niñë. Aplë oko
one. Henceforward thy son saying-for we-to fitness not. Your one
chakmâñäk ann ând wëd.’ Mang ann sayëtn âplë bënëkill sadën.
Atëo servants-like me keep.’ Then he nting his father-to went. Then
ann khom-bâd autë itë-löpol amun hën annun aïkton lohemdôn ajuk ann
he far was that-in his father him saw pity-coming and he
faten annë gîndjë-gëlëlun miñi taptën, ajuk annë clûmûc ektën,
ran his wîck-ûn embracing struck, and his hûs took.
Nalik.

Mang pārī aman endan, 'bā, aksanā upasāyā na murām
Then the son hum-to said, 'Father, hence-of against thy presence-in
an pāp kakān endan, ajuk incātā inā kikān endan-sātā aman
Then we doer am, and henceforth thy son saying-for me-to
yang nāhī. Par bān aplā cahārkān Idahothā, 'chāngā jhāgā kōtān
fitness not. But the father his servant-to said, 'Good cloth bringing
svānum tapp. Ajuk inā kāyā-lōpūl upārayām ajuk kāl-lōpūl yode tapp;
this-to put. And his hand-on ring and foot-on show put
Mang apaan naanu mājā kakānā. Tandūn, kā iun annā pāri tīkān
Then we eating feast shall-make. Because, that this my son dead
anden, ann mālān jītē edān; ajuk davānītā andān, ann sāpītān.'
soon, he again alive become; and lost was, he was found.'
Atra añ mājā kakāl lagān.
Then they marry to-make began.

Ad vaṭān annā nāmē kikān vīva-lōpūl andān. Mang annā vattān
That at-time his big son field-in was Then he came
āpad-māran vattān, ann vājā ajuk ēnd vējanā. Atra cahār-lōpūl
house-near came, he move and dancing heard. Then servant-on
okkōn karukitu ann pūsāyēn; 'id tāndān?' Ann annā idūkān kē,
onecoming he asked, 'this who-is?' He hum-to said that,
'ānnē tōlān vattān, ajuk ann me bānā sukhācā maṅātān, hum-sātān
'thy brother come, and he thy father-to safely having-not, this for
'shy brother come, and he thy father-to safely having-not, this for
ann phar pangat kakān.' Atra ann rāgānū vattān lōpūl seer,
he big feast made: Then he anger-to come inside wanted
hum-sātān annē bānē bāhēr vatāṇa annūn samāpiṭān Pan annē bānān
Therefore his father outside came him entrusted. But his father-to
nār sitān kī, 'ālkā, an ingon var me inā cahārā kakēntān, ajuk
water sitān, kī, 'alk, an ingon ears inā cahārā kakēntān, ajuk
answer gave that, 'lo, I so-many years thy service do, and
innē ādnya ēn etos modāpetān, yetā ēn āplē dōsā-bārobar mājā
living I ever broke-not, still I my friends-with merry
kakān mhān in annūn ētō pītā sīyānā. Ajuk innē annē
kakān in annūn ētō pitya sīyānā. Ajuk innē annē
might-make saying them-me to ever kid gave-not. And he they
səmpat kālātān bārōbar tindūnu sūrā, ann kā inā kikān vattān,
property barīte with eating squandered, that this thy son came,
ātra in annē-sātā phar pangat kakān.' Atra ann annā andān, 'pore,
then thou him-for great feast modest.' Then he hum-to said, 'son,
in humēsā annē barīte andān. Ajuk annē itēnē səmpat innēl andān
then always me with are. And my all property those is.
Pān mājā ajuk khushī kakān kī, yang antor, kā-kā ēd innē tolān
But feast and marry to-make this fit was, because this thy brother
tīkān andān, ann paṭṭī jītō yoddān; ajuk harpītān andān, ann sāpītān.'
dead was, he again alive become; and lost was, he was found.'
[No. 78.]

DRAVIDIAN FAMILY.

N A I K I  D I A L E C T

(DISTRICT CHANDA.)

SPECIMEN II.

A POPULAR TALE.

Oko mankyakon iroté lakkā pórākor andān, oko pórā ajuk oko
One man-to two small children were, one boy and one
pōri. Pórā numa chhallā phari chokkōt āndar, pōri saṅtēng āndar.
girl. Boy he appearance very good was, girl common was.
Oko pod at iroté pórākor ārsā-mūrān ādēn āndar, pōri
One day those two children glass-near playing were, boy
pōri in yantēn, 'ari, id ārsā-lōpul ām āyākkād, chokkōt ēn
girl-to said, 'well, this glass-in we will-see, handsome who
chāvēyēn.' Pōri ād khaṭāb sēlēn. Innē samplītan ki,
appears.' Girl-to that bad is. To-her it-appeared that,
'sau id ānum māhenyōtēn ān.' Māhī idē bānā mūrān sēdān
'he this we to-hear said.' Then she father near having-gone
tōkēnā gārānā idukōn, anne, 'bā, ārsā-lōpul chhallā aikān
brother-of complaint said, says, 'father, glass-in figure seeing
samādhīnā pāvēyēnā bāl bāyēmā kām. One-lōpul mankyak ājīm
satisfaction re-felt this woman-of work. That-on man mind
sahēν-got.' Bān irotenum pōtaί samūn ānum samājēn
should-not-pot.' The-father both belly-to took them entranced.
Anē ānē, 'pörākor, im phahādiv. Lēlā ēn irotē rojja
He said, 'children, you quarrel-not. Hence you both daily
ārsā-lōpul ājīk,'
glass-in look'

Pōri.— Bā, Sōmē gavādyāk pāl samūn kētān antēn. Ann
Daughter.—Father, Sōmā milkmon milk taking bringing was. He
yantēn, 'ehā pāl āyānā?'
said, 'how much milk shall-give?'

Bān.— Pōri, annē iduk ki, 'ānē sā-sūlām pāl ērīl,
Father.— Girl, bānā to say that, 'to-day one-lōpul milk enough,
vēgān yēmaṇṭi sēr tōnān vā,'
to-morrow two ever 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, "I feel satisfaction from looking into the glass is the business of women. Man 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, "Some, 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. Tomorrow 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 Gento, or the Europeans. Gento is a corruption of the Portuguese gente, 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 Antiqua-Brāhmaṇa to denote an Indian people. The Andrās are also mentioned in the Asoka Inscriptions (3rd century B.C.). Pline calls them Andarae. 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 Trilūga. It is explained as meaning ‘the country of the three lingas,’ and a tradition is quoted according to which Śiva, in the form of a linga, descended upon the three mountains Kailās, Śrisaila, and Bhumilās, and that those mountains marked the boundaries of the Telugu country. In favour of this derivation other forms of the word, such as Telunga, Telinga, and Tenanga are urged, and it is pointed out that Trilūga, the Telugu form of the word, is a name of locality in the East of the Ganges. Other scholars compare Trilūga with other similar names mentioned by Pline, such as Bulinga, Mec uncle, and Modagalingam. The latter name is given to that of an island in the Ganges. Mr. A. D. Campbell, in the introduction to his Telugu grammar, suggested that Modagalingam may be explained as Telugu translation of Trilūga, and compared the first part of the word modaga, with moda, a poetical form for Telugu madu, three. Bishop Caldwell, on the other hand, explained Modagalingam as representing a Telugu Madagabagam, the three Kalingas, a local name which occurs in Sanskrit inscriptions and one of the Prāgas. Kalinga, occurs in the Asoka 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 Trilūga, and not Telugu, is the original form of the word. This supposition is, however, just as improbable as the derivation of Tamil from Dravid. The old Aryan name for the Telugu country seems to be Andra, and the replacing of this form by Trilūga 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 Telunga. It seems probable that the base of this word is tel, and that inga, or ga, is the common Dravidian formative element. At all events, the derivation from Trilūga is so uncertain that it cannot be safely adhered to. A base tel occurs in Telugu tel, bright; telgula, to perceive, etc. But it would not be safe to urge such an etymology. Telugu usually states that Telunga to be the proper form of the word, and explains this as the ‘mollietas language,’ from tēta, honey. The word Kalinga might be derived from the same base as Telunga kalaguna, 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 \textit{Vadugu}, the northern language, from \textit{vada}, north. \textit{Vadugu} is apparently derived from \textit{vada} in exactly the same way as \textit{Telugu} from \textit{teli}. From \textit{Vadugu} is derived the names Wadga 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 Sambaram and Diiti Talukas in the Basar State, and thence runs along the range of the Bela Dha 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 westwards, including the southern border of the district of Wan. 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.

Telugu is bordered on the north by Goyà and the Halbi Dialect, Gondi and Maráthi, on the west by Maráthi and Kanarese, and on the south by Tamiḻ.

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 Kāmānj, Sōlāwāri, and Gōlāri. In reality, however, the difference in phonology and intonational system is so unimportant that these local forms scarcely deserve the name of a dialect.

Casta 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, Bēmāli and Dāsāri from Belgaum, and Kāmānθi from Bombay Town and Island. A similar dialect is the so-called Vadari, spoken by a vagabond tribe in the Bombay Presidency, Barar 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 Berar 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>Province</th>
<th>Census of 1901</th>
<th>Census of 1902</th>
</tr>
</thead>
<tbody>
<tr>
<td>Central Provinces</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Oudh</td>
<td>62,009</td>
<td>71,789</td>
</tr>
<tr>
<td>Bihar</td>
<td>36,927</td>
<td>61,136</td>
</tr>
<tr>
<td>Total Central Provinces</td>
<td>98,927</td>
<td>132,927</td>
</tr>
<tr>
<td>Bombay Presidency</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Berar, Ward</td>
<td></td>
<td>28,750</td>
</tr>
<tr>
<td>Bengal Presidency</td>
<td></td>
<td>11,628</td>
</tr>
<tr>
<td>Cuttack</td>
<td>4,800</td>
<td>6,309</td>
</tr>
<tr>
<td>Ear</td>
<td>5,407</td>
<td>4,180</td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>2,525</td>
<td>3,744</td>
</tr>
<tr>
<td>Total Bombay Presidency</td>
<td>11,552</td>
<td>14,226</td>
</tr>
<tr>
<td>Madras Presidency</td>
<td></td>
<td>12,414,009</td>
</tr>
<tr>
<td>St John</td>
<td>722,837</td>
<td>12,412,009</td>
</tr>
<tr>
<td>Agency</td>
<td>3,365</td>
<td>5,656</td>
</tr>
<tr>
<td>Vizagapatnam</td>
<td>1,881,679</td>
<td>1,909,791</td>
</tr>
<tr>
<td>Agency</td>
<td>133,063</td>
<td>163,185</td>
</tr>
<tr>
<td>Godavari</td>
<td>1,916,709</td>
<td>2,004,117</td>
</tr>
<tr>
<td>Agency</td>
<td>266,784</td>
<td>119,303</td>
</tr>
<tr>
<td>Kestrel</td>
<td>1,790,928</td>
<td>2,015,515</td>
</tr>
<tr>
<td>Neilor</td>
<td>1,335,665</td>
<td>1,385,697</td>
</tr>
<tr>
<td>Cuddapah</td>
<td>1,489,801</td>
<td>1,593,077</td>
</tr>
<tr>
<td>Kurnool</td>
<td>717,150</td>
<td>763,085</td>
</tr>
<tr>
<td>Bellary</td>
<td>207,287</td>
<td>232,791</td>
</tr>
<tr>
<td>Anantapur</td>
<td>370,921</td>
<td>383,706</td>
</tr>
<tr>
<td>Chingleput</td>
<td>242,737</td>
<td>313,945</td>
</tr>
<tr>
<td>North Arcot</td>
<td>882,888</td>
<td>353,480</td>
</tr>
<tr>
<td>Salem</td>
<td>360,914</td>
<td>410,320</td>
</tr>
<tr>
<td>Bangalore</td>
<td>265,521</td>
<td>20,336</td>
</tr>
<tr>
<td>Sandur</td>
<td>1,468</td>
<td>1,530</td>
</tr>
<tr>
<td>Total Madras Presidency</td>
<td>12,017,002</td>
<td>13,575,079</td>
</tr>
<tr>
<td>Hyderbad</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mysore</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>17,398,209</td>
<td>18,673,586</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>Province</th>
<th>Census of 1901</th>
<th>Census of 1902</th>
</tr>
</thead>
<tbody>
<tr>
<td>Andamanese and Nicobar</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Assam</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Baluchistan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bengal Presidency</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bihar</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Assam</td>
<td>3,293</td>
<td>3,291</td>
</tr>
<tr>
<td>Mysore</td>
<td>3,173</td>
<td>3,312</td>
</tr>
<tr>
<td>S也不</td>
<td>1,225</td>
<td>1,315</td>
</tr>
<tr>
<td>Total</td>
<td>14,418</td>
<td>13,425</td>
</tr>
</tbody>
</table>

Carried over: 14,488

Carried over: 22,385
<table>
<thead>
<tr>
<th>Telugu</th>
<th>Census of 1891</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay Presidency</td>
<td>14,488</td>
<td>22,886</td>
</tr>
<tr>
<td>Burma</td>
<td>62,880</td>
<td>78,288</td>
</tr>
<tr>
<td>Central Provinces</td>
<td>21,326</td>
<td>22,736</td>
</tr>
<tr>
<td>Coromandel</td>
<td>2,781</td>
<td>2,374</td>
</tr>
<tr>
<td>Madras Presidency</td>
<td>1,624,465</td>
<td>1,750,351</td>
</tr>
<tr>
<td>Madras</td>
<td>108,463</td>
<td>108,463</td>
</tr>
<tr>
<td>Cuddapah</td>
<td>600,369</td>
<td>600,369</td>
</tr>
<tr>
<td>Nilgiris</td>
<td>4,361</td>
<td>4,361</td>
</tr>
<tr>
<td>South Arcot</td>
<td>225,029</td>
<td>225,029</td>
</tr>
<tr>
<td>Tanjore</td>
<td>80,620</td>
<td>80,620</td>
</tr>
<tr>
<td>Travancore</td>
<td>121,302</td>
<td>121,302</td>
</tr>
<tr>
<td>Madura</td>
<td>227,003</td>
<td>227,003</td>
</tr>
<tr>
<td>Travancore</td>
<td>394,803</td>
<td>394,803</td>
</tr>
<tr>
<td>Tenasserim</td>
<td>263,868</td>
<td>263,868</td>
</tr>
<tr>
<td>Malabar</td>
<td>20,009</td>
<td>19,683</td>
</tr>
<tr>
<td>South Canara</td>
<td>2,067</td>
<td>1,340</td>
</tr>
<tr>
<td>Pudukottai</td>
<td>10,727</td>
<td>11,005</td>
</tr>
<tr>
<td>Coimbatore</td>
<td>12,027</td>
<td>12,673</td>
</tr>
<tr>
<td>Travancore</td>
<td>6,480</td>
<td>7,460</td>
</tr>
<tr>
<td>North-West Frontier</td>
<td>...</td>
<td>803</td>
</tr>
<tr>
<td>Punjab</td>
<td>...</td>
<td>7</td>
</tr>
<tr>
<td>United Provinces</td>
<td>...</td>
<td>649</td>
</tr>
<tr>
<td>Bawar</td>
<td>...</td>
<td>352</td>
</tr>
<tr>
<td>Central India</td>
<td>...</td>
<td>777</td>
</tr>
<tr>
<td>Rajputana</td>
<td>...</td>
<td>61</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1,798,469</td>
<td>2,013,374</td>
</tr>
</tbody>
</table>

The figures returned for the smaller sub-dialects are as follows:

<table>
<thead>
<tr>
<th>Telugu Dialects</th>
<th>Census of 1891</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Konkani</td>
<td>3,627</td>
<td>67</td>
</tr>
<tr>
<td>Sadarwa</td>
<td>3,663</td>
<td>...</td>
</tr>
<tr>
<td>Ghati</td>
<td>25</td>
<td>22</td>
</tr>
<tr>
<td>Bawari</td>
<td>1,250</td>
<td>...</td>
</tr>
<tr>
<td>Vandal</td>
<td>2,069</td>
<td>2,360</td>
</tr>
<tr>
<td>Kannada</td>
<td>15,269</td>
<td>735</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>45,061</td>
<td>5,704</td>
</tr>
</tbody>
</table>

By adding all these figures we arrive at the following grand total for Telugu and its dialects:

<table>
<thead>
<tr>
<th>Telugu Dialects</th>
<th>Census of 1891</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Telugu spoken at home</td>
<td>19,225,900</td>
<td>18,975,580</td>
</tr>
<tr>
<td>&quot; abroad</td>
<td>1,700,600</td>
<td>2,016,576</td>
</tr>
<tr>
<td>&quot; dialects</td>
<td>4,204</td>
<td>5,704</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>19,780,600</td>
<td>20,007,264</td>
</tr>
</tbody>
</table>

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 Kaavya, who lived at the court of Andra-raya. During the reign of that king Sanskrit is said to have been introduced into the Telugu country, and Kaavya 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 Vishnurman, alias Rajaumaipancir (A.D. 1052—1068) was a great patron of Telugu literature, and at his court lived Nannaya Bhatta, the author of the oldest extant Telugu grammar, and, according to tradition, the principal author of the Telugu version of the Mahabharata. The bulk of Telugu literature belongs to the 14th and subsequent centuries. In the beginning of the 16th century the court of King Krishna Raya of Vijayanagar was famous for its learning, and various branches of literature were eagerly cultivated. The poet Venkateswar 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.


AUTHORITIES—

A.—EARY REFERENCES.

It has already been stated that the Telugu language has been known under several different denominations. The first name which meets us is Andhra, under which denomination it is mentioned by the Chinese pilgrim Hwen Thang who visited India in the 7th century A.D. He tells us that the Andhras 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 Andhra-Dvīda-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 Guzerat country wrote a vocabulary “de la langue Telangra, dite vulgairement le Badega.” Compare Col. Yule’s Hobson-Jobson sub voc. Badega.

According to the same authority Senop as a name of the Telugu people was first used in A.D. 1648, in Johan Van Twijn’s General Beschrijvingen van Indien, printed in Amsterdam.

The earliest account of the Telugu language is given by Frederic Bolling, in a work the full title of which is as follows:—

Frederic Bollingii Ost-Indische Reizen-beg oor uitt Begattis hans Rese till Ost-Indien saet vel og Bandeei Platers Beschrijvinge med en Andall Hedeningers Ceremoner, boade i derts Oude-Tidals saet og i derts Bukseshe Begyndelses end og Negationen med de regierenden stige Helleandake Herrers Andkornel, Goge, Promotion og Polstie udi Ost-Indikes disstigste Hans Rese till Frederrs-Landen syjen. Kiobenhavn, 1678 P. 69 deals with ‘Cormandel.’ We are told that the pagan living near Masulipatnam are called Yantives, and those about ‘Tranquebar or Dannhub’ Malabars. The numerals of the ‘Yantives’ are:—

1 2 3 4 5 6 7 8 9 10 11 12
ocass, tulta, mool, nalge, nilo, ano, yaro, yennemadi, tulmbi, pati, patramade, patrando.
13 14 15 16 17 18 19 20
patrando, patramalo, patrando, palamaco, padyaco, padyacemadi, patrando, yaro.
21 20 40 50 100
yarni ocass, etc., malpas, nalpas, aqma, etc., num.
John Fryer, who published *A New Account of East India and Persia, in 8 Letters; being 9 years' Travels Began 1672. And finished 1681*. London, 1698, states on p. 33, that "their language they call generally Guntu. . . the peculiar Name of their speech is Telinga."

The Guntu language is further mentioned in Madras records from 1683 and 1719, see Yule's *Hobson-Jobson under Guntu*.

The 'Telinga' language is alluded to by Hadríanus Robanus, *De linguis pascularum quarumdam orientalium, printed in his Dissertations et passim.* Traject ad Rhenum 1706.

Valencié, *Oud en Neuf Oost-Indien*, Amsterdam 1724-1726, tells us that 'Jentus' or 'Telingas' is the vernacular of Golconda.

Some old authors confound the Telugu spoken on the coasts of Orissa with Oriya, so Adelung in his *Mithridates oder allgemeine Sprachkunde*. . . . Vol. 1, Berlin 1806, p. 332. He states that the language is also called Badaga, and, in Orissa, *Urisch*. He states that Anquetil Duperron declared the dialect to be closely related to Sanskrit while Sonnert was unable to find any trace of that language. In other words, Anquetil Duperron meant Oriya, and Sonnert 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 Badaga,' mentioned above, is probably one of those manuscripts.

The Danish missionary Benjamin Schultze was the first European who made a thorough study of the language. Adelung mentions a 'Warugom' 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, telugicum, Halle*, 1747; *Perspectiva Explicativa Doctrinae Christianae secundum Oránum quinque Capitum Catechismi majoris ex Lingua Tamulica in Telugico versus*, Halle 1747, and so forth. He also gave an account of the alphabet in his *Conspicua literarum Telugicae, vulgo Varugomici, cum suis figurationem ei vocalium et consonantium quiusque frequentissimae in usu sunt, studio omnis, quae in secoro cymbae non occurrunt, nec non cumbam multiformi variationem in ordine alphabetico propriis characteribus ab invicem distinctum opposant; sic linguam ipsam in India orientalium, nempe Madrasiae, et in omnibus regionibus ubi vernacula est, meditur. Halle, 1747*.

The language is again mentioned by Father Noebart in his *Mémoires historiques*, Luques (Avignon), 1746.

47 Telugu words, collected by Greg, Sharpe are printed in the Appendix to Thomas Hyde's *Syntagma Dissertationum*. Oxonia 1677, and the beginning of the Lord's Prayer, taken from a manuscript by Fra Paolino 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), Sommard (1781), Baquill (1783), Ferran (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 Scarampore mission 1816, followed by a
DRAVIDIAN FAMILY.

version of the Pentatouch, Sarampoie 1831. These works carry us down to modern times.

D.—GRAMMARS AND GRAMMATICAL.

A Grammar of the Gentoos language, as it is understood and spoken by the Gentoos People, residing north and north-eastward of Madras. By a Chal Serampur under the Presidency of Fort St. George, many years resident in the Northern Circuits. [By W. Brown]. Madras, 1807.


BROWN, William.—A Grammar of the Gentoos Language as it is understood and spoken by the Gentoos people residing north and north-eastward of Madras. Madras, 1817.

MORRIS, J. C.—Selections from the Telugu Language, with grammatical and analytical analysis, to which it is added a glossary of Telugu words used in the Northern Circuits. Madras, 1823. Second edition, 1845.

BROWN, GE. R.—The Present of the Telugu and Sanscrit Languages explained. Madras, 1827.

—Vocabularies of Sanscrit, English, and Telugu. Madras, 1832.

HOLWELL, W. —Compendium of the Andhra Vyaakaranam, or a Compendium of Telugoo Grammar. Delhi, 1836.

A Help in acquiring a knowledge of the English Language, in English and Telugu. Bellary, 1838.

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Reading Lessons for Children. in Telugu. Bellary, 1843.


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Andhra Prakrit School. Madras, 1852.

Telugu Selections, compiled from the several Text Books in that Language, for the use of Officers in the civil, military and public works department. By order of the Board of Examiners. Madras, 1858. Second edition, 1861.


LINJAM LAKSHMAI PANTACZY.—The New Sankhatana, With a glossary and Analysis of the Telugu Language. Vizagapatnam, 1863.

PANDURANGA AMBAL NAYA.—The Elements of Telugu Grammar. Madras, 1880.

CABLE, M. W.—Orientalia Telugica, Translated, Illustrated, and explained, with some Sanscrit Proverbs, with Appendments. Madras, 1868.

BROWNE, REV. J. W.—An Abridgment of the Telugu Grammar for the use of schools, compiled from various sources. Vizagapatnam, 1869.

F. G. SATYANARAYANA FELLA.—The Elements of Telugu Grammar. Madras, 1870.

K. SUBBAYUY.—The Telukithi Chudakula Madras, 1870.

AREF, A. R.—A Progressive Grammar of the Telugu Language with copious Examples and Exercises.

In three parts. . . . Madras, 1878.


CAMPBELL, Sir George,—Specimens of Languages of India. . . Calcutta, 1874, pp. 64 and X.


The Varamkotha Taluk.—Text-book revised from the Telong Selections. Madras, 1881.


MADAPPA, B., and M. V. RATHAN.—Third and Fourth Telugu Reader. Madras, 1897.
TELUQU.

G.—Dictionaries.

Brown, W.—A Vocabulary of Gondow and English, composed of words in current use and illustrated by examples applicable to the familiar speech and writings of the middle orders and the lower classes of the modern Gondow people. Madras, 1836.


G. Ramakrishna Sarma.—A Vocabulary, in English and Telugu. Madras, 1941.


Latin Vocabulary of the Telugu Language. Baller, 1852.


A Dictionary of the India Dialect and Foreign Words used in Telugu. With an explanation of the Telugu alphabet. Madras, 1854.

Polynesian Vocabulary in the English, Telugu and Tamil Languages, to which are appended the same parts of speech, several useful Telugu, with relations, and a glossary of Brazilian terms. By a late student of MR. Temple. Madras, 1857.


A Vocabulary of Hindoos, English and Telugu. Madras, 1878.


The Telugu alphabet consists of the following letters:—

**Vowels.**

\[ \begin{array}{llllllll}
\text{a} & \text{e} & \text{i} & \text{u} & \text{ö} & \text{ä} \\
\text{ä} & \text{ae} & \text{au} & \text{e} & \text{e} & \text{e} \\
\text{ai} & \text{ao} & \text{ia} & \text{oa} & \text{ia} & \text{oa} \\
\end{array} \]

**Consonants.**

\[ \begin{array}{llllllllll}
\text{k} & \text{kh} & \text{g} & \text{gh} & \text{n} & \text{nh} \\
\text{ch} & \text{ch} & \text{j} & \text{j} & \text{d} & \text{dh} \\
\text{t} & \text{th} & \text{da} & \text{d} & \text{na} & \text{ra} \\
\text{p} & \text{ph} & \text{bu} & \text{ba} & \text{ya} & \text{va} \\
\text{ka} & \text{ka} & \text{sa} & \text{ha} & \text{ka} \\
\end{array} \]

The letters \( \text{r}, \text{t}, \text{d}, \text{n}, \text{m}, \text{a} \) are never used in ordinary Telugu.

The harsh \( \text{ra} \) is only used in the grammatical language. In colloquial Telugu it is pronounced and written \( \text{e} \) \( \text{ra} \).

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:—

\( \text{a} \) (not expressed), \( \text{a}^\circ \), \( \text{e} \), \( \text{i} \), \( \text{u} \), \( \text{ö} \), \( \text{ä} \).

Thus, \( \text{k} \), \( \text{ka} \), \( \text{ki} \), \( \text{ka} \), \( \text{lu} \), \( \text{ka} \), \( \text{ka} \), \( \text{ka} \), \( \text{ka} \), \( \text{ka} \).

When \( \text{a}, \text{e}, \text{ä}, \text{e}, \text{ö}, \text{u}, \text{au} \) is added to the upper part of a consonant the \( \text{a} \) at the top of the consonant is dropped. Thus, \( \text{sa} \), but \( \text{sa} \).

In using the non-initial vowels there are a few irregularities.

\( \text{a} \) is combined with the small curve at the bottom of the consonants \( \text{gh} \), \( \text{j} \), \( \text{m} \), \( \text{a} \), \( \text{u} \). Thus, \( \text{gha}, \text{gha}, \text{ma}, \text{ma}, \text{ua} \). It is written across the upper curve in the letters \( \text{pu}, \text{ph} \), \( \text{pa}, \text{ma}, \text{sa} \). Thus, \( \text{pu}, \text{pu}, \text{pu}, \text{sh} \), \( \text{sa} \).
is often combined with the upper part of the preceding consonant; thus, \( \bar{g}t \), \( \bar{c}h \), \( \bar{a}d \), \( \bar{a}d \), etc. Irregular is \( \bar{v}t \).

When the consonants \( m \) and \( y \) are followed by a long \( e \) the vowel is denoted by adding the sign \( - \) to the lower part of \( m \) and \( y \), respectively. Thus, \( m \rightarrow m\bar{e} \), \( y \rightarrow y\bar{e} \).

\( s \) and \( \bar{s} \) are added below the letters \( s \), \( s \bar{h} \), and \( s \bar{m} \), in order to avoid confusion with \( s \bar{h} \), and \( s \bar{m} \). Thus, \( s \bar{p} \), \( s \bar{p} \bar{h} \), \( s \bar{p} \bar{m} \), \( s \bar{p} \bar{h} \bar{h} \), \( s \bar{m} \).

\( o \) and \( \bar{o} \) after \( s \), \( s \bar{m} \), \( s \bar{p} \), and \( s \bar{p} \bar{h} \) are denoted by combining the signs of \( e \) and \( o \) or \( \bar{o} \) respectively. Thus, \( s \bar{e} \), \( s \bar{e} \bar{e} \), \( s \bar{e} \bar{e} \), \( s \bar{e} \bar{e} \), \( s \bar{e} \bar{e} \), \( s \bar{e} \bar{e} \), \( s \bar{e} \bar{e} \). In the same way we sometimes find \( \bar{e} \bar{e} \) instead of \( \bar{e} \bar{e} \), \( \bar{h} \bar{h} \), and \( \bar{h} \bar{h} \) instead of \( \bar{h} \bar{h} \). When combined with \( s \), \( s \bar{h} \), \( s \bar{m} \), \( s \bar{p} \), and \( s \bar{p} \bar{h} \), the signs \( s \bar{e} \) and \( s \bar{e} \) are written across the upper part of the consonants; thus, \( s \bar{e} \bar{s} \), \( s \bar{e} \bar{s} \).

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, \( s \bar{h} \bar{d} \), \( s \bar{h} \bar{d} \bar{h} \bar{m} \bar{n} \). In most cases the subscribed consonants are easily distinguishable. The exceptions are as follows:

<table>
<thead>
<tr>
<th>Initial form</th>
<th>Subscribed form</th>
<th>Initial form</th>
<th>Subscribed form</th>
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</thead>
<tbody>
<tr>
<td>( s \bar{e} )</td>
<td>( \bar{e} )</td>
<td>( s \bar{s} )</td>
<td>( \bar{s} )</td>
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<tr>
<td>( s \bar{e} )</td>
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<td>( s \bar{e} )</td>
<td>( \bar{e} )</td>
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</table>

Thus, \( s \bar{h} \bar{d} \), an elder sister; \( s \bar{h} \bar{d} \), devotion; \( s \bar{m} \bar{a} \), an elder brother; \( s \bar{m} \bar{a} \), a younger brother; \( s \bar{m} \bar{a} \), a sentence; \( s \bar{m} \bar{a} \), a father; \( s \bar{m} \bar{a} \), a bundle, carriages; \( s \bar{m} \bar{a} \), a sentence, formerly.

When \( s \bar{e} \bar{e} \) is the first component of a compound it is often written after the other components. It is then denoted by the sign \( - \), called \( s \bar{e} \bar{e} \bar{e} \bar{e} \). Thus, \( s \bar{e} \bar{e} \bar{e} \bar{e} \), \( s \bar{e} \bar{e} \bar{e} \bar{e} \), long.

The forms of the single consonants given above denote the consonant followed by a short \( s \). If it is desired to denote the consonant alone the absence of the short \( s \) must be indicated by adding the sign \( - \) at the top of the preceding letter. Thus, \( s \bar{e} \), but \( s \bar{e} \).

The sign \( \bar{e} \), called \( s \bar{e} \bar{e} \bar{e} \bar{e} \), only occurs in Sanskrit words. It denotes an aspiration and has been transliterated as \( \bar{e} \).
The sign a, called samse, is pronounced as an a before gutturals, an a before palatais, an a before dentals, and an a before cerabralis. In all other cases it has the sound of an a.

The letter c or v, called ardhanamse, ardhanamsvavam, or ardhbivam, 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:—

\[ 0 \quad 1 \quad 2 \quad 3 \quad 4 \quad 5 \quad 6 \quad 7 \quad 8 \quad 9 \quad 0 \]

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 guvramu, a horse, has only about half the length of an ordinary short vowel, and is often dropped altogether; thus, guvrai, 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, ganaka and gana, therefore; kavali and kavati, custody, etc.

All long vowels have a slightly drawn 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, e, â, â, and y. In other cases eh is pronounced as te and j as de.

A similar interchange is often found between the dental and palatal s sounds, s 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 specimen. 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, 1899.
I.-NOUNS.

From Sing. — but decl. changes as gen. sing. 2nd and 3rd decl. is same as nom. Sing. See Postpositions below.

As in Sing. — but decl. same as gen. sing. 2nd and 3rd decl. adds as to gen. sing., or if preceded by i, e, or æ as

Dat. Sing. — adds as to gen. sing., or if preceded by i, e, or æ as

Acc. Sing. — adds as to gen. sing., or if preceded by i, e, or æ as

Pre. Sing. — Long末 time real, but changes as to.

Nom. Plur. — 1st decl. changes as to the sing. and 3rd decl. adds as

Gen. Plur. — adds as to the

Acc. Plur. — adds as to the

Dat. Plur. — adds as to the

Pre. Plur. — adds as to the

1st Decl. Monouns m. f. m.

Sing. Plur. Nom. máma-ni máma-ní
Gen. máma/máma-ní
Acc. máma máma
Dat. máma máma-ní
Pre. máma máma

2nd Decl. Tetrads are added in to, or in or or. Also genitive (gen.), a wife.

Garram, a horse.

Sing. Plur. Nom. guranna guranna
Gen. guranna guranna
Acc. guranna guranna

There are other concluded forms of the same in this decl. Form, nom. i, n, s.

3rd Decl. is, a woman, man plural is. Many phrases are irregular. Some, such as, a place, men, etc.

Many nouns are irregular. Thus, para, a year; gen. para, para, nom. pl. para. So most proper nouns in de and en. Hie, a horse, gen. vas sa sa; nom. pl. yest.

Postpositions are added to the genitive. Example, in, in, in, to the house. The word para is often added to the genitive without altering its meaning. Thus, para para, a horse's horse.

Gender. — Masculine are words signifying male human beings (including gods). Feminine are words signifying female human beings (including gods). All other forms are neutral.

In the sing. first and third are the same. In the plur., some and less adjectives do not change for gender.

II.-PRONOUNS.

1st Person —

Sing. Plur. 2nd Person —

Nom. m. f. m. gen. s.
Gen. m. f. m. gen. s.
Acc. m. f. m. gen. s.
Dat. m. f. m. gen. s.
Pre. m. f. m. gen. s.

Proximate Demonstrative This.

Sing. Plur. Fur. Nom. s. ñ. 2nd Person —

Nom. s. ñ. 2nd Person —

Gen. s. ñ. 2nd Person —

Acc. s. ñ. 2nd Person —

Dat. s. ñ. 2nd Person —

Pre. s. ñ. 2nd Person —

Remotio Demonstrative That, He —

Nom. s. ñ. 2nd Person —

Gen. s. ñ. 2nd Person —

Acc. s. ñ. 2nd Person —

Dat. s. ñ. 2nd Person —

Pre. s. ñ. 2nd Person —

Adjective Pronouns, this, that, which? These are not declined.

Interrogative Pronoun, who?

Sing. Plur. Nom. s. ñ. 2nd Person —

Nom. s. ñ. 2nd Person —

Gen. s. ñ. 2nd Person —

Acc. s. ñ. 2nd Person —

Dat. s. ñ. 2nd Person —

Pre. s. ñ. 2nd Person —

Emphatic Form change the final word of a pronoun to. Thus, who, I myself, word you yourselves: who, that very thing.

Relative Pronouns. — These are nouns. Relative Pronouns of verbs are used instead.

Pronominal Complements. — Formed by adding demonstrative pronouns to adjectives and gen. names of nouns. Thus, akan, been, gen. akan-s, a boy, or (also) a little one (e.g., a boy). So same, new, old, gen. sing, s. gen. ones, or. gen. one's, or.

Nom. s. ñ. 2nd Person —

Gen. s. ñ. 2nd Person —

Acc. s. ñ. 2nd Person —

Dat. s. ñ. 2nd Person —

Pre. s. ñ. 2nd Person —

The above form, s. ñ. 2nd Person —
### GRAMMAR

#### III.—VERBS.—

**Emotive Grammar:** Pronuncia s, m a polyvocalic root becomes ife, o, or y, and any

There are three Conjugations. Roots of second conj. end in y e i of first, v e i e.

<table>
<thead>
<tr>
<th>Tense</th>
<th>1st Conj.</th>
<th>2nd Conj.</th>
<th>3rd Conj.</th>
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</thead>
<tbody>
<tr>
<td>Root</td>
<td>e</td>
<td>e</td>
<td>e</td>
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<tr>
<td>Indicative</td>
<td>e</td>
<td>e</td>
<td>e</td>
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<tr>
<td>1st Verb</td>
<td>e</td>
<td>e</td>
<td>e</td>
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<tr>
<td>and so</td>
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</tbody>
</table>

**Verbal Participles—**

<table>
<thead>
<tr>
<th>Tense</th>
<th>1st Conj.</th>
<th>2nd Conj.</th>
<th>3rd Conj.</th>
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</thead>
<tbody>
<tr>
<td>Present</td>
<td>e</td>
<td>e</td>
<td>e</td>
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<tr>
<td>Past</td>
<td>e</td>
<td>e</td>
<td>e</td>
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</tbody>
</table>
| Balata Participles—

<table>
<thead>
<tr>
<th>Tense</th>
<th>1st Conj.</th>
<th>2nd Conj.</th>
<th>3rd Conj.</th>
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</thead>
<tbody>
<tr>
<td>Present</td>
<td>e</td>
<td>e</td>
<td>e</td>
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<tr>
<td>Past</td>
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<td>e</td>
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<tr>
<td>Indiciation</td>
<td>e</td>
<td>e</td>
<td>e</td>
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</table>

#### Conjugation, Personal Terminations—

<table>
<thead>
<tr>
<th>Tense</th>
<th>1st Conj.</th>
<th>2nd Conj.</th>
<th>3rd Conj.</th>
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<tbody>
<tr>
<td>Stem</td>
<td>e</td>
<td>e</td>
<td>e</td>
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</table>

**Auxiliary Verbs, mood, e.g., I am.**

This is used only in the Pres.  and Rel. Past. in the Past Tense. The other past

forms supplied by the root alone, as in regular verbs. In the 1st. and 2nd. persons, I am not.

**Verb Substantives, negative, e.g., I am not.**

#### Positive Verb—

**Present Tense—**

<table>
<thead>
<tr>
<th>Tense</th>
<th>1st Conj.</th>
<th>2nd Conj.</th>
<th>3rd Conj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Ind.</td>
<td>e</td>
<td>e</td>
<td>e</td>
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<tr>
<td>2nd Ind.</td>
<td>e</td>
<td>e</td>
<td>e</td>
</tr>
<tr>
<td>3rd Ind.</td>
<td>e</td>
<td>e</td>
<td>e</td>
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</tbody>
</table>

**Past Ind. and Infin.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>1st Conj.</th>
<th>2nd Conj.</th>
<th>3rd Conj.</th>
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</thead>
<tbody>
<tr>
<td>1st Ind.</td>
<td>e</td>
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<tr>
<td>2nd Ind.</td>
<td>e</td>
<td>e</td>
<td>e</td>
</tr>
<tr>
<td>3rd Ind.</td>
<td>e</td>
<td>e</td>
<td>e</td>
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</tbody>
</table>

**Infinite, Stative Ind.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>1st Conj.</th>
<th>2nd Conj.</th>
<th>3rd Conj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Ind.</td>
<td>e</td>
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<tr>
<td>2nd Ind.</td>
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<tr>
<td>3rd Ind.</td>
<td>e</td>
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<td>e</td>
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</table>

**Impersonal Verb—**

<table>
<thead>
<tr>
<th>Tense</th>
<th>1st Conj.</th>
<th>2nd Conj.</th>
<th>3rd Conj.</th>
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<tbody>
<tr>
<td>1st Ind.</td>
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<td>e</td>
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<tr>
<td>2nd Ind.</td>
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<tr>
<td>3rd Ind.</td>
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<td>e</td>
<td>e</td>
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</tbody>
</table>

**Irrregular Verbs—**

<table>
<thead>
<tr>
<th>Tense</th>
<th>1st Conj.</th>
<th>2nd Conj.</th>
<th>3rd Conj.</th>
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<tbody>
<tr>
<td>Root</td>
<td>e</td>
<td>e</td>
<td>e</td>
</tr>
<tr>
<td>Indicative</td>
<td>e</td>
<td>e</td>
<td>e</td>
</tr>
<tr>
<td>Past Tense</td>
<td>e</td>
<td>e</td>
<td>e</td>
</tr>
</tbody>
</table>

**Negativus Verb Only one Conjugate—**

<table>
<thead>
<tr>
<th>Tense</th>
<th>1st Conj.</th>
<th>2nd Conj.</th>
<th>3rd Conj.</th>
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</thead>
<tbody>
<tr>
<td>1st Ind.</td>
<td>e</td>
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<tr>
<td>2nd Ind.</td>
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<tr>
<td>3rd Ind.</td>
<td>e</td>
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</tbody>
</table>

#### Passive—

Formed by conjugating gue, gue, s with the infinitive. There are cases of passive voice, as in the tough, to do for one self. As in the sentence, verbs of the second conjugation change y of the root to a

#### Casual Verbs—First and second

Thus, being understood, to come to be hear [key] changes [qu] to [que]. Thus, [key], to call; [key], to come to be called.
DRAVIDIAN FAMILY.

TELUGU, (STANDARD DIALECT).

...
[No. 79.]

DRAVIDIAN FAMILY.

TELUGU.

TRANSLITERATION AND TRANSLATION.


Ayśī aṭadu yinkī ānmanagā vunmo-appuṇu atani taṁdrī atani trāṭkī kānkērīṣi. But he yet far being-ab-tome his father him having-seen having-πινo.

began.


kumāruṁ, uḻṟu yell-appadu-nam uḻṟo-kūdē vunāvā; nār-anna-ṇṇi
son, thou always me-with-together art; my-all-things-even
nīr-va-yāṁṇav śatamā sambhrama-pañī sāntābhīṛgat-ta yakṣate;
thine-having-become-are. We merṛy-having-become to-be-joyful is-proper;
yenduk-anī, mī tamam-dānaṁ yitudu ṭsāṇi-pōyi tirig bruṅkānau;
why-if-you-say, thy younger-brother-being this-man having-died again lived;
tappi-pōyi ḍorik痣-anī ānāntō cheppen-saṇṇam.
having-been-lost was-found' so him-to he-said-spoke.
KÔMŢAU 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 Sîlēwar, the dialect of the weavers; Kōmţau, the language of the Kômţas or shopkeepers; Kâpiwâri, assigned to a certain class of agriculturists; Gôlari spoken by the nomadic Gôlars or Gôllars, a dialect called Manthâri, and so forth.

Of these only Sîlēwar, Kōmţau, and Gôlari have been returned for the purposes of the Linguistic Survey. The revised figures are as follows:—

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<td><strong>Total</strong></td>
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<td>7,512</td>
</tr>
</tbody>
</table>

At the last Census of 1901, 22 speakers of Gôlari were returned from Chanda, and it is stated that the dialect spoken by other castes such as Kômţas, Sîlēwar, etc., is identical. Kōmţau was returned as a Telugu dialect from Assam. The number of speakers was 11. If we add 56 speakers of Kōmţau 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 Gôlari, Kōmţau, etc., of other districts is apparently a Kamaroce dialect. Compare pp. 586 and 27 above.

No specimens have been received in the so-called Sîlēwar, and there is no reason to suppose that the Sîlēwar of Chanda speak a Telugu dialect different from that current among their neighbours.

The so-called Kômţau and Gôlari of Chanda are, according to specimens forwarded from the district, identical and do not differ from the ordinary Standard Telugu.

Forms such as amudâ instead of amâdu, he said; tanattâ instead of tanattu, I die; bâdî instead of padâdî, it fall; 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 Kômţau, in order to show that we have here simply to do with ordinary Telugu.
DRAVIDIAN FAMILY.

TELUGU.

SO-CALLED KOMTAU DIALECT.

Oka manishi-ki yiddura pillagandalu vundiru. Vundal ohinnavada.
One man to two some were. Them among the younger
tandiri-ku antada, 'tandiri, yeido mulama-adi uku vetaka-valadi mii yirvu.'
the-father-to says, 'father, what property-of me-to to-come-ought that give.'
Venaka vidu pillala-ki chandamu patchi ickindu Venaka konti devasi-la-ku.
Then he the-boy-to property dividing gave. Then some days-in
chinna-pilladau anta somma daamisthini dama dada-na-ku payinadu, yinka
the-younger-son all property having-collected far country-to went, and
akkada avittamamu-to nadoli tana samapatai padi-gottinadu. Taccata vadu
there unconsiderately behaving his property wasted.
Afterwards he
antu vajjanaika s deelamu-to livu karavu badadi anduku, vanti-ki lathinam
all spent-after that country-in heavy famuse army there, him-to distress
badadi; appudu vaju deelamu-to ohta manishiki daggira puyi vunmadu.
fell; then he the-country-in one man near having-gone stayed
Vade tuva vana pandul ku kishe-koraku tana chendlo-ki tollada. Appuda pandul-la
He also then him pigo looking for his fieldin-to sent. Then piga
tin-e di pottu-to vau tu tana potha nimpu-ki-vaile ani vanti-ki ani-piscinindi, yinka
eaten husk with he his belly to-fell-ought so him-to he-appeared, and
yevvare vanti-ki yiciva-lydhu. Taccata vaju telir-midi-ku yachhi annada, 'ma
anybody him-to gave-not. Afterwards he soner-on-to having-come said, 'my
tandri yipt-ki yedaru naukara-la-ku pushkaangari annara vunmadu, yinkan nenu
father's house-in how-many servants-to richly food is, and I
iskali-to yaa vai. Nena leesi nai tandri-dikku-ku payina vanti-to aavu,
hunger-with die. I having-erica my father's-side-to will-go him-to will-say,
"o tandri, nenu yisvaru-mi viruddham ni mundaara papaia jashaanu; yikadnunadhi
"O father, I Ood against thee-before sin did; now-from
ni kojaka-ku anandelaku nenu yogyani kimru. Ni okka naukara-vanti-vaile
thy son to-say I worthy am-not. Thy one servant-like
camu vuntigui.'
mo let-be.'
KĀMĀTHI DIALECT.

Telugu is spoken by the Kāmāthi 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>12,000</th>
</tr>
</thead>
<tbody>
<tr>
<td>Poona</td>
<td>200</td>
</tr>
<tr>
<td><strong>Total</strong></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 Kāmāthi 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 a, e.g. ṛeṇḍu, two; e or ga for o, e.g. la or lya, in; o for a, e.g. chāṇḍu, a boy; shortening of long vowels, e.g. ṛamana for ṛamānu, we are; dropping of short vowels, e.g. uḍri for uṇḍri, they were, and so forth.

The palatals are pronounced as in ordinary Telugu ċh, however, often becomes s; thus, saṭā, standard Telugu, taṣṭā, I dic.

The cerebral q is interchangeable with r; thus, ṛadru, two, ṛaddi, to both; āḍu and āḍu, three, etc. After a nasal, q often takes the place of ṛ; thus, ṛadri, standard āḍri, bring.

N and t are sometimes interchanged; thus, koṭṭāḷa, you should strike; iyāṇa, you should give; āṭṭu standard aṭṭu, water.

Initial r is usually dropped; thus, ṛdu, he; ṛadāḷ, it comes; yellī, having gone. Note nukar-ṛallu, standard nukara-ṛallu, servants; ṛdu-ṛallu, standard ṛdu-ṛallu, I should be; kotṭāḷa, standard koṭṭa-ṛallu, I should strike.

Y is often inserted before a and o; thus, uṇḍha, standard uṇḍha, i.e. uṇḍināḍa, he was; āṭṭu and ṛdā, in, etc.

**Inflection.**—The inflection of nouns is mainly regular.

The pronominal suffix di has a tendency to become the usual suffix of the genitive. Compare ṛhonu-di, a wiser against God; sam-di pāram, sin against the Lord.

It should be noted that the Telugu accusative case has been replaced by the active obviously under the influence of the Aryan idiom. Thus, nādu naṇṭu, let me be, āḍi-kī tāḍī niṭṭā, 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, niṣṭav ṛṭṭa, I go; ṛṛta, he became; uṇḍha, he came; uṇḍha, 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, yē_invāṇḍu astadi adi iyāṇa, what property will come, that you should give; yoppaga āḍu uṇḍa niṭṭa ockēṭṭa yoppaga manmāṭa anavṛṇḍa, when he came to senses, then he thought in his mind, etc.

On the whole, however, the dialect of the Kāmāthi 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.
DRAVIDIAN FAMILY.

TELUGU.

KAMATHI DIALECT. (BOMBAY.)

Vakka manasi-ki iddaru kodaku-lu ung-undri. Chinmodo tundri-ki astadi,
One man-to two sons were. The-younger the-father-to says,
‘ayya, na aiku yaami jinadgi astadi adi va-ku iyyana.’ Mari tundu adi
‘father, my share-to what property will-come that we-to give.’ Then he that
nidad-ki paisalu satobidna. Todidma dinmala ka-la inti-la chinna
both-to having-himself give. Few days went-not that-in the-younger
koatu tana-divanta hissa digam cihi cihi duram desam-ku yelli poudru,
sen his all share together having-made far country-to having-gone went.

Ada asta mulya modaku yagara-kotiindu. Yappada asta mulya yagara-
There all property richest-in he-wasted. When all property he-had-
continu appendu a arm-lyya pau peda kaam padnayava. Appada tana-ku tindi-ki
wasted then that village-in very great famine arose. Then him-to food-for
moda-du sya. Marala adu a arm-lyya dandyyada dagyara poi undya.
difficulty came. Then he that village-in a-mighty-man near having-gone stayed.

Mari adu le-ki tana sama-lu pandu-lu mpa-t-anaku tilliindu. Pandu-lu tina-chi putin
Then he him his field-in some to-feed sent. Swine eaten his
fini potta nimpa-t-anaku than kahul aya gani adi bi yavvaru iyyuru.
having-catam belly to fill he ready became but that even-one gave-not

Yappada adu sadhi mada achahe appada manasul aarakaayda, ‘na ayya
When he senses on come then mind-in he-said-to himself, my father’s
inti-la yaata mani makkh obhi sakaang potta nimpa-kumaru,
house-how-many persons serve having-done easily belly filling-for-themselves-are,
inka nana ida upasam susar. Nema ippudu leen ma taangi dagyara pita
and I here-from-hunger die. I now having-arisen my father near go
inka nenu aati kocamu, ‘ayya, mi-di va darsa-di aparadhi uraami. Dain-
and I him-to shail-say, ‘father, thee-of and God-of inner I-am. There-
kisah-ki ni koatu anvittgu-kunn-t-anduku layak kam. Niva va-ku
fore your son to-call-myself worthy I-am-not. Then me
maukarudu mira-ga intuenu.” Appada leei taangi dagyaru-pi puru. Aaj-ki
serveant like let-be.”’ Then having-arisen the-father near-to he-went. Him

duan-kell koatu rangi taangi stoh inka gol-a-vaachhe taundu
far-from son coming the-father saw and having-pitted the-father
urki alu-kunn ara inka idki madditu-kunnli. Marala koatu
having-run embraced and him kissed Then the-son
The father said, 'Father, thou before I the Lord of sin did. Therefore now your son to call myself me-to figu astali. Marală tandri naukar-gälla-ku chapyă ki. 'mañchi shame comes. Then the father the-servants-to said that, 'good batšalu tandri inka lā-ki tolagi-piyundri. Išt cheeti-ki ungram pettundri, clothes bring and kim-to put-on. His hand-to a-ring put, inka hālē-ku pāvasău tolag-kun-tanaku iyundri, inka manamu tini and feet-to shoes to put-on give, and we having-eaten chōi ānandamu chèstamm, kānnamu i nā kodaku sachehi having-drunk joy will-make, because this my son having-died pāndyā, āšu ipoddu lēś achenbindu; ūn kāri-pāndyā, gani ipoddu went, he to-day alive name; he lost-wealth, but to-day nā-ku dorkindu.' Marală ālū lau ānandamu obegg-a-taḷagiri. me-to wasfound.' Then they much joy to make-began.
DĀSARĪ DIALECT.

The Dāsāru are wandering beggars in Belgaum. Some of them speak Kānarese and others Telugu. No separate estimates of the number of speakers are available. Specimens have only been forwarded of the speech of the Telugu Dāsārus, 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 Dāsārus has very few peculiarities of its own. The pronunciation is sometimes different. Thus, the plural suffix *va* becomes *ha* or *hu*. Compare mēnu madalu, you are; eula, who? etc.

The palatal *ch* is represented by *k*, *c*, *s*, and *t*; thus, sēkri, service; sēchē, having come; tēkē, having done; tūkē, I die.

Other phonetical changes are identical with those occurring in other dialects. Thus we find *a* instead of *e*; *a* instead of *o* as in the Kāmāṭhi dialect of Bombay: compare satē, two; tē, in; pātē, I go. *e* and *a* are interchanged in kōna, Standard xōna, among, etc.

The inflexion of nouns and verbs is mainly regular. Note, however, causatives such as tēmpēchē, 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.

TELUGU.

DASARI DIALECT.

(DISTRICT BELGAUM.)

Okkodokkod manishi iddar maga-pilagadu undi. Val-nona chinni pilagadu
A certain man-to two sons were. Their-among youngest son
tana tandrike ane, 'tandri, ni badakal-nona nakke vachehya aha
his father-to said, 'father, your property-in me-to that-may-come share me-to give.'
Tham Nona tarda paushhi-isheke. Chinni pilagadu tama paha tiskahi
Tandri val-nona tana badaka paushhi-isheke. Chinni pilagadu tama paha tiskahi
Father than among his property divided. Youngest son his share taking
darama natka poyyi, snai-raddal aha-ledu, antal-nona vaha kana
days took out that many-days become-old, meantime he vast
kharis sesth tama badak-amta paahi-fene. Vadi tala ezina manike
kharis sesth tama badak-amta paahi-fene. Vadi tala ezina manike
expenditure having-made his property-all wasted. He to having-done after
that country-in mighty famine falling him-to poverty come. He that
desam-inna pedd karava padi vanki pyi-darkah vachhe Vaah 
that country-in mighty famine falling him-to poverty come. He that
desam-inna oga manisi pakka tsakri jeev. I manisi rani pandli mopedadanki tana 
country-in one man near service stood. This man him weve to-food his
chheka tol. Aad aakal-goni kalavillanti pandli cineka potta sudha
field-to sent. There being-hungry pynge-becoming now-caten house also
tine kodapu nimpukatonde. Ate vanki yaval-niholi emi ohikak unda.
having-caten stomach was-filling. But him-to any-body-from anything was-not-found.
Ila todem raddal paye; tama enkaiki j välamam neppayi waha tana
So a few days passed; his former condition memory-becoming he his
mansal-nona saa, 'na tandri pakka uada tsakri-manisiki kacapu nengi
mansal-nona saa, 'na tandri pakka uada tsakri-manisiki kacapu nengi
snai-in said, 'my father near remaining servants-to stomach filling
snai-in said, 'my father near remaining servants-to stomach filling
ekkakanta kipunu chikatadi. Ate ida maha-mahanki aaka-goni tsati,
ekkakanta kipunu chikatadi. Ate ida maha-mahanki aaka-goni tsati,
urantu-exceed-so-much food was-found. But here on-for myself being-hungry (Tyie)
urantu-exceed-so-much food was-found. But here on-for myself being-hungry (Tyie)
Naa leen na tandri-takki poyyi saa, "tandri, na dvayardi karmam tandri
Naa leen na tandri-takki poyyi saa, "tandri, na dvayardi karmam tandri
I rising my father near young men-nya, "father, I God-of sin father of
I rising my father near young men-nya, "father, I God-of sin father of
karmam kaat-koaam. Naa ni pilagad-amantani anupchakosadandam ki ha-gal-edu
karmam kaat-koaam. Naa ni pilagad-amantani anupchakosadandam ki ha-gal-edu
sin kare-go-titio I myself 1 your son-as to-be-called am-not-fit.
sin kare-go-titio I myself 1 your son-as to-be-called am-not-fit.
Naa oga chakri-manisiki czanai ni pakk paetak."" Vaah amichhi lai tana
Naa oga chakri-manisiki czanai ni pakk paetak."" Vaah amichhi lai tana
Me one servant like your near kao,"' He thenes rising his
Me one servant like your near kao,"' He thenes rising his
tandri-tihi vachtopadu tandri doren-abhi väni test antakaramam putta
tandri-tihi vachtopadu tandri doren-abhi väni test antakaramam putta
father near while-come coming father distance-from him seeing sympathy producing
father near while-come coming father distance-from him seeing sympathy producing
urta-poyyi patakam madada. Appada pilagadu tandrike ane, 'tandri, na
urta-poyyi patakam madada. Appada pilagadu tandrike ane, 'tandri, na
running-going embracing hiscot. Then son father-to said, 'father, I

Dīkā tāndī tāna takāri-mandaki ane, 'manchihi ēsam jāachi nā pilagunkī This-to father his occurs-to said, 'but dress having-brought my son-to todaguni, ēlm-nōna uṅgaraṃ ēyanti, kā-nōna chyaappula ēyanti, tippāchīdakū put-on, finger-in ring put, foot-in shoe put, to-feast
tāyāra tēpichohundi, mānu śi nānāsam ēsam. Ėm-ante, preparation cause-to-make, we having-enter merry let-us-become What-if-you-sew i nā pilagadū tachāhine, tīrā 'jya vachohē; tappāchhānanda, chikkinadu.' this my son was-dead, again life come; he-was-lost, is-found.'

Dīn ī nāndāki bāga ẏo. This hearing all-to movement became.

I yālāku veni pedd pilagadū ohyatā unda. Vādū intli-pakka This time-to his eldest son field-in was He house-near vachin-erpu ēnāki pedā-oddī chālī-betteddi ma-vachhe. Vādū tākkyōl-nōna come-tohen him-to singing dancing was-heard. He servants among ēgani pilkhi, 'ēm nādachindhi?' antē adīga. Dīkā vādū, 'ni one calling, 'what has-happened?' saying asked. That-to he, 'your tamaṇā-vachinadū; vādū bāga vachehi pattā karānām ni tāndri brother in-come; he safely coming having-reached on-account-of your father-tippāchhinda,' antē cheppe. Dīn ī vānī pedd pilagadū kopam-uyi feast-has-made,' saying told. This hearing his eldest son being-angry nōnki pāka-pāya. Dā-mūchhi vans tundē bālk vachohi nānāki da nānāni vānā in did-not-go. Therefore his father out coming in in-order-to-come him-to-āne cheptekind. Dīkā vādū tāndē tunduke ane, 'ni lan-oddēlākā ni much untreated. That-to he his father-to said, 'I so-many-years-till your teakri bādi oppaḍā ni māta māra-leśa. Eyyaṃgāni nā service having-done ever your word house-not-burnished. Honorer I gēpēkān kūgpālōu tippāchhindaanā nīvu nāku oppaḍā oga nānēku suhā friends together-with feast-in-order-to-make you me-to ever one gosť even ēyak-pōtivi Ate kaŋkālī sōhatā kući ni jinjig-entā mingen-ant did-not-goe. But korōle company joining your property-ālall having-burnished-such ni nā pilagadū inākā vachina manthe nīvu vānīchi tippāchhānāvu. This year son house-to having-come as-soon-as you him-for feast-have-made.'

Tandē pilaganki ane, 'nīvu pagar-ella nā paṅk uṭangāv. Nāta undad-anta Father son-to said, 'you always my near are. My-near what-is-all nīde. Tachohini ni tamaṇā, maḷḷā jivantājaya; tippāchh-pōyinādu, yours-only. Dōd your brother, again becamelive; that-was-lost, chikkinadu, nānāni māma nānāsam ēyāḍāi manchihi unāḍāi.' is-found, regarding we merry to-become proper is.'
BERADĪ 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. 163 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 Kannara. A glance at the specimen shows, however, that it is in reality a form of Telugu. Kannara forms are occasionally used. Thus we find padhav-sidē, he having divided gava; ālikag-nigā, 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, astan, Standard vastāna, I shall come; alī, Standard valīna, I may come; esēn, Standard vesēna, it may come.

The last mentioned form shows that an ē sometimes corresponds to Standard ch. In kēt, having done, Standard vētē, ch is replaced by ē.

With regard to the inflexion of nouns and pronouns we may note the accusative ending in t; thus, astē, me; astē, thee; astē, him; ēṭē, it. ‘I’ is mēna and ‘we’ mēna. Compare Kannara nēna, Tamil mēn, I; Kannara mēna, Tamil mēna, we.

Udaga, to be, corresponds to Standard ucpa. Its present tense is formed as follows:

Sing. | Plur.
---|---
1. udaga. | 1. udāma.
2 udānu. | 2. udāru.
3. mu. udājgu. | 3. udāru.
3 i and n udans.

Other verbal forms will be easily recognized. Note the subjunctive ending in tā; thus, potēs, if we go, etc. Compare the Gondi of Samb.

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.

BENGALI DIALECT.

Okanikokanik girestakak miru pañi bili udjī Vardā-nān sann kodak
A-certain gentlemen-to two male children were. Of-them small son
tan ake aude, 'ayā, za jindigī-nān nākī vasan pañi itī,'
his father-to said, 'father, your property-fo me-to falling share gone,'
ant-aude. Ayā, vardā-nān tan bādak pa condition-sīda. Sānu kodak
so said Father them-among his property divided. Youngest son
tan paḷ chāki nār rājanaṅ pōyi bāl nādō aggalyā
his share taking for country-to going many days was-not.
Hant-nān vādu dundukōṣa tan bādak-bal hāl-kāsād. Vānu hīlā kēsājī
Meanwhile he with-hunger his property-all was-a-made. He so did
pa dhī dēsa-nān pāda bāra pāda vanīkē bādasaṁ rasa. Vānu
after that country-in big famine: falling him-to poverty came. He
ē dēsa-nān ākān balli chākri nīchādī. I girest vānt
that country-of one-of near service stood. Tāsī gentleman him
pandal mēhāṅg tan śēnak amāṣāda. And saragamū kālavaḍaṁ
seed to-feed his field-to sent. There with-hunger being-oppressed
pandāl tag-hantādī paṭṭē suddē tīṁ ālu mākkāṭūdāle. Agītāgreens vanīkē
waste that-could eat bunk even eating belly was-filling. But him-to
yār-mūd āmi śikhaṅgalā. Ḥiḷī kont yālema pōyi tan enaṅ agludi
your-mother-from anything was-not found. So some time going his behind what-happened
nemapāṅ vādu tan mānasaṁ nān enaṅ, 'māyā ayā balli hontō chākāravarko
remembering he his mind-in said, 'my-father near many servants-to
ōḷ nūppē sahaṇēn samām śikḍāyī. Agītā fond master āṇā
belly filling so-as-to exceeded food is-found. But here as-for-myself
sāṛgī sasāṅ Nāmā lēṣī mā ayā balli pōyi, 'ayā, nā
servant to
belly filling, being-hungry I-die. I getting-up my of-father near going, 'father, I
devarēna pēpam ayān pēpam kātīkōḷān. Nāma ni koḷak
God-of she father-of ein here-tied-to-myself. I your son
anibālsīkā ga chalā lēdu. Nātī kē al-kodaṅ tale ni balli pēṭṭikō,'
to-be-called worthy is-not. Me one servant as of you near keep.'
Andu sundhi lēṣī tān ayā balli vastnāyād, ayā vānt
Anūta satnī thence getting-up his father near when-coming, father him
sūr-mūḍi sāḍī phātī-rasī pāṛi-pōyī pāṭikōṅi muṇḍī-śiṅī. Avad
distance-from seeing how-coming running-going embracing kiss-gave Then
kodak ayak ande, 'ayyā, nāmu devar balli ni balli tapp-kūsūdate.

son father-to said, 'father, I God-of near of you near faul-la-bone-made.

Nāṭi ni kodak anta odar-odd.' Dinike ayyī tan čakarike ande,
Me your son saying do-not-call.' To-thi father his servant-to said,

‘chalu pūchā teši nā kodak pedas, bojā-nān ungaram yayyi,
‘good dress bringing my son-to put-on, finger-in ring put,
kīlān šeppal pedas, ātam tāyaram keśe. Nāmu taqi sanīs-agadam.

feet-in shoes put, ātman readiness make. We eating merry-lei-became.

Yālantān i nan kodak sañjāde, markali jin-agadād; tepekšośādu,
Why-is-said this my son was-dead, again alive-has-become; he-had-been-lost,
ēkkījī.' Dīta allā ellāru samāsam agiri.

safeound! This hearing all merry-became.

I yālāna van pedd kodak šenān udā. Vādu gudās balli vaśināvad
This time his eldest son in-field was. He home near when-come
vāniki pūṭa kūsanādī ini-vāṣāti. Vādu ŏ ēhākā-rā-mān okant odari,
him-to song dancing hearing-name. He that servants-saang one calling,
‘id-am aggaqāiyī?’ dāt adigiti. Dānite vāḍa ande, ‘ni tamnaq
‘this-what become?’ that asked. Therefo he said, ‘yaar brother
badā. Vāḍā chākār-anān muttānā karamānā miy-ayyi ūtam kēbasādā,
ism-come He safely having-reached on-account-of your-father feast has-made;
ant śoppuḍā. Dit adigiti ā pedd kodak śitt-kēśi ronīka pūk-syidi
so told. This hearing that eldest sun being-angry su did-not-go.

Dān-mūti vār-ayyi elike vāsi, ‘nonike dān,’ ant vānike bēlam
Therefore his father out coming, ‘in, come,’ so him-to much
śoppābūḍi. Dānīte vāḍa tan ate ande, ‘na inn varasaal tankā
entreated. That-to ho his father-to said, ‘I so-many years till
ni chākār kēśi yaqāṭi ni māt már-agne ḍānti nāmā your service having-made any-time your word did-not-disobey. However I
nā ājāna kūśāmāt ūtam kēbasag nīvū endā nākā okk mak sudde
my friends joining feast to-make you ever ma-la one great even
šak-agāti kāru. Agiton sūligar sōhāte pāttā ni haduk tella
did-not give to-u-not. But hātote company joining your property all

uguṣminā ᵃ ni kodak gudās vāsiṁ bārāk nīvū yān
that-has-devoured this your son house-to having-come as-soon-as you his

kādāṭīd ūtam kēbasād. Ayyī kodak āṇḍo, ‘nīvū pogan-ella
for feast caused-to-be-made.’ Father son-to said, ‘you always
nā hinnāl uḍalānu. Nā ballī mutt-ella ni-dā. Sābintā ni tamanaq,
my company are Of-us near being-all yours. Dead-man your brother,
tīrgi jin-agadād; tepekšośādī pūnāviḍā, ēkkādāq, ant nāmu sanīs
again is-alive; having been-missed you, safeound, so we merry
agitome pādu uṣāyi.
became proper in.'
DRAVIDIAN FAMILY.

TELUGU

Bərədē Dialect.

(District Belgaum.)

SPECIMEN II.

A PLAY AT BAT AND BALL.

CHANTU KOLAT.

BALL, BAT-PLAY.

Rang-amt hudiqal Gövindaṅak ḍapati, ‘Gövinda, reva śvākke usal
Rang-called boy Gövindaṅ-to tells, ‘Gövinda, river beyond sand
hall-nān chantu kolat ādun bālaṃ hudiqal pōjān. Nānā ā kaḍge pōtānu.
plain-in ball bat-play to-play many boys have-gone, I that side-to go
Nivva vāstīva kad?
You come wa-st-not?

Gövinda,—‘Hond, astāṅa miy-arvā ġudāsāṅ laḍa. Dān anapā lyāk
Gövinda,—‘Yes, but my-mother at-home is-not. Her permission not-being
hall otta? Āli ġudāsāṅ vaśīn baḷaṅk nānā adhipi estān. Arva
how shall-come? She house-to having-come after I asking come Māna
elīte pōnāvād, “ţudāsāṅ ēlāḍu pō-vall”-anā tvā āpi āpāṇi kāsādiyā.
out while-going, “house leaving elsewhere do-not-go”-saying some order has-made?

Rang,—‘Miy-arv yāvād oṣṭāyi ēmō; hint pōkādak and at ole
Rang,—‘Your-mother when comes what, so-much time-to there play good
bārāk āsān; nānā lagu pōṭān ēkalūṭa; nānā avat pōṁdātī;
homight-ťo may-have-come; we soon if-go good-us;’ I then-only going-was;
astāṅ, “pōnāvād enti oḷar”-anu nivva mānā ṭoppindāśind māt
but. “while-going we call”-so you day-before-yesterday since-had told you
odarag oṣti; niki ovand mānā ēyākudēṁ nā naṁantak pōṭānu.
to-call Leam; to-you coming-of mind if-is not I for-myself will-go.

Gövinda,—‘Rang!, nivva hāṅl kōsand ēkalūva? jārā niṅha, miy-arvā
Gövinda,—‘Rang, you so doing proper? a-bit stop, my-mother
sāvud osāṅ.’
now will-come.’

Rang,—‘Miy-arv ānd pōjāyī?’
Rang,—‘Your-mother where haṅ-gone?’
FREE TRANSLATION OF THE FOREGOING.

A boy named Rang says to Góvind,—'Góvind, many boys have gone to play at base
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 ?'

Góvind,—'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.'

Rang,—'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.'

Góvind,—'Rang, is it proper on your part to do so? Wait a bit; my mother will
come presently.'

Rang,—'Where is your mother gone?'

Góvind,—'My aunt's daughter is ill; so she is gone to inquire after her health.'

Rang,—'Well then, she is not likely to return soon. She will sit there for four
ghatkás and then return. Therefore, you sit and I leave. To-day's play is very
interesting.'
VADARI.

Vadari is the dialect of a wandering tribe of quarry men in the Bombay Presidency, the Berar and other districts. The number of speakers has been estimated as follows for the purposes of this survey:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thana</td>
<td>700</td>
</tr>
<tr>
<td>Ahmednagar</td>
<td>100</td>
</tr>
<tr>
<td>Poona</td>
<td>450</td>
</tr>
<tr>
<td>Sholapur</td>
<td>4,800</td>
</tr>
<tr>
<td>Satara</td>
<td>1,500</td>
</tr>
<tr>
<td>State Amravathi</td>
<td>950</td>
</tr>
<tr>
<td>Belgaum</td>
<td>6,100</td>
</tr>
<tr>
<td>Kolhapur</td>
<td>350</td>
</tr>
<tr>
<td>Southern Maratha Jagir</td>
<td>1,000</td>
</tr>
<tr>
<td>Bijapur</td>
<td>11,000</td>
</tr>
</tbody>
</table>

**Total Bombay Presidency** | 25,889

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amravati</td>
<td>600</td>
</tr>
<tr>
<td>Kolhapur</td>
<td>589</td>
</tr>
<tr>
<td>Buldana</td>
<td>333</td>
</tr>
</tbody>
</table>

**Total Berar** | 1,499

**Grand Total** | 27,379

At the last Census of 1901 no speakers were returned from Berar. The figures from other districts were as follows:

<table>
<thead>
<tr>
<th>Bombay Presidency</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Thana</td>
<td>36</td>
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<tr>
<td>Ahmednagar</td>
<td>696</td>
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<tr>
<td>Khadakshinh</td>
<td>20</td>
</tr>
<tr>
<td>Nasik</td>
<td>62</td>
</tr>
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<td>Poona</td>
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<tr>
<td>Satara</td>
<td>466</td>
</tr>
<tr>
<td>Sholapur</td>
<td>560</td>
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<tr>
<td>Belgaum</td>
<td>207</td>
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<tr>
<td>Bijapur</td>
<td>62</td>
</tr>
<tr>
<td>Dharwar</td>
<td>42</td>
</tr>
<tr>
<td>Nasara</td>
<td>42</td>
</tr>
<tr>
<td>Kolaba</td>
<td>13</td>
</tr>
<tr>
<td>Alibaug</td>
<td>17</td>
</tr>
<tr>
<td>Bahré</td>
<td>6</td>
</tr>
<tr>
<td>Satara Agency</td>
<td>68</td>
</tr>
<tr>
<td>Hyderabad</td>
<td>940</td>
</tr>
<tr>
<td>Trivandrum</td>
<td>134</td>
</tr>
</tbody>
</table>

**Total** | 3,880

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 ā is often substituted for ə in postpositions such as lā or lā, in; tā, with. Instead of lā we also find lūtu, and ā and yā are also often interchangeable. Thus, unēsāni and unēsānan, I am.

E usually becomes i in mātu, i; mātana, we.

K and g are often interchanged after vowels and nasal sounds. Thus, čēsā and āga, one; ītātā and ītāgā, and.

Gā is usually pronounced as ē; thus, ētē and ētātē, having done. Compare Dāsāri.

Note also forms such as i instead of ītā, give: mā and mānū instead of mātā, thou; māndā, māndā, and māndā, two; gūdā and gūdā, seven; yēnu instead of yēndū, silver, and so on.

The inflection of nouns and pronouns is regular. The dative is, however, sometimes used instead of the accusative. Note also the common ablative suffix ānā. Compare Kāmarcē. Forms such as mānā, I; mānu, we; mānu and nā, 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, āṇē, I was; āḥā, Standard āḥāsā, he, she, it, did. The final e of the latter form is usually replaced by ta or ya, and forms such as āṇēsā, he said; āṇēde, he was, are the regular representatives of the third person singular of the past tense. In Sholapūr, however, the regular form ending in e is more frequently used.

In the pluperfect we find forms such as māṭamī and māṭamī, i.e., māṭī-uṇī, I had struck.

The negative verb is regular. Note, however, forms such as pō-vaḷḷādu, he did not go; yuga-vaḷḷānu, they did not give. Compare the Standard auxiliary vnrāyēta, 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 Bījāpūr. The second is the beginning of another version received from Belgaum, and the third is a popular tale from Sholapūr.
[No. 65.]

DRAVIDIAN FAMILY.

TELUQU:

Specimen 1.

VADARÉ DIALECT.

Oka manśi-kā ḍhārū kodakalū uzeērū. Inkā chīmna kojukā vārō-lo
One man-to two sons were. And small son them-in

the maa ayyā-ku anyā, 'ayyā, nā pēdu-kū vachhinā samāra nāku-i.'
his father-to said, 'father, my share-to having-come property me-to-give.'

Iinkā vāḍa tana samāra paṅgri-rihōta. Iinkā shanā dinī
dividing-gave. And many days

Iinkā ōṇa-ku chinnāvadu kudya-kinya inka dara deśināti poyā,
having-become-were-not the-small-one collected and far country-to-went,

inka āda tana ḍhārakā dargamam sarpa-kinya. Inka vāḍa antā
and there his property in-evil-ways spent. And be all

khārci-kinya, nā rājama-nā paṇda karu padya, inka ādi-ki kadamu
spent, that country-va big famine fell, and him-to distress

padya Inka vāḍa poyā ā dēlikā okka manda daggrā mōsya
fell. And he having-gone that country-in one man near stayed.

Inka vāḍa tana pandalum mēpasyānki ṭena-ku anya. Inka, 'pandalum
And be his swine lost field-to sent. And, 'swine

tiṇadā, nāku sikkāte, potṭu-toṭi nā khudulē kudapu mūdā-undiā.'
are-calling, we-to if-were-put, hukk-with my gladly belly filling-ma.'

Inka vāni-kā yevaru ḍyā-lēdu. Inka vān pāṇā yebohara ku
And him-to anybody give-ant. And his body sense-to

vachhin-anākā vāḍu anyā, 'nā albaṇ daggrā yenda-mandi kūlivāndla
having-come-after he said, 'our father near how-many-persons servants

padya kudapu nūcchii kōnī roya nīlist-undī, inkā nūnu śakuli-gūni sostānu.
their belly having-filled bread spared, and I hunger-with die.

Nānu loshi nā yabbana daggrā pōtānu, inka vānīku chepuṭānu,
I having-arisen my father's near will-go, and him-to will-say,

"ayyā, nī-mundāra Devara mundāra nūnu pāpan cheśīnu. Ni kojukā
"O-father, thee-before God before I sin have-done. Thy son

asavāntiki nī-mundālā nā yōgam lēdu. Okka kūlivāndī samānāman mūnna
to-call-myself thy-presence-in my fitness is not One servant-who like me

pettā-kō." Inka vāḍa lēdi ayyā-daggrī vachelin. Aṣīṭā vāḍa inga durān
put." And he having-arisen father-wasar came. But he still far
ni-mundā-la na yēgyam lēdu.' Ayitē ayyā tanā manamah-lu sēpyā, 'mahāhīdhi thy-presence in my fitness be-not.' But the-father his men-to said, 'good
āngi yat-kōndi dāndi ingā vām-mundā yiyandi. Vānī chāyā-nā mahām yiyandi, cloth having-taken come and him-aw give, His hand-on ring give, ingā vānī kāl-la choppāla yiyandi. Inā maśamār andānu tīni ānundam-
and his foot-on shoes give. And we all having-cats merry-
ānām. Antē nā kodaku saōheḷiye, tīrgī ippaḍu badakē vācēhā; vādu shalh-bhace. Because my son bad-died, and now alive come; he
pōyūnāvādū, ohīkē. Inā vānikē aṅdurīkē sukham amāhāvīchāndānāki
voh-ka-d-gone, wās-fōnd.' And them-to all-to happiness to enjoy
ānu obhānīn.

Beginning they-made.

Ippadu vānī podda koduku ēna-li upde. Inā vādu ilū-saṇiyam vahchēh
Tel-e time his big son field-in wine. And he house-near having-come
ādidi usūdi maya. Inā vādū tanā ațī-mannāsyanā piliśā ingē, 'idā yāmu
dancing music heard. And he his servant called and, 'here what nāsindūndi?' aūgīya. Inā vādū vānī-ayā, 'nī tammaḍu vahchēnādu. Inā kā aṅ
is-going-on?' asked. And he him-to-said, 'thy younger-brother has-come And
mī ayyā kudupu yesinādu, yendūk-antē, vādu sukham-nā ilū-kū vahchēh
your father feast has-arrived, why if-said, he happily house-to come.
Inā vādu kōnpāṇi vahchēh inā vāda ēmū-lō pūvālādu. Andāku vīri-bhadu
And he anger-to come and he house-in went-not. Therefore their-father
ill-iđīi yēla-pattikē vahchēh, inā vānī kēchām jučhāya Inē vādu tīrgī
house-learning outside-to come, and him-to hands folded. And he again
māl-āśāya tanā ayyākū sōpe, 'sdu, ēmū-kōdu nī-vāla āndhāmānā; nāmu
said his father-to said, 'to, somnāma-yārsi thou-with I-served; I
yamānu nī māt mūra-lēdu. Yetē nā ganēkē sukham pāḍādāniki vakkatī
ever thy command broke-not, Still my friendewith merry to-become one
gōra-nilā sudham iyyā-lēdu. Ayitē nī koduku randālu gudī anta pāda-chēśā
kid even goven-nil-not. But thy son harlot's with all waste-having-made
dangā kudū ēka. Inē vājīn vāniki chheppē, 'ei yappadikē nā-vāṭā upāharā,
coming-in feast goven. And he him-to saw, 'thou always with art, art
inē nā-vāṭā anta usājāntā nākī. Nī tammaḍa sudhāčāvādu, tīrgī badał-
and me-with all being-all thing. Thy brother who-bad-died, again alive
vahchēh; pōyūnādū, tīngī sīkē; ēnī kēmānākē sukham pāḍājadi
ome; he-who-was-deed, again was-found; that-of reason-for happiness to-become
ānandam pāḍaṇji yēyam.'
joy to-become proper.
DRAVIDIAN FAMILY.

TELUGUI.

SPECIMEN II.

VADAKI DIALECT.

(DISTRICT BENGALU.)

Ugāngagad maniśīgā tiđār moga-bilū undē. Vārīdāntēne sūmā kodakū
A-certain man-to two sons were. Thēm-among youngest son
ahāmīkī aavyā. ‘ahā, ni jūndāndī nāk vačhēyā pān nāk yī’ Abhād
father-to said, ‘father, your property-what coming share me-to give.’ Father
vārīdāntēne tan jinga paṃchidiyā, sūmā kodakū tan pāl tiś-kōnd
among his property having-divided-gave. Youngest son his share taking
dārāma dēsānī poyāi sānnāl kāle; antāṭiānē vādī āund-ayyī
for country-to having-gone many-days had-not-been; meantime he luxury-becoming
tan āsā pāṭalēyā. Vādī hīlī sēśhā mādā ā bhumī-nānā pedā
ti estate wasted. He so having-wasted after ēstāt land-is mighty
karaṇ pādī vānākī baḍāthān vačhēyā. Vādī ā bhumī-lyā ēga maniśī doggāra
famine having-him-to poverty came. He that land-in one man-of near
ṭekāri nilāyā. I maniśī vānī pandal mēpēndānī tan sūnākk anāyā. Anda
servant stood. This man him waive to-feed his field-to seed. There
ākā-gōnī bhumī-vačhē pandi tīnē poṭṭa sāndī tīnī kaḍāpā
being-hungry pangs-coming swine eating husk even having-stomach
niśchikun-grāndyā. Āte avānī yāvam-anūnī ēmī śīkī-undī. Hīlī konnāl
was-filling. But ēmī-to anyone-by anything was-not-found. So a-few-days
po, enactā māṭāi ann-poyāi vādī tan mānava-lā anyā, ‘mahāmā
passed, former state memory-becoming he his mind-in said, ‘my-father-of
ātā ētsā ṭekāri mandīka kaḍāp nānā sāl ayindikā kāḍ śīktādi. Āte
near so-many servants-to stomach-filling so-as-to-be-enough food is-found. But
indā niṇāntyā ākā-gōnī sačhōyānu. Nūn leśī mabhāntyē poyāi antī,
here (I) for myself being-hungry die. I rising my-father-near going said,
“abhā, nūn dīvārā pūrāmū ābhāni pūrām kāṭkunī. Nūn nā kodak
“father, I God-of isu father-of at go-lied-to-myself. I your son
an-kōṇi antēnā saḷalā. Nāna āgha ṭekāri-maniśā lyāk ni-yāṭṭa petti-kō,”
calling-myself to-be-called am-not-fit. He one servant like of-you-near keep.”
Vādī anumānti leśī tan abhānīka poṛayāppād, ābhūd dōrūm-māṇī vānī sālī
He thence rising his father-near while-going, father distance-from him seeing
kalakāra-ayyī pāt-poyāi tekkāyāi miṇḍ iōhyā. Amīdā kodak abbaṃği anyā,
pity-becoming running-going embracing kiss gave. Then son father-to said,
‘abbâ, mim dyâvâra mundâra mim mundâra tapp sûranân. Nau nî
father, I God-of before your before first have-committed. Me your
koda’ an-konî pila-vadd.’ Dinki abbâl taa teâkri-mand-ki anyâ, ‘mañchi bâtâtu
son calling don’t-call.’ To-it father his servants-to said, ‘best dress
etakôchi nà kodûk-k kappu; bôttalî ungarâ eyyi; kâl-k pîpûl eyyi;
having-brought my son-to put-on; flag-on ring put; foot-in shoes put;
vañû, tayâr saîyi; mimû tîmî santiâ stâmû. Yâleântî i
dinner preparation make; we having-eaten merry shall-become, Because the
nà kodaku saoîchiâde, têrigi jivam vashîkyâ, tabs-kondîyâ, âkkyâ.’ Tênu tîmî
my son was-dead, again live came; was-lost, is-found.’ This hearing
andûru santîsa-airi,
alî gled-become.
DRAVIDIAN FAMILY.

TELANGU.

SPECIMEN III.

VADARI DIALECT.

Pallisagav anka oka sru unda. Anda vagaO banda-kotalu unde. Pallisagav called one village was. There one bandy-carrier was.

Vandhi idaru kodukuI unda. VagaO par Khandergo ingogari peru YasantaO. One-of name Khandergo other-of name YasantaO.


SuppO azilu gurrulu talagar-la duchhi petO. I gurrulu having-died gone-after his wife horses seller-in hiding kept, these horses vam zadari-ka padaniye-odu. Billu paddawar sin-akka amma-ka yarka their sight-to to-kome-allamel-not. Boys growing-up becoming-chesa mother-to known.

Bilu. AppuO a gurrulu vuru wasi ri. Varu aninO, mami not-being they seller opened. Then those horses they saw. They said, 'we gurru-mida kusaniO. Amma vadda-ri, venduH-ante, mani samante minna horse-on will-sit.' The-mother objected, why-saying, 'none see if you-

la motli gurrulu yetaka pooyaru.' BilluO inaka pooyi ri. Varu to killling horsees taking will-go. Boys-anything not-hearing went. They.

Bilu. DinaO minda kuSthu. Varu chellulu uri-ki pooyi ri. I machehi gurrulu them-on sat. They sister-of seller-to went. These good horses vami bamaO sasu, appudu vavi kadupu-dalu kalapa vachehe. VaHu their brother-in-law suo, then his belly-to thought came. Him-

ki dose, 'vami-kii gurrulu antaniya-rada.' Anka vada i to it-appeared, 'then-to horsees touch-inlet-is-not-proper.' Then he these.

Bilu. Chellanla sami taO dhundu cheso, Anka vaalu rajuH-taO poye boys liqner having-caused-to-drink intoxicated made. So he king-near went.

Ingja anu, 'vaniH motiH gurrulu yetaka po.' Vami chellulu-

and said, 'then having-caused-to-killed horses taking go.' Their sister-

ku idi teilo. Anka chellulu a biljani gurrulu-amila kusum-petO, to this was-known. Anda the-sister those boys horse-on riding-pet.
Devidian Family.

Pader-aṅgā dārāma-tē gacheli luttī. Ā gurrālāni iṭāli-pēṭṭī. Āpata-
Mūght-fall-ass rope-with tight ēd. Those horses let-loose. Running-
āpata vāru nil-ki poyīrī. Ā gurrālū ā billāni bātakupiso
running they village-to went. Those horses those boys saved.

Free Translation of the Foregoing.

In the village Padagāpur there was a handy-carrier who had two sons, called Khandarī and Yadavāntī. He also had two horses. Their names were likewise Khandarī and Yadavāntī. 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 Rājput 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 Vadarti have also been reported from the Southern Marāthī Jaghirs. Specimens have been received from the Jamākhāndī State and from Ramārug.

The Vadarti of the Jamākhāndī State is identical with the dialect spoken in Bājpur, Belgaum, and Sbolapur, as will be seen from the short specimen which follows.
DRAVIDIAN FAMILY.

TELUGU.

(VADARÉ DIALECT.)

(JAMKHANDI STATE)

Itlanē uga dorā mañā. Vāniki uddamandī āndī-undri Vāntī muddīdān. So one king was. His-to five-persons vottum-nera, His-to old-man sīkeyuddā maga-bilīju ēnu lēk-mañā. Oga dinamu vāda tanā āhā-āndīdī tīn-gon non-child any not-ona. One day he his wives-in-from ego-agatini phalīk-kinya, vānti-māti šiṣya, 'ru mā dayadīda i sukkumā on-one called, then-to words said, 'thou my mercy-from this happiness kudilgāna emo Dyārāna dayadīna kudilgāna?' Dānti ratu-ungamandī āndī enjogat or God's mercy-from enjoyest? That-to four-persons wives anru, 'ni dayadīda kudilgāna.' Appadu vānti-ki santōśāyī said, 'thy mercy-from enjoy.' Then hum-to satisfaction-having-nome bājuwā vastāma uohochya Enaktasamā aidnā št-mi phalīk-kinya, dānti-ki many ornaments gave. Afterwards fifty-almo wife having-called, her-to ide ajigya. Ādi anyā, 'Dyārāna uohochnāya-akshani i sukkumā this-even asked. She said, 'God given-because this luck ni-ku vuchākīyī, a karanma-ninți ni dayadīna kaḍā Dyārāna the-to has come, that reason-for thy mercy-from and God's dayadīna kudilgāna.' I māta mi dōru śhānā-tyā, dām maia-mercy-from I enjoy? This word having-heard king angry-got, her body-maṇīdī vastāma śāmanu kubāsma nābbī-kinya, dānti-ki padiṅga kudilgā, what was-on ornaments ubhi chhil bhaing-takenn-of, her-to short-cloth left, peddā ārumaku anāya. Andu ogguśasī kattā pṛṣṭya. Apatu ādu big forcel-to went. There one-college having-built got. Then she munella dānmae undiyā. Āha ādi maga-bidān khangā. Ī suddā three-months pregnant was. There she non-child got. This new īmi dōra santōshāmā ōyā. Dām tirigia aradīka ikschobhibya. having-heard the-king happy became. Her back palace-to brought.

'Id ādīmāra aṃñērā Dyārāna dayadīnda i sukkumā kharāma. Vānti 'This formerly said-as God's mercy-from this happiness indeed. His mukkāya mādi pāq-cu, ḍhā anya ḍhāmaa-ku bālaḥya. Tanā face-in ours worth-what.' So said the-king-to was-touched. His peḍdastamamu sokku udāka kāḍā Dyārāna peḍdastamamu anyutaniki anāya, greatness-of pride gave-up and God's greatness to-praise began.
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 sīrī and her chōkī 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 Ramḍūrī 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.
[No. 89.]

DRAVIDIAN FAMILY.

TRIGON.

VADANI DIALECT. (RANDRUG STATE)

Vag-ayu-ku idar pillä unjari. Vani-tä chüma pillä ayä-ku.
One-father-to two sons were. There in the younger son father-to
cheppendi, 'i jindagni-tä pil ma-ku iyu.' Hā anyanakä pil yēsā
said 'this property-to share me-to give.' So ayun-after share making
ichyah. Yama-l-omandari chüma pillä antāk tis-kōni dūrau dēsam-to yallī
gave. Same-days-after the small son all taking for country-to starting
pō, and pōv-kāsīt dhdan-kā maana-kodrihā antā pālā-sisā. Ā
went, there having-gone money-all riotously all squandered. That
dēsam-kō kanā pādyā, vādu kherehi-go lēk-undyā, akanne nirkhāyā.
country-to famine fell, he spending-for wanting was, in-want fell.
Ā dēsam-mahāyā kūla-kōni ā gharhadaṇḍu peti-kundo tama kām-kū
That country-inhabitant joining that householder employed his field-to
pandala kāśādānu ke petisātu,
some feeding-for employed.

As will be seen from the table on p. 607, Vaḍāri 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 Vaḍāri returned from Hyderabad and Travancore at the
last Census.

Vaḍāri is also found in Bezer, 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 Vaḍāri
of Akola in order to show that the Vaḍari of Bezer is of the same kind as the Vaḍari
of the Bombay Presidency. The pronoun 'I' is nōnu, and forms such as chēsinānu,
I did; pōvānu, he went, are quite common. Note also nōnu for Standard tōnu, own,
his; igānu, give.
DRAVIDIAN FAMILY.

TELUGU.

VAPARI DIALECT. (DISTRICT AKOLA.)

Vakkā manvi-ki tōdar kodakułu unjin. Yē-me sinā kodaku oner man-to ten boy were. Then in the youngest boy

abhām any, 'abhā, ēmannā jūluva-adi pāru nāku vasahohē; adi yavā' father-to said, 'father, whatever property of share me-to coming that give.'

Maraḷā adu vāni-ki pāii pañchi tehinādu. Maraḷā tōdām dinā-hā-kindā And he kim-to money dividing gave. And few days-after

chinā kodaku antā jāmā-jēs-kōni dūran dēsam pōmādu. Ínkā the-younger son all together-having-made fur country went. And

akkadā pāii yēgar-kottē-kōni mājā-kōni mamādi pāii yēgar-kottēndā. there money spent-having-made having-behaved his-own money spent-made.

Maraḷā adu antā yēgar-kottēn-sūkā ā dēsam-lā peddā karā padēnu. And he all squandering-after that country-in big famine fell.

Andh-kōzānke āniki chhāni padinādi. Maraḷā vādu ā dēsam-lā vakkā Therefore kim-to anxious fell. Then he that country-in one

kōmmōtu doggarē pēru unādu Vādu maraḷā vāniki pandulu māpedanki inhabitant near having-gone was. He then him same feeding-for

mana jēna-a pampīchhoedu. Maraḷā pandala ēdāmā tintā unt-ūṇāri dani-ān field-in sent. Then suāmē whatever eating were that-
mīda vādu mana poṭṭa nimpatē rta vauka angphichadu. Ínkā yēvarā-mna on he his belly to fill so him-to appeared. And anybody

vāniki- yama-mā iya-lēdu. Maraḷā vādu āndu-midā vachhi shoppingdu, 'nā him-to anything gave-not Then he sense-on having-come said, 'my

abba-tē yeotā kulyōnki kadału-mānā rōṭīā unādī, maraḷā mēnu father-will how-many servants-to belly-from bread is, and I

ākula-gānī saśānu. Nēnu lēśī nā abba-dikku pōyēnā ānki āniki hungering die. I having-arisen my father-near may-go and him-to

choppēnu, 'ye abba, nēnā īvarum; viryalā ānki xi moongtā pāpan may-say, "O father, I God-of against and thee before sin

jēmānu Ippada-sāmū tō kodaku amandānī nēnu ēsahanādā laun. Maru vakkā did. Now-from thy son to-say I fit am-not. Your own one

kulyōn-lekkā nāku unachu.' servant-like me keep.'
BRĀḤŪĪ.

The bulk of the speakers of Brāḥūī are found in the Sarawan and Jhalawan Provinces of Baluchistan. 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, Brāḥūī or Brāḥūi is the correct form of the name which the people use to denote themselves. In Sind we find Birūhi or Birūhi, or, with the addition of the common suffix ī, Brāhi. We do not know anything about the etymology or original meaning of the word Brāhi. According to Mr. Masson, the language is also called Kār Gālīt.

The home of the Brāhiūī is the mountainous regions in Eastern Baluchistan 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, as far as Kāshī in Makran, that we find them together in greater Tamāns, i.e., ten-villages. They also apparently avoid the plains where the Balochi reside.

The Brāhiūī maintain that they are the original inhabitants of Baluchistan. 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 Tājiks 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 Kāshī Gandīva. The last settlers were the Balochi who came from the south-west. They were not able to dislodge the Brāhiūī from the mountains, and they therefore took possession of the north-east and of the tract between Sind and Kāshī Gandīva. The Brāhiūī are, however, still considered as the dominant race.

We do not know anything about the existence of dialects in Brāhiūī. 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 Baluchistan. 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 Brāhiūī in that area:

<table>
<thead>
<tr>
<th>Area</th>
<th>Number of 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 Baluchistan, Las Dāla and Levī tracts</td>
<td>3,500</td>
</tr>
<tr>
<td>His Highness the Khan's lands</td>
<td>1,500</td>
</tr>
<tr>
<td>Chagai Agency</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>122,000</strong></td>
</tr>
</tbody>
</table>

The estimates given for the number of speakers of Brāhiūī in the Bombay Presidency, which are based on the figures of the Census of 1851, are as follows:

<table>
<thead>
<tr>
<th>Province</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kāshī</td>
<td>13,000</td>
</tr>
<tr>
<td>Shāhṣerūn</td>
<td>22,000</td>
</tr>
<tr>
<td>Upper Sind Frontier</td>
<td>3,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>38,000</strong></td>
</tr>
</tbody>
</table>

4 x 2
The total number of speakers of Brahui, as estimated for this Survey, is therefore as follows:—

<table>
<thead>
<tr>
<th>Area</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baluchistan</td>
<td>129,500</td>
</tr>
<tr>
<td>Bombay Presidency</td>
<td>46,500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>176,000</strong></td>
</tr>
</tbody>
</table>

If we compare these figures with those recorded for Brahui 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 646 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 Andamanas. The 1901 Bombay figures are as follows. They show a considerable increase over those given above:—

<table>
<thead>
<tr>
<th>Area</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karachi</td>
<td>18,003</td>
</tr>
<tr>
<td>Hyderabad (Sind)</td>
<td>1,498</td>
</tr>
<tr>
<td>Shikarpur</td>
<td>1,197</td>
</tr>
<tr>
<td>Thar and Parkar</td>
<td>448</td>
</tr>
<tr>
<td>Upper Sind Frontier</td>
<td>16,971</td>
</tr>
<tr>
<td>Khairpur</td>
<td>461</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>47,838</strong></td>
</tr>
</tbody>
</table>

The total figures for all India according to the Census of 1991 are therefore as follows:—

<table>
<thead>
<tr>
<th>Area</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay Presidency</td>
<td>47,838</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>47,529</strong></td>
</tr>
</tbody>
</table>

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Brahui has no written literature, and no portion of the Bible seems to have been
translated into it. Allah, Buxi, and Captain Nicholson made use
of the Persian alphabet for Brahui. 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 Hindustani, and it will
therefore be sufficient to make but few remarks on Brahui pronunciation.

Pronunciation.

The vowels e and o are both short and long, but it is not always possible from the
sounds available to distinguish between the two sounds. E is sometimes interchangeable
with e, and o with e; thus,...
also occurs in Kurukh. It seems to correspond to $k$ in other Dravidian languages. Thus, $k$an, Tamil $k$n, eye; $k$atu, Tamil $k$al, stone.

$gh$ is very common, both in borrowed and in indigenous words. Thus, $bandagh$, a man; $rPag$, bread. Nouns ending in $gh$ commonly change their final $h$ to $gh$ before vocative suffixes. Thus, $lumma$ku, mother; $lumma$ghu, to the mother. The final $h$ of such words is probably silent, and the $gh$ is therefore apparently used in order to avoid the hiatus. Similarly, we also find $uraghhus$, from the house, from $ur$, house. It is, however, also possible that the termination $gh$ is borrowed from Baluchi, where it is very common.

$F$ is often interchangeable with $p$. Thus, $khan$, see; $khan$-pa, don’t see; $bars$, come; $bars$-pa, don’t come. $F$ does not occur in the principal Dravidian languages, and it is usually difficult to see which sound corresponds to a Brāhui $f$ in other connected forms of speech.

Other letters are only used in loan words. They are $s$, pronounced $s$; $h$, pronounced $h$; $e$, pronounced $e$; $eh$, pronounced $e$; $t$, pronounced $t$; $z$, pronounced $z$; $ah$, not pronounced; $ar$, pronounced $k$.

Articles.—There are no articles. The numeral $as$, one, is, however, often used as an indefinite article. An [abbreviated form $as$ is usually suffixed to the noun. Thus, $as$ $bandagh$-as or simply $bandagh$-as, a man; $as$ $darragh$, a Dervish; $bandagh$-as, to a man. The suffixed $as$ is also used in forms such as $vak$-as $ki$, at the time when, when

Nouns.—Nouns do not differ for gender. Brāhui has, accordingly, given up the common Dravidian distinction between rational and irrational nouns. This state of affairs is certainly due to Persian 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 $mar$, man, and $mabat$, 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 $ak$, or, after long vowels, $e$, thus $ka$-ak, ears; $bhu$-ak, hands; $lumma$gh-ak, mothers. $K$ is also added to nouns ending in $n$, $t$, and $r$; and, in which is preceded by a long vowel, or a $t$ is dropped before this $k$. Thus, $ka$-n, eyes; $mabat$, sons (mar, son) = $mak$, feet (not, foot).

The plural suffix in Brāhui should be compared with Gōndi $k$, $kk$; Kalkādi $gə$, oblique $gl$, Tamil $gal$, and so forth.

The suffix $k$ is changed to $t$, or, occasionally in Karachi, to $kt$, in the oblique cases. Thus, $ka$-t-$ə$, of the eyes. The $t$ is perhaps derived from $k$, compare the plural suffix in Kalkādi, nominative $gə$, oblique $gl$.

Case.—There is no separate oblique base in the singular. Brāhui in this respect agrees with Kurukh and Malto. A similar state of affairs is also met with in some Tamil dialects such as Kalkādi and Burghāni.

The dative and the accusative have the same form, as is also the case in some other dialects of Tamil such as Kalkādi and Burghāni, and in Gōndi, Naiki, and Kūllām. The usual suffix is $e$, or, in Karachi, $in$; thus, $lumma$ke or $lumma$gh-e, to the mother; $o$te or $o$t-ve, to them. Compare Tamil $es$; Gōndi $un$; Kurukh $in$ (accusative, but sometimes also used as a dative).
The usual suffixes of the other cases are, **instrumental** - *at*; **ablative** - *an*; **genitive** - *na*, **plurals** - *e* and *i*. 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, *khab-at*, with a stone; *khab-dik-an*, from stones; *khi-ri*, in a stone; *khat-ta*, of the stones.

The two suffixes of the locative are distinguished in such a way that *i* denotes only the simple locative, and *at* also motion towards some place or person. Instead of *at* we also find *a* in Kachchh.

The instrumental suffix *at* is perhaps connected with Tamil *ēṟu*, Kuran *āndē*, *nēl*, Kui *ta*, Kurukh *a*, Koi *aggada*, from. Compare Tamil *āt*, Kui *ādē*, Gondi *ēdi*, Brāhmī *hīt*, a goat.

Dr. Trumpp compares the ablative suffix *an* with Tamil *a* and Telugu *na*. In *na* is, however, interchangeable with *at*, and the Telugu *na* is a locative suffix. It therefore seems more reasonable to compare the instrumental suffix *āt* (old *ān*) in Tamil.

The genitive suffix *na*, *ā*, corresponds to Burgund *ē*, *ne*, Nāliṅ and Kōla *nē*; Gondi *ā*; Kui *a*, *na*, etc.

Dr. Trumpp compares the locative suffix *at* with Tamil *ādē*, place, Kui has *ta*. The other suffix *ā* can perhaps be compared with *ādē*, *ālē*, and similar forms in Tamil dialects, or else it is borrowed from Balochi.

**Adjectives.**—Adjectives do not change for gender, number, or case. They precede the noun they qualify. They are often formed with the suffix *anga* or *agāhā*; thus, *girangā*, old, from *phir*, an old man; *sharangā* and *skar*, good; *lāmāragkā*, sick. Balochi has an adjective suffix *agāhā*, which is perhaps identical.

Definiteness is expressed by adding *ā*, and indefiniteness by adding *a*; thus, *kabān-a kārēṇa*, the hard business; *aṣi kōr-a bandagaḥa*, 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 loan-words. *Misth*, three, can be compared with Tulū *mōjī*, etc.

The ordinals are formed by adding *vēkā* or *vēkā*. Thus, *iru-vekā*, second; *must-must/, *must-vēkā*, third; *chēr-vekā*, fourth, etc. ‘First’ is *nāthēnō*, *numetēn*, or *avetēn*.

**Pronouns.**—The various pronouns will be found in the grammatical sketch on pp. 628 and 1.

*I*, *ja*, most closely corresponds to Kurukh *en*, and *na*, we, to Kurukh *maṅhi*, our, etc. It should be noted that there is only one form of the plural of the first person, just as is also the case in Kuranē and Gondi. This state of affairs in Brāhmī is perhaps due to Aryan 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 *kuna*, *maṅhā*, *naṅhā*, etc., might be due to the influence of Balochi, in which language the *k* is prefixed to the present tense of verbs beginning with a vowel; thus, *k-āyānī*, I may come. The initial *k* of *kaṅhā* might, however, also be compared with *ŋ* in Kurukh *ōγan*, etc.

*Na*, thou, and *naṅ*, *yān*, most closely correspond to Kurukh *nāṅ*, and Malto *naṅ*, thou; *niṅ*, you; Tamil *na*, 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 *at*. Thus, *d-ārē*, he is.
The regular inflexion will be seen from the skeleton grammar on pp 628 and 7. The $d$ which ends the base in the oblique cases is often changed to $\delta$ and $r$; thus, $\delta$e, $\delta$e, or $\delta$e, hum.

A pronominal suffix $\delta$e or $\eta$e occurs in forms such as $\delta$atah, his father.

Just as is the case in Kuru, there are two forms of the remote demonstrative pronoun, $\delta$e, $\eta$e, that, he; and $\epsilon$, that, far off. $\delta$ corresponds to Tamil $\omega$a$\omega$, etc., and $\epsilon$ should be compared with the base $e$, that, in Kui. The pronoun $\delta$, this, corresponds to Tamil $\omega$e$\omega$, etc. Compare Brâhôli $\delta$, Tamile $\omega$a$\omega$, Kamaras $\omega$a$\omega$ and $\omega$a, who? $\delta$, which? also occurs in Tulu.

The Persian $\delta$am, even, just, is often prefixed to demonstrative pronouns, and it often does not add anything to the meaning. Thus, $\delta$am-$\omega$a, just he, his; $\delta$am-$\delta$, this.

Relative clauses are affected as in Balochi. The Balochi relative particle $\dot{k}i$ has been introduced into the language, and it is used in exactly the same way as in Balochi and Persian.

Verbs.—The verbal noun ends in $\delta$e and is regularly inflected. Thus, $\delta$e $\delta$ime$\delta$-g$\delta$e, thou going-in art, thou art going.

The base alone is used as an imperative; thus, $\delta$e, hear. The corresponding plural ends in $\delta$e; thus, $\delta$e- $\delta$e, hear ye. Several verbs, however, form their imperative in an irregular way. Thus many verbs ending in $\epsilon$ change their $\epsilon$ into $\epsilon$ in the imperative, e.g., $\epsilon$an- $\epsilon$ing, to be; $\epsilon$ar, be; $\epsilon$ami, to see; $\epsilon$ar, see. From $\epsilon$am- $\epsilon$ing, to give, is formed $\epsilon$e, plural $\epsilon$e- $\epsilon$e, give. In other cases the final consonant is dropped, or a $\delta$ is added. Thus, $\epsilon$ting, to say; $\delta$am, say; $\epsilon$ting, to sit, $\epsilon$am- $\epsilon$am, sit.

The verbal noun is sometimes used as an imperative; thus, $\epsilon$ning, come.

A suffix $\epsilon k$ is often added in the singular. Thus, $\epsilon$ning, to do; $\epsilon$am-$\epsilon$k, do

A final $\epsilon$ or $\delta$ is dropped before the plural suffix $\delta$; thus, $\epsilon$am-$\epsilon$k, do, $\epsilon$am-$\epsilon$b, do ye; $\epsilon$am-$\epsilon$b, lay; $\epsilon$am-$\epsilon$b, lay ye.

The personal terminations of finite tenses are as follows:—

Sing. 1. $e$, $t$          Plur. 1. $u$
    2. $u$, $\delta$  2. $r$
    3. $i$, $e$, $ak$  3. $r$, $\delta$

The form $r$ of the suffix of the first person singular is used in the conjunctive present, the suffix $\delta$ in other tenses. The suffix $\delta$ of the third person plural is used in the past tense in addition to the suffix $r$. Thus, $\epsilon$am-$\epsilon$am-$\epsilon$am, they struck. It is never used when the base of the past tense ends in a vowel. The suffix $\delta$ is perhaps the old neuter suffix, and $r$ the corresponding rational suffix. Compare Kamaras $\epsilon$e, neuter are.

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 $\delta$ or $\epsilon$ to the base. Thus, $\epsilon$e$\epsilon$am or $\epsilon$e$\epsilon$am, I may see. This $\epsilon$ or $\epsilon$ is dropped after long vowels; thus, $\epsilon$am, I may say. A similar suffix is used in Mallo where we find forms such as $\epsilon$e$\epsilon$am, I draw; $\epsilon$e$\epsilon$am, I catch. Compare also Kui $\epsilon$am-b, I beat, $\epsilon$am, I do, 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
Brāhūti. A ṅ is added in the third person singular; the second person plural remains
unchanged, and an ṅ is added in the remaining forms. Thus, khanan (or khanan, and
so forth), I see; khanana, thou seest; khanik, he sees; khanina, we see; khanāṅ, you see;
khanāṅ, they see.

The future is formed from the base by adding ṅ. Compare Kurukh ṅ. A vowel is
dropped before this ṅ. Thus, khanāṅ, I shall see; khanāṅ, thou wilt see; kot, I shall go,
and so forth. This form seems to be derived from a future participle ending in ṅ 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, khanāṅāṅ, I
shall have seen. A future participle khanāṅ does not, however, appear to be used.

The base of the past tense is formed in various ways. Most commonly an ṅ or ṅ is
added to the base. Thus, ending, to fail; past base kvan; kvan, to cut; past base
thar. Another suffix of the past is ļ; thus, khalāṅ, to strike; past base khalāṅ.

The suffix ṅ is sometimes added to the verbal noun; thus, rāising-ṅ, he arrived.
Such forms are especially common in borrowed words.

Several verbs form their past tense by adding an ṅ. Thus:—

<table>
<thead>
<tr>
<th>Verb</th>
<th>Past tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>bāṅling, to come</td>
<td>bāṅling ṅ</td>
</tr>
<tr>
<td>māṅning, to be</td>
<td>māṅning ṅ</td>
</tr>
<tr>
<td>tūṅning, to give</td>
<td>tūṅning ṅ</td>
</tr>
<tr>
<td>āṅning, to sit</td>
<td>āṅning ṅ</td>
</tr>
<tr>
<td>sāṅling, to stand</td>
<td>sāṅling ṅ</td>
</tr>
<tr>
<td>hāṅling, hating, to bring</td>
<td>hāṅling ṅ</td>
</tr>
</tbody>
</table>

A final ļ is often replaced by an ṅ in the past. Thus:—

<table>
<thead>
<tr>
<th>Verb</th>
<th>Past tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>kāṅning, to do</td>
<td>kāṅning ļ</td>
</tr>
<tr>
<td>dāṅning, to remove</td>
<td>dāṅning ļ</td>
</tr>
<tr>
<td>pāṅning, to say</td>
<td>pāṅning ļ</td>
</tr>
</tbody>
</table>

Other verbs are slightly irregular. Thus:—

<table>
<thead>
<tr>
<th>Verb</th>
<th>Past tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>bāṅling, to hear</td>
<td>bāṅling ļ</td>
</tr>
<tr>
<td>kāṅning, to eat</td>
<td>kāṅning ļ</td>
</tr>
<tr>
<td>kāṅning, to die</td>
<td>kāṅling ļ</td>
</tr>
</tbody>
</table>

We have not as yet sufficient materials for classifying all these various forms. The
ṅ-suffix also occurs in Kurukh and Malto. It is perhaps originally identical with the
ṅ or ļ suffix of other Dravidian languages. Compare Brāhūti k våṅ, Tamil īṅ, cat. The
ṅ-suffix is well known from Tamil dialects, Kurukh and Malto (ṅ), Gōndi, Telugu, etc.
It is probably a modification of ļ or ļāṅ. Dr. Trumpp compares the ļ-suffix with ļ in
Tamil, Malayalam, etc. The ļ-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 khalāṅ, to strike, and khanāṅ, to
see, are formed as follows:—

Sing. 1. khalat-ṅ, khanāṅ
2. khalant-ṅ, khanāṅ
3. khalant-ṅ, khanāṅ

Plur. 1. khalāṅ, khanāṅ
2. khalāṅ, khanāṅ
3. khalāṅ, khanāṅ

īkhalāṅ, khanāṅ
An imperfect is formed from the ordinary past in the same way as the present from the conjunctive present. Thus, kkalkufts, I was striking.

A pluperfect is formed from the past base by adding the past tense of the verb substantive. Thus, kkalut-kut, I had struck; kkalut-mui, 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 us, or, after vowels, an u, is then added to the past base, and the present tense of the verb substantive is suffixed. Thus, kkalut-um, I have struck; kkalut-mui, I have seen. The analogy of other Dravidian languages seems to point to the conclusion that the forms ending in us or u are nouns of agency formed from the past base by adding the common Dravidian us-suffix. The literal meaning of kkalut would then be ‘I am a man who has struck.’

An adverbial participle is formed by adding oh to the base. Thus, kkalok, striking. It is inflected as an adjective, i.e., the suffixes o and o can be added. Dr. Trumpp compares the Balochi participle ending in oh; thus, jowokhi, a striker.

Another participle is formed by adding the suffix us or u. I have also found it combined with the suffix at; thus, oh mnokhaj maresa-at kim, he newly becoming went, he began to become in want.

Brāhūṭ possesses a negative conjugation comprising all the tenses. A similar state of affairs is also found in Kolānī, Nāku, Kuśi, and other dialects. The formation of the various tenses in Brāhūṭ is, however, apparently different. The usual principle prevailing in other Dravidian languages is to add the personal terminations to a negative base. In Brāhūṭ, 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 polnā, not to be able, in Kurukh. The negative particle jōl in Kolānī is perhaps also a past tense of a negative verb, and in some Gondi dialects an inflected hile is used.

There are two such negative verbs in Brāhūṭ, 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 y, before which a final r and gi are dropped. After vowels it often becomes j. Thus, ko-pa, do not do; ko-ju, he may not come.

The other negative verb begins with j, before which the base is changed in various ways. The regular terminations of the negative verb are thus:

<table>
<thead>
<tr>
<th>Sing. 1</th>
<th>pusr</th>
<th>pusr</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>pūs</td>
<td>pūst</td>
</tr>
<tr>
<td>3</td>
<td>p</td>
<td>p</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural 1</th>
<th>pus</th>
<th>pusr</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>pus</td>
<td>pus</td>
</tr>
<tr>
<td>3</td>
<td>pus</td>
<td>pus</td>
</tr>
</tbody>
</table>
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 *pasa.*

Other tenses are regularly formed. Thus, *khpaparasa*, I do not see; *khpaprovanni*, I shall not have seen; *khapataasa*, 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 Kālami *ssten*, and similar forms appear to be current in Tuja where we find *magni*, I do not wake; *mali*ni, I did not wake, etc.

It should be noted that the past tense of the verb substantive, *alla-as*, I was not, seems to be connected with the common Dravidian *alla*, not.

Brāhui also possesses a passive voice. It is formed from a base which is identical with the verbal noun. Thus, *khaning-ta*, I may be seen. The conjugation is regular.

The preceding remarks will have shown that Brāhui is a distinctly Dravidian language. It seems to have more points of analogy with Korku and Muto than with other dialects belonging to the same family. The language has, on the other hand, been influenced by Dravidian 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 Brāhui 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 Brāhuis 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. Trumpf's work, to which the student is referred for further details. Dr. Duke's paper, quoted under authorities above, is a translation of Dr. Trumpf'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.** - Kusma, woman; maha, house; ant, bird; amat, dawn

<table>
<thead>
<tr>
<th>Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>kusma</td>
<td>kusmāh</td>
</tr>
<tr>
<td>Acc.</td>
<td>kusmai</td>
<td>kusmāh</td>
</tr>
<tr>
<td>Loc.</td>
<td>kusma</td>
<td>kusmāh</td>
</tr>
</tbody>
</table>

Instead of kusma etc., we also find kusma-e, etc. Similarly also kusmāh-e, in the house, etc.

II. **PRONOUNS.**

<table>
<thead>
<tr>
<th>Case</th>
<th>1st.</th>
<th>2nd.</th>
<th>3rd.</th>
<th>Self</th>
<th>What?</th>
<th>This</th>
<th>That</th>
<th>They</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>l.</td>
<td>nes.</td>
<td>nes</td>
<td>lhes</td>
<td>o, yu</td>
<td>0, 6.</td>
<td>0, 6</td>
<td>0, 6</td>
</tr>
<tr>
<td>Acc.</td>
<td>hase.</td>
<td>nasa.</td>
<td>nasa</td>
<td>lhas</td>
<td>o, yu</td>
<td>0, 6</td>
<td>0, 6</td>
<td>0, 6</td>
</tr>
<tr>
<td>Loc.</td>
<td>kase.</td>
<td>nase.</td>
<td>nase</td>
<td>khas</td>
<td>s, 6.</td>
<td>0, 6</td>
<td>0, 6</td>
<td>0, 6</td>
</tr>
</tbody>
</table>

Instead of khes, etc., we also find sase or sase, etc. Plush, plus 6, and 6, this, this, these, are indicated as 0. Instead of mase, etc., we also find kase, etc.

III. **VERBS.**

A. **Verb Substantive.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Positive Form</th>
<th>Negative Form</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Person</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1st.</td>
<td>II</td>
</tr>
</tbody>
</table>

Sing. 1 | en | en. | en. | en. |
2       | en. | en. |
3       | en. | en. |

Plur. 1 | en. | en. |
2       | en. | en. |
3       | en. | en. |
**GRAMMAR**

**B Finite Verb.**

<table>
<thead>
<tr>
<th>Person</th>
<th>Present</th>
<th>Future</th>
<th>Part.</th>
<th>Imperfect</th>
<th>Perfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>khan-</td>
<td>khan-1a</td>
<td>khan-2</td>
<td>khan-3</td>
<td>khan-4</td>
<td>khan-5</td>
</tr>
<tr>
<td>2nd</td>
<td>khan-</td>
<td>khan-2</td>
<td>khan-3</td>
<td>khan-4</td>
<td>khan-5</td>
<td>khan-6</td>
</tr>
<tr>
<td>3rd</td>
<td>khan-</td>
<td>khan-2</td>
<td>khan-3</td>
<td>khan-4</td>
<td>khan-5</td>
<td>khan-6</td>
</tr>
<tr>
<td>1st</td>
<td>kham-</td>
<td>kham-1a</td>
<td>kham-2</td>
<td>kham-3</td>
<td>kham-4</td>
<td>kham-5</td>
</tr>
<tr>
<td>2nd</td>
<td>kham-</td>
<td>kham-2</td>
<td>kham-3</td>
<td>kham-4</td>
<td>kham-5</td>
<td>kham-6</td>
</tr>
<tr>
<td>3rd</td>
<td>kham-</td>
<td>kham-2</td>
<td>kham-3</td>
<td>kham-4</td>
<td>kham-5</td>
<td>kham-6</td>
</tr>
</tbody>
</table>

**Present Definite, kham-ay, etc., Future perfect kham-ay.**

The third person singular of the past tense thus ends in a vowel except in e.g. or e. In w or r in these inserted between the final consonant and other vowel, and in the third person plural of the past ends in 3 or ar. Thus, kham-ay, kham-ay. Related: khol-3, khol-3, they round: khol-3, e.g. khol-3, I have struck; khol-3, khol-3, I have struck, etc.

**II—Negative Verb.**

<table>
<thead>
<tr>
<th>Person</th>
<th>Conjugate</th>
<th>Present</th>
<th>Future</th>
<th>Part.</th>
<th>Imperfect</th>
<th>Perfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>khap-</td>
<td>khap-2</td>
<td>khap-3</td>
<td>khap-4</td>
<td>khap-5</td>
<td>khap-6</td>
<td>khap-7</td>
</tr>
<tr>
<td>2nd</td>
<td>khap-</td>
<td>khap-2</td>
<td>khap-3</td>
<td>khap-4</td>
<td>khap-5</td>
<td>khap-6</td>
<td>khap-7</td>
</tr>
<tr>
<td>3rd</td>
<td>khap-</td>
<td>khap-2</td>
<td>khap-3</td>
<td>khap-4</td>
<td>khap-5</td>
<td>khap-6</td>
<td>khap-7</td>
</tr>
</tbody>
</table>

**Future perfect, khap-ay.**

These are the negative forms before which an e or a e are dropped, as often changed to f or a after vowels. Thus, khap-ay, 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 form</th>
<th>Conjugate</th>
<th>Present</th>
<th>Imperative</th>
<th>Future</th>
<th>Part.</th>
<th>Imperfect</th>
<th>Perfect</th>
<th>Negative Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>abhin, strike</td>
<td>abhin-</td>
<td>abhin-2</td>
<td>abhin-3</td>
<td>abhin-4</td>
<td>abhin-5</td>
<td>abhin-6</td>
<td>abhin-7</td>
<td>abhin-8</td>
</tr>
<tr>
<td>adhiya, take</td>
<td>adhiya-</td>
<td>adhiya-2</td>
<td>adhiya-3</td>
<td>adhiya-4</td>
<td>adhiya-5</td>
<td>adhiya-6</td>
<td>adhiya-7</td>
<td>adhiya-8</td>
</tr>
<tr>
<td>abhiya, bear</td>
<td>abhiya-</td>
<td>abhiya-2</td>
<td>abhiya-3</td>
<td>abhiya-4</td>
<td>abhiya-5</td>
<td>abhiya-6</td>
<td>abhiya-7</td>
<td>abhiya-8</td>
</tr>
<tr>
<td>abhiya, sell</td>
<td>abhiya-</td>
<td>abhiya-2</td>
<td>abhiya-3</td>
<td>abhiya-4</td>
<td>abhiya-5</td>
<td>abhiya-6</td>
<td>abhiya-7</td>
<td>abhiya-8</td>
</tr>
<tr>
<td>abhiya, hit</td>
<td>abhiya-</td>
<td>abhiya-2</td>
<td>abhiya-3</td>
<td>abhiya-4</td>
<td>abhiya-5</td>
<td>abhiya-6</td>
<td>abhiya-7</td>
<td>abhiya-8</td>
</tr>
<tr>
<td>abhiya, see</td>
<td>abhiya-</td>
<td>abhiya-2</td>
<td>abhiya-3</td>
<td>abhiya-4</td>
<td>abhiya-5</td>
<td>abhiya-6</td>
<td>abhiya-7</td>
<td>abhiya-8</td>
</tr>
<tr>
<td>abhiya, remove</td>
<td>abhiya-</td>
<td>abhiya-2</td>
<td>abhiya-3</td>
<td>abhiya-4</td>
<td>abhiya-5</td>
<td>abhiya-6</td>
<td>abhiya-7</td>
<td>abhiya-8</td>
</tr>
<tr>
<td>abhiya, pay</td>
<td>abhiya-</td>
<td>abhiya-2</td>
<td>abhiya-3</td>
<td>abhiya-4</td>
<td>abhiya-5</td>
<td>abhiya-6</td>
<td>abhiya-7</td>
<td>abhiya-8</td>
</tr>
<tr>
<td>abhiya, go</td>
<td>abhiya-</td>
<td>abhiya-2</td>
<td>abhiya-3</td>
<td>abhiya-4</td>
<td>abhiya-5</td>
<td>abhiya-6</td>
<td>abhiya-7</td>
<td>abhiya-8</td>
</tr>
</tbody>
</table>

**Passive voice.** Formed by adding a to the base and conjugating throughout. Thus, abhin-ay, to be seen: present abhin-ay, future abhin-ay, past abhin-ay.

**Conjugation.** Formed by adding a to the base and conjugating throughout. Thus, referring to men to men: present abhin-ay, future abhin-ay, past abhin-ay, and so forth.
DRAVIDIAN FAMILY.

BRÄHÜI.

SPECIMEN I.

(KALAT, BALOCHISTAN.)

Bandaghase ina már asur. Ofśīn chunakā már tensë bāwa-e

Man-e-ea ito was were. Them-from the-younger son his father-to

part ki, bāwah, mālan grii-as ki kanā bāskh māre, kano

said that, “father, property-from thing-a which my share is, not-to

ēte.” O tenā kaitše été-ō bāskh-kare. Bhīz dē
give.” Há his living them-with division-made. Many days

gidārengtavesar ki chunā már tenā kull māle much-kare ē

passed-not-were that small son his all property together-made and

mūro vājanekāō mosāfīre-ē hīnā ē ēre tenā kull māle

for country-in journey-on went and there his all property

harāmanga kīavioursat gūm-kare. Vakhtēsā kī ē kull māle tenā

forbidden works-with spend-made. Time-a that he all property his

kharāh kariēs hamā mulka-ē huallō dulka-ē tammā, ē ōd

spent had-made that country-in heavy famine-a fell, and he

mukhāj māre-ā hīnā. Gaṇā ē hīnā ē hamā mulka-nā

needly becoming weak. Afterwards he went out that country-of

bandagh-e-eaō sangat mās. Hamā shaskh ōdē tenā hūkamātā

man-e-ea with follower became. That person him his swine-of

khyafing-ki tenā daghīrē-ē mīn ē. O khyafāat pashkhāt-ē ē ki

feeding-for his field-to presence gave. He gladly hanks-with that

hūkamāt kungurāk tenā phīda śara kareka ē kus-e ēde

some eating-were his belly satisfied warming and person-a him-to

gīrās titvāka. Vakhtēsā kī hōsha-ē ba, pārā ē ki,

thing-a was-not-giving. Time-a that sense-on came, said that,

“akkhādār kanā bāwah-nā naukarātē-ē ān aor ke ōt irāg bāhrā

‘how-many my father-of servants-from are that them-to bread much

ē, ō ētē-ē kāte ham are, ē ē bhinān kahīng-ē ēti

is, and them-from excess also is, and I hunger from dying-in am-

I bāwah marēva ē tenā bāwahānā kāra ē ōde pāva ki, “ā

I standing become and my father-to go and him-to say that. “ā
bāvah, i khudā-nā ṭā mā mone-ṭā malamāt ut, ī dāsā ī lāq father. I God-of and thy front-in blamed am, and now I worthy atā kī kane nā mār pār Kās tenā nankarāte-ān asī am-not that me thy son they-say. He your-own servant-from one kah."

Gūrā ī bāsh man ī tenā bāvah-is bas. make.""

Afterwards he upright became and his father-near came.

Māgar ī hānā bhāī mār as ki onā bāvah āde khānā, onā
But he still very far was that his father him saw, his hālān raham bas, teh ēndugā onā līkha-ṭī dukhi ajudhā condition-on compassion cause, then ran his neck-on hands put ī āde buk hālk. Mār tenā bāna-e pāre ki, 'bāvah, i and him to kiss took. The-son his father-to said that, 'father, I khudā-nā gunahgār-as ut ī mā mān-ṭī ām gunahgār ut, ī God-of sinner-e am and thy presence-in also sinner am, and ēndugā gūd ī lāq āfut ki kane nā mār pār'

this-from after I worthy am-not that me thy son they-say.

Māgar bāvah-tah tenā nankarāte pāre ki, 'kull-in joyānāgā
But the-father-his his servants-to said that, 'all-from good pūhākāh hitbā ī āde bāhīt-bāh, ēndugā chāllava slābā clothes bring ye and him come-to-put-on, hand-on-his ring-a put ī močarēte nāte-ṭā-tah ētibā. Bābā ki dāsā āvar kūnān and shoes feet-on-his give. Come that now together we-may-eat ī khvāsh marān. Antae, ki hanā mār khaśkas, ī phadāe and merry may-become. Why, that my son dead-was, he again kundū mās, ī goingās, ī khanuṅgā.' Ī off khvāsh marān aīsē became; he lost-was, he was-found.' And they merry becoming hānār went.

Handā niyāma-ṭī onā bhālā mār tenā mālākā āsaka. Vakhtas ki
This time-at his elder son his head-in near. Time that ī bas ī uragān khurkū mās, māhanā ī rāhanā tāvār āe come and house-from near become, dance-of and music-of sound bring. Nankarāte-ān aīsē tāvār-kāre ī harrāṭ ke, 'da kāṛēnā heard Servants-from one-to call-mads and asked that, 'this action-of ant mānā e?'

Nānuke ēndug āde pāre ki, 'mā hum bassone what meaning it?' The-servant him-to said that, 'thy brother come-is ī na bāvah bāhā bāhā mānāntā kāṛēnā, antae, ki ī āde durātī and thy father great feast-e made-bas, why, that he him whole jāṛāṭ khānāṅgā.' Gūrā ī khānā mas ī tāhe ī hintāva. self-care-math secu-bas.' Then he angry became and inside went-not

Handā hātā bāvah pēs tāmā ī āde minānt kāre. Ī
This word-at the-father cut fell and him to favour made. He
tenā bāvae jovāb tīs kī, 'hun, ī dākha sīl nā thīzmate
his father-to answer gave that, 'you, I these-many years thy service
karēmūt, ō khes nā hukame pārghānten; magar nī gāhas
done-have, and any thy order broken-not-have; but thou time-a
kane daghāras ham šī-taves kī l tenā ċešālāl-tō majlis-as
me-to kid-a even given-not that I my-men friends-with feast-a
karēta. Magar dāsā kī nā mār bassone kī nā maile
might-make. But now that thy son has-come who thy property
khuje-retā āy tisseh, nī ōgikī mahmān-e ċarēmūs.' Ō ō
karats-with loss given-has, thou ham-for feast-a made-hast.' And he
ōde pārē kī, 'alā, nī har vākht kan-tō thud us, ō
him-to said that, 'O-son, thou all time me-with together art, and
giṟi-as kī are kull nā ā. Di muniśh as kī nūn khvashki
thing-a that is all kāhe is. This proper was that we merry
kēn ō khvash marēn; ċeat, kī nā illam khul-kās,
should-make and merry should-become; why, that thy brother dead-was,
ō pānd vār śīndāh mas; gaṅgasas, ō bānīr ā.'
he another time alive become; lost-was, he present is.'
DRAVIDIAN FAMILY.

BRÅHÎ

SPECIMEN II.

(KALât, BALUCHISTAN.)


We went from here to Gurgina, and proceeded to Murad Khan'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 Murad Khan's village. Again, in the morning, the Sahib and the cavalry Sahib and the cavalry saddled their horses and went to Murra'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, Tamis, and Murad Khan. When the Sahib returned, I with my own eyes saw Hasan and Murad Khan and Tamis Khan. 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 Khan had baked it. Hasan said to the sowars of the cavalry that he wanted to eat the bread alone, and asked them to withdraw. 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. Afterwards he was at once taken ill.

DRAVIDIAN FAMILY.

BRĀHUL.

SPECIMEN III.

{KARACHI}

I yahdum ō-nā jhāra bhīkat. I pēn huchā khantavat. I
I at-once him-of search took. I other anything found—not I
padē ēde gudām-nā setāc darēt. Sēt pārē, ‘dā
aftersacardo him store-of chief-to brought. The-chief said, ‘this
gumah-gāre pōls chaukā-lā dar, dārā sryād knā.’ I hamdun
culpē pōllu stūmān-ta brīsy, kim-on complaint made.’ I so
karet. I kharāt ēde Hákimā darā. Hákim pārē, ‘nā tenā
did. I saw him Hákim-to took. Hákim said, ‘then thy-own
bachi-nā skataā tān-hātār.’ O timing kataā. O nēt
defense-of witness gne-brag.’ He to-give did-not-do. He ab-last
qahūkār mus, ‘ō tenā chumā-nā barru-kān nas darmasūg hafṣūt.’
admōster bōcına, ‘I my-own child-of pillow-for wool stole took.’
Hākim ēde his rupāl-nā, čand-nā sazā tis.
Hākim him-to twenty rupees-of fine-of punishment gave.

FREE TRANSLATION OF THE FOREGOING.

I Juma, son of Kamāl, residing at Karachi, employed as a Jamadar at the wool
stores, do state on solemn affirmation that on the first day of the current month after
two 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 Khan’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 Policeman 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 Harphi which will, in this Survey, be dealt with in connexion with Marathi. It is a mixed form of speech which has been strongly influenced by Marathi and Chhattisgarhi.

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 Ladhi or Bandhani of Amravati and the Bharia dialect spoken in Narsinghpur and Chhindwara. According to information collected for the purposes of this Survey the number of speakers is as follows:—

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Total : 2453

Both dialects have formerly been classed as Gudi. At the present day, however, they have become quite Aryanaized.

The dialect of the Ladhidias or Bandhani of Amravati is a dialect of the same kind as Harphi. Conjunctive participles often add a suffix -kant which can be compared with kun in Gudi; thus, di-kant, having come; jat-kant, having gone. On the whole, however, the dialect has no more anything to do with Gudi or with any other Dravidian form of speech, as will be seen from the specimen which follows:—
DRAVIDIAN FAMILY.

SEMI-DRAVIDIAN DIALECTS.

LADHAVA

Ekam mimase da turya bhait. Ekuru bapu-lili bolyu, "hawo, One man-to two sons were. One son the father-to said, 'father, teri-ki bapir ai li malai danaam. Mang o-la bapiro which property-of share comes that me-to gave.' Then him-to division kar deis. Mang thoda din-kani nana turu sab jamai karni- kar making gave. Then few days-after the younger son all together having- kar darsa dusyai mulkhma-jat laghaa, akhaa whisan apna paisaa made for other country-in going began, and there his money utthai darsa Mang tyan sab kharahi dahi-par unud spending threw. Then him-by all having-spent throwing-after that mulkhma bada kal padya. Kal padya-kami o-la thelon bhai, country-in big famine fell. Famine falling after him-to difficulty become. Tab o ane mulkhma ek manamajharai rahiya. Unai tar o-la Then he that country-in one man-with stayed. Him-to then him dukar charaiwal apna khetma pathaa. Mang dukar-ni sål khua-upar unne to feed his field-in was-sent. Then unne-of huaa eating-on un-ne aapne peh bharai, aas o-la samia whai. Mang u-la him-by his belly was-filled, such him-to thought was. Then him-to ka nauko die. Mang o sudhi-par ai-kani bolun, tumna anything not-at-all gave. Then he man-on having-come said, 'my bare-lu kitar roj-dar-sant bhalam bhakar se, bajar mi bhukri father-of how-mung servant-to much bread is, but I hanger-with manai gaya. Mi uthe-kami aapne bap-kondi jain, o-la kahin, having-died went. I having-arisen my father-to will-go, him-to will-say, "are bapaa, Daw-lu andhi uphaaj ham karis, o-la samaa papa kar. "O father, God-of against evil dead I-did, him-of before sin did. Abhi pasian tora perya nokho whisy aapne oka roj-darisa rakhi dhar," now from thy son not-at-all am. Your one servant-like keeping keep." Mang uthe-kami aapne bap-kondi gaya. Mang o dar se itnaamai Then having-arisen his father-near want. Then he fur se that-in o-la bare o-la dekh-kami kir-ni. Ankhri o daawat-kami o-la his father him having-seen compassion-got. And he having-run his
galá jbóya, jái-kante o-ká muká lús. Mang o-ká poryá bölyá, neck-to full, having-gone his kiss took. Then his son said, 'Dëwá-kó sámne pûn kuríl. Abó pásam tóra poryá nóko whi-yá.' 'God-of before sin I-dud. Now from thy son not-at-all am.'

Bápan chák-kéla kuls, 'Sábut ángrákha lái-káni o-ká. The father-by servant-to was-said, 'good cloth having-taken him-to ghál, anakhi o-ká hár-më mundî pây-mó jëdëi gháil. Apan khái-káni put, and his hand-on ring foot-on shoe put. We kuchhe-sáten khus bhaya. Hí sánu turíyá maryá bahiyá, to phirí-káni júrá merry will-become. Thus our son dead went, then again alive bhaya. Wó hárpi gayi-tä, to sámpadýá.' Mang wá khus bhaya become. He lost gone-over, then was-found. Thus they merry became.

Ya hákt-më o-ká báda turíyá hët-më hótë. Mang wó gharíkouni. This time-at his big sun field-in was. Then he house-máa

áy-par o-pëi bejá tar sun-áya. Mang ská mànsi-lá bulyá-káni coming-on him-by music then heard-as. Then one man-to having-called oné púsas, 'yá kaye së?' Wóná kahí kë, 'tëri him-by it-was-asked, 'thus what is it?' Him-by it-was-said that, 'thy bhai aá, anakhi wó tóra büp-lá mila-yá së. É-ká karí brother came, and he thy father-to met is. This-of for-the-reason báda jëwun órëa kurí-shá. Mang wó ráya bharí-káni jãi-ni. big feast him-by done-is.' Then he anger-with being-filled went-not

É-ká sáthi o-ká báp báhir ál-káni, wó-lá samjáb layá. Pan This-of for his father out having-come him to-en-treat began. But wó báp-lá bolyá kë, 'dékha hauwë, mi itni baras tóri chakri he father-to said that, 'see father, I so-many years thy service karsawë, anakhi tóra hûtum nokó moji; taru mu apná súbé-barbar did, and thy order not was-broken; still I my friends-with

khüsál karí tyá o-ko bákra nokó dis. Jána tóra mercury should-make by-thee me-to a-post not was-given. Wóná by thy paísa rándi-barbar khati jëris ya torí poryá áyë, o-ká sangi money busters-with eating was-thrown this thy son came, his sake-for

báci pungat karí. Mang o-má o-ká káis, 'mari barbar big feast made-at.' Then him-by him-to it-was-said, 'me with ya tum kamësa së, anakhi yá sab jëngi tóri së. Mang anak this son always is, and this all property thine is. But happiness

ánand karwë yá barábar së, yá tóra bhaiyá maryá hóta, we joy to-make this proper is; this thy brother dead was, he palí-káni jíá bhaya së; wó hárpi gayi-të, wó sámpadýá-së.' again alive become is; he lost gone-over, 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 380. At the last Census of 1901, 563 speakers have been returned.

AUTHORITY—
BCELYAN, G.—Notes on the Bhrían. Indian Antiquary, Vol. 1, 1872, pp. 150 and 1

The Bhariás have probably once spoken a form of Gondi. The pronoun kóra, he, is probably identical with Gondi ór, he. Their dialect is, however, now a corrupt Bundeli.

Of the specimens which follow the first has been forwarded from Narsinghpur and the second from Chhindwara.
DRAVIDIAN FAMILY.

SEMIDRAVIDIAN DIALECTS.

SPECIMEN I.

BHARJÀ.

(NARISINGHPUR.)

Hurek dò obhàwâ râhârà. Ïòńi-mëttâ bâlâ ap’na dàdëñ e
A-man-of two sons were. They-in-from the-younger his-own father-to
kâhàtà, 'arc dàdë, ghar-kà dhun-më morâ bi’tà hù ma-kë dëdë.' Phir
sàid, 'O father, house-of property-in my share may-be me-to give.' Then
dàdë-në ap’na dhan bhàt hic. Téntë din piëhâ
the-father-by his-own property having-divided was-given. A-few days after
bâlâ obhàwâ ap’na dhan lo-kà dår dëi gâhë uti,
the-younger son his-own property taking distant country went having-arisen,
sa gâmà-panâ-më sab khhâ-dehîy. Sab sab dhan baphà-gàru bo dehî mà
and deuhûhû-in all was-wanted. When all fortune spent gone was country in
bârà kàl parî-gârâ, arù bahîkhà marnâ lagtrà. Tab hòrâ kÎhë
great famine falling-ment, and now from-hunger to-die began Then he some
loch-kà hárî hárî lagtrà arù hòrâ-kà suar charinâ rakhànì,
man-of-the-office-of-a-ploughman to-do began and him some to-feed kopt.
Hòrâ suar-khànì khârî-ë ap’na par bharâñà lagtrà. Hurek logs kacchë
He swine-food eating by his-own stomach to-fill began. Any man anything
nàní dònà-lagtrà. Tab hòrâ khârî-ë húrâ Hurek khârî lagtrà, 'daâî,
not to-god-began Then he sensible became. He to-say began, 'Oh,
morâ dëdë-kâ ghanà hárîhà-kâ khhî khâi bher anur bachâ-gârâ aru mëy
my father-of many servants-to much eating take end to-sparseness and I
bhîkhà marnà lagtrà.' Ab maî uti dada jòr àhë arâ kàhë,
from-hunger to-die-awake. Now I arising father near will go and will-say,
"arc dàdë, maî-në tórì sañgâ Bhagûn-kà pëp kâhàë; maî
"O father, me-by you before God-of sin has-been-committed; I
tôra obhàwâ kàhà rõra nàñi râhàrà. Ap’na hárîhà-më
thy son to-say worthy not remained Thà-awá servants-among
dhà samûhâ më-kë rakhâ-la." Tab hòrâ thara-hë
one-to equate-similarly me keep." Then he having-arisen
garâ arù ap’na dàdë ñaûñà garâ uti.
Dàdë-në
near and his-own father near went arising. The-father-by
distance from coming he-was-seen. Him pitying, running neck-on
The elder son that time field-in was. Returning horse-coming-time
hure hune indha nach kudai sumair. Harwahi-niri eka kis
hin-by from-a-distance noise dancing singing was-heard. Servants-in-from one
chiladahere hure puchhi, 'ya kyaa haa?' Hora hii-ni kahaa, 'tora halka
calling him asked, 'this what is?' He him to said, 'thy younger
bhai at-garai, ara tora dada hure asal palle-kara khushi-bluri khana
brother come-is, and thy father his safe return of merry-becoming feast
dilaa.' Ya sumir-kha khushii-garai, ara ghar maa jaha. Tha
has-given. This hearing angry-he-became, and how-to not would-go. Then
bharti dada bhalu milki hure poata lagta. Chhawaa kahaa, 'are
his father untame amount him to-enmire began. The son said, 'O
dada, dakhis, barho tori nauka kara; kabbu tori kahm ni
father, we, year-for thy service I-told, over thy sayings not
talaam; tir milaa kah eka bhuri eka chhawaa inam ni dibaa
disbelieved; know me to ever one shree-of young-one remain not gaveest
ho sang-sathee sangh majha karmii. Par halka chhawaa tori
that companions with feast might-make. But thy-younger son thy
dhun-rhara gamar-pakka-mee ura-dhah jasah palle-kara ghar at-gare Takes
fortune-was violent-living-in wasted-away as soon-as returning home came so
khawaa-bhiihda.' Dada-ni got-karaha, 'ar ehaa, in jahan-
thon-gaaste-feast.' The father-by the reply-mas-made, 'O son, thou the-whole-
har meri sangh rahas; jo dhau moray so dhau toriy. Ya
life me with broadest; which fortune mine-is that fortune thrown-is. Thus
halka bhair tori marra gara, phiri jiyri; bari gami-garai-hotaa,
younger brother thine dead went, again became-alive; he was-lose,
phiri muli-gaara. Ab khob khaat bhii.'
again has-been-found. Now very happy became.
[No. 96.]

DRAVIDIAN FAMILY.

SEMI-DRAVIDIAN DIALECTS.

SPECIMEN II.

(DISTRICT CHHINIDWARA.)

Bhātā.

Ek jānē-kē do bētā rahṛ-hōntē. Aur ehhōntē bētā-nē dādāsē.
One man-of two sons were. And the-younger son-by father-to
kahi kē, 'mōnā hīsā sōhār sa dē-dāhā.' Aur ō-nē apnā
it-was-said that, 'my share may-be that given-away.' And him-by his-own
āhan rahṛ-hōntē sō bētā dīhāy. Aur ṭanak dīnā rahṛ-hōntōy
fortune was that having-divided was-given. And a few days remained
so apnā āhan-sampat samāl-dīhāy aur dūr dēt garā uthāy
then his-own fortune-property together-took and distant country-to went arising.
Aur āhan-sampat rahṛ-hōntōy sō māndā bāj-mē dūbāy dīhāy. Aur jāb
And the-fortune was that adultery-in squandering gave. And when
sab dūbāy-dīhāy ā mulīkā bānī akāl pādṛāy; aur garāb hūy-garāy.
all had-been wasted that country-in great famine fell; and poor he-became.
Aur jāy-ke bhāte ādhnī thanāi mālī-gānāy aur ō-nē, 'sawar charāy-sine-āmān
And young good man near joined-himself and him-by, 'shine food-to-give
jā,' kāhṛāy. Aur wah khalā rahṛ-hōntā sawar tō chhipā khōhōntē
gō; it-was-said. And he pleased being-mas some which haaks eating-were
kōrī khāy-kē-hū. Sā bhi khānā mātā mīlārī bōtāy. Aur
kōrī very having eaten. That even food not-to-be-got was. And
jāb akāl dhārṛāy kō kāhṛāy, 'ōr mōnā dādā thanā ghanā,
when some having-got become said, 'O my father near many
naukār rahṛ-hōntā khalā bētā saur kachhū kāhṛāy bētā saur
servants live eat also and something is-saved also and
hamē khākā marjā-chhē Ab māi uṭhū tō bāpā thanā
we hunger-from dying-are. Now I will-awake then the-father near
jāhū kāhū, 'dādā, Dhag-wān-chhē pāp karmā, kachhū torā pāp karmā;
will-go will-say, 'father, God-of son I did, some thy son did;
saur ab māi abh layāk ne-hū ki torā bētā āykhōy, aur māi nākār dhīrē
dar and now I so worthy not-was that thy son may-be, and I servant like
rahū.' Aur utēṛāy aur bāp thanā hūrāy. Aur jāb dūr
will-live.' 'And he-arose and father near went. And when for-off
rah'ray-hotay dida dekh'ray sur kib'ray sur dor-'ray-hotay or gare-seh

for the father saw and too—gy—on—him and saw and need-on
chir'ppi-gar'ay sur elephants. Aun dida-se heta-ne ka'hre-y-hotay,
falling—went and kiss took. And the father to the son by it—was—said,
'Bhag'wan-see pah harini sar kachhu tora pah kar'to, sar aisa layak
'God-of son I-did and some thy sin I-did, and so worthy
ne-hu ab ki tora beta raht'ri moy.' Bab
not—I-can now that thy son I—may—remain I.' The father
kar'ra-hotay apra' auk'tran-se, 'ankh pata'ik hvai sur pah'rawa. Hath-ma
said his—own servants—to, 'good clothes bring and put-on—him. Hand-on
mundi pah'rawa sur pah-na' pachhi; apan khub aur khushi—meh'jan;
—ring put and foot—on shoes; we will—eat and pleasure—en shall—live;
may kar'ra-hota, mora beta muni gare-y-hotay, ab aza—hai
I saying became, my son having—died gone—was, now alive—having—become
garey; wuh gami—garey hotay, sa mil—garey.' Aun voh khushi
huny—went; he last—gone was, he has—been—found.' And they marry having—
garey.
became—went

Bab' abu ka'deh-ma rah'ex—hotay. Jab, ghar—kane hari—hotay to ganah
The elder son field in was. When house—near he—came then singing
bajana samli—hotay O—me apra' nekar koh bap'ray, 'ha ao, re, apra'me
music he—heard. Him—by his—own servants was called, 'kihter come, O, our—own
glor—me kiya' ganah bajana hama—hwa—chhar?' Us—me ka'hre—hotay ki, 'tori bhait
house—in why singing music he—going—on?' Him—by it—was—said that, 'thy brother
ir—achhar aur tora dida khub kha'raway pharay, ki ni—findi—meh
come—is and thy father much caused—to—eat caused—to—drink, that after possession—
milgarey hay—ka.' Aun wuh guessi hoy—garay aur bhitar mah
he—has—been—found having—come.' And he angry became and inside not
ghaaray. Aun bap bihar iray aur phir sam'hi—keray Aun apra'me
entered. And the father outside came and again uncurtained. And his—own
dida—se ka'hre—ray ki, 'ham toto nekari babut bacas kar'tan aur tora
father to he—said that, 'I thy service many years hard—done and thy
huma ham—ne kab'hu naht tath'ran aur ham—lan ek math—koh bachelo
orders me—by ever not was—transgressed and me—lo one goal of young—one
takal mahi dhiho ki khay—pi ke dho mili—ke rah'jain;
even not thou—serve that eating—and—drinking friends with might—remain;
sur tore beta iray, zoh sab samapt randh—bahi—me
and thy son came, he all fortune ministry—in having—squandered—gave,
ta khun—me kiya jaan—kar'ray.' O—me kar'ray, 'beta, hamame
thou pleasure—in—to invitation—made.' Him—by it—was—said, 'son, always
rahai moy sangaa; aur iyo mori ay so tore ay. Itai mar'sa
thou—invited me with; and which none is that thine is. So—much desire
raśtri-hōti mōdi ki ohem-karṇā aur khusmē raḥnā, ki
was mine that merry-should-be-male and happiness-its should-live, that
törā baḥū mari-gōṛā-hōtay, phir śirīy-hōtay; gami-gēṛi-hōtā, sō
thy brother having-died-gone-was, again became-alive; lost-gone-was, then
mili-gōṛi-hōtā 'has-been-found.'
### List of Standard Words and Phrases in the

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<th>Kachchh (Sindhi)</th>
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<td>Thru</td>
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## LANGUAGES OF THE DRAVIDIAN FAMILY.

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<td>199. A bitch</td>
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| Oka ajia naka | Hiqi | 151. A female 
<p>| Mehe-la | Higik | 152. Genta |
| Siri | Sae saik | 153. A male deer |
| Ini | Mishik saik | 154. A female deer |
| Wikla-la | Eliau | 155. Deer |
| Nëra umëku | Ñurët, or ñë | 156. I am |
| Nëra umëku | Ñuraa, or ñë | 157. They are |
| Viïa umëku | Ña, or ña | 158. He is |
| Mëna umëku | Naa, or nui, or na | 159. We are |
| Mëna umëku | Naa aarey | 160. You are |</p>
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<td>170. Being</td>
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Ex. 4-995

49
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<td>Mishiku ashek</td>
<td>Or baidun</td>
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<td>(Jeriw hikin)</td>
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<td>Aner akun</td>
<td>Om acar</td>
<td>(Ork hikin)</td>
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<td>Manua baidun</td>
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<td>Or baidun</td>
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<td>Amu akun</td>
<td>(Manauyê baidun)</td>
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<td></td>
</tr>
<tr>
<td>Mura kojumaru, or kohumaru</td>
<td>Non kialla</td>
<td>186. We boost (Fast Town).</td>
<td></td>
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<tr>
<td>Mura kofukuru, or kofullen</td>
<td>Non kubalunu</td>
<td>186. You boost (Fast Town).</td>
<td></td>
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<tr>
<td>Vara kofukuru, or koffa</td>
<td>Dub kubalunu</td>
<td>190. They boost (Fast Town).</td>
<td></td>
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<tr>
<td>Nuna kofukuramu</td>
<td>I kialla</td>
<td>191. I am boosting.</td>
<td></td>
</tr>
<tr>
<td>Nuna kojuvi amun</td>
<td>I kialla</td>
<td>192. I was boosting.</td>
<td></td>
</tr>
<tr>
<td>Nuna kojumaru</td>
<td>I kialla</td>
<td>193. I had boosted.</td>
<td></td>
</tr>
<tr>
<td>Kora kojuvi amun</td>
<td>I kialla</td>
<td>194. I may boost.</td>
<td></td>
</tr>
<tr>
<td>Kora kojumaru</td>
<td>I kialla</td>
<td>195. I shall boost.</td>
<td></td>
</tr>
<tr>
<td>Mura kojuvi amun</td>
<td>Non kialla</td>
<td>196. Thou wilt boost.</td>
<td></td>
</tr>
<tr>
<td>Vara kojuvi amun</td>
<td>O kialla</td>
<td>197. He will boost.</td>
<td></td>
</tr>
<tr>
<td>Muren kojumaru</td>
<td>Non kialla</td>
<td>198. We shall boost.</td>
<td></td>
</tr>
<tr>
<td>Muren kojuvi amun</td>
<td>Non kialla</td>
<td>199. You will boost.</td>
<td></td>
</tr>
<tr>
<td>Vara kojuvi amun</td>
<td>Dub kialla</td>
<td>200. They will boost.</td>
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<tr>
<td>Nuna kofukuru-vakamadu</td>
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<td>201. I should boost.</td>
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<tr>
<td>Nuna kofukuru-buduru</td>
<td>I kialla</td>
<td>202. I am boosted.</td>
<td></td>
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<tr>
<td>Nuna kojuvi buduru</td>
<td>I kialla</td>
<td>203. I was boosted.</td>
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<tr>
<td>Nuna kojumaru-buduru</td>
<td>I kialla</td>
<td>204. I shall be boosted.</td>
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<tr>
<td>Nuna pukka</td>
<td>I kava</td>
<td>205. I go.</td>
<td></td>
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<tr>
<td>Vara pukka</td>
<td>O kava</td>
<td>206. Thou goest.</td>
<td></td>
</tr>
<tr>
<td>Muren pukka</td>
<td>Non kava</td>
<td>207. He goes.</td>
<td></td>
</tr>
<tr>
<td>Muren pukka</td>
<td>Non kava</td>
<td>208. We go.</td>
<td></td>
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<tr>
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<td>Non kura</td>
<td>209. You go.</td>
<td></td>
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<td>Dub kura</td>
<td>210. They go.</td>
<td></td>
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<td>Muren pevuru, or puvuru</td>
<td>I kura</td>
<td>211. I went.</td>
<td></td>
</tr>
<tr>
<td>Mura pevuru, or puvuru</td>
<td>Non kura</td>
<td>212. Thou wentest.</td>
<td></td>
</tr>
<tr>
<td>Vara pevuru, or puvuru</td>
<td>O kura</td>
<td>213. He went.</td>
<td></td>
</tr>
<tr>
<td>Muren pevuru, or puvuru</td>
<td>Non kura</td>
<td>214. We went.</td>
<td></td>
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</table>
215 To a went...  Nlegs po'rang  Nics lha'gya  Nangs lha'gya
216 They went...  Avangal pogyang  Avas lha'gya  Ang lha'gya
217 Go...  Po  Ho  Ho
218 Going...  Pogpa regon  Tegma
219 Gone...  Ponda  Hon
220 What is your name?  On pogs cu?  Nima po' yima?  Nima' perma?  
221 How old is this horse?  Inda bershmea va yung?  I legha' olda' vatha?  I lhasa' yud na?  
222 How far is it from here to Kathmandu?  Inda karsha'sma bershmea va yung  bershmea va yung dura?  I bershmea' Khamar o'den?  I legha' Khamar yuda?  
223 How many women are there in your father's house?  Inda is a pogyang vu'gyal otya' na bershmea  khamar vu'gyal dera?  I bershmea' bershmea anh vu'gyal otya' na bershmea?  I legha' bershmea' vu'gyal otya' na bershmea?  
224 I have ridden a long way today  Le shu'gya'nyi ng meza dera dura  I da'gyal vu'gyal vu'gyal otya' na bershmea  I da'gyal vu'gyal vu'gyal otya' na bershmea?  I legha' da'gyal vu'gyal vu'gyal otya' na bershmea?  
225 The son of my uncle is named to be his maker son  Le shu'gyal vu'gyal vu'gyal otya' na bershmea  Da'gyal vu'gyal vu'gyal otya' na bershmea  I da'gyal vu'gyal vu'gyal otya' na bershmea?  I legha' da'gyal vu'gyal vu'gyal otya' na bershmea?
226 Put the saddle upon his back  Sama nek av na bershmea  I bershmea' vu'gyal vu'gyal otya' na bershmea  I bershmea' vu'gyal vu'gyal otya' na bershmea?  I legha' bershmea' vu'gyal vu'gyal otya' na bershmea?  
227 I have taken his son with many stripes  I av na bershmea' vu'gyal vu'gyal otya' na bershmea  I bershmea' vu'gyal vu'gyal otya' na bershmea  I bershmea' vu'gyal vu'gyal otya' na bershmea?  I legha' bershmea' vu'gyal vu'gyal otya' na bershmea?
228 He is giving cattle on the top of the hill  He is giving cattle on the top of the hill  He is giving cattle on the top of the hill  He is giving cattle on the top of the hill  
229 He is sitting on a horse that has broken  He is sitting on a horse that has broken  He is sitting on a horse that has broken  He is sitting on a horse that has broken  
230 His brother is taller than his sister  His brother is taller than his sister  His brother is taller than his sister  His brother is taller than his sister  
231 The peace of that is two years and a half  The peace of that is two years and a half  The peace of that is two years and a half  The peace of that is two years and a half  
232 My father's horse that is small  My father's horse that is small  My father's horse that is small  My father's horse that is small  
233 Give these ropes to him  Give these ropes to him  Give these ropes to him  Give these ropes to him  
234 Take those ropes from him  Take those ropes from him  Take those ropes from him  Take those ropes from him  
235 Lead him well and blind  Lead him well and blind  Lead him well and blind  Lead him well and blind  
236 Draw water from the well  Draw water from the well  Draw water from the well  Draw water from the well  
237 Wait before me  Wait before me  Wait before me  Wait before me  
238 Whom boy comes behind you?  Whom boy comes behind you?  Whom boy comes behind you?  Whom boy comes behind you?  
239 For whom do you buy that?  For whom do you buy that?  For whom do you buy that?  For whom do you buy that?  
240 Have a shopkeeper of the village  Have a shopkeeper of the village  Have a shopkeeper of the village  Have a shopkeeper of the village  
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<td>Mergė karinė</td>
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<td>I krūkės, ertas varnus</td>
<td>I krūkės, ertas varnus</td>
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<td>Савра</td>
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<td>Мухамед, ведет?</td>
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<td>Игорь, тот, кто обедает</td>
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<td>Māru pūrācara, or pūrā</td>
<td>Nām ākhē</td>
<td>214. You want.</td>
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<td>Viśa pūrācara, or pūrī</td>
<td>Oṣē ākha</td>
<td>216. They want.</td>
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<tr>
<td>Pā</td>
<td>Lām kāvě</td>
<td>217. Go.</td>
</tr>
<tr>
<td>Bānā</td>
<td>Rānasā</td>
<td>218. Going.</td>
</tr>
<tr>
<td>Pāyana</td>
<td>Amdā</td>
<td>219. Good.</td>
</tr>
<tr>
<td>Mī pūrācara</td>
<td>Na phul dār ā?</td>
<td>220. What is your name?</td>
</tr>
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<td>Īmāruvāna, pūrā, vāca</td>
<td>Dū bākā cē sāl ā?</td>
<td>221. How old is your home?</td>
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<td>Krānāta</td>
<td>Kānūnāsudāna, pūrā, dāna</td>
<td>Kānūnā, dūkā eabākā na māra</td>
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<td>Na bākā na mār ā nū mā ra</td>
<td>223. How many years have passed in your father's house?</td>
</tr>
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<td>Kānūnāsudāna, pūrā, dāna</td>
<td>Nā bākā na mār ā nū mā ra</td>
</tr>
<tr>
<td>Mī rāpā</td>
<td>Nā bākā na mār ā nū mā ra</td>
<td>225. The seven of my uncle is married to his sister.</td>
</tr>
<tr>
<td>Mī rāpā</td>
<td>Nā bākā na mār ā nū mā ra</td>
<td>226. In the house is the middle of the house name.</td>
</tr>
<tr>
<td>Mī rāpā</td>
<td>Nā bākā na mār ā nū mā ra</td>
<td>227. Put the saddle upon his back.</td>
</tr>
<tr>
<td>Mī rāpā</td>
<td>Nā bākā na mār ā nū mā ra</td>
<td>228. I have broken, my son, with many steps.</td>
</tr>
<tr>
<td>Mī rāpā</td>
<td>Nā bākā na mār ā nū mā ra</td>
<td>229. His is running on the top of the hill.</td>
</tr>
<tr>
<td>Mī rāpā</td>
<td>Nā bākā na mār ā nū mā ra</td>
<td>230. He is sitting upon a horse and looks lonely.</td>
</tr>
<tr>
<td>Mī rāpā</td>
<td>Nā bākā na mār ā nū mā ra</td>
<td>231. His brothers are taller than his sister.</td>
</tr>
<tr>
<td>Mī rāpā</td>
<td>Nā bākā na mār ā nū mā ra</td>
<td>232. The piece of that is here repose and a boat.</td>
</tr>
<tr>
<td>Mī rāpā</td>
<td>Nā bākā na mār ā nū mā ra</td>
<td>233. My father here is that small house.</td>
</tr>
<tr>
<td>Mī rāpā</td>
<td>Nā bākā na mār ā nū mā ra</td>
<td>234. Give this repose to him.</td>
</tr>
<tr>
<td>Mī rāpā</td>
<td>Nā bākā na mār ā nū mā ra</td>
<td>235. Take those repose from him.</td>
</tr>
<tr>
<td>Mī rāpā</td>
<td>Nā bākā na mār ā nū mā ra</td>
<td>236. Break legs well and kind him with repose.</td>
</tr>
<tr>
<td>Mī rāpā</td>
<td>Nā bākā na mār ā nū mā ra</td>
<td>237. Draw water from the well.</td>
</tr>
<tr>
<td>Mī rāpā</td>
<td>Nā bākā na mār ā nū mā ra</td>
<td>238. Sleep before me.</td>
</tr>
<tr>
<td>Mī rāpā</td>
<td>Nā bākā na mār ā nū mā ra</td>
<td>239. Where have cows been heard you?</td>
</tr>
<tr>
<td>Mī rāpā</td>
<td>Nā bākā na mār ā nū mā ra</td>
<td>240. Speak who is that cow?</td>
</tr>
</tbody>
</table>
| Mī rāpā | Nā bākā na mār ā nū mā ra | 241. From a watchman of the village.