LINGUISTIC SURVEY OF INDIA.

COMPILED AND EDITED BY

C. R. GRIFFITH, C.I.E., Ph.D., D.Litt., L.C.S. (Retd.).

VOL. IV.

MUNDĀ AND DRAVIDIAN
LANGUAGES.
LINGUISTIC SURVEY OF INDIA

Vol. IV.

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G. A. GRIEBSON, C.I.E., Ph.D., D.Litt., I.C.S. (Retd.),
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Vol. I. Introductory.
   " II. Môn-Khmêr and Tai families.
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      " II. Bihâri and Oriya.
   " VI. Indo-Aryan languages, Mediate group (Eastern Hindi).
   " VII. Indo-Aryan languages, Southern group (Marâthi).
   " VIII. Indo-Aryan languages, North-Western group (Sindhi, Lahnda, Kashmiri), and the Piśâcha languages.
   " IX. Indo-Aryan languages, Central group.
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      " II. Râjasthânî and Gujarâti.
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**LIST OF STANDARD WORDS AND SENTENCES**

**PART II.—DRAVIDIAN FAMILY.**

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# MAPS

Illustrating the Mupda languages. To face p. 7
Illustrating the Dravidian languages. To face p. 377
LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

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<td>e</td>
<td>ē</td>
<td>o</td>
<td>au</td>
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</tbody>
</table>

Visarga (;) is represented by ḷ, thus त्रस्तम्; kramatok. Anusvāra (‘) is represented by ṇ, thus तिंजः, वंश vamsā. In Bengali and some other languages it is pronounced ng, and is then written ng; thus बंगाल. Anusvīka or Chandra-bhūna is represented by the sign ~ over the letter nasalized, thus में.

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

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<th>ऐ</th>
<th>ऒ</th>
<th>ओ</th>
<th>ऐ</th>
<th>ए</th>
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<th>ऐ</th>
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<td>a</td>
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<td>o</td>
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<td>o</td>
<td>e</td>
</tr>
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</table>

Tanwin is represented by n, thus नः saurāṇ. Alif i maqṣūra is represented by q;— thus, da'wā.

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

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन ban, not bana. 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) देखता dékhtā, pronounced dékhta; (Kāśmīri) देखिया dékhiyā; करिया korī, pronounced kor; (Bihāri) देखाइया dékhaiyā.
C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted:—

(a) The ts sound found in Marāṭhī (श), Pushtō (ض), Kāśmīrī (क), Tibetan (ར), and elsewhere, is represented by ʈʂ. So, the aspirate of that sound is represented by ʈʂʰ.

(b) The dz sound found in Marāṭhī (द), Pushtō (ذ), and Tibetan (}while ( ds represents by ɖz, and its aspirate by ɖzʰ.  

(c) Kāśmīrī (ज) is represented by ʃ.

(d) Sindhi ṣ, Western Panjābi (and elsewhere on the N.-W. Frontier) ṣ, and Pushtō Ḗ or ṣ are represented by ɳ.

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

<table>
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<tr>
<th>Letter</th>
<th>Pronunciation</th>
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<tr>
<td>ḏ</td>
<td>ḏ</td>
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<td>ḕ</td>
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<td>ḗ</td>
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<td>ḫ</td>
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<tr>
<td>ḛ</td>
<td>ḛ</td>
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<tr>
<td>ṣ</td>
<td>ṣ</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Letter</th>
<th>Pronunciation</th>
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<tbody>
<tr>
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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:—

<table>
<thead>
<tr>
<th>Letter</th>
<th>Pronunciation</th>
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<tbody>
<tr>
<td>a</td>
<td>a in hat.</td>
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<tr>
<td>o</td>
<td>o in hot.</td>
</tr>
<tr>
<td>ō</td>
<td>o in the French était.</td>
</tr>
<tr>
<td>ō</td>
<td>o in the first o in promote.</td>
</tr>
<tr>
<td>ŋ</td>
<td>ŋ in the mühke.</td>
</tr>
<tr>
<td>ŋ</td>
<td>ŋ in the think.</td>
</tr>
<tr>
<td>ŋ</td>
<td>ŋ in this.</td>
</tr>
</tbody>
</table>

The semi-consonants peculiar to the Munda languages are indicated by an apostrophe. Thus k', l', p', and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khowar) assistai, 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. Venkayya, 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 \textit{Mupādā} and \textit{Dravidian} families. These forms of speech have been called by anthropologists the languages of the Dravida race.

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

In the Dravidian type the form of the head usually inclines to be dolichocephalic, but all other characters present a marked contrast to the Aryan. The nose is thick and broad, and the formula expressing its proportionate dimensions is higher than in any known race, except the Negro. The facial angle is comparatively low; the lips are thick; the face wide and fleshy; the features coarse and irregular. The average stature ranges in a long series of tribes from 156.2 to 162.1 centimetres; the figure is squat, and the limbs sturdy. The colour of the skin varies from very dark brown to a shade closely approaching black . . . The typical Dravidian . . . has a nose as broad in proportion to its length as the Negro.

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

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

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

The various groups into which anthropology divides men are nowhere pure and unmixed. There are also within the Dravidian race great fluctuations in the shape of the skull, the form of the nose, the darkness of the skin, and so forth. It seems therefore necessary to conclude that, in the course of time, numerous racial crossings have taken place.
MUNDĀ AND DRAVIDIAN.

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 sub-divisions before developing a language of its own. All the languages of one race are not, therefore, necessarily derived from the same original.

Among the languages of the Dravidian race 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 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. 98 and ff., maintains that there is a strong Dravidian element in Mundari grammar. Mundāri 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 Mundāri 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 Mundāri, 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 modesty and learning displayed in his Kurukh Grammar. Indeed, it is the fact that these conclusions are supported by his authority that has compelled me to enter into details in giving my reasons for differing from him. Otherwise the question could have been dismissed in a few words.
by Mr. Hahn contains several Aryan loan-words and also some words where the analogy is only apparent. Compare Mundari engá, mother, but Kurukh ing-yó, my-mother, in which the word ing means ‘my.’

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

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

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

Nouns.—Dravidian nouns are of two kinds, *vis.*, 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 Mundâ 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 Mundâs make no difference whatever.

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

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

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

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

Numerals.—No connexion whatever can be traced between the Mundâ and Dravidian numerals. Moreover, the principles prevailing in the formation of higher...
numbers are different in the two families. The Dravidian count in tens, the Munjās in twenties.

**Pronouns.**—The pronoun i², i³g, I, in Munjā dialects has been compared by Mr. Hahn with the Kurukh ṣn, oblique ēng. It will, however, be shown in the introduction to the Dravidian family that the base of the Dravidian word for ‘I’ is probably ṣ, while the essential part of the Munjā pronoun is ə or a.

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

Mr. Hahn further compares Kurukh ēkā, who? with Munjāri oko. But the base of ṣ-kā is ṣ or i, 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 Munjā and Dravidian families disappears when we proceed to deal with the verbs. Mr. Hahn compares some suffixes in Kurukh and Munjāri. 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 Munjāri suffix of the simple past tense passive jan, which corresponds to Santali en, with Kurukh jan, which is the termination of the first person singular feminine of such verbs as end in n. The j of the Kurukh tense is softened from ch, as is clearly shown by connected dialects. The j of Munjāri jan, on the other hand, is derived from y in yan = Santali en. The final n of Kurukh jan is the personal termination of the first person singular, and is dropped in other persons; the a of Munjāri jan is the sign of the passive and runs through all persons.

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

On the other hand, the whole conjugational system is quite different in the Dravidian and in Munjā languages. The Dravidian system is very simple, only comprising two or three tenses; in Munjā we find an almost bewildering maze of conjugational forms. The Dravidian verb can be characterized as a noun of agency; the Munjā verb is an indefinite form which may be used at will as a noun, an adjective, or as a verb. The most characteristic feature of the Munjā 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 Munjā 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 Mundās and the Dravidas belong to the same ethnic 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 Mundās on the one hand and the Dravidas on the other. The Mundās 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 Brahūñas of Baluchistan. The Brahūñas do not belong to the Dravidian race, but are anthropologically Eranians, i.e. they have merged into the race of their neighbours. It is possible that the same is the case with the Dravidian tribes of the south wherever they came from, but anthropology only tells us that the Dravidian race comprises Mundās and Dravidas, and we have no information to show that the Dravidas are not the aboriginal inhabitants of the south.

Phylogeny does not tell us much about the question. It will be shown later on that the Mundā languages agree in so many points with various forms of speech in Further 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 Mundā languages, Khassī, Mōn-Khmer, Nāncoor, and the speech of the aboriginal races of the Malay peninsula contain a common substratum, which cannot be anything else than the language of an old race which was once settled in all those countries. No traces of that common stock can be shown to exist in the Dravidian forms of speech, and from a philological point of view, it therefore seems probable that the Dravidian languages are derived from the speech of an aboriginal Dravidian population of Southern India, while the Dravidian race at some remote period has received an admixture of tribes belonging to the same stock as the Mōn-Khmers of Further 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 Mundās 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 Mundā family.
PART I.

MUNDĀ FAMILY.

INTRODUCTION.

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

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

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

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

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

The designation of the family as the 'Munda family' is thus due to Max Müller, and it has been retained in this Survey because it is that originally given by the scholar who first clearly distinguished the family from the Dravidian forms of speech, and because other names which have been proposed are objectionable for other reasons. It is not, however, a very appropriate denomination. The word Munda is used by foreigners to designate the Munda of the Ranchi district, i.e. only a section of the whole race. In Mundari it denotes the village chief and is also used as an honorific designation of landed proprietors, much in the same way as Mañjhi in Santali. Munda therefore properly only applies to that section of the tribe who speak the Mundari 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 1896 proposed to call the family Kolarian. He was of opinion that Kol had an older form Kolar which he thought to be identical with Kanarese koller, 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. Skrefsrud, and after him Professor Thomsen of Copenhagen, have brought a new name into the field, viz. Khervarian or Kharvarian. Kherwar or Kharvar is according to Santali tradition, the name given to the old tribe from which Santal, Hos, Mundas, Bhumij, 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 Khar, Juang, Savara, Gadaba, and Korku, 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 Kherwa will therefore in this Survey be reserved for the principal Munda language which is known as existing in several slightly varying dialects such as Santali, Mundari, 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 Munda aborigines seems to be Nishada. The Nishadas are identified with the Bhillas. They are found to the south-east of Madhyaadisa and in the Vindhya range. Their country is said to begin at the place where the river Sarasvati disappears in the sands. In other words, the Nishadas 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 Munda tribes of their descendants. Compare Wilson's Vishnu Purana, pp. 100 and f.

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

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

The Munjā race is much more widely spread than the Munjā 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 Munjā 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 Nahāli, still preserves traces of a manifold influence. It appears to have originally been a Munjā 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 Munjās. 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 Nahāli. It is also probable that the tribes who speak various broken dialects in Western India, such as Koli and so forth, have originally used a Munjā 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 Munjā dialect. Such are the Cheros in Behar and Chota Nagpur, the Kherwārs, the Savaras who have formerly extended so far north as Shahabad, many of the so-called Rajjansis, and so forth. Traces of an old Munjā element are apparently also met with in several Tibet-Burman dialects spoken in the Himalayas. Compare the remarks in Vol. iii, Part i of this Survey. At all events, Munjā 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 scantly 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 Munjā 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 Munjā element in Dravidian grammar. The whole matter is, however, beyond the limit of our observations, as the Munjā influence must have been exercised at a very early period. In the case of Aryan languages, the Munjā influence is apparently unimportant. Professor Thomsen is of opinion that such an influence has probably been at play in fixing the principles regulating the inflexions of nouns in Indo-Aryan vernaculars. It is, however, more probable that it is Dravidian languages which have modified Aryan grammar in such characteristics, and that the Munjā family has thus, at the utmost, exercised only an indirect influence through the Dravidian forms of
speech. There is, however, one instance where Munḍā principles appear to have pervaded an Aryan language, viz. in the conjugation of the Bihārī verb. Though the different forms used to denote an honorific or non-honorific subject or object and the curious change of the verb when the object is a pronoun of the second person singular can be explained from Aryan forms, the whole principle of indicating the object in the verb is thoroughly un-Aryan, but quite agrees with Munḍā grammar. The existence of a similar state of affairs in Kāśmiri and in Shinā must, of course, be accounted for in a different way.

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

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

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

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

The first to draw attention to the connexion between the Munḍā languages and the Môn-Khmēr family was Logan in his series of articles on the Ethnology of the Indo-Pacific Islands, in the Journal of the Indian Archipelago. ‘Kol’ is dealt with on pp. 199 and ff. of Vol. vii (1853). He was followed by F. Mason, in a paper on the Talaim 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 Kol (i.e. Munḍāri), Goḍil, Kurukh, and Malto. His comparisons are not convincing. His word lists were, however, reprinted in the British Burma Gazetteer.
and also in the seventeenth volume of the French *Revue de linguistique* (pp. 167 and ff.).

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

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

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

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

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

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

We shall now turn to the relationship existing between the Mundā and the Mōn-Khmēr languages.

**Phonology.**—The phonetic systems agree in several points. Thus both families possess aspirated hard and soft letters. Both avoid beginning a word with more than one consonant, and so forth. The most characteristic feature of Mundā 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 in passing out. The sound often makes the impression of being slightly nasalised, and we therefore find writings such as tu or du instead of t′; pm or bm instead of p′, and so forth. Some corresponding sounds exist in Sakēi and connected languages. In the Mōn-Khmēr forms of speech final consonants are, as a general rule, shortened in various ways. Similarly in Cham final k, t, p, and ḍ 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-Khmēr languages, we may quote Khmēr täk, Bahnar tah, to lay down; Khmēr tach̄, like; Bahnar hadoi, in the same way; Khmēr hāp, Bahnar täm, 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-Khmēr 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-Khmēr 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 Khmēr kat, to support; kh-n-at, support: Stieng, sa, eat; sê-p-a, 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>Santal</th>
<th>Khmēr</th>
<th>Savara</th>
<th>Môn-Khmēr</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. mit</td>
<td>moyol</td>
<td>bo, bai, mi-</td>
<td>müy.</td>
</tr>
<tr>
<td>2. bar</td>
<td>bār</td>
<td>bāgu, bā-</td>
<td>bīr.</td>
</tr>
<tr>
<td>3. pō</td>
<td>pē</td>
<td>yāgi, yār-</td>
<td>ply.</td>
</tr>
<tr>
<td>4. pon</td>
<td>i'pon</td>
<td>nūji</td>
<td>puon.</td>
</tr>
<tr>
<td>5. mār</td>
<td>molo</td>
<td>molo</td>
<td>prō, Môn p'en.</td>
</tr>
<tr>
<td>6. tume</td>
<td>tiburu</td>
<td>tu'uru, turu</td>
<td>kroā, Bahnar tōrvā, Môn drau.</td>
</tr>
<tr>
<td>7. cō</td>
<td>gōl</td>
<td>gul-ji</td>
<td>grul.</td>
</tr>
<tr>
<td>8. irāl</td>
<td>tām</td>
<td>tām-ji</td>
<td>kati, Anam tam, Sue thōl.</td>
</tr>
<tr>
<td>9. arā</td>
<td>torāk</td>
<td>tim-ji</td>
<td>kumur, Bahnar torin, Palaung tu.</td>
</tr>
<tr>
<td>10. gōl</td>
<td>gol</td>
<td>gol-ji</td>
<td>nai, Lomel kal.</td>
</tr>
</tbody>
</table>

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

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

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

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>We two</th>
<th>We</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>exclusive.</td>
<td>inclusive.</td>
<td>exclusive.</td>
</tr>
<tr>
<td>Santali</td>
<td>ië</td>
<td>(a)ëë</td>
<td>(a)la</td>
</tr>
<tr>
<td>Bahnar</td>
<td>ë</td>
<td>ë</td>
<td>ë</td>
</tr>
</tbody>
</table>

There is no difficulty in comparing Santali ië, I and he, with Bahnar ë. Compare Santali ëì, Munjari lel, see.

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

We can further compare the demonstrative bases ni and no in Santali with Bahnar ne, this; no, that, and so on.

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

**I.—Parts of the body.**

_Back._—Santali _deā_, Khaṇḍa _kuṇḍabu_, Savara _kuṇḍou_; Bahnar _kēdu_.

_Blood._—Santali _māyām_; Stieng _maham_.

_Eye._—Santali _maṭ_; Bahnar, etc., _mat_.

_Foot._—Santali _jaṅga_, Juṅg _jiṅ_; Bahnar _jōn_; Stieng _joa_.

_Hand._—Santali _ti_; Bahnar, etc., _ti_.

_Nose._—Santali _mū_, Bahnar, etc., _muḥ_.

**II.—Animals.**

_Bird._—Santali _sīm_; Bahnar _sēm_, Mōn _chē_.

_Crab._—Santali _kātkām_; Bahnar _kōlam_.

_Dog._—Savara _kinnor_; Huei, Sue, etc., _sōr_.

_Fish._—Kūṟkū _kākā_; Bahnar, etc., _ka_.

_Peacock._—Santali _marak_; Mōn _mrāk_.

.Snake.—Santali _bō_; Bahnar _bē_; Stieng _bēh_.

_Tiger._—Santali _kul_, Munjari _kulā_, Mōn, Bahnar _kia_, Kuy _kholā_.

**III.—Objects of nature.**

_Earth._—Santali _āt_; Munjari _ote_; Mōn _tī_.

_Mountain._—Santali _būm_; Kuy _brŏn_, _brōu_.

_Forest._—Santali _bīr_; Khmēr _bri_, Bahnar, etc., _bri_.

_Salt._—Santali _bū-lū-n_; Stieng _bōh_, Bahnar _bōh_.

_Sun._—Santali _sīn_; Palaung _sēhei_, Selong _sēn_.

_Wood._—Santali _bīr_; Bahnar, etc., _bri_.

_Water._—Santali _dak_; Bahnar, etc., _dak_.

**IV.—Miscellaneous.**

_Die._—Santali _gōh_; Khmēr _kh-m-och_, corpse.

_Drink._—Santali _būl_; Bahnar, Khmēr _būl_.

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Eat.—Santali ʃám, jo; Bahmar ʃa, Môn ʃa, Proons choon.

Lie down.—Santali gilitch; Môn stīk.

Child.—Santali hōn, Kūrkū kōn; Môn, Anam, etc., kōn.

Name.—Santali ʃu-lu-mu, Korwā yom, Savara ōm, Kūrkū jīm; Môn yom, Khmēr jhōm.

Not.—Santali bān; Renggao bi.

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

The Môn-Khmēr 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 Môn-Khmēr that are monosyllabic. Polysyllabic words are of common occurrence, just as is the case in Sakei and Semang, and it is very probable that further research will show that the bases of Mundā words are likewise monosyllabic.

The most probable solution of the whole problem seems to be that the Mundā and the Môn-Khmēr 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 Môn-Khmērs. The old history of both groups is, however, as yet lost in the mist of antiquity.

It has already been remarked that the aboriginal languages of the Malay Peninsula are so closely related to Môn-Khmēr that Pater Schmidt, the latest and best authority on the subject, does not hesitate to consider them as a branch of that family. They are spoken by the Sakei and Semang tribes. The Sakei are also anthropologically connected with the Môn-Khmēr 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 Sakei are therefore perhaps later immigrants. According to Forbes, 'the earliest Môn traditions speak of a race, called Beeloo (monsters) whom the Môn and Burman races found occupying the sea-coast.' It is possible that the 'Beeloo' 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 Sakei and Semangs. Most of the remarks already made about the Môn-Khmērs apply equally to them.
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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, Chowra, Teressa, Central, Southern and Shom Pen.' The same authority sums up the results of his enquiries into the philological position of Nicobarese as follows:—

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

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

Results of this part of the enquiry.

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

I. Khassi; Wáungku, Riung, Palaung, and Danaw; Nicobarese;
II. Semang, Tembe, Sienoi and Sakai;
III. Môn-Khmër languages, Anamese, Bersi, and Mundä.

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

'I desire to draw attention to a series of very remarkable coincidences between them (i.e. the Mundä languages) and several of the . . . aboriginal languages in the southern part of the Australian continent, such as Dippil and
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Turkubul in Southern Queensland; Kamilaroy, Wiradurei, Lake Macquarie, Wodi-Wodi, and others in New South Wales; the languages spoken on the Encounter Bay and about Adelaide, and also the Parnkalla spoken to the west of Spencer's Gulf in South Australia; and lastly several languages of West Australia. These South-Australian languages cannot, notwithstanding the great difference existing between them, be separated from each other, but they must be supposed to have some common origin. The points of analogy which have been supposed to exist between them and the Dravidian languages must certainly be dismissed. Compare Friedrich Müller, Grundriss der Sprachwissenschaft, Vol. ii, Part i, pp. 95 and ff. On the other hand, I think there is unquestionably a certain connexion between the Australian and Kherwarian languages.

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

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

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

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

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

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

'Santali ɪə, I; Mundjari ɪə, ɒɪə. correspond to forms containing an ɪ in all Australian languages; thus Dippil, Turkubul, Kamilaroy, Adelaide, Parnkalla ɪə, etc.

Santali ɒlɪə, Mundjari ɒlɪə, we two (i.e. he and I) correspond to Dippil ɪu-liə, a-len; Kamilaroy ɪu-ːə; Wiradurei ɪu-li; Lake Macquarie (oblique) ɪu-li (thou and I; ɒlɪə-pən, he and I); Adelaide, Parnkalla ɪə-dli; West-Australian ɪə-li.'
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Santali adā, we.=Turrubul inu-te; Adelaide ina- dła, etc.
Santali mi, he, she, it (animate beings) nua, nua (inanimate), should be compared with Lake Macquarie noa, he, that; uni, unoa, this; Dippil uma, Turrubul uwaal, he, etc.

Professor Thomsen further compares Santali mōri, eye, with Kamilaroy, Wiradurei mil, Wodi-Wodi mēr; Santali mn, nose, with Kamilaroy, Dippil mūrū, Turrubul mūro; Santali jaγa, foot, with Wiradurei dinaŋ, Kamilaroy dina, Dippil dhinū; Santali bār, man, with Lake Macquarie kore, Encounter Bay korn (compare Kūrkū kōro); Santali baŋ, not, with Dippil ba. We may add Santali alā, Turrubul tulūn, Lake Macquarie, Wodi-Wodi tulun, tongue.

With regard to numerals Professor Thomsen compares Santali mil, mil-jaŋ, one, with Wodi-Wodi mitu, Kamilaroy māl; Santali bār, two, with Lake Macquarie bułoara, Kamilaroy, Dippil, Wodi-Wodi bulār.

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

The similarity between Munjā 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 wosko, Wiradurei numbai, Kingki piŋya; Turrubul kumar, Dippil kilum, Encounter Bay yamalaitje, Adelaide kuman, West Australian kain, gain, and so forth. Even Kamilaroy māl and Wodi-Wodi mitu do not exactly correspond to Santali mil; the initial m of which word is an old prefix and at all events there can be no question of comparing the Australian word for ‘one’ in general with mil.

With regard to ‘two’, most Australian languages possess forms beginning with a b. Thus, Lake Macquarie buloara, Wiradurei bul, Kamilaroy, Dippil, and Wodi-Wodi būlār, Wailwan bulugur, Kingki būdela, Turrubul būdela, Lake Tyers būlaman, Lake Hindmarsh pullet, River Yarra bulowun, Jajowerong bulaitsh, Witouro bullait, Toungurong bulurūl. The base seems to be bula, bulo, or something like that. The similarity with Munjā bār is far from being evident, even if b is not an old prefix (compare Lemet ar; Khassai ār) but belongs to the base.

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

Moreover, every trace of analogy between Munjā 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 ᵃ in many languages. Thus in Melanesian Ƿ, Ǹ, in Mande (Africa) Ǹ, Bullom (Africa) Ɲ, and so forth. The pronominal suffixes of the first person in Australian languages, on the other hand, show that ᵃ is not
essential to the pronoun. Compare Wiradurei na-du, I, to which correspond the suffixed forms du and tu. Similarly in Encounter Bay, 'I' is nā-pe or nā-te, and the corresponding suffixes are ape, ap, au, ate.

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

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

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

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

I therefore think that no conclusion whatever can be based on the apparent similarity in pronouns and numerals between the Mundā 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 mil and mēr which Professor Thomsen compares with Santali nālī. This latter word, however, more closely resembles forms such as māta, mat, meta, eme, and so forth, in numerous Oceanic languages. Compare also mil, and mil, or mil, i.e. mil in several Tibeto-Burman forms of speech.

'Man' is kōra in Lake Macquarie and kōn in Encounter Bay. This word of course resembles Santali hār, Kūrkū kōro, man. But so does also Fülbe gérko which hails from Africa. Moreover, the base of Kūrkū kōro is probably rō, and kō an old prefix. Compare Khasi brie, man, which contains another prefix b. Forms such as Kamilaroy givir, Wiradurei gibir, Victoria kūl-int, man, render the probability of a connexion with the Mundā word for 'man' very slight.

Nor can any importance be attached to the similarity between Dippil ba, Santali, bō, not, when we consider Lake Macquarie kōra, Wiradurei kāria, Kamilaroy kāmb, Adelaide yako, West Australian bart, not, and when we remember that ba, not, also occurs in far-off African languages such as Hausa.

An examination of the points in which the vocabularies of the Mundā and the Australian languages have been supposed to agree therefore shows that such analogy
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 Mundæ languages, the Australian forms of speech do not clearly distinguish between noun and verb. The same is, however, the case in so many languages all over the earth that no conclusions can be drawn from such analogy.

Phonology.—The phonetical system of Australian languages is extremely simple. There are no aspirates, no sibilants, no k, and probably originally no soft mutes such as g, d, or b. There is, more especially, nothing to correspond to the semi-consonants which are so characteristic of Mundæ 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 Mundæ infixes. This point is of some importance as affecting the whole structure of the language.

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

In Mundæ, there are three numbers. The same is the case with regard to pronouns in Australia. In the case of nouns, on the other hand, most Australian languages do not distinguish number. In Adelaide and Encounter Bay, however, there are three numbers as in Mundæ. The dual suffixes are sra or dla in Adelaide and esâk in Encounter Bay, and those of the plural na and ar, respectively. Compare the suffixes of the pronoun of the third person, dual esâk, plural ar in Encounter Bay. The numbers are, accordingly, indicated in the same way as in Mundæ. Compare, however, also Encounter Bay nîng-esâk, two; nepal-d-ar, malaï-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 Mundæ forms of speech, viz., in possessing a separate suffix denoting the agent. Thus, wakun-to minaruq talan, crow-by what cats? 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 Mundæ te is probably only apparent. The same is the case with the West Australian genitive suffix ak, aŋg, or, after vowels, raŋ, raŋg, as compared with Sautal ak', aŋ, reŋk', reon. The corresponding form in most Australian languages is ku. Such analogies become insignificant when we compare the genitive suffix ka, gä, in the language of the Bushmen, and aŋg, māk, in Maba, both of which belong to Africa.

Some remarks have already been made regarding numerals and pronouns. In this connexion I shall only point out that the Australian numerals do not go further than 'three' and accordingly do not possess anything corresponding to the principle prevailing
in Mundā 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 Turrubul 'um-đi, who? mina, 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 Mundā dialects, but also with languages of other families such as Turkish. Some of the tense-suffixes apparently resemble those in use in the Mundā family. Thus the present suffix an in Lake Macquarie, in, an, eu in Encounter Bay can apparently be compared with the Santāl suffixes en, an. The suffix e of the past in Wiradurei, Kamilaroy, Turrubul, and Adelaide bears some resemblance to Santāl el; the pluperfect suffixes a-kean in Lake Macquarie and lain, lēn in Kamilaroy might be connected with Santāl aken and len, respectively. It would, however, be rash to lay any stress on such analogy in sound.

We find reflexive and reciprocal bases and so forth, but they are formed in a way quite different from that prevailing in Mundā, 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 Mundā.

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

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

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

The various forms corresponding to our verbal tenses are further often based on principles which are not found to prevail in the Mundā family. Thus the Wiradurei possesses five different forms which can be translated as a perfect. Thus, bām-al-guain, have struck; bām-al-āwain, have just struck; bām-al-āaria, have struck to-day; bām-al-guraini, have struck yesterday; bām-al-guain, 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 Mundā languages. Such analogy as exists concerns general features which recur in the most different languages all over the world. Our knowledge of the Australian languages is very limited, and I have not been in a position to make use of all that has been written about them. It is therefore possible that Messrs. Thomsen and von der Gabelentz would be able to support their theory with facts which I do not know. So far, however, nothing has been adduced.
which proves the existence of a connexion between the two groups of languages, or which even makes it probable.

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

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

<table>
<thead>
<tr>
<th>Name of dialect</th>
<th>Estimated number of speakers</th>
<th>Census of 1901,</th>
</tr>
</thead>
<tbody>
<tr>
<td>Santali</td>
<td>1,614,822</td>
<td>1,795,113</td>
</tr>
<tr>
<td>Mundari</td>
<td>406,524</td>
<td>450,744</td>
</tr>
<tr>
<td>Bhumij</td>
<td>79,078</td>
<td>111,304</td>
</tr>
<tr>
<td>Birhār</td>
<td>1,284</td>
<td>595</td>
</tr>
<tr>
<td>Koḍa</td>
<td>8,949</td>
<td>25,873</td>
</tr>
<tr>
<td>Hō</td>
<td>383,126</td>
<td>372,660</td>
</tr>
<tr>
<td>Tāri</td>
<td>3,727</td>
<td>3,880</td>
</tr>
<tr>
<td>Asuri</td>
<td>16,641</td>
<td>4,894</td>
</tr>
<tr>
<td>Korwā</td>
<td>20,227</td>
<td>13,442</td>
</tr>
<tr>
<td>Kārka</td>
<td>111,684</td>
<td>87,675</td>
</tr>
<tr>
<td>Kharāi</td>
<td>72,172</td>
<td>82,606</td>
</tr>
<tr>
<td>Juṅg</td>
<td>15,697</td>
<td>10,663</td>
</tr>
<tr>
<td>Savara</td>
<td>102,039</td>
<td>157,136</td>
</tr>
<tr>
<td>Gadābā</td>
<td>35,833</td>
<td>37,230</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,574,753</strong></td>
<td><strong>3,164,036</strong></td>
</tr>
</tbody>
</table>

Santali, Mundari, Bhumij, Birhār, Koḍa, Hō, Tāri, Asuri, and Korwā are only slightly differing forms of one and the same language. All those tribes are, according to Santali traditions, descended from the same stock, and were once known as Kherwārs or Kherwārs. The Kherwārs 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 Kherwārī. Kherwārī is the principal Mundā language, its dialects having been returned by full 88 per cent. of all the speakers of Mundā tongues. Kherwārī is also the only Mundā 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 Mundā-Mōs-Kherwār family and the languages of Australonesia (Indonesian, Malayan, Polynesian). I am convinced that Peter W. Schmidt is right in classing 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 Gadabā, also by Dravidian forms of speech.

Kūrkū, Kharī, and Juāng agree in one important point. They often use a k where Kherwāri has an h. Thus Kherwāri hā, Kūrkū koṇ, a child. Savara and Gadabā have on. Attention has already been drawn to the fact that the Môn-Khmēr languages possess the same word in the form koṇ. It therefore seems probable that Kherwāri in this respect represents a later stage of phonetical development.

Savara is most closely related to Kharī. It has, however, been largely influenced by Telugu, and it is now a mixed form of speech. This is also the case with Gadabā, where Aryan and Dravidian elements have to a certain extent overgrown the 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 Santāli. 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 Santāli 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 Santāli. In that language, and in Mundāri, and apparently also in Kūrkū, there are moreover distinct traces of the working of that well-known law of harmonic sequence which affects the vowels of consecutive syllables so as to make them agree with each other in sound. The details will be found under the head of Santāli.

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 loan-words, however, the aspiration is often dropped.

In addition to the consonants known from Aryan languages, we also find a set of semi-consonants. The details will be found under the head of Santāli. 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 Santāli and its dialects forwarded from the Sonthal Parganas which are quite trustworthy in this respect.

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

No Santāli 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 affixes. The numerous Aryan loan-words are, in this respect, treated as indigenous Mundā words. The whole root or its first elements can be doubled, and in this way the meaning is intensified in various ways. In this connexion I may also mention the very common jingles such as Santāli chas-bas, cultivation; sojhē-mojhē, straight away (sojhē is a Bihāri loan-word).

With regard to affixes, we are very unsatisfactorily informed about the use of prefixes. It is, however, probable that they have played a considerable rôle in the history of Mundā words. Compare Santāli a-lañ, Kūrkū lañ, tongue; Santāli a-ūn, to give to drink; Santāli mo-cha, Kūrkū cha-bu, mouth; Santāli a-kiñā, to give to buy, to sell; kīñā, buy; Savara kīn-sor, dog; kīn-poñ, belly; tim-jī, nine; Khariā ro-moñg, nose, etc.1

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

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

The Mundā languages belong to that class which possesses a richly varied stock of words to denote individual things and ideas, but is extremely poor in general and abstract terms. Thus there are in Santāli at least twelve verbs which can be translated 'to carry.' Compare dipi, to carry on the head; guñu, to carry on the back; hāo, to carry astride the hip; hāṛmāl, to carry under the arm, and so forth. Such verbs denote the various ways of carrying, and there is no general term simply meaning 'to carry.' In a similar way nouns denoting relationship are seldom conceived in the abstract, but a pronominal suffix restricting the sphere of the idea is usually added. Thus, Santāli enɡa-ñ, my mother; enɡa-t, his mother; but seldom enɡa, in the meaning of mother, alone.

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

Inflectional system.—The Mundā 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 Santāli kēnā, boy; kāri, girl. Such instances are, however, due to Aryan influence.

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

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1 The personal pronouns possess suffixed forms of the genitive; thus, epu-ñ, my father. According to Peter W. Schmidt a suffixed genitive without any case mark is only used in such languages as form their inflectional forms by means of prefixes. See his paper in *Mitteilungen der Anthropologischen Gesellschaft in Wien*, xxxiii, 1903, p. 334.
There are three numbers, the singular, the dual, and the plural. The suffix of the dual is kē or kē, and that of the plural kō or kō, in all dialects of Kherwārī and in Kūrkū. These suffixes can therefore be considered as the common property of the whole family. In Juāng and Kharā the suffix of the plural is ki, to which corresponds Savara jī. This ki or jī is probably the old dual suffix. Kharā has formed a new dual suffix kījār, which is clearly derived from kī by adding ār. This ār is probably the numeral bār, two. Compare ambār and amār, you two. Juāng and Savara have apparently no dual suffix. The same is the case with Gadābā.

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

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

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

Numerals.—The first ten numerals in Santālī, Kharāī, and Savara have been given in the table on p. 12. The Santālī 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></th>
<th>Santālī</th>
<th>Kūrkū</th>
<th>Kharāī</th>
<th>Juāng</th>
<th>Savara</th>
<th>Gadābā</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>mi'</td>
<td>mār</td>
<td>mayōd</td>
<td>mia ; eka</td>
<td>bo</td>
<td>miś-rō</td>
</tr>
<tr>
<td>2</td>
<td>bār-ō</td>
<td>bār-lā</td>
<td>bariā</td>
<td>bān ; dāi</td>
<td>bāgu</td>
<td>bār-jā</td>
</tr>
<tr>
<td>3</td>
<td>pā-a</td>
<td>āpi-a</td>
<td>upo</td>
<td>ān</td>
<td>yāgi</td>
<td>ig-rō</td>
</tr>
<tr>
<td>4</td>
<td>pōn-o</td>
<td>pōna-la</td>
<td>l'pom</td>
<td>ḍhārī</td>
<td>nūjā</td>
<td>nūn-rō</td>
</tr>
<tr>
<td>5</td>
<td>māi</td>
<td>mānōjā</td>
<td>mōto</td>
<td>pūčh</td>
<td>mālōi</td>
<td>mālē</td>
</tr>
<tr>
<td>6</td>
<td>tūri</td>
<td>tūrīyā</td>
<td>tūbān</td>
<td>chhao</td>
<td>tāgu</td>
<td>tār</td>
</tr>
<tr>
<td>7</td>
<td>tē</td>
<td>yēga</td>
<td>gūl</td>
<td>sāta</td>
<td>gūl-jī</td>
<td>sēt</td>
</tr>
<tr>
<td>8</td>
<td>ērāl</td>
<td>ērāyā</td>
<td>thān</td>
<td>āṭhā</td>
<td>tem-jī</td>
<td>āṭh</td>
</tr>
<tr>
<td>9</td>
<td>ērā</td>
<td>ērāyā</td>
<td>thūm</td>
<td>nāo</td>
<td>tim-jī</td>
<td>nōu</td>
</tr>
<tr>
<td>10</td>
<td>gōl</td>
<td>gōl-ya</td>
<td>gōl</td>
<td>dāo</td>
<td>gōl-jī</td>
<td>dās</td>
</tr>
<tr>
<td>20</td>
<td>iś</td>
<td>ṭā</td>
<td>bī ; bōrī</td>
<td>kōfī</td>
<td>kōfī</td>
<td>bīs</td>
</tr>
</tbody>
</table>
INTRODUCTION.

It will be seen that Juâng and Gadâbâ 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. Khariâ and Savara differ from the rest in the numerals seven, eight, and nine. A comparison of the table on p. 12 will show that in this respect they agree with Môn-Khmâr.

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 Mundâ languages. The details will be found under the head of the various dialects. It has already been remarked that Juâng, Savara, and Gadâbâ 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. Khariâ has here, as in the case of nouns, partly adopted new forms. With regard to Juâng, Savara, and Gadâbâ, our information is insufficient.

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

Verb.—The nature of the typical Mundâ verb will be discussed in some detail under the head of Santâlî. 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 Santâlî and under the head of the various dialects.

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

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

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

The Kherwārī language is spoken by more than 2½ million of people from Bhagalpur and the Sonthal Parganas in the north to the Orissa Tributary States in the south, and from Morbānāj 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>Santāli</td>
<td>1,614,922</td>
<td>1,795,113</td>
</tr>
<tr>
<td>Mundārī</td>
<td>466,544</td>
<td>460,744</td>
</tr>
<tr>
<td>Bhumij</td>
<td>79,078</td>
<td>111,304</td>
</tr>
<tr>
<td>Bīṛār</td>
<td>1,254</td>
<td>526</td>
</tr>
<tr>
<td>Koḍā</td>
<td>8,949</td>
<td>23,873</td>
</tr>
<tr>
<td>Bhē</td>
<td>333,126</td>
<td>371,560</td>
</tr>
<tr>
<td>Tūṛī</td>
<td>5,727</td>
<td>3,880</td>
</tr>
<tr>
<td>Asūrī</td>
<td>19,641</td>
<td>4,894</td>
</tr>
<tr>
<td>Kherwārī</td>
<td>20,227</td>
<td>16,442</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,537,323</strong></td>
<td><strong>2,788,636</strong></td>
</tr>
</tbody>
</table>
KHERWARI.

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

SANTALI.

Santali is the most important of all the Munda languages. About 57 per cent. of all Mundas 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. Skrebsrud, a corruption of Sotol or Sotar, the common name of the tribe used by Bengalis. The forms Santal and Sonthal are only used by natives who have come into contact with Europeans. He derives the name from Sot in Midnapore where the tribe is supposed to have been settled for several generations. The 'Soontars' are mentioned as a wild and unlettered tribe as early as 1798.¹

Santals call themselves kôr-kô, men, or kôr lâpâ, man child. When asked about their name and caste they usually apply the title Môjhi, headman, to themselves. Their language has therefore sometimes been reported under various names such as Har, Har râj, i.e., the speech of the Har, Mônji, and so forth. Outsiders often also use Pharsi or Parsi 2 as a denomination of this form of speech. In Murshidabad the language is locally known as Jangali, forest language, or Pahâri, mountain-language. In Bankura and Morbhanj it has been reported as Thâr, i.e., language (that is 'the foreign language'), and in Bankura some speakers were returned in the Survey estimates under the head of Khôra. It is, however, now reported that no such dialect exists in the district. The so-called khôra khôras of the Sonthal Parganas are related to the Jadopâtis. They are semi-Hinduized aboriginals.

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

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

A tradition is noticed by Colonel Dalton of an old fort in Chai occupied by one Jaura, a Santal Raja, who destroyed himself and his family on hearing of the approach of a Muhammadan army under Sayyid Ibrâhim Ali alîs Malik Bâya, a general of Muhammad Tughlak's, who died in 1333. 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 Southern Santals collected by the Rev. J. Phillips, and published in Appendix G. to Annals of Rural Bengal, ed. 1868.—'Dwelling there (in Chai Champa) they greatly multiplied. There were two gates, the Ahin gate and the Bahini gate, to the fort of Chai Champa.' If, moreover, the date of the taking of this fort by Ibrâhim 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

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

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

This explanation of the traditional legends agrees well with the fact that scattered settlements of Santals are still found all over Hazaribagh. Mr. Skrefsrud, it is true, thinks that the traditional wanderings have taken place in a very remote past. According to him they imply an old immigration into India from the north-west while Colonel Dalton explains them as referring to an ancient wandering from Assam. A good deal of the traditional accounts are concerned with the time previous to the stay at Chae Champa. All places in which they are supposed to have lived, from Hibi Pipiri 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 Chachó chhoṭíghīr, the ceremony performed when a person is admitted as a member of grown up society.

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

Some remarks about the position of the Munḍā 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.

Santálí is spoken over a strip of country extending for about 300 miles from the Ganges in the north to the Baitaranī 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 Morghanj and Nilgiri; the north-west of Balisore; the north-east of Koonjar; Dalbhum; Sarai Kala; Kharsawan; Manbhum; the Sonthal Parganas; and the east of Hazaribagh. There are further scattered settlements in the south-west of Murshidabad, in the central parts of the 24-Parganas, in the jungles in the south of Dinajpur and the adjoining tracts of Malda, Rajshahi, and Bogra, and in the south-west of Rangpur. Non-resident immigrants have further brought the language to Jalpaiguri and to Assam, where the Santals are occupied as coolies in the tea-gardens.

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

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1 According to local tradition Kherwás ruled in comparatively modern times so far north as the district of Gaya. In the south of that district there are several old forts still attributed to the 'Kol Rajas.' See also the Rev. F. Hahn, on Dravilian and Kolarian Place names, in the Journal of the Asiatic Society of Bengal, Vol. lxxix (1903), Pt. III, pp. 91 and 92.

2 Mr. Risley has drawn attention to the fact that the supreme god Ḥakur of the Santal traditions bears a Hindi name. The Aryan origin of the word Ḥakur has been doubted, but no other possible derivation has been proposed. The word occurs in late Sanskrit in the form ḍhakura. The form ḍhakura shows that the word has been borrowed from Prakrit. It has almost the same signification as śāhvarñ, and is used as a respectful title. It should be derived from the base śāh, which in Prakrit sometimes forms the present śāhī. The cerebral ŋ does not make this explanation improbable. Marathi ḍhēṅ showing that a Prakrit present śāhī must have existed. Similarly, a form śāhīra exists in addition to śāhīra, the Prakrit equivalent of śāhvarñ.
tribes have, generally speaking, occupied the plains, just as the Santalas themselves have formerly ousted the Malto tribe from the lowlands and valleys and have confined them to the higher lands and the hills.

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

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

Santal 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 Santal. 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 *ā* in cases where the loan has been made from Bengali. In this way a slight difference is produced in the Santal of the Bengali 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-Santal and Bihari-Santal, 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 Santal is spoken in the north, especially in the Sonthal 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 Santal is spoken as a vernacular has been estimated as follows for the purposes of this survey:

<table>
<thead>
<tr>
<th>Number of speakers</th>
<th>Survey:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bardwan</td>
<td>21,363</td>
</tr>
<tr>
<td>Birbhum</td>
<td>41,700</td>
</tr>
<tr>
<td>Bankura</td>
<td>96,911</td>
</tr>
<tr>
<td>Midnapore</td>
<td>118,602</td>
</tr>
<tr>
<td>Murshidabad</td>
<td>7,700</td>
</tr>
<tr>
<td>Monghyr</td>
<td>7,000</td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>50,088</td>
</tr>
<tr>
<td>Sonthal Parganas</td>
<td>620,254</td>
</tr>
<tr>
<td>Balasore</td>
<td>800</td>
</tr>
<tr>
<td>Hazaribagh</td>
<td>72,532</td>
</tr>
<tr>
<td>Manbhum</td>
<td>144,820</td>
</tr>
<tr>
<td>Singhbhum</td>
<td>59,212</td>
</tr>
<tr>
<td><strong>Carried over</strong></td>
<td>1,246,613</td>
</tr>
<tr>
<td>District</td>
<td>Figures</td>
</tr>
<tr>
<td>--------------</td>
<td>-------------</td>
</tr>
<tr>
<td>Keonjhar</td>
<td>1,246,613</td>
</tr>
<tr>
<td>Morhbanj</td>
<td>11,720</td>
</tr>
<tr>
<td>Nilgiri</td>
<td>154,896</td>
</tr>
<tr>
<td>Sarni Kala</td>
<td>1,865</td>
</tr>
<tr>
<td>Kharasawan</td>
<td>17,815</td>
</tr>
<tr>
<td>Bonai</td>
<td>2,957</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,436,825</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>Figures</th>
</tr>
</thead>
<tbody>
<tr>
<td>24 Parganas</td>
<td>18,828</td>
</tr>
<tr>
<td>Rajshahi</td>
<td>5,652</td>
</tr>
<tr>
<td>Dinajpur</td>
<td>28,148</td>
</tr>
<tr>
<td>Jalpaiguri</td>
<td>3,375</td>
</tr>
<tr>
<td>Raiganj</td>
<td>905</td>
</tr>
<tr>
<td>Bogra</td>
<td>4,910</td>
</tr>
<tr>
<td>Malda</td>
<td>25,000</td>
</tr>
<tr>
<td>Sarguja</td>
<td>16</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>86,774</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>District</th>
<th>Figures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assam Plains</td>
<td>2,162</td>
</tr>
<tr>
<td>Sylhet</td>
<td>3,950</td>
</tr>
<tr>
<td>Goalpara</td>
<td>1,000</td>
</tr>
<tr>
<td>Kamrup</td>
<td>1,490</td>
</tr>
<tr>
<td>Darrang</td>
<td>1,900</td>
</tr>
<tr>
<td>Newgong</td>
<td>1,100</td>
</tr>
<tr>
<td>Sibsagar</td>
<td>4,250</td>
</tr>
<tr>
<td>Lakhimpur</td>
<td>4,700</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>19,502</strong></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th>Figures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Santali spoken at home</td>
<td>1,435,835</td>
</tr>
<tr>
<td>Santali spoken abroad</td>
<td>105,976</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,541,811</strong></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 Malda, where they have settled in the east, they have only been in the district for about 20 years. The speakers in the other district are stated to be non-resident immigrants.

The above figures include the speakers of the so-called Khērā Kārā in Bankura (429), of the so-called Mānjhi in Keonjhar (26) and Morhbanj (1,551), of the so-called Thār in Bankura (123) and Morhbanj (1,306), and 39 speakers from the Bonai State who were reported to speak Tār, but regarding whom no further information has been available. Regarding the so-called Mānjhi of the Raigarh State see below pp. 145 and ff.
The revised figures for the two Santāl dialects Kārmālī and Māhlē will be given in detail later on. The total number of speakers has been put down at 44,060 for Kārmālī and 28,961 for Māhlē. The grand total for Santāl is accordingly as follows:

<table>
<thead>
<tr>
<th>Santāl proper</th>
<th>Kārmālī</th>
<th>Māhlē</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1,541,801</td>
<td>44,060</td>
</tr>
<tr>
<td></td>
<td>28,961</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,614,222</strong></td>
<td></td>
</tr>
</tbody>
</table>

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

### A. Santāl Proper

<table>
<thead>
<tr>
<th>Bengal Presidency</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Burdwan</td>
<td>32,428</td>
</tr>
<tr>
<td>Birbhum</td>
<td>47,455</td>
</tr>
<tr>
<td>Bankura</td>
<td>16,521</td>
</tr>
<tr>
<td>Midnapore</td>
<td>146,018</td>
</tr>
<tr>
<td>Hooghly</td>
<td>2,061</td>
</tr>
<tr>
<td>Howrah</td>
<td>205</td>
</tr>
<tr>
<td>24-Parganas</td>
<td>3,655</td>
</tr>
<tr>
<td>Calcutta</td>
<td>4</td>
</tr>
<tr>
<td>Nadia</td>
<td>81</td>
</tr>
<tr>
<td>Murshidabad</td>
<td>12,508</td>
</tr>
<tr>
<td>Jessore</td>
<td>69</td>
</tr>
<tr>
<td>Khulna</td>
<td>83</td>
</tr>
<tr>
<td>Rajshahi</td>
<td>2,000</td>
</tr>
<tr>
<td>Dinajpur</td>
<td>66,767</td>
</tr>
<tr>
<td>Jalpaiguri</td>
<td>13,154</td>
</tr>
<tr>
<td>Darjeeling</td>
<td>1,608</td>
</tr>
<tr>
<td>Rangpur</td>
<td>5,025</td>
</tr>
<tr>
<td>Bogra</td>
<td>2,357</td>
</tr>
<tr>
<td>Pabna</td>
<td>252</td>
</tr>
<tr>
<td>Dacca</td>
<td>2</td>
</tr>
<tr>
<td>Faridpur</td>
<td>247</td>
</tr>
<tr>
<td>Chittagong</td>
<td>409</td>
</tr>
<tr>
<td>Chittagong Hill Tracts</td>
<td>74</td>
</tr>
<tr>
<td>Darbhanga</td>
<td>19</td>
</tr>
<tr>
<td>Monghyr</td>
<td>12,461</td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>17,396</td>
</tr>
<tr>
<td>Purnea</td>
<td>5,315</td>
</tr>
<tr>
<td>Malda</td>
<td>37,098</td>
</tr>
<tr>
<td>Southal Parganas</td>
<td>446,547</td>
</tr>
<tr>
<td>Cuttack</td>
<td>1</td>
</tr>
<tr>
<td>Balsore</td>
<td>8,267</td>
</tr>
<tr>
<td>Puri</td>
<td>3</td>
</tr>
<tr>
<td>Hazaribagh</td>
<td>79,388</td>
</tr>
<tr>
<td>Ranchi</td>
<td>425</td>
</tr>
<tr>
<td>Palmanal</td>
<td>332</td>
</tr>
<tr>
<td>Manbhum</td>
<td>181,687</td>
</tr>
<tr>
<td>Singhbhum</td>
<td>74,595</td>
</tr>
<tr>
<td>Kuch Bihar</td>
<td>21</td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>192,284</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>20,884</td>
</tr>
<tr>
<td>Bill Tippors</td>
<td>157</td>
</tr>
</tbody>
</table>

**Total Bengal Presidency** 1,724,227
To this total must probably be added 4,614 speakers of Jangli who were returned from Assam. This would bring the total up to 1,795,113.

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Beakes, J.,—Outlines of Indian Philology, with a Map shewing the Distribution of Indian Languages. Calcutta, 1867. Appendix A, contains numerals in Southal, etc.


Lyall, Sir A. J.,—Report of the Ethnological Committee on Papas laid before them, and upon Examination of Specimens of Aboriginal Tribes brought to the Jubilee Exhibition of 1862-5. Nagpore, 1865, Part iii, pp. 8 and ff.


Campbell, Sir George,—Specimens of Languages of India. Calcutta, 1874, pp. 78 and ff; 287 and ff.


THE SANTAL FAMILY.


Nogle Bemærkninger om Sontalsproget, Reprinted from Den nordiske Sontalsmissionens Faststiftelse, Köpenhamn, 1892.


Martin, W.—English-Santali Vocabulary, Benares, 1888.

Campbell, A.—A Santali-English Dictionary, Pohuria, 1890.


Santali does not possess a written literature, but traditional legends are current among the people. Mr. Skresfrud has collected many of them from the mouth of Kolean, an old Santal sage. This collection, the so-called hapram-ko-real, 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 Santal translations of the New Testament. The Old Testament has lately been translated by the Rev. P. O. Bodding.

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

Pronunciation.—Santali has a richly developed system of vowels. All the vowels can be short as well as long. Long vowels are not marked in the best specimens, which follow the system of spelling agreed upon by the missionaries on the field. I have not therefore, made any attempt at introducing separate signs for them. Some specimens distinguish between short and long vowels, but in a very arbitrary way. Santali has, in such specimens, usually been seen through Bengali spectacles. Thus the long a, 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-a-e, he died, becomes gāch-en-ā-e with a very much lengthened ā, if the loss and grief is emphasized. The vowels of monosyllabic words are usually long if the word does not end in a semi-consonant, in which case it is usually short. Thus ād, see; hār, man; ānus, name; and likewise also āp’, to alike; ā’t, to lose; but mīt’, one; rāk’, call, and so forth. The long vowel of monosyllables is shortened when an accented syllable is added; thus, ādīl, see, passive base ādāk’; ādīl, strike, reciprocal base dapāl.

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

E and o have two sounds each. E is the sound of either of the es in the German 'Segen'; ê that of å in the German 'Nähe.' O has the sound of either of the os in 'promote,' and å that of a in 'all.' E and ê, o and å, respectively, are only distinguished in the specimens received from Messrs. Skrefsrud and Bodding. I have distinguished them throughout in accordance with the decisions of a conference of Santali missionaries held some four years ago in order to decide upon the printing of Mr. Bodding's translation of the Old Testament. With regard to orthography it was agreed upon to distinguish between the open (å and â) and closed (e and ë) 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, â, ë, ı, and so forth.

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

The diphthongs are numerous, viz., ae, ao, ø, ou, oo, ia, io, ou, øe, ou, oe, uo, ui.

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

In Santali the facts are as follows:

I and u neutralize all vowels which come under their influence, but instead of the short or long æ, ø, ø, thus produced, we often find short or long e, i, u, respectively. Thus, hâ[b] hu[b]kë and hâ[b] hu[b]kë. jackal's cry; kô[r]i, boy; kyr[i], instead of kô[r]i, girl: parh-aø, read, but bårh-aø, understand: kala, deaf; fem. kâli: akh-'aka', his; i[n]-'aka', my: ba-ko, not they; bû[n], from ba-ì[n], not I, and so forth. If an æ, ø, or ø must be retained in the neighbourhood of an i or u, those latter sounds must be changed; thus, dâl-'en-kun-à-e instead of dâl-'en-kun-a-e, he is striking me.

When followed by a or o, ã is generally substituted for å and ø for ø in the demonstrative bases ã, this; ân, that. Compare ãw-tâ, just there; but en-ka, just so; en-ko, these; ân-ì, there; but on-ka, thus. The nominal bases ãn, ân accordingly become en, on, respectively, and they are further replaced by in, un, respectively, in words such as in-ì, this very; un-ì, this. Compare the preceding rule. In a similar way ë is substituted for ê in the suffix ëd, in the genitive suffix ëuk, etc.
The vowels of dissyllabic words will, accordingly, usually be found to agree with each other. If one of the syllables contains an \( i \) or \( u \), the other usually contains a neutral or closed (\( e \) or \( o \)) vowel, and vice versa. If one of the syllables contains an \( a \) or \( A \), the other syllable cannot form a rule contain an \( e \) or \( o \), and vice versa. Thus the passive suffix \( ok' \) becomes \( ak' \) after \( a \) and \( A \). Compare \( dai-ok' \), to be struck; but \( san-dak' \), to go. In some isolated cases this \( ok' \) becomes \( uk' \) after \( i \) and \( U \); thus, \( hij-uk' \), come; \( guy-uk' \), die. In a similar way, the pronominal suffix \( a \), he, she, becomes \( e \) after \( a \) or \( o \), and \( i \) (originally \( e \) or \( i \)) after \( o \) or \( u \); thus, \( dai-a-e \), he strikes; \( hangdūf-ī utu-let'-'o \), bamboo-shoots-she curried, 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 Bihārī; thus, \( ārd', \) nine; \( sādōm', \) horse; \( sīrd sārō \), bruised, bloody; \( mērkār', \) cacao, etc. It should further be remarked that no hiatus and no diphthong in closed syllables is allowed to stand. Euphonious consonants are inserted between concurrent vowels, and diphthongs in closed syllables are contracted into one vowel or transformed into two syllables. Thus the English word 'mile' is pronounced \( maI \) and \( mayel \). Compare further \( mā-te-\tilde{g}-'ā mān-\tilde{e}t'-\tilde{o} \), he-he says, etc. A euphonious \( w \) is very commonly inserted by women before suffixes; thus, \( loīv-ad-e-o, \) said to him.

Consonants.—Santāli possesses the same sets of consonants as Hindi, viz., four gutturals, four palatals, four palatals, four cerebral, four dental, 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 \( jhīch' \), open, we must therefore form \( jhī-jhōn'-ich' \), one who opens. There is further a \( y \), an \( r \), a cerebral \( r \), an \( l \), a \( v \), a \( w \), an \( s \), an \( h \), and four sounds which have been called semi-consonants, and are written \( k' \), \( ch' \), \( t' \), and \( p' \), respectively. They are pronounced by sharply inhaling the breath and putting the tongue in the position occupied when pronouncing \( k \), \( ch \), \( t \), and \( p \), respectively. So far their formation is, each to each, like that of an ordinary \( k \), \( ch \), \( t \), \( p \). While, however, the final pronunciation of these latter sounds is effected in such a way that the breath in passing out strikes against the points of contact, the contact is, in the case of the semi-consonants, released before the breath passes out, and in this way an abrupt sound is produced. It apparently closely resembles the so-called abrupt tone of many Indo-Chinese languages, which has sometimes been described as the formation of a consonant in the mouth without finally pronouncing it. Phonetically the semi-consonants can be described as checked consonants, without the off-glade.

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 \( a \), \( ŋ \), \( n \), and \( m \), respectively.

The semi-consonant \( k' \) is pronounced farther back in the throat than the consonant \( k \).

The semi-consonants are a characteristic feature of all Mundā languages. They have been marked in various ways. Thus we very often find \( a' \) and \( ah \) for \( ak' \); \( aī \) and \( ae \, a; \) and \( a̯̯ ; \) for \( a̯̯ \), and so forth. I have followed Mr. Skrefsrud in writing \( k' \), \( ch' \), \( t' \), and \( p' \), 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 \( tō, \, tīs \) and \( e, \, tač, \) and the passive.
The suffix ok'. The k' of the inanimate suffix ak' is never changed; the k' of the passive suffix ok' only in the intensive form og-ok'. The final t' of verbal suffixes becomes d before animate infixes 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, mak', cut; mág-á-e, he will cut; mág-a-dá-e, he cuts him; mág-tiá-mé, cut mine; jámán-ti mág, that he may cut; mak'-kö-n, cut them; mak'-ak'-mé, cut at it; mak'-úe-mé, cut for him; mak'-et'-á-e or mak'-ed-á-e, he cuts; gitich', lay down; gitič'-e-pá, lay him down; chet', learn, imperative ched-má, dušip', place, dušub-áu-má, 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'-me, stand up; but bered-me, raise up; beret'-á-á, I shall arise; bered-á-á, I shall raise.

Accent.—In words of two syllables the accent usually rests on the first. Thus sérma, year. The final syllable is, however, accented when it ends in a semi-consonant, when the last syllable is long and the first short, when the word ends in à, and when it is a reduplicated or reflexive monosyllabic base. Thus, sáuśá, go; ogá, bring; tochá, to-day; da-dá and da-pá, the intensive and reciprocal bases of dā, strike. There are many exceptions to the general rule, but we have no detailed information about the matter.

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

A prefix a is sometimes used to form a kind of causative; thus, a-sán, to lead about from són, go; a-áu, to give to drink, from áu, drink; a-á, to give to eat, from jád, eat. Compare the a of pronominal suffixes denoting the indirect object.

There are several infixes in use.

A k' is inserted after the first vowel of a word. The vowel is, in monosyllabic words, repeated after the k'. It is usually also perceptible, though very faintly sounded, in other words, especially such as begin with a vowel. In this way intensives are formed from verbs beginning with vowels and from some which begin with a consonant; thus, ál, write, intensive ák'ál; ogá, bring, intensive og'gá; benaco, make, intensive bék'nao. Distributives are similarly formed from some numerals beginning with vowels; thus, ek'áé, seven each, from ée, seven; te'kár, eight each, from irá, 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, mi, this man here, nuk'ti, just this man here.

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

An n is often infixes after the first vowel of a word, the vowel being also repeated after n. In this way collective numerals and some nouns are formed. Thus, bar, two; bá-na-r, both; pó, three; pó-ná, all the three; pón, four; por-o-ná, all four; dapal, to cover; da-ná-pál, a cover; múcháq' and mú-nú-cháq', end, termination.

Another infix t is inserted in the same way as n in order to form nouns from verbs; thus, áu-tu-n, name, from áu-n, to name; á-tá-pó, beginning, from áhó, begin.
Such inflexis 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 ḍhpāl and ḍhārāl, man; Asuri sodor, arrive, approach, Santali sor, near, come near, Santali and the Munḍa family generally, in this respect, agree with the Môn-Khmêr languages, Sakhi, Semang, etc.

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

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

**Nouns.**

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 prefixed some word meaning 'male,' 'female,' respectively. Thus, ḍhārāl, man; mācijiu, woman; ḍhūrdá kāl, a male tiger; ḍūrūkā kāl, a female tiger.

Some few bases ending in a have a corresponding feminine form ending in i. Thus, ḍhūpā, boy; ḍhūpī, girl; ḍhūpā, blind; fem. ḍhūpī. Such couples 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 kān, and that of the plural kō. Thus, ḍhār-ku, two men; ḍhār-kō, 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, ḍhār-kō ṛaput-akāt-ū, men, i.e. somebody has broken in; ān-tē, by that time; ān-kō-čē, by about that time.

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

The genitive is formed by adding ṛān, when the governing noun is of the animate gender, and ak'ī, an, rākh or rān (or, seldom, ṛēnak', ṛēnān), if it is an inanimate noun. Thus, ṛēpak'-rān kesā, the master of the house; pē ṛāhā-rēnak' kāmi, three days' work.

The genitive is, in fact, an adjective, and it is derived from the base, by adding ṛā- in, i.e. rā + a, or else ak'ī, or an, with or without the postposition ṛā in. Ṛā is sometimes also used alone as a genitive suffix. On the other hand, the forms ṛēnak' and ṛēnān mentioned above show that ṛān has formerly also been used before inanimate nouns.

Secondary nouns.—It has already been remarked that some nouns are formed by means of prefixes. Several secondary nouns are also formed by adding suffixes. Thus a suffix ich', dual kīn, plural ko, is used to form animate nouns, nouns of agency, and the like, while inanimate nouns are formed by the addition of ak'ī, dual ak'īkīn, plural ak'-ko. Thus, ḍhudi-ich', the small one; ṛānā-kān, the sons of Pāṇḍu, the sons of Pāṇḍu; ṛānā-ak'ī, that of Pāṇḍu, ṛānā-ak'-reāk'-ko, those things of that of Pāṇḍu.

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

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

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

Comparison.—Comparison is effected in the usual way by putting a postposition meaning 'from' after the compared noun. Thus, ṛār-kān a-em marāh-a, me-from thou big-art; ḍhār ko-rār-kān marāh-ich'-dā uči hanге-a-e, all boys-from big-the this is, this is the biggest boy. Arhā, ortā, more; baṛti, more; uṭer, most, can also be added in order to indicate the higher or highest degree. Thus, uni arhā-ā marāh-a, he is greater; uni-dā marāh uṭer, he is greatest.

The numerals are given in the list of words. The higher numbers are counted in twenties; thus pūn īsi, eighty; mārī īsi or mīt īsi, one hundred. Of late years, however, the Santals have apparently begun to count in tens. Thus Mr. Heuman gives pā gāl or mīt īsi gāl, thirty; turāi gāl or pā īsi, 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 kām, less; thus, gāl kān ponea, ten more four, fourteen; barea kām bar-īsi, two less two-scores.

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1 Long vowels will not be separately marked in what follows. They have been distinguished in the list of Standard Words and Phrases on pp. 210 and ff.
thirty-eight. Numerals such as isi, twenty; sac, hundred; hajar, thousand, are, of course, borrowed.

**Pronouns.**

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

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

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

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<th>Singular</th>
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<td></td>
<td></td>
<td>Dual.</td>
<td>Plural</td>
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<td>Inclusive</td>
<td>Exclusive</td>
<td>Inclusive</td>
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<td>I</td>
<td>id</td>
<td>alaśa</td>
<td>sliśa</td>
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<tr>
<td>Thou</td>
<td>am</td>
<td>abāśa</td>
<td>apā (apāna)</td>
</tr>
<tr>
<td>Self</td>
<td>aśi'</td>
<td>aś-śa</td>
<td>aś-śa</td>
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</table>

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

The forms given in the table are the full accented forms and correspond to the French moi, toi, lui, in phrases like c'est moi, it is I. When the pronoun is used as subject without any stress on it, it is suffixed to the word immediately preceding the verb, or to the verb itself, if the latter stands alone. The suffixed forms are like the full forms without the initial a. The suffixed form for 'I' is i, or after vowels ā; that for 'thou' ām, em, imperative mā, after vowels m, and that for 'he,' 'she' is ā or ē.

If the pronoun stands in case-relation 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 direct infixes are formed from them by prefixing an a, and the genitive infixes by prefixing tā. 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>(t)i; laś, laś; bo, bo, laś</td>
<td>sā; alaś, aśiśa; abo, abo</td>
<td>tiś; talaś, talaś, ta-bo, ta-bō, ta-lo, ta-lo</td>
</tr>
<tr>
<td>2nd person</td>
<td>mā; bān; pā</td>
<td>am; abāśa; apā</td>
<td>tam; ta-bān; ta-pā</td>
</tr>
<tr>
<td>3rd person</td>
<td>aś; kis; ko</td>
<td>ae; aśiśa; abo</td>
<td>taś; ta-kis; ta-ko</td>
</tr>
</tbody>
</table>

Forms such as mā, ā, bān, laś, etc., arc, of course, changed to mē, ē, etc., before or after an a.

There is, in addition to the above, also a dative infix ak' used with reference to inanimate nouns.
The following are instances of the use of these suffixes and infixes:—*Hōla barea gei-yā kirā-kel-kin-a;* yesterday two cows he bought them two, yesterday he bought two cows; *gāy-am-a-n,* help-thee-shall-I, I shall help you; *ti sub-tiā-mā,* hand seize-my-thou, take my hand, and so forth.

The genitive suffixes are frequently used after ordinary nouns; thus, *opāk-tiā,* my house. It is, however, just as common to use the genitive or else the mere base of the personal pronoun as a possessive. Thus, *tū-rān hāpān,* *tū hāpān,* or *hāpān-tiā,* my son.

Many words denoting relationship are always combined with personal suffixes, viz., *ā* for the first, *m* for the second and *t* for the third person. Thus, *opu-n,* my father; *opu-m,* thy father; *apa-t,* his, or her father; *əngu-ā hāch’-akan-tala-ā,* 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, *chet’-bān utu-akat’-a,* what have you two (i.e. thou) made curry of, and the mother-in-law answers *ona-ge-līt utu-akat’-a,* we two (i.e. I) have made curry of this. In a similar way the husband’s parents address the wife’s parents in the inclusive first person plural, and use the same number to denote themselves in conversation with them. The exclusive form and the second person plural are only used when it is required in order to avoid ambiguity; thus, *durup’-pā sumdāḥ,* 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 *kin,* plural *ko,* when referring to animate nouns, and *a,* dual *akin,* plural *ako,* if they refer to inanimate objects; thus *ni,* this person, this animal; *noko,* this thing.

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

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

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<tr>
<td>Sing.</td>
<td>hun</td>
<td>hing</td>
<td>ɪni</td>
</tr>
<tr>
<td>Dual</td>
<td>hín-kin</td>
<td>hín-kin</td>
<td>in-kín</td>
</tr>
<tr>
<td>Plural</td>
<td>hun-ko</td>
<td>hín-ko</td>
<td>en-ko</td>
</tr>
</tbody>
</table>
### MUṆḌĀ FAMILY.

<table>
<thead>
<tr>
<th>Base ăn, in</th>
<th>Base ăn, un</th>
<th>Base an</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Animate</strong></td>
<td><strong>Inanimate</strong></td>
<td><strong>Animate</strong></td>
</tr>
<tr>
<td>Sing.</td>
<td>ănī, ănī-kin, ănī-ko</td>
<td>nānī, nānī-kin, nānī-ko</td>
</tr>
<tr>
<td>Dual</td>
<td>ānī, ānī-kin, ānī-ko</td>
<td>nānī, nānī-kin, nānī-ko</td>
</tr>
</tbody>
</table>

Forms such as ăni, ăni, 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 ā after the initial ā. Thus:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Animate</strong></td>
<td><strong>Inanimate</strong></td>
<td><strong>Animate</strong></td>
</tr>
<tr>
<td>ŉā, ŉā-kin, ŉā-ko</td>
<td>ŉā-ko, ŉā-kin, ŉā-ko</td>
<td>ŉā, ŉā-kin, ŉā-ko</td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Animate</strong></td>
<td><strong>Inanimate</strong></td>
<td><strong>Animate</strong></td>
</tr>
<tr>
<td>ŉā-ťā, ŉā-ťā</td>
<td>ŉā-ťā, ŉā-ťā</td>
<td>ŉā-ťā, ŉā-ťā</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></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Animate</strong></td>
<td><strong>Inanimate</strong></td>
<td><strong>Animate</strong></td>
</tr>
<tr>
<td>ānā, ānā</td>
<td>ānā, ānā</td>
<td>ānā, ānā</td>
</tr>
<tr>
<td>ānā</td>
<td>ānā</td>
<td>ānā</td>
</tr>
<tr>
<td>ānā, ānā</td>
<td>ānā, ānā</td>
<td>ānā, ānā</td>
</tr>
</tbody>
</table>

Things seen

<table>
<thead>
<tr>
<th>Things heard</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Animate</strong></td>
<td><strong>Inanimate</strong></td>
<td><strong>Animate</strong></td>
</tr>
<tr>
<td>ānā, ānā</td>
<td>ānā, ānā</td>
<td>ānā, ānā</td>
</tr>
<tr>
<td>ānā</td>
<td>ānā</td>
<td>ānā</td>
</tr>
<tr>
<td>ānā, ānā</td>
<td>ānā, ānā</td>
<td>ānā, ānā</td>
</tr>
</tbody>
</table>

Things heard

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Animate</strong></td>
<td><strong>Inanimate</strong></td>
<td><strong>Animate</strong></td>
</tr>
<tr>
<td>ānā, ānā</td>
<td>ānā, ānā</td>
<td>ānā, ānā</td>
</tr>
<tr>
<td>ānā</td>
<td>ānā</td>
<td>ānā</td>
</tr>
<tr>
<td>ānā, ānā</td>
<td>ānā, ānā</td>
<td>ānā, ānā</td>
</tr>
</tbody>
</table>
From these bases are formed secondary pronouns by adding anā, anak', anāch', etc. for inanimate objects, and quich' for animate nouns. Thus, anā-anāch', that thing you see there close at hand, just that; ḍā-quich', that person you hear there close at hand.

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

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

**Relative pronouns.**—There are no relative pronouns. Verbal adjectives are used instead. The pronoun anā is often used as a kind of relative. Another demonstrative pronoun must, however, be added in case the relative refers to an animate being, and the verbal adjective is used instead of a definite tense. Thus, anā uni hola-m galmarao-xa mojhi uni-rān hērā lēheā-gāch' ena, that yesterday-thou talked-to-him headman his son to-day-he died, the son of the headman you talked to yesterday has died to-day.

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

The verb is the most characteristic feature of 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 hār is 'a man,' and marān is 'big.' 'The man is big' can be translated hār-ā marān-ā. Hā is 'yes,' and ket' is a suffix of the past time; hā-ket'-ā means 'said yes.' Compare hār-ket'-e-ō, he made a man of him; tā-rān-ket'-e-ō, he made him mine, and so on. On the other hand, dāl-ket' is the base of the past tense of the verb dāl, strike. It can also be used as a noun or as an adjective; thus, dāl-ket'-ko, those who struck; dāl-ket' hār, the struck having man, the man who struck. In dealing with words performing the functions of verbs it will therefore be necessary to consider the base of each of the various tenses as an indifferent word which can, according to circumstances, be used as a noun, an adjective, or a verb, but which is in reality none of any of them. Each denotes simply the root meaning as modified by time. We shall hereafter speak of such bases as inflectional bases.

The categorical a.—When used as verbs these inflectional bases correspond to the tenses of other languages. They are formed by agglutination, i.e. by suffixing certain elements to the unaltered root. Such a compound consisting of the root and a tense-suffix cannot as such be used in the function of a verb in an independent sentence, because it only gives the idea of an action in such and such time without adding whether this action really takes place. It is therefore necessary to assert the reality of the action and this is done by means of a prefixed a which at once changes the inflectional base to a finite tense. Thus, dāl-ket'-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 jāhōnak-ā met-apā, whatever he may toll you; chalaṅk-ā, go ye; jāhā-lūka-tā bāvī ḍo-lo ko ḍa-ro, in order that the enemies may not oust them; khajuk ḍo-lo-e dag, if only he does not rain; ḍer-ke-to-e mān-ke-tā, fled-having-they-he says, he says that they have fled. In all such cases the action of the verb has a reality which is only conditional or which is connected with other actions, and the categorical a is, accordingly, not added. On the other hand in a sentence such as aṅjam-ke-to-ṅ jātā ko sān-akan-a mān-tā, heard-I, ‘all they gone-are,’ saying, i.e. I have heard that they are all gone, the sentence jātā-ko sān-akan-a, all are gone, has been turned into an independent one by its introduction as a direct statement by way of quotation. The categorical a cannot, therefore, be omitted.

Auxiliaries and pronominal infixes.—A verbal form in Santāli thus consists of an inflexional base and the categorical a. In compound tenses the auxiliary verbal form is inserted between the two. Thus the copula or verb substantive is kan, past tahā-kan. If we add those forms to dal-et’, striking, we can form a present definite and an imperfect; thus dal-et-kan-a, is striking; dal-et-tahā-kan-a, was striking. Such forms are complete according to our grammatical ideas. In Santāli, however, this is often not the case. If the action of the verb has an indirect or direct object, this must be indicated in the verb by means of the pronominal infixes, which must be inserted between the inflexional base and the categorical a, or, if an auxiliary verb is added, between it and the inflexional base. The same is the case if the object of an action belongs to somebody. The genitive infix follows the infix of the direct or indirect object. Thus, dal-ked-e-tae-a, (he) struck-him-his, he struck him who belonged to him. The genitive infix can also refer to the subject, and in this way we occasionally find a double genitive suffix; thus, gūck-en-tiṅ-a-e, died mine he, he who belongs to me died; ḍopān-ṅ-a dal-ke-ko-tiṅ-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 a is added and shows that the picture thus drawn up has real existence. Thus uni kora-e dal-ked-e-a, he boy-he struck him. Compare ini ḍopān-ā met-ad-a-e, that very son-he said-to-him, he said to the son.

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

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

If only the two first letters are repeated, the resulting reduplicated base becomes a kind of intensive or rather conative; thus da-dal, to strike much; ba-ṅ ṣāl-ṅ-a, not-I see, I cannot see at all, I am blind, compared with ba-ṅ ṣāl-a, I don’t see (this particular-
thing). If the verb begins with a vowel the infix \( k' \) is used instead of the reduplication. Thus, \( gk' \text{gu} \), from \( ggu \), carry. The infix \( k' \) is also used in polysyllabic verbs beginning with a consonant; thus, \( bk' \text{mno} \) from \( bmeno \), to make; \( hik' \text{rich'} \), from \( hirich' \), to spill. In many verbs both forms can be used, in others only one of them. The reduplicated base is sometimes intensified by means of the infix \( k' \); thus, \( dak' \text{dal} \) from \( dadal \). The base \( dadal \) is only used before the verb substantive. Nouns of agency denoting habit and occupation are usually formed from this reduplicated base by means of the common suffix \( ich' \). Thus, \( ra-ran-ich' \), a drug-man, a physician; \( bek' \text{mao-ich'} \), a maker.

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

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

Causatives are formed from both simple and reduplicated bases by adding \( ocho \); thus, \( dal-ocho \) and \( dal-\text{dal-ocho} \), to cause to strike. The causative has a double meaning. In the first place it means ‘to cause somebody to do something,’ and then it also has the meaning ‘to allow somebody to do something.’ Thus \( agu-ocho-\text{keých'-ko-a-e} \), he (-e) caused \( \text{ocho-keých'} \) them \( \text{(ko)} \) to be brought \( \text{(agu)} \); \( bā-e sor-\text{ocho-qui-kwan'-a} \), not he to-approach-allowing-to-me-is, he does not allow me to approach.¹ It will be seen from the instances just given that the object infix \( \text{(ko)} \) is used in the former and the dative infix \( \text{(oń)} \) in the latter sense. The causative of the intensive base is formed by inserting the infix \( k' \) in the suffix \( ocho \). The various forms of \( dal \) and \( da-pal \), strike, will be seen from the table which follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>( dal ), strike.</td>
<td>( dal-\text{ok} ), be struck, strike oneself.</td>
<td>( dal-\text{ján} ), strike for oneself.</td>
<td>( dal-ocho ), cause or allow to strike.</td>
<td>( dopal ), strike each other.</td>
</tr>
<tr>
<td>( da-dal ), strike much.</td>
<td>( dal-\text{go-ók} ), be much struck, strike oneself much.</td>
<td>not used.</td>
<td>( dal-\text{go-ók} ), cause or allow to strike much.</td>
<td>( dopapal ), strike each other much.</td>
</tr>
</tbody>
</table>

The causative and reciprocal bases further have each their passive, middle and so forth. Thus, \( dal-\text{ochok} \), be caused, or allowed, to strike; \( dal-\text{ocho-ján} \), cause, or allow,

¹ Compare the similar use of the German verb lassen.
to strike for oneself; *dapat-oḵ', be mutually struck; *dapat-ochoḵ', be caused, or allowed, to mutually strike. It will be seen how infinitely the root meaning can be modified, and how it is possible to give expression to the finest shades of verbal action.

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

'This form denotes an action by which the object is brought into a certain state, in which it is allowed to continue, so as to be available (reserved) for any ulterior purpose. It is used where in German they would use *an, auf, hin, etc., as *aṭjān-kok'-mā, 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 usually means that the action is completed in itself. Compare *aḍi-ā ṭāl-huse-kal'-ge-a, so-he saw-kept-quiet, he saw it and kept quiet (and did not say any more), in the second specimen below.

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

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

On the other hand there are several impersonal verbs in Santāl 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 Santāls like the Germans say, 'hunger makes me,' 'makes me cold,' and so forth. In the same way they say *menak'-ko-a, there are, they exist; compare the German *es gibt.

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

The mere base, without any addition, gives the idea of the action generally, without being confined to any special time present or past. In verbs ending in a vowel an *e is added to the base if no pronominal infix is required. This *e coalesces with a preceding *e or *a 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, *dl-ā, I strike, or, shall strike. The pronominal infixes are added immediately.
to the base. Thus, dal-e-qū, I strike him; dal-qū-a-e, he strikes for me. Compare further dal-oh'-a-e, he is struck, or, he strikes himself; dal-jūn-a-e, he strikes for himself; dal-ka-k'-a-e, he strikes it (and has done with it); dal-ka-c-a-e, he strikes him; dapal-a-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 inflexional bases. They are replaced by separate terminations. The various suffixes of time have two forms, one denoting the active, and another the passive and middle. The former ends in t', the latter in n. Thus, dal-let'-a-e, he struck; dal-ten-a-e, he was struck. The indirect middle is distinguished from the direct middle and passive in the same way as that in which the pronominal suffix of the indirect object is distinguished from that of the direct object, i.e. an a precedes the e in the indirect middle.

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

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

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

The suffix et' contains the a of the pronominal infix of the indirect object. The remaining portion of the infix is added after the final t'. Thus, dal-at'-ko-a-n, I struck for them, or, at them; met-ad-e-qū, 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, dal-ked-e-a-e, he struck him. The corresponding forms for the indirect object, the direct and indirect middle, are supplied from the set just mentioned; thus, met-ad-e-a-e, he said to him; dal-en-a-e, he was struck; dal-an-a-e, he struck for himself.

The infix 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, dal-le't'-a-e, he struck, he had struck; dal-len-a-e, he was struck, he struck himself. Instead of dal-le't', dal-lak' is used with an inanimate object; thus, dal-lak'-a-e, he struck it. The suffix ak' is well known from the inflexion of nouns and pronouns as a suffix denoting inanimate things. Compare also the preservative future dal-ka-k'-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 inflexional base with the meaning of an optative or hypothetical tense. It is used in polite queries, it denotes wishes, and also what might possibly happen. Thus, rakop'-ke-a-m, would you mind bringing up earth? am-ūm met-qū-khas-i-i rakop'-ke-a, if you tell me so I would do it; nīs-go khus-tā tēla-ke-am, may you accept this with favour.
In a similar way a tense is formed by adding le. It is used in conditional sentences in connexion with the negative dá. Thus,.uni-thān-dá gārdh dá-m ñam-le-a, him-from assistance in-no-wise-you will-get; am-ām mān-ī-khān, thou-thou sayest-if.

There is further a form which is usually called a perfect. It is formed by adding the suffixes akal', aka-w-al' (indirect object), akān (passive and direct middle), and aka-w-an (indirect middle). Thus, dal-akal'-a-e, he has struck; dal-akan-a-e, he has been struck, and so on.

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

The suffix aka is also used in a base which is commonly called a continuative. It is always combined with the auxiliary tahān, 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 a of the infix of the indirect object and the suffix of the indirect middle a w or o is inserted to avoid the hiatus, and if no object infix is required an e is added as in verbs ending in vowels. Thus, dal-aka-w-akan-tahān-a-e, he will continue to strike them; dal-akan-tahān-a-e, he will continue to strike himself; dal-aka-w-aka-tahān-a-e, he will continue to strike at it; dal-aka-w-akan-tahān-a-e, he will continue to strike for them; jūgar-akaer-tahān-pō, wake-ye.

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

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

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

<table>
<thead>
<tr>
<th>Future</th>
<th>Direct object</th>
<th>Indirect object</th>
<th>Passive</th>
<th>Indirect middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>dal</td>
<td>dal-a</td>
<td>dal-ok</td>
<td>dal-jāh</td>
<td></td>
</tr>
<tr>
<td>Reservative</td>
<td>dal-ka</td>
<td>dal-kok</td>
<td>dal-kok'</td>
<td></td>
</tr>
<tr>
<td>Present</td>
<td>dal-et</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Simple past</td>
<td>dal-ket</td>
<td>dal-al'</td>
<td>dal-en</td>
<td></td>
</tr>
<tr>
<td>Past reservative</td>
<td>dal-bat</td>
<td>dal-kan</td>
<td>dal-ken</td>
<td></td>
</tr>
<tr>
<td>Anterior past</td>
<td>dal-let</td>
<td>dal-lak</td>
<td>dal-len</td>
<td></td>
</tr>
<tr>
<td>Perfect</td>
<td>dal-akat</td>
<td>dal-akawat</td>
<td>dal-akaw</td>
<td></td>
</tr>
</tbody>
</table>

The suffixes ket', at', en, an; kat', kan, ken; le or len are often combined with a particle ge in order to form a kind of semi-tenses which denote what might perhaps take place or what will take place after the performance of some act. Thus, mit' bar mat'-len makh'-ket'-ge, one two bamboos-we-two cut-may, we may perhaps cut a couple of bamboos. Such forms are used like the English idioms 'will do,' 'may do,' to denote a custom or an action which will probably take place. Thus, ona ñam-ka-tā-ko
jobar-baero-a-ko-a, adā mārām-ko tiak-idi-ked-ge, that got-having-they greet-to-them, then goat-they take-away-it, when they have got it they greet them, and then they will carry off the goat; hapā, kichrick'-iū, agu-le-ge, wait, I will first fetch my clothes; opuk'-te-ā sān-len-ge, I may first go home, I will first go home. Such forms are not, however, real tenses.

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

It has already been mentioned how the inflexional bases are used as verbs and adjectives. In this way are formed verbal nouns, adverbal and relative participles, infinitives of purpose, and so forth. Thus, Rampur-te-ā chala-k'-kan-tahā-kon-khān pā serma hoe-akan-a, Rampur-to-I going-have-being-from three years become-have, three years have passed since I used to go to Rampur; ato-rān hār-ko jarao-lobid-ōk'-kan-tahā-kon-tāch' mañjiki-hā-e hāch'-en-a, village-of men assembling-for-being-where headman-also-he came, the headman came also to the place where the villagers were about to assemble; alā-dā bir-rā-lā darupt-akan-tahā-kon-rā, we-as-for forest-in-wo sat-having-being-in, while we were sitting down in the forest; bīchar-bīchar-tā-ko aṅga-kel-a, judging-judging-they dawned, they sat in council till dawn; gānh' har, the dead man; gācht' ich', the dead one; bōge jā bān fāk' mil'-kā-mil' dore, every tree that does not bear good fruit; on-ko-e dohutul-e-ko ānu-iāi, those-he accused-had-them witches, the witches he had accused, and so forth.

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

Ge emphasises the word to which it is suffixed; thus, chailak'-ge-a-ā, I shall certainly go.

The usual negative is a prefixed baṅ. The final ə is dropped before pronominal suffixes. Thus, ba-ko dal-let'-a, not-they struck, they did not strike. The suffixes ket', kat' are never used after baṅ. There is also a negative impersonal verb baṅk'-a, it is not; thus, baṅg-iā-a, I am not; baṅk'-le-a, we are not, etc.

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

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

I.—Nouns.—Hār; man; dual Hār-kīn; plural Hār-kō. Genitive Hār-rūn; Hār-kā, Hār-rā, Hār-rekā, Hār-rekān; Hār-kān, etc. Postpositions, tā, in, into, by means of; nū, in; tūn, thāck, with, on; sūn, sūck, towards; kākā, kāck from, etc.

II.—Pronouns.—I, 1; ani, thou; aor, he.

<table>
<thead>
<tr>
<th>Full form</th>
<th>Suffix</th>
<th>Infix, direct object</th>
<th>Infix, indirect object</th>
<th>Infix, genitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>iṁ</td>
<td>iṁ, ā</td>
<td>iṁ, ā</td>
<td>ā</td>
</tr>
<tr>
<td>Thou and I</td>
<td>a-lā</td>
<td>a-lā</td>
<td>a-lā</td>
<td>a-lā</td>
</tr>
<tr>
<td>He and I</td>
<td>a-līn</td>
<td>a-līn</td>
<td>a-līn</td>
<td>a-līn</td>
</tr>
<tr>
<td>We, inclus.</td>
<td>a-bō, a-bon</td>
<td>a-bō, a-bon</td>
<td>a-bō, a-bon</td>
<td>a-bō, a-bon</td>
</tr>
<tr>
<td>We, exclus.</td>
<td>a-lā</td>
<td>a-lā</td>
<td>a-lā</td>
<td>a-lā</td>
</tr>
<tr>
<td>Thou</td>
<td>a-m</td>
<td>a-m, m, mā</td>
<td>mā, me</td>
<td>a-m</td>
</tr>
<tr>
<td>You two</td>
<td>a-bān</td>
<td>a-bān</td>
<td>a-bān</td>
<td>a-bān, a-ben</td>
</tr>
<tr>
<td>You</td>
<td>a-pā</td>
<td>a-pā</td>
<td>a-pā</td>
<td>a-pā, a-pc</td>
</tr>
<tr>
<td>Self, he</td>
<td>a-ch</td>
<td>a-ch</td>
<td>a-ch</td>
<td>a-ch</td>
</tr>
<tr>
<td>They two</td>
<td>a-kān</td>
<td>a-kān</td>
<td>a-kān</td>
<td>a-kān</td>
</tr>
<tr>
<td>They</td>
<td>a-kō</td>
<td>a-kō</td>
<td>a-kō</td>
<td>a-kō</td>
</tr>
</tbody>
</table>

Demonstrative pronouns.—Ni, this very; ani, this; ḫōṣi, that.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>lāmi, (lām-kīn, lām-kō).</td>
<td>lāma, etc.</td>
<td>lāma, etc.</td>
<td>lāma, etc.</td>
</tr>
<tr>
<td>ḫāni, ḫā, (खāni, ḫā).</td>
<td>ḫāna, etc.</td>
<td>ḫāna, etc.</td>
<td>ḫāna, etc.</td>
</tr>
</tbody>
</table>

Other demonstratives are nāi, nākā; nākā, nākā, nākā, nākā, that, on the side; āndā; āndā, āndā, āndā, andā, āndā, this, or that, thing which you see; dēlla, dēlla; dēlla, dēlla, that, or that, thing or being which you hear. Pronouns ending in tā, de-pte animate beings, the rest refer to inanimate nouns. Those beginning with a refer to what is remote; those beginning with a vowel to what is nearer; those beginning with a to what is close at hand.
Interrogative Pronouns.—Adis, who? chas, what sort of animate being? oku, which? cet, what?

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

<table>
<thead>
<tr>
<th>Principal form.</th>
<th>Reciprocal form.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Simple base</td>
<td>dal</td>
</tr>
<tr>
<td>Causative</td>
<td>dal-ocho</td>
</tr>
<tr>
<td>Intensive</td>
<td>dal</td>
</tr>
<tr>
<td>Causative</td>
<td>dal-ocho-ab'</td>
</tr>
<tr>
<td>Reservative</td>
<td>dal-ka</td>
</tr>
<tr>
<td>Causative</td>
<td>dal-ocho-ab'</td>
</tr>
</tbody>
</table>

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

B. Inflectional bases.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Simple.</td>
<td>dal</td>
<td>dal-ka</td>
<td>dal-ka'</td>
<td>dal-ka'</td>
</tr>
<tr>
<td>Reservative</td>
<td>dal-ka</td>
<td>dal-ka-ab'</td>
<td>dal-ka-j'ad</td>
<td>dal-pal-ka</td>
</tr>
<tr>
<td>Direct object</td>
<td>dal</td>
<td>dal-ka'</td>
<td>dal-ka'</td>
<td>dal-ka'</td>
</tr>
<tr>
<td>Indirect object</td>
<td>dal-a</td>
<td>dal-ka'</td>
<td>dal-ka'</td>
<td>dal-ka'</td>
</tr>
<tr>
<td>Passive</td>
<td>dal-ab'</td>
<td>dal-ab'</td>
<td>dal-ab'</td>
<td>dal-ab'</td>
</tr>
<tr>
<td>Indirect middle</td>
<td>dal-j'ad</td>
<td>dal-j'ad</td>
<td>dal-j'ad</td>
<td>dal-j'ad</td>
</tr>
</tbody>
</table>

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

Proximal inks are added to the inflectional bases; thus, dal-ka-dal, struck him.

Finite tenses are formed by adding the categorial a; thus, dal-ka-dal, I struck him.

The inflectional bases are used as participles and verbal nouns. Thus, dal-ka-dal, the man who was struck; dal-ka-dal, having struck.

Compound tenses are formed by means of the auxiliaries kan, i.e.; dal-ka-dal, was; thus, dal-ka-dal or dal-et-ka-dal, I am striking; dal-et-dal-di-dal, was striking; dal-et-dal-di-dal, had struck, etc.

Negative Particles.—ab, not. The a is dropped before proximal suffices; thus, by-a dal-ka-dal, I did not strike him. Aho, don’t; adé, used in conditions or as an emphatic negative.
The language spoken by most Santáls 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 Bhári, and the south where the influence of Oriyá 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 Santáli. The three first ones have come from the Sonthal 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. Skrefsrud; the second is a popular tale, and the third two Santáli 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 å and o, å and e, respectively, in the fourth and fifth specimens, and made some slight corrections in the fifth. On the whole, however, I have printed the specimens as I got them.

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

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

MIT' hār-rān bar-se koṛa hāpān-kin tāhā-kan-tek-a. Ar un-kin
one-man of two boy children they-two were-his. And them-two
mātā-ē rūdīni-iṭhā dā apat-ā metad-ea, ‘ā bāba, inrā pārāk' mena-k'.
among the-little one his-father-he said-to-him, 'Ofather, me-to falling existing-
'āk'-reak' bakhra dān-am-ka-tiṭ-ānā. ‘Adā sidārī-tā-tā hāți-nā-ā
thing-of portion bestow-give-outright-mine-thou.' So the-property he divided-to-
kin-a. Khan-ge thora din tayām unī hūdīn hāpān-dā sanam-ak'-ko samtsō-
them-two. Then a-few days after that little son all-things collected-
ka-tā mit' tāch' sangīn disom-tā-yā chalāo-en-a, ar āṇā-dā lucha-lamāt din
having one far country-to-he went, and there riotously days
thalā-to tāhā-kan-tek-ā a tāhā-kan-tek-a. Ar sanam-ak'-ko o ubha-ubhā-
spending-in being-his-what-he wasted. And all-things he squandered-
ket'-tek-khan ona disom-rā mit-tāch' ōt akal hōy-en-a, ar unī-dā rūngāj-
had-his-when that country-in one mighty famine became, and he to-hunger-
āk'-ā āhāp'-en-a. Khange sān-ka-tā ona disom-rān mit-tān rayot-tān-ā lao-hā-
he began. Then gone-having that country-of one ryo-t-with-he joined-
y-en-a ar unī-dā acha'-ak' jāhtan-jagā-tā-yā kol-kol-e a sukti gupti. Adā sukti-
himself and he his branch-place-to-he sent-him swim-to-fend. And pīy-
ko-ko jām-c' tāhā-kan choklāk'-tā acha'-ak' lach' pāk-rāch'-ā gāgā-āk'kan-
they eating being husks with his belly to-fill-he desiring
thalā-kan-a, mān-khan ākāc-hā ba-ko em-ac-kan tāhā-kana. Khan-ge
was, but anyone ever not-they giving-to-him were. Then
ehetao-iū-tā-yā mān-ket'-a, 'apa-ā-rān tināk' munis-ko-reak' jām-ak'
sensible-having-become-he said, 'father-my-of how-many men-of
sarēr'-k' kan-tako-a, mān-khan in-dā rāṅgāčhi-tā nāṅdā-ū benādok'-kan-a.
superfluous-is-their, but I hunger-with here-I perishing-am.
Beret'-ka-tā apu-ā-thān-iṭ chalāk'-a ar-ū met-ne-a, "ā bāba, serma-
Arisen-having father-my-to-I will-go and-I will-say-to-him, "O father, heaven-
reak' ar am sanam-ārā kāj-akat'-a; am-rān hāpān ar ūnum-og-ok' lek-ge-ū
of and thy presence in-I sinned-have; thee-of son more to-be-called worthy-I.
MUNDÁ FAMILY.

"Khan-ge beret'-not-am; the-of one hired-servant-like-make-meshow please." Then having-ka-tà teh'-ràn "apar-thàn'-à hach'-en-a. Màn-khan saigù-rà-yà thàh'-kan-rà-ge arisen himself-of father-his-to-be came. But distance-at-he being-in uni-ràn apar-dà-e làl'-ham-ked-e-a, ar mày'-ge hach'-ad-e-a, ar får-him-of father-his-Indeed-he see-got-him, and compassion came-to-him, and run-sàn-ka-tà-yà kàkh'-ked-e ar-à chák'-chák'-ad-e-a. Màn-khan hâpàn-à met-gone-having-he embraced-him and-he kissed-repeatedly-to-him. But the-son-he said-to-and-e-a, 'à haba, serma-reak' ar 'àm samaî-rà-rì kù-nakat'-à; am-ràn hâpàn ar him. 'O father, heaven-of and thy presence-in-I sinned-have; thee-of son more fùm-og-ok lek-ge-à bâh-kan-a.' Màn-khan apar-tätt'-à dàch'-ràn golam-kè o met-to-be-called-worthy-I not-am.' But father-his-the himself-of servants-he said-at'ko-a, 'dàn bobo utèr onyon-angrap ojok-aghu-hât'-ka-tà hârak'-aepù, to-them, 'here good most covering-cloth forth-brought-quickly-having put-it-on-him-ye, ar uni-ak' ti-rà mundam ar jaingà-rà kharpaw-ae-pà, ar jâm-tà-bon and him-of hand-on ring and feet-on sandal-put-for-him-ye, and eating-us básích'-sâkrâj'-à-mà; àn-tà nù in-ràn hâpàn gâch'-ge-à-yà thàh'-kan-a, ar-à make-ourselves-merry-let; because this me-of son dead-he was, and-he jivet'ruar-en-a; at'-ge-à-yà thàh'-kan-a, ar-à ñam-en-a.' Khan-ge básích'-alive-returned; lost-he was, and-he found-was.' Then to-make- sâkrâj'-à-kò pàrtàn-ket'-à themselves-merry-they began.


Unì-dà-e met-ad-e-a bâh-ma, 'bâkà-mù hach'-akat'-à; He-on-the-other-hand-he said-to-him that, 'younger-brother-thy-he come-is; ar âpu-m-dà mit'-tâch'-à bhâj-akat'-à, nirâpàn-à ñam-ruar-and father-thy-on-his-side one-he feast-has-made, safe-and-sound-he got-back-ked-e-tàrân.' Khan-ge-yà raangao-en-a ar bâlâk' bae rûmbûn-len-a. Add uni-ràn him-because. Then he angry-was and to-go-in not-he consented. So him-of apar ojok hach'-àn-tà-yà màsùkù-sù-yè-èk-àn thàh'-kan-a. Màn-khan father-his out-come-he entreating-him was. But uni-dà raà-ruar-ka-tà apar-à met-ad-e-a, 'nâkà-rìe, namak, he-on-the-other-hand said-back-having father-his-he said-to-him. 'lo, so-many serma am-thân golam-ii khaatso-et'-à ar amak' hukum tis-rà-hà ba-ù years the-with slave-I work and thy commandment any-time-even not-I transgressed-across-have. Yet me any-time-even one goa-young
SANTALL.

ba-m äm-akaw-ad-iü-a, jämän iü-rän gate-ko tuluch'-iü häsäch'-säkrich'-kák'.
not-thou give-then hast-to-me, so-that me-of companions with-I might-make-merry.

Män-khan kusmbi-ko tuluch' am-ak' aidari-yä- gadaw-akat' nui hâpän-mä-yä
But harlots with thy property-he devoured-having this son-thy-he
hûch'-än-râ-dâ mit'-tâch'-äm bhâj-akat'-a'. Män-khan uni-dâ-e
come-having-in one-thou feast-hast-made. But he-on-the-other-hand-he
met-ad-e-a, 'bachha, am-dâ jaoge iü tuluch' mena-m-a, ar jâtâ iü-ak'-ko-dâ
said-to-him, 'child, thou-indeed always me with art-thou, and all my-things
amak'-kan-ge-a. Män-khan häsâch'-säkrâj-âk' ar râskâk'-ge châhiye. Ân-tâ nui
thine-are. But to-make-merry and be-glad is-proper. Because this
bâkâ-m-dâ gâché-yä tahâ-kan-a, ar-â jivet'-en-a; at'-ge-yä tahâ-kan-a,
younger-brother-thy dead-he was, and-he received; lost-he was,
ar-â nâm-en-a.'
and-he found-was.
MUNDA FAMILY.

KHERWARI.

SANTALI.

SPECIMEN II.

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

(SONTHAL PARGANAS.)

LELHA JAWAE-GOMKE-T-BEAN.
STUPID SON-IN-LAW-ABOUT.

Sedae jug-ri, kathae, mit’tian hár-rân hápán-er-ti jawae-gomke-tâ
Former age-in, it-is-told, one man-of child-female-his son-in-law-his-he
tahâ-kan-a mit’tân aro-râ. Adâ mit’-dhao, kathae, ach’ eskar-ge hánhar
was one village-in. And one-time, it-is-told, self alone father-in-law
hanhar oprak’tâ sâ nîhar-tá bera-har-âk’â sâm-len
mother-in-law house-to or wife’s-father’s-house-to relative-person-to-become-he gone
was; so that in that mother-in-law old-woman-as-to-she boiled,

Utu-y-et’a, ar uni tuluch’hâe galmarao-kan-a. Adâ en-ka barase-
rice-curry-prepares, and him with also-she talking-is. So thus going-on-
to-going ayup’en-a. Adâ un-râ uni budhi-dâ handa-un itu-let’a.
in evening-became. So then that old-woman bamboo-shoots-she curry-had-done.
Adâ daka-utu-ka-tâ dâk’â tah-ad-e-a daka jâm-laget’, ar
So rice-curry-having-made water-she poured-out-to-him rice eating-for, and
silpi ni are sin-roge gando-dâ-bel-ad-e-a. Adâ gbuk-bâl-kha-tâ
door side towards stool-she put-before-him. So washing-entering-done-having
ona gando-ro-yâ durup’en-khan-dâ daka-utu-i agu-ad-e-a. Adâ jâm jakhân
that stool-on-he sat-down-had-when rice-curry-she brought-to-him. So eating time
uni jawae-gomket-dâ jel-utu-leka-e aika-et’a, ar ku-ti-sâ ba-e
that son-in-law-her meat-curry-like-he feels-it, and piece-any not-he
vam-et’a. Khan-ge adâ-e kuli-kei-e-a, ‘henda gâ, che’t-bân utu-
founds. Then so-he asked-her, ‘listen mother, what-you-two curry-
kat’â’? Ba-lii aikar-thik-dara-ak’-kan-a. Adâ uni jawae-gomket-
have-made? Not-we-two feel-accurately-cam-towards-it. So that son-in-law-her
da sän-râ-dâ mat’-silpi-ge tahâ-kan-a. Adâ budhi-dâ-e mân-kât’-a,
back towards bamboo-door was. So old-woman-she said,
‘ânû, jàwâe, atân daa sän-râ menak’ ona-ge-li burtu-akat’-a. Adâ
‘that-there, son-in-law, your back towards being that-we-two curry-made-have.’ So

Thus much-said.

Khan-ge adā uni jāwā-gomket-dā ach' mānā-mānā-tā-ya-ā mān-jānu-kan-a Then so that son-in-law her self (-of) mind-mind-in-he says-for-himself bāṅ-ma, 'noa utu-dā aḍī sebel-kid-iūn-ā. Samām hār nahak'-ko jāpīṭ-le-

namely, 'this curry very well-tested-me. All person now-they will-have-fallen-asleep-
khan, noa silpiṇ-dā-ā atkir-ge-a.' On-ka ach' mānā-rā-yā-hudis-dāhā-kat'-a when, this door-I carry-off-shall.' Thus self (-of) mind-in-he thought-put-down.


Adā setak' sim rak' jākhaṭh'-ko ābhān-en-dā-ko nāl-baṛa-y-ct', So morning cock crow time-they awakened-having-become-they seeing-going-on,
lilpiṇ-dā buam-k ar unu jāwā-gomket-t-ko bāhāa-e-khan-dā ba-e door not-being and that son-in-law-their-they calling-to-him-when not-he gāṅ-āṭ'-kan, adā-ko mān-kāṭ'-a, 'ma-sā, nāl-ā-pā bhala mena-e-a sā buā;

answering, so-they they said, 'well, see-him-you well exist-he not; ba-e gāṅ-āṭ'-dā.' Adā sari-ko nāl-baṛa-ked-e-a; mān-khan baṁug-ī-ṭ-hān.
not-having answered.' So verily-they looked-went-on-him; but not-being-he.

Khan-ge adā uni budhi hār-dā aḍī gar-tā-ya-ā landa-gāṭ'-kāṭ'-a. Adā Then so that old-woman person very loudly laughed-suddenly. So on-ko hāṛpān-tāt' kuri-ko kuli-ked-e-a, 'henda gā, chēṭ' un gar-tā-dam those child female-they asked-her, listen mother, what that loudly-thou landa-kāṭ'-a?' Adā un-rā uni budhī-ya-ā lai-ako-kan-a, baṁ-ma, 'noa laughed-it?' So then that old-woman-she saying-to-them-is, namely, 'this silpiṇ-dā, na, teña-m-ge dhora-e atkir-akat'-a. Hola-n-ok' door, girls, brother-in-law-your certainty-he carried-off-has. Yesterday hāṛduṇ-ā utu-ad-e-a; adā un-rā-ya-ā mān-let'-a, 'henda gā, chēṭ'

bambu-shoot-I carried-for-him; so then-he bamboo-looked he said, listen mother, what-
dān utu-akat'-a; ba-liṅ atka-thik-dar-kat'-kan-a.' Adā un-rā-ū met-you curry-have-made; noi-we feel-accurately-con-towards-it.' So then-I said-
ad-e-a, 'ānā, jāwāc, abān dea sān-rā menka' ona-liṅ utu-akat'-a,' to-him, 'that-there, son-in-law, your back towards being that-we curry-have-made.
mān-tā. Adā pasāt’ ona-tā silpiñ-dā pasāt’ teña-m-ge-y-ā ątkir-kāt’.

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

Adā ona-e lai-at’-ko-khan samam hār adā aći barič’-ko landa-kāt’-a, arko

So that-she said to-them-when all person so very badly-they laughed, and-they

mān-kāt’-a, ‘nui teñañ-dā aći-y-ā lelha-ge-a.’

said, ‘this brother-in-law very-he stupid-is.’

Adā ąqari un lelha hār-dā iñi-ka-tā ona silpiñ-ā rara-đhingal-

So verily that stupid person taken-away-having that door-he loosened-to-

sangal-kāt’-tā mit’t-mit’tā jāt-a samak’-kutra-kāt’-a. Adā acli bahu-i met-

pieces-having one-one-by all-he chopped-into-bits. So self (of) wife-he saying-

ae-kan-a, ‘ma noa-ge tehn-dā utui-mā.’ Adā un-y-ā mān-kāt’-a, ‘noa-dā
do-her-is, ‘please this to-day curry-make.’ So that-one-she said, ‘this

chet’-lekañ utuñ-a? Noa rāhār mat’d-dā sebel-a? Noa-dā ban sebel-a?

what-like-I curry-shall? This dry bamboo well-tasting-is? This not well-tastes.

Am-dā adi’-m lelha-ge-a.’ Adā un-rā un-y-ā mān-rugr-kāt’-a, ‘ban-a, aći

Then very-thou stupid-art.’ So then that-one-he said-back, ‘not-is-so, very


beautifully well-tastes. Yesterday mother-with-them-to-I gone-had. Then this-they

utu-ad-iñ-dā. Chet’ ban sā, jel utu lekañ ąkquan-ket’a, ona-tā noa-dāñ

curry-made-for-me. What not or, meat curry like-I felt-it, that-for this-I

ątkir-akat’tako-a, ba-ko am-ak’-kan iñ-tā, carried-off have-their, not-they giving that-for.

Adā bahu-t-tät’a mān-kāt’-a, ‘noa rāhār-dā iñ-tā ākāe jām-tā-m.

So wife-his-she said, ‘this dry then who eating-for-thou

utn-echo-y-ed-iñ-a?’ Adā-e mān-kāt’-a, ‘achha, apā ba-pā jām-khan, in-ge

curry-make-causeth-me?’ So he said, ‘well, you not-you eat-ıf, I

utu-ąt-pā.’ Adā aqari no-ko-ak’ katha ba-e sīn-echo-at’tako-khan-koko

make-curry-for-me-you. So forsooth these-of word not-he to-go-allowed-their-when-they

utu-ad-e-a, ar-ko em-ad-e-a daka sāo-tā. Adā aqari

made-curry-for-him, and-they gave-to-him boiled-rice with. So forsooth

rasc-y-ā dul-gat’-kāt’-a; adā sipi-sipi-ka-tā-y-ā lapåt’-gat’-kāt’-a, ar

sauce-he poured-out-quickly; so mixed-mixed-having he mouthful-quickly-took, and

uni bahu-t-tät’-dā tan-man-ā nal-ik-kan-a. Adā ona rase tuluñh ban

that wife-his intently-she looking-at-him-is. So that sauce with not

sebel-led-e-khan-dā kuṭi halan-ka-tā-y-ā gār-gat’-kāt’-a. Adā ona-hā ba-e
tasted-him-when a-piece taken-up-having-he bit-quickly. So that also not-he

gar-chhaqao-dare-at’-khan, uni bahu-t-tät’-dā landa ba-e sambrão-lat’-tā

bite-separate-could-when, that wife-his laughing not-she restrained-having

aći-gar-tā-y-ā landa-gat’-kāt’a; adā och’ hā-e landa-kāt’-a. Adā-e mān-kāt’-a,

very-loudly-she laughed-suddenly; so self also-he laughed. So he said,


Cheka-tā noa kūtí-dā ba-m ḍa-ocho-lāt'-a? Ayo-yā utu-ad-iṭā.

*Why this piece not-thou dissolved-made? Mother-she curry-made-for-me*

sanam kūtī-yā ḍa-chaha-ocho-lāt'-a; kūtī-dā mit' gāṭān hā ba-nā ḍam-lāt'-a.

*all pieces-she dissolved-completely-made; piece one piece even not-I found.*

Am mā ḍakān kūtī-ga-m ḍa-mak-a-w-ad-iṭā; ar chet'-lekā-ṇa kūtī-lāt'-a, on-kā-ga-m

*Thou now only piece-thou given-hast-to-me; and what-like-I pieces-made, thou thus-thou*

dāhā-kat'-a. Thora hā ba-m ḍa-ocho-lāt'-a. Adā bahūt-tāt'-ā mān-kāt'-a,

*dāhā-kat'-a. Thora hā ba-m ḍa-ocho-lāt'-a.* Adā bahūt-tāt'-ā mān-kāt'-a,

*puttest. Little even not-thou dissolved-made.* So wīs-his she said,

'īn-dā ba-nā baḍae-a noa utu-dā. Am-tī baṛā utu-jān-mā.' Adā

*I not-I know this curry. Theo-by please make-curry-for-thyself.* So

śrī acoh'-tā-yā utu-kīt'-rā-hā baṅ ḍa-lā-len. Adā boge-tā-ko

*sūssooth self-by-he curry-having-made-even not dissolved-was. So good-in-they*

lunda-w-ad-iṣ-a. Adā ān hilok' ḍān lelha-ge-ko bahnā-ko-e-a, ar

*landa-w-ad-iṣ-a. Adā ān hilok' ḍān lelha-ge-ko bahnā-ko-e-a, ar*

laughed-at-him. So that-very day from stupid-they surnamed-him, and

*laughed-at-him. So that-very day from stupid-they surnamed-him, and*

èmes-piche-ko aṛis-e-a, ona-ge-ko met-ac-tā.

*finding-him-every-time-they annoy-him, that-they saying-to-him-by.*

Adā chaba-y-e-a kathā-dā; in māraṇ-ge-a.

*Adā chaba-y-e-a kathā-dā; in māraṇ-ge-a.*

*So finished-is tale; this great-is.*
FREE TRANSLATION OF THE FOREGOING.

The stupid son-in-law.

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

True enough, when all had done eating they retired for the night, and when every one had fallen asleep, he got up quietly and loosened the door, and that very night he put their door on his shoulders and walked off with it, nobody being aware of it at the time the deed was done. When they awoke at 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 this dry bamboo taste well? Not a bit of it. You are very stupid.’ He replied, ‘not so, it is simply delicious. Yesterday I went to see your mother and the others, when she made me some curry of this; you may not believe it, but I tell you, it tasted to me just like meat curry; and that is why I made off with this door of theirs, for they would not give it to me.’ His wife said, ‘who is then going to eat this dry stuff that you want me to make curry of it?’ To which he replied, ‘all right, if you other people won’t eat it, make some curry of it for me.’ So, as he would not listen to her, she made him some curry of it and gave it to him along with some boiled rice. Then he poured
some of the gravy on it and mixing it together with his hand he took a mouthful; and all the while his wife was watching him closely. But as the rice and gravy did not taste particularly nice, he laid hold of a lump of the curry and gave it a bite; when he was unable to bite a piece off, his wife, no longer able to restrain her mirth, burst into a loud laugh, in which he himself also joined. Then he said, ‘what kind of a curry have you turned out? You have not succeeded, and therefore it is not savoury. How is it you have not dissolved this piece? Mother dissolved altogether every piece in the curry she gave me; I could not find a single lump in it, whereas you have given me nothing but lumps; you have got it in lumps just the same as when I cut them up; you have not dissolved them one bit.’ Then his wife said, ‘I am not acquainted with this curry; you had better cook some for yourself.’ And true enough, when he had cooked some for himself too he could not get it to dissolve. Whereupon they had a good laugh at him. From that day forward he got the surname of ‘Stupid,’ and by addressing him thus every time they met him they teased him well.

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

KHERWARI.

SANTALI.

SPECIMEN III.

SANTALI SONGS.

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

(Sonthal Parganas.)

I.

N-eae1 sīn n-eae nīnda sāngūl dag-o ho,2
Seven days seven nights fire raining-he O,
N-eae sīn n-eae nīnda jādām-jādām ho,
Seven days seven nights continuously O.

T-oka-rā-bān1 tahā-kān-a, manewa,
What-in-you-two were, man,

T-oka-ru-bān soro-ken?
What-in-you sheltered-being?

Menak1 menak' Harata' ho,
Being being Harata O,

Menak' menak' buru-dander ho,
Being being mountain-cave O,

N-ona-rā-liń tahā-kau-a n-āliń-dā,
That-in-us-two were we-two,

N-ona-ru-liń soro-ken.
That-in-us-two sheltered-being.

II.

Kat-dā, ho, bābu mag-mā-sā,
Timber, O, young-man cut-thou,

N-isi n-arāṛ bābu beaō-mā-sā;

Plough-beam yoke young-man make-thou;

N-isi n-arāṛ bābu beaō-lā-khach';

Plough-beam yoke young-man make-host-if,

Hasa-re-ge bābu sōna hoe-ok'.
Earth-in young-man gold becomes.

---

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

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

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

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

1 The man and woman who escaped when God was destroying the human race by fire-rain. The song has been taken from the old Santali traditions.

[ No. 4. ]

MUNDA FAMILY.

KHERWARI.

SANTALI.

SPECIMEN IV.

(R. A. Campbell, 1897.)

Khan-ge Marañ Buru manwa-e met-ad-e-a niag-e, 'unkin
Then Great Mountain man-he said-to-him this, 'those-two
eto-kin-mä.' Khan ek'to-e aháp'-ked-a. Eto-ket'-kin-khan-ä Marañ
break-in-the-two.' Then breaking-in-he began. Broken-in-whon-he Great
Buru-dá manwa nahl mak'-ä idi-ked-e-a. Idi-ka-tä Marañ
Mountain man plough to-cut-he took-away-him. Taken-having Great
Buru nahl mak'-ä chet'-cho-ked-e-a, ar lak'-räk'-ket'-tä
Mountain plough to-cut-he taught-him, and chipped-bored-having
siok'-ä aháp'-ked-a. Aháp'-ket'-khan goda-e si-lghut'-ked-a.
to-plough-he began. Begun-having-when highland-he ploughed-crushed.

Lahut'-ket'-khan-ä kuli-ked-a, 'henda, Marañ Buru, chet'-bon
Crushed-having-when-he asked-him, 'hark, Great Mountain, what-we
är-a?' Khan Marañ Buru serma-khan iji-y-ä agu-ked-a ar
shall-sow?' Then Great Mountain heaven-from iji-he brought and
manwa-e em-ad-e-a, ar-ä är-ked-a. Janaan-en-a, dare-y-en-a,
man-he gave-to-him, and-he sowed. It-was-produced, became-a-plant
gle-ebe-y-en-a, ar mawäl-reak'-ko aháp'-ked-a. Adä mit' nakha-rā
eared-ripened, and first-fruit-ceremony-they began. Then one direction-in

(Gobindpur, District Manbhum.)
Sāri-sarjāṁ taha-kan-a, ona-reak' sakam agra-ku-tā-ko bhāuntich'-ked-a. *Sāri-sarjāṁ was, that-of leaves brought-having-they a-cup-made*

ar ona-rā sunum sindur-ko dāhā-ked-a. *and that-in oil red-lead-they put.*

---

**FREE TRANSLATION OF THE FOREGOING.**

Maraṇ Buru¹ then told the man to break in two (bullocks), and he began to do so, and when he had broken them in, Marañ Buru took him away in order to out a plough and taught him to do so. Having chipped and bored it, he began to plough and broke the highland by ploughing. Then he asked, 'Maraṇ Buru, what shall we sow?' Marañ Buru then brought an Irī² 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 Sāri-Sarjom tree on one side. They took its leaves and made a cup out of them, and put oil and red-lead in it.

¹ *Lit.* the great mountain, *i.e.* the mountain's spirit worshipped by the Santals.
² A cultivated millet, *Panicum crus-galli.*
MUṆḌĀ FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

SPECIMEN V.

(CHAKAI THANA, DISTRICT MONGHYR.)


has-become-of-them. Aghār-from Magh-till little-little grain-of


Choolo-hā ādi mahunga-y-en-a. Chet'-leka-tā nās-dā ḫār-ko gujar-a, Husked-rice-even very dear-is. How this-year men-they shall-subsist, ona-dā ādi maskil-ge-a. Ita-ranu-ko baṅ Ṣanam-kan-a, chet'-leka-tā ḫār-ko that very difficult-is. Seed-grains not are-found-enough, how men-they

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 Aghar\(^1\) till Magh\(^2\) there were small quantities of grain and rice-water, but only just sufficient. When those provisions ran out, the flowers of the Matkorn\(^3\) and Sal trees were eaten for some time. When they had eaten all those, they subsisted on Terel,\(^4\) Tarop,\(^5\) Sīhjo,\(^6\) and other jungle fruits. When they could not find any more of those, they for some time got along with roots of At,\(^7\) Aser,\(^8\) and Piska.\(^9\) At present they have dug up from the rice-fields all Kantha,\(^10\) Garuḍā\(^11\) and Much\(^12\) potherb,\(^13\) with shells, and they eat forest herbs and leaves such as those of Matha,\(^13\) Po̱dq,\(^14\) Bo̱c-bind,\(^15\) Sau̱ṟi,\(^16\) Op̱sa,\(^17\) and so forth. This year the money-lenders do not give any loans, even at an interest of 250 per cent., and the husked rice is also very dear. How will the people be able to get on this year? It is impossible to get seed-corn, and how will it be possible to sow? It seems likely that much land will remain uncultivated for want of seed-corn.

In the southern districts, in Midnapore, Balasore, the Orissa Tributary States, and Singhbum, Santāli has come under the influence of Oriya. Borrowed words therefore often assume a different aspect. Compare dhana, property; dina, day; mane, mind, etc., in Morbihan. \(D\) between vowels has become \(r\); thus, hurināch', the younger. The phonology is, however, on the whole the same as in the Standard. An initial \(b\) sometimes becomes \(y\); thus, yam, get, in Morbihan and Balasore. Note also forms such as ajak', for ach'ak', his. The demonstrative pronouns frequently end in \(n\); thus we find noan, this, and so on. Such forms are very seldom met with in Standard 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 Morbihan in order to illustrate this southern and less correct form of Santali.

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1. Aghar, November-December.
3. Dicotyllum tenue.
4. Zehneria umbellata.
5. Euphorbia graminata
6. Anisodus scabrum.
7. Polygona trilobum.
10. A jungle climbing plant.
11. Dicenthanthus serpilis.
12. Ficus umbra.
13. Polygonum plebeum.
15. A certain wild plant used as a pot-herb.
MUNḌĀ FAMILY.

KHERWĀRĪ.

SANTĀLī.

SPECIMEN VI.

(MORBHANJ, ORISSA TRIBUTARY STATES.)

Mit' hār-rān berea koṛa hápān-kin tahā-kan-a. Un-kin mātā-rā

One man-of two boy children-they-two were. Them-two among

hūrīnič' apan-ā met-ad-e-a, 'ā hāva, amak' dhāna-rā tinak'

the-little-one father-his-he said-to-him, 'O father, thy property-in how-great

bhāga in yam-a ona om-ān-mā.' Nonā kāthā-rā unā ajak' dhāna hāṭiū-ka-tā

share I shall-get that give-me.' That word-on he self-of property divided-having

un-kin-ā em-at'-kin-a. Kichhu dinā khan-ge unā hūrīnič' koṛa-dā

them-two-he gave-to-them-two. Some days then that younger son-on-his-side

jātā dhan mit'-țič' samprā-ka-tā mit'-țiān sāngiyan dīśum-tą chalāo-ka-tā

all property one-place collected-having one distant country-in gone-having

lucha-lamāt bebhora-tā jātā dhane urāo-ked-āc. Jātā dhan bayā-

riotsness shamelessness in all property wasted-he. All property expend-

chaba-ket'-khan ona dīśum-rā marān akal hoy-en-khan unī-reyak'

finished-having when that country-in big famine arose-when him-of

dukha ās a hoy-en-a. Ona īstā unī chalāo-ka-tā ona dīśum-rān-īch'

unhappy condition became. Therefore he gone-having that country-of-being

mit'-țiān kiśān-ka-tā gūti-y-en-tā unī kiśān-ka-dā sukāri

one cultivator-near-he servant-become-having that cultivator swine

gāt gupi-yā oyad-tā kol-kēd-e-y-āc. Aṛṇā unī-dā ākā-e-hā jāmak'

herd to-tend-he field-in sent-him-he. There him anyone-even food

baṅ-ko em-ad-e-tā unī-dā sukāri-reyak' jāmak' choklāk'-tā lachā-ā

not-they given-to-him-having he swine-of food husks-with belly-he

parač'-tā-e mān-tā mane-an-a-e.

fills-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 ḫār, men, and also kālḥā, which is the name given to them by the Santāls. The Hindus call them Kol. In Manbhum and Hazaribagh, they also call themselves Kārmālīs. Their language has hitherto been classed as a dialect of ḫō 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 ḫō 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 ḫōs, but speak a dialect of Santālī. That dialect will in this Survey be called Kārmālī in order to avoid confusion with ḫō or Kol. It is quite different from Kūrmālī, the dialect of the Kurmās of Hazaribagh, Manbhum, and other districts, which is a form of Magāhī. See Vol. V., Part ii, pp. 146 and ff.

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

<table>
<thead>
<tr>
<th>District</th>
<th>Population</th>
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</thead>
<tbody>
<tr>
<td>Sonthal Parganas</td>
<td>22,821</td>
</tr>
<tr>
<td>Hazaribagh</td>
<td>10,239</td>
</tr>
<tr>
<td>Manbhum</td>
<td>11,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>44,060</strong></td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th>District</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Birbhum</td>
<td>23</td>
</tr>
<tr>
<td>Midnapore</td>
<td>647</td>
</tr>
<tr>
<td>Rajshahi</td>
<td>130</td>
</tr>
<tr>
<td>Pābna</td>
<td>1,949</td>
</tr>
<tr>
<td>Moughyr</td>
<td>83</td>
</tr>
<tr>
<td>Sonthal Parganas</td>
<td>8,117</td>
</tr>
<tr>
<td>Angul and Khondmals</td>
<td>13</td>
</tr>
<tr>
<td>Hazaribagh</td>
<td>2,610</td>
</tr>
<tr>
<td>Manbhum</td>
<td>3,770</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>17,342</strong></td>
</tr>
</tbody>
</table>

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 ḍ or ḍ and e, respectively, are distinguished as in Standard Santālī. The neutralizing power of i and u is not so strong as in Standard Santālī; thus, buba and bubā, father.
Diphthongs such as ae, œe, ao, are commonly simplified. Thus, ōm-ē-mā, Standard ōm-ae-me, give him; ākā-rām ṭāpān, whose son? chāla-en-ē, Standard chālaa-en-a-e, he went, etc. The change of ə to r is common in the Sonthal Parganas; thus, hurī, Manbhum ḫudīrī, small, etc. The Kāhlīs of the Sonthal Parganas have the same tendency as the Māhlēs to substitute ā for ae and ao; thus, urā-parā, squander, in Manbhum udāi-pādā. Note also tahā-kon and tahā-kan, in Hazaribagh tahā-kon, was; hālār, Standard hārāl, a male being, a man, and so forth.

The most important phonological peculiarities of the dialect are the changes of r to r; of initial ə to n and t; and, in some cases, of r to l. Thus, kār, Standard kār, man; ṛak, Standard ṛak, house; nīr, Standard nār, run; nām, Standard nām, got; lār, Standard ḫāl, see; tānr, Standard ruñ, return, and so forth.

Inflection.—The inflexion of nouns and pronouns is regular. The genitive suffixes ərk and ərk' are in common use. Thus, anī-ich' ṭāpān, his son; ṭā-ərk' mārān-re, before me; bābā-k', of a father. Note forms such as inī, this; āni, āni, that one; ākā, who? chētak', what? and so forth.

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

The categorical a in verbal forms is generally dispensed with in the singular; thus, tahā-kan-in, I was; gūjāk'-kon-in, I die.

The causative particle is cho; thus, ā-d-chōk'-kān-in, I am beaten.

The pronominal infix of the dative is sometimes replaced by the accusative infix; thus, meta-ked-v-e and meta-ad-v-a, said to him; ema-akad-in-am, thou hast given to me. Meta and ema are fuller forms of mān and ām, respectively, which are also used in standard Sāntāl before the dative infixes. Forms such as meta-ked-v-e, he said to him, are not used by the Kāhlīs of the Sonthal Parganas, who say meta-ud-l-e or meta-ro-ad-e-e instead. The pronominal suffixes denoting the subject are often added to the verb and not to the word preceding it.

The suffix les of the past time occurs in the form nēn; thus, chālā-ca-in and chālō-men-in, I went.

Note also forms such as mēn-in-ā, I am; hēnām-gi-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.

1 Note baḥ-p, my father; ṭaḥu-m, thy father; ṭaḥu-t-es, his father. The Kāhlīs of the Sonthal Parganas use ṭaḥ throughout; thus, baḥo-m, thy father. 'My father' is, however, baḥ.
MUNDA FAMILY.
KHERWARI.

KARMAI Dialect.  SANTAL.  DISTRICT MANBHUM.

(Rev. A. Campbell, 1899.)

Mit' hár-ren berea kom hápán tahí-kan-a-kin. Adá huqinich'
One man-of two boy sons were-they-two. And young-the
babu-t-tet' meta-ked-e-y-e, 'á buba, dhan-daulat ja-gi hatín hoyok'-tiin-a
father-his-the said-to-him, 'O father, property(-of) which share will-come-mine
dan-bukhra-ka-te ema-ka-tiín-mi.' Adá babu-t-tet' ach'-ak' dhan hatín-at'
divided-having give-mine.' And father-his-the self-of property divided-to-
kin-e. Thora din tayun-te huqinich'-dá sanom samtá-ka-te saqin
them-two. Few days back-on young-the all collected-having for
disom-te aják-chalé-en-e, ar ande ach'-ak' dhan-daulat rîjîn-tamasa-re
country-to out-went-he, and there self-of wealth debauchery-in
tahas-nahas-ked-e. Sanom udai-paídai-chabá-ket'-khan ana disom-re aði
wasted. All squandering-finished-having-when that country-in heavy
duribich akal-ked-e ar rangejok' mandhá-en-e. Ar ana disom-ren mit'
dearth famished and to-feet-hunger began-he. And that country-of one
hár-then sân-ka-te tahí-en-ak'-e, ar ani ach'-ak' khát-ku-re sukri gárkhi
man-with gone-having remained-he, and he self-of fields-in swine to-tend
kál-ked-e-y-e. Ar sukri-ku jám-et' choklak'-te bik'-e men-an-u, ar
sent-him-he. And swine eating hucks-with to-satisfy-himself-he wished, and
áká-hâ bain-ku ema-ku-á. Khan-gi disa-re hich'ad-e-te
anyone not-they gave-to-him. Then remembrance-in come-for-him-having
men-ked-e, 'buba-ñ-ren-dá amin-ámin achu kamia-ku-dá jám-saraj-laka
said-he, 'father-my of several hired servants-as for eating-leaving-like
hena-ta-ku-a, ar in-dá nanđe rangech'-te gujuk'-kan-ìn. Aku-toma sân-ka-te
is-their, and I here hunger-with dying-am-I. Now gone-having
bubáñ in met-a-à, 'á buba, serma-reak' ar am sojha-re in
father-my I say-to-him-will, 'O father, heaven-of and thy before I
sinned-I. Now-as-to thy son to-be-called worthy not-am-I. Thy
achu kamia laka dâhâ-ka-ìn-mi.' Adá biriit'-ka-te babu-t-then chalâ-en-e.
hired servant as keep-me.' And arisen-having father-his-near went-he.
Ar sángií-re-y-e tahí-kan-ri-gi babu-t-tet' ani lal-ka-te mâyâ
And distance-at-he was-when father-his-the him seen-having pity
hich'-ad-e-te mir-sân-en-e ar harup'-ka-te châk'-ad-e-a-e. Hápán-
come-to-him-having ran-went-he and embraced-having kissed-him-he. Sou-
Kārmālī or Kālhā.

tet'e mān-ked-e, 'ā buba, serma-reak' ar am sojha-re-ū gunah-akad-īn, the-he said, 'O father, heaven-of and thy before-I sinned-I, ar-dā am-ren hāpān nutum-ok' lekan-dā ba-in-kān-in.' Khan-gi nāo-as-to thy son to-be-called worthy not-am-I.' Then babu-t-tet' ach'-'ren kamia-ku meta-ket'-'ku-e, 'sanom-khān bhali lugri father-his-the self-of servants said-to-them-he, 'all-from good cloth a-gru-ka-te sārāk'-e-pe, ar tī-re aṅgthi sārāk'-e-pe, ar brought-having put-on-him-you, and hand-on ring put-on-him-you, and ka-ta-re-dā juta sārāk'-e-pe. Ar aśul-akad-e damkām gāj-e-pe. Ar foot-on shoes put-on-him-you. And fattened calf kill-him-you. And jām-ka-te khusi-raska-ma-bon. Nāi hāpān-īn gāch'-len-tahī-kan-e, ar jivet' eaten-having rejoiced-at-us. This son-my dead-was-he, and living huar-a-kan-e; a'-'len tahī-kan-e, adā nam-akan-e.' Adā khusi-raska-en-a-ku. returned-has-he; lost was-he, now found-has-been-he.' And rejoiced-they.

Ar marninch' hāpān-tet' khāt-re tahī-kan-e. Ar 'orak'-to hich'sorok'-kan And elder-one son-the field-in was-he. And house-to coming-near-being jokha sīrīn ar anāch' anajam-ked-e. Khan mit'-tāu kamia hakā-sor-ka-te time singing and dancing heard-he. Then one servant called-near-having kuli-ked-e-e, 'chidak'-'ku ankā-cē-a.' Ādāe met-ad-e-a, 'bākā-m-e asked-him-he, 'why-they thus-do?' And he said-to-him, 'younger-brother-thy-he high'-akān-e, ar babu-m-dā anī bis-gi nam-ked-e-e te asulich' damkām gur-akad-come-has-he, and father-thy him well found-him-having fattened-the calf killed-has-e-e.' Mahaj-ki ani-dā. idri-en-te bālāk'-hū ba-in rāban-len-e. Ar-dā babu-t-it.' But he angry-becoming to-enter-even not agreed-he. Then father-tet' aḍāk-ka-te sārāk-ked-e-e. Khan-ge babu-t-tet' men-sahur-adhis-the come-out-having persuaded-him-he. Then father-his-the saidreturned-to-e-e-e, 'lele mi, namin din kona namin serma kona am-ak'-iīn kamī-kid-iīn. Ar him-he, 'see, so-many days from so-many years from thee-of-I service-did-I. And hukum mit'-tāu hū ba-in ta-la-akad-iīn. Tao-ri-hū iī-ren gati-ku tuluch' khusia order one-even not transgressed-I. Still me-of friends with to-make-merry mān-ka-te mit'-tāu mārām hāpān tānich' hū ba-in ema-akad-iīn-am. 'Mahaj saying one goat young or-such-like even not given-hast-to-mothou. But nāi hāpān-mi bakharka-ku tuluch' am-ak' dhan jām-chāba-ked-e, anī hich'en-khan this son-thy harlots with thee-of property eat-finished-he, he came-when asul-mota damkām gur-ad-e-am.' Ar-dā meta-ked-e-e-e, 'ā bacha, am-dā fattened calf killed-stfor-him-thou.' Then said-to-him-he, 'O son, thou jae-jug ī'-then hema-mgi-a, ar ī'-ak' sanom am-ak'-kan-gi-a. Khusi-raska-dā alway me-with art-thou, and me-of all thine-is indeed. To-make-merry jarur-gi tahī-kan-e. Afī bākā-m-dā gāch'-gi tahī-kan-e, adā jivet'en-e; proper was This younger-brother-thy dead was-he, and alive-became-he; at'-ge tahī-kan-e, are nam-en-e,' lost was-he, and he found was-he.'
MAHLE.

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

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

<table>
<thead>
<tr>
<th>District</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Birmahum</td>
<td>650</td>
</tr>
<tr>
<td>Sonthal Parganas</td>
<td>17,237</td>
</tr>
<tr>
<td>Manibhum</td>
<td>10,794</td>
</tr>
<tr>
<td>Morhbad State</td>
<td>280</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>23,961</strong></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>District</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bardwan</td>
<td>130</td>
</tr>
<tr>
<td>Birmahum</td>
<td>322</td>
</tr>
<tr>
<td>Madyapore</td>
<td>1,051</td>
</tr>
<tr>
<td>24 Parganas</td>
<td>269</td>
</tr>
<tr>
<td>Rajahani</td>
<td>22</td>
</tr>
<tr>
<td>Dinajpur</td>
<td>282</td>
</tr>
<tr>
<td>Jalpaiguri</td>
<td>1,237</td>
</tr>
<tr>
<td>Darjeeling</td>
<td>189</td>
</tr>
<tr>
<td>Bogra</td>
<td>116</td>
</tr>
<tr>
<td>Mahla</td>
<td>117</td>
</tr>
<tr>
<td>Sonthal Parganas</td>
<td>8,643</td>
</tr>
<tr>
<td>Angul and Khondmals</td>
<td>1</td>
</tr>
<tr>
<td>Hazaribagh</td>
<td>9</td>
</tr>
<tr>
<td>Ranchi</td>
<td>9</td>
</tr>
<tr>
<td>Manibhum</td>
<td>1,169</td>
</tr>
<tr>
<td>Singhbhum</td>
<td>2,551</td>
</tr>
<tr>
<td>Kuch Bihar</td>
<td>13</td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>1,042</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>59</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>18,501</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 Mahle dialect is the central and southern portion of the Sonthal Parganas and the adjoining parts of Birmahum and Manibhum.

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

Mahle is closely related to Karmali. 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 ḍhāk' instead of ḍākā, a rupee; pīṭās instead of poṣā, a pice; ṁāk' instead of pācā, half a seer; lekā instead of ānā, an anna; ḍālā, warm, instead of ḍālā, beat, and so forth. Our information about this slang, which only concerns the vocabulary, is not, however, sufficient for describing it in detail, and therefore turn to some peculiarities of Mahle grammar.
Pronunciation.—O and ā, e and ē, respectively, were not distinguished in the original specimen. Mr. Bedding’s list, however, shows that Māhā in this respect agrees with Standard Santalī.

An ō is often pronounced as the a in ‘all.’ Thus, ācē-č, Standard ācē-t, his father; lāčē, Standard lāčē, down; mārōn, Standard mārōn, big; ām and ām, Standard ām, thou; tōm, Standard tōm, thy.

The colour of vowels is sometimes apt to change, probably under the influence of neighbouring sounds. Thus the inanimate pronominal infix ok occurs as ek and ak. Compare also forms such as ken-iū, I am; kān-um, thou art; ken-ē, he is; kun-ē-bōn, we are, etc. The neutral vowels are treated as in Kārmāli.

Diphthongs are often simplified in the same way as in Kārmāli. Thus, āmā, Standard āmā, woman; tā-, Standard tā-, his; dāl-kēn, Standard dāl-kēn, I may strike; kēn, Standard kān-e, he is; somūl-kē-tē, Standard somūl-kē-tē, having collected, and so on.

In hējēk, Standard hējēk, some; gējēk, Standard gējēk, die, Māhā has preserved forms which are lost in Standard.

N and l correspond to Standard n in the beginning of words. Thus, nindā, Standard nindā, night; lātēm, Standard nīlātēm, name. In Birbhum we also find forms such as nām, get.

Th becomes r as in Kārmāli. Thus, hār, Standard hār, man; kōrā, Standard kōrā, boy. It is dropped as in Māhā in dūrūp’ and dūp’, sit, in which word the r is an old infix and does not belong to the base. Compare, on the other hand, gēr, Standard gēr, duck.

R often becomes l; thus, lūnār, Standard rūnār, return; lār, Standard rār, to speak.

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

Inflection.—The declension of nouns and pronouns is mainly regular. Dative suffixes such as kē in Nilgiri are, of course, Aryan. Note genitive suffixes such as ick and inīch, and the ablative suffix kētē; thus, ūnī-ick kāpān, his son; āpē-īnīch, of the father; mēsēt-kētē, from his sister. ‘I and thou’ is usually ālān, and not ālān. Note also the dative infixes ān, to me; ām, to thee, and the genitive infixes tiu, my; tēm, thy; tē, his.

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

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

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

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

The usual form of the verb substantive has already been mentioned. ‘I am,’ ‘I exist,’ is mēnēn-ē, or hānān-ē. Compare Santalī mēn-ak’; and hēnak’.

The base kēn is also, in addition to tāhān, used in the formation of compound tenses; thus, dāl-hēn-iū, I was striking.
The present tense of finite verbs is formed by adding the suffix \( et' \); thus, \( dāl-ōt'\-iū \), 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, \( dāl-d-ek'\-iū \), I strike it; \( dāl-d-āk'\-ām \), thou strikest it; \( dāl-d-ē\-iū \), I strike him. The inanimate infix \( ek' \), \( ak' \), etc., is apparently used much more freely than in Standard. Thus it is used in order to denote a direct, inanimate object. Compare the suffixes \( lak' \) and \( kak' \) in Standard. Note also compound forms such as \( dāl-et'\-ken-iū \), I am striking; \( dāl-ē-ken-iū \), I strike him.

The past tenses are regularly formed. Thus, \( dāl-kōd-ek'\-iū \), I struck it; \( dāl-kōd-ē\-iū \), I struck him; \( dāl-kād-āk'\-ām \), thou struckest it. Forms such as \( dāl-kōk'\-iū \), I struck; \( dāl-lek'\-iū \), I had struck, show that the real suffixes of the past time are \( ke \) and \( le \), as has already been inferred from the state of affairs in Standard Santali. In \( ãhūr dāl-kek'\-ā-iū \), many stripes I-struck him, both the inanimate and the animate infixes have been added.

Note also medial forms such as \( chālā-en-iū \), \( chālā-nen-iū \), and \( chālā-len-iū \), I went.

The suffix of the perfect is \( aken \), \( akun \), etc., but the initial \( a \) is often dropped after vowels. Thus, \( dārā-ken-iū \), 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.

SANTAL (SONTHAL PARGANAH).

MAHLE DIALECT.

Mit' hā-ruz bara kora gidrā men-en-tey-a-kin. Ar un-kin mud-rā
One man-of two boy children were-his-they-two. And them-two among
hudunich' apāt-tāt' met-ad-e-y-e, 'baba, oka ńiak' dhan-bakhra hāk'-tiñ-a
small-tho father-his-the said-to-him-he 'father, what my property-share be-mine-will
sā-dā ām-ke-tiñ-me.' Adā apāt-t ach'-ak' dān hāñi-ad-akin-e. Thora
that-as-to give-mine.' Then father-his self-of property divided-to-them-two. Few
din tāyām-te hudun gidrā sanāmak' samā-ke-te sāngīn dīsom-te-y-e odon-chalā-
days back-on small son all collected-having distant country-to-him out-went
en-e, ar áñgā-dā lucha-lamā-ke-te ach'-ak' dhan talas-nahas-ket'-te-a. Ar
he, and there riotously self-of property squandered-his. And
sanāmak' kharāch-ket'-khan ona dīsom-re bāri ńi akal hoi-en-e, ar un-dā
all spent-had-when that country-in very strong famine became, and he
rāngājāk' āhāp'-en-e. Tābā ona dīsom-rān mit'-tāch' mayāt-then sān-ko-te
hungry-to-be began. Then that country-of one ryot-with gone-having
japāk'-en-e. Un-dā ach'-ak' kū-sā sukri atiñ kol-ked-ek'-e. Un-dā sukri ko
clinged. He self-of field-in swine to-feed sent-him. He swine
jām-et' tahā-ken-a hārā-tā jām-jām-būj-ok'-lagit' mān-ken-e, mān-khan ona-hā
eating were husk-with eating-eating-being-filled-for thought, but that-even
ākā-ńi ban ām-ā-ken-a ko. Khan-ge chetā-ke-te mān-ket'-e, 'in
anyone-even not gave-to-him-they. Then having-come-to-senses said, 'my
apa-ńi-ruin tināk' munis-ak' jām-ak' sarāj-ok'-ken-teko-a, ar in-dā
father-my of how-many servants-of food spared-is-their, and me-as-to
nāñā rāngāch'-te gājāk'-ken-in. Achha, bāt'-ke-te apa-ńi-thon chalāk'-in ar
here hunger-with dying-am-I. Well, arisen-having father-my-with go-will and
met-ā-ńi, ' baba, serma-rak' ar am samān-re kij-ket'-in. Ar-dā am-ich will-say-to-him-I, "father, heaven-of and thy presence-in rivered-I. Again thee-of
gidrā hutum-ok' leg bañ-ken-in. Am-ich mit'-tāch' munis leka dāhā-ńi me.''
son to-be-called worthy not-am-I. Thee-of one servant like keep-me-thou.''
Khan-ge uni bāt'-e-e ar apāt-then hāch'-en-e. Māñ-āk'-me uni sāngīn-re
Then he arose and father-his-to came. Say-you he distance-at
mān-en-re uni-ruin apāt-tāt' lāl-nam-ked-ek'-e ar māyā hāch'-ad-ek'-a
was-when hen-of father-his-that to-see-got-him and pity came-to-him
ar mir-sān-ko-te hábār-ked-ek'-e ar chāk'-chāk'-ad-ek'-e. Gidrā-dā apāt-lich'
and run-gone-having embraced-him and kissed-repeatedly-to-him. Son father-his-to
met-ad-ek'-e 'baba, in-dā serma-rak' ar am samān-re kij-ket'-in. Am-ich' gidrā
said-to-him, 'father, I heaven-of and thy presence-in rivered-I. Thee-of son
lutum-ok' leg ar-dá bañ-len-īn.' Mán-khan apá-t-tát'-dá ach'-ran gutí to-be-called worthy more not-L-am-I. But father-his-the self-of servants met-ad-oko-y-e; sanám khan bis angráp dán-agu-hát'-ke-te oyo-c-pá, said-to-them, 'all from good cloth given-brought-quickly-hazen put-on-him-you, ar uni-ak' ti-re ańg-thi, ar jańga-re juta sárdí-ā-pá. Ar dá and his hand-on ring, and foot-on shoe put-on-him-you. And come jam-tá kusik'-ma-bou. Karán nák'ī in-ich' gidra-dá gách'-len-hen-e, eaten-having make-merry-let-us. Because just-this me-of son died-had, ar-hā jivet' ochur-en-e; at'-len-hen-e, ar-hā nam-luar-eken-e.' Khan-ge un-ko-dá and aice returned; lost-had-been, and found-again-vas.' Then they kusi lág-a-en-ko. to-make-merry began.

Mán-khan uni-rán marán gidra-tát'-dá khát-re men-en-e. Adá orák'-te hách'- But him-of big son-the field-in was. And house-to come-láhát'-ke-te bajna ar ánaeh' ajam-nam-ke't-e. Khan-ge mit'táeh' manis háhá-close-having music and dancing to-hear-got. Then one servant called-he-te kuli-ked-ek'-e, 'chet' háh'-kan-a?' Uni-dá met-ad-ek'-e, having asked-him, 'what becoming-is?' He said-to-him,

'bák-k-a hách'-ken-e, ar ápu-m-dá bhák-köt'-e, uni boge nam-ochur- 'younger-brother-thy come-has, and father-thy feast-made, him well got-back- ked-e-tá.' Khan-ge edre-en-e ar bálák' bañ ráhám-nen-e. Ona-iste him-having.' Then got-angry-he and go-in not would-he. Therefore uni-rán apá-t-tát' ojono-hách'-ke-te bosso-ked-ek'-e. Mán-khan uni-dá lár-achur- him-of father-bis-the out-come-having entreated-him. But he speak-return- ke-te apá-t-lich' met-ad-ek'-e, 'ná-lel-me, ninák' serma am-ak' kami having-made father-his-to said-to-him, 'to, these-many years thee-of service agu-köt'-íñ, ar am-ak' lukum tís-rú-ha in-dá bañ túl-a-ket'-íñ. Sá-rú-ha íñ-dá brought-I, and thee-of order ever-even I not-I transgressed-I. Still I tís-hú-thár mit'táeh' maram hápán tânich' bañ em-ad-íñ-ám, jámán íñ-rán ever-even one goat young or-the-like even not gaeest-to-me-thou, so-that me-of gate-ko tuluch' kusi-kok'-íñ. Mán-khan kusbi-ko tuluch' am-ak' dhán átañ- friends with I might-make-merry. But harloits with thee-of property wasted- ket'-tám-e sui gidra-me hách'-en-tám-rá-dá, bhák-kák'-ám.' Mán-khan uni-dá thy-he this son-thy coming-thy-in, feast-made-thou.' But he met-ad-ek'-a, 'bachha, am-dá jao-ge íñ-tuluch' men-im-a, ar in-ak' sanam- said-to-him, 'child, thou always me-with art-thou, and mine all- ak'-ko-dá am-ak'-kan-go-a. Nit-dá kusi raskaji men-en-tabon-a; án-tá ník'í things thing-are. Now mirth gladness was-our; because this-very bák-k-a-m-dá gách'-len-henech', ar-hā jivet'-en-e; at'-ken-henech', ar younger-brother-thy dead-was-who, now aice-became; lost-was-who, now nam-eken-e.' found-was-he.'
MUNDARI.

Mundari is the dialect spoken by the tribe who call themselves ḍāṛā-ko, or, 'men.' The number of speakers is about half a million.

Mundari literally means the language of the Mundās. 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 Santais call themselves Māṇijhi, the Bhumij Sardār, and the Khambu of the Darjiling hills Jimār.’

The principal home of the Mundās is the southern and western portion of Ranchi District. There are, moreover, speakers in Palamau and the south-east of Hazaribagh. Towards the south we find Mundari spoken side by side with ḍāṛā in the north of Singbhum. Speakers are further found scattered over the Chota Nagpur Tributary States, especially in Bokai and Sarguja, and further to the south-west, in Barama and Sambalpur and the neighbouring districts of the Central Provinces. Emigrants have further brought the dialect to Jalpaiguri, Dinajpur, Rajshahi, 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 Santali. 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 Mankipatī, a tract of land to the south-east of the town of Ranchi, comprising Tamar and a part of Singbhum. The Mundari of Palamau is almost identical.

In Hazaribagh and in Sambalpur and Barama 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 Palamau. The same is the case in the State of Patna.

In the State of Sonpur the Mundās 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 Kurukh in the neighbourhood of the town of Ranchi have adopted Mundari as their home tongue. Their dialect is known under the denomination of ḍāṛā-ko jhāger. We have no information about its character. It is, however, probable that it is identical with the dialect spoken by the so-called ‘Kera-Urains’ to the east of Ranchi. Father de Smet 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, jāṁ-kor-a-m instead of jāṁ-kor-a-n, thou attest.

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

Closely related forms of speech are spoken by the Bhumij tribe of Singbhum and neighbourhood; by the Birlās of Hazaribagh, Ranchi, Singhbhum and adjoining districts, and by most of the so-called Kōjas. Those dialects will therefore be dealt with immediately after Mundāri. The dialect of the Hōs or Lākā Kols of Singbhum is also so closely connected with Mundāri 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, Mundāri was spoken as a vernacular in the following districts:

<table>
<thead>
<tr>
<th>Number of speakers</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bengal Presidency</td>
<td></td>
</tr>
<tr>
<td>Hazaribagh</td>
<td>125</td>
</tr>
<tr>
<td>Ranchi</td>
<td>322,143</td>
</tr>
<tr>
<td>Palamu</td>
<td>30,000</td>
</tr>
<tr>
<td>Jaipur State</td>
<td>100</td>
</tr>
<tr>
<td>Bokh Site</td>
<td>478</td>
</tr>
<tr>
<td>Sarguja State</td>
<td>325</td>
</tr>
<tr>
<td>Total Bengal Presidency</td>
<td>355,246</td>
</tr>
<tr>
<td>Central Provinces</td>
<td></td>
</tr>
<tr>
<td>Sambalpur</td>
<td>7,500</td>
</tr>
<tr>
<td>Sakti</td>
<td>700</td>
</tr>
<tr>
<td>Banur</td>
<td>18,569</td>
</tr>
<tr>
<td>Rairakhol</td>
<td>312</td>
</tr>
<tr>
<td>Sonpur</td>
<td>1,260</td>
</tr>
<tr>
<td>Patna</td>
<td>250</td>
</tr>
<tr>
<td>Total Central Provinces</td>
<td>23,531</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>376,827</strong></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 Mundāri was returned from the following districts:

<table>
<thead>
<tr>
<th>Bengal Presidency—</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Jalpaiguri</td>
<td>8,985</td>
</tr>
<tr>
<td>Angul and Khondmals</td>
<td>46</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>9,031</strong></td>
</tr>
<tr>
<td>Central Provinces—</td>
<td></td>
</tr>
<tr>
<td>Kalahandi</td>
<td>90</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>99</strong></td>
</tr>
<tr>
<td>Assam—</td>
<td></td>
</tr>
<tr>
<td>Cachar Plains</td>
<td>596</td>
</tr>
<tr>
<td>Sylhet</td>
<td>300</td>
</tr>
<tr>
<td>Kamrup</td>
<td>300</td>
</tr>
<tr>
<td>Darrang</td>
<td>2,300</td>
</tr>
<tr>
<td>Nもらいong</td>
<td>1,250</td>
</tr>
<tr>
<td>Sibsagar</td>
<td>2,800</td>
</tr>
<tr>
<td>Lakhimpur</td>
<td>12,500</td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
<td><strong>20,646</strong></td>
</tr>
</tbody>
</table>
By adding these figures we arrive at an estimated total of speakers of Munḍāri at home and abroad, as follows:—

<table>
<thead>
<tr>
<th>Munḍāri spoken at home</th>
<th>Munḍāri spoken abroad</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>875,227</td>
<td>29,637</td>
<td>904,864</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Bengal Presidency</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Burdwan</td>
<td>835</td>
</tr>
<tr>
<td>Birbhum</td>
<td>214</td>
</tr>
<tr>
<td>Bankura</td>
<td>61</td>
</tr>
<tr>
<td>Midnapore</td>
<td>510</td>
</tr>
<tr>
<td>Hoogly</td>
<td>670</td>
</tr>
<tr>
<td>Howrah</td>
<td>79</td>
</tr>
<tr>
<td>24-Parganas</td>
<td>4,490</td>
</tr>
<tr>
<td>Nadia</td>
<td>42</td>
</tr>
<tr>
<td>Murshidnabad</td>
<td>224</td>
</tr>
<tr>
<td>Jessore</td>
<td>4</td>
</tr>
<tr>
<td>Khulna</td>
<td>412</td>
</tr>
<tr>
<td>Rajshahi</td>
<td>4,295</td>
</tr>
<tr>
<td>Dinajpur</td>
<td>3,538</td>
</tr>
<tr>
<td>Jalpaiguri</td>
<td>10,290</td>
</tr>
<tr>
<td>Darjeeling</td>
<td>3,783</td>
</tr>
<tr>
<td>Rangpur</td>
<td>637</td>
</tr>
<tr>
<td>Bogra</td>
<td>1,421</td>
</tr>
<tr>
<td>Palna</td>
<td>8</td>
</tr>
<tr>
<td>Dacca</td>
<td>84</td>
</tr>
<tr>
<td>Backergunge</td>
<td>118</td>
</tr>
<tr>
<td>Chittagong Hill Tract</td>
<td>16</td>
</tr>
<tr>
<td>Patna</td>
<td>2</td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>809</td>
</tr>
<tr>
<td>Purnea</td>
<td>90</td>
</tr>
<tr>
<td>Mailsa</td>
<td>63</td>
</tr>
<tr>
<td>Sonthal Parganas</td>
<td>843</td>
</tr>
<tr>
<td>Angul and Khodumals</td>
<td>619</td>
</tr>
<tr>
<td>Hazaribagh</td>
<td>7,910</td>
</tr>
<tr>
<td>Ranchi</td>
<td>238,611</td>
</tr>
<tr>
<td>Pusumau</td>
<td>8,544</td>
</tr>
<tr>
<td>Manbhum</td>
<td>1,886</td>
</tr>
<tr>
<td>Singhbhum</td>
<td>32,743</td>
</tr>
<tr>
<td>Kach Bihar</td>
<td>2</td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>837</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>18,576</td>
</tr>
<tr>
<td>Hill Tippera</td>
<td>125</td>
</tr>
<tr>
<td><strong>Total Bengal Presidency</strong></td>
<td>403,383</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Central Provinces</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sambalpur</td>
<td>10,844</td>
</tr>
<tr>
<td>Saktil</td>
<td>44</td>
</tr>
<tr>
<td>Sarangasg</td>
<td>22</td>
</tr>
<tr>
<td>Baimra</td>
<td>6,023</td>
</tr>
<tr>
<td>Narakhol</td>
<td>323</td>
</tr>
<tr>
<td>Sonpur</td>
<td>594</td>
</tr>
<tr>
<td>Patsa</td>
<td>261</td>
</tr>
<tr>
<td>Kalahandi</td>
<td>146</td>
</tr>
<tr>
<td><strong>Total Central Provinces</strong></td>
<td>18,759</td>
</tr>
</tbody>
</table>
MUNDA FAMILY.

<table>
<thead>
<tr>
<th>Assam</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cachar Plains</td>
<td>1,480</td>
</tr>
<tr>
<td>Sylhet</td>
<td>1,027</td>
</tr>
<tr>
<td>Goalpara</td>
<td>9</td>
</tr>
<tr>
<td>Kamrup</td>
<td>468</td>
</tr>
<tr>
<td>Darrang</td>
<td>6,642</td>
</tr>
<tr>
<td>Nowgong</td>
<td>608</td>
</tr>
<tr>
<td>Shibangar</td>
<td>5,438</td>
</tr>
<tr>
<td>Lakhimpur</td>
<td>21,698</td>
</tr>
<tr>
<td>North Cachar</td>
<td>42</td>
</tr>
<tr>
<td>Naga Hills</td>
<td>29</td>
</tr>
<tr>
<td><strong>Total Assam</strong></td>
<td><strong>37,411</strong></td>
</tr>
</tbody>
</table>

| **Grand Total** | **469,563** |

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

| Assam      | 1,129 |
| United Provinces | 3   |
| Berrar (Bassin) | 19   |
| **Total**     | **1,151** |

The total number of speakers of Mundari can therefore be put down at 460,714. It is, of course, possible that the speakers of 'Kol' do not belong to Mundari, but are Kâlhâs. Their number is, however, so small that no great harm can be done in showing them under that language.

AUTHORITIES—


LYALL, SIR A. J.—Report of the Ethnological Committee on Papers Laid before them, and upon Examination of Specimens of Aboriginal Tribes brought to the Jubilee Exhibition of 1886-87, Nagpore, 1888. Parts ii and iii contain Mundari vocabularies.


CAMPBELL, SIR GEORGE.—Specimens of Languages of India. Calcutta, 1874, pp. 94 and ff., 387 and ff.


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. Nettrot. 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 as yet judge with absolute certainty. In dealing with them I have been fortunate enough to be able to make use of a specimen and a list of Standard Words and Phrases in the so-called Koja of Birbhum, for which I am indebted to the Rev. P. O. Bodding of Mohulpahari. It represents a form of speech which, in all essential points, is Mundari. Compare below, p. 108. I have, therefore, consulted Mr. Bodding’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 ā and e, ā and o, respectively, have not been distinguished in the specimens. Mr. Bodding’s Koja list shows that Mundari in this respect agrees with Santali, and I have therefore introduced the signs ā and ā in the list, but not in the specimens, where I have followed Father Hoffmann in using e for ā and e, and o for ā and o.

Long and neutral vowels have not been separately marked. Mr. Bodding’s Koja 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 kōra, boy; kūri, girl; in-kin, these two; en-ko, these; dāl-ol’, being struck; kāj-i-uk’, being said, and so forth.

E and i, o and u, respectively, are, moreover, often interchanged where no reason can be shown to account for the fact. Thus, sērmā and sērmā, heaven; sāngāl and siyāl, fire; orūng and urung, to drive out, etc. Compare also chikan, Santali cheken, what? bāri’, Santali berel’, arise; upunid, Santali pōneā, four; ā-bū, Santali ā-bō, we, and so forth.

An o corresponds to Santali o in ēm-āi-mē, give him. Compare Asuri oo-ai-me.

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

Mundari has preserved fuller forms of many words. Compare hāpā, Santali hār, man (compare Santali hāpā-hāpā, every man); jīlā, Santali jēl, deer; upuni, Santali pōneā, four; aqā, Santali pēdā, three; lāich’, Santali lāich’, belly, and so forth.

An ā is often prefixed to words beginning with a vowel, especially in western districts; thus, hēr and ēr, sow; kāsi and tāi, twenty.

A t is used in some cases in which Santali has k, e.g., in the copula tas, is, and in several verbal suffixes. Compare the remarks under the head of Verbs, below. Note also the use of ch corresponding to Santali t in words such as chēmin, how many?
An initial ń becomes n, and an initial n is further often changed to l; thus, nám, Santali ſám, get; nel and lél, Santali ſál, see; nítum and lítum, name. Compare Kármáli and Máihi. According to Father de Smet, however, forms such as ſám are used in some localities.

Final ſ and n often become sťg, i.e., probably ķ. Thus ng, I; ni-kišg, these two. Palatal ſ and dental n are, however, in many localities retained in this position. The old final ſ of the pronoun ſā, I, is, moreover, usually restored before the categorical a and suffixes beginning with a, thus, ſā-arkt, my.

The cerebral ʧ between vowels is interchangeable with r; thus, hūčhān and hūṛvā, small. The cerebral r is used in the same words as in Santalí. The old infix r has been dropped in āmp, 'Santali āmp,' sit.

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

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 mśt, one; āp, hair, shown as mida or min, umá, 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 ʧ instead of ʧ in Hō.

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 k and ch, and he writes d’, b’ instead of t’, p’, respectively. His reason for writing d’ and b’ is probably that those sounds are often changed to d and b, respectively. I have not, however, adopted Father Hoffmann’s spelling because the semi-consonants are hard and not soft sounds.

It has not always been possible to distinguish between k’ and ch’ with absolute certainty. Forms such as im’, this, I have written inich’, because the genitive of this word in Sonpur is inįj-ak’t. 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, dal-ked-i-ā, struck him; but dal-kel’-chī, having struck. In Mankipatti, however, the semi-consonants are usually retained before pronominal suffixes beginning with ķ. Thus the form om-ad-i-ā-ē, he gave to me, is given as om-ā-iin-ē-e by Father Hoffmann. The full way of writing the form is őm-ăl’-iā-ē. The final t’ of verbal suffixes coalesces with the initial ķ of pronominal infixes into the semi-consonant ch; thus, dal-kich’-ā-ē, he struck him. This ch’ has only been fully written in Mr. Boding’s Koja specimen. In Paham it is further softened to a ı, so that we find forms such as dal-kij-ā-e instead of dal-kich’-ā-e. Santalí dal-kei-e-e-e, he struck him. The form dal-kij-ā-e already shows that we have to do with the palatal semi-consonant. I have therefore followed Mr. Boding in introducing it in the specimens.

1 Mr. Boding explains the ch’ as part of the pronominal infix.
Accent.—The accent is the same as in Santalí. 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 Santalí. The dual suffix kín (kín), and the plural suffix kó, 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, Bara, and Jashpur. The case suffixes are mainly the same as in Santalí. The Aryan suffix ké begins to be used for the dative and accusative outside the Ranchi District. The genitive suffix aké is sometimes used instead of rén when the governing noun denotes an animating being.

Some of the most common postpositions are tó, in, into, by means of; také, to, near; ré, in; ató, été, from; tóké, with, together with; thán, with, near, and so forth.

Adjectives.—Adjectives very commonly end in n; thus, bugi-n, good; el'ka-n, bad. In a similar way the suffix of nouns of agency is ich' or ních'; thus, húrin-ních', the small one; lekhá-ních' and lekáich', 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 Munjári 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 Santalí. 'I' is iñg or iñ. An accented form áiñg, I, is, however, also used in many localities. 'I and he' is áiñg, 'I and you' ábú.

The pronoun ách', self, is often written áe. The genitive is ájáh' or ách'ak'. The pronominal suffix of the third person is é, é, and, sometimes, ich', thus, Uráj-tan-ich', he who is an Ura, or, he is an Urá.

Note also forms such as iñ-ag-ak', mine; ám-ag-ak', thine; Sómá-lá-úng, Soma and his relative (compare Santalí Polgu-te-kó, Pandu and his people); ápó-té, his father, the father, and so forth. The suffix tó in ápó-té corresponds to Santalí t and tól.

Munjári does not appear to possess the rich variety of demonstrative pronouns which we have found in Santalí. The usual forms are né, ník', this (animate); néa, ník'á, this thing; ínt, this farther off (animate); éná, this (animate), án, that, he (animate); aná, that thing; hání, that being far off; háná, that thing far off. By adding the pronominal suffixes ch' (animate) and ak' (inanimate) we arrive at the compound pronouns ních', iních', háních'; níak', inak', hának', etc. The bases né, én, hán, etc., are commonly used as adjectives. Thus, né kápá, this man; hán bár, that mountain.


Verbs.—The inflexion of verbs is mainly the same as in Santalí. The categorical á is dropped after the pronominal infix ak'; thus, nítük'-lán, we two shall set the door ajar; lél-tük'-íng, I saw it first, and so forth.

The pronominal infixes and suffixes play the same rôle as in Santalí. When the direct object is an inanimate object an á is inserted after the base in the future and the simple imperative. Thus, lél-é-ú-íng, I shall see it; jám-é-ak', that which is eaten; lél-te-é, look at it.
The conjunctival bases are formed as in Santal. Compare dal, strike; intensive dadal; reciprocal dopat. The suffix of the present form is tā, or, very seldom, kā, passive kok'. Thus, mā sādām-kō-iṅg ā-kīrīn-tā-kō-ā, I will sell off these horses; dūb-kok'-ā-iṅg, I shall sit down.

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

The suffix of the causative is ichi or chi; thus, sēn-ichi-tan-ā-iṅg, I make him go.

The inflexional bases are, broadly speaking, formed as in Santal. Compare abāng-ī-ā-iṅg, I shall wash him; mēt-āi-ā-iṅg, I shall say to him; sēn-ak'-ā-iṅg, I shall go; nī-takh'-iṅg, I shall set the doorajar; abāng-ked-ā-iṅg, I washed; dāl-kīch'-ā-iṅg, I struck him; ōm-āch'-ā, he gave him; dāl-led-ā-iṅg, I had washed; lēl-īch'-ā-e, he had seen him; rāk'-li-āe, he shall first call him; dāl-lāk'-ē, he had struck it; dāl-ākād-ā-e, he has struck.

In a few characteristics, however, Mundari differs from Santal.

The copula or verb substantive is tan, past tāo-kēn-ū. Thus, rāk'-iṅg-tan-āe, he is calling me.

The suffixes et', en, become yat', yet' and yan, respectively, and, in Mankipatti, further, jai', jain, respectively. After nasals we sometimes also find net', wan, respectively. Thus, lāt-jād-ī-ē, he sees him; hōbō-yun-ā, it became (Palamu); sēnok'-jān-ē, he went (Mankipatti); orōn-nad-ā-bē, we come out, and so forth. The suffix et' is probably not contained in forms such as oruk'-tich'-ī-ū, I am going home; Bāōhi-rīch'-ī-ū, I am staying at Ranchi. The suffixes tich', rīch' are probably formed from the suffixes tā, rē, respectively, by adding the suffix ich'. Compare nē-rē-m-ā, thou art here; āpū-iṅg-tok'-iīn-ā, I shall go to my father.

The future, and usually also the past tense of the present form, begin with t where Santal has k; thus, dāl-tāk'-ē, he will strike it; tāl-tāch'-ē, he bound him.

The perfect is formed as in Santal. The inflexes of the direct and indirect object are not, however, distinguished. Thus, sēn-ākān-ā, has walked; ōm-ākāt'-īn-ē-ē, he has given to me.

The suffix of the subjunctive mood is ke; thus, asam-tē idē-ke-mē-ā-kō, they might possibly take you off to Assam. In Jashpur we find forms such as jūm-te-āe, he would have eaten. This suffix is probably different from the optative particle k; thus, sēn-kā-ē, he may go; lēl-kō-kā-ē, let him see them.

Conjunctive participles are formed from the inflexional bases by adding postpositions. A very common postposition in such forms is chi; thus, sambatun-kēt'-chī, having collected.

In Sambalpur and Bumra we find infinitives such as gūpi-nūng, in order to tend. They apparently contain the Aryan suffix nā or nā.

The negative particles are kā and alā. Kā is used as Santal bā. There is, however, also an impersonal base kā-tīn-ak', kā-ūn-ak', etc., which usually has the meaning 'not to want,' 'to refuse.' Thus, kā-ē-ak', he does not wish; kā-tīn-ak'-jad-ā, I do not agree to this. 'I do not exist,' 'I am not' is bāng-īn-ā, second person bāng-mē-ā, third person bāngak'-ī-ā, neuter bānok'-ā or bēnak'.

For further details the student is referred to the works mentioned under the head of authorities, and to the specimens which follow. The two first, a version of the Parable
and a popular tale, have been prepared by the author of the newest and best Mundârî grammar, Father J. Hoffmann, S.J. They represent the Mundârî 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 Santâli portion, and I have, for that purpose, made use of a list of Standard Words and Phrases in the Kôlâ of Birbhum prepared by the Rev. P. O. Boding.

The third specimen is the beginning of a version of the Parable in the Mundârî of Palaman. It represents a form of speech which is almost identical with that current in Mankipatti. Note only forms such as kaji-aфт-i, he said to him; hobo-yoa-a, it became; but wennok'-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 wenn-en-a,e, he went; nam-nan-a-e, he was found; baria koa ken-ko, instead of hân-king, two sons.

The fifth specimen has come from Bûma. It represents the Mundârî of Bûma and Sambalpur. The influence of Aryan forms of speech can be traced in the confusion between the dual and the plural, and in the general want of consistency in grammar. Note forms such as baria hân tai-ken-a-ko, two sons were (plural); oyum-îe, he heard; jâjum-naing, to eat.
MUḌA FAMILY.

KHERWĀRĪ.

MUḌAŘL

SPECIMEN 1.

(Father J. Hoffman, S.J., 1890.)

MUNDARÍ.

kich'á orok' hotok'-re hambut'-kich'-chi-e chôk'-kich'-a. Hón-te-do-e met-acht'-a, 'ela him and neck-on embraced-him-having-he kissed-him. Su-nis-he said-to-him, 'O aba, sirma-ak'-ing pap-akad-a, orok' amag-ak'. Amak' hon kaji-ok'-leka-nich' father, heaven-of-I sinned-have, and thine. Thy son to-call-myself-worthy-man aing orok'-do ka.' Apu-te-do dâsi-ko-e kaji-at'-ko-a, 'bugin uter lijak' I more not.' Father-his servants-he said-to-them, 'good most cloth urung-táb-ko-ate uitik'-i-pe, orok' tik'-re mudâm tusing-i-pe, orok' kôta-re brought-quickly-having put-on-him, and hand-on ring put-on-him-ye, and feet-on játa; orok' kiri-akan chuúi mak'-i-pe, orok'-bu jom-nú-rasiká-e-a; ne hon-ing shoes; and fattened calf kill-him-ye, and-ice will-eat-drink-feast; this son-my dâng-e goch'-len-a, orok'-e jî't-rûrá-jan-a; at'-len-a-e, orok'-e nám-rura-âkan-a.' forsooth-he dead-was, and-he alive-returned; lost-was-he, and-he found-again-has-been.'

Orok' rasiká-kó eech'-jan-a. And to-feast-they began.

Marâng-nich'-do piri-re e tâi-ken-a. Orok' rûrá-jan-ehi orak' tebáge-lok' Great-one-as-to field-in-he was. And returned-having house reaching-on jhum-kaat-akán baýa-ko at' susuntán-ko-ak' durâng-e aiun-lak'. Orok' tuned-having-been instruments and dancers-of singing-he heard. And miat' dasí-e rak'-kich'-te, 'nêa chi-kan-ak?' mente-o kuli-kich'-a. one servant-he called-him-having, 'this what-being-thing?' saying-he asked-him.

Nich'-do e meta-âch'-a, 'bokó-m-e hituk-akan-a; orok' apú-m This-very-he said-to-him, 'younger-brother-thy-he come-has; and father-thy kiri-akan chuúi-e mak'-kich'-a, inich'-ge bugi-bugi-ge-e nam-rûrá-kich'-a men-te.' fattened calf he killed-him, that-one well-well-indeed-he got-back-him saying.' En-te-do-e kis-çan-a orok' bolo ka-e-ák'-jan-a. Ema-men-te apu-te Then-he angry-became and to-enter not-he-wished. Therefore father-his urung-jan-ehe kuli-ech'-kich'-a. Inich'-do apu-te-e kaji-rua-ach'-a, 'aminâng come-out-having to-ask-began-him. He father-his-he said-back-to-him, 'so-many sirma-îng dasi-âm-tan-a. Orok' amak' hûkum miat'-ô kâing atôm-lak' chiula-o. years-1 servant-thy-am. And thee-of order one-even not-Î put-aside ever-even.

En-re-ô sângi-ko-loc' rasiká men-te miat'-ô merôm hôn ka-m That-in-even friends-with to-feast saying one-even, goat young not-thou om-akat'-în'-a.' Apu-te-do, 'hon-ing,-e men, 'âm-do janaú áing-lok-ge-m given-hast-to-me.' Father-his, 'son-my,' he said, 'thou always me with-indeed-thou tâm-tan-a. Orok' aîn-ak' soben-ak' am-ag-ak'-tan-ak'. Bokó-m kôra-do remainest. And me-of all-things thing-being-things. Younger-brother-thy boy goch'-len-át'-e jît'-rûrá-jan-a; orok' sen-át'-len-át'-e nám-rura-âkan-a dead-having-been he alive-again-became; and gone-lost-having he found-again-has-been men-te ka-chî rasiká hobú-len-a?'

saying not-why to-feast became?"
MUŃDA FAMILY.

KHERWĀRĪ.

MUŃDĀRĪ.

SPECIMEN II.

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

Bār-la haṟâm-būpia-king tai-ken-a. Ėn-te rāhāri-king
too old-man-old-woman-they-two were. Then rāhar-dāl-they-two
hēr-la( k'), Ėn-te jetā dāsī mit' hōro kā-ko tai-ken-a. Ėn-te kulāi-ko
sowed-had, then any servant one man not-they were. Then hares
silī-b-ko jōm-jat-ko tai-ken-a en rāhāri. Ėn-te muṣāun-din-do-, ēng dāsī-ko
deer eating-they were that rāhar-dāl. Then some-day,-we-two servants
nam-aō-ko-a-lang'-king mēn-kêd-a. Ėn-te sâā keat'-king
seek-bring-them-will-we-two,-they-two said. Then first parrot-they-two
nām-kich'-a. 'Ko-te-bēn-tan-a, hate 'āja-king?' Ė-e
found. 'Where-you-two-are-going, hey grandfather-and-grandmother? 'ā
meta-a-king-tan-a. 'Dāsī-kamirfn-ko nam-aō-te-ling-tan-a.' Ėn-te
says-to-them-two. 'Servants-maid-servants seeking-bringing-in-we-two-are.' Ėn-te
aṅg-do-bēn sukā-sîn-a-čhī?' Ėn-te-do, 'čhī-leka-m rak'-e-a? 'ē-lang
me-you-two will-agree-to-me-what?' Then, 'what-like-thou crying-out? they-two
meta-a-tan-a. Ėn-te, 'keat'-keat'-keat' mente-ṅg rak'-e-a.' 'Kā-hāng-ak';
said-to-him. Then, 'keat'-keat'-keat' saying-I cry; 'Not-we-two-wish;
keat'-chāba-talâng-ge,'
keat'-finish-our-indeed.'

FREE TRANSLATION OF THE FOREGOING.

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

KHERWĀRĪ.

MUḌĀRĪ.

SPECIMEN III.

(DISTRICT PALAMAU.)

Ja hoṛo-ak' bar-hor hon-king tai-ken-a. En-kin-ate hurying-nich' apu-
Some man-of two-men son-they-two were. Those-two-among small-one father-
te-ke kaji-aj-a-i. 'He apu, khurji-ete okoe aĩn-ak' hating-re hobao-a
his-to soiĩ-to-kim-he, 'O father, property-in which me-of share-in will-come
ena aĩn-ke em-aĩn-me.' En-te ini aeh'-ak' khurji-ko hating-at'-king-a. Pura
that me-to give-to-me.' And he self-of goods divided-to-them-two. Many
din ka hobo-yan-a chi aeh'-ak' hurying hon soben khurji hunjì-ket'-te
days not became that self-of small son all property collected-having
sáŋging disum-te senok'-jan-a, oro an-re etka kami-re din hítão-keṭ'-te
far country-to went, and there bad deeds-in days spent-having
aeh'-ak' khurji uraọ-keṭ-a-i.
self-of property wasted-he.
[No. 12.]

MUNDÄ FAMILY.

KHERWÄRI.

MUNDARÍ.

SPECIMEN IV.

(State Jashpur.)

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

gave.
MUNDA FAMILY.

MUNDAI.

SPECIMEN V.

(State Bamba.)

Miat' hatu-re tai-ken-a-ko (sic.) haram burhi. Musiing burhi dak'
One village-in were-they old-man old-woman. Some-day old-woman water
an sen-kan-a-e. Raja orak'-ren hâra baid nam-tahin-a-ko. Burhia
to-fetch went-she. King's house-of men physician searching-were-they. Old-woman
kull-li'-ku-a-i, 'ape oka-te sen-ok'-tan-a-pe?' Hin-ko kaji-la(k')-e-ko, raja hin
asked-them, 'you where going-are-you?' They told-they, king's son
dukhu-tan-a-e je baid nam-te sen-ok'-tan-a-ko. Burhia kaji-la(k')-e, 'ali-ak'
ill-is-he that physician seeking going-are-they. Old-woman told, 'our
haram kob sari-a-e.' Hen hâra-ko haram-ke sap'-idi-ked-i-a-ko. Burhia-ke
old-man much knows-he. Those men old-man caught-take-away-him-they. Old-man
idi-ke-te dukhali hâra-lo(k') miat' kuthri-re ader-tad-i-a-ko. Ohiika-ke-te
taken-having ill man-with one room-in shut-up-him-they. Somehow
hen hâra bes-nan-a-e. Raja burhia-ke kob mal-jal im-ad-i-a-e. Burhia
that man well-became. King old-man-to much property gave-to-him-he. Old-man
burhi kob sukhr-re taken-en-a-ko.
old-woman great happiness-in lived-they.

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.
BHUMLJ.

It has already been mentioned that a dialect which is almost identical with Munḍārī is also spoken by the Bhumij tribe of Singbhum and neighbourhood. According to Mr. Risley, the Bhumij are probably 'nothing more than a branch of the Munḍās who have spread to the eastward, mingled with the Hindūs, 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 Singbhum, in the Orissa Tributary States, and in the Chota Nagpur Tributary States. At the last Census of 1901, speakers have also been returned from Midnapore and Manbhum, and, in small numbers, also from some other districts of the Bengal Presidency.

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

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

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

Forty-three out of the 75 speakers in the Bonai State have been reported to speak Kurmi Bhumij. No specimens have been forwarded from the State. It is, however, not probable that the different denomination connotes a difference of dialect. With regard to the Kurmi caste compare Dr. Grierson’s paper *On the Kurmis of Bihār, Chittā Nagpur, and Orissa*. *Journal of the Asiatic Society of Bengal*, Vol. lxvii, Part iii, 1893, pp. 110 and f.

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

<table>
<thead>
<tr>
<th>Region</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orissa Tributary States</td>
<td></td>
</tr>
<tr>
<td>Morhbanj</td>
<td>832</td>
</tr>
<tr>
<td>Nilgiri</td>
<td>586</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,418</strong></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>Region</th>
<th>Figures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bhumij proper</td>
<td>77,560</td>
</tr>
<tr>
<td>Tamara Bhumij</td>
<td>1,418</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>79,978</strong></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Region</th>
<th>Figures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Midnapore</td>
<td>23,272</td>
</tr>
<tr>
<td>Hoogly</td>
<td>7</td>
</tr>
<tr>
<td>24-Parganas</td>
<td>963</td>
</tr>
<tr>
<td>Jalpaiguri</td>
<td>7</td>
</tr>
<tr>
<td>Palašia</td>
<td>206</td>
</tr>
<tr>
<td>Sonthal Parganas</td>
<td>1</td>
</tr>
<tr>
<td>Balasore</td>
<td>356</td>
</tr>
<tr>
<td>Manbhum</td>
<td>2,340</td>
</tr>
<tr>
<td>Singbhum</td>
<td>25,524</td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>53,120</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>5,314</td>
</tr>
<tr>
<td>Assam</td>
<td>94</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>111,904</strong></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Region</th>
<th>Figures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singbhum</td>
<td>4,016</td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>2,705</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>799</td>
</tr>
<tr>
<td>Assam</td>
<td>52</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>7,372</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 Mundā languages are Santāli and Ho, while the members of the Bhumij tribe mostly speak a dialect which is almost identical with Mundāri. Some of them, however, apparently use the current Mundā language of their district. Thus the Bhumij vocabulary published by Hodgson in 1850 and prepared by Captain Haughton in Singbhum, is mainly 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**


MÜNDÄ FAMILY.


CAMPBELL, SIR GEORGE.—Specimens of Languages of India. Calcutta, 1874. Contains Bhumij of Maktum.

Specimens have been received from the Orissa Tributary States and from Singbhum, and two of them will be reproduced in what follows. The first is a version of the Parable of the Prodigal Son taken down in the Nilgiri State and professing to be written in Tamariá Bhumij; the second is a short tale from Singbhum. Both represent the same form of speech, viz., Mündaři, 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 emu-ag-ak, thy. In the specimens received from the Orissa Tributary States we find kona, what? and a conjunctive participle ending in kiate; thus, hašiŋ-kiate, having divided; seu-kiate, having gone. Compare ananda-kia-natin, in order to make merry. In other respects the dialect is almost ordinary Mündaři, as will be seen from the specimens which follow.
MUṆḌĀ FAMILY.

KHERWĀRI.

So-called Tamariā Bhumij.

Specimen 1.

(Nīlgiri State.)

Moyat' horo-ak' bārīā hon korā-kin tāi-ken-ā. In-kin-ak' madh-re
One man-of two child boy-they-two were. These-two-of among
hurŋing hon korā apu-te-ke kaji-ad-i-ā-i, 'e ābā, amagak' daulat-re
small child boy father-his-to said-to-him-he, 'O father, thy property-in
oka-wak' bhāg-ing nāme-yā-ing inā om-āṅg-me, Inā-te inich' ach'agak'
which share-I get-shall-I that give-to-me-thou.' Then he himself-of
daulat hātīng-kiāte in-kin-ke om-at'-kin-ā-i. Hurṅing din tayom-te
property dividing them-two-to gave-to-them-two-he. Few days after
hani hurṅing hon korā soberak' hundo-kiāte sanāng disum-te sen-
that small child boy all collected-having distant country-in gone-
kiāte klārūp ācharan-te sober daulat atāṅg-ked-ā-y-e. Sober kharch-
having evil behaviour-in all property squandered-he. All spent-
ket' tayom-te inā disum-re isu ringā hobā-en-te ini-ak' duku-jan-ā-y-e.
having-after that country-in big famine arisen-having him-of misery-got-he.
Inā-te ini sen-kiāte inā disum-rak' moyat' hopo-ak' asra-hobā-jan-te
Then he gone-having that country-of one man-of shelter-become-having
inich' horo ini-ke sukuri-goth gupi-te batī-te kul-kid-ā-y-e. Han-re
that man him swine-flock keeping-in field-in sent-him-he. There
ini-ke jūāe jītanak' jomeyak' kā-ko om-ād-i-āte ini sukuri-ko-ak'
him-to anyone anything food not-they given-to-him-having he swine-of
jojomak' lupuk'te laec' biyuk'-ma-tin saha-kid-ī-a. Inā tayom-te ini
food huska-with belly to-fill-his-for wish-seized-him. That after he
mane-mane-te thor-kiāte kaji-ked-ā-e, 'hāya, āngak' ābā jāpak'-re
mind-mind-in sense-having-got said-he, 'alas, my father near
chimināṅg muliā-chākār isu ado inā-āte jatkā jomeyak' nam-jad-ā-ko
how-many labourers much and that-from enough food get-they
ado ūng renga-te gojok'-tān-ā-ṅg. Ūng birlī-kiāte ābā-ak' jāpak'-re
and I hunger-in dying-am-I. I arison-having father-of near
sen-kiāte kaji-ā-ṅg, 'e ābā, ūng mahā-prabhu-ak' ado amagak'
gone-having say-shall-I, "O father, I God-of moreover thee-of
upar-re-ṅg pāp-ked-ā-ṅg. Amagak' hon korā men-te bikhyāt jayak'ā
against-I sinned-I. Thee-of child boy saying to-be-honored worthy
MUNDA FAMILY.

nā-tayom-te kā-ing hobā-ā. Amagak' moyat' muliā-chākar lekā ing-ke
this-after not-I shall-become. Thee-of one servant like me
dohog-ing-me." Inā-tayom-te ini bītī-kīte āpu-tet'-tak'-te senok'-jan-ā-e.
keep-me-thou." That-after he arisen-having father-his-near-to went-he.
Ado ini-ak' āpu-tet' isu sānging-re ini-ke lel-ka-te dāyā-kid-i-ā-y-e,
And his father-the much for him seen-having pitied-him-he,
adho dhaun-sen-kīte ināk' hotok'-re sap'kīte ini-ke chok'.
and run-gone-having him-of neck-on seized-having him kissed-
kid-i-ā-y-e. Inā-te hon koñā ini-ke kāji-ūd-i-ā-y-e, 'e
him-he. Then child boy him-to said-to-him-he, 'O
ābā, mahā-prabhu-ak' ado amagak' upar-re pāp-ked-ā-ing. Niā-te
father, God-of and thee-of against sinned-I. Henceforth
amagak' hon koñā mente bikhyāta hobāyok' nā-tayom-te jayak'a kā-ing
thee-of child boy saying honoured to-become this-after worthy not-I
hobā-ā. Ado ināk' āpu-te ach'agak' chākar-ko-i lukum-at'-ko-y-ā-e,
shall-become. And his father-the self-of servants-he ordered-to-them-he,
'soben-ko-te bugiak' kichirīch' agu-kīte ini-ke pindhā-e-pe; ini-ak'.
'all-from good cloth brought-having him put-on-him-you; him-of
dādore mudum em-āi-pe; ini-ak' kātā-re juta em-āi-pe. Ado ābo
hand-on ring give-him-you; him-of foot-on shoe give-him-you. And we
jom-kīte ānandā-ā-bo, je-man-je ināgak' ne hon koñā gohī-jan-te
eaten-having feast-shall-we, because me-of this child boy died-having
ado-māsa bañchāo-jan-ā-y-e; ini at'-len-ā-y-e nām-jan-ā-y-e. Inā-te in-ko
again saved-was-he; he lost-had-been-he found-was-he. Then they
ānandak-ked-ā-ko.
merry-made-they.

Im-tāng ināgak' marang hon koñā bādi-re tāi-ken-ā-e. Ado hijuk'.
Then his big child boy field-in was-he. And coming-
hijuk'-te opak' japak'-re hich'-jan-te susun oro bājnā-reyak' sāri
coming house near arrived-having-in dancing and music-of sound
ayum-nām-ke-te chākar-ko-ak' moyat' horo-ke rāk'-kīte kult'kid-i-ā-y-e,
hear-got-having servants-of one man called-having asked-him-he,
'niā kāji chī-kānak'? Ini kāji-ked-ā-y-e, 'amagak' hāgā hich'-len-ā-y-e,
'this matter what?' He said-he, 'thee-of brother come-has-he,
ado amagak' ābā hāni-ke bugin horgone re nām-kid-i-kāran-te marang
and thee-of father him good body-in got-having-him-reason-in big
bhoj em-ked-ā-y-e. Inā-te kis-ko-te bitar-te senok' ka-e
feast gave-he.' That-on angry-having-become inside-to to-go not-he
mānū-tiṅg-len-a. Inā-te ināgak' ābā rāchā-te hich'-ke-te ini-ke isu
wished. Therefore him-of father outside come-having him much
bujhāo-kid-i-ā-y-e. Ado ini apu-te-ko kāji-ruāy-ād-i-ā-y-e, 'lel-me, amagak'
extreated-him-he. And he father-the-to said-back-to-him-he, 'lo, thee-of
jitāyak' hukum kā-iṅg amānātiṅ-g-led-ā isu sirmā-te amagak' sowā
any order not-I disregarded many years-from thee-of service
agu-tad-ā-ing. En-re-y-o kutum-kō-lok' ānanda-kiā-natin chim-tāṅg-ho moyat'
carried-out-I. Still friends-with feasting-for ever-even one
merom iṅg-ke kā-m om-ad-iṅg-ā. Ado amagak' oko hon-kōrā knabī-
goot me-to not-thou gavest-to-me. And thee-of which child-boy harlots-
tak'te senok'eman-āte amagak' daulat ipāyāte kharch-ked-ā-y-e,
near going-etcetera-in thee-of property useless squandered-he,
inī hich'-torā inigak'-natin isu bhoj om-ked-ā-m. Inigak'
coming-as-soon-as him-of-sake-for big feast gavest-thou.' His
āpu-tet' kājī-ked-ā-e, 'e hon kōrā, am jāoge iṅg-lok' men-ā(k')-mā.
father-the said-he, 'O child boy, thou always me-with art.
Ado ināgak' oka-joto menak'-ā inā sohen amagak'. Ado inā-te amagak'
And mine whatever is that all thine. But that-for thy
hāyā goch'-hobā-ke-te, ado-māsa bańchāo-jan-ā-e; inī at'-len-ā-e,
brother dead-been-having, again saved-was-he; he lost-had-been-he,
nām-jan-ā-e; niā-te mauchhab ado ānanda-kiā-te alc-ak' uchit.'
founā-was-he; this-for festivity and merriment-to-make us-of proper.'
MUNDĀ FAMILY.

KHERWĀRI.

BHUMIJ.

(DISTRICT SINGBHUIM.)

SPECIMEN II.

Moyat’ hātu-re moyat’ horo tāi-ken-ā. Acha’agak’ bariyā koṛā hon-
One village-in one man was. His two boy children-
kin tāi-ken-ā. Inā bhitar-re maraṅ koṛā hon-te oṛak’-re sari
they-two were. Those among big boy child-the house-in well.
kami-tan-e tāi-ken-ā. Hurīng hon-ṭak’ jetā-o kā-e kami-tan-ā. Inā
working-he was. Small child-the anything not-he did. This
bon-ṭak’ kāji-ad-i-ā-yā, ‘oṛak’-re jodi kā kami-ro-do, har-mi-ā-yā. Enā
son said-to-him, ‘house-in if not working-in, drive-off-the-shall.’ That
kāji-natin-te en hon-ṭak’ oṛak-ete nir-jan-ā. Bāriā āpo kos-re
word-on-account-of that son house-from went. Two three kos-in
moyat’ hātu-re hich’-ke-to peṛa-kō oṛak’-re tāi-jan-ā-c. Peṛa-kō
one village-in come-having relatives house-in stayed. Relatives
kuli-kid-i-ā-yā, ‘chiṅkā-kānā-m hich’-ākan-ā?’ En koṛā hon-ṭak’ kāji-ad-i-ā-yā,
asked-him, ‘why-thou come-hast?’ That boy child told-him,
‘iṅak’ āpā oṛak-te har-oroi-tad-ing-ā.’ Tār-gāpā-tā-re peṛa-kō
‘my father house-from drove-out-me.’ Thereupon-next-day-in relatives
en hon-ṭak-kō āpu-te-ta-ko-ṭak’-re ao-sete[r]-ad-i-ā. Hon-ṭak’-ke apu-tet’
that child-they father-their-near brought-near-him. Son-to father-the
bes-lekā bujāting-kid-i-ā-yā-e, ondo engā-tet’-o bes-lekā bujāting-kid-i-ā-yā-e,
well remonstrated-he, and mother-the also well remonstrated-she.
Tayum-te hon-ṭak’ bujāting-jan-ā-e ondo oṛak’-re kami-jan-ā-c. Māraṅ-ete-o
Then son-the came-to-senses-he and house-in worked-he. Big-from-even
hurīngiḥ khub kami-jan-ā-e, je tayum-te engā-tet’ āpā-tet’ khub
small-the much worked-he, so-that then mother-his father-his much
suku-ad-i-ā-yā-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.

Birhār literally means 'Forest-man.' According to Mr. Kisley, 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 scandens), from which a coarse kind of rope is made. They claim to be of the same race as the Kharwars.'

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

<table>
<thead>
<tr>
<th>District</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Hazaribagh</td>
<td>717</td>
</tr>
<tr>
<td>Ranchi</td>
<td>504</td>
</tr>
<tr>
<td>Singbum</td>
<td>13</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,234</strong></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>District</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Hazaribagh</td>
<td>180</td>
</tr>
<tr>
<td>Ranchi</td>
<td>123</td>
</tr>
<tr>
<td>Manbhum</td>
<td>44</td>
</tr>
<tr>
<td>Singbum</td>
<td>173</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>526</strong></td>
</tr>
</tbody>
</table>

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

AUTHORITY—


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

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

Pronunciation.—Mr. Kiefel does not distinguish between a and e, or d and e, respectively. Mr. Bodding's list, however, shows that at least the Birhār of the Sonthal Parganas in this respect agrees with other neighbouring forms of speech.
The cerebral ɾ is commonly changed to r in the Sonthal Parganas; thus, hār, man; ḍār, house; dārāp', sit. Compare Kārmāli and Māhlē. The form hār is probably due to the influence of those latter dialects. The corresponding word in Ranchi is hōra, i.e. ʰārā.

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

**Inflexional system.**—The declension of nouns and pronouns is the same as in Mumārī. The suffix of the dual is ₂kīn; thus, ḍōpōt-₂kīn, two fathers. The inanimate form of the genitive suffix is sometimes used when the governing noun denotes an animate being, and vice versa. Thus, mi-aḥā-ak' bāre'ā kōrā kāpān-₂kīn tātō-ken-ā₂k̂'-kin, one man of two male children were. Note also the suffix ᵣinich' in the list; thus, timān din-ᵣinich', of how many days? how old? ḍunᵣ-ᵣinich' (and ᵣunᵣ-ᵣinich'), my. It is formed from the locative suffix ᵣ by adding n and ich'. In Santāli the suffix ᵣinich' has got the special meaning of ‘wife’; thus, Pāṇḍuᵣ-ᵣinich', Pāṇḍu's wife.

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

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

The present tense of finite verbs is given in the list only; thus, rā-y-ṭā-e, he strikes. In the specimen we find forms such as ḍubā-ṭā-e, he wasted; moṭrā-ṭā-e, he gathered. The suffix is atā, corresponding to Santāli aka.

According to the list of words the suffix of the past tense is ɛl', passive ɛn and ɛn. Thus, rā-y-ɛl'-ā-ɨ, I struck; ɛn-ɛn-ā-ɨ, I went; ɛn-ɛn-ā-ɨ, I had gone.

The corresponding suffixes in the specimen are ɛd, ad, passive ɛn, ɛn, and yan. Thus, nam-ɛd-e-ā-ɛ, he found him; his-ɛd-kin-ā-ɛ, he divided to them; ɛd-en, lost; reŋe-ɛn-ā-ɛ, a famine arose; khisāo-yen-ā-ɛ, he got angry.

The suffixes ɛd and ad correspond to Santāli ɛt' and ɛt'. Ad is, however, occasionally also used before what we would call a direct object. Thus, nam-ruṣ-rɛd-ɛ-ɛn, we found him again. In a similar way the suffix ked is sometimes used in cases where we would say that there is an indirect and not a direct object. Thus, kāh-ᵣich'-ā-ɛ, he said to him.

Other forms of the past tense are kul-tacḥ'-ā-ɛ, he sent him; ḍyum-ɛ(ʰ)'-ā-ɛ, he heard; torāyā, he went; chā-ākād-ɛ, having finished; moṭhāo-ākan, fattened, and so forth.

The negative particle is kā as in Mumārī.

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

KHERWĀRĪ.

Bīrārā.  
(District Ranchī.)

(Rev. W. Kiefel, 1898.)

Mia(t') horo-ak' bāreā koā hopon-kin tāhi-ken-ā-kin. En-kin-ā-te
One man-of two male children-they-two were-they-two. Then-two-from
huriṇich' āpu-ke kahi-ki(ch')-ā-ke, 'e abā, ingak' hisā huḍu om-ā-
small-the father-to said-him-he, 'O father, my share goods give-
ing-me.' Ente hini en-kin-ke ach'-ak' huḍu his-ad-kin-ā-ke. Hurīng
to-me-thou.' Then he them-two-to his goods divided-to-them-two-he. Few
din tayom-te huring hopon sobemak' motrā-ātā-e saujing disum-te
days after small son all-thing together-made-he far country-to
torāy-ā, odo en-tāi-re eṭ'ān paśṭi-re din hurō-lo(k') ach'-ak' huḍu
scent, and there evil life-in days spending-with his goods
dubāo-ātā-e. Sobem-ak'i chaba-ākād-chi en disum-ré beeḥot
wasted-he. All-he finished-had-after that country-in heavy
renge-ān-ā, odo hini-e renge-ān-ā. En-te hini sed nam-te en
starvation-came, and he-he destitute-became. Then he sense getting that
disum-rē mia(t') hor-tā-re tāhi-ken-ā-ve, odo hini ach'-ak' ote-re sukrī
country-in one man-near stayed-he, and he his field-in swine
anchor-he hini-ke kul-ta(ch')-ā-ve. Odo hini sukrī jojad lupu-ko-ātē ach'-ak'
feeding-for him sent-him-he. And he swine eaten hukus-from his
haich' bi-sanaṅg tāhi-ken-ā-ve, odo jāe hini-ke kā-e om-ā(ch')-tāhi-ken-ā.
belly to-fill-vishing-was-he, and anyone him-to not-he gave-to-him.
En-te hini birid-an-te kahi-ked-ā, 'āpu-ing-ak' qber nalhā-ko-tā purā
Then he arisen-having said, 'father-my-of many servants-to much
jojomak' men-ā, odo īng rengeelah-gojuk'-tan-ā-īng īng birid-ko-te āpu-tū(k')-
food is, and I hunger-dying-am-I. I arisen-having father-to
ing sinuk'-ā odo hini-ke ng gām-ā-i-ā, 'e abā, ing drom odo amak'
I shall-go and him-to I shall-tell, 'O father, I right and thee-of
ayar-re-ng gunhā-keid-ā. Odo ayar-te amak' hopon kahiok'leka
before-I sinned. And henceforth thee-of son to-be-called-worthy
baṅg-aiñ-ā. Amak' nalhā-ko-te mīnī (mīnīch'? leka doho-ing-me,''
not-am-I. Thee-of servants-among one like keep-me-thou.''
Odo birid-ko(k')-te āpu-tū(k')-te torāy-ā-ve. Odo hini saujing-re tāhi-ken,
And arisen-having father-near went-he. And he distance-at was,
im-tā āpu hini-ke nel-kī(ch')-ātē moh-ad-i-ā-ve, odo nīr-daram-hambhū-
then father him seen-him-having pitied-him-he, and run-met-embraced-
BIRBHAR.

ke-te chok-'ki(ch')-â-e. En-te hopon kahi-ki(ch')-â-e, 'e abâ, drom odo having kissed-him-he. Then son said-him-he, 'O father, right and amak' ayar-re gunhâ-ked-â-ing, odo ayar-te amak' hopon kahi-ok'
thee-of before sinned-I, and henceforth thy son to-be-called lekâ-nich' bang-âf-hâ. Banakam âpu ash-ak' dhaângor-ko-ke gâm-ad-ko-â-e, worthy-man not-an-I.' But father his servants-to said-to-them-he,
'soben-âte bugin kichrich' odoong-e-pê odo hini horok'-o-pê, odo hini-ak'
'all-from good cloth bring-out-you and him put-on-you, and him-of ti-re aúthi odo katâ-re juta horok'-o-pê, odo mothâ-âkan urich'
hand-on ring and foot-on shoe put-on-you, and fattened cow hopon au-ki(ch')-te goj-i-pê, odo abu jom-ko-te rijâo-â-bu. Chikan young brought-it-having kill-it, and we eating feast-shall-we. What men-te, ne hopon goj-âkan-e tâhi-ken-â, odo jived-ruâr-âkan-â-e; odo saying, this son died-having-he was, and alive-returned-has-he; and hini âd-en tâhi-ken-â-e, odo nam-ruâr-ad-e-â-bu.' Odo en-ko rijhâo he lost was-he, and found-again-him-we. And they to-feast etech'-ked-â-ko.
began-they.

Banakam hini-ak' pahil hopon khet-re tâhi-ken-â-e. Odo hijuk'-tan-lo(k')
But his first son field-in was-he. And coming-on orak'-te stæt-ân-te pitâhā-te enesch'-ko-ak' sâdi ayum-la(k')-e.
house-to approaching drumming dancing-people-of sound heard-he.
Odo dhaângor-ko-ete mia(t')-ge ach'-tâ hohoi-od-i-yâ-e, 'nêa chinâ-tan-â?' And servants-from one him-near called-to-him-he, 'this what-is?'
men-te, gâm-ad-i-â-e. Odo hini-e kahi-ked-â, 'boko-m korâ saying said-to-him-he. And he-he said, 'younger-brother-thy boy hich'-âkan-â-e, odo âpu-m mothâ-âkan urich' goj-âka(ch')-â-e nea come-has-he, and father-thy fatted calf killed-has-it-he this lagit'-te chi hini-he bugî-ge nam-ed-e-â-e.' Odo hini-e khistol- for that him well got-him-he. And he-he angry-
yan-â-e, odo bolok' kâ-e samehâr-ân-â. Apu-do oduâng-yam-te hini-ke became-he, and to-enter not-he wished. Father out-come-having him-to samjhâo-ad-e-â-e. Banakam hini âpu-kê kahi-ruâr-ad-e-â-e, remonstrated-to-him-he, 'nêe-me, nimin sirmâ-te amak'-ing paiî-tan-â, odo chilâ-o amak' anelu 'see, so-many years-in thy-I serving-am, and ever thy order kâ-ing sid-ked-â. Odo inâk' sangi-ko-lo(k')-e rijhâo-nagen-te chilâ-o ing-ke not-I transgressed. And my friends-with feasting-for ever me-to mia(t') bhedhi hopon kâ-m om-ad-ing-â. Banakam bisrendâ paiît-âe amak' one goat young mot-thom gave-us-to-me. But evil living-in thy property finished-he, this son-of-these came then-indeed thou his
lāi en mothāo-ākan urich' hopon goj-ad-e-am.' Batkam sake-for that fatted cow young killed-for-him-thou.' But hini-e gām-ad-e-ā, 'e hopon, am sob din ing-lok' menām-ā, odo īgak' he-he said-to-him, 'O son, thou all day me-with art, and mine sobenak' amak'-gi-kan-ā. Batkam righāo amak' tāhi-ken-ā mar ne all-thing thine-Indeed-is. But to-feast thine was for this hoko-m goch'-ākan tāhi-ken-ā-e, odo-e īvel-ruār-ākan-ā; hini younger-brother-thy died-having was-he, and-he living-returned-has; he ād-en tāhi-ken-ā-e, odo nam-ruār-yān-ā-e.' lost was-he, and found-again-was-he.'
Kōda or Kōra.

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

The Kōdas are constantly confounded with other tribes, and it is often impossible to distinguish them. Their name is given in many various forms such as Kōda, Kōra, Kāora, Khairā, Khayrā, and so forth. It cannot have anything to do with the Munjā word for 'man,' which is hār in those districts where most members of the tribe are found. The form Kōda seems to be the original one. It is probably an Aryan word and means simply 'digger.' This supposition well agrees with the actual facts. The principal occupations of the Kōdas are tank-digging, road-making, and earthwork generally. The Kōdas of Sambalpur and the neighbouring tributary States, Sarkanath, Barama, and Ranakhol, are mostly cultivators, and they are commonly known as Kīsās, i.e. cultivators. Moreover, the Kōdas do not speak the same language everywhere. In the Central Provinces, they mostly speak the Dravidian Kurukh, in the Bengal Presidency some of them speak Mundari, others Kurukh, and others perhaps Santali, and so forth. Kōda is not, therefore, the name of a language, but of a profession. In Sarguja 569 speakers have been returned under the head of Kōdāri. Kōdāri simply means the language of the Kōdās, i.e. diggers.

The form Kōra is only the Bengali way of pronouncing the common Kōda. It has, however, often been confounded with the Munjā word kōra, a boy, and the Kōdas are therefore often confounded with the Kārkus, the Korwās, and other connected tribes. Thus the Kōdas, like the Korwās, are not always distinguished from the Kharās, and the names Kharā or Khayrā mentioned above are probably due to this fact.

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

The honorific title which the Munjā Kōdas use to denote themselves is Mudi, and their language is, hence, sometimes called Kōra-mudi thār. They are divided into four sub-castes, bearing the names Dhālo, Molo, Sikhari, and Bādāmi. According to Mr. Risley, the Dhālo sub-caste say that they came from Dhalbhāum, the eastern pargana of Singhbhum; the Molo from Manbhum; and the Sikhari from the tract of country between the Damoda and Barakar rivers bounded on the east by Samet Sikhar or Parasnath Hill. In Bankura, again, besides the Sikhari we find three other groups—Sonārekhā, Jhetiā, and Guri-Bāwā, of which the first is associated with the Sonarekha or Subarnarekha river, which rises in the Mundāri country, while the second bears the same name as one of the sub-castes of the Bāgilis.

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 Munjās who are 'above all things settled agriculturists, conspicuous for their attachment to their original villages.'
The Kōḍās 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 Bhumij and Mundāri tribes. To a great extent, the Kōḍās 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 Kōḍās 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 Kōḍā has been prepared by the Rev. P. O. Bodding. It represents the dialect as spoken in Birbhuma. The Kōḍās of that district aver that they have come from Singbhuma. 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 Manbhuma. The Kōḍās returned at the last Census from the Sonthal Parganas are not settled inhabitants. They have probably come from Birbhuma or Manbhuma. One section of them call themselves Dhan Başār.

The Kōḍās of Bankura state that they have come from Nagpur, and that they speak a dialect of Santal. 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 Birbhuma, with a tinge of Santal.

We have no information about the dialect of the Kōḍās of other districts. In Athmallik they are said to speak Kurukh, and the same is perhaps the case everywhere in the Orissa Tributary States. It seems as if the Mundā Kōḍās 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 Kōḍā, i.e. under the head of their caste. The language returns for Kōḍā 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 Kōḍā as simply a sub-dialect of Mundāri.

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

Number of Speakers
Spoken at home—

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bardwar</td>
<td>2,300</td>
</tr>
<tr>
<td>Bankura</td>
<td>830</td>
</tr>
<tr>
<td>Manbhuma</td>
<td>4,043</td>
</tr>
<tr>
<td>Sarguja</td>
<td>560</td>
</tr>
<tr>
<td>Morkhanj</td>
<td>276</td>
</tr>
<tr>
<td>Pāl Lāhāra</td>
<td>215</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>

Spoken abroad—

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Angul and Khondmals</td>
<td>604</td>
</tr>
</tbody>
</table>

**Grand Total** 8,949

The speakers in Sarguja were returned under the head of Koḍāri, and it is not certain that they are really Kōḍās. 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>867</td>
</tr>
<tr>
<td>Midnapore</td>
<td>3,553</td>
</tr>
<tr>
<td>Hoogly</td>
<td>305</td>
</tr>
<tr>
<td>Nalhatabad</td>
<td>31</td>
</tr>
<tr>
<td>Rajshahi</td>
<td>202</td>
</tr>
<tr>
<td>Dinajpur</td>
<td>6</td>
</tr>
<tr>
<td>Jalpaiguri</td>
<td>5</td>
</tr>
<tr>
<td>Bogra</td>
<td>22</td>
</tr>
<tr>
<td>Dacca</td>
<td>2,589</td>
</tr>
<tr>
<td>Sonital Parganas</td>
<td>707</td>
</tr>
<tr>
<td>Balasore</td>
<td>2,229</td>
</tr>
<tr>
<td>Manbhuma</td>
<td>32</td>
</tr>
<tr>
<td>Singhbum</td>
<td>1,848</td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>56</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td></td>
</tr>
<tr>
<td><strong>Total Bengal Presidency</strong></td>
<td><strong>23,827</strong></td>
</tr>
<tr>
<td><strong>Assam</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>23,873</strong></td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
<td>46</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 Köjä is constantly confounded with other tribes. Thus the speakers in Burdwan and Manbhuma were reported in the preliminary operations of this Survey to speak Korwa, but they have turned out to be Köjä. On the other hand, it is probable that some of the returns under the head of Köjä in reality belong to some other dialect. Moreover, the Köjä 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 Köjä 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 Munḍari.

**Language.**

The various sounds of the dialect have been very carefully distinguished in the specimen. It will be seen that the phonetical system is the same as in Munḍari. Compare hārya, man; nāw, get; chinn, how many; upun-iā, four; birit', arise; ā-bū, we; lēl, see; dūp', sit; dāl-kīch'-ā-ū, I struck him, etc. Final ū and ū are usually retained unchanged; thus īn, I; īn-ūn, they two. Note also forms such as hārīnāch', the young one.

**Pronunciation.**

The inflection of nouns and pronouns is the same as in Munḍari. The suffixes of the genitive rēn and ak' are used promiscuously; thus, ām-ak' hān, thy son; in-ak' bābā-ṛēn chinniś mūnīs-kō-ṛēn māndi bīsīk'-tān-ak' tākō-ak', my father-of how-many servants-of bread to-save-is-their. The form tākō-ak' in the last example shows that the pronominal genitive inflexes are used as independent words. Compare ām-ām-ē tiṅ-ak', give me mine, give me my share; āuṅgh dāhān-ken-ak' tāc-ak' tahās-vahās-ke-ch'-ē ā-e tāc-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, tusin-taé-pé, put-on-his-yé, etc.

Note pronouns such as qui, he; áná, that; sik’í, this, and so forth.

The numerals are the same as in Mundari. Aryan loan-words are used for the numerals six and following; thus, ohhá, six; sáit, seven; átf, eight; tā, nine; dós, ten. Mi-ta’t means 'one only.' 'One' is mía’, mít’, as in Mundari.

The conjugation of verbs is mainly the same as in Mundari. The pronominal infix and suffix of the third person singular is often ich’ instead of e; thus, dál-eich’tan-á-ā, I strike him.

The copula or verb substantive is taw-ā-ā, am; tāhán-kon-ā-ā, I was.

The suffix el’ (passive en) is used to denote past time; thus, dál-et’ā-ā, I struck.

Note also forms such as biríl-keláč’, having arisen; ká-e-ak’-kon-ā, would not.

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

KHERWĀŘI.

Kopā. (Birbhum.)

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

Mintā hārā-ṛen bār-īā hārāl hān tāhān-ken-ā-ṛin. Ār in-krū

One man-of two male children were-they-two. And these-two

māṭā-ṛē ṭōduṅ-ṛōh-ṛāk ṛēpu-ṛōt-ke gām-ṛēh-ē, ḥā bāba, in-krū āṃā ja

among the-youngest-one father-the said-to-him-he, 'O father, my share which

nām-ei ṭiḥiṇ-ke-tē āṃ-ām-mē ṭiṅ-krē dā.' Khān-gē bīṣā
gi-ṛā divided-having give-to-me-thou mine give.' Then property

ṭiḥiṇ-āt-ṛin-ā-e. Khān-gē din kāṭāk tāyām ṭōduṅ hān-ṭāk jātā
divided-to-them-two-he. Then days some after young son all

sāmṭō-ke-tē sāṅgīn disōm sēt-ṛen-e; ār āṇā dāhān-ken-krē tāe-krē
collected-having distant country went-he; and there being his

bāchālān-tē tāhān-nāhās-ket-ā-e tāe-krē. Ār jātā-gē ublā-duḷā-keṭ-ā-e,
bad-living in squandered-he his. And all wasted-he,

en-krān ānā disōm ṣāṅ mārān ākāl pōṛā-y-ṛen-ē, ār ānī-ṛā rūngōj-krē-ōk
then that country very great famine fell, and he to-hunger

lagā-y-ṛen-e. Khān-gē sōṅ-ke-tē ānā disōm-ṛen miṛtp rayāt than
begun-he. Then gone-having that country of one tenant with

jaṅāk-ṛen-ē, ār ānī-ṛā āch-krē pāṛ-jaṅā-ṛē sūkṛī būgā
took-shelter, and he his outside-property-place-to swine tending

kāl-kich-ē. Ār sūkṛī-ṛō kām-krē-krē chokliṅk-tē āch-krē lāheh-ē pēroch-ē
sent-him-he. And swine eating husk-with his belly filling

nātān gāṛāj-ok tāhān-ken-ā-e; kintū jahāe kā-kō āṃ-āe-ken-ā. Khān-gē
for wishing was-he; but anyone not-they gave-to-him. Then

chāṭān-ṛōt-ṛē gām-krē-ā-e, 'in-krē bābā-ṛēn chimtiṭ mūns-krē-ṛēn
having-come-to-senses-he said-he, 'my father-of how-many servents-of

māṇā bīṣī-k-ṛē-ṛōt-āk tākō-krē; kintū ānī-ṛā rūṅgōj-ṛē-ōk nāṁā bēndāk-ē.
food more-becoming-in theirs; but I hunger-from here perishing-

tā-nē. Bīṛit-ke-tēch bābā-ṛēt-sāṅ-krē-ṛēn ār gām-āe-ṛēn, 'hā bābā,
am-krē. Arisen-having father-to shall-go-I and shall-say-to-him-I, "O father,
sirāmā-ṛēn ār ām-krē samān-ṛō pāp-tō-ṛē-ṛēn. Ām-krē hān ār
sirme-ṛēn ār ām-krē samān-ṛō pāp-tāt-ṛē-ṛēn. Ām-krē hān ār

niṭūm- heaven-of and thy presence-in sinned-I. Thy son henceforth to-call-

ok" layēk lāhāc-tān-ṛēn. Ām-krē miṛtp mūnis lekā hōe-to-kā-ṇ-mē..."'
myself worthy not-being-am-I. Thy one servant like be-let-me-thou."'

Khān-gē bīṛit-ke-tē āch-krē āṇū-ṛōt-tēn hirch-ṛen-ā-e. Kintā sāṅgīn-ṛō
Then arisen-having his father-to came-he. But distance-at
MUNDÀ FAMILY.

dâhân-ken-rē-yē aniu-ak' ápū-tēt' lēl-näm-kich'ē, ār mâyā-gē hich'en-ak'
being-in-he his father to-see-got-him-he, and compassion came
tā-e-ak'; ār nir-sān-ke-tē hâhâr-kich'ē; ār châk'ā-kich'ē. Kin-tū
his; and run-gone-having embraced-him-he; and kissed-him-he. But
hân gâm-āch'ē, 'hâ bâhâ, sûrmā-rēn ār ām-ak' samân-rē pâp-tât'-iū.
son said-to-him-he, 'O father, heaven-of and thy presence-in sin-did-I.
Ām-ak' hân ār nātâm-ok' layēk lâhâo-tan-iū.' Kin-tū ápū-tēt' 
Thy son henceforth to-call-myself worthy not-am-I! But the-father
âch'-ak' nakâr-kō gâm-at'-kō-â-ē, 'dā, jātâ hatâk' bügin-ak' sânâk'
his servants said-to-them-he, 'give, all from good robe
ōdôn-agü-i-pē; ār tusîn-tâc-pē; ār shâ-ak' tih-rē anțī, ār
take-out-bring-ye; and put-on-his-ye; and his hand-on ring, and
kāâ-rē jūtâ tusîn-tâc-pē. Ār posío-ta-rēn dâmâ agü-ke-tē baṭi-hût'-
foot-on shoe put-on-his-ye. And fattening-of calf brought-having kill-quickly-
i-pē. Ėn-khân jâmē-jâmē-lâk' rîj-rân-â-bû. Kâââ, nik'i iu-ak'
him-ye. Then eating-eating-with shall-make-merry-we. Reason, this my
hân gâch'-gē táhân-ken-â-ē, ār jît' ruą-ru-â-ē; ât'-gē táhān-ken-â-ē,
son dead was-he, and living returned-he; lost was-he,
and found-was-he.' Then merry-making for began-they.
Kin-tū anî-rēn mânân hân láyân-rē táhân-ken-â-ē. Ār orâk'-tē hich'-
But his big son field-in was-he. And house-to come-
mârêch'-en-rē dîrân ār ânâch' ajûm-nâm-ket'-â-ē. Khân-gē miat'
neer-having-in singing and dancing to-hear-got-he. Then one
mâhindâr kōrâ nârêch'-te râk'-â-agü-ke-tē küt-kich'-â-ē, 'ānâ-kô-dâ
servant boy near-to called-brought-having asked-him-he, 'those-things
chekâm-tan-ak'? Anî-dâ gâm-âch'ē, 'âm-ak' hûdîn hâgâ-m hich'-akân-â-ē,
what-kind-being'? He said-to-him, 'thy younger brother-thy come-has-he,
ār ām-ak' ápū-m-dâ posío-ta-rēn dâmâ baṭi-kich'ē; kâââ, bogîn-hâgmâ
and thy father-thy fattening-of calf killed-him-he; reason, good-body
nâm-ruâr-kich'ē.' Khân-gē ruângâ-ru-â-ē, ār bâlîk' kâ-â-ak'-ken-â.
got-back-him-he.' Then angry-became-he, and enter not-would.
Âțāk'-dâ anî-rēn ápū-tēt' ojōn-hich'-ke-tē lâhâr-ich'-ken-â-ē. Kin-tū anî-dâ
So his father out-come-having entered-was-he. But he
gâm-ruâr-ke-tē ápū-tēt'-kē gâm-âch'ē, 'nâk'â nîtt' bâchâr ām-ak'
said-back-having father-his-to said-to-him-he, 'these so-many years the-of
thân mâhindâr khaṭâok'-tan-ī, ār ām-ak' hukûm jahâ-chû-lân hō
with servant employed-am-I, and thy order ever even
kā-ī târâm-pârâm-tât'-iū. Inâ-rē-hō in-dâ jahâ-chû-lân hō míñãt'
not-I transgressed-passed-I. This-in-even me ever even one-single
mârâm hân-ge kā-m âm-tât'-în-â-îm, jâmân în-ak' gâtê-kô lâk' rîj-
goa young not-thou gavest-me-thou, so-that my friends with merry-
rān-ī. Kīntū kūsmbi-kō lāk' ām-ak' bisōi-dāulsāti nastā-tāt'-ē nik'i māks-ī. But harlots with thy property-wealth wasted-he this hān-tām-ak' hīnh'-ka-tāch' posō-ta-rēn ēmpe-gē baṭi-kīch'-ā-m. Kīntū son-thy coming-after fattening-of calf killedst-it-thou.' But anī-dā gām-āch'-ē, 'hē bachāhā, ām-dā din-gē īn-ak' lāk' mēnak'-mē-ā; he said-to-him-he, 'O son, thou days me-of with art-thou; ār jātā īn-ak'-kō-dā ām-ak'-tan-ak'. Kīntū rič-rān ār khūsi-gē and all my-things thine-arc. But merry-making and rejoicing chāe; kārān, nik'i hagā-m-dā gāch-gē tāhān-ken-ā-e, ār is-proper; reason, this brother-thy dead was-he, and jīt'-en-ā-e; āt'-gē tāhān-ken-ā-e, ār nām-en-ā-e.' alive-became-he; lost was-he, and found-was-he.'
It has already been remarked that some of the Kôdás of the Sonthal Parganas are known under the name of Dhangá. Most Dhaṅgárs of the district speak Kurukh. Some of them, however, use a form of speech which is closely related to the Kôdá of Birbhum. I am indebted to the Rev. P. O. Bodding for a list of Standard Words and Phrases in that dialect. It will be found below on pp. 241 and ff.

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

The word for 'man' is hārā, but also hāp. 'Four' is pōs as in Santalí.

The inflexion of nouns and pronouns is the same as in Kôdá. Thus the genitive suffixes r̥n and ak' are used promiscuously.

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

The copula tān is often shortened to t when used to form the present. Thus, dâl-ek'-et-īn, I strike; dâl-ich'-et-īn, I strike him; sēnok'-tā-ūnā, we two go. Compare Kharjú.

The final t' of the suffix tαt sometimes becomes r as in some dialects of Hô. Thus, dâl-tor-ak' dōhâk'-ken-īn, I had struck.

In other respects the dialect is regular.

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

I have restored the beginning of the very corrupt specimen as best I could. I have not, however, made any attempt at consistently restoring the semi-consonants.
MINT(’t) hâro-r bâriâ hâne tabin-kin-á-kin. Inâ-maddhô hûrîng hân-te
One man-of two sons were-they-two. Them-among small son
bâbâ-kê gom-ke, ‘bâbâ, jor ghorkonna-r bhâg nâm-i, im-âng-me-dâ.’
father-to said, ‘father, what property-of share shall-get, give-to-me-thou.’
Them-for father divided. Some days after small son
ghorkonna(-r) bhâg au-ka-te akdara-metne(sic). Ani sen-ka-te ku-kâj-kete
property-of share taking went-abroad. He gone-having evil-deeds-which
ghorkonnâ-te at(’)-kete. Ana dêś sen-ka-te ghorkonna at(’)-kete
property lost. That country gone-having property lost-having
famine-arose. There much distress became. He then householder joining
âsraya, nâm-kete. Girastha piri-kê sukriti gupi kul-ki-ye. Sukri
shelter found. Householder field-to swine to-tend went-him-he. Swine
gupi-kê amin-rê ani-a(k’i) man-rê gâmi-á-yê, ‘îng bâbâ-reng châkar am-te
tending that-in his mind-in said-he, ‘my father-of servants gratis
jom-nâm-á, ’îng jom ka-i(ûng) nâm-ed-â. ’Îng birit(’)-kê bâbâ-thâng
to-eat-get, I to-eat not-I got. I arisen-having father-near
gomi, “bâbâ, sarge-ri bônga thâng år âmâ(k’i) thâng âśu pêp-ke-a-i(ûng).
will-say, “father, heaven-in God near and thee near much sinned.
âmâ(k’) hân-hâpân parichay-em-riâ jogya bâ-kan-â. Bâbâ, âmâ(k’) châkar
Thy son recognition-giving-of worthy not-am. Father, thy servant
lekhâ iû-kê-hâ dob-ûng-ûm,”
like me-also keep-me-thou.”
HŌ OR LAŘKĀ KOL.

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

Hō is the name of a tribe, and the language is often called Hō-kājī, i.e. the language of the Hōs. The word Hō is identical with hār and hārā, the words for ‘man’ in Santalī and Mundāri respectively.

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

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

It has already been mentioned that Kol or Kālhā has been returned as the dialect of numerous speakers in Hazaribagh, the South Parganas, and Manbhum, and that it is possible that some of the Kols of those districts speak Hō. The bulk of them, however, use a form of Santalī which has been described above under the name of Kārnālit.

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

<table>
<thead>
<tr>
<th>Number of speakers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orissa Tributary States—</td>
</tr>
<tr>
<td>Athmalik</td>
</tr>
<tr>
<td>Daopalla</td>
</tr>
<tr>
<td>Keonjhar</td>
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<td>Morbhānj</td>
</tr>
<tr>
<td>Niğriti</td>
</tr>
<tr>
<td>Pal Labera</td>
</tr>
<tr>
<td>Singbhum</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States—</td>
</tr>
<tr>
<td>Sarai Kala</td>
</tr>
<tr>
<td>Kharsawan</td>
</tr>
<tr>
<td>Gangpur</td>
</tr>
<tr>
<td>Kosa</td>
</tr>
<tr>
<td>Bonai</td>
</tr>
<tr>
<td>Sarguja</td>
</tr>
<tr>
<td><strong>Total</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 Mundāri.
Outside the territory where it is spoken as a vernacular Ho was returned from the following districts:

**Bengal Presidency**
- Purnea: 3,000
- Angul and Khondmals: 46

Total: 3,046

**Central Provinces**
- Kalahandi: 573

**Assam**
- Cooch Plains: 4,028
- Sylhet: 1,750
- Kamrup: 890
- Darrang: 500
- Lakhimpur: 1,750

Total: 8,358

**Total:** 11,979

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

- Ho spoken at home: 371,147
- Ho spoken abroad: 11,979

Total: 383,126

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

- Midnapore: 334
- Balasore: 244
- Angul and Khondmals: 35
- Manbhum: 85
- Singbhum: 235,313
- Orissa Tributary States: 96,249
- Chota Nagpur Tributary States: 35,813

Total: 377,613

AUTHORITIES:


CAMPELL, Sir George, *The Ethnology of India*. Journal of the Asiatic Society of Bengal, Vol. xxxv, Part ii, Supplementary Number, 1836. Appendix B, on pp. 244 and ff., contains a Comparative Table of Aboriginal words, Ho or Singbhum Kole, etc. Appendix F, on pp. 266 and ff., contains vocabularies, Ho, etc., by Lieut.-Colonel Dalton. Appendix G, on pp. 268 and ff., is the reprint of Mr. Tickell's article in Vol. ix. See above.

BRAMES, J., *Outline of Indian Philology, with a map showing the distribution of Indian Languages*. Calcutta, 1867. Appendix A contains numerals in Kole, alias Ho, etc.


[LYALL (Sir) A. J.], *Report of the Ethnological Committee on Papers laid before them, and upon examination of specimens of Aboriginal tribes brought to the Jubilee Exhibition of 1887-88*. Nagpur, 1888. Contains a Ho vocabulary in Part iii, pp. 8 and ff.
MUNDÁ FAMILY.


BREM RAM SARKAR.—Hokaji, or a Grammar in Ho Language. In Hind. Benares, 1886.


Language and Literature.

The dialect of the Hôs 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 hô, Mundâri hópá, a man; kon, Mundâri kórá, a boy; kui, Mundâri kúri, a girl; rú, Mundâri rúér, return; oak', Mundâri òak', house; muva, Mundâri màra, five; dâi, Mundâri däri, to be able, and so forth. In a specimen received from Morbhanj, it is true, we find kola, a boy, but 'a house' is regularly òak'. It has already been remarked that the r in dûp', Santál dûrup', 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 Sonthal Parganas. Thus the copula tan is also written tōn and ten.

Note forms such as hujuk' instead of hîjak', come; rás-ate-y-a-tång, I might feast; jone-ka-tång, I may eat; ko-mang, to become, etc.

The semi-consonants are treated as in Mundâri. The final l' of verbal tenses commonly becomes d or ñ, or else it is retained, but very weakly sounded. In the grammar called Hokaji, mentioned above under authorities, forms such as jom-ahad-a-ing, I have eaten, are said to be used when there is no animate object.

The change of n to l 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 Sonthal 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 mundá, village headman, shows that the speaker did not belong to the Sonthal Pargana.
MUÑDA FAMILY.

KHERWĀRĪ.

HÖ OR LAHKA KOL.

SPECIMEN I.

(DISTRICT SINGBHUM.)

Oken ho-ren baria koea hon-king tai-ken-a. In-king-te huringich'-do
A-certain man-of two boy children were. Them-two-among small-one
apu-te-ta-re kajj-ked-a-i, ‘am-ak’, apo-ūg, biti-te okonak’ niŋ-ak’ hitad
father-his-to said-he. ‘thy, father-my, property-in whatever mine share
hob-a ena aing em-niŋ-mē.’ En-te ini acoh‘-ak’ biti hatiŋ-ad-king-a-e.
becomes that me give-to-me-thou. Then he self-of property divided-(to)-them-two-ka.
Pura din ka senok’-yan-a chi huring hon-do saben jaha-jetsanak’-ko
Many days not went that small son all whatever
hund‘i-ked-ete sanging disum-te senok’-yan-a-e ondo epa-re etkan
together-having-made far country-in went-he and there evil
paiti-re dim-si tain-te biti-ko chabha-ked-a-i. Chimi-tan ini shenak’ cha-ba-reng-a-ked-a
doing-in always living goods finished-he. When he all finished-away
en-te en disum-re isu ringa-ked-a, ondo ini reŋgech’-yan-a-e. Ondo
then that country-in much famined, and he desistate-became-he. And
ini senok’-yan-te en disum-ren mint’ ho-ta-re tai-yan-a-i okoe ni acoh‘-ak’
he gone-having that country-of one man-with stayed-he who him self-of
ote-re sukuri gupi-te ku-li(k)‘-h(a)’-a-e. Ondo ini en jokach‘-te okonak’-ko
field-in swine keeping-in sent-him-he. And he that time-in which-things
sukuri jome-tan-a ach‘-ak’ lach‘ pek‘-rečh’ sanaŋg-tan-e tai-ken-a, ondo okoe-o
swine eating-were self-of betty to-fill wishing-he was, and anyone
ini jahak‘-o ka ko em-si-tan tahie-ken-a. En-te ini shkar-ked-a ondo
him anything not-they giving-to-him were. Then he understood and
ini kajji-ked-a, ‘apu-ĩŋg-ta-re chimin nala-tan-ko jome-tan-te-ak‘.te-ry-o
he said, ‘father-my-near-in how-many servants food-with-in-even
isko asul-oki-tan-a ondo aing reŋgech‘-goch‘-tan-a. Aing-do ka-ŋg
much-they subsist and I hunger-dies. Me-as-far let-me-go
apu-ĩŋg-ta-te senok’-a ondo aing kajji-ai-a, “he apo-ŋg, torpur-reak‘
father-my-near-to will-go and I will-say-to-him, “O father-my, heaven-of
chira ondo am-te-reak‘ chira-tad-a-īng, ondo amak’ hon men-te kajji aing
wrong and thee-near-of wronged-I; and thee-of son saying to-say 1
leka-0 baing-niŋ-a. Nala-tan-ko-te-re-o mit’-0 leka rika-ĩŋg-mē.”’ En-te ini
worthy not-am-I. Servants-in-of-even one-even like keep-me.”’ Then he

Ach’-ak’ marang hon pipa-re tai-ken-a. Ondo oak’ japak’-re hujuk’-len-a-e His big son field-in was. And house near come-he en-te ru-at-an-te ondo susan-tan-te-ak’ saci ayum-ked-a-i, ondo ach’-ak’ then playing-of and dancing-of sound heard-he, and self-of dasi-ko-ete miat’ ho ach’-ta-te kaal(ch’)-te kuli-ki(ch’)-a-i, ‘neya-do-servants-from one man self-near-to called-him-having asked-him-he, ‘this chi-kan-a?’ Ini kaji-ked-a, ‘amak’ unqi-m hujuk’-len-a-e, ondo what-is?’ He said, ‘thee-of younger-brother-thy come-ha-he, and apu-m-do isu bugin-te jom-ked-a-ko ena mente chi bugi-to-go nam-father-thy very well feasted-they that saying that well-Indeed got-rau-ki(ch’)-a-i.’ Men-do ini kurkure-yan-a ondo bitar-te ka-i sen-samang-ki(ch’)-a. again-him-he.’ But he angry-became and inside not-he to-go-wished.


En-te apu-te kaji-rau-ka(ch’)-a-i chi, ‘nel-me, aing nimin sirma. Then father-his said-back-to-him-he that, ‘see, I so-many years hoba-yan-a am-ing saitha-tad-mea, ondo chuila-o am-ak’ kaji ka-ing become thee-I served-thee, and ever-even thee-of word not-I neh’-ked-a. Men-do am chuila-o miat’-leka mindi hon ka-m transgressed. But thou ever-ever one-like goat young not-thou

this son bad behaviour women-with joined-having thee-of goods
jom-chaba-ked-a-i, ohi-leka-i rua-len-a, en-leka am bugin jome-te-am
to-cat-finished-he, when-he returned, then thou well eating-in-thou
jom-ked-a.' Apu-te ini kaji-a(ch')-tan-a, 'he hon, am saben din
ates.' Father-his him said-to-him, 'O son, thou all days
aiŋ-lok' men-am-a, ondo okonak' aŋgak' ena saben amak'. Men-do
me-with art, and whatever mine that all thine. But
sukhi-te-aŋ' ondo rás-te-aŋ'-ge honaŋ bugin-a. Chi-kan men-te chi
happiness and merriment indeed to-become good-is. What saying that
ne amak' unţi-m goch-len-a-i, ondo-i jid-rua-kan-a;
this theo-of younger-brother-thy dead-was-he, and-he alive-returned-has;
ad-len-a-i, ondo-i nam-rua-kan-a.'
lost-has-been-he, and-he found-again-has-been.'
MUṆḌĀ FAMILY.

KHERWĀRī.

Hō or LARKĀ KOL.

SPECIMEN II.

DEPOSITION OF A WITNESS.

(DISTRICT SINGBHUM.)

My name Balku. Father-my name Gono. Castle Ho. Daily-wages
jom-tan-aṅg. Hatu Karkata.
eat-I. Village Karkata.
Am chikana-m adan-a?
Thou what-thou knowest?
Aiṅg ol-ken-aṅg. Pal-kōko tuṅ-tan-a. 'Ape chikanak'
I came-out-I. Ploughshares-they pulling-out-are. 'You what
ten-te pal-kō-pe tuṅ-tan-a?' 'Alō-m met-ale-y-a, sobok-goch-me-
saying ploughshares-you pull-out?' 'Not-thou say-to-us, stab-kill-thee-
ble.' Ente mūnda-ṅg uṭa-k̡i(ch')-a. Mūnda uṭa-len dipli kumbu-ko
shall-ve.' Then Mūnda-I raised-him. Mūnda awoke time thieves
Mūnda awoke-when-they ran-away. Others not-I recognized-them.
These-two-I saw. Gopa Duka said-they-two, stab-kill toll-if.
Setak-pāṅg nel-ked-ṅg-Կ, oṅk' ka-kō bu-dai-te pal-kō-ko
Morning-in saw-ve, house not-they make-hole-able-being ploughshares-they
id-i-ked-a. Hat betar nida-kō kumbu-ked-a. Hat bāsi-le
took-away. Market day night-they theft-made. Market following-day-ve
sab-ked-kīg-a.
seized-them-two.

Chimtaṅg-ponge sab-ked-kīg-a?
What-time-you seized-them-two?
Tara-sīngi Māṅkī luṅk'-len-te sab-ked-kīg-偈. Duka oṅk'-re baria
Afternoon Māṅkī come-having seized-them-two-ve. Duka house-in two
pal-le nam-ked-a.
ploughshares-ve 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. Karkatā is my village.

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

At what time of the day did you arrest them?
In the afternoon after the arrival of the Manki. We found two ploughshares in Duka's house.
MUNḌĀ FAMILY.

KHERWĀRĪ.

HÔ or LÂRā KOL.

SPECIMEN III.

(SONTHAL PARGANAS.)

Chi-kan numu-tem-a?
What name-thy-is?

Ramai Ho, gomke.

Ramai Ho, Sir.

Amak' chi-lica ujur men-a?
Thy what petition is?

Ale hatu-reyak' mit' ho aiṇak' ote eser-ked-a.
Our village-of one man my land took-possession-of.

Okoī eser-ked-a?
Who dispossessed?

Soma Ho.

Soma Ho.

Chimin sirmā-y-ete am en ote si-ten-a-m?
How-many years-from thou that land cultivatest-thou?

Momā-y-ete sī-ten-a-ing, gomke.
Manu-from cultivate-I, Sir.

Nēa kalom okoī sī-ked-a?
This time who cultivated?

Ale-ge.
We-indeed.

Okoī en ote-reyak' paṇcha em-ten-a-e?
Who that land-of rent giving-is?

Aiṅ-ge. Moya taka ape sika ape anā em-o-ten-a-ing.
I. Five rupees three sika three anna giving-am-I.

Okoī-ta em-ten-a-m?
Whom-to giving-am?

Munḍā-ta.
Headman-to.

Okoī her-ked-a?
Who sowed?

Aiṅ-ge her-ked-a, ondo ako-ge ir-ked-a.
I-indeed sowed, and they harvested.
Am-ak' gowa-ko menak'-ko-a?
Thy witnesses are?

Menak'-ko-a.
Are-they.

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

Nemre-ge men-a.
Here is.

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

Ka, Gomke, ena-do ale-y-ak' ote; ale-ge her-ked-a.
No, Sir, this our land; we indeed sowed.

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

Formerly we indeed sowed. Afterwards Ramai sowed-again.

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

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

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

Apu-ing hasu-en-te Ramai bonga-lagit'-te mint' taka mint' sukri
Father-my ill-being Ramai sacrifice-for one rupee one pig
onjo sim-king baria em-ked-a-e, onjo bar sirma lagit' en ote
and four-they-two two gave-he, and two years for that land

apu-ing bandhar-ked-a. Tayum-te ai sirma acht'-ge si-ked-a.
father-my mortgaged. Afterwards seven years he indeed ploughed.
Bandhar em-kai-te mit' sirma tayum apu-ing goch'-en-a-e. En
Mortgage given-to-him-having one year after father-my died-he. That
dipli hudjing tai-ken-a-ing. Men-do bara-bari kaji-ked-a-ling, 'bar sirma
time small was-I. But still said-I, 'two years

gone-have. Now we indeed cultivate-shall? But not-he gave-up.

Barna-bari sing-ge pafuca em-ten-a-ing, onjo ni-ge sama-sama-te
Still I indeed rent giving-am-I, and he free-of-charge
si-ten-a-e.
cultivating-is.

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

Chikan numu-tem-a, munđa?
What name-thy-is, headman?

Goma Ho, gomke.
Goma Hu, Sir.

En epser-reyak kaji adan-a-m?
This mutual-possessing-of matter knowest?

Adan-a-ing, gomke. Soma-ta-ete pachiha nam-tan-a-ing.
Know-I, Sir. Soma-from rent getting-am.

Bandhar-reyak kaji adan-a-m chi?
Mortgage-of matter knowest what?

Know-I. This two years for mortgage was.

FREE TRANSLATION OF THE FOREGOING.

What is thy name?
Ramai, a Ho, Sir.

What is thy petition?
Somebody of our village has taken possession of my land.

Who?
Soma.

How many years hast thou cultivated it?
From the oldest time, Sir.

Who did the ploughing this time?
We.

Who pays the rent?
1. I pay five rupees, 15 annas.
To whom dost thou pay?
To the headman.

Who did the sowing?
I, but they did the harvest.

Hast thou any witnesses?
Yes.

Has Soma come in?
Here he is.

Hast thou taken possession of Ramai's land?
No, Sir, it is our land, and we have sowed it.

Who did so from the beginning?
We, but later on Ramai did.

Who ploughed last year?
Ramai.

How came that to pass?
My father had been taken ill, and Ramai lent us one rupee, a pig, and two fowls for the offerings. My father then mortgaged his land for a period of two years, but he went on ploughing for seven years. One year after having mortgaged his land my father died. I was then a boy, but still I said, 'two years have passed, and now we shall take over the cultivation.' But he did not give up the land. Nevertheless, I pay the rent, and he is cultivating free of charge.

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

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

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

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

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

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

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

<table>
<thead>
<tr>
<th>Place</th>
<th>Figures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Burdwan</td>
<td>38</td>
</tr>
<tr>
<td>24-Pargana</td>
<td>384</td>
</tr>
<tr>
<td>Jessore</td>
<td>94</td>
</tr>
<tr>
<td>Dinajpur</td>
<td>258</td>
</tr>
<tr>
<td>Jalpaiguri</td>
<td>547</td>
</tr>
<tr>
<td>Darjeeling</td>
<td>209</td>
</tr>
<tr>
<td>Bogra</td>
<td>546</td>
</tr>
<tr>
<td>Sonthal Parganas</td>
<td>1</td>
</tr>
<tr>
<td>Ranchi</td>
<td>450</td>
</tr>
<tr>
<td>Palaman</td>
<td>24</td>
</tr>
<tr>
<td>Singbhum</td>
<td>39</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>630</td>
</tr>
<tr>
<td>Sambalpur</td>
<td>660</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>3,880</td>
</tr>
</tbody>
</table>

In Sambalpur the Tūrī dialect is almost pure Munḍāri. 'A man' is, however, hoṛ, i.e. probably ḍhr, and not ḍṝ. Compare Santāli. Forms such as ṭeṇa, three; ṭeni, four, in Tūrī agree with Santāli, as does the phonology of the dialect in most points. Thus we find ṭeṭ, to see, in Jashpur, but lei in Ranchi.

The inflexion of nouns and pronouns is mainly regular. The dative-accusative adds the Aryan ke, and the two genders are occasionally confounded. Thus, ap-tai-ke, to his father; sukti-reṇ jéjomak', the swine's food. In Sarangarh we find forms such as apan, is, and the singular and plural forms of the pronouns are often confounded in the
specimen from that State; thus, yem-ud-i-y-ä-e, he gave him, i.e. them; äm, thou, instead of äpë, you, and so forth.

The inflexion of verbs agrees with Santali, but replaces the h of kan by t in the same way as in Müncüri. The distinction between the various suffixes which are used to denote past time is rather loose. On the whole, however, the conjugation is regular. Compare senok'-a-i-ng, I shall go; katha-i-a-i-ng, I shall say to him; bigur-jun-ä-pe, you will become at variance with yourselves; goch'-tan-ä-i-ng, I die; sap'-ked-ä, seized; läfëk'-lid-i-ä, struck him; hoi-en-ä, became, and so forth.

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

Note also forms such as kän-iä-ä, I am not; kän-ök'-ä, 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 Raneh. 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 Töri dialect of Sarangarh.
MUNḌĀ FAMILY.

KHERWĀRI.

TURI.

SPECIMEN I.

(DISTRICT RANCHI.)

Miat' nor-ke bāria chhau tahī-ken-a-ki. Ini-aye hurīng-fih' One man-to two sons wore-they-two. Them-from young-the

āpu-te kathād-i-ya-ī, 'e aba, īng-ke khurji-ke hating-aiing-me.' father-the said-to-him-he, 'O father, me-to property divide-to-me-thou.'

Oro ach'-ak' khurji hating-ad-kin-a-ī. Thora din tayom-te hurīng-fih' And his property divided-to-them-two-he. Few days after small-the

sohenak' samāo-ked-te sānging disum-te senok'-en-i, oro hon-te kharab all collected-having distant country-to went-he, and there evil

kami-re din-din ach'-ak' khurji jubi-chaba-tad-ā-i. Sohenak' chaba-ked-te doing-in day-by-day his property waste-finished-he. All finished-having

hans mūn-kre pure akal he-īn-en-i, oro rengech'-en-i. Oro that country-in big famine arose, and destitute-became-he. And

sen-ked-te una raj-ren miat' hop-lok' tahī-ken-a-i. gone-having that country-of one man-with stayed-he.

Uni ach'-ak' gār-re uni-ke sukhī charn-te-ko kūl-tad-i-ā-i, Uni He his field-in him swine feeding-in-them sent-him-he. He

sukr-īn-jojouk'-ē kōl-ken-a-i ach'-ak' lāch' blōk' oro okoo-ho ini-ke swine-of food-he demanded-he his belly to-fill and anyone him-to ka-ko em-āi-ken-a. Oro ini-ak' ji-re uruṅ-ked-te kathā-la(k')-i, not-they gave-to-him. And his mind-in sense-giving said-he,

'ap-taing-ren naukar-ke bahut jojom-ak' hena; īng rengech'-goch'-tan-a-ing. 'father-my-of servants-to much food is; I hunger-die-I.'

Īng birid-ko-te ap-taing-ta senok'-a-ing oro ini-ke-ng kathā-i-ā-ing, I arisen-having father-my-near go-shall-I and him-to-I say-to-him-shall-I,

"ho aba, swarg-ren birud oro amak' birud-ing gunh-akad-a-ing, īng-ke "O father, heaven-of against and them-of against-I sin-have-done-I. Me

ehāna-leka alu do-ing-me, īng-ke dhāṅgar-leka do-ing-me."' Oro son-like do-not keep-me, me servant-like keep-me."' And

birid-ko-te ap-tai-ta senok'-en-i, Saṅgīng-re tahī-ken-a-i, apa-tai arisen-having father-his-near went-he. Distance-at was-he, father-his

lel-lid-i-ā-i nur kūda-sen-len-i oro harub-ko-te chok'-lid-i-ā-i.

saw-him-he and ran-went-he and embraced-having kissed-him-he.
MUNĐĀ FAMILY.

KHERWĀRĪ.

TÜRĪ.

SPECIMEN II.

(JASHPUR STATE.)

Dulā, mát' āgu-yā. Hēltā bhētaw-ā ōnā-kē-hō āgu-yā. Come, bamboo shall-bring. Sprouts are found; them also shall-bring.


Je bāuchā-lēn-ā, tē-kē ōnā-kē chōr idi-tān-ā-kū, Nōā īl biliok'-rē What left-was, that that thieves stole-they. This mango ripens-when jātīs sibil-lēn-ā. Pahil jātī jō-y-ōk'-kēn-ā; nūhāk'-do kā jō-y-ōk'-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 haydūa from them and sell it. And we will weave bamboo mats. We have

---

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

1 Machkam is Santal matudae, Bauhinia latifolia. The flowers are an article of food with most of the Mundā tribes.
MUNDÄ FAMILY.

KHERWÅRĪ.

Tūrī.

SPECIMEN III.

(MUNDÅ FAMILIÆ.)

STATE SÅNÅGÅRH.)

Mit'hor harma hor pûre korâ doho-len-ā. Un-kû âkâ-te
One-man old-man man many sons were. They self-among
jhagṛa-ken-ā-kû. Åbâ un-kû-ke khûb samjhâi-yê-e, aur chiknak' kâ
quarrelled-they. Father them much admonishes, and anything not
hoi-len-ā. Humi tayom-te apan korâ-ke hukum yem-âd-i-â-e
became. He afterwards his sons-to order gave-to-him-he
âgui-mi hûnî-kagrâ mit'birâ šâhan, aur tab hukum em-lā(k')-e
bring him-before one-bundle sticks, and then order gave-he
hun-kû mimiat' acohâhâ-bal-ke te peṭej-etekâ. Jahây noâ-ke sabinich'
them one-one good-force-with to-break. Anybody that all
uspâya-lâ(k')-kû, aur chiknak' kâ hoi-len-ā chehâ-ângi šâhan jorå-kete
tried-they, and anything not became because sticks closely
tol-te dohi-lâ(k')-â-e, aur peṭej-etekâ onâ-ke mit'hor hor-ren-bal
binding was-he, and to-break them one-man man-of force
šâk [kû] doho-len-ā. Tayom abâ bojhâ râp-ta-pe hukum em-âd-
possible not was. Afterwards father bundle to-unloose-your order gave-to-
i-yê-e, aur mimiyat' šâhan mit'hor korâ yem-kan-â-e. Inâ-tayom
him-he, and one-one stick one-man boy giving-was-he. This-after
peṭej-etekâ no-ke hukum em-lâ(k')-e. Mit' hor-te šâhan aĉh'-te-gi peṭejch'-
to-break that order gave-he. One man-the stick self-from broke-
ân-ā. Tab abâ kâthâl(k')-e, 'he iňak' bâhûti, mimiyat'-re bal
for-himself. Then father said-he, 'O my sons, unity-in force
yal-im-i. Ju nînkâ åm dost-kete bilkul mil-kete dohon-â-le(sic.), mit'
see. If so thou friendly strictly joined-having are-you (sic.), one
hor dukh alû yeme-kâ-e. Pher jhagṛa-kete āpe bigar-jun-
man sorrow not gives-he. But if quarrelling you are-separated-
â-pe ach' bairi-ko-te ahâre pârâ-y-am.'

for-yourselfs self-of enemies-by prey fall-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 Korwas.

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

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

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

<table>
<thead>
<tr>
<th>Number of speakers.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ranchi</td>
<td>8,025</td>
</tr>
<tr>
<td>Jesspur State</td>
<td>1,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>9,025</strong></td>
</tr>
</tbody>
</table>

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

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

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

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Asuri proper</td>
<td>9,025</td>
</tr>
<tr>
<td>Agariā</td>
<td>1,616</td>
</tr>
<tr>
<td>Brijā</td>
<td>3,030</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>13,641</strong></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Type of Speech</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asuri and sub-dialects</td>
<td>13,641</td>
</tr>
<tr>
<td>So-called Mānjhi</td>
<td>4,000</td>
</tr>
<tr>
<td>So-called Munḍāri</td>
<td>2,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>19,641</strong></td>
</tr>
</tbody>
</table>

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

**Asuri**

<table>
<thead>
<tr>
<th>Type of Speech</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jalpaiguri</td>
<td>533</td>
</tr>
<tr>
<td>Ranchi</td>
<td>2,482</td>
</tr>
<tr>
<td>Palamau</td>
<td>44</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>47</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,126</strong></td>
</tr>
</tbody>
</table>

**So-called Mānjhi of Raigarh**

<table>
<thead>
<tr>
<th>Type of Speech</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jalpaiguri</td>
<td>1</td>
</tr>
<tr>
<td>Ranchi</td>
<td>119</td>
</tr>
<tr>
<td>Palamau</td>
<td>161</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>42</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>323</strong></td>
</tr>
</tbody>
</table>

**Brijā**

<table>
<thead>
<tr>
<th>Type of Speech</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Darjeeling</td>
<td>8</td>
</tr>
<tr>
<td>Ranchi</td>
<td>13</td>
</tr>
<tr>
<td>Palamau</td>
<td>1,052</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>304</td>
</tr>
<tr>
<td>Raigarh</td>
<td>20</td>
</tr>
<tr>
<td>Wardha</td>
<td>1</td>
</tr>
<tr>
<td>Sambalpur</td>
<td>25</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,423</strong></td>
</tr>
</tbody>
</table>

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

**AUTHORITIES**


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

Like Turi, Asuri is a dialect of the language which we have called Kherwari, the two principal forms of which are Santali and Munda. 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 Munda. The palatal ñ, however, does not become n, but is retained or else changed to y; thus, neit, see; gat, get.

An ñ is sometimes changed to n in the specimens prepared by Mr. Hahn; thus, nati, village; orf-(k)-, come. This must be due to Dravidian influence. An initial n or ñ is, e.g., unknown in Santali. An r is, in the same specimens, occasionally changed to r, as is also the case in Karmali; thus riar, to return; but hor, 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 specimens mark the semi-consonants, though in a very inconsistent way. As in Munda and Hoi, the corresponding soft consonants are often substituted for them.

Mr. Hahn usually writes a long vowel instead of a final semi-consonant. In other cases he uses the corresponding soft consonant. Spellings such as goj and god, die; ved-kun-ä, has come; but ved-(k')-me, come, however, point to the conclusion that the phonetical system of Asuri in this respect agrees with Santali and Munda, and I have therefore added the sign of the semi-consonants. Thus I write dukunma-lak'-ä, said, instead of Mr. Hahn's dukumal-ä; neorak'-a-tä, for this reason, instead of his neor-a-tä, lit. from that of this; mint', one, instead of his mäd; raügel', i.e., probably, raügech', famine, instead of his raügel and so forth.

Soft consonants are apparently sometimes substituted for hard ones; thus, dohö-ken-ä, was, compare Dhangi dödk'-ken-ä; gatad-i-ä, he said to him, and so forth. Note also or-ai-me, Santali em-ae-me and em-ae-me, give him, and so forth.

Vocabulary.—Mr. Hahn mentions several instances where Asuri differs slightly from ordinary Munda. Thus, hopun, Mundari hon, child; kul, Mundari kula, tiger; dugup', Munda döp', sit; tiit, Mundari tiit, to-day; öt, Mundari öte, field; häit, Mundari haöt, shake; ped, Mundari opir-ä, 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 divergences do not represent different words but different forms of the same word. Thus Santali, and also Munda, possesses both the simple hän, child, and the collective khipän. Similarly soder, to arrive, to approach, which Mr. Hahn
MUŃDA FAMILY.

KHERWĀRĪ.

Āsurī.

SPECIMEN I.

(Rev. F. Hahn.)

(Miṅṭ' hor-rēni(ch') barāi hopon-kiṅ doho-len-ā. A-kiṅ-etē huṛiṅ huni-ā
One man-of two sāns-they-two were. They-two from small his
āpun dukumā-la(k'), 'œ bāba, iṅ-ā haiṅ-ā Ḣāṅ-ā, huni ov-āṅ-mē.' Niho
father said, 'O father, my share is, that give-to-me.' Then
hinī banar haiṅ-ōvāt-kiṅ-ā. Niṁin diplē tayom-rē huṛiṅ hopon sohen
he both share-gave-to-them-two. Some days after small son all
javār-ked-tē saṅni disum-tē sen-yaṅ-ā orō honā adē-rē kā-parīṅ kāṁ-tē
collected-having distant country-to went and that place-in not-good work-with
sohen Ḣāṅ-bān-ked-ā. Sohen chabā-ked-tē honā disum-rē bekār ṛaṅēt-yaṅ-ā,
all wasted. All finished-having that country-in much famine-became,
het hini ṛaṅēt-yaṅ-ā-e. Niho hini sen-kān-tē honā disum-rā miṅṭ' hop
and he famished-he. Then he gone-having that country-of one man
near stayed. He him field-in swine see-to sent-him. Then
hini sukri ēṅāe jom-doko-la(k')-ā-e huni-te in-ā(sic.) potā pērēj-o(k')-yaṅ-ā,
he pig husk eating-was-he that-with his belly filling-was,
het hini okoe kā ovāldā-ā. Niho hini ēriyān-tē dukumā-la(k'), 'in-ā
and him anyone not gave-him. Then he conscious-having-become said, 'my
āpun-ren-kā kudahā kāṁ-kū Ḣāṅ-ā. Hu-kū adē kudahā jōjum Ḣāṅ-ā,
father-of-they many servants are. Them near much food is,
het in ṛaṅēt-tē goj-og-o(k')-yaṅ-ā. In birid-o(k')-iṅ orō āpun-iṅ adē
and I hunger-with dying-am. I shall-arise-1 and father-my near
seno(k')-iṅ het dukumā-e-n, 'œ āpun-iṅ, in sīrma-rē hed am-ā
shall-go-1 and shall-say-to-him-1, 'O father-my, I heaven-in and thee-of
marāṅ-rē pāp-ked-ā. Hed-tē marāṅ-rē am-rēni hopon-iṅ dukumā-y-ā
before sinned. Hence in-future thy son-I shall-say
lekā kun-āṅ-ā. In am-rā miṅṭ' kāṁ-kā lekā ēdel-in-mē.' Niho birid-kan-tē
sit not-un. Me thy one servant-of like appoint-me-thou.' Then arisen-having
huni āpun adē sene-yaṅ-ā. Opo saṅni-rē doho-len-ā, himi-kan-tē hini-ā
he father near went. And distance-at was, this-in his
āpun huni ńel-lid-iṅ, had anāau-ked-tē ńiṅ-ked-tē rōd-e-ā orō chōunā-lid-iā.
father him saw-him, and plied-having run-having embraced-him and kissed-him.
Niho hopon dukumā-lā(k'), ʻce āpuu-iā, sirnā-rē hed am-ā marān-rē
Then son- was said, 'O father-mi, heaven-4-o and thee-5-efore
pāp-kel-ā-iā, oru marān-tē am-ā hopon-īa dukumāy-ā lekā kun-ā-iā.' Paē
siamed-1, and futuaw-i-thy son-1 I shall-say fit not-4-am.' But
āpu ē hinī-ā kāmī-kā dukumā-lā(k'), ʻsamam-etē bēs gendrā(k') uruā-ē-pē
father his servants said, 'all-from good robe bring-you
oru muni jadaur-i-ē-pē, hen-tē muni-ā ti-rē mudam oru kātā-rē jūtā
and him clothed-him-you, also his hand-on ring and foot-on shoe
jūtā-y-ē-pē. O rō jil-vanā barchū ged-ē-pē, hed abū jon-kel-tē sārī-o(k')-ā-bū,
shoe-him-you. Aud fatted calf kill-it-you, and we eaten-having feast-well-we,
nik'ra(k')-a-tē, in-ā hopon-īa goj-doho-len-ā, nahā jivid-len-ā; muni
this-of-from, my son-my dead-had-been, now revived; he
ad-doho-len-ā, oru rūar-yam-len-ā.' Hen-tē hu-kā sārī-yam-ā,
lost-had-been, and again-found-was.' So they feasted.
Paē hinī-ā bāje-ece otē-pē doho-len-ā. Oro vej-je-vē orā(k') ađē sador-ked-
But his elder-one field-in was. Aud coming-in house towards approached-
tē sārī-kā susun-kā ayum-la(k')-a. Hen-tē hinī muni-ā kāmī-kātē miit'
having musicians dance heard. Therefore he his servants-from one
hor rāk-kel-tē sudhau-lid-īa, 'nihi ohī-ten-ā?' Hinī dukumā-la(k'), 'am-ā
man called-having asked-him, 'this what-is?' He said, 'thy
boko-ē vej-len-ā. Hen-tē am-ā āpuu jil-vanā barchū ged-li-d-ī, nik'ī-
younger-brother-he come-has. Therefore thy father fattet calf killed-it, this-
ra(k')-a-tē, hunī napae-kan-tē vej-yan-lā(k'). Paē hinī usad-yan-ā oru orā(k')
reason-for, he safety come-found.' But he angry-became and house
bitar-tē kā-e bolo-yam-len-ā. Hen-tē muni-ā āpu ē udūn-kel-tē
inside-in noi-he to-eater-wished. Therefore his father outside-having come
huni bhuriyau-lid-ī-ā. Paē hunī āpu-īn (sic.) rūar-dukumā-lā(k'), 'nēl-mē, nimin
him entreated-him. But he father-his replied, 'see, so-many
bagi-tē am-rā kāmī-lā(k'), orī-cē amā dukmā kā-in birid-la(k')-ā. Numen-rē
years-from thy services-doing, once thy word nā-I lifted. That-much-in
am huīn merom bō kā-m ovald-iā, niā men-tē, inā gati-kū tūlē sāri-o(k').
them small goat even not-thou gavest, this saying, my friends with might-feast.
Paē am-rā nikī hopon lami-kū tūlē am-ā jonom jon-kel-ā, hunī anan vej-len-ā,
But thy this-very son women with thy living devoured, he when came,
mi-an muni-tē jil-vanā barchū ovald-i-ā-m. Paē hunī dukumā-lā(k'), 'an hopon-ī,
then him-for fattet calf gases.' But he
said, 'O son-my,
am sudain in-ā ađē doho-tan-am. Hed chitana(k') in-ra(k'), samam am-ra(k') idanā.
thou always me-4-of with art. And what mine, all thine is.
Paē abu sārī-nemān han shiri-nemān, nia-ra(k')-a-tē, n(i(k')i ađē boko-
But we should-feast and should-be-happy, this-reason-for, this-very thy younger-
egg-doho-len-ā, oru rūar-jivid-len-ā; ad-doho-len-ā, oru rūar-yam-len-ā.'
brother-he dead-had-been, and again-alive-became; lost-had-been, and again-found-was.'
MUṆḌĀ FAMILY.

KHERWĀRĪ.

Asubī.

SPECIMEN II.

(State Jashpur.)

I.

Mẽhrēt' ūnam-la sen-nen-ā tihiṅ nindūā bera. Buruk' pakha
Iron seek-to went to-day morning time. Mountain direction
gone-had-I. Iron not-we found house returned-we.
Boko-āṅ giti(ēh')-ken-ā-e. U-kē bin hab-li-ī-yā-e. Ṛän-mubgāḏ
Younger-brother-my sleeping-place-he. Him snake bit-had-him-it. Drugs-roots
lagāo-legā-lak' itan-ō kāḷ itan-ṛen-ā. Āyub-berā-e goch'-ṛen-ā-e. Dīhī-ṛē
applied-tried anything not took-place. Evening-time-he died-he. Village-in
many men were. All saw-him. Police-station-in
nālās sen-nen-ā-āṅ. Dārogā hieh'-ṛen-ē āru goch' hor-kē
to-give-information went-we. Dārogā came-he and dead man
ṛiṇ-li-dī-ī-ā-e. saw-him-he.

II.

Yesterday I paddy to-cut-I gone-had-ī. He-also came-had-he.
His hand-in stick was. Mango-tree side sitting-was. Save-me-he
hech'-gathā-lak', 'itāṅ īṅ ħuru-kē ik'-iṅ-ā-m?' In kahāṅ-la(k'), 'in ħuru
came-said, 'why my rice outtest?' I answered, 'my rice
hēkē.' Thēṅgā-ṛē humak'-liṅ-ī-ā-e. Sāmān-ṛē chōṭ-lāṅ-go-ṛen-ā. Bidig maṅṃ
is.' Stick-with struck-me-he. Forehead-on struck. Much blood
ṇūṛ-ṛen-ā. Nēṅ gendrak'-kē tol-le-īṅ. Jō gharī gogoch'-ṛē bār-hor
came-out. This cloth tied-I. What time struck-when two-men
te hin-en-āṅ-āṅ(sic.). Mit'-hor tehin-en-ā-e goṅju, mit'-hor koṭwāṛ tehin-en-ā-e.
were-present-they. One-man was-he head-man, one-man koṭwal was-he.
In gitich'-tehin-en-ā. In-kē koṭwāṛ dāk' em-la(k')-ē-e. Kati saltasē-ṛē orak'
I lying-was. Me-to koṭwal water gave. A-little composed-when house
hieh'-ṛen-ā-āṅ.
came-I.
FREE TRANSLATION OF THE FOREGOING.

STATEMENT OF TWO WITNESSES.

I.

To-day I went out in the morning to find iron. I went towards the mountain but did not find any, and so we came home. My brother was then sleeping. A snake had bitten him. I applied many drugs and roots, but in vain, and in the evening he died. There were many men in the village, and they all went and saw him. We went to the police station and gave information, and the Sub-Inspector came and saw the corpse.

II.

Yesterday I went out 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 Goñijhu and the Koțwâl. I fell down, and the Koțwâl gave me water. After having become somewhat restored I went home.

It has already been remarked that some corrupt specimens of the so-called Brijîā dialect have been forwarded from Palaman. I am not able to make anything out of them, and I therefore simply reproduce the beginning of the first of them, a version of the Parable of the Prodigal Son.

Very little can be said regarding the inflexion of nouns and pronouns. There is apparently a locative suffix *en*; thus, *dikirâ-en(sic.)*, in the country; *luchâ-en*, in riotousness.

*Jâh* is translated 'my', 'thy', and 'his'. For 'his' we also find *âj*. *Jâh* therefore probably means sometimes *inhâ*, my, and sometimes *ach'-â*, his.

The conjugation of verbs is, if we can trust the specimens, very confused. We find *seu-â*, I will go, and, he went; *kathâ-lâ-e*, he said, and, I shall say. There are regular forms such as *uddau-ket-â*, i.e. *uddau-ket'-â*, squandered; *hâfi-uad-t-â*, i.e. *hâfiin-uad-t-â*, he divided to him, side by side with forms such as *jauâr-â*, he collected; *jived-â-â*, he revived; *hâr-â-â*, I broke. Conjunctive participles end in *ôni*; thus, *biridîmâ*, having arisen, and so forth.

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

KHERWĀRĪ.

ASURI (BREJJIA) DIALECT.    (DISTRICT PALAMAU.)

Okoe hor bāriā sengoč' idā-ā. Huni-čāmē hunqī āpu-ā
One mon two son were. Them-from-among younger father-his
kathā-lā-ē, 'ce baba, huru'-ō tē ething hinnabāŋt hoo'-ō botē īā dān.'
said-he, 'O father, rice-field which my share may-be that me give.'
Tabē hunī huni-ēn ī-ān huru hāṭi-wad-i-ā. Purē din rekānā hooe-ā
Then he him-to his property divided-to-him. Many days not (sic.) passed
hundē sengoč' chitānā jwar-ō purē sāngi-sā senā-an-ā, iwējōā hundēē
younger son all collected very distant went, and there
luchhāen din bīṭa-lek ī-ān huru uddāā. Sēnōēn hundēē āk-dōē uddāō-keē-ā
riotously days spent his property wasted. When there all wasted-had
tabē hunī dīkīrā-en lāpōr hōtā-ē-ā, iwējōā hunī rānge-thān-ā, iwējōā
then that country-in heavy famine-rose and he poor-became, and
huni senō-en-ā hunī dīhin idā-ā īā mānāē hoo-an-ā, sērāē huni ī-āē
he went that country inhabitants one-to lived, who him his
khāṭān sūkārī kul-tad-i-ā bīāā.
field swine sent-him sent.
Speakers of Kherwâri have also been returned from the Raigarh State. According to local estimates there were 2,000 speakers of Mundâri, and 4,000 whose dialect was returned as Mânjhi, in the State. At the last Census 20 speakers of Brijia and 22 speakers of Mânjhi were returned instead. It is therefore probable that the Mundâri originally reported is in reality Brijia, and that that dialect as well as the so-called Mânjhi 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 Mânjhi has hitherto been classed as Santâli. Mânjhi is, however, not a dialect at all, but a title which the Santâls as well as the Asurs, Korwâs, and other tribes are fond of applying to themselves. One specimen of the so-called Mânjhi, a version of the Parable of the Prodigal Son, has been forwarded from Raigarh. It is not written in Santâli, but in a form of speech which is much more closely related to Mundâri. It represents the same dialect as a list of Standard Words and Phrases in the so-called Kol or Mundâri, 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 Mundâri, but more closely related to dialects such as Tûri, Asuri, and Korwâ. Forms such as hundî-kor-sî, having collected; del-kor-sî, left, show the same change of the t' in the suffix ket as Korwâ. The negative particle, on the other hand, is kê as in Asuri. Who? is koi, which corresponds to Asuri skoa, and so forth. It seems therefore to be most correct to class the dialect as a form of speech between Asuri and Korwâ. The figures have been shown under Asuri.

It would be waste of time and paper to go further into detail. It will be sufficient to print the first few lines of the Parable of the Prodigal Son in order to give an idea of this very corrupt and mixed form of a dying language. I give the text almost as I have received it, with only a very few corrections.
[No. 27.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

SO-CALLED MĀṆJHI DIALECT. (STATE RAIGARH.)

Min ēr-ā barayā lihin-king tae-ken-a-king. Kōrā lihin tātā-go
One man-of two nons-they-two were-they-two. Small (sic.) son father-to
kāji-ki-ā-ē, ‘ē buā, dē kauri-kū paisā-kū hāthin-talanā. Ėnā tātā
said-he, ‘O father, give couries pice divide-our-two! Then father
kauri-kū paisā-kū hātin-nanjā. Tayom-tē huδīng tikin kōrā lihin jammā
couries pice divided. Afterwards few days small son all
hundī-kēr-si āru sāṅg ātu tōrāṅg. Ėnā phuḥar kām-rē kauri-paisā-kū
collected-having again distant village went. Then evil doing-in coury-pice-them
at’-kē. Jēb aĉā hāth-rē paisī anker-ā, Ėnā rāj-rē khūb dukāl
lost. When his hand-in money not-remained, that country-in big famine
pārā-yan-ā. Ėnā mīt’-gi-mīt’-gi kisān ghar-rē kamiā that-yan. Ėnā kisān
fell. He one-one farmer’s house-in labourer stayed. That farmer
ūrāya(sic.) barahā charāya-kē toryā-kul-tā-i-ya. Herē jēpurā(sic.) barahā,
him pigs feeding-for away-sent-him. Husks ate swine.
Parahā jone-dēl-ker-ā, lihin jojom-nān man hoēl. Ėnā jahā-kahā kā
Swine eating-left, child eat-to mind was. He in-any-way not
yam-ji-ā-ē.
gets-he.
KORWĀ.

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

The word for 'man' is kôr, i.e., kâr, as in Santāli. The name Korwā does not therefore appear to have anything to do with that word, which in the west has the form kôr. It is perhaps connected with names such as Kherwār. We do not, however, know anything about the original meaning of either of these words.

The Korwās use the same honorific title to denote themselves as the Santālis, viz., Mānjhi.

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

The Korwās are found in various parts of Chota Nagpur, especially in Palamau, Jashpur, and Sarguja. They also occupy a tract of country in Mirzapur, to the south of the river Son, and along the Sarguja frontier. The Mirzapur Korwās assert that they have come from Sarguja within the last two or three generations. Some Korwās are also found in Hazaribagh. The number of speakers in that district was originally estimated at 2,950. The local authorities have, however, since then reported that there are no speakers of Korwā in Hazaribagh.

Korwā was also returned from Burdwan and Manbhum. At the last Census, of 1901, the corresponding figures have been shown under Kōdā. In the case of Manbhum this agrees with information kindly supplied by the Rev. A. Campbell, who further remarks that the Kōdās of Manbhum speak Munžāri. I have therefore given the figures for both districts under Kōdā. It is probable that the 395 speakers of Korwā who were returned from the Sonthal Parganas at the last Census, of 1901, in reality speak Santāli. The principal home of the Korwā tribe is, accordingly, Palamau and the tributary States of Jashpur and Sarguja. In Palamau, they are almost exclusively found in the south, on the Sarguja frontier, and in Jashpur most of them reside in the table land of Khuria.

The hill Korwās of Sarguja believe that they are descended from a scare-crow set up to frighten wild animals by the first men who raised crops in the State. The same tradition is also current among the Asurs. The Korwās claim to be the original inhabitants of the country they occupy. Mr. Risley remarks that this their claim 'is in some measure borne out by the fact that the priests who propitiate the local spirits are always selected from this tribe.' Mr. Driver, on the other hand, states that they have traditions about the Mahadeo Hills.

1 The hereditary Dīwān of the State of Jashpur is a Korwā.
According to the latter authority, they are in various states of civilisation, from the Birhor-Koros of the jungles to the cultivator on the plains who prefers to call himself a "Kisân."

"In Palamau they call themselves Korear-Mundenas rather than Koreas, and in Sirguja and Jashpur they like to be called Paharias, the name Korear being looked upon as a term of reproach... The Koreas are divided into several sub-tribes, the Paharià or Bor-koros, the Birinjia-koros, the Birhor-koros, the Koraku-koros, and the Korea-Mundenas. All live amongst the hills and jungles and speak dialects of the Kolarian language. The Dand-koros or Dih-koros and the Agaria-koros live on the low lands, and speak only a dialect of Hindi."

The so-called Kori-kû Korwas are sometimes also called Kôr-kûs. Two hundred and seventy-five speakers of Kôr-kû 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 Korwas of that district state that there are only two sub-tribes, viz., Korwa and Kori-kû.

The language of the Korwas is not the same in all places. Many Korwas now use a form of speech which is very closely related to Mundari and Santali. They are apparently gradually abandoning their old speech. Specimens of that more refined form of the language will be given below on pp. 158 and ff.

The most idiomatic Korwa 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 Korwari. The Erâga sub-tribe of the Jashpur State use a slightly different dialect which is known as Erâga or Singli.

According to local estimates and the returns of the Census of 1891, Korwa was spoken as a home tongue in the following districts:

<table>
<thead>
<tr>
<th>Number of speakers.</th>
<th>Bengal Presidency —</th>
<th>United Provinces —</th>
<th>Grand Total</th>
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<tr>
<td></td>
<td>Ranchi</td>
<td>Mirzapur</td>
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<td></td>
<td>Palamau</td>
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<td></td>
<td>Jashpur</td>
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<td></td>
<td>Sarguja</td>
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<td>Udaipur</td>
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<td>5,016</td>
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<td>6,536</td>
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<td>358</td>
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<td><strong>18,919</strong></td>
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<td><strong>Total Bengal Presidency</strong></td>
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<tr>
<td></td>
<td><strong>18,943</strong></td>
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At the Census of 1891 Korwa was further returned from Jalpaiguri and from Assam, where it was spoken by non-resident immigrants from Chota Nagpur. The details were as follows:

<table>
<thead>
<tr>
<th></th>
<th>Jalpaiguri</th>
<th>Assam</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>603</td>
<td>161</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
<td><strong>764</strong></td>
</tr>
</tbody>
</table>
KORWÀ.

The estimated number of speakers of Ernią in Jashpur was 500. By adding all these figures we arrive at the following estimated total for Korwa:

<table>
<thead>
<tr>
<th>Language</th>
<th>Quantity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Korwà spoken at home</td>
<td>18,943</td>
</tr>
<tr>
<td>Korwà spoken abroad</td>
<td>784</td>
</tr>
<tr>
<td>Er nämà</td>
<td>500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>20,227</strong></td>
</tr>
</tbody>
</table>

At the last Census of 1901 Korwà 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 Korwà returned at the last Census were then as follows:

<table>
<thead>
<tr>
<th>Bengal Presidency</th>
<th></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>83</td>
</tr>
<tr>
<td>Sonthal Parganas</td>
<td>395</td>
</tr>
<tr>
<td>Ranchi</td>
<td>941</td>
</tr>
<tr>
<td>Palamau</td>
<td>6,647</td>
</tr>
<tr>
<td>Oriya Tributary States</td>
<td>7</td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>7,746</td>
</tr>
<tr>
<td><strong>Total Bengal Presidency</strong></td>
<td><strong>15,882</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>United Provinces</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Mirzapur</td>
<td>308</td>
</tr>
<tr>
<td>Assam</td>
<td>79</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>387</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Er nämà dialect</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Total</strong></td>
<td><strong>173</strong></td>
</tr>
</tbody>
</table>

| **Grand Total**  | **16,442** |

AUTHORITIES—


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

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

**Pronunciation.**—The pronunciation is in several particulars the same as in Asuri. Thus the initial palatal ˒ is retained, or else changed to ˒. Compare ˒ãm and ˒ãm, get; ˒ir,
run. A sometimes corresponds to an á in Santalí and Mundari; thus, eich'-ken-á, he came; vālu, village. The semi-consonants have only been marked in the Jashpur specimens, and even there in a very inconsistent manner. I have written them in the usual way when there were indications to show their existence. I have not, however, ventured to aim at consistency with regard to the marking of them or to the spelling generally.

'Give him' is one-ai-me, as in Asuri. Compare also iðän-á, is, etc.

Note also the insertion of a w in forms such as katâ-woq-i-á, he said to him; the use of the infix m in words such as anamak', thy; kanalom, last year, etc.; and the common tendency to change the semi-consonant t' in verbal forms to d, r, and w. Compare kasúr-lerd-i-ing, I sinned (Jashpur); yam-ker-á, got (Palamau); kâtâ-ter-á, said (Palamau). Compare the remarks under the head of Hū, on p. 118 above.

Verbal tenses in the Jashpur specimens frequently end in ò; thus, ayum-aç-ò, he heard; but katâ-woq-á, he said; katâ-ter-á-gò, he said. It is impossible to decide whether this ò is a suffixal particle or represents a change of ó or é to ò.

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 lesan din-ò, in few days, in the Jashpur specimen, apparently contain the same ó as the verbal forms just mentioned. Postpositions such as ká (Jashpur), kíš (Palamau), to; sudhá, to (Mirzapur and Palamau), are borrowed, and the dialect is, on the whole, no more pure. Note also the tó or tã in words such as apá-tó, the father; hopon-tó, the son. Compare Santalí tól.

Numerals.—The numerals 'four' and following are borrowed. Instead of pé, three, as in Asuri, we find the Aryan tìn in Jashpur.

Pronouns.—The personal pronouns are apparently regular. Thus, aîng and iing, I; aî, we (exclusive); abâ, we (inclusive). Note forms such as ining, my; anamak', thine, and so on.

In the ease of demonstrative pronouns we find the same forms beginning with m as in Asuri. Compare hâ, mân, and vâ, he; man, that, and so forth.

In the Mirzapur list we find yâ-va-ne, who? ya-r-â, whose? yâ-tha-rê, from whom? They look like Dravidian loan-words. An initial y does not appear to belong to the Mundâ languages. What? is chilli or chila, compare Santalí chele.

Verbs.—The verb substantive is iðàn, past doho-tan, as in Asuri. In Palamau we find forms such as iðän-mi-á, thou art.

The indefinite future tense is regularly formed. Thus, jom-á, he is eating; durup-kok'-á, he is sitting; chařa-kok'-á, he is standing; cholao-á, I shall go.

The usual present tense is formed as in Mundari. Thus, riřh-rang-jom-tan, they feast and eat. In Jashpur tã is commonly used instead of tan, and such forms often have the meaning of a future. Thus, gujuk'-tã, I am dying; kula-tã, I shall say to him. Compare Kařa. The suffix tã in Jashpur sometimes also has the meaning of past time; thus, doho-tã, was; bol-tã, entered.
The various stages of past time are denoted by means of the same suffixes as in Santal 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 ed, aš, en (yān), en. Thus, sen-ed-a, went; ow-ad-i-a, gave to him; meva-en-a, joined; goch-yān-a, I am beaten; kud-i-en-e, he has come.

Such forms frequently have the meaning of a present; thus, goj-yam-a, I die; im-yad-a, he gives; chalāo-en-a, goes.

The Mundari suffix let' occurs as ted, ted, ter, and ter. Thus, sab-ted-a, I have seized; rauntech-tid-i-a, it hungered him, he was hungry; sen-ter-a, I have walked; rak-ter-a, he called. In Palamu we find forms such as yul-yam-te-a, he caught sight of him. Compare the forms ending in ta in Jashpur mentioned above. Note also forms such as thurāo-ta, collected (Jashpur). In Palamu we also find sen-ten-a, he went, and so on.

The suffix let', ken, etc., occurs in forms such as byāk-ken-a, he has married her; idiñ-ki-a, said; gam-ker-a, got; srti-ker-a, he came to his senses; goch'ken-a, he died; elch'ken-a, he has come, and so forth.

Forms such as til-gad-a, I have taken; nām-gad-ā, he got, and so forth, apparently contain the suffix kat'.

The remoter past is formed by adding the suffixes let', len, etc. Thus, uil-ki-a, i.e. uil-luk' a, he saw him; chalāo-len-a, he went; goj-len-a, he had died, and so forth.

Note finally forms such as nam-men-a, he was found; tōrā-gu, he went; manab'gū, he was cutting, and so forth.

The imperative is regular. Thus, ou-ai-mi, give him; hāving-wāṅ-mē, divide to me, etc. In Palamu and Mirzapur we find forms such as asuli-ārā, keep me; jomi-āra, eat.

The noun of agency is formed as in Asuri. Thus, hudin-e, the younger.

The negative particle is mē in Jashpur, minē in Mirzapur, and mēnē or mē in Palamu. Compare Kharia. We also find allo in forms such as alo-i bol, he did not enter.

It will be seen that Korwa is closely related to Asuri, and there can be no doubt regarding its classification as a form of Kherwāri. For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son received from Jashpur; the second is a popular tale from Palamu; and the third is the statement of an accused person in the Korwa or Korwāri of Mirzapur. All the specimens are rather corrupt. They are, however, quite sufficient to allow us to judge as to the general character of the dialect. A list of Standard Words and Phrases from Mirzapur will be found below on pp. 242 and ff.
MUNḌĀ FAMILY.

KHERWĀRĪ.

KORWA.

SPECIMEN I.

(CHASEUR STATE.)

Mi(t’) hor-rūkin’ bar hor-kin doho-tā. Huding-ai bet-t apā-t
One man-of two men-they-two were. Small-the son-his father-his
sāngē katā-ter-ā, ’e bābā, dē, itājō hāting-wā-ing-mā.’ Lāch’-ku
near said, ’O father, please, this-oll divide-to-me-thou.’ To-the-sons (sic.)
hāting-ad-ō apā-tō. Lesan din-ō hudingāi-yō jamak’ thurāo-tar-ā aur
divided-to-them father-the. Few days-in small-the-also all gathered and
jabar laṅkā-e sen-ew-ā aur jamak’ hāting-chābā-go(t’)-te-qā-ā. Jamak’
great distance-he went and all to-distribute-finished-quickly. All
chābā-o(k’)-te hānā rāij-ō bāyā akāl-en-ō, ngāgech’ti-ji-y-ā. Hāe hānā
finished-being-on that country-in heavy famine-arose, it-hungered-him. He that
rāij-ra(k’) mi(t’)-hor hor sāngē mesā-en-ā. Tab hāe hāe-yā katā-ter-ā-yō,
country-of one-man man with joined-was. Then he him-to said-he;
’damē, sukri-kū sarāo-kū-mē loyong-hop.’ Tab sukri-kū jom-kē-ā hānā hēre
’go, mine food-them-thou field-ward.’ Then swine ate those hawks
nām-kū-rē-he hāe jom-kē-ā. Man mē-i nām-gād-ō. Nihū hāe sūrtā-kē-ā,
getting-them-if he eaten-would-have. That not-he got. Then he sense-became,
nak’ak’ upi-kū-e katā-ā, ’aṅg bābā-ma(k’)-ku jom-tā hārwāhā-kū nak’ak’
lakan ;
this wise-he said, ‘my father-of-they ate servants this much ;
ing-do rāngā-ing guju(k’)-tā. Ing ṛim-u(k’)-tā-ing, bābā-kā-ing
I-on-the-other-hand hungering-I die. I shall-arise-I, father-to-I
sen-tā, āru hāe-kā-ing katā-e-tā, “Bhagwān aikē-re kasur-teq-ā-ing, am-kā
go-shall, and him-to-I say-to-him-shall, “God near sinned-I, thee-to
hō. Am beṭā ab-ing nū-hōe. Ṛng-do-hō kowā hārwāhā rakha-ing.”’ Hāe
also. Thy son now-I not-am. Me also some servant keep-me.” He
rim-lēn-khan apā-tākā tori-yō. Hāe apāt jabar laṅkā-te hāe īl-li-ā, āru
 arisen-having father-near went. His father very for him saw-him, and
katā-ter-ā-e, ’ing beṭā wai(ch’)-ki-ā, mahre-ma.’ Nir-tem-to hāe-ri hoto-re sāhāra
said-he, ’my son has-come, lo.’ Running his neck-on embraced
bōen-ō āru tae̊m-te-do ṛiyok’-ej-i-ā. Āru apā-tō beṭā-tāe katā-wād-ā, ’īng
became and afterwards kissed-him. And father-the son-his said-to, ’I
Bhagwān ṭaṭā(ṅ)’-rö’-ing kasār-len-ā-ing, āru am met-tē. Āru ab-do am betā-īng
God’s house-in-I sinner-was-I, and thy sight-in. And now thy son-I
nō-hōe.’ Tab harwāhā-kū apā-t kafā-ter-ā, ‘nāpēc nāpēc suhēpē uduṅ-god-ō
not-am.’ Then servants father-his said, ‘good good clothes take-out
māi tik’-rē mudam tusing-god-ō āru kaf-re-m jutā tusing-god-ō. Dē ahū
his hand-on ring put-on and foot-on-thou shoe put. Come we
jom-ā-bū, āru nāpēc karī-bū. Dohonā-do-īng betā goch’ān-āi, khān-ō
eat-shall-we, and weill shall-make-we. Because-my son died-had-he, now
revived; and lost-was, now found-is.’ Then they feasting-eating-are:

Hān-melā hāe-ra(ṅ)’ maraṅg betā loyong-re dohon-ā. Hān-melā ēi ṭaṭā(ṅ)’-rē
That-time his big son field-in was. That-time he house-to
wai(ch’)-eṭ-ō, khān-ō mādār-wir āyum-aj-ō. Āru harwāhā-kū mit’ hop-e
came, then drum-dancing heard. And servants(of) one man-he
rak’-ter-ā āru homot-ted-y-ē, ‘nai kareyā-tāi-yō?’ Hāe kafā-ter-ā, ‘am
called and asked-him, ‘this what-is-being-done?’ He said, ‘thy
wāg wai(ch’)-ki-ā, āru nāpēc nāpēc kud-ān-ē, hān-ō rē am apā-t
younger-brother came-has, and well well is-come, therefore thy father-his
jom-ā.’ Tab hāe utik’-ān-ō āru ṭaṭā(ṅ)’-rē mē bol-tā. Tab hāe-y-a(ṅ)’
eats.’ Then he angry-became and house-in not entered. Then his
apā-t uduṅ-en-ā āru tayom-te suhāri-āy-ō. Betā-tō apā-tē kafā-wad-ā,
father-his out-came and afterwards untreated-him. Son-the father-to said,
’nāmin basar-ing am-rā-ing kām-ter-ā; kōnō din dēkhā am lukum mē-ṅg tarīo-
’so-many years-I thy-I service-did; any day see thy order not-I broken-
agād-ā. Hānā-rē-hō mi(l)’-gōṭ paṭhurū hon mē-m hāṭing-ad-ī(ā)’-yā, nē iyār
have. That-in-even one-piece goat young not-thou gavest-to-me, that friends
sangē ko-āndo-īng jom-ki-yā. Nak’i betā-am wai(ch’)-eṭ ki am bhōj-ṭop-eṭ-ā;
with feasting-I eat-might. This son-thy came that thou feasted-drank;
am betā dekhā kasbin-kū am jinā jom-chāb-eṭ-ā.’ Tab hāe hāeiyā
thy son see harlots thy living feed-finished.’ Then he him
kai-wad-ā, ‘e betā, am-ga sab-din ining sangē dohon-tā, āru ing-ra(ṅ)’-do ān
said, ‘O son, thou all-days me with art, and mine that
am-ra(ṅ)’. Alē holē man-teṭ-ā, dohonā-dō am wāg goch’ān-āi,
thine. We so entertained, because thy younger-brother died-he,
khān-ō jiāo-yān; āru kere-yān-ō, khān-ō nām-ten-ā,’
and lived; and lost-was, and found-was.’
A POPULAR TALE.

O bhāi, chili-ñ kahne-ā. Tisān īyā ādi jā bora(k') in bor-ā kē
O brother, what-I shall-say. To-day such false fear I fear that
jekrō bāyā mēni tebhō-ā. Chilli-ken-ā, kē hōlā tikin-īn
what-of description not can. What-happened, that yesterday noon-I
buru dubish'-dubish' bāzār sen-ter-ā. Buru-tīng kūl hedi-gati
mountain towards bazar went. Mountain-on tiger very-loudly
ādūmi-ān-ā. In bōnum hōr-kū doho-tan-ā, mēnā bora(k') hāp'-a)d-(i)-ā. Parañ
roared. We many men were, not fear caught-me. But
tisān hen hōr-te iñ gādēj māmā-īn gō tikin mit'-hōr sen-ten-ā. Jakhan
to-day that way-in I own (?) uncle-my village noon one-man went. When
buru dubish' nāi ādi sen-ten-ā chanak bōnum khar-barāo-tīrā birū sa-re
mountain towards river bank went suddenly very loud-noise forest side-on
sōti sa-re ājōm-ter-ā. Ḳūn-do nayaā samjihāo-gad-ā kē kūl vech'-ten-ā, sur
river side-on heard. I thus thought that tiger come-has, and
in hāp'-ter-ā. Tiñ-īn tarvār doho-tan-ā, minē ausar doho-jan-ā kē
me caught. Hand-my scord was, not opportunity was-for-me that
bōkhār-ne urūi-gad-ā. Jing chhatpaṭāo-en-ā, boro(k')-ken-ā; kāth niār in
scabbard-from took-out. Heart-my throbbed, feared; wood like I
chārā-kin, kūl bēgār yal-tir-ā boke-keri-yan. Jakhan chōkōi dērī-ā in
stood, tiger without seeing bewildered-became. When little time-passed I
henā sēnda yāl-wād-ē-ya, takhan in yāl-tir-ā, mit'-tān haṇam Sonthāl hālū-kū
that side looked, then I saw, one old Santāl fishes
yārī-yañā sōti da(k') tanayā doho-tan, wāhi burn-tāng bārīlō-jōrn yān-ā.
to-kill river water damming was, which hill-top-from falling-was.
Ti-kīyarā je dīrī ōtā-ṛē adādīj-et-ā, sē-tē dīrī bīs hāth bārī
Therefrom which stones below was-throwing, those stones twenty cubits from
harharāo ōt-ṛē agrū-len-ā. Jakhan inā yal-ter-ā, takhan khāṭir-ten-ā;
sounding ground-on falling-had-been. When this saw, then was-comforted;
deyā phūr-sāt-len-ā, in ining neyā tebho'k' dahayārañā ining sāhas kai landā-yān-ā.
again became-active, I myself this matter remembering my courage at laughed.
FREE TRANSLATION OF THE FOREGOING.

What shall I say, brother? To-day I have had such a shock from false fear that I cannot describe it. What happened is this.

Yesterday I went to the bazaar in the direction of the mountain, and heard the roar of a tiger from the mountain. We were many men together, and so I did not fear. But to-day at noon, I went alone by the same road to my uncle's village. When I approached the river near the mountain, I heard a very loud noise from the same direction. I thought that the tiger had come to catch me. I had a sword in my hand, but had no time to draw it from the scabbard. My heart began to beat violently, and I was so terrified that I stood like a stock and became quite senseless, though I did not see the tiger. After some time I looked in that direction, and I saw an old Santál who was damming up the water of the river that came from the top of the mountain, to catch fish. He was therefore throwing stones down, and they were falling with a loud sound at a distance of twenty cubits. I was then comforted and came to myself, and laughed at my own courage.
MUNDÁ FAMILY.

KHERWÁI.

KORWA.

SPECIMEN III.

(DISTRICT MIRZAPUR.)

STATEMENT OF AN ACCUSED PERSON.


FREE TRANSLATION OF THE FOREGOING.

I have not taken Udbe gí'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 Dewán two rupees, 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.
KORWĀ.

It has already been mentioned that some Korwās speak a dialect which is much more closely related to Mundāri and Santāli than is the case with the specimens printed above. Two versions of the Parable of the Prodigal Son in this more refined Korwā will be printed below. The first has been prepared by the Rev. J. DeSmet, and represents the dialect as spoken in Sarguja and Jashpur; the second was taken down in Hazaribagh by Messrs. Shaw and Bajray, and is stated to have been written in the so-called Kōrākū fəbok', i.e., the language of the Kōrākū. The word fəbok' is commonly used in the dialect of the so-called Tisiās, a sub-tribe of the Erāgā Korwās. See below. There are now no speakers of Korwā in Hazaribagh. I have, however, printed the specimen because it is a very good one. The semi-consonants are marked with much more consistency than in the specimen prepared by Mr. DeSmet where I have restored them from Mundāri and Santāli. Thus I have written tuluch' instead of his tulu'; amak'ak' instead of his amood', thine, and so on.

Though the two specimens in question do not partake of all the peculiarities of the other Korwā specimens there can be no doubt that they represent a closely connected form of speech. Thus we find anamak', thine; hopon-tə, the son; idan-a, is; hašín-wad-kina-c, he divided to them; bana-en-a, they do; hušin-aei(ch'), the younger, and so on. Mr. DeSmet states that 'you two' is aban as in Asuri. In his specimen we find forms such as mak'-oswa-had-kō-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 ban and ku. The Hazaribagh specimen, on the other hand, has meṇei, men, as in the other Korwā specimens.

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

KHERWÁRI.

KORWÁ.

SPECIMEN IV.

(Rev. J. M. Desmet, S.J., 1898.)

(STATE SARGUJA.)

Mit' hor-ren bar hopon-kin' idan-kin-á. Hurín-l(ch') hopon-te apa-te
One man-of two sons they-are. Small-the son-the father-his-he
met-ad-e-a, 'abs, in fam-e-a khurji hatín-aín-me.' Apa-t-do hatín-
said-to-him, 'father, I shall-get property divide-to-me.' Father-his divided-
ward-kin-a.e. Hurín din-re hurín-i(ch') hopon-te sanama(k') javar-ked-te
to-them-two-he. Few days-in small-the all collected-having
sanín desom-e sen-yen-a. Han-re aeh'-a(k') khurji etkan kami-re chaba-parhi-
distant country-he went. There his property bad deveis-in finished-com-
ked-a.e. Ar sanama(k')e chaba-ke-aate hana disum marán ranga-kan-a,
plente-he. And all finished-having that country much famine-stricken-was,
ar range(ch')e-ad-e-a. Ar-e chalal-en-a ar hana disum-ren mit' hor tho-re-e
and it-hungered-him. And-he went and that country-of one man-place-in-he
doho-ken-a. Huni-do aeh'-a(k') ot-re sukri gupi-e kul-ked-e-a. Ar sukri-ko
stayed. He his field-in some to-feed-he sent-him. And some
jom-ad-e-a(k') lupu-te lach' bi-o(k')e-sam-la(k')e, ar okocho banned-
eating husks-with belly shall-be-filled-he wished, and anyone not-they
em-ad-e-a. Ar-e ura-keato-e men-ked-a, 'apu-in-a(k') ora(k')e timin
gave-to-him. And-he reflected-having-he said, 'father-my-of house-in how-many
dasi-ko-a(k') pura lad men-a, in-do m-re range(ch')-tín goch'tan-a. Birid-ko(k')-
servants-of much bread is, I here hunger-with-I dying-am. Arise-shall-
a-in' apu-in tho-in sen-o(k')-a ar, "e baba," met-al-a-in, "sirima-
I father-my place-I go-shall and, "O father," say-to-him-shall-I, "heaven-
rea(k') ar am tho-re etka-ked-a-in; taion-té-do am-reni(ch') hopon leka
of and thy presence-in simned-I; henceforth thee-of son like
in-do na-lage. Am-reni(ch') dasi lekan-te doho-ka-in-me." Ar-e
I-indeed not-at-all. Thee-of servant like keep-me-thou." And-he
birid-yän-a ar apa-te-e sen-fam-ked-e-a-e. Opo pura sañin-re apa-te-e
arose and father-his-he went-found-him-he. And great distance-at father-the-he
fiel-fam-ked-e-a, o po dina-wad-e-a, o po fir-daram-ked-e-a e o po hambud-ked-e-a-e, o po
see-got-him, and pitted-him, and ran-met-him-he and embraced-him-he, and
cho(k') cho(k') ked-e-a-e. Hopon-te kor-dó, 'e baba,' met-ad-e-a-e, 'sirima-rea(k')
repeatedly-kissed-him-he. Child-the boy, 'O father,' said-to-him-he, 'heaven-of
ar am thao-re etka-ked-a-in; taim-te-do am-reni(ch') hopon leka in-do na-lage,' and thy presence-in sinned-I; henceforth thee-of son like I not-at-all.

Apa-te-do achi-ren dasi-co met-ad-ako-a, 'sob-ate bugi lija(k') agu-tab-pe, Father-the his serents-he said-to-them, 'all-from good cloth bring-quickly-ye, ojo lija(k')e-pe; ojo ti-re mufdam, ojo kata-re juta tusin-ai-pe, ojo and cloth-him-ye; and hand-on ring, and foot-on shoe put-on-him-ye, and hormo-akad-e bachru agu-e-pe, ma(k')goj-e-pe; jom-fu-ka-te-bun susun-a.

fattened calf bring-tye, eat-dead-it-ye; eaten-drunk-having-we dance-shall.

Ni hopon-in koja goch'len-a-e, orjo jivid-ruar-kan-a-e; ad-len-a-e, orjo This child-my boy died-had-he, and alive-returned-has-he; lost-was-he, and fiam-ruar-kan-a-e.' Ar-ko jom-fu-susun-ked-a.

found-again-has-been-he.' And-they ate-drunk-danced.

Maran-ni(ch') kora hopon-do ot-re-e dohon-kan-a. Ooro ruar-kan-a opa(k')

Great-the boy child-field-in-he was. And-he returned house

japa(k')-re hiju(k')-len-a-e, ojo seron-kan susun-kan-ko-a(k') saji-e afum-ked-a.

near come-he, and singing dancing-men-of sound-he heard.

Huni-do mit' dasi-e m(k')ked-e-e aoro, 'chet'ko bana-en-a?' men-te His one serents-he called-him and, 'what-they do?' saying

kuli-ked-e-e. Dasi-do, 'boko-m kora huch'-kan-a-e, met-ad-e-e, asked-him-he. Servant, 'younger-brother-thy boy come-has-he,' said-to-him-he,

'apu-m-do asul-akan bachru-e mak'-aka-wad-e-e; boko-m bugi-bugi 'father-thy fatted calf-he killed-has-for-him; younger-brother-thy well-well

fiam-ruar-kan-a-e, men-te.' Maran-ni(ch') hopon-do kise-yen-a-e orjo oro(k')

found-again-is-he, saying.' Big-the son angry-become-he and house

bolo(k')-te ka-e fiam-la(k'). Apa-te-do urun-khon-te ini-e binti-ad-e-a.

enter-to not-he wished. Father-his come-out-having him-he remonstrated-to-him.

Huni-do apa-te-e met-ad-e-e, 'sele-me, in pura sirima-re ama(k')in kami.

He father-the-he said-to-him, 'see, I many years-in thy-I work-

agun-a, ojo ama(k') mit' kaji-ho ka-in ta'am-ked-a. En-re-o in carried-on, and thy one word-even not-I transgressed. That-in-even I
gati-ko tulu'h ini khusina men-te mit' merom hopon ka-m em-ad-in-a.

friends with I might-feast saying one goat young not-thou gavet-to-me.

Ne hopon-me-do etkan kuri-kon tulu'h achi-a(k') khurji jom-chaba-keate This son-thy bad women with own property eat-finished-having

huch'-kan-re, mit' mojno-keid-i bachru ini men-te-m ma(k')awa-kad-ko-a, come-having-in, one fatted calf him saying-thou-to-kill-caused-them.'

Apa-te-do, 'e hopon,-e met-ad-e-a, 'amu-do sab' dine-in thao-re dohon-a,

Father-the, 'O son,' he said-to-him, 'thou all days my place-in-thou art,

oro sab i(na(k')(k') sab ama(k')(k'). Maran jojoma(k') banoa oro

and all mine all thine. Big feast to-prepare and

khusi-o(k')-do huch'-len-a. Ni boko-m goch'len-a-e, orjo ji-
to-feast came. This younger-brother-thy died-had-he, and alive-

vii-ruar-kan-a-e; ad-len-a-e, orjo fiam-ruar-kan-a-e, men-te.

returned-has-he; lost-was-he, and found-again-is-he, saying.'
MUNĐĀ FAMILY.

KHERWĀRĪ.

KORWA.

SPECIMEN V.

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

nokar-ko hāī-te rakhāo-tad-in-me.”’ Hena-wari rīm-ken-te apa-t thā-re 
servants like keep-me-thou.”’ That-after arisen-having father-his 
place-he sen-en-e. Aur sāṅgīn-wari īṇ-ṇām-ked-i-te apa-t-dō-e ach’ 
went-he. And distance-at to-see-got-having-him-on father-his-he 
himself moh-wae-tan-a, aur sir-sen-ken-te hoṭok’-tu-re khao-ki-ked-i-te ach’ 
pitted-him, and run-gone-having neck-on embraced-having-him-on himself 
chok’-yad-e-a-e. Aur hopon apa-t-tu kāḥrī-wad-e-a, ‘apa ho, in-do Bhagwan 
kissed-him-he. And son father-his said-to-him, ‘father O, I God 
maṛān-re aur am maṛān-re-i in pap-ket’a, aur in-do am hopon ghatte-do mene-i 
before and thee before-I sinned, and I thy son worthy not-I 
butjaṅk’-tan-a.’ Hena-wari-do apa-t-do nokar-ko-tae kāḥrī-wat’-(ko)-a-e, ‘sagro chhirak’ 
feel-myself.’ That-after father-his servants-his said-to-them-he, ‘all clothes 
warī chikana chhir’ niwar-ka-te ak-ke-te dhutį-y-e-pe; aur menī ti-re 
from good cloth taking-out bringing put-on-him-ye; and his hand-on 
āṅgthī aur kāta-t-re panahi tūsīn-wae-pe; aur abo-do-bo jomok’a, ar-bo 
ring and foot-his-on shoe put-on-him-ye; and we-we shall-eat, and we 
kusāi’a, chele-lagīt, iñ hopon-do goch’-yan-a, phīne jiwaok’- 
shall-make-merry, what-for, my son died-for-me, again-he alke- 
became; lost-was, again-he found-has-been.’ That-after all-they merry-made. 
Bāṅe-a(e(ch’)) hopon-tu-do khet-re-e doho-tan-a. Ema-wari-e hijuk’-tan-a 
Elder-the son field-in-he was. That-after-he came 
ōpκ’-i toyak’-baṅchāo-ket’-a, hena-wari-do bāja-e aśjom-ket’-a, ar-ko eneek’- 
house-he near-came, that-after music-he heard, and they dancing- 
tan-a, hina gul-i aśjom-ket’-a. Aur aneek’-renich’ mia(t’) ho rōk 
nokaru-do-e were, that sound heard. And self-off one man servant-he 
rāk’-ked-i-te ach’ homori-yad-e-a-e, ‘non-do-ko chele-yen-a?’ Hini 
called-him-having asked-him-he, ‘these-things what-are?’ He 
kāḥrī-tet’-a-e, ‘amak’-ai(ch’) bhne-do-e me(ch’)-ken-a, aur amak’ai(e(ch’)) apa-m-do 
said-he, ‘thy brother-he come-has, and thy father-thy 
jakar jakar khaena-e isim-ket’-a, en-te meni-do besmi pao-ket’-a-e.’ Hama- 
good good food-he cooked-his, this-for him well received-he.’ Thall- 
on-he angry-became, and inside not-he entered. That-on 
apa-t-do baher-re uduń-ken-te manaao-ted-e-a-e. Meni apa-t-tet’-e kāḥrī- 
father-his outside come-out-having entertained-him-he. He father-his-he said- 
wad-e-a, ‘ief-en-me apa, namin baris-do-i in sewa-yet’-me-a, aur kabhi 
to-him, ‘look-at-me thou father, so-many years-I serec-thee, and ever 
amak’ kāḥrī-do mene-i tara-o-gat’-a. Aur am-do kabhi mia(t’)-taun merom 
thy word not-I broken-have. And thou ever one goat 
hopon-ḥo mene-m em-gad-in-a je gate-ko sudhā-ṇi kusien menk(’). 
young-even not-thou given-hast-to-me that friends with-I merry might-be. 


Nei hopon-me-do, chinari-ko sudha amak' dhan-do-e jom-ke't-a, hāi
This son-thy, harlots with thy properly-he devoured, he
mejuk'-mejuk'-te chikan-chikanak' khsena-em tayar-ke't-a.' Apat-men
coming-coming-on good-good food-thou preparedst.' Father-his him
kāhri-wat'a, 'o beţa, namen dinu if huda-m dohon-tan-a. Aur je
said-to-him, 'O son, so-many days me with-thou art. And what
if-ak' idana-do anam-ak'a. Hema-wari-do jarur-me kusi-kok'-te-m dohon-a,
mine is thine-is. That-on proper-thou merry-making-thou should-be,
chele-lagit', am-ak' hlae-do-e goch'-len-a, phin-e jiwa-ken-a; ach' at'
what-for, thy brother-he died-had, again-he alive-became; he lost-
len-a-e, phin-e sam-ken-a.'
had-been-he, again-he found-was.'
ERNGĀ OR SİNGLİ.

The Erṅgās are a sub-tribe of the Kowis. In Sarguja they are stated to be divided into two sub-castes, the Biranjhias and the Tisias.

Erṅgā 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 Erṅgā of Jashpur is essentially identical with the so-called Korwā of that State. We find the same use of ə instead of ə or ə in verbal tenses, and the same change of t to d, ə, r, and r. Thus, mĩsā-nu-ə-yə, he joined; emek'-wad-t-ə-yə, he has given a feast for him; kañēr-teqe-ə, I sinned; tātān-kir-ᵢə-ə, Sāntāl tetai-ked-iːə-ə, I became thirsty; marāo-tir-iːə, he placed him. Compare further waich', come; wātu, village; nāh, run; nām, get, etc.

The inflexion of nouns and pronouns is the same as in Kowā. Compare mit' hōr-reake, one man-əl; rāji-ə, in the country; am-rak' and 'amam-rak', thy; apā-t, his father; apa-tam, thy father; boho-tukə, their sister; apā-i, the father, and so forth.

With regard to demonstrative pronouns we may note hāe, māe, that; manā, this thing; hānā, that, etc. 'Who?' is iyek', and 'what?' ishīk.

The conjugation of verbs is the same as in Korwā. Thus we find the same dropping of the final n of verbal tenses. Compare idaṃ-ə and ida, is; dōhə-ta, was. Ida is further abbreviated to dā, when used as a copula. Thus, Kalmār tumma laukak'-dā, how far is Kalmār? am batā orak'-rē tumma bētā-ku-dā, how many sons are there in your father's house?

The suffix tan, tā, is commonly used to form a present or future. Thus, sen-ta, I go, I shall go; jōm-tan-ə-ing, I shall eat. A form such as kotāwō-ki-yə, I shall be called, seems to contain the conjunctive suffix ke. Wā, áwā is the well-known Aryan causative suffix.

The various suffixes denoting past time are used as in Korwā. The set et-, at-, en, an, occurs in forms such as sen-et-ə, he went; dudak'-ar-i-ə, he suckled him; hañi-kir-ə, i.e., hañing-wad-ə, he divided; mesa-en-ə-yə, he joined; ukik'-yan-ə-yə, he got angry; bojhaə-yen-ə, he was ensnarred; goch'-nen-ə, he died.

The k-suffix is likewise in common use. Compare waich'-ki-yə-ə-yə, he came; tātān-kir-in-ə, I am thirsty; daŋp'-kiŋ-ə, he is sitting; nām-gad-ə, he got; botō-gan-ə, he entered. The initial g of such suffixes is, however, perhaps often miswritten for y.

The following are instances of the t suffix, kañēr-teqe-ə, I have sinned; kutā-teqe-ə, kutā-teqe-ə, he said; tūrō-tar-ə, he collected, and so forth.

Compare further forms such as sōdō-ren-ə, he arrived; tōraγ and tōra, he went; tōra-kə, they went, etc.

The imperative is regular, but no suffix is added in order to indicate the subject; thus, rakham-ing, keep me; nəw-əsing, seek for me. Note forms such as jōm-bə, let us eat; tūni-γo, put on him.

Different verbal bases are apparently formed as in Sāntāl and Munārī. Compare jōm, eat; tik' and tii, cover, etc.

The negative particle is mó as in Korwā.

For further details the student is referred to the specimens which follow. The first is the beginning of a version of the Parable of the Prodigal Son. The second is a popular tale. I have corrected obvious mistakes and tried to introduce consistency in the spelling. In other respects I have left the specimens as I got them.
MUNDÄ FAMILY.

KHERWÄI.

KORWÄ.

SPECIMEN I.

ENGÄ OR SINGLI DIALECT.

MUNDÄ FAMILY.

KHERWÄI.

KORWÄ.

SPECIMEN I.

ENGÄ OR SINGLI DIALECT.

Mit’h öre-kenä bar hör-k'ing döö-hä-tä. Huring bëta-t aap-të
One man-of two sons (sic.) were. Small son-his father-his-to
kat-ter-ü-yö ki, ’ô abë, dë itådö hahät'ing hät'ing-wë-iṅg-më.
said that, ’ô father, please this-all share divide-to-me-thou.
Löicho-k'ü aap-tö hating-öd-ö. Lesam dino huring bëta-t jhär'i ënró-o-tar-ü
Sons father-the divided. Few days-in small son-his all collected
tahj jabar lankil-e sen-ed-ë-e, är jhär'i jôm-ku hating-sabä-gö-ted-ë-ä. Jhär'i
and very far-he went-he, and all eatables distribute-finished. All
sabäo-të hanä râij-ë jabar ak'il-en-ä. Rangeeh'-ä, guju(k')-tä. Nihu-do
spent-in that country-in heavy famined. Starved, died.
Then
höe hanä râij-rë mit'-hör hör sange mesä-en-ë-yö. Tab höe höe-yä(k')
he that country-in one-man man with joined-was-he. Then he his
sukri sarawa löyön-gë wärwön-ed-i-ö. Tab sukri-k'ü jôm-kë-a, hanä he'ë
swine to-tend field-in sent-him. Then swine ate, those husks
fâm-rö-dö jôm-kë-ä. Më nâm-gad-ö. Täm-të-dö öngol-ted-ë-yö achi-më man-
getting-in ate. Not got. Afterwards came-to-senses his mind-
rë kata-ted-ë, ’ating bëbu-ra(k')-kë haryähë-kë jabar-kë pawa-të-kë jôm-të.
in said, ’ô my father-of-they servants much-they get-they eat.
Ing-do rögu-ëng gujuk'-tä. Ing rëm-ë(k')-ë-të-ëng är äpät-ëng-kë-ing sen-
I hunger-I die. I arise-shall-I and father-my-near-I go-
të är höe-kë-ing kätë-të, ”Bhagwân-kë-ëng ksuur-ted-ë-aëng är
shall and him-to-I say-to-him-shall, ”God-to-I sin-did-I and
äm met-të. Äm bëta chélëm-aëng kätë-wä-ë-yë? Ing äm am-an(a-k') harwëhë
thy eye-in. Thy son how-I can-be-called? Me thou thy servants
among one-man keep-me.”” He arose father-near went.
Höe-yä(k') apät jabar lankil-te ëll-li-yë-yö. Ñil-li-yë, khanö sögâ-wad-
His father very far saw-him. Saw-him, then pity-came-
ir-yë, äir-sen-ed-ë-yö temtö hôt'-të sab-tar-ë-yö mäik'-yök'-ëiyök'-ad-i-yö.
to-him, ran-gone then neck-on seized him-kissed.
A POPULAR TALE.


To twelve sisters were. Then twelve-the sisters they agreed, ‘well-we

pahār, bās-pahār-bū sen. Helēt-bū dech-ā-bū jom.’

mountain, bamboo-mountain-we shall-go. Sprouts-we gather-shall-we to-eat.

Dech-dech-tē jamā-kū olōk’ pērēch-ān. Tō bārah bahin-re mit’hār odo-

Gathering-in all baskets were-filled. Then twelve sisters-in one-person child-

rē dohon-ē. ‘Dō-bū nihu-dō ora(k’)-bu dewēr. Taħā-dō nihu olōk’-bū rēm.’

with was. ‘Well-we now home-we shall-go. Then now baskets-we raise.’

Chhēdōlā boho-tuku-ērā jāwā-janāmē-ān. Akū sen-ā. ‘Ing olōk’-pē

Youngest sister-their-female was-delivered. They go. ‘My basket-you

rēm-got,’ dāi. Rēm rēm.’ ‘Nā-re rēm ānā-dō ērō,’ katā-teq-ā. ‘To

raise-quickly, sister. Raise raise,’ ‘Now raise that yourself,’ said. ‘Then

helēt-ing go(k’)-lē-kan-rē-dō ing jōm-tan-ā-āng. Nak’yō bālak ēmbā-āng

sprouts-I carry-if I eat-shall. This young baby-I

go(k’)-lē-kan-rē-dō raṅgā-ing gujuk’-tā. Helēt-sōklā-rē-dō tik’-ātu-āng.

carry-if hunger-I die-shall. Sprouts-husks-in shall-cover-outright-I.’

Til-tīp-i-kān tōrā-kū. Bōi-rē sail dohon-ā. Tō sail katā-teq-ā,

Covering-it-when went-they. Wood-in bison was. Then bison said,

‘rahā rē pāwan rājā, mātāk’-ā chīlā sabad? ’ Sarā-najīko-un-ā, to

‘hold-hard O wind king, hear what sound?’ Graze-approach-did, then

āyum-ānam-teq-ā, ‘man wā hon urī āl-rē. Lutur-teq-ing gok’-gi-āng. Nā-ing


will-keep-it.’ Cattle-pen-in put-it, bison graze-went. ‘Milk thirsty-made-me

tirvi āyā.’ Sonkēmā bāswā. Khūr khūdē singh jhātē dār tōtāyā oṭ

O mother.’ Golden flute. Hoof’s trampled hooves shook branches broke earth

dōlānu-e bārah pahār ghāl ā sarāo-len-ā, bārah pukri dāk’ ūn-teq-ā,

shook twelve piece mountains, grass he grazed, twelve ponds’ water drank,

sōdor-len-ā, ēmbā-kā dūduk’-ār-i-yā. Ae hárā-len-ā. Ailing ghōk-tiā-i-yā, ‘ō āyā,

came, child suckled. 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 with child. When they were going to take their baskets and return home, the youngest sister was delivered, and asked them to take her basket, but they told her to do so herself. She reflected, 'If I take the basket with me, I shall have something to eat; if I take the child, I shall die from hunger. I will cover it with shoots and husks.' After having covered the child they went off.

Now there was a bison in the forest. He said, 'O wind-god, what is the sound I hear?' He came nearer grazing, and he heard, 'It is like a child; I shall take and carry it on my ears, and tend it.' He placed it in an enclosure and went to graze. The child cried, 'I am thirsty, O mother, and want some milk.' He gave him a golden flute. With trampling hoofs, shaking its horns, breaking the branches of the trees, and shaking the earth, the bison grazed up the grass of twelve mountains and drank up the water of twelve ponds, and then came and sucked the child. It grew up and said to the mother, 'O mother, go and look out for a Pairi 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.
KÜRĶŪ.

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

The word Kürkū is the plural of kōrō, a man, which word is identical with Mundāri hārd, Santalī ād, a man. The dialect is occasionally called Kōrō pārī, the Persian (i.e. non-Indo-Aryan language) of the Kōrōs.

The home of the Kürkūs are the Satpura and Mahadeo Hills. Proceeding from the west we find them in the south of Nimar and in the Kalibhit and Rajaborari forests in the south-west of Hoshangabad, and further in the district of Betul, where they are most numerous in the western portion on the Tapti. Further east they are found in the Mahadeo Hills in the north of Chhindwara. From the south-eastern corner of Betul the frontier line crosses into Berar, where Kürkūs are thinly scattered in the Morsi taluka of Amrāoti, while they are found in considerable numbers in the Melghat Taluka of Ellichpur and the adjoining parts of Akola. There are only very few speakers found outside this area. Some Kürkūs were originally returned from the Sarguja State in Chota Nagpur under the name of Kōrōk. It has already been mentioned that Kōrōk is, in this case, a miswriting for Kōrō-kū, one of the names used to denote the Kōrwās.

There is only one sub-dialect of Kürkū, the so-called Muwāsī, spoken in Chhindwara. It does not differ much from ordinary Kürkū. The Nahāli dialect of Nimar is now a mixed form of speech. There are, however, some indications which point to the conclusion that the original base of the dialect was related to Kürkū, and Nahāli will therefore be dealt with in connexion with this language. It is different from Nāhari, a broken form of HaPhī spoken in the Kanker State, and from Nahāri, a Phī dialect spoken in Nasik and Sargana.

The number of speakers of Kürkū has been estimated for the purposes of this

Survey as follows:

<table>
<thead>
<tr>
<th>Area</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hoshangabad and Makrī</td>
<td>25,500</td>
</tr>
<tr>
<td>Nimar</td>
<td>5,700</td>
</tr>
<tr>
<td>Betul</td>
<td>8,869</td>
</tr>
<tr>
<td>Chhindwara</td>
<td>31,400</td>
</tr>
<tr>
<td><strong>Total Central Provinces</strong></td>
<td><strong>70,760</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Area</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amrāoti</td>
<td>480</td>
</tr>
<tr>
<td>Akola</td>
<td>1,434</td>
</tr>
<tr>
<td>Ellichpur</td>
<td>36,010</td>
</tr>
<tr>
<td><strong>Total Berar</strong></td>
<td><strong>36,924</strong></td>
</tr>
<tr>
<td><strong>GRAND TOTAL</strong></td>
<td><strong>107,684</strong></td>
</tr>
</tbody>
</table>

The Nimar figures include the speakers of Nahāli.
The Muwiai 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 Kūrkū we arrive at the following total:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Number</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kūrkū proper</td>
<td>107,684</td>
<td></td>
</tr>
<tr>
<td>Muwiai</td>
<td>4,000</td>
<td>111,684</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Province</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Central Provinces</td>
<td></td>
</tr>
<tr>
<td>Mandla</td>
<td>14</td>
</tr>
<tr>
<td>Hoshangabad</td>
<td>10,030</td>
</tr>
<tr>
<td>Nimar</td>
<td>17,229</td>
</tr>
<tr>
<td>Bhetal</td>
<td>21,373</td>
</tr>
<tr>
<td>Chhindwara</td>
<td>1,766</td>
</tr>
<tr>
<td>Makrai</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>1,646</td>
</tr>
<tr>
<td><strong>Total Central Provinces</strong></td>
<td><strong>52,670</strong></td>
</tr>
<tr>
<td>Berar</td>
<td></td>
</tr>
<tr>
<td>Amrooti</td>
<td>668</td>
</tr>
<tr>
<td>Akola</td>
<td>594</td>
</tr>
<tr>
<td>Elluchpur</td>
<td>27,080</td>
</tr>
<tr>
<td>Basim</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total Berar</strong></td>
<td><strong>28,343</strong></td>
</tr>
<tr>
<td>Central India</td>
<td></td>
</tr>
<tr>
<td>Bhopal Agency</td>
<td>41</td>
</tr>
<tr>
<td>Bhopawar Agency</td>
<td>1</td>
</tr>
<tr>
<td><strong>Total Central India</strong></td>
<td><strong>42</strong></td>
</tr>
<tr>
<td><strong>Assam</strong></td>
<td></td>
</tr>
<tr>
<td>Muwiai of Chhindwara</td>
<td>6,412</td>
</tr>
<tr>
<td></td>
<td><strong>87,676</strong></td>
</tr>
</tbody>
</table>

**AUTHORITIES**


HISLOP, REV. STEPHEN,—Papers relating to the Aboriginal Tribes of the Central Provinces. Edited, with notes and preface by R. Temple. [Nagpore] 1866. Part ii contains Mr. Vosey's vocabulary, and part ii, Appendix B, a comparison between Kuri or Musi and Santal.

BRAHMS, J., — *Outlines of Indian Palaeontology*, with a map showing the distribution of Indian languages. Calcutta, 1867. Appendix A contains numerals in Coor, Gomli, etc.


DALTON, EDWARD TURE,—*Descriptive Ethnology of Bengal*. Calcutta, 1874. Contains a Kuri or Musi vocabulary by Rakhal Das Halder.

CAMPBELL, Sir GEORGE,—*Specimens of Languages of India*. Calcutta, 1874, pp. 110 and ff.


WARD, E. F., — *Notes on the Kurba*. I do not know where this work has been published.

Kûrkû has no written literature, but many old songs have been preserved. The
Language and Literature. Gospel of St. Mark has been translated into the dialect by
the Rev. John Drake.

Kûrkû is a dialect of the same kind as Kharî and Juâng. It has not, however,
been influenced by Aryan dialects to the same extent as those forms of speech, and is
more closely related to Kherwârî than they are.

Since the appearance of Mr. Drake’s grammar Kûrkû 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 Santâli. E and
o have two sounds each, as is also the case in Santâli. Thus, hej-âg-âten, coming from,
after he had come; kôrû, a man; mi-kâr, someone. In these examples â denotes the
open sound of ai in ‘pair,’ and e the sound of a in ‘table’; â is the a in ‘all,’ and ê
the o in ‘bone.’ There is also a deep guttural a which apparently corresponds to the
neutral o of Santâli. It is represented by the sign >; thus, >-a, 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
Santâli. There are, however, some traces which seem to show that Kûrkû has once, in
this respect, agreed with Kherwârî. Compare gîch’ and gîjuk’, die; kûr-kû, men, from
kôrû, a man. The form kôrû closely corresponds to Mundâri hârâ, man. Instead of ê
we find â in mi-kâr, one man, someone.

The class consonants are the same as in Santâli. In addition to the palatals the
dialect possesses the sounds û and ù; thus, chôtô, how much? ûgô, to prick. This state of
affairs is probably due to the influence of Marathi.

Kûrkû further possesses a š, an r, an râ, and the same set of semi-consonants as
Santâli. The semi-consonants have the tendency to be replaced by the corresponding
soft consonants that has been observed in connected dialects. Thus, chôch’, what?
genitive chôj-a; bibit’, rising, genitive bibid-a; kâkap’, to bite, present kákâh-hâ, 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, ûrâ, house; ûrag-â, of the house.

A k often corresponds to an h in Kherwârî. Thus, kôrû, Mundâri hârâ, man; kôn,
Mundâri hôn, son; kàttù, Mundâri hâtîa, share; kôrû, Mundâri hûrû, way, and so forth.
It will be noticed that the Kûrkû form is more closely related to Mundâri than to Santâli.

Dental and cerebral sounds are very commonly interchanged. Thus s and š are
very difficult to distinguish. Other specimens commonly write û and ù instead of
Mr. Drake’s û and ù, and so forth.

Ng often becomes m before û; thus, baûng, not; baam-hâ, is not.

Nouns.—There are two genders, one denoting animate beings, and the other
denoting inanimate objects. The two genders are, however, often confounded.
The natural gender is indicated in the usual way, by means of different words, or by adding words meaning ‘male’ and ‘female’ respectively. In kōn-jē, daughter; bōkō-jē, younger sister; and so forth, we have apparently a female suffix jē. Compare Santāli ajit-, 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 kīng, and that of the plural kō. In Akola we find ki instead of kīng, 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 ken is added; thus, kōn-ken, to the son. Instead of ken we also find other forms such as kē, khēn, khē, khēn, kan, and, in Hoshangabad also, ko. There can be little doubt that the use of this postposition is due to Aryan influence.

The suffix of the genitive is a; thus, rangejō, hunger; rangej-ō, of hunger. According to Mr. Drake a is used instead in such cases where a final k, which is no more sounded, becomes g before the genitive suffix. Thus, dāg-ō, of water, from dā, Mundjāri dākō, water.

The suffix kā (in tūpō-kā, of ghee; popō-kā, of the hole, etc.) is probably Aryan.

The genitive suffix is commonly dropped after vowels. Thus, abā, of the father.

The suffix of the ablative is ten, which is usually added to the genitive; thus, kōn-ai-ten, from the son. Instead of ten we also find tan and te.

A locative is formed by adding en, or after vowels, n; thus, gīn-en, in the village; khīn-n, in the field.

The suffix tē, which probably corresponds to Santāli tāt', is apparently used as a definite article. Thus, bā-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, inī kōrā dī kōrā-ten sārā kā, this road that road—from straight is, this road is straighter than that road.

Numerals.—The numerals are given in the list of words. Higher numbers are counted in twenties; thus, apān ādā, eighty; mōν ādā, five twenties, hundred. Aryan forms are, however, commonly used instead.

Pronouns.—The following are the personal pronouns:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Deal</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person, nom.</td>
<td>īāy</td>
<td>ā-īāy</td>
</tr>
<tr>
<td></td>
<td>īāya</td>
<td>ā-īāya</td>
</tr>
<tr>
<td></td>
<td>īy</td>
<td>ā-īy</td>
</tr>
<tr>
<td>2nd person, nom.</td>
<td>āna</td>
<td>ā-āna</td>
</tr>
<tr>
<td></td>
<td>āna</td>
<td>ā-āna</td>
</tr>
<tr>
<td></td>
<td>āna</td>
<td>ā-āna</td>
</tr>
<tr>
<td>3rd person, nom.</td>
<td>dēv</td>
<td>dē-dev</td>
</tr>
<tr>
<td></td>
<td>dēv</td>
<td>dē-dev</td>
</tr>
<tr>
<td></td>
<td>dēv</td>
<td>kēy</td>
</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 a can be added to the personal pronouns in order to emphasize; thus, iing-kä, I myself.

Demonstrative pronouns are ini, this; in-kiang, these two; in-kö, these; dičh', that (animate being); di, that (inanimate object); niįį, this very; huju, that very.

Other forms are ini, this; mini, that, both recorded from Akola. Mini, dual mini-kıiang, plural mini-kö, is commonly used as a suffix in order to form relative participles and nouns of agency; thus, ad-jen-mini, the last one; urag-en-mini kır-kö, house-in men, the men in the house. Instead of mini we often find iiai̇ch' or ech'; thus, biɦ'-kən-iai̇ch', one who has risen; dičh'en-en-ech' dan, he here-man was, he was here.

Interrogative pronouns are yé, who? chöch', what? tönöch' (animate), and tönö (inanimate), which? chóto, how much? how many? and so forth. Amáe, who? and antüne, who? have been recorded from Betul. Indefinite pronouns are formed by adding a to the interrogative ones; thus, tönöch'-kä, someone; yé-kä, anybody.

There are no relative pronouns. The various tenses and the nouns of agency are used instead.

Verbs.—The conjugation of verbs is simpler than in Kherwär. Thus there are no traces of the categorical a; the direct and the indirect objects are not distinguished, and, in a similar way, the same form is used to denote the passive and middle voices; the number of inflexional bases is more restricted; and the subject of the verb is not indicated by means of pronominal suffixes. On the whole, however, the conjugal system is the same as in Kherwär, and even the common suffixes are easily recognizable.

The subject of the verb is not usually indicated in the verb, but in ing tîch'-kän-ing and ing lâ-kän-ing, I am. Ing is commonly added as in Kherwär. Similarly the number of the subject is indicated by adding the usual dual and plural suffixes in the case of the verb tîch'-kä or tâ-kä, to be; thus, di-kä tîch'-kä-kä, they are. According to Mr. Drake such forms are only used in the third person. Other sources also give forms such as abu-ing tâ-kä-kä, we are.

The direct and indirect objects are usually, but not always, indicated by adding the suffix forms of the personal pronouns. No suffix is added if the object is an inanimate thing. The suffixes are usually dropped in the reduplicated form of the base, and there is apparently a strong tendency to discard them altogether.

In such forms as end in a vowel a consonant is inserted before suffixes beginning with a vowel. Thus the suffix of the first person singular in such cases becomes aing, and that of the third person wech' or dičh'. Dičh' is identical with the full form of the pronoun. The initial a is, however, probably due to the existence of an old final t in such tenses, which has been preserved under the influence of the pronoun. The a which is inserted before iing and ech' is perhaps also derived from an old t. Compare the tendency stated to exist in Mundari to pronounce the semi-consonants through the nose. It is, however, also possible that the use of a 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 Kûrku. Compare dičh' tîl-mi-bä, he binds theo; iing tîl-a-dičh'-bä, I bind him; dičh' iing-
ken tōl-kā-n-ing, he bound me; sāhīb ing-ken inām iw-ā-n-ing dān, the sahib gave me a present; am-e kaurē dich'-ken ghāl-ech', show him thy shoes, and so forth.

Conjugational bases.—The active and passive voices are distinguished as in Kherwārī. The suffix of the passive base is ā or yā; thus, guj-vā, to die; mā-yā, to enter; kūl-yā, to be sent; tōl-yā, to be bound. Forms such as dūg-ūg-en, into appearing; tōl-yūg-a, of the binding, and so forth, show that the final ū has originally been followed by a guttural semi-consonant k-. Compare Kherwārī ok', uk', eg-ok'.

Reduplicated bases are of frequent occurrence. Thus, bā and bā-bā, to fill; jōm and jū-jum, to eat; kūt and kū-kul, to send; bit' and bi-bit', to rise.

The use of the infix p in order to form reciprocal bases is less common than in Kherwārī; thus, ṛāṅg, to abuse; ṛ-pa-raṅg, to quarrel.

Causative bases are formed by prefixing ā or by suffixing ki. Thus, nū, to drink; ānnū, to give to drink; bit', to rise; bit'-ki, to raise.

A transitive force is usually also attached to the ē which is often added to the original base; thus, āl and ālē, to write. Compare, however, bit' and bid-ē, to rise; ēh and ēhē, to come, and so forth.

Inflectional bases.—The various inflectional bases can be used as nouns, as adjectives, and as verbs. No such thing as a categorical a exists to show that such forms are used in the function of a verb.

Future and indefinite present.—The simple base is used as a kind of subjunctive. Thus, dich' bit', he may, or should, rise; dich' shene, he may go. A suffix bā is usually added in order to form a present or future base. Thus, dich' bid-bā, dich' bid-ē-bā, dich' bi-bid-ba, he rises, he will rise. In Hoshangabad we find wa, ā, or so instead.

Thus, bhanē-wo, I shall say; kumā-ō, I shall strike; gōd-ō, he sees, and so forth.

Past time.—As in Kherwārī, there are three different sets of suffixes denoting past time, one beginning with a vowel, another beginning with k, and the third beginning with l. The l-suffix only occurs in forms such as ā-len, ā-lā, went; sā-lā, brought, and so forth. It can therefore be left out of consideration.

According to Mr. Drake the k-suffix has the same significance as the suffix beginning with a vowel. The latter suffix begins with e or ye, instead of which some specimens have ya. Jen is sometimes substituted for yen, especially after consonants. Thus, sod-ye and sod-je, fallen.

The past suffixes have one form ending in en, which is used with an intransitive or passive sense, and another form ending in a, which corresponds to Kherwārī el', and is used with an active or transitive meaning. It has already been remarked that an ū is added to ā before suffixes beginning with vowels. Compare dich' gō-en, he died; di awal-ye, it was good; dich' tōl-ye, he was bound; dich' bid-je, he rose; āng gō-ā-kā, I killed them; dich' bi-ā-n-ing, he forsook me; dich' bit'-ken, he rose; dich' tōl-kā-ping, he bound you two, and so forth.

The specimens printed below are very inconsistent in the spelling of these suffixes. Thus we find kās, kān, khaen, khan instead of ken, and so forth. Compare also dij-ā ā tōl-ā-khō, his hands we bound, in the third specimen.

Compound tenses are formed by combining the inflectional bases with auxiliaries. The most common auxiliary is tīch'-kā or tā-kā, is. It has already been noted that suffixes denoting the subject are sometimes added to this form. The simplest form of
Kûrkû.

the copula is kâ, past dân; compare Santâl kaun, Asurî i-dân, is, and so forth. Other auxiliaries are sen, which is used like kâ, and lap-ken or lap-jen, began. Thus, dich' bîl'-ken kâ, he has risen; dich' bûbûl'-dân, he was rising; dich' dôn-sen, he has been; dich' bîl'-lap-ken, he is rising. Instead of dôn we sometimes find jâ; thus, gô-yan-jâ, had died.

The various bases are also used as imperatives; thus, bit', bid-ê, bûbûl', rise; tôlyû, be bound; tôl-kâ, bind; i-tê, give, and so forth. The suffix ê is very common in the imperative, not, however, in the middle and passive voices. In the case of transitive verbs, ê is preferred.

The negative imperative is formed by prefixing bâkû to the base; thus, bâkû totol, do not bind.

The negative particle is baông or hé-baông, which sometimes precedes and sometimes follows the principal verb. Thus, dich' baông tôl, he does not bind; dich' baông tôl-dân, he was not binding. Baông can, of course, be inflected as a verb; thus, ûi awal baông-ê, that is not good; baông-en, was not; awal-yen baông or awal baông-yen, it was not good, and so forth. In the past tense, however, it is more common to add dûn to the base; thus, dich' baông bîl'-ken or dich' bîl'-dûn, 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 Ellichpur for which I am indebted to the Rev. J. Drake. The second is a short tale in the Kûrkû 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 Amracti will be found below on pp. 242 and ff. It did not originally contain all the forms printed below. The missing ones have been supplied from other lists, and they have been printed within parentheses.
Miä körü-ken bärä kön-king dän. Dö shani-itaich' hej-a bā-te-ken
One man-to two sons were. And younger-the own father-his-to.
mändi-wä-n-ech', 'abä, mäl-a ätā iñg-ya dāu-bä, di iñg-ken ilë.'
said-to-him, 'father, property-of share my shall-be, that me-to give.'
Dich' hej-a mäl kāting-kā. Gehō'ch' dīn dā-dun tä shani kōn
He own property divided. Many days become-not then young son
shabō-kā göll- kä, dō kāling-kā dēsh-ön o-len. Dō dēn hej-a mäl
all-whatever gathered, and distant country-in went. And there own property
būrā chāl-ten bid-kā. Dō dich' shabō shā-kāgāten, dī dēsh-ön
evill behaviour-in squandered. And he all spent-from, that country-in
kād kāl bōchō-en, dō dī-en kamityū endā-en. Dō dī dēsh-ō
heavy famine befell, and him-in to-starve began. And that country-of
miä thār-italic-mērūn dich' mūtāng-yū o-len; dō dich' hej-a kullīn
one dweller-of near he to-be-joined went; and he own field-in
sukari-kū-ken gugupi antin dich'-ken kūl-kā-n-ech'. Dō sukari-kā jujum
wine. lending for him went. And wine eating
dän, dī sāl-ten dich' lājō bēbī takū dän; dō dich'-ken ye-ka
were, those husks-from he belly to-fill wishing was; and him-to anyone
iw-ech' bang dän. Dich' usār-en, ma-khān dich' mēn-en, 'iñg-yu
giving-him not was. He become-sensible, then he said; 'my
abā mērā shōto bhagiyā-kū-ken kō ätā ghatā-ū-bā, dō sarā-yu ètō
father near how-many servants-to enough bread is-got, and to-be-saved so-much
ghatā-ū-bā, dō iñg raṅgè-ja mār gujū lap-ken. Iñg bid-bā, dō
is-got, and I hunger-of on-account dying am. I shall-arise, and
abā mērā shēne-bā, dō dich'-ken mändi-wech'-bā, "abā, agūsā samman
father-of near shall-go, and him-to shall-say-to him, 'father, heaven before
dō am-ä samman iñg pāpō dā-kā. Dō sutū-ken am-ä kön māndiyū
and thee-of before I sin did. And hereafter thy son to-be-called
lekan iñg bang-ū. Iñg-ken am-ä mā bhagiyā lekan dōk-ìng.'" Dō dich'
worthy I not-am. Me thy one servant like keep-me."' And he
bid-jen, dō bā-te mērā ke-en. Mētin dich' kādīlin dān, di khendōn
arose, and father-his near went. But he far was, that time
KURKU.

dij-a bā-tē dich'-ken dō-kā-n-ečh'; dō līrabārā-en, dō sarub-joj, dō dij-a
his father him saw-him; and pitied, and ran, and his
kōrin gātī-en, dō tōtō i-lā. Dō kon-tē dich'-ken māndi-wā-n-ečh', 'abā,
neck-on fell, and kiss gave. And son-the him-to said-to-him, 'father,
ing aːgāsō samman dō am-en dug-ūg-en pāpō dā-kā, dō am-a kon-tē
I heaven before and thee-with presence-in sin did, and thy son
māndi-yū lekān īŋg sustāken hāng-ū.' Mētin bā-tē hej-a bhagīyā-kū-ken
to-be-called worthy I henceforth not-am.' But father-the own servants-to
māndi-wā-kū, 'awal-ten awal lijā sālī, dō dich'-ken ugar-ki, dō dij-a
said-to-them, 'good; from good cloth bring, and him-on put, and his
thin mūndi urī-ki, dō dij-a nāngān kaurē urī-ki. Dō ābūng jujum
hand-on ring put, and his feet-on shoes put. And we shall-eat
do aīya-kū; inā īngya kōn gō-en dān, dō ētā jītā-en; dich' ād-jen
and make-merry; this my son dead was, and again became-alive; he lost
dān, dō ghatā-en.' Dō di-kū aīyā-ū lap-ken.
was, and was-found.' And they merry-making were.

Mētin dij-a kād kon khitin-ečh' dān. Dō dich- hejā lap-ken, dō ūrā
But his big son field-in-man was. And he coming was, and house
mērān hādīr-ū lap-ken, di khendōn dich'- bājū-sādi dō chusum ānjum-kā,
near arriving was, that time he music and dancing heard.
Dō bhagīya-kū mi-kār-ken dich' kon-yān-ečh' dō kōkōmarā-en, 'inā māndi
And servants-of one-man he called-him and asked, 'this matter
choch'?' Dō dich' dich'-ken māndi-wā-n-ečh', 'am-a bōkō-tē hē-en;
what?' And he him-to said-to-him, 'thy younger-brother-the came;
dō dich' awal-sajā-ten ghatā-en, inā lagin am-a bā-tē bhānā i-kā.' Dō
and he good-well was-found, this for thy father-the feast gave.' And
dich' khijū-en, dō tālān shēnē tak-ū dun dān. Inā bārā dij-a bā-tē
he got-angry, and inside go wishing not-being was. This for his father-the
dārūm-en hē-en, dō dich'-ken binti-kā-n-ečh'. Dō dich' māndi-irā-dōnē
outside came, and him entreated-him. And he said-back-having
bā-tē-ken māndi-wā-n-ečh', 'dōgē, ētō orōsō-ten am-a kāmō īŋg daē-lap-ken,
father-the-to said-to-him, 'see, so many years; from thy work I doing-was,
dō am-a hukūm īŋg īnū-kā khendōn dāj-dun. Mētin īngya kibīli-kā
and thy order I any time transgressed-not. But my friends
gelen īŋg aīyā-ū lagin am īŋg-ken mā shiri kon-ken-tai i-dun.
with I merry-making for thou me-to one goat young-up-to gavest-not.
Mētin butani-kā gelen am-a māl jōf-én, inī am-a kon ēn-én, di-kā
But harlots with thy property wasted, this thy son came, that
khendōn am dij-a autin bhānā i-kā.' Dō dich' dich'-ken māndi-wā-n-ečh',
time thou his for-sake feast gavest.' And he him-to said-to-him,
'kön, am shabô-kä din ūng gelen perĩ-kã lap-ken, dô ūng-ya shabô-kâ. sou, thou all days me with slaying art, and my all am-a kã. Aiya-û dô āri-yû awal dân. Am-a bôkô-te gô-en thine is. To-make-merry and to-be-glad good wäs. Thy younger-brother dead dän, dô ētã jità-en; dô ād-jen dän, dô ghatâ-en.' wäs, and again become-alive; and lost wäs, and was-found.'
MUNDĀ FAMILY.

KŪRKŪ.

SPECIMEN II.

THE HISTORY OF RAN-JĪ OF GOGAIPUR.

I-yā jomō Ran-jī dī ing Junāpānī Bērār-en pēdāken dān. Ing I-yā umar bāng
My name Ran-jī and I Junāpānī Bērār-in born was. I my age not hađē. Mēten ing-khen yādu-n ūkhdū, I-yā āhā ing-khen miyā hēpā-n māndī-đān, now. But me-to memory-in is, my father me-to one time-at said, ānāng khat bāndōko munoy orsō tāwen dāken-đān.
I big muiti is five years behind born-vas.

Dīkhēn-dō ing gal orsō dān, I-yā āhā ing-khē I-yā bāri sānī bōkō-kū, When I ten years was, my father me my two small younger-brothers, apīñā sānī bōkō-jāi-kū dī I-yā māy bāyēn-eđō go-en. Ālē āyambāla miyā three small younger-sisters and my mother leaving died. Our ancestral one sānī-sāng tiēnā khētī dān. Mēten inā I-yā āhā miyā bohrā I-yā khat dađā biyābā small plot land was. But this my father one Bohrā my big brother marriage āntin, dī I-yā āhā gojūg-ā bāri sāl sūtā mērī-n go-en, rupya kālāwen hōtā for, he my father-of) death-of two years before cholera-in died, money raising for girwā dō-khē-đān. Bá go-en-lā-kā bohrā jhāttō karjō pār ill. mortgage done-had. Father died-after Bohrā immediate debt payment demanded. I-yā māy karjō adgiyō lāyō bāng, ēṭhā khētī kāmāy lāyō bāng dān; dī-My mother debt paying able not, and cultivation doing able not was; there-ghalāya dī dī-khen khētī uwał-sākhē. Mēten ālē palāṭi-yā lāyō bāng-en. Bhāgiyā for she him-to field to-take-allowed. But we support able not-were. Service dō jojōma ghatālijā āntin gāw bābāy bocho-ken. Pahilā ālē Kēkrā jomō gāw-en and food-of getting for village to-leave fell. First we Kēkrā named village-in bāstī-ken. Dān ānāng do I-yā māy miyā gauli thām-en bhāgiyā dō-en, ēṭhā resided. There I and my mother one Gōwli with servants became, then ānāng ten ālē pōsāng ençā-en. I-yā mālīkō (aphai rā gal) bitkhīl dān; so we to-support began. My master-(of) three-scores-len she-buffaloes were; dījā dēkhrēkko I-yā kāmō dān.
their tending my duty was.

En-en adrūg-ā bāri sāl bātōn ēlē-lēn khat phijtō dā-en. I-yā bāri Here arriving-of two years after us-upon big misfortune became. My two bōkō-king miyā mahēna tālān go-en, ēṭhā mēten ālē dī-ku younger-brothers-they-two one mouth within died, and then we them-(of)}
FREE TRANSLATION OF THE FOREGOING.

My name is Ran-ji, and I was born in Junapani in Berar. I do not know my age, but I remember my father telling me that I was born five years after the great mutiny. My father died when I was ten years old, leaving me, two younger brothers, three younger sisters, and my mother. We had inherited a small plot of land, but this had been mortgaged by my father to a Bohra in order to raise money for my eldest brother's marriage. He died of cholera two years before my father. The Bohra demanded immediate payment of the debt after my father's death. My mother was neither able to pay nor to carry on the cultivation, and therefore she allowed him to take the land. We were now left without any means of subsistence, and we had to leave the village in search of employment and food. We at first settled in a village called Kekra, where I and my mother got employment under a Gowli, and were thus able to support ourselves. My master had seventy buffaloes, and it was my duty to tend them. Two years after our arrival there a great misfortune befell us. My two younger brothers died within the interval of a month, and while we were still mourning for their loss, a man-eating tiger one day carried off my youngest sister. We therefore thought that the place was unlucky and decided to leave it at once. We next went to the village where we are at present residing.
MUṆḌĀ FAMILY.

KŪRΚŪ.

SPECIMEN III.

DEPOSITION OF A WITNESS.

(DISTRICT AKOLA.)

FREE TRANSLATION OF THE FOREGOING.

I declare upon my oath, that on a Friday night, about a fortnight ago, I was sleeping with my wife and my two children. About midnight my wife roused me and said that she heard a sound of jars in the house, and that she also heard a man moving about. She therefore asked me to get up. I did so and looked at the wall. I saw a hole and concluded that some one had broken into the house. There was no lamp burning, and I therefore took a match-box from under my bed and lighted a match. I saw this thief close to the hole and I seized his hand and asked what he was about. He began to struggle with me and I raised a cry. Then Sitārām and Vihóbā 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 Patęd, and informed him of the matter. He handed the thief over to the Chaukidār, and the following morning he was sent to the police station at Barsi Takli. I do not know the thief's name and village. He is not of our village. I rubbed a match in order to light the lamp, and then I saw the thief. I did not therefore, light the lamp. The hole in the wall had been made with the iron spike which has been produced in court. I found it in the bath-room near the hole.
MUNĐA FAMILY.
KûRÎKU.

SPECIMEN IV.

(DISTRICT HOŠHANGABAD.)

THE KING AND THE FOUR PRISONERS.

Miyâ din râjâ jahal-khânâ dödo ö-lan, Uphon kör-kû kämâ ö-lan.
One day king prison seeing went. Four men work-on went.

Râjâ étâ sâmnhâ tigan-kané an kumorâ-baj-jâ, 'köwdâ chôjâ ö-lan?'
King them before-himself placed and asking-is, 'prison what-for went?'

Miyâ kaidî mânû, 'mahârâj, khôt kâm daï-dun. Kûr-kû lawar gawâï
One prisoner said, 'Sir, evil deed did-not. Men false witness
bhârtigâ an iâng-khâ pasâïïng-nî.' Bâr-pî kaidî mânû-wâ, 'adâwa-tan
bare and me entangled.' Second prisoner says, 'enmîly-from
kaidî wachô-khanë.' Aphyâ kaidî mânû-wâ, 'îng dusaryâ badlyâ uthâ-in.'
prison came.' Third prisoner says, 'I other-of instead was-caught.'

Aph kör-kû chhuûî arâ-kê-kû. Râjâ aph kör-kû jawâb i-dun, an uphon
Three men leave wanted-they. King three men answer gave-not, and fourth
kumorâ-achhur-en, 'am chôya ö-lan kaidâm?' Kaidî mânû-kun, 'apnâ
to-ask-turned, 'thou why wentout prison?' Prisoner said, 'your
châdyâ rupiyâ tehâ churuw-en.' Râjâ jahal-darôgâ lukmânây, ini-châ vêri
new money purse stole.' King jailor order gave, his handuffs
mâki-arâ-kê. Jhâthâ mânû-dun-ê étâ pây budâtîng-nû,'
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
cought for another.' All the three wanted to be set free. The king did not return any
answer, but asked the fourth why he had come into prison. He said that he had stolen his
purse of money. The king then ordered the jailor to release him, because he had not
increased his fault by telling lies.
MUWĀŚI DIALECT.

A considerable number of the Kūrkū of Chhindwara have been returned under the head of Muwāśi. There are also Muwāsīs in Hoshangabad, where they live in the Nerbudda valley about Basīr and Punghat. The Hoshangabad Muwāsīs have given up their native tongue and claim to be Rajputs. In Chhindwara, on the other hand, they speak Kūrkū. The number of speakers as estimated for this Survey was 5,000. At the last Census, of 1901, 6,412 speakers were returned.

The Muwāśi dialect is almost identical with ordinary Kūrkū. The vocabulary sometimes differs, and the Aryan element is stronger than in the purest Kūrkū. In most other respects, however, the dialect is the same.

The tendency to cerebralise dental sounds does not appear to exist. Compare dā, he; dā-khe, did.

An a is commonly used in suffixes where most Kūrkū dialects have e. Thus, māl-tan, from the property; dīn-an, in a day; go-vaṇ, saw. The same is also the case in the Kūrkū of Hoshangabad. There are no traces of the semi-comportants in the specimen. Compare however writings such as chō, i.e. chāch, what? goi and gōjū, 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 bā-saṇ, to the father, are due to Aryan influence. Abū-an, his, is perhaps derived from āpā. Āpē, you, is also used in the meaning of ‘thou’ and ‘thou and he.

The conjugation of verbs is almost the same as in the Kūrkū of Hoshangabad. The suffix of the present and future is sa. It is apparently also used in the past tense; thus, māṇdi-waṇ, said. This form is, however, identical with māṇdi-waun, said.

The verb substantive is kā, past dān. The form takhāne, is, should be compared with Suntāli tahā-kən-a, was.

The only point in which Muwāśi really differs from Kūrkū is in the formation of the negative verb. Forms such as bāṅ-khāne, I am not, are also found in ordinary Kūrkū. In most cases, however, the negative verb is formed by adding len-kā or lān-kā to the base. Thus, i-len-kā, gavest not; se-lān-kā, did not go. It seems probable that the len of len-kā is the Dravidian negative illa, to which the verb substantive kā is added. If this explanation is the right one, we can perhaps infer that Kūrkū dān is also a Dravidian loan.

Compare Kolāmi sōlen, and sōde in the Dravidian Bhūli of Berar.

For further details the student is referred to the version of the Parable of the Prodigal Son which follows.
MUNḌĀ FAMILY.

KURKū.

Muwāṣī Dialect.

(District Chhindwārā.)

Miyā dholke bāri gaṇḍā dā-kēn. Nānd-tān dī sāni gaṇḍā abū-ā
 One man-of two sons were. Them-from that small son his
 bā-san māndi-āwā, 'he bā, māl-tān ṭ-yā ṭāṭa ta-kẖāne īh-kẖān illi.'
 father-to said, 'O father, property-from my share is, me-to give.'
Mē-tān dī kōrō dī-khū-kān abū-ā māl kāṭẖin-kẖē. Thōrēkā din-an sāni
 Then that man them-to his property divided. Few days-in small
 gaṇḍā abū-ā sab māl jūdā-yan no dusrā des-kẖēn lā-yan, no dēn di
 son his all property collected and other country-to went, and there he
 abū-ā māl kharāb chāl-tān barbād dā-kẖē. Mē-tān dī sab kuṭẖh
 his property evil behaviour-with wasted made. Then he all whatever
 barbād dā-kẖē mē-tān di dēsūn bĕrā kāl bẖā룩-kān, nó dī kāṅgāli-yan
 wasted made then that country-in big famine fell, and he wretched-became
 nó dī dī dēsūn kōr-kū mērān dumā-ṭāṭiy-yan, nó dī kōrō dī-kẖān abū-ā
 and he that country-in men near to-stay-began, and that man him his
 kẖēti-n sukārī chāhā-kẖā rāl-kẖē. Dī kōrō khūb rāṅgai-yan ki sukārī chāhā
 field-in swine to-feed sent. That man much hungered that swine food
 joḵumā-nāyān īṭār huḵā. Mē-tān dī kōrō-kān īṭā kā joḵumā-nāyān l-eḵ-kā
 eating-for ready was. And that man-to anyone eating-for gave-not.
Mē-tān dī abū-ā īnān hāi-yā-yan nó māndi-āwā, 'ī-yā bā-ṭē mērān iddā kōrō
 And he his sense-in came and said, 'my father near how-many men
 ta-kẖāne kī dī-kẖān aṭhhā-tarāhāse īṭā gẖāṭā-āwā, nó īṅg rāṅgai-tān
 are them-to enough bread is-got, and I hunger-from
 gojō-ūṭāiyān.' Nó dī abū-ā marān māndi-āwā kī, 'īṅg ī-yā bā-ṭē mērān sone-āwā
 And he his mind-in said that, 'I my father near shall-go
 nō māndi-āwā kī, 'he bā, āmā samman nó Parmēsura samman āpē bār-kuk-kā
 and shall-say that, 'O father, thee-of before and God before you both
 tālān īṅg pāp dā-kẖē, nó īṅg āmā gaṇḍā māndi lāyḵhu bān-kẖānā. Lā-kẖān
 between I sin did, and I thy son to-say worthy not-am. Me
 miyā majurōn hīšān dumā-dẖā-āwā.' Nó dī iddā māndi-āwā abū-ā bā mērān
 one servants-of like to-stay-make.' And he so said his father near
 lā-yan. Mē-tān dī galle āṭā dan, mē-tān diyā bā-ṭē ḍo-wān nó sarūb-ān nó dī mulāḵāt
 went. And he very far was, and his father saw and ran and he meeting
 dā-wān, nó dī gaṇḍā bā-san māndi-āwā kī, 'īṅg āmā samman nó Parmēsura
 made, and that son father-to said that, 'I thee-of before and God
MUNDÁ FAMILY.

samman pāp dā-khe, nō āmā gaṇḍā māndi lāykhū baṅ-khāne. Mē-tan bā abu-ā before sin did, and thy son to-say worthy not-am. And father his naukarōn-tan māndi-wā kī, 'sahā angā sā-li nō di-khan uri-kē. Chhallā diyā servants-to said that, 'good robe bring and him-to put. Ring his ti-yan uri-kē nō diyā jaṅgan penhai uri-kē. An-then achhi-tarāh-sē jojumā nō hand-on put and his foot-on shoe put. And good-way-in shall-eat and achhi-sukhi-wan. Ī-ya gaṇḍā goi-an dan, mētan di bileri-yan; di ad-jan dan, well-happy-shall-be. My son dead was, and he alive-became; he lost was, nō mē-tan di ghatā-yan.' Nō di-khā bahot khusi-wan. and then he was-found. And they much happy-were.

Inhi bakhat diyā baṅe kōn-tē khetī-n dan. Mē-tan di urā mēran hai-wan. This time his big son field-in was. And he house near came, mē-tan di-khan siringā āwāj diyā lutār-an hai-wan. Diyā miyā naukar-khan and him-to music-of sound his ear-in came. His one servant-to hākoī nō māndi-wā, 'ini chōi bāt āy?' Di naukar māndi-wan kī, 'āmā called and said, 'this what mother is?' That servant said that, 'thy sānī dādā hai-wan, nō āmā bā mējwānī dā-khe, mē-tan di di-khan small brother came, and thy father feast made, and he him changāpan ghatā-wan.' Mē-tan di-khan guseā ā-yin nō di bhitā se-lan-kā. safe found.' And him-to anger came and he inside went-not.

Diyā bātē bākran haikkān nō di-khan āyal-tan māndi-wā. Mē-tan di his father outside came and him-to entreaty-with spoke. And he abu-ā bā-san māndi-wā, 'hē bā, āpē sewā itnā din dā-yē, nō āmā his father-to said, 'O father, thy service so-many days did, and thy hukum utā-lan-kā. Mē-tan āpē miyā seri pillā in-khan ī-yā dostā songan order broke-not. And you one good young me-to my friends with huṅjū-nayane i-lan-kā. Mē-tan āpē di gaṇḍā hajewā, mē-tan āpē āyal playing-for gavel-not. And your that son comes, then you great mējwānī dā-khe, ki mē-tan āpē sab dhan japāy-kā soigau udāo-ke.' feast made, that then your all wealth women with squandered.' Diyā hē māndiwan kī, 'jo-kuchh ī-yā mēran ta-khāne, so āmā-ā his father said that, 'whatever my near is, that thing wē. Ambū-ākhān inhi bakhat khusi-manṣṭi-tan, mē-tin āmā di sānī is. Us-to this time merry-should-make, that-for thy that small dādā goi-an dan, so ghatā-yan; di ad-jan-dan, so ghatā-yan.' brother dead was, he was-found; he lost-was, he found-was.
NAHĀLĪ.

The Nahāls are mentioned in old documents as hill robbers. According to the Nimar Settlement Report, "Nahal, Bheel, Kolce" is the phrase generally used in old documents for hill plunderers, who are also all included in the term "Mowassee." The Raja of Jeetgurh and Mohkote has a long account in his genealogy of a treacherous massacre by his ancestor, in the time of Akbar, of a whole tribe of these Nahāls, in reward for which he got Jeetgurh in Jager. Indeed they seem to have been inveterate cutters, who 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 then, in 1870, spoke Kūrkū. 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 Nahāli, i.e., the language of the Nahāls. It is spoken by the Nahāls of Nimar, but no information is available as to the number of speakers, the Nahāls having been included under the head of Kūrkū in the local estimates and in the last Census reports.

Nahāli is different from the Nahari dialect of Kanker, which is a broken Hālib, and also from Nahari, a Bhil dialect of Nasik and Sargana. Like both, however, it is strongly Aryanised, and probably on its way towards becoming an Aryan form of speech. The base of the dialect is probably a Munā language of the same kind as Kūrkū. Then there is an admixture of Dravidian, and finally an Aryan superstructure. It is of interest to note that Nahāli is spoken in a part of the country in which remnants of Munā 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 Nahāli have been received from Nimar and will be reproduced below. They are the basis for the remarks which follow, and which do not make any pretension to completeness.

Nouns.—There is apparently no grammatical gender and no dual. The usual plural suffix is ḍā; thus, ābā-ḍā, fathers.

There is apparently great confusion in the use of the various case suffixes. Kē or kī apparently corresponds to kēn in Kūrkū and denotes the dative and the locative. Thus, ābā-kē, to the father; khēl-kē, in the field.

The suffix kun corresponds to Hindī sē, from, to; thus, māl-kun, from the property; hāl-kun, to the servants (he said).

The genitive is formed by adding one of the suffixes kē, kū, nē, and kā. Thus, mūnchku-kē, of a man; ābān and ābā-kē, of the father; dhol-kā, of drums.

The case of the agent is apparently formed by adding n or nē; thus, bāchuran, by the younger; ābā-nē, by the father. The use of the case of the agent, and the suffixes by means of which it is formed, are distinctly Aryan.

Numerals.—The numerals are given in the list of words. It will be seen that īrā, two; māṭhe, three; nāle, four, are Dravidian. Bīdi, one, perhaps corresponds to
Khorwarī mūū', one. Compare Khassi we, wi, one. Sir George Campbell gives bi, one, from the Lakadong Khassi dialect. The remaining numerals are Aryan.

**Pronouns.**—The pronoun jo, I, is peculiar to the dialect. Iāga, and i₂h, my, seem to be Mundā forms. Nē, thou, on the other hand, is Dravidian. The final mā in hundār-kā-mā, prepared, on the other hand, looks like the suffixed form of the Mundā pronoun of the second person. Other pronouns are hō, hōytarē, ētārē, he; iš, iōtī, that; nūyī, own; nānē and nēnē, who? nānēk, what?

**Verbs.**—The verb substantive is kā as in Kūrkū. In the third person tankē is recorded. It is perhaps the same word as Santāli takā-kau. The past is given as o, third person ēthē. In the specimen, however, we find tā, was, were. The distinction between the first and second persons on the one side and the third on the other is probably artificial.

The **present tense** of finite verbs is formed by adding gā; thus, ughāin-gā, live; kōṭe-gā and kōṭa-gā, strike. Instead of gā we also find kā; thus, jērē-kā, it is got. Compare also lou-kē, he is. Compare Kūrkū kā, is.

A **present definite** is formed by adding kādīnī or kēdīnī; thus, kōṭa-kādīnī, I am beating; kāharāw-kēdīnī, he is grazing. This form is, however, also used as a past; thus, chain-kēdīnī, they made merry.

The **future** seems to be identical with the present. The suffix gā or kā also occurs as gēn or kēn. Thus, ēr-gā, I shall go; kōṭa-kēn-kā and kūsāt-kēn, will strike; tē-kēn, we shall eat; ughāin-gēn, we shall become. Note also kāyēk, I shall say.

The **past time** is expressed by means of several suffixes. In the case of transitive verbs there is a tendency to introduce the passive or impersonal construction usual in Aryan languages. Thus, hōytarē-n dhas-māl atāyā, him-by property was divided. The suffix yā in kamāyā, was done; atāyā, was divided, is perhaps also Aryan.

The most common suffixes of past time are as follows:—

ē or i is used in forms such as tē-ā, atē; pāf-ē, came; māghā, said. It is apparently identical with Kūrkū ā, en. If this suffix originally ended in n, it is perhaps identical with nu or ni in kāi-nu, kāi-ni, said. Compare the common u suffix in Bhûli and Khandēti.

A suffix jau or jā occurs in nān-gāy-jau, he became destitute; khāj-jā, he got angry, and so forth. It seems to have a passive or intransitive force. Compare Kūrkū en, jau and jau, Mundāri jau and jau.

A k suffix is used in forms such as uqātin-kā, spent; chār-kē, came; tōk-kē, kissed. Similar forms are common in Kūrkū and other Mundā dialects.

Other forms with the meaning of a past tense are tē-gadā, they were eating; harpādā, he was lost; tākōpāsā, he was filling; beśtrā, he had died; ādārē, he reached; ghāṭājērē, he was found; kōṭōjērē, I had beaten, and so forth. Note also hundār-kā-mā, prepared.

The **imperative** is formed by adding the suffixes ē or kē; thus, ēr-ē, go; bē-kē, give. Pēhānätin-kē, put on, looks like a future. Note the reduplicated form bē-bē, give.

The various tenses are apparently also used as participles. Compare gōlāga, having collected; tōt, spending; chēr-gē, running; pāt-kēdīnī, while coming; bē-kē, having arisen (Santāli bere-ta-tā); uqātin-kā-mā, when he had spent, and so forth.
**KURKU.**

Verbal nouns are: *chain-khā*, to make merry; *chāgāk-kē*, in order to tend; *māngāk-ūng*, to say.

The negative particles are: *bē, bētā, bētē, and bōtē*; thus, *bēko, no*; *bētā-bē*, did not give; *bētē-bētē, I am not*; *bōtē-jīrē, did not pass*. In *nēnkatarhōlābā*, did not give, the negative particle is probably *bōt*, and *nēnkatar* 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 Muqdā, 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.
MUṆḌĀ FAMILY.

NAHĀLĪ DIALECT. (DISTRICT NIMAR.)

Bidi mânchu-ki in lānā tā. Hoytarē-tā-kun bāchura-n ābā-kē
One man-to two sons were. Them-from the-younger-by father-to
kāynū, ‘yē ābā, awal māl-kun îngē hicchā indē mà.’ Bhāṭē
t-was-said, ‘O father, good property-from my share me-to give.’ Then
hoytarēn hoytarē hîngē dhan-māl atāyā. Ghanē din hotē-jūrē
him-by them his wealth was-divided. Many days became-not
bācchē-gitā sab dhan-māl-na gola ya bhāgā dech-kē yēlā, hāṭikoyērī
young-son all property having-collected distant country-to went, there
hoytarēn ândphand-kē din hērē ibni jē dhan uḍātīnā. Bhāṭē
him-by riotously days spending his-own property was-spent. Then
hoytarēn sab uḍātīnā-mā ini dech-kē kāl charkē, hoytarē nangāy-
him-by all spent-in that country-in famine came, he destitute-
jān. Bhāṭē ho hoiti dech-kē mântuminār-kē bidi mânchu-kē awār-kē
became. Then he that country-in inhabitants-in one man-of house-is
ugāyaugā. Hoytarē khēt-kē chogumta chāḍjak-kē pūrī. Itān jogumta
lized. He field-in swine grazing-for sent. Which swine
ērgadā etīnā chhēngā-kē ūnā pūpā agānā tākogā tā. Ātān
eating-were those husks-with his belly fire to-satisfy-wanted. Him-to
nāṅkā nāṅkā bēṭābē. Bhāṭē ētarē-kē akal pātī do ētarē kāṁtī, ‘ēnē
anyone anything not-gave. Then him-to sense came and he said, ‘my
ābā-kē ghanē hāl-kun popo-chēn ghanē cchokān jērē-kē, jo chāt-kē
father-of many servants-to belly-from much food got-is, I hunger-of
bēṭo-gā. Jo bēī-kē ēṅgē ābā-īnhē-kē er-gā ētarē-kē kāynēkē, ‘ē ābā,
die. I arisen-having my father-near shall-go him-to shall-say, ‘O father,
joo Bhāgwān-bihot-chhāgo nē ābā sāṁnē pāp-karm kamāyā. Jo nē
me-by God-against and father before sin was-done. I thy
pālīsormānā māṇḍī-rāṅg jāgā bēṭē hēlē. Jo nē bhāgyaraṅgo-kē bidi okhiē.’
son say-to worthy not am. Me thy servants-among one consider.’”
Bhāṭē bi ētarē ēṅgā ābā-āhmēkē ērkēdīnē. Hoytarē ḍhāvā-kidā ētarē
Then arising he his father-near went. He far-was his
ābā-nē arāyē-ku kivu pādī, olērgō ērdīkē ṭūi do āktēki.
father-by having-been pity was-felt, having-run went embraced and kissed.
Lānā hoytarēn māṇḍī, ‘ē ābā, jo Bhāgwān-bihot-chhāgo do ābā sāṁnē
Son him-to said, ‘O father, I God-against and father before
pāp-karm kamāyā. Bhāṭē jo nē pālīsormānā māṇḍī-rāṅg jāgā bēṭē-hēlē,’
sin did. Then I thy son to-say worthy not-am.’
NAHÀLÌ.

Do ábā apnā naukar-huṅgo kāṁi, 'sāb-kun awalkā kūrpā phēr-kē And father his servants-to said, 'all-from good cloth taking-out ētarē-kē pēhēnā-tinkā, ētarēn bāko-kē mūndi do khudi-nē khāwē urībā. him-to dress, his hand-on ring and foot-on shoes put. Jo tēekēn majā ugaṅgēn. Ināg pālīchho bēṭīrī jīwatā, harpīdā We will-cast merry will-be. My son dead-was lives, lost-was ghāṭājīrā.' Bhātē hoytarē chain-kedīnī. "found-is." Then they merry-made. Ėtarēn bāṅgā bēṭā khēt-kī tā. Pāt-kēdīnī āwār-barī ūdīrī hoytarē His elder son field-in was. Coming house-to reached he dhol-kā do chanānā chālāṅg chikā. Ėtarēn ētarē bhāngyāmījār-kū drums-of and dance-of sound heard. Him-by his servants-of bidārī-nē mirā-ki ulāchhi bichāwē, 'nān-kādīnī?' Hoytarē kādīnī, 'nēn one-to near was-called asked, 'what-is-going-on?' He said, 'thy dāyārē pātī, nēn ābā-rē awal-kā chhok+dā hundārē, ētarē-kē awalkā younger-brother came, thy father good food prepared, him good awalijā.' Ėtarē khijījā bhitār-kē bēṭē heṅjā. Ėtarē-ghanjā ētarē ābā found.' He got-angry inside not went. Therefore his father bāhārē-kē pātī ētarēn manojē. Ėtarēn ēngā. ābā-nē kāṁi, 'arihā, out came him entreated. Him-by his father-to it-was-said, 'see, jo himwat warso ninē chākāri kamāyā, na jo nē māṇḍi hotānēkā. I so many years thy service did, and what you said was-done. Nē hīngan-bārē meṅdānā pālīchho nāṅkatar-hōt-bē hīngē dēso-bhēi Thou me-to sheep-of young any-not-greast my friends-with chain-gā. Nē hīyāṅgi rāṇḍī-mundinā paisā tē-ē inē pāt sagā-nikā might-feast. And who harlots-with money ate he coming all-of awalkā khānā hundār-kā-mā. 'Ābā-nē māṇḍi, 'ē pālīchho, nē ingē good food prepared.' The-father-by it-was-said, 'O son, thou me mērēpā, jo ibnijī bē nē-kā. Nē chainākā manjākā ugaṅjā, near-att, what my-own is thine-is. Thou to-feast to-make merry was-fēt, irkēnē nē bāṅgītā bēṭīrī, jīwatā; jo harpīdā, ghāṭājīrā.' because thy brother dead-was, lives; who lost-was, was-found.'
KHAŘIA.

Kharša is the dialect of a cultivating tribe in Chota Nagpur. The number of speakers is about 80,000.

Kharša is properly the name of the tribe, and not of the language. We do not know the original meaning of the word. It is possible that it has something to do with the common word for 'man' in the Mundā languages, Santali kār, Kūru kōrō. We are not, however, in a position to settle the question.

The Kharšas are found over a wide tract of country, from Bankura in the east to the Chhattisgarh Feudatory States in the west. They are divided into several sub-tribes, and are mainly cultivators. We do not know anything with certainty about their origin and old wanderings.

Many Kharšas have abandoned their original language for some Aryan or Dravidian form of speech. The territory within which Kharša is spoken does not, therefore, coincide with the home of the tribe.

The stronghold of the Kharša 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 Kharšas of the Orissa Tributary States, of Bonai and Sambalpur, and probably also those in Bāmra, Rairakhāli, and Patna, speak Kurukh. Those living in Manoham and Bankura speak a corrupt Bengali, and those in Šarguja Chhattisgarh. The members of the tribe living in the Šarguja State, however, are able to translate some words into Mundārī which they apparently consider as their old home-tongue.

Some of the Kharšas of the Jashpur State have been returned under the head of Bīrahār, i.e., 'wood-men.' Their language is, however, Kharša, and Bīrahār is probably the name given to them by their Mundā neighbours. Their own word for 'man' is lebu as in Kharša.

Kharša 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.

Number of speakers.

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

A.—Spoken at home—

<table>
<thead>
<tr>
<th></th>
<th>Bengal Presidency</th>
<th>Central Provinces</th>
<th>Total Bengal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bankura</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rančhi</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jashpur State</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Udaipur State</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>71,086</td>
</tr>
</tbody>
</table>

Total 71,582
B.—Spoken abroad—

**ASAM**

<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>420</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>620</td>
</tr>
</tbody>
</table>

**GRAND TOTAL** 72,172

Of the 2,500 speakers enumerated in the Jashpur State, 500 were reported to speak Bihari. See above. The 150 Kharjis in Bankura have now abandoned their native tongue and speak a corrupt Bengali. This fact escaped notice when the Bengali section of the Survey was carried through the press, and the figures have therefore been shown in this place. No speakers were returned from Raigarh.

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

**BENGAL PRESIDENCY**

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bankura</td>
<td>224</td>
</tr>
<tr>
<td>Hooghly</td>
<td>135</td>
</tr>
<tr>
<td>Japalpur</td>
<td>3,779</td>
</tr>
<tr>
<td>Darjeeling</td>
<td>137</td>
</tr>
<tr>
<td>Kangpur</td>
<td>1</td>
</tr>
<tr>
<td>Bogra</td>
<td>240</td>
</tr>
<tr>
<td>Sonthal Parganas</td>
<td>8</td>
</tr>
<tr>
<td>Angul and Khordma</td>
<td>17</td>
</tr>
<tr>
<td>Bankia</td>
<td>43,784</td>
</tr>
<tr>
<td>Singbhum</td>
<td>330</td>
</tr>
<tr>
<td>Kuch Bihar</td>
<td>1</td>
</tr>
<tr>
<td><strong>Chota Nagpur Tributary States</strong></td>
<td>23,798</td>
</tr>
<tr>
<td><strong>Total Bengal Presidency</strong></td>
<td>78,424</td>
</tr>
</tbody>
</table>

**CENTRAL PROVINCES**

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Raigarh</td>
<td>1,768</td>
</tr>
<tr>
<td>Sarangarh</td>
<td>1</td>
</tr>
<tr>
<td>Bamsa</td>
<td>238</td>
</tr>
<tr>
<td>Rairakhel</td>
<td>124</td>
</tr>
<tr>
<td>Patna</td>
<td>41</td>
</tr>
<tr>
<td><strong>Total Central Provinces</strong></td>
<td>2,162</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Andamanas and Nicobars</td>
<td>1</td>
</tr>
<tr>
<td>Assam</td>
<td>19</td>
</tr>
<tr>
<td><strong>GRAND TOTAL</strong></td>
<td>1,919</td>
</tr>
</tbody>
</table>

Some of the speakers in the Chota Nagpur Tributary States probably speak Kurukh and not Kharji. The same is probably the case with those returned from Bamsa, Rairakhel, and Patna. The returns from the districts in the Bengal Presidency where no mention of Kharji 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 Kharjis returned from the Orissa Tributary States, because they certainly speak Kurukh.

**AUTHORITIES**

MUÑḌĀ FAMILY.


GAGAN CHANDRA BANERJEE, B.A.—Introduction to the Kharia Language. Calcutta, 1894.

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 Munḍa language. It is like a palimpsest, the original writing on which can only be recognized with some difficulty.

A full account of the dialect has been given by Mr. Banerjee in the work quoted under authorities. It has been used for the remarks which follow, and it should be consulted for further details, though it is far from being satisfactory.

Pronunciation.—The semi-consonants are not consistently marked in any specimens, and I have only been able to restore them in a few places. Mr. De Smet often marks them by means of a ' after the preceding vowel, and Mr. Banerjee by means of a ' above the vowel. Thus, o'y and ey, a house. I have written ok'. The genitive is ogra, of a house. The change of the semi-consonants to g shows that, in this case, it is a k'. The same is the ease with dak', written du, water, ablative daga-tei, and so on.

The semi-consonant ch can be restored in words such as mi, i.e., mich', aunt; genitive mij-a; tai, tak' and taj, i.e., tach', distribute; orai, i.e., orech', a cow; lai, i.e., lach', a belly; got, i.e., goch', die, and so forth.

The semi-consonant t' is probably sounded in words such as mod, or modd, i.e., molt, eye; moj, moyod, mojog, mondo, one; batod and batot, i.e., batot', hunger.

The semi-consonant p' is probably meant in words such as kundanu, kundam, or kypab, back, and so forth.

It will be seen that Kharia uses these sounds in the same way as other Munḍa 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 attempt at restoring them. They are marked in the Jashpur specimen, but in a very arbitrary and inconsistent fashion. I have therefore in this respect left the specimens as I have got them, and have only corrected obvious mistakes.

In many cases a k corresponds to an h in Kherwâri, as is also the case in Kûrkû, Juâng, etc. Thus, kon, Munḍâri kon, small; kondu, Munḍâri kon, child; kolon, Munḍâri kolon, flour, and so forth. Ka'y, which occurs in pronouns such as u-kar, this person, is perhaps identical with Sansâli kâ', a man.

Nouns.—Kharia has apparently given up the distinction between the animate and inanimate genders. There is, as 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, ka'ta, a dog; ku'ta, a bitch; sâr, an ox; orech', a cow. This distinction, however, only concerns the vocabulary, and has nothing to do with grammar.
There are three numbers as in Kherwāri, the singular, the dual, and the plural. The suffix of the dual is kižär, kiṣíär, or jār, and that of the plural is ki. It is evident that the dual suffix is formed from the plural suffix by adding ār. Ki is the old dual suffix.

Case.—Khaṛiā 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 those cases by adding postpositions to the noun. We have already seen how a similar tendency has begun to make itself felt in some forms of Kherwāri. It is due to the influence of Aryan and Dravidian vernaculars.

The usual case suffixes in Khaṛiā are:

- te, for the accusative, dative, and locative;
- tei, for the ablative;
- ā, for the genitive.

Thus, lebu-te, the man; to the man; in the man; lebu-tei or lebu-ā-tei, from the man, or from the man’s. The accusative suffix is often dropped; thus, timsāng ol-ā, bring fire.

The genitive suffix ā is often written ak’ in the Jashpur specimens. It is identical with Mundāri ak’.

Double genitives such as abagak’, of the father, also occur. Mr. DeSaet also gives an accusative and dative suffix ge; thus, abu-ge, to the father. It is probably the Kuruṅh postposition ģā.

Adjectives.—Adjectives do not change for gender, number, or case. Comparison is expressed by putting the compared noun in the ablative. Thus, āpā adhū-tei mākā ā, 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’, on the other hand, correspond to Savara gul-ji, seven; tum-ji, eight; tūn-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>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Exclusive</td>
<td>Inclusive</td>
</tr>
<tr>
<td>1st person</td>
<td>īŋ</td>
<td>īŋ jār</td>
<td>ānāŋ</td>
</tr>
<tr>
<td>2nd person</td>
<td>am</td>
<td>am jār</td>
<td>am bār, am ār</td>
</tr>
</tbody>
</table>

The form ānāŋ, thou and I, corresponds to Kherwāri ālaŋ; and ēle, they and I, to Kherwāri ālā. Āniŋ, you and I, corresponds to the inclusive dual āling, thou and I, in Kherwāri. Īŋ jār, he and I, is formed by adding the usual dual suffix jār. Am bār or am ār, you two, is apparently formed from am, thou, by adding the numeral bār, two. It is therefore possible that Mr. Banerjee is right in explaining the dual suffix jār as derived from bār. The initial b of this word is an old prefix, and does not belong to the base.

The pronouns are inflected like nouns; thus, īŋ-ā or īṅ-ā, my; am-ā and amēṅ-ā, thy; amāṅ, your; and so on. In Jashpur we find forms such as īnāṅ, my; and in the Sarangarh specimens īnāṅ is written for īṅāṅ, i.e., īṅāṅ'.
For the third person the pronoun adi or ar, he, she, is used. The corresponding
dual is ar-kiyar, and the plural ar-ki. Adi is apparently a Dravidian loan-word.
Compare Telugu adugu, 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></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>First</td>
<td>iâg</td>
<td>jâr</td>
<td>nâïg</td>
</tr>
<tr>
<td>Second</td>
<td>m</td>
<td>bâr</td>
<td>le</td>
</tr>
<tr>
<td>Third</td>
<td>i</td>
<td>hîr</td>
<td>ki, me, mai</td>
</tr>
</tbody>
</table>

The pronominal suffix is very commonly dropped in the third person singular.
Mr. Banerjee mentions a suffix ë for the first person, and a suffix p' for the second
person singular which he says are added to the o of past tenses. Thus, olö, brought;
olë, I brought; olöp', thou broughtest. I have not found any such forms in the
specimens.

Pronominal suffixes are also used after nouns of relationship. They are iâg
and nâïg for the first; nom for the second; and dom for the third person. Thus,
maiâg or mâniâg, my mother; mânom, thy mother; mâdom, his, or her, mother; elâ apo nâïg,
our father, and so forth. In the Jashpur specimens we find rom instead of dom. The
du in kundu, son, is probably another form of dom.

There are no pronominal infixedes.

The demonstrative pronouns are u, this; ho, that; han, that far off. They are
used as adjectives. In Jashpur we also find hín and hë, this, and in Sarangarh yë, this.
Demonstrative nouns are formed by adding je to the demonstrative bases for animate
and inanimate objects, and kar for persons. Kar is probably the same word as Santali
hâr, a man. Thus, u-je i lehn heke, this which man is? han-je io-e, that see; u-kar,
this person. The dual and plural of u-kar are u-kiyar, u-ki, respectively.

The interrogative pronouns are ber, who? ato, which? i, what? Thus, am ber
heke-m, who art thou? ato po'da-te au-ta-m, in what village do you live? i dorâ-i,
of what tree?

Ber usually remains unchanged in the dual and the plural. In the dual we sometimes
find ber-jâr or ber-ar for the first; ber-hâr for the second; and ber-hâr for the
third person. Thus, amâr ber-hâr heke-hâr, who are you two? Ber apparently corresponds to Gondi bör, who? The Gondi bör is also inflected in person. Compare the
remarks under the head of Gondi on pp. 483 and ff. below.

Verbs.—In the conjugation of verbs Kharia 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 Kherwari. Kharia conjugation is, therefore,
much simpler and more in accordance with Aryan principles.
Person.—The person of the subject is expressed by adding the pronominal suffixes mentioned above. They are often dropped when the subject is a personal pronoun. Final e and i of verbal tenses are dropped before the i of the first person. Thus, ole, shall bring; ol-iŋg, I shall bring. The final a of past tenses is, however, retained; thus, ol-aŋg, I brought. There are two suffixes of the third person plural, viz., ki and me or mai. Me or mai is used after tenses formed by adding the suffixes si, ke or ki; in the imperative; and in the present tense of ao-nā, to be. Ki is used in all other cases.

Voice.—The passive voice is formed by adding dom to the base. Thus, jore-dom-ki, he was joined. Instead of dom we find jom in vo-jom-tā, it is seen; pij-jom-tā, it is broken, and so forth. The base of such verbs probably ends in ch'; compare pij-e, break; pij-si, he has broken. The original passive suffix accordingly appears to be om which can perhaps be compared with Kherwāri ok'.

Tenses.—The bases of the various tenses sometimes differ in transitive and intransitive verbs. The passive voice, in such cases, is inflected like an intransitive.

The future and indefinite present is formed by adding e in transitive, and nā in intransitive verbs. Thus, ole, he will bring; ol-aŋg, I shall bring; gi-dom-nā-ıŋg, I am struck. The suffix nā is perhaps connected with the en in Mundari abung-en-ų-ıng, I wash myself.

The definite present is formed by adding tā or te; thus, ol-tāŋg, I bring; ol-te-ki, or ol-tā-ki, they bring. The suffix tā corresponds to Mundari tan.

The simple past is formed by adding o in transitive and ki in intransitive verbs; thus, ol-o, brought; chol-ki, went; chol-ki-mai, they went. Before o a ġ becomes th, and in some other cases a chh or kh is inserted. Thus, goth, an intensive auxiliary, past gotho; soth, i.e. soch, learn, past sochho; remā, call, past remakho, and so on. It is probable that the base in such cases ends in a semi-consonant. Compare Santali gài', quickly, with the intensive verb goth.

The suffix o is perhaps connected with the suffixes et' and at' in Kherwāri; ki probably corresponds to Mundari ken.

The perfect is formed by adding si, which often becomes si before the pronominal suffixes of the first and second persons; thus, ol-si-dom-tāŋg, I have brought; chol-si-mai, they have gone. Si is probably derived from sī. It seems to be an auxiliary and is perhaps connected with Santali sī, to be finished; thus, jām-sī-kā-ak-o, cut-finished—they ate up all.

The si which is added in the perfect has a transitive past sīkho and an intransitive past sīkki, which are added to the base in order to form a pluperfect. Thus, ol-sī-kho-ıŋg, I had brought; sīl-si-kiŋg, I had come.

The imperative is formed like the future; thus, ol-e, bring; dam-nā, come. In the third person guḍu is added; thus, ol-guḍu, let him bring; ol-guḍu-ıkār, let them two bring; ol-guḍu-mai, let them bring; dam-guḍu, let him come. Other forms are supplied from the future.

The verbal noun is formed by adding nā; thus, ol-nā, to bring. Note oho-nā, to go; qe-nā, to come, from the bases chol and qe; lem-e-nā, to sleep, from the base lemeq, and so on.

The simple or reduplicated base is used as a past relative participle; thus, īng-ā song-song romkub, my bought rice; doko-doko lebu, sitting men. The base of the
Present tense is similarly used as an adjective; thus, *tomliṅg-tā gai*, a milk-giving cow.

There are no conjunctive participles. As is also common in Kuruṅk, the Kharīs say *aṅi uje olo oro chol-ki*, he this brought and went, having brought this he went, and so on.

**Auxiliary verbs and verb substantive.**—The simplest form of the verb substantive is *ke* or *ki*. Thus, *o-ki Kharī-ge-ki-mai*, they are Kharīs. Compare Sāntālī *kan*. By adding this *ki* to *hoi-na*, to become, we get the common verb *hek-ing*, I am.

The present tense of *au-na*, to be, is formed as follows:

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Inclusive</td>
<td>Exclusive</td>
<td>Inclusive</td>
</tr>
<tr>
<td>First</td>
<td>ājiṅg</td>
<td>āināṅg</td>
<td>āi-jār</td>
</tr>
<tr>
<td>Second</td>
<td>āj-sān</td>
<td>āi-bār</td>
<td>āj-sān</td>
</tr>
<tr>
<td>Third</td>
<td>āį, āį-e</td>
<td>āi-bār</td>
<td>āi-bār</td>
</tr>
</tbody>
</table>

The base is apparently *aṅh*; compare the pronoun *aṅh*, self, in Kherwārī. The past tense is regular; thus, *au-ṅiṅg*, I was.

Several auxiliaries are often added to the base, apparently without changing the meaning. Such auxiliary verbs are *goṅ* (imperative *goṅe*, past *goṅho*); *kan*, *sām*, *ṭu*, and *kai*. Thus, *ter-goṅ-e*, give, *goch-goṅ-ki*, he died; *ol-kan-na*, to bring; *chol-sam-ki*, he went, and so on.

Causatives are formed by prefixing *āb*, *o*, or the first vowel of a word, or else by inserting an infix *ā*. Thus, *ab-goṅ*, to cause to die, to kill; *o-gur* and *w-gur*, to cause to fall; *ōgāsā*, to make distant (*ūsā*), and so forth.

A prefix *o* is used in a similar way in Kherwārī and Kūrkū. Compare above pp. 39 and 172.

**Negative verb.**—The negative particle is *om*, to which the pronominal suffixes can be added. Thus, *iṅg om(-ṅg) ol-e*, I did not bring. The negative particle with imperatives is *ābu*; thus, *ābu ol-e*, don't bring. There is a separate negative verb substantive *amboṅj-ing*, or *ārį-ing*, I am not.

**Interrogative particle.**—An interrogative particle *nu* is sometimes used in the same way as in Dravidian languages. Thus, *au ol-ṭa-m nu*, art thou bringing? *sōṅgol ol-na chol-ki-mai nombo*, have they gone to fetch firewood or not?

For further details Mr. Bacerjee's grammar should be consulted.
KHARIÁ SKELETON GRAMMAR.
I.—Nouns.—Lebu, man.

<table>
<thead>
<tr>
<th>Nom.</th>
<th></th>
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</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>lebu</td>
<td>lebu-te</td>
<td>lebu-3-tei</td>
<td>lebu-3</td>
</tr>
<tr>
<td>Dual</td>
<td>lebu-kijär</td>
<td>lebu-kijär-te</td>
<td>lebu-kijär-3-tei</td>
<td>lebu-kijär-3</td>
</tr>
<tr>
<td>Plur.</td>
<td>lebu-ki</td>
<td>lebu-ki-te</td>
<td>lebu-ki-3-tei</td>
<td>lebu-ki-3</td>
</tr>
</tbody>
</table>

Postpositions.—läg, with, from; l-de, near; l-le, for the sake of, etc.

II.—Pronouns.—Ing I; am, thou; así, he, she.

<p>| | | | |</p>
<table>
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</tbody>
</table>

1st person

<table>
<thead>
<tr>
<th>Nom.</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>ing</td>
<td>ljar</td>
<td>d-näng</td>
</tr>
<tr>
<td>Gen.</td>
<td>ing-3</td>
<td>ljar-3</td>
<td>d-näng-3</td>
</tr>
<tr>
<td>Suffix</td>
<td>ing</td>
<td>fär</td>
<td>näng</td>
</tr>
</tbody>
</table>

2nd person

<table>
<thead>
<tr>
<th>Nom.</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>am</td>
<td>am(l)är</td>
<td>ampo</td>
</tr>
<tr>
<td>Gen.</td>
<td>am-3</td>
<td>am(l)är-3</td>
<td>ampo-3</td>
</tr>
<tr>
<td>Suffix</td>
<td>m</td>
<td>lär</td>
<td>po</td>
</tr>
</tbody>
</table>

3rd person

<table>
<thead>
<tr>
<th>Nom.</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>así</td>
<td>ar-kijär</td>
<td>ar-ki</td>
</tr>
<tr>
<td>Gen.</td>
<td>así-3</td>
<td>ar-kijär-3</td>
<td>ar-ki-3</td>
</tr>
<tr>
<td>Suffix</td>
<td>i</td>
<td>kijär</td>
<td>ki</td>
</tr>
</tbody>
</table>

Demonstrative pronouns.—a, this; nom, that; am, that far off; u-dar, this person; u-djär, these two persons; u-ka, these persons; u-ja, this person or thing. Similarly ka-dar, ka-ja, ka-ka, ka-ja, etc.

Interrogative pronouns.—ho, who? oja, which? i, what? oja, which?
III.—VERBS.

A.—Verb substantive.—au-nà, to be; hói-nà, to be.

<table>
<thead>
<tr>
<th>Present</th>
<th>Present Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1</td>
<td>he-kìng</td>
</tr>
<tr>
<td>2</td>
<td>he-ken</td>
</tr>
<tr>
<td>3</td>
<td>he-kej</td>
</tr>
<tr>
<td>Dual</td>
<td>1 excl.</td>
</tr>
<tr>
<td>1 incl.</td>
<td>he-kë-mëg</td>
</tr>
<tr>
<td>2</td>
<td>he-kë-bär</td>
</tr>
<tr>
<td>3</td>
<td>he-kë-kìér</td>
</tr>
<tr>
<td>Plural</td>
<td>1 excl.</td>
</tr>
<tr>
<td>1 incl.</td>
<td>he-kë-mëg</td>
</tr>
<tr>
<td>2</td>
<td>he-kë-pë</td>
</tr>
<tr>
<td>3</td>
<td>he-kë-mai,</td>
</tr>
</tbody>
</table>

Hó-i, was, is conjugated as au-ki.

B.—Finite Verb.—ol-mà, to bring; chë-mà, to go.

<table>
<thead>
<tr>
<th>Future</th>
<th>Present</th>
<th>Past</th>
<th>Perfect</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1</td>
<td>ol-íiy</td>
<td>ol-íiy</td>
<td>ol-a-íiy</td>
</tr>
<tr>
<td>2</td>
<td>chë-m</td>
<td>chë-mëg</td>
<td>ol-tam</td>
</tr>
<tr>
<td>3</td>
<td>ol-e</td>
<td>ol-e</td>
<td>ol-e</td>
</tr>
<tr>
<td>Dual</td>
<td>1 excl.</td>
<td>ol-ë</td>
<td>ol-ë</td>
</tr>
<tr>
<td>1 incl.</td>
<td>ol-ë-kë</td>
<td>ol-ë-kë</td>
<td>ol-ë-kë</td>
</tr>
<tr>
<td>2</td>
<td>ol-ë-kë</td>
<td>ol-ë-kë</td>
<td>ol-ë-kë</td>
</tr>
<tr>
<td>3</td>
<td>ol-ë-ë</td>
<td>ol-ë-ë</td>
<td>ol-ë-ë</td>
</tr>
<tr>
<td>Plural</td>
<td>1 excl.</td>
<td>ol-ë</td>
<td>ol-ë</td>
</tr>
<tr>
<td>1 incl.</td>
<td>ol-ë-mëg</td>
<td>ol-ë-mëg</td>
<td>ol-ë-mëg</td>
</tr>
<tr>
<td>2</td>
<td>ol-ë-kë</td>
<td>ol-ë-kë</td>
<td>ol-ë-kë</td>
</tr>
<tr>
<td>3</td>
<td>ol-ë-kë</td>
<td>ol-ë-kë</td>
<td>ol-ë-kë</td>
</tr>
</tbody>
</table>

Chol-íiy, I go, is conjugated as ol-íiy. The ì of this tense is often replaced by ò. Ol-ë-kë, I have brought, is conjugated as ol-ë-kë. Imperfect.—ol-ë-kë, I was bringing, etc. Pluperfect.—ol-ë-kë, I had brought; choi-ë, I was in the past. Imperative.—le, bring; ol-ë, let him bring; ol-ë-kë-pë, let them bring; ol-ë-në, let him go, etc. The first and second persons dual and plural are like the future. Negative particle.—no, not; ò, don’t.

Causative verb.—Formed by prefixing ò- or the first vowel of a verb or else by infixed è. Thus, ò-óñ, cause to eat; ò-óñ, make (be let); ò-ë, come to full (gara); ò-ë, make distant (kë).
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 cerebral sounds. The second specimen is the deposition of a witness from the Jashpur State. It distinguishes between short and long vowels, and apparently marks the semi-consonants, though in a very arbitrary way. I have corrected obvious mistakes. The third specimen is the version of a well-known tale from Sarangarh. The beginning of a version of the Parable from Bankura will be added as a fourth specimen. It has no more anything to do with Khapiā.

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 ff. below.
MUNDA FAMILY.

KHARIA.

SPECIMEN I.

(Rev. J. M. DeSmet, S.J., 1898)

(DISTRICT RANCHI.)

Moi lebu-a baria kundu' au-ko-kiar. Konon kundu'
One man-of two sons were-they-two. Small son
apo-dom-te gam-o, 'apa in kuing khurji in-te ter-e.'
father-his-to said, 'father I getting riches me-to give.'
Ro apo-dom tai-kni-o(tach'-kaech' o). Thorek to'te konon kundu'
Then father-his divided. Little after small son
jari-te kapti'o ro der disa chol-ki. Han-te adi-a khurji-te
all gathered and very far went. There his riches
um-bes kami-te jari palmai-o. Jari-te palmai-o ro han
not-good works-in all wasted. All wasted and that
raji-te ajgut betot' hoi-ki ro u-kar-te betot'-la-za.
country-in great famine arose and him to-hunger-began.
Oro chol-ki oro han rajig-a muda lebu-ate au-ki, ro
And went and that country-of one man-with stayed, and
adi-a dair-te adi-te-ga bunui gapu-na daung-o. Oro bunu
his field-in him mine feed-to sent. And mine
neo-ki kunda-bong adi-a lai-j-o besu-na lam-na-la'ki, oro
eat-they hungi-with his belly-even fill-to to-want-began, and
ber-jo adi-te om-mai ter-o. Ro hej-oj oro gam-o,
anyone him-to not-they gave. And reflected and said,
'apa-n-a o(k)'-te ki'te konger-ki-a der kolong ai;
'father-my-of house-in how-many servants-of much bread is;
in-ko u-te betot'-bong goch'-ta-iu. Berod-na-in, apa-n-ate
I-on-the-other-hand here hunger-with die-I. Arise-will-I, father-my-near
cho-na-in ro, "apa," gam-in, "tirib-a ro am-a in
go-will-I and, "father," say-I, "heaven-of and thee-of I
um-bes karai-o, lo'do am-a kundu' gam-na leka
not-good did, henceforth thy son say-to worthy
um-bodejing; am-a konger leka in-te un-e.' 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-te
and father-his-near went. And very far father-his him

2d
ioci-o, ar dhae-chol-ki, ro kadukho ro shumai-o. Be-te-dom, 
sae, and ran-wen, and embraced and kissed. Son-his, 
‘apa,’ gam-o, ‘tirib-a ro am-a in um-bes karai-o; 
‘father,’ said, ‘heaven-of and thee-of I not-good did; 
lo’doo am-a kundu’ gam-na leka um-bodej-ing.’ Apo-dom 
henoforth thee-of son say-to worthy not-am.’ Father-his 
konger-ki-te gam-o, ‘jari-a oes lutui ol-dabe-pe ro uku-
servento-to said, all-of white cloth take-quickly-ye and put-on-
gore-pe, ro ti-te mudi ro kata-te juta opsu-gore-pe, 
him-ye, and hand-on ring and feet-on shoes put-on-him-ye, 
ro mo’to bachru-te ole-pe, ro de-goj-e-pe. Ne-o-ud-o-ning 
and fat calf bring-ye, and cut-kill-ye. Eat-drink-will-we 
ro lere-na-ning; in-a kundu’ goch-si-ki, ro borol-ki; 
and merry-will-be-we; my son died-had, and came-alive; 
sid-si-ki, ro koi-ki.’ Ro nee-kho-ki ud-tho-ki ro 
lost-ness, and found-ness.’ And ate-they drank-they and 
lera-koi-ki-mai. merry-made-danced-they.

Maha kundu’ darg-te au-ki. Ro del-ki ro o(k)’ 
Big son field-in was. And came and house 
hepad-te along ro koi-ki-a ondor-o. Ro moi konger-te 
near singers and dancers-of heard. And one servant 
called and, ‘those what-do-they?’ asked. Servant-on-his-side, ‘small 
bhai-nom del-si,’ gam-o, ‘ap-thy nom mo’to bachru-te adi-a 
brather-thy come-has,’ said, ‘father-thy fat calf his 
gadn det-si; konon bhai-nom-te bes-ga koi-ki.’ Maha kundu’ 
sake-for killed; small brother-thy well found.’ Big son 
khissai-ki ro diar-na om mon-la-ki. Apo-dom mu’ki ro 
angry-got and enter-to not wished. Father-his came-out and 
adi-te binti-apsit-o. Ho kar ap-dom-te gam-o, ‘ioi-em, in 
him to-beseech-began. That-man father-his-to said, ‘see-thou, I 
der su’d-tai am-a in kamu ol-sid-ing, ro am-a 
many years-from thy I work carried-out-I, and thy 
moi-o kaiom-te om-in melai-si. Teo-bhi in-a sursango-bong 
one-every word not-I forsook. Yet my friends-with 
lera-na-gan moi merom kundu’ in-te om ter-sid-em. Un 
feasting-for one goat young me-to not garest-thou. This 
am-a kundu’ um-bes konsol-ki-bong neo-pal-tui-o ro del-si, 
thy son not-good women-with ate-toasted and came, 
ukar-a tong-ga mo’to bachru-te dech’o-m? Apo-dom-ko 
his sake-for-indeed fat calf killedst? Father-his-on-his-side
gam-o, 'c kundu', am-ko sab-din in-to-ga au-ta-m, ro
said, 'O son, thou all-days me-with-indeed art, and
jari in-a am-age-ke. Maha neo-na ro lere hoi-ki;
all mine thine-is. Big eating and feasting became;
kono bhai-nom gooh'-si-ki, ro borol-ki; sid-si-ki, ro
small brother-thy died-had, and came-alive; lost-had-been, and
koi-ki, ho-a gadin.'
found-was, this-of sake-for.'
MUNDA FAMILY.

KHAJRA.

SPECIMEN II.

DEPOSITION OF A WITNESS.

(State Jashpur.)

Ing somár-dino inā aňkál bak' sae-má chol-sikho-ing. Pok'dág-ak'
I Monday my field paddy cut-to veent-I. Village-of
munnk'sing-ting inā goch'lok' āį. Īn-ā goch'lok'-ak' utar rochho
east-direction-in my field is. My field-of north towards
āři-ā goch'lok' āį. Hin-bok'-te āři ao-ki. Āři-ā sāng-o-gā
his field is. There he was. Him-of near
bêt-rom-ki ao-ki-mai. Bêt-rom-ki bak' sae-má là-ki-mai. Burhā
sons-his were. Sons-his paddy cut-to began. The-old-one
moi' hiro-te doko-sikho. Hē Mähkūr-gā dār-tik-tai dél-ki
one ridge-on sat. This Mähkūr field-direction-from came
burhāgak'-te. Mähkūr burhāgak'-te. 'u aňkāł inā āį hēkē,' gam-o. Burhā
old-one-to. Mähkūr old-one-near, 'this field mine is,' said. Old-one
gam-o, 'sābū dīn-gā ele-gā kāmū-te-te; musā amā i-ghai hoe-ki?
said, 'all days we-indeed cultivate-ec; to-day thine how became?
Mähkūr moin ģāra dhok'-sikho. Ho ģāra muŋ-ɡa burhā-te
Mähkūr one stick held. That stick one old-man
gil-o tin chār ģāra. Gil-nā-gil-nāg-ak' bēt-rom-ki dhāe-
struck three four sticks. Beating-beating-on sons-his ran-
del-ki-mai, oro-gā Mähkūr-te chmundido dho-kho-ki ro ogur-o-ki.
came, and Mähcūr top-knot seized and threw-down.

On-tai Mähkūr gul-karai-nā lak'ki, oro Toro-nā lak'-ki.
This-after Mähkūr to-cry-loudly began, and to-cry began.
Gul-te šdro-ki-ro sagro toli-ā Mähkūr-ki dhāi-y-o-mē howete
Cries heard-then all village-of Mähkūrs ran there
jume-ki-mae. Möi kōri guk'uk'k'n(sic.) Mähkūr ao-ki-mai. Hin-kejo
gathered. One score about Mähkūrs were. These
dhok'-te-dom-ki-mai, oro ao-ki-mai jē yār-o-mai. Pach-jan
were-caught, else were they escaped. Five-men
madhē-gā murugā ūmī Hīrā ao-ki, oro murugā ūmī
among one-of name Hīrā was, and one-of name
Kesbo ao-ki, oro murugā ūmī Lagnū aoki, oro murugā
Kesbo was, and one-of name Lagnū 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 boys began to cut rice while the old one was sitting on a hedge. This Māhāra 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 Māhāra had a stick in his hand, and struck the old man three or four blows. Therupon the sons came running, caught the Māhāra by the top-knot and threw him down. Then the Māhāra began to cry out loudly. On hearing his cries all the Māhāra of the village ran up and collected there. There were about one score Māhāra. We caught these here, but the rest escaped. The names of these five are Hirā, Kesbo, Lagnā, Karmū and Chandro. I do not know the names of the rest who were there. I only saw this much. My name is Bandhu, and my father's name was Dhīmū. We are Khariās and live in Kastura. We are cultivators.
A POPULAR TALE.

Muñj (i.e. mut') keśherbo lebu jughai bēṭā ao-ki-mai. Hin
One old man-of several sons were. These
lebu-ki āpas-te jhāri dino laṛe-nā lak'-ki-mai. Apā
sons self-among all days quarrel-to began. Father
hin-ki-te khūb samjhāy-o, je-kuchhu kām um ter-o. Hin-ka
them much admonished, any result not gave. This-man
loṭho ari-ā bed-dom-ki-te hukum ter-o ol-nā gām-ō ari-ā
at-last his sons-to order gave bring-to said his
bō-te muñj bojhā songol, ro tab hukum ter-o hin-ki-te
presence-in one bundle sticks, and then order gave them-to
muñj-muñj achha pāṛam kar-ke pich'na-tham jahā uje.
one-one good strength making breaking-for each(?) it.
Jhāri-gā pichho-ki, jō-kuchhu kām um ter-o, inā-thom songol
All broke, any result not gave, because sticks
gaske tol-dom-si-kho mai, oro hin-ki-te pich'na-tham muñj
closely tied-to, and them break-to one
lebu-ā pāṛam-ā tham bharam-lak'-ki. Loḍho apā
man's force for impossible-was. Afterwards father
bhojah-te kāi(i.e. kach')-nā-tham hukum ter-o oro muni-muni
bundle unite-to order gave and one-one
songol āpi-ā muni-muni bed-dom-ki-te ter-o, hin bere-gā uje
stick his one-one sons-his-to gave, this time this
pich'na-tham hukum ter-o. Jhāri bed-dom-ki-te songol-te siddho
break-to order gave. All sons-his-for sticks easily
pij-got-ke. Tab āpa gam-o, 'hāy bed-dom-ko, muñj-hināgā
broke. Then, father said, 'O sons, unity-of
pāṛam yōe-pe. Inā-tham ughai-gā āmpa mitānī-te nīchāt
force see-ye. Therefore thus you friendship-in firmly
metipate ao-nā āmpa-te bair-jo dukh um ter-o. Pher jab
together are, you enemies harm not give. But when
FREE TRANSLATION OF THE FOREGOING.

A certain old man had several sons, who were always quarrelling among themselves. He tried to remonstrate with them, but in vain. At last he ordered his sons to bring a bundle of sticks before him. He then gave the bundle to each of them in his turn and asked them to use all their strength and break the bundle. They all tried, but in vain, because the sticks were tied very closely together, and it was beyond a single man's power to break them. Then the father asked them to untie the bundle and gave each son one stick, and asked them to break them. They now did so without difficulty. Said the father, 'Behold the strength of unity. If you will live together in friendship your enemies will be unable to harm you. But if you quarrel and are disunited, you will fall a prey to your enemies.'

[ No. 44.]

MUṆḌĀ FAMILY.

KHAṆĪĀ.

SPECIMEN IV.

(DISTRICT BANURA.)

Ek nôkar rahînā duiti buā. Dui jantar maha saru
One man(of) was two sons. Two men-of among small
buā bunitanāgayā, 'o bābā, ghorkarnar je mui bhâg
son said, 'O father, property-of which I share
pâma mohor hai da.' Ihalâ òhar bābā bhâg kari
got mine that give.' Then his father shares having-made
dînā.
gave.
It has already been remarked that some of the speakers of Khařiā in the Jashpur State have been returned under the head of Bīrhār. I subjoin the beginning of a version of the Parable of the Prodigal Son in the so-called Bīrhār of the State. It will be seen that it is the same form of speech as that illustrated in Specimen II above.

[ No. 45.]

MUṆḌĀ FAMILY.

KHAŘIĀ.

SÔ-CALLED BĪRHĀR DIALECT. (STATE JASHPUR.)

Muḍu lebu-a ubār kunḍu aḥ'ki. Konon bēt-rom āp-rom-te gām-o, One mon-of two sons were. Small son-his father-his-to said, ‘e appā, māl-jāl je sagre āj-e in-ā bāṭā ing-te ole.’ En-tai-ko ‘O father, property which all is my share me-to give.’ Thereafter āri-y-ā jinā-te āp-ki-te tach'-gotho. Oro thorko dīno um bite-ki ro his property them-to divided. And few days not passed then konon bēt-rom mitik'tegak' kāptikh-o oro dher disā mułuk ehol-ki; oro small son-his all collected and very far country went; and ā-tik' san-ki, hin-tigya jhākti dhan-te urū-gothe. where went, there all property squandered.
JUĀNG OR PATUĀ.

Juāng is the dialect of a Mundā tribe in the Orissa Tributary States. It is spoken by about 10,000 individuals.

The word juāng means ‘man’ in the dialect, and the denomination Juāng as the name of a language is accordingly of the same kind as Hō, Kūrkā and so on. The tribe is also called Patuā, from their women’s habit of dressing in leaves.

The home of the Juāngs are the Dhenkanal and Keonjhar States. Some speakers are also found in the neighbouring tracts of Morhbanj and Pal Lahera. The Juāng territory forms an islet within the Oryā area, and that latter language has largely influenced Juāng and will probably in the course of time supersede it.

The number of speakers was estimated for the purposes of this Survey as follows:—

<table>
<thead>
<tr>
<th>Area within which spoken</th>
<th>Number of speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dhenkanal State</td>
<td>7,350</td>
</tr>
<tr>
<td>Keonjhar State</td>
<td>3,673</td>
</tr>
<tr>
<td>Morhbanj State</td>
<td>2,945</td>
</tr>
<tr>
<td>Pal Lahera State</td>
<td>422</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>15,392</strong></td>
</tr>
</tbody>
</table>

Four thousand five hundred and ninety-one speakers in Dhenkanal and 17 in Morhbanj have been returned under the head of Patuā.

At the last Census of 1901, 10,853 speakers were returned, 10,795 of whom were found in the Orissa Tributary States. The corresponding figure for the Juāng and Patuā tribes in the States was 12,474. Almost the whole tribe, accordingly, still retains its native tongue.

AUTHORITIES—


CAMPBELL, Sir George.—Specimens of Languages of India. Calcutta, 1871, pp. 79 & ff.

The Juāng dialect is of the same kind as Kharān. It has abandoned the most prominent Mundā characteristics, and its inflexional 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 Juâng pronunciation from the materials available. A final short a is apparently sounded. Compare Orïyâ. Words such as kathâ-ra, a tale, are, however, also written kathâr. The short a is often also pronounced as the a in ‘all.’ I have not, however, been able to decide if that is the case more than in a few words.

I cannot find any indication of the existence of semi-consonants. The word ñiyâ, his own, is probably connected with Santâli ach', self. The future abhaj-e, I shall strike compared with abhoi-sor, struck, seems to show that the base is abhoč’. Such words apparently point to the conclusion that the semi-consonants do form a feature of this, as of other Muñgâ dialects.

As in Kharâ h corresponds in some words to an k in Kherwâri. I have only noted koni, son, corresponding to Santâli, Muñgâri, etc., kon.

Nouns.—There are several suffixes in use after nouns the meaning of which I cannot ascertain. A suffix ra or r occurs in words such as iti and iti-ra, hand; jotâ-ra, shoes; ñipe-ra, lamp; bupi-ra, mother; kathâ-ra and kathâ-r, tale. It appears to add definiteness; compare Chhattisgarhi har.

A suffix ñge is used in words such as koni-ñge, son; kuma-ñinge, son; bupi-ñge, 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 añju. Compare ábañji, father.

A suffix ñe is used in a similar way in words such as ite-ñe, the belly; iñiñ-ñe-te, on his feet. It seems to be connected with Santâli jak', or else to be the pronominal suffix of the third person. Compare Kharâ du.

The suffix ñe is often added to a suffix m. Thus, bokw-ñe, thy elder brother; bupw-ñe, of the mother; koni-ñe, the son; konw-ñe; of the son; dhonw-ñe, the property. The suffix m is used alone in words such as boba-m-te, to the father. It should probably be compared with the pronominal suffix m of the second person in connected forms of speech.

All such suffixes are used in an arbitrary way, and if the explanation given above is correct, their original meaning has been forgotten.

There are no traces of the distinction between an animate and an inanimate gender.

The dual is not used in the specimens. The suffix of the plural is ki as in Kharâ. It is often preceded by an r. Thus, loka, a man; loka-r-ki, man; jüâng-ñe, a woman; jüâng-ñe-r-ki, women; ghoçi, a mare; ghoçi-r-ki, mares. Compare the suffix ra or r mentioned above.

The usual case suffixes are, dative, te; thus, boba-m-te, to the father: ablative, ta, tae; thus, bobam-ki-te, from fathers; ne-tai, from here: genitive, ña, ra, r; thus, bâbâ-y-ña, of the father; bobam-ña, of thy father; dhakw-ra, of the rich man; bobâr-ki-r, of fathers: locative ra, re; thus, gâñ-ra, in the village; kati-re, near.

All these suffixes are well known from connected forms of speech. The genitive suffix r is probably derived from ra. Compare also Orïyâ ra.

The ablative is, as in other connected forms of speech, used to denote the compared noun in comparisons. Thus, ñr boka-r-ña kâkâr âti jànhâng, his sister-from brother much high, his brother is taller than his sister.
NUMERALS.—The numerals are given in the list of words. They are Aryan loanwords. Besides, however, the old Mundā words for ‘one’ and ‘two’ are also used, viz., min, muk, and min, one; ban, two. Higher numbers are counted in twenties.

PRONOUNS.—The following are the personal pronouns:

<table>
<thead>
<tr>
<th>First</th>
<th>Second</th>
<th>Third</th>
</tr>
</thead>
<tbody>
<tr>
<td>átâ</td>
<td>átâ, átă</td>
<td>ár, ort, orti, he.</td>
</tr>
<tr>
<td>átâ, átâ, át̐ă, my.</td>
<td>átâ, átâ, át̐ă, thy.</td>
<td>ár, ár, ár-i, his.</td>
</tr>
<tr>
<td>ne̔-ne̔, ne̔-ne̔, we.</td>
<td>hâr, you.</td>
<td>ár, ár, ár-i, they.</td>
</tr>
<tr>
<td>ne̔-ne̔, our.</td>
<td>hâr̐ă, your.</td>
<td>ár, ár, ár-i, their.</td>
</tr>
</tbody>
</table>

I have not found any traces of the dual pronouns or of the double plural of the first person. In addition to hâr̐ă, you, ápore is recorded from Keonjhar. Ár, he, should be compared with Kharjā aČi, and probably also with Kurukh ār, they. Other forms are át̐âche, to me, ár-če, to him, etc.

It will be seen that the suffixes át̐ă, ñe, and ri correspond to those mentioned above when dealing with nouns.

Pronominal suffixes and infixes do not appear to be used. Some traces of them have already been mentioned. M, n, and h are sometimes prefixed to verbal tenses in order to indicate that the subject is of the second person singular, the first person plural, and the second person plural, respectively. They are probably derived from pronominal suffixes added to the word immediately preceding the verb. Compare the remarks under the head of Verbs, below.

The interrogative pronouns are aČi, who? biri, what?

VERBS.—The conjugation of verbs is of the same kind as in Kharjā. I cannot find any traces of the categorical a, of the pronominal infixes, or of the rich variety of forms found in other Mundā languages.

The person of the subject is sometimes marked by means of pronominal prefixes. Thus, ‘I go’ is átâ hâr̐ă. The same form of the verb is also used in the third person singular and dual. In the second person singular, on the other hand, an m is sometimes prefixed, and similarly n is prefixed in the first, and h in the second person plural. These prefixes are probably originally pronominal suffixes added to the word preceding the verb. Thus, át̐ăne ma-hâr̐ăde, thou gœst.

So far as I can judge from the scanty materials at my disposal the various tenses are formed as follows.

The future is formed by adding an e as in Kharjā; thus, abhae, I shall strike; gâlā-e, I shall say. Neuter verbs add nā; thus, janâmat-nā, it will be known.

The present is formed by adding the suffixes ke and ñe; thus, sara-ke, he is grazing; kaba-ñe, he is making. In abha-ke-ki, they strike, the pronominal suffix ki, they, is added. No similar instances occur in the specimens. Ke apparently corresponds to the copula ke in Kharjā.

There are various suffixes denoting past time.

In the first place the suffixes e and nā, which usually denote the future, are occasionally used to denote the past; thus, kib-e, thou madest; tônga-nā, she stood; ñe-nā, he came. They are probably not properly past tenses, but denote the indefinite time.

The most usual suffix is o or o, to which a y is prefixed after vowels. It probably corresponds to Kharjā o. A nasal sound, commonly an n, is often added. Thus, an-a,
went; yo-y-o, saw, sab-a, seized; gālā-y-a, said; dūkkhi-lai-ān, he became wretched; ku-y-ān, found.

A suffix corresponding to Kharía si occurs in the forms sor, cher, and chede. Thus, aśā abhoi-sor, I struck; han-cher, went; len-chedo, I have walked.

The suffix se-ke, corresponding to Kharía si-ki, is used to denote the ordinary past. Thus, gālā-se-ke, said; jin-se-ke, I have eaten.

Other forms of the past tense are nech-em-ā, he returned; leb-er-a, he slept; pān-cher-a, he devised; and so forth. They apparently contain a suffix corresponding to Santál et'. Buḍiyate, came to a close, is formed by adding ate. Compare the suffix atā in Bihār.

The imperative seems to be formed as in Kharía. Thus, dīngi and dīng, give; ruc-nā, keep. A suffix de is used in forms such as hana-de, go; āsu-de, put on. Nikimā, let us make, seems to contain an imperative particle corresponding to Santál ma.

Verbal nouns are biśā, to fill; gopoḍate, to take off; sarāyeṭaya, in order to feed; nabuṛe, in order to feast. I cannot analyse all these forms. Sarāyeṭ-aṭya is perhaps the past tense of a causative verb.

Participles.—A very common participle is formed by adding the suffix ja; thus, jinuja, eating; suṇipijja, smelling; aṣuja, going; āṇaṭja, coming; tontanāja, arising. It is commonly used as a conjunctive participle. Another suffix of that participle is apparently me; thus, bājime, eating; esidame, having been. Ḍhapat-i, running, is Orīyā. Dā-ṛ, coming, is the doubled base used as an adverbial participle, as is also the case in Kharía.

The negative particles are a prefixed mā and a suffixed je-nā; thus, mā ano, he did not go; bhāge-je-nā, I did not break.

The base of the verb substantive is āṣi; thus, āṣi-ke, am; āṣi-ana, was; compare Orīyā āchhi. There is also a base iṣ or iṛ; thus, iṛ, am, art, is, in Koenjhar, and several curious forms such as īdame, am, is; ināṁ, art, etc., in the list of words.

The verb jin, to eat, is used as an auxiliary verb in order to form a passive. Thus, āṭhī pe mād jin-seke, I have eaten stripes, I am struck. Such forms are of course Aryan.

For further details the student is referred to the two specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second a popular tale. Both have been forwarded from the Dhenkanal State. A list of Standard Words and Phrases will be found below on pp. 243 and ff.
[No. 46.]

MUṆḌĀ FAMILY.

JUĀNG OR PATUĀ.

SPECIMEN I.

(DHENKANAL STATE.)

Min-gā joḍāmi kunu-nīṅge āsike. Ārā luliā sāṇa
One-of two sons were. Then-of among small
kunu-nīṅge bā gāṭā-sc-ke, 'c ā, ām-ḍā dhan-um-de bhāg-
son father said, 'O father, thy property shares-
bātāyān āi-če dī-nī. E-tā āyīri āi-ya dhan-um-de bhāg-
dividing me-to give.' Then he own property shares-
bātāyān ār-te dī-n-yo. Beg sāṇa kununīṅge nīkā thuliā-ya
dividing him-to gave. Soon small son all collected
lenkā-bo an-o, āur khecaṭā-kība, nīkā dhan udāi-miā.
far-to went, and wicked-became all property squandered.
E-tā āuri gāṇ-ra bāde maharagh āi-lā, ār dulkhī-lāi-yān. Then
that village-in heavy famine became, he destitute-became.
E-tā ār an-o āuri gāṇ-ra min-gā āi-ya rai-yā. Āi-ra
Then he went that village-in one-of house-in stayed. That
min ār-te ghūsurī polamī sarā-yed-aya bīla-ba anāda-ya. Āur
one him he swine flock to-herā field-to sent. And
ār-te ādi kichchhi mā di-ālī. Ar ghūsurī-ru tusha
him-to anybody anything not gave. He pigs' hunk-
jimāja lāp bishuā monare-yaṇ. Hochatā ār mono-ra bhābche,
eating belly to-fill wished. At-last he mind-in thought.
gāṭā-yā, 'hā, āi-ān bābā-yā yā-ra buluna luko īti-de
said, 'alas, my father's place-in many men belly
bishment. Mātra-ka āiṇ tilay-goī-ke. Āin tanganeuā bābā-yā
fill. But I hungering-die. I arising father's
hasara-te an-o ja gāṭā-ko, 'c ā, āiṇ Parameśvar ām-ḍā
side-to going shall-say, 'O father, I God thy
kati-re pāpo kībān. Ām-ḍā kāṇḍā bolī āiṇ jugya jenā.
side-at sin did. Thy son saying I worthy not.
Ām-ḍā sehāsi āi-če ruye-nā.' E-tā āyīri tanganeuā bobā-ra-bo
Thy servant me keep.' Then he arising father-to
an-o. Mātra-ka ārā bobā bulun lenkā ār-te yo-yo, bikoloi-yā,
went. But his father very far him sow, pitted,
pu nih dha pasi an, kunaka saba, ar-te mumuja. By
and running went, neck seized, him kissed. Then
kandha ar-te gata-ya, 'e ba, Parameswar am-da kati-re pa po
son him-to said 'O father, God's thy side-at sin
kibha; ne-ta am-da kau-da boli jugya jena.' Mata-ka ar-a
did; hence thy son saying worthy not.' But his
bobha chakran-te gata-ya, 'ar-te dia sende-ra asu-ye de; ar-a
father servants-to said, 'him-to good cloth put; his
iti-ramte mudira asu yede; ar-a ijau-dae-te jota-ra asu yede. Bhul
hand-on ring put; his feet-on shoes put. Good
chijha baji-me maujaba-kibe; ainjha kunu-nilge bash-wera, barnu;
things eating let-us-make merry; my son was-dead, lived;
haje-soran, ku-yaa.' E-ta ar-ki khusi-basi nira-ya.
was-lost, was found.' Then they to-feast began.
inijha ar-ua kuvu-kaninge bil-u aise. Pun iya-boa
Then his eldest-son field-in was. Again house-to
den-den nata-gobinda aia-ya. Chakaran-te daku-ya gata-ya, 'imiti
coming dance-music heard. Servants called said, 'thus
be-te haise? ' Ayiri gata-ya, 'am-da bokum-de necheda, puni
why you are?' He said, 'thy younger-brother returned, again
am-da boba-ra at-te diyaam ku-yaa, mauj a kibade. E-ta
thy father him safe-and-sound found, feast makes.' Then
ar nagoi-ya alun-ba ma ano. Neta ar-a boba-ra bayaa
he got-angry inside-to not went. Therefore his father outside-
si-ke ar-te dummi gata-ya. Mata-ka auri boba-te gata-ya,
came him much said. But he father-to said,
'yooyu, am-da gata bhange jena, bahami dinayaa am-da seba
' see, thy word broke not, many days for thy service
kibani; jatipua nubun-re min mera am-de din-din jena.
did; kinmen to-feed one goat thou gavest not.
am-da kuninage darlyaa ranan nikaa dhan um-de ujayyaa, ar
Thy son harlots keeping all property wasted, he
dena, ar-te mauja kibe? Ar-a boba-ra gata-ya, 'e kandha,
came, him-to feast madest? His father said, 'O son,
am-de nityaani ainaa asaya masike. Ain-a dhan jetekasi,
ou always my near art. My property whatever,
am-da. Mataaka ari bokum-de bash-wera, barnu; haje-soran,
thing. But this brother-thy had died, lived; was-lost,
dena. Neta mauja ni-ki-ma.'
came. Therefore feast we shall make.'
MUNCHÁ FAMILY.

JUÁNG OR PATUÁ.

SPECIMEN II.

(DHENKANAL STATE.)

A POPULAR TALE.

Muñí gau̱ miŋ̊ thelā loka āsike. Ār-ā boira
One village one rich man was. Him-of mother
āsike. Era gau̱-ra ḍhaka loka āsike. Ār ḍhaka dhana-ra
was. That village-in cheat man was. That cheat wealth-in
gogadāte manare-kuyā. Netā mana-re upāya pānchera. Dhanira
buya-te gātāya, ‘āṃdā koninge maduā. Bel-te ār-ā
mother-to said, ‘thy son drunkard. Night-in his
mora suṅgiyāja mekliame.’ Konimde gātāya, ‘āṃdā buṅje
mouth smelling will-know.’ Son-to said, ‘thy mother
bāda ḍuṇi boli.’ Imiti buyira-bo konpā-bo bujhaia. Hachatā
great witch as.’ So mother-to son-to explained. At-last
dina buḍiyate. Koninge mana-ra bhābeyā, ‘buimmaḍā kathāra
day sank. Son mind-in thought, ‘mother-of tale
misin janamalā.’ Buyira bhābeyā, ‘kōnamaḍā kathāra misin
to-day will-be-known.’ Mother thought, ‘son-of story to-day
janamalā.’ Hachatā koninge chāyi-nendiā lebera. Kāndā
will-be-known.’ At-last son simulating-sleep slept. Son
dipara mā gujira. Buyira ḍhenja kōnamaḍā bichihanā-
lamp not extinguished. Mother coming-slowly son-of bedstead-
kāṅṭha toṇganā. Lebera boli mane kibaja kōndā muira
near stood. Slept as mind making son’s mouth
sūngia. Mātrakā koninge jania, ‘buyira ḍuṇi boli, ān-che
smelt. But son knew, ‘mother witch as, me
muṣāra sūngiya.’ Ahipari buyira-bo kon-ra-bo kajja lagei-kīū.
mouth smelt.’ Thus mother-to son-to quarrel applied.
Hachatā imiti buyira kathār gātāya konḍi-te, konḍā kathār
Then thus mother-of story said son-to, son-of story
gātāya buyira-te, dhanaṛ thukoyāja gogāna.
said mother-to, property cheating robbed.
FREE TRANSLATION OF THE FOREGOING.

In a certain village lived a rich man with his mother. There was also a cheat in the same village who wanted to trick him out of his money. He thought out a way of doing so, and one day he said to the rich man's mother, 'your son is a drunkard. You will be able to ascertain the fact by smelling his mouth at night.' To the son he said, 'your mother is a great witch.' So he told both of them. When the day drew towards its close the son thought, 'to-day I shall know the truth about my mother;' and the mother thought, 'to-day I shall know the truth about my son.' At last the son pretended to go to sleep, without having extinguished the lamp. The mother came slowly and stood near his bed. She thought that he was asleep and smelt his mouth. The son, on the other hand, was convinced that his mother was a witch since she smelt his mouth. Thus he bred discord between mother and son; and eventually tricked them out of their property by telling them tales about each other.
SAVARA.

Savara is the southernmost dialect of the Mungâ family, and it is spoken by about 150,000 individuals.

Savara, or rather Sawara, is the name of a cultivating and servile tribe of Orissa, Chota Nagpur, Western Bengal, Madras, and the Central Provinces. The Savars are usually identified with the Šabarans of Vedâ and Sanskrit literature, a wild forest tribe, who are supposed to be the same as the Suari and Sabars mentioned by Pliny and Ptolemy. One of the most famous passages in the Râmâyana of Tulsi Das deals with a meeting between Ram and a Šbara with his wife.

The tribe is very widely spread at the present day. Their stronghold is the two northernmost districts of the Madras Presidency and the neighbouring districts of Bengal and the Central Provinces. Thus we find them largely spread over the Orissa division and the Orissa Tributary States, Singhbhum, Sambalpur, Raipur, Bilaspur, Patna, Kalahandi, Sarnagarh, Raigarh, and so on. Further to the north they occur in Sangar and Damoh, and in former times they are said to have been settled in Shahabad. According to Mr. Risley, 'local tradition ascribes to the Savara the conquest of the Cheros, and their expulsion from the plateau of Shahabad, in about the year 421 of the Sálívahanâ era, or A.D. 500. A number of ancient monuments in the Shahabad district are still put down to the Savaras or Suirs, who are supposed to have been driven south by the inroad of Râjputs under the Bhojpuri chief, which made an end of their rule.'

Most Savars have now become Hinduised, and speak Aryan forms of speech, generally Oriyâ. Mr. Driver remarks:—

'The purest representatives of the race call themselves Sobors, and speak a dialect of the Kelarian language which could be understood in Chutiâ 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 Sobors alluded to by Mr. Driver have not been returned as speaking a separate language at the last Census, and local information collected for the purposes of this Survey does not make any mention of the Savara dialect in those districts which are said to be the home of the Sobors. Mr. Driver publishes a short vocabulary which contains words from various sources, Aryan, Dravidian, and Mundâ. The Sobors of Sambalpur probably speak Kharâj, and those of the Orissa Tributary States some form of Kherwârî. Their dialect is no longer Savara. That latter form of speech is almost exclusively spoken in the hilly tracts of Ganjam and Vizagapatam. It is the prevailing language in the Ichchhapuram, Parâkâmedî, and Somepâta taluks of the Ganjam Agency and, together with Telugu, in the Gunapur taluk of the Vizagapatam Agency. Elsewhere it is spoken side by side with other languages in the hills.

The Savaras are divided into several sub-tribes and are, accordingly, known under various names such as Sonds, Sowras, Jara Savaras, Luda Savaras, Arisa Savaras, and Tekkati Savaras. Their dialect, however, is everywhere the same.

Owing to its being spoken only in the Madras Presidency, the Savara dialect does not fall directly within the scope of the operations of this Survey, and no local estimates of the number of speakers are

Number of speakers: 217
therefore available. At the Census of 1891, the number of speakers was returned as follows:

<table>
<thead>
<tr>
<th>Presidency/Province</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madras Presidency</td>
<td>101,688</td>
</tr>
<tr>
<td>Central Provinces</td>
<td>401</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>102,089</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Presidency/Province</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madras Presidency</td>
<td>40,448</td>
</tr>
<tr>
<td>Ganjam Agency</td>
<td>69,689</td>
</tr>
<tr>
<td>Visagapatam</td>
<td>340</td>
</tr>
<tr>
<td>Visagapatam Agency</td>
<td>47,623</td>
</tr>
<tr>
<td>Central Provinces</td>
<td>3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>157,163</td>
</tr>
</tbody>
</table>

The grand total at the last Census was 157,163. The remaining 33 speakers are found in the Mysore State.

**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 Jubilee Exhibition of 1887, Nagpur, 1888. Part iii contains a Saora (sic) vocabulary.


Savara has been largely influenced by Telugu and is no longer an unmixed form of speech. It is most closely related to Kharia and Jang, 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 Kherwari.

The notes on Savara grammar which follow are based on the materials printed below. They do not pretend to be more than a mere sketch of the principal features of the dialect.

**Pronunciation.**—There are no indications in the specimens of the existence of semi-consonants. Such sounds are perhaps meant in mād, ear; tō and tōd, mouth; ā and ān, hair; qā and qān, water, etc.
In those cases in which an h in Kherwārī corresponds to a k in other Mundā dialects, Savara perhaps agrees with the latter. Hodgson’s tan-gōra, road, seems to correspond to Kūrā kōrā. In ḍā, Santālī ḍān, child, on the other hand, the initial k, h is an old prefix and does not belong to the base.

Note also the predilection for the cerebral ḍ in words such as ḍēsā, country, etc.

In Ramagiri an o, i.e. probably ā, is often written for a; thus, posī and posī, boy. A short u is, in the same locality, often added to words ending in a consonant; thus, māl-u, property; tiū-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 Kharīa and Juāng kī. Thus, wān-ji, fathers. Ji is derived from jīn, and the final n is retained in the oblique cases; thus, wān-jīn-ba, to fathers.

The base often ends in u; thus, wān and wān-an, a father. It is impossible to detect any difference in meaning between the two forms. An is perhaps by origin a demonstrative pronoun, and forms such as wān-an can then be compared with Dravidian forms such as Tamil tagappa-u, father.

The cases of the direct and indirect object are not expressed in the verb. They are formed by adding suffixes such as an, in, to; ba, to, and so forth. Thus, kūtlub-an, to all; to wān-an, to a father; wān-jīn-ba, to fathers.

The suffix ku in kūthor-kū, (he saw) a dog, and so forth, is Telugu or Orīyā.

An is also the suffix of the locative; thus, sū-an and sūlāw-an, in the house.

An ablative is formed by adding suffixes such as te, sīte, and so on. Thus, gōlāl-ba-te, from hunger; wān-bā-sīte, from a father.

The suffix of the genitive is o or na; thus, wān-an-o, of a father; gōmān-na, of the village. This form is often used before postpositions; thus, ḍumīnā-nā-mā, before the Dom; wūn-jīn-o-nā, 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 use in Kharīa. Forms such as mā, one; bār, two; yār, three, are only used in compounds. Higher numbers are counted in twenties.

Pronouns.—The following are the personal pronouns:

nēn, I
nēn-an, my
ellen-len, we
ellen-an, our

ōman, thou
ōman-an, thy
ámbe, you
amban-an, your

An is often prefixed to nouns, and it can then be translated as a kind of definite article. Thus, a-wān-ba, to the father; a-dōn-an, on the body. It is probably a demonstrative pronoun; compare Telugu a. Other demonstrative pronouns are kānī and kān, this; kūnī and kūn, that. There is apparently no difference between kānī and
kana; kuní and kuna, respectively. The forms ending in i were perhaps originally used to denote animate beings, and those ending in a to denote inanimate nouns.

Interrogative pronouns are bôte, who? jite, and éte, what?

Verbs.—The Savara verb is characterized by the same simplicity that we observe in the case of Khar ñ. The direct and indirect objects are not expressed in the verb; there is no trace of the many conjugational and inflexional bases of the Kherwári verb and so forth.

The person of the verb is occasionally expressed by adding personal suffixes. The most common one is i, or, occasionally, à, for the first person. Thus, apun-tá-i, I shall say; kiel-t-iá, I shall die. In the second person we occasionally find forms such as gako-t-am, thou wast, and in the third person plural ji is quite common; thus, cílkále gako-ji, 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 a, or else tená is used instead. Tená is probably the old suffix ten, corresponding to Mungdári tan, and an which is perhaps identical with the categorical a of Kherwári. Thus, kiel-t-iá, I die; tiita-i, I give; t-tten-á-i, I shall go; gako-te-ji and gako-ten-ji, they are.

The corresponding suffix of the past is te. Thus, pán-ja-i, I brought; il-ten-á-i, I went; kiel-le, he died; kiel-le-ji, they killed; pochá-te-ji, they asked. Forms such as irré-ji, they went, contain the same suffix, which has become changed into r after r. In the second specimen we find irré-be, we went. The final be has probably nothing to do with the suffix of the past. It is perhaps a pronominal suffix; compare Kherwári bá, we.

In the third person singular éte is commonly used instead of te; thus, tiy-ete, he gave; jum-ete, he ate; gam-ete, he said, etc. Forms such as erái-te, he has come, are probably identical.

The most common suffixes of the imperative are á, ai, ba, and na; thus, irá, go; jum-á, eat; pán-ai, and pán-aí-bá, bring; gẹyá-bá and gẹyá-ná, draw water, and so on. A prefix a is often used. Thus, a-irá-ba, let us go; a-guyá-bá, put on; a-ru-ba, put on. Note also forms such as gako-at-te, let us become; jum-te-be, let us eat; a-cílká-ten-á-i, we should make merry; a-jum-be, don't eat.

The base alone is used as a verbal noun; thus, a-jum-bén, feeding for, in order to feed; gako-ban, being-in, to be.

Relative participles are formed by adding a to the bases of the present and past tenses. Thus, set-tén-a mañdrá, the man who squanders; kimboñam jum-tén-a kínamun, pigs eating husks, the husks which the pigs eat; ańi-tén-a tiki, spent time, at the time when it had been spent. Compare genitive and the relative participles in Telugu.

Other participles are formed by adding an or na; thus, gako-n, being; tid-an, striking. An infix an is sometimes used in a similar way. Thus, ñ-an-aku, being; t-an-ika, beating.

The usual conjunctive participle is formed by adding the past base to the participle ending in an; thus iyán-ilé, having gone; gän-gú-le, having called. Forms such as gíle, having seen; tub-tub-le, having divided, are, however, also used alone.
The negative particle is apparently a prefixed a. Thus, a-đēye, was not; a-il-lek-jë, gave not; a-jum-a-i, I shall not eat. Gam-gon-iä, I say not, probably contains some negative verb meaning 'to be unworthy,' 'to decline,' or something of the kind. In the Ramagiri specimens we find forms such as tiyäijë, I will not give; èrmañg-layi-nä-san, because I could not get.

For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son from Parla Kimedi in Ganjam. The second is a folk-tale which has been forwarded from Vizagapatam. The two last ones, the deposition of a witness and a popular tale, have been received from Ramagiri in Ganjam. A list of Standard Words and Phrases from Parla Kimedi will be found on pages 243 and ff.
MUŇḌĀ FAMILY.

SAVARA.

SPECIMEN I.

(Parla Kīmedī, Ganjam.)


One man was. His two male children were-they. Both-in


Small said, ‘father, our being property all-in

tanub-nēn tin.' Anin tanub tub-tub-le tiyēte. Asui oyoū sullen-a-tiki

share-my give.' He share divided-having gave. Some days past-when

sarn ḍalalān kuṇḍub rukun-rukū-le ūmall-le saṇai ḍēsa erête. Tettēn

small boy all collected-having taken-having far country went. There

kuṇḍub lēbun aṇī-le assiēde. Kuṇḍub aṇī-len-a-tiki kuni ḍēsa-lēṇan

all money spent-having wasted. All spent-when that country-in

aṇḍam kantāra dē-le. Anin ḍolā-mar dēle. Kuni ḍēsa-lēṇan bo manḍrān-bān

much famine become. He hunger-man become. That country-in one man-to

iyān-il-le kambārā dē-le. Anin a-serō-bān kimbōnān ā-jumbān āpāyēte.

gone-having labourer become. He the-field-to swine feeding-for sent.

Kimbōnān jum-tēn-a kinaman ūn-lepēn, ēlīkā-le kuni ḍolā-mar jum-te

Swine eating husks got-if, gladly that hunger-man eat-would

bin-do mojāja kinaman ampra a-tīl-le-ṇi. Nami buḍḍi san-le ogaṇḍi-ēte,

but anybody husk even gave-not-they. Now sense got-having thought,

‘wān-nēn-a serō-bān aṇḍam buḍḍi mar-ji āko-ji. A kuṇḍubān midap

father-my-of field-in many working-men are. Those all-to much

ganāga āko-do ūn tettēn ḍolā-bāte kietēn. Eijā, ūn dīyan-dē-le

livelihood is-but I here hunger-from die. No, I amin-having

wān-nēn-bān er-te, iyān-il-le apuṇ-tai, “wān, wān, Kītuṇ-bān, maṁ-ba-nam

father-my-to go-will, gone-having say-will, “father, father, God-to, before-thee

eri amēlai. Untenāsa nēn on-nēn gam-gon-īn. Nēn kambārā-nam

sin did. Therefore I son-I say-not. I servant-thy

dē-tiṇ,” ennegoi apuṇ-tai.' Gam-le gam-dāmmēte; tete-sītle

shall-become-I,” thus say-shall? Said-having say-self-did; therefrom

a-wān-bān iyēte. Saṇaś-sītle a-sābālān-a ḍanān gijan-girrīlē amallo

that-father-to went. Far-from that-boy-of body sem-having recognized-having

qudu-du-du-iyān-il-le apasu-yam-ṭā-le anin kōṇḍo-le korkōrēte. A-wānān

run-gone-having pain-feeling him embracing kissed. His father
gijan-gille rabari gamete, 'wani, mana-ba-nam Kitun-ban ampra wani
seen-having boy said, 'father, before-thee God-to even wrong
amela. Nen on-fen gam-gou-in.' A-wani parsamaunin guam-gule
did-i. I son-i say-not.' The-father servants called-having
gamete, 'aboi ambese sipdi pani-le anina donan-a gusabha;
said, 'one good cloth brought-having his body cover;
akarsin ensin arub-a, etaljean pandeirjani arub-a. Baran bo kari
the-finger-on ring put, the-foot-on shoe put. Again one fat
kalloji tettan pan-le kiebba; edikale dako-ale-te. Kana on-fen
calf here brought-having kill; glad-being we-shall-be. This son-my
aman kiel-le nami baran men-le; aman padole, nami baran nan-la.i.'
before died now again lived; before lost-was, now again found-i.'
Anifji edikale dako-ji.
They glad-being were.

Nami amuda on seroban daku. Anin sin adaman adama erai-te,
Now the elder son field-in was. He house near-near came,
kenkenan tonsehan sadjale. Bo parsaman guam-gule welleto, etenan
singing dancing sounded. One servant called-having accosted, 'what-for
kana edjika?' Anin apunete, 'uban-nam erite. "Anin ulamata dako,
this mirth?" He said, 'brother-thy come. "He cool is,"
gam-le wani-nam-ji kari kallojin kieleo-ji.' Muna-mar badorab
said-having father-they they fat calf killed-they.' Big-the angry
dele, 'sian aniya,' gamete. Untenan an-wani sandan iyan-
became, 'house will-not-come,' said. Therefore the-father outside gone-
ille sagallate. Muna on gamete, 'ditte ayam mana-ba-nam barale
having honoured. Big son said, 'so much time before-thee worked-having
am-i. Word-thy ever broke-not "Friends-thy-with make-merry;"
game aboi on-mo soi atillin. Nami kana samari juujudhoibjen
saying one young-goat even parent-not. Now this young-one harlotry-women
bate jandrum-gandru kuju bu mole setena mandra anin iraten-tado
with property all swelling throwing man he came-immediately
anina-mele kari kalloji kiele.' A-wani gamete, 'ejja, on-fen,
his-sake-for fat calf killed-st.' The-father said, 'no, son-my,
thou always with-me art. Property-my all thine-is.
Uban-nam aman kiele, nami baran men-le; aman padole, nami baran
Brother-thy before died, now again lived; before lost-was, now again
nan-la-i. Untenan ame nen a-edilkañeni.'
found-i. Therefore we shall-make-merry.'
MUṆḌĀ FAMILY.

SAVARA.

SPECIMEN II.

(DISTRICT VIZAGAPATAM.)

A FOLK-TALE.

Gorjānān kārja-leñ-ji. Gorjān-na maṇḍrā sabīñ-ji boītēl-bā
Village-in obsequies-did-they. Village-of men all buffalo-for
ille-ji. Kani gorjān-luṇān aboi banāgī-mar ḍaku-le. Anī mari
went. That village-in one poor-man was. He also
boītēl-bā iyēte. Gorjān-na maṇḍrā sabīñ-ji boītēl niyān-nilē
buffalo-for went. Village-of men all buffaloes bought-having
pān-leñ-ji. Banāgī-mar mari lāgōḍa-boītēl aboi ḍumbānānān
brought. Poor-man also credit-buffalo one Dom-from
brought. Village-of men, 'where-from broughtest?' said-having asked.
'Ijā, lāgōḍa pān-lai ḍumbānānān,' gāmēte. 'Dōñ-ñēn-a sandrakā-mele
'No, credit brought-I Dom-from,' said. 'Body-my-of well-being-for
pān-lai.' Sabīñ-ji pur-pur-tubob-ji. Banāgī-mar kani usānān ḍum-
brought-I. All ceremony-performed. Poor-man that skin Dom-
bhānānān juñjūnēte. Taṅkān jumbur-marān oñjī maṇḍrā sañā-
to carried. Way-on thief-men four men far-
sitē gille-ji. 'Iñjīñēn tubob-ět, gām-le usālan ḍaman-ñam-le
from sow. 'Now kill-will,' saying skin taken-having
arūn ājēte. Tetenā arūn-eb jumbur-marān gob-lē-ji. Taṅkān
tree climbed. Thēre tree-nder thief-men sat-they. Rupees
oñjī maṇḍrā bantel-ji. 'Aman-ā abadām ēn āsūdām,' gām-le
four men divided. 'Thīne much mine little,' said-having
rudī-leñ-ji. 'Aman ettā-dēn bantya,' gām-leñ-ji. Baṭuṇ-baṭuṇ-le arūnā
quarrelled. 'Thou then divide,' said. Fear-ed having tree
dājē-tenā maṇḍrā usālan sirēte. 'Agāyi, tabārelan layimṭā-le,'
climbed-having man skin dropped. 'Oh, thunderbolt fell,'
gām-le jumbur-marān taṅkān omḏā-le irre-ji. Arā-llā-na maṇḍrā
said-having thief-men rupees left-having went. Tree-in-being man
latsēmāte. Taṅkān susā-le pān-ūtē usālan omḏā-le. Julu
descended. Money picked-up-having took skin left-having. Then
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 others 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 bought 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.
MUNDA FAMILY.

SAVARA.

SPECIMEN III.

(RAMAGIRI, GANJAM.)

DEPOSITION OF A WITNESS.

Mi-gal gal-ji dinâ pûrba nên Jujusti muddâyin kulumbayi
Eleven ten days ago I Jujusti accused-of wife
Râdhâ-nâ-mong bâgu rannâ kub bo taâkâ-nâ-san bandan tillayi. Nên
Râdhâ-before two gold beads one rupee-for pawn gave. I
ânin lien-tinte-mar. Muddâyin-nâ a-nam Bâlâji Beraâdolâyi. 'Rannâ-
rupee got-not because Jujusti with went-I. Jujusti fisherman;
âmhe sweet-seller. Accused-of the-name Bâlâji Beraâdolâyi. 'Gold-
kub deyî-be pân-tâyî, gam-le Bâlâji Beraâdolâyi-nâ sun illênâyi,
beads to-redeem shall-bring,' saying Bâlâji Beraâdolâyi-of house went-I.
A-bowan a-wanan muddâyin kulumbayi sîlêngan nên tiyânû tillê.
The-principal the-interest accused-of wife to I giving gave.
'B Bandan tillênâyi bittî tôngu,' gam-le gârînâyî. 'A-mûlu nên
'Mortgage gave-I property give,' saying demanded. 'The-property I
tiyâljî; nête pânâs, gamête. 'Ânin bittî-nên bowan a-wanan
give-not; buy take,' said. 'That property-my principal interest
til-le pân-le it-tên-âyi pannâ etûsan nê-te pân-te ?' gam-le
giving taking shall-go but why buy-shall take-shall?' saying
apun-len-âyi. Ônji-dinâ dinê-silu muddâyin a-sun-an asâîy suďà-
said-I. Four-days after accused the-house-in some good-men-
mar-jî-nâ-mong a-bittîn tiyâyîte. Ânûjî, 'botânâ bittî ?'
before the-property produced. They, 'whose property?'
pochâri-len-ji. 'Nênâte,' gam-le apun-len-âyi. Nên etten apun-len-âyi
asked-they. 'Mine-is,' saying said-I. I so said-I
kedî muddâyin nên kuďûb-jinâ-mong tîl-le.
then accused me all-before beat.

FREE TRANSLATION OF THE FOREGOING.

Some ten days ago I and Jujusti went to Râdhâ, the wife of the accused, and
pawned two gold beads for a rupee. I could not get money, and therefore I went with
Jujusti. Jujusti is a fisherman and deals in sweets. The name of the accused is Bālājī Beraṅolāyī. When I came to Bālājī Beraṅolāyī'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.
MUNDÁ FAMILY.

SAVARA.

SPECIMEN IV.

(RAMAGIRI, GANJAM.)

A POPULAR TALE.

Bo diná bo soṭṭa posi-jannaku a-wá kenken-suń-an apúni-le. One day one lame boy his-father school-house-in sent. A-posi kenken-ná-san a-daKKu-le. Dele bárókí bo posi-jannaku The-boy read-to was-not-inclined. But another one boy gij-le apúni-le, 'uban. aman nén bate bokediká gaṭášiná.' seen-having said, 'brother, thou me with a-little-while play.' Anin apúni-le, 'ongádo, ongádo, nén adasámárte. Nén kenken-suń ille He said, 'no, no, I am-not-disengaged, I school-house gone-having kenken-ten-áyi.' Teten-sílu a-posi-jan bo awan-tańu bate gij-le. Posi apúni-le, read-shall! Thereafter the-boy one calf also saw. Boy said, 'are awan-tańu, aman nén bate gaṭášiná.' Awan-tańu apúni-le, 'nén 'O calf, thou me with play.' Calf said, 'I adasante, nén sañgási agáwan gáñá-gáñá-san joḍá-ban itte.' Teten-sílu am-not-disengaged, I excellent grass eating-for river-side go.' Thereafter a-posi bo onti gij-le apúni-le, 'é onti, aman nén bate jái, gaṭáśináb.' the-boy one bird seen-having said, 'O bird, thou me with come, let-us-play.' Anin apúni-le, 'nén adasante, nén-ná-suń barosubjanásan asúyí alam He said, 'I am-not-disengaged, my-house build-to a-little straw parańgu-páńu-násan itte.' Posi bo kífíchor-ku gij-le apúni-le, 'é kífíchor, aman fetch-to go.' Boy one dog seen-having said, 'O dog, thou nén bate gaṭášiná.' Kífíchor apúni-le, 'ongádo, ongádo, nén adasen-te, nén me with play.' Dog said, 'no, no, I am-not-disengaged, I sawn-nén-ná suńu ḍúntá-ban itte.' Teten-sílu posi tiśinásan manusu a-deye, master-my-of house watch-to go.' Thereafter boy play-to mind not-became.

FREE TRANSLATION OF THE FOREGOING.

A lame boy was one day sent to school by his father. He did not wish to read, and seeing another boy he said, 'brother, play a little while with me.' He said, 'no, no, I am not disengaged, I am going to school to read.' Then the boy saw a calf and said, 'O calf, play with me.' Said the calf, 'I have no time, I am going to the river to feed on the excellent grass.' Then the boy saw a bird and said, 'O bird, come let us play.' Answered the bird, 'I have no time. I am going to bring some straw to build my nest.' The boy saw a dog and said, 'O dog, play with me.' The dog answered, 'I have no time; I am going to guard my master's house.' Thereafter the boy did not wish to play any more.
GADABĀ.

Gadabā 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 Gadabā 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 Gadabās have also been returned from the Bastar State and Kalahandi. They do not form the prevailing part of the population in any district. They are most numerous in the Vizagapatam Agency, where 232 in every 10,000 of the population speak Gadabā. 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 Gadabās 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 Gadabā was spoken by 6,419 individuals in the Bastar State. At the Census of 1891, 29,414 speakers were returned from the Madras Presidency. We thus arrive at the following total for the dialect:

<table>
<thead>
<tr>
<th>Region</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bastar State</td>
<td>6,419</td>
</tr>
<tr>
<td>Madras Presidency</td>
<td>29,414</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>35,833</strong></td>
</tr>
</tbody>
</table>

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

**Central Provinces**

<table>
<thead>
<tr>
<th>Region</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bastar</td>
<td>729</td>
</tr>
<tr>
<td>Kalahandi</td>
<td>24</td>
</tr>
<tr>
<td><strong>Total Central Provinces</strong></td>
<td><strong>823</strong></td>
</tr>
</tbody>
</table>

**Madras Presidency**

<table>
<thead>
<tr>
<th>Region</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ganjam</td>
<td></td>
</tr>
<tr>
<td>Ganjam Agency</td>
<td>1,602</td>
</tr>
<tr>
<td>Vizagapatam</td>
<td>8</td>
</tr>
<tr>
<td>Vizagapatam Agency</td>
<td>15,015</td>
</tr>
<tr>
<td><strong>Total Madras Presidency</strong></td>
<td><strong>36,406</strong></td>
</tr>
</tbody>
</table>

| Andamans and Nicobars | 1         |
| **Total**             | **37,230**|

It will be seen that the number of speakers in Madras has increased. This fact is, however, due to the better methods applied at the last Census, and it is impossible to decide whether there is a real increase. The estimated number of speakers in the Bastar State is probably far above the mark. The corresponding figure at the Census of 1891 was 375.
AUTHORITIES—


The Gadabā 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 Gadabā dialect of Bastar which will be printed as Specimen II below. It has been forwarded in Dēvanāgari 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 Dēvanāgari with a transliteration and translation. The transliteration does not, however, agree with the Dēvanāgari text, and it has turned out to be so full of mistakes that it has been of no use whatever. The Dēvanāgari text itself is apparently a clean copy of an original draft. It has been made by somebody who had not the slightest idea of the meaning, and who accordingly misread the original in most places. I have not therefore ventured to restore the text throughout. I have only reproduced the beginning of the Dēvanāgari 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 parenthesis.

The notes on Gadabā grammar which follow are entirely based on the Bastar specimens. The materials received from Vizagapatam have only occasionally been consulted.

Pronunciation.—The materials are not sufficient for deciding the various questions connected with Gadabā pronunciation. Semi-consonants are perhaps used in words such as ḍā, Santāli ḍāk, water; gōg, Santāli gāk, die; gōgō and gōgō, to tend, and so forth.

Vowels are often interchanged. Thus, ungam and ungōm, village; āpāng and āpōng, father; sumāng, sumāng and sumōng, before, and so forth.

The n of the genitive suffix ṅu has apparently been replaced by l in lāy-lā, whose? Note also ēn, child, as in Savara. It is not, however, possible to bring the various irregularities under fixed rules.
Nouns.—If we can trust the specimens, there are no traces of a difference between animate and inanimate nouns, or of the existence of a dual. The plural appears to be expressed by adding some word meaning ‘many’; thus, lōngā dāōng, many fathers, fathers. A suffix -nēn or -sun occurs in forms such as sākhi-nēn, the witnesses; kumbai-nun, women. Compare māy-nēn and māy-nēng, they. The Vizagapatam list gives forms such as avāngu-ni, fathers; koṇamlē-ni, daughters; ī lōk-γukēγi, good men; mādā kruē, many horses, horses; kussō-dīγan, dogs, and so forth.

The cases of the direct and indirect object are not expressed in the verb. They are expressed by means of postpositions such as nō, pulai, and so forth. Thus, Māiā-nō nōm buō-suē, Mātē thou killedst; bāhā-pulai sunō, father-to he-said.

The suffix of the genitive is nō, nū, or nā; thus, dāōng-nō, of a father; kālār-uē-nū, of the liquor seller. Compare Savara nū. The Vizagapatam texts have forms ending in nā. In pilē kirtā-r kōgīr, the white horse’s saddle, we have perhaps a genitive suffix r.

Other postpositions are kuruγ, from; bō, in, to, etc. Thus, māy-nō bōbrō māy-nō tōnān kuruγ tēr ḍīγu, his brother his sister from tall is, his brother is taller than his sister; māy-nō dāōng māy-en-kā ḍīγōn-bō ḍīlu, his father small house in lives.

Numerals.—The first numerals will be found in the list of words. It will be seen that Aryan loan-words are used in Bastar for the numerals seven and following. The Gadābā numerals are most closely related to those in use in Savara and Kharīā.

Pronouns.—The following are the personal pronouns:

| nāng, nī, I     | nōm, thou | māy, he.
| nāng-nō, my    | nōm-nō, thy | māy-nō, his.
| nāng, we       | pēn, pēn-chā, you | māy-nēn, māy-nēng, they.
|               | pēn-nē, pāi-nē, your | māy-en-nē, their.

The form pēn-nēng, our, in the list of words is probably a mistake. Pēn-nēng is apparently identical with pē-nē, your. A form lē, we, seems to occur as a verbal suffix. See below.

Dative accusatives are apparently formed by prefixing u or ō; thus, ō-nāng, to me; u-māy, him; ō-māy, to him; ō-u-mār sunē, the son said to him.

The Vizagapatam texts have quite different forms; thus, māgu, I; māngu-nō, my; bilangu, we; bilangu-nu, our; bāmēn, thou; māngu, you; no, uveda, he; nōgān, nōngu, they, etc.

Demonstrative pronouns are tē, this; tō, tu, and nāi, that.

Interrogative pronouns are lāi, who? lāy-lāi, whose? māng, what? ā, which? ālōd, how much? and so forth. The Vizagapatam list gives mōγi, who? nayita and nāyinam, what?

Indefinite pronouns are formed from the interrogatives; tāis, laikī, anybody; māng-sā and māng-āγ, anything.

Verbs.—The inflexion of verbs is apparently very simple. Reduplicated and doubled bases are apparently freely used; thus, sa-saγu, attached; buk-buk, striking, etc. I have not, however, found anything corresponding to the richly developed system of conjunctival bases which forms so characteristic a feature of Kherwāri.

The direct and the indirect objects do not appear to be expressed in the verb. The subject is not expressed by means of pronominal suffixes. There are, however, some
traces of a state of affairs which is related to that prevailing in typical Mundā languages. Compare:

His father-to said, 'see, so-many-years your service I doing-I am.

Pê-nú ukum á pê-ta-tung. Mío pêng ô-nêng uđê muyê gi-mêô ôn ár  
Your command not transgress-I. And you to-me ever one goat-even young not  
give-you, my friends with merry make-us. Your this son harlots  
bu-da-gá pê-nú dan samôo êrân êl-pûmûdiagaêl (Ã?) pêng mây pulaê lé  
with your property eaten-having as-soon-as-he-came-then you him for good  
kundaro-pêng.

cooked-you.

The above passage which I have been able to restore with some certainty from the  
very corrupt original, contains the suffixed pronouns nêng (or îng), I; pêng, you; ôê, we,  
used to express the subject. Compare also suâ-nêng bêô, thrown-I-have; âpun-ga nêng  
mahôparâ-nu hukum ár mãñ-tônîng, father, I God-of order not worshipped. The  
Vizagapatam list contains forms such as bilâng-u-I êyi, we-we went; mãngûu-ôê yí,  
you-you went; nêngûu-ôu yêô, they went; nêng måñên sangâyî-nê yí, I to-day far-I went,  
and so forth; where ôê, mô, ev, and nê, respectively, appear to be pronominal suffixes  
denoting the subject.

The common suffix of the present tense is tô or tu; thus, mâng-tô, I know; ôu-tu,  
is; buk-tu, beats; qoq-qoq-ôu-tu, I am dying. Forms such as särâ qêng-qêng-tun-ô-lê,  
that we might make merry, seem to show that the suffix was originally tun; compare  
Mundári tan. In mahôparâ-nu hukum ár mãñ-tônîng, God’s order not obey-I; sun-tunî,  
I will say, and so forth, the tense suffix is perhaps likewise tun, tôñ, and the final îng or  
i must then be the old form of the personal pronoun of the first person singular. In  
sun tô-nèn, they say, the final nèn is perhaps the suffix of the third person. Compare  
mây-ên-nug, their.

Another suffix of the present is nêng; thus, qüîng, go.

The suffix éd in dem-êd-nêng qütô, doing-I am, seems to correspond to Santali  
‘tâ.

It also takes the form é; thus, tô-ê ôtu-u, drinking-am, I drink; tô-ê ôtu-u, he is coming.

The present is also used as a future; thus, sun-tunî, I will say; phâôi bê-tunî, rope  
give-will, will hang. According to the list of words a suffix bê is added; thus,  
buk-tû-ôê, I shall strike. Other future forms are pi-lam, it will come; xat-ôqîng, I will go.  
I cannot analyse them.

The past is formed by adding one of the suffixes u or ô, and i; thus, qü-û-ôô, was;  
sun-ô, said; ju-ô, saw; qû-i-ô, died; ôî-ô, went; ônî, heard. Forms such as buqê-nê,  
killed; suqêmê, throw, etc., probably contain a pronominal suffix of the third person.

Compound past tenses are formed by adding the verb substantive; thus, buqê-qütu,  
I have killed; sëqô qüqî, I had killed; nêng-nu ôdô-ôn qêng-qêng qüqî bur-ûqû;  
bisqûqî qüqî miô bûqû, my son dead was and revived; list was and was found.

I cannot analyse the suffixes in sëbô-nô, boughtest, and sëbô-nâm, I bought.

The common suffix of the imperative is nên; thus, tôl-nên, bind, ju-nên, see. Other  
imperatives are ô-môq nâm-bê, to-him give; jùqôqôrê, take; ôdê, give me; à demô, do  
not; nêng sâmû-nu sârdâ demô, let us eating merry make.
GADABĀ.

The re-duplicated and the present bases are used as verbal nouns. Thus, *ju-fa*, to see; *gē-gō*, to feed; *buk-lā*, to strike. A suffix *g* is apparently added in some cases; thus, *māy tu-nū yī-pūg-nū bēlā*, he there coming-of time, when he returned; *bun-dēg-nu mēn-
dēg-nu kōlār őnī, music-of dancing-of sound heard.

The various bases are also used as participles; thus, *buk-buk*, beating; *gō-gōb*, grazing; *būō, struck*, having struck. Conjunctive participles are formed by adding *su*; thus, *dāē lē-lē kōpāt ē-to-su ő-māy bōdī*, all good-good cloth bringing to-him give; *māy mōdgu-su māy-nū āpūng-īai*, he having arisen his father-to (went); *māi juō-su māyō
dēmo*, he having-seen pity made.

The negative particle is a prefixed *ār* or *urā*; compare Kherwāri ālō.

For further details the student is referred to the specimens which follow. The dialect spoken in Vizagapatam is apparently quite different. The materials at my disposal are not, however, sufficient for describing it.
[ No. 52. ]

MUNḌĀ FAMILY.

GADABĀ.

SPECIMEN I.

(State Bastar.)

मुन्दा रेमसंत वर्णं छवार वसुर्। तुषा तुयुत मेपन ब्रोहं मन, वामा, लवहृणी एवामा, संसारो
मय हुय नींग हाड़णगा तुय चदी श्रेणिते। मैं तुंग - तुंग तेंगों बेड़ो। चोंगा दीन झुंग चार दुनी शिपन ब्रोड
चील महीरी बोड़े, मोरी बोड़ पर सबोंगी मींयों, तुनी तेंदो झुंग सुरघु झुंग ची। चावी मायुत माल औंलाए
ढ़ा बेड़ो। तेंब मायी चोपा, चोंगी वे मायराजवी खुद लोकु माय गरों झुंग। मैं तुंग झुंग। मैं तुंग देवो खुद देवो।
चोंगा सुंग झुंग तेंदों चोमाय झुंग। तुरं तेंब मायुत चोंग चील गोंगों तुय। चावी मायु माय चीकी
सम सम हुय फसय समा स चील जुडु चायों। मय जोम सीम चायी। तो में मैं चोवेत झुंग, तेंब में हुनो,
नींग बायांडी एन बायांडी सुती लोक्सर दीम चोम तुय चोंग नदे हुय, नो सुडी गोंगी झुंग बीमं मोंडयु
सुर्नीग तुचाव। चोरी नई चोंग, बी मय सुन तुमाए ए वाया माया पद उक्ष चार मान्त्र तामी चीकी पिनु
समो पाए नींग देनो।
MUNDÄ FAMILY.

GADABA.

SPECIMEN I.

(State Bastar.)

TRANSLITERATION AND TRANSLATION.

Muy rémar-nu vavannambar oju-ôn. Tuâ-luâng-nu mëen oju-ôn
One man-of were-two sons. Them-among young son
bâbâ-[pu]lai suno, 'è bâbâ, samshril may âgu, ning-nu âgu-nâ
father-to said, 'O father, property which is, my will-be
tu-nu ñ-ni îndê.' Tëbë mai tuâng-tung-tërê bëdô. Óngâ din-đëgu
share to-me give.' Then he divided gave. Many days
âr õ-tô, mëen oju-ôn myurô-bô ñëmësu par[dë]s-bô ângu, mîyô-
ot became, young son together made-having abroad journeyed, and
there riotous-becoming became, all his property wasted.
Tëbë mây õâo, òbë mây râj-bô kudu lôgu; mây garib
Then he all, then that country-in famine arose; he poor
ôngu. Mây tuye dés-bô layê-nu dën òï-gësu mûyë
became. He that country-in somebody's house gone-having one
dânin-nu dés-bô mâyë âgu. Tu rëmai mây-nu ëlong-bô gibì
rich-man-of house-in he lived. That man his field-in swine
ôgô nuvaô. Mây tunû mây gibì sam-sam-ângu, a-may sam-ô-nu
to-tend sent. He then those swine eating-were, that eating
sulai busulâo. Mây sâm-sâm õr bë-tô. Tëbë may gët-langô,
belly filled. He to-eat not gives. Then he to-senses-came,
tëbë mây sunô, 'nîng bâbâ dien ađî bhutti-liađar sâm-sâm
then he said, 'my father's house how-many hirelings to-eat
nubô õng-lai âtutu, nîng kudu gô-gôy-dûtû. Ning mëgûsù
them-for belly-to-fill is, I hunger dying-am. I arising
ning-nu bâb-ôr-bô naiông, õ-may sun-tun, "è bâbâ, mëhâparô
my father-near will-go (?), to-him will-say, "O father, God-of
hukum âr mënaîtôni mîyô pi-nu samô pëp ning ñëmô.
command not obeyed and you-of before sin I did.
command
MUNĐĀ FAMILY.

GADABĀ.

SPECIMEN II.

(BASTAR STATE.)

STATEMENT OF AN ACCUSED PERSON.

Pai-nū uñgam Māṭā imī rīlak ḍugū?  
Thy village Māṭā name Gōū was?

Oy, ḍugū, māṭā ā urā.  
Yes, was, but now not.

Māṭā ā bō uigi?  
Māṭā now where went?

Bō urā uigi; māy gōigi uigi.  
Anywhere not went; he died went.

Māng-sā sarāng gōigi, māy-nū laiki ,buō-sūj?  
Any disease died, him anyone killed?

Māy-nū mahng-sā sarang urā ḍugū. Lāiki buō-nēn, tun gōigi  
Him-of any disease not was. Somebody killed, then died.

U-māy laiki buō-nēn?  
Him who killed?

Nīng ēran māngtō?  
I how know?

Sākhi-nēn sun-sun ḍutū ki Māṭā-nō nōm buō-sūj. Ā nam-nū ā  
Witnesses saying are that Māṭā thou killedst. Now thee-of what

san-tū ḍutū?  
saying is?

Nīng urā buō; sākhi aay kin-umāv. Nīng buḍām Māṭā buḍām  
I not killed; witnesses all are-tutored. Me with Māṭā with

māng-dīg āyōnēn urā ḍutū. Nīng māy māng-phulāy buō?  
any quarrel not is. I him why killed?

Tē ṭaṅgaya nam-nū ḍiyān-ṛi turāgū?  
This axe thy house-from was-found?

Oy, turāgū; nīng-nū ṭaṅgaya ḍutū; to-pulāi nīng-nū ḍiyān turāgū,  
Yes, was-found; my axe is; therefore my house was-found.

Tē ṭaṅgaya-nū-bō iyān saḍāgū ḍutū?  
This axe-on blood attached is?
Oy, sa-sada-gū dūtū. Ning gémé sēbō dugu. Māy-nū
Yes, attached is. I goat killed was. It-of

iyam sa-sada-gū dūtū.

blood attached is.

Tē sendarā pai-nū diyan-dig turn-gū?

This cloth thy house-from recovered-was?

Pulis haveldar ning-nū su-mang tē sendarā ning-nū

Police haveldar my before this cloth my

diyan suō-nēn. Ning sunō, ’tuñgjel, itō ā-dē-mō. Ning-nū

house-in threw. I said, 'Master, this not-do. Me-of

tōmmāng-nidā pilam; mēp ŋ-ning phāsi-bē-tū-nēn.'

trouble will-come; Government to-me hanging-will-give.'

Haveldar sunō, ’nōm-tō Mātā-phulai bōō-dūtū, sāy lok

Haveldar said, 'thou Mātā-for killed-hast, all people

su-tōmēn. To-phulai tē sendarā ning-nū(sic) di-yan suō-ning-bēdō.'

say, Therefore this cloth thy house-in thrown-I-have.'

Nōm dōng Mātā ili iō-dūtū?

Thou and Mātā liquor drunk-have?

Ning sab-dinā iō-dūtū; sēli sam-sam-qtū.

I all-days drinking-am; flesh eating-am.

Mansā kalārē-nū bhāṭī nōm Mātā timē-sam-sam-ēl ili

Mansā liquor-seller-of shop thou Mātā Pola-day liquor

iō-dūtū?

drunk-have?

Timē-sam-sam-ēl ning sulai māmūng Guṭṭā-nū diyan-bō dūtū;

Pola-day I my(sic) uncle Guṭṭā-of house-in am;

Mātā buḍam Mansā kalārē-nū bhāṭī ning urā uigī. Gulay pand

Mātā with Mansā liquor-seller-of shop I not went. All false

dūtū.

is.

Mātā-nū sēnāy nōm jōō?

Mātā-of dead-body thou sawest?

Ungam-kā gulay jujū uigī; itōō ning jujū uigī.

Villagers all to-see went; likewise I to-see went.

Mātā-phulay māngsā pārō dūtū?

Mātā-to any wound was?

Oy, mui-ō pārō tangayā-nū māy bōp-bō dugu, miyā-mui-ōn

Yes, one wound axe-of his head-on was, another

māy gīrē dūtū. Māy nērī-bō mui-ō pēndarā dugu, tunō iyam

his chest-on is. His body-on one cloth was, that-on blood

to-sa-sada-gū dūtū. Ning man-sā urā māngtō.

attached is. I anything not knew.
FREE TRANSLATION OF THE FOREGOING.

Did a man called Māṭā live in your village?
Yes he did, but now he is not there.
Where did Māṭā go?
Nowhere. He died.
Did he die from some disease or was he killed?
He did not die from any disease. Somebody killed him.
Who killed him?
How should I know?
The witnesses all say that you have killed him. What do you say to that?
I did not kill him. The witnesses are all tutored. I had no quarrel with Māṭā.

Why should I kill him?
This axe has been found in your house?
Yes, it is my axe, and therefore it was found in my house.
There is blood attached to the axe?
Yes there is. I had killed a goat and its blood is on it.
This cloth has been found in your house?
The police officer threw it into my house in my presence. I said to him, 'don't do so, master, I shall get into trouble, and the Government will hang me.' The officer said, 'all people say that you have killed Māṭā. Therefore I have thrown the cloth into your house.'

Had you and Māṭā drunk liquor?
I drink liquor and eat meat every day.
Had you and Māṭā drunk liquor in the shop of Mansā, the liquor dealer, on the Pola-day?
On the Pola-day I stayed with my uncle Guṭṭā and did not go to Mansā's shop with Māṭā. It is all lies.
Did you see Māṭā's body?
The whole village went to see it, and I went likewise.

Had Māṭā any wounds?
Yes, there was a wound of an axe on his head and another one on his chest. He had a single garment on his body, and it was stained with blood. I do not know anything more about it.
STANDARD WORDS AND SENTENCES IN THE LANGUAGES OF THE MUNDĀ FAMILY.
<table>
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<tr>
<th>English</th>
<th>Santali (Santal Pargana)</th>
<th>Māli (Santal Pargana)</th>
<th>Mupārt (Bhānchí)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. One</td>
<td>Mit'</td>
<td>Mit'</td>
<td>Mit', mot', mait', moyat'</td>
</tr>
<tr>
<td>2. Two</td>
<td>Bar-ea, bár</td>
<td>Bár; bár-ca</td>
<td>Bar-ia, bár</td>
</tr>
<tr>
<td>3. Three</td>
<td>Pil-a, pil</td>
<td>Pil; pil-a</td>
<td>Api-a, api</td>
</tr>
<tr>
<td>4. Four</td>
<td>Poun-ea, poun</td>
<td>Poun; poun-ca</td>
<td>Upun-ia, upan (upon)</td>
</tr>
<tr>
<td>5. Five</td>
<td>Mār-g</td>
<td>Mār; māre-yā</td>
<td>Mār-g</td>
</tr>
<tr>
<td>6. Six</td>
<td>Turkī</td>
<td>Turkī; turkī-yā</td>
<td>Turkī</td>
</tr>
<tr>
<td>7. Seven</td>
<td>Sāc</td>
<td>Eāc</td>
<td>Eāc</td>
</tr>
<tr>
<td>8. Eight</td>
<td>Iral</td>
<td>Iral</td>
<td>Iral(-ia), iril (-ia)</td>
</tr>
<tr>
<td>9. Nine</td>
<td>Arā</td>
<td>Arā</td>
<td>Are(ā)</td>
</tr>
<tr>
<td>10. Ten</td>
<td>Gāl</td>
<td>Gāl; gāl-ea</td>
<td>Gāl(-ea)</td>
</tr>
<tr>
<td>11. Twenty</td>
<td>Bār-gāl, ist, mit' ist</td>
<td>Bār gāl; bār gāl-ea; ist; kārī.</td>
<td>Hast; ist</td>
</tr>
<tr>
<td>12. Fifty</td>
<td>Mār-gāl, bār ist gāl</td>
<td>Mār gāl-ea</td>
<td>Bār hast gāla</td>
</tr>
<tr>
<td>13. Hundred</td>
<td>Mit' sāc, māre-g īst</td>
<td>Sāc; mit' sāc</td>
<td>Mār-g īst</td>
</tr>
<tr>
<td>14. I</td>
<td>Īn</td>
<td>Īn</td>
<td>Īn</td>
</tr>
<tr>
<td>15. Of me</td>
<td>Ī-n-ea, ī-ak', etc.</td>
<td>Ī-ak'; ī-rē-ak'; ī-rē-ak'; ī-leh'; ī-rēn; ī-rēn-leh'; ī-rēn-le.</td>
<td>Ī-ān-ea, īn-ak', etc.</td>
</tr>
<tr>
<td>16. Mine</td>
<td>Ī-n-ea, ī-ak', etc.</td>
<td>Ī-ak', etc.</td>
<td>Ī-ān-ea, īn-ak', etc.</td>
</tr>
<tr>
<td>17. We</td>
<td>Ā-bo, ā-bo-ea (inclusives); ā-lā (exclusive).</td>
<td>Ā-bo (-na); ā-lā; ā-lān; ā-lān-lā.</td>
<td>Ā-bo (inclusives); ā-lā (exclusive).</td>
</tr>
<tr>
<td>18. Of us</td>
<td>Ā-bō-ke, ā-lē-ēn, etc.</td>
<td>Ā-bōn-ak', etc.</td>
<td>Ā-bō-ke, ā-lē-ēn, etc.</td>
</tr>
<tr>
<td>19. Our</td>
<td>Ā-bō-ke, ā-lē-ēn, etc.</td>
<td>Ā-bōn-ak', etc.</td>
<td>Ā-bō-ke, ā-lē-ēn, etc.</td>
</tr>
<tr>
<td>20. Thou</td>
<td>Ām</td>
<td>Ām</td>
<td>Ām</td>
</tr>
<tr>
<td>21. Of thee</td>
<td>Ām-ea, etc.</td>
<td>Ām-ak', etc.</td>
<td>Ām-ea, etc.</td>
</tr>
<tr>
<td>22. Thine</td>
<td>Ām-ea, etc.</td>
<td>Ām-ak', etc.</td>
<td>Ām-ea, etc.</td>
</tr>
<tr>
<td>23. You</td>
<td>Ā-pā</td>
<td>Ā-pā; ā-bēn</td>
<td>Ā-pā</td>
</tr>
<tr>
<td>24. Of you</td>
<td>Ā-pā-ke, etc.</td>
<td>Ā-pān-ak', etc.</td>
<td>Ā-pā-ke, etc.</td>
</tr>
<tr>
<td>25. Your</td>
<td>Ā-pā-ke, etc.</td>
<td>Ā-pān-ak', etc.</td>
<td>Ā-pā-ke, etc.</td>
</tr>
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<tr>
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<th>Dhania (Sonsthal Pargana)</th>
<th>Korwa (Mirazpur)</th>
</tr>
</thead>
<tbody>
<tr>
<td>སྒྲ་, སིཏ་</td>
<td>སྒྲཾ་, སིཏ་; སྒྲ་(ཤེས་only)</td>
<td>སྐྲེ་(ཤེས་), སྒྲ་-ཤེས་</td>
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<tr>
<td>སྤི་; སྤི་- ར་</td>
<td>སྤི་; སྤི་- ར་</td>
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<td>ཤུ་; ཤུ- ར་</td>
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<td>ཡཱ- ཡཱ-</td>
</tr>
<tr>
<td>Kerkhā (Amauti)</td>
<td>Nabāli (Ninar)</td>
<td>Khaspā (Ranchi)</td>
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<td>-----------------</td>
</tr>
<tr>
<td>Miyyā</td>
<td>Bīdī</td>
<td>Mōi, moiod, mūnō</td>
</tr>
<tr>
<td>Bāria</td>
<td>Irā</td>
<td>Ubar, bar, barin</td>
</tr>
<tr>
<td>Āpāi</td>
<td>Motho</td>
<td>Upe</td>
</tr>
<tr>
<td>Uphūnīā</td>
<td>Nālo</td>
<td>I'pon</td>
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<td>Moneša</td>
<td>Pāsche</td>
<td>Moloi</td>
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<td>Turāyū</td>
<td>Chhāh</td>
<td>Tiburu</td>
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<td>Yēyā</td>
<td>Sāto</td>
<td>Gūl</td>
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<tr>
<td>Hāriā</td>
<td>Ātho</td>
<td>Tham</td>
</tr>
<tr>
<td>Ārē</td>
<td>Naw</td>
<td>Tomsing</td>
</tr>
<tr>
<td>Gel; gallā</td>
<td>Das</td>
<td>Gol</td>
</tr>
<tr>
<td>Lāa</td>
<td>Bhā</td>
<td>Bis; ek kori</td>
</tr>
<tr>
<td>(Āqghā-Īsā; pachās)</td>
<td>Pachās</td>
<td>Pachās; dni kori das</td>
</tr>
<tr>
<td>(Mōno lāa); miā sadī</td>
<td>Sālī</td>
<td>Pāncī kori; ek sāi</td>
</tr>
<tr>
<td>Īng</td>
<td>Jo</td>
<td>Īng</td>
</tr>
<tr>
<td>Ūyu</td>
<td>Hīngē-thākū</td>
<td>Īng-a</td>
</tr>
<tr>
<td>Ūyu</td>
<td>Hīngē</td>
<td>Īng-a</td>
</tr>
<tr>
<td>Ālō (exclusive); ābūng (inclusive)</td>
<td>Hīngan</td>
<td>Ānīng (inclusive); clo (exclusive)</td>
</tr>
<tr>
<td>Ālīyā</td>
<td>Hīngē-thākū</td>
<td>Ānīng-a, etc.</td>
</tr>
<tr>
<td>Āleyā</td>
<td>Hīngan</td>
<td>Ānīng-a, etc.</td>
</tr>
<tr>
<td>Ām</td>
<td>Nē</td>
<td>Ām</td>
</tr>
<tr>
<td>Ām-ā</td>
<td>Nō-thākū</td>
<td>Ām-ā</td>
</tr>
<tr>
<td>Ām-ū</td>
<td>Nē</td>
<td>Ām-ā</td>
</tr>
<tr>
<td>Āpē (plural); āpiēg (dual)</td>
<td>Nāku</td>
<td>Ampē</td>
</tr>
<tr>
<td>Āpeā</td>
<td>Nāku</td>
<td>Ampa</td>
</tr>
<tr>
<td>Āpēā</td>
<td>Nē</td>
<td>Ampa</td>
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IN THE LANGUAGES OF THE MUNDA FAMILY.

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<th>Savara (Ganjlan)</th>
<th>Gadaba (Hastar)</th>
<th>English</th>
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</thead>
<tbody>
<tr>
<td>Min ; eka</td>
<td>Bo ; aboi ; mi-</td>
<td>Muli-ro, (bobi)</td>
<td>1. One</td>
</tr>
<tr>
<td>Ban; dui</td>
<td>Bagu ; bar</td>
<td>Bar-jol, (bagu)</td>
<td>2. Two</td>
</tr>
<tr>
<td>Tin</td>
<td>Yagi ; yar</td>
<td>Ig-ro, (yagi)</td>
<td>3. Three</td>
</tr>
<tr>
<td>Charii</td>
<td>Uilli</td>
<td>Un-ro, (vunigi)</td>
<td>4. Four</td>
</tr>
<tr>
<td>Pañeh</td>
<td>Mollai</td>
<td>Manlai, (manlai)</td>
<td>5. Five</td>
</tr>
<tr>
<td>Chhao</td>
<td>Tuđru ; turru</td>
<td>Tir, (turigi)</td>
<td>6. Six</td>
</tr>
<tr>
<td>Sata</td>
<td>Gulji</td>
<td>Sat, (guligi)</td>
<td>7. Seven</td>
</tr>
<tr>
<td>Āṭha</td>
<td>Tamji</td>
<td>Āsth, (bagu panna)</td>
<td>8. Eight</td>
</tr>
<tr>
<td>Nao</td>
<td>Timji, tiŋji</td>
<td>Nun, (bagu panna bobi)</td>
<td>9. Nine</td>
</tr>
<tr>
<td>Daso</td>
<td>Galji</td>
<td>Das, (galigi)</td>
<td>10. Ten</td>
</tr>
<tr>
<td>Kodî</td>
<td>Bo koçi</td>
<td>Bu, (rika)</td>
<td>11. Twenty</td>
</tr>
<tr>
<td>Dui koçi daco, or paobas</td>
<td>Bagu koçi galji</td>
<td>Pachas, (bagu maka galigi)</td>
<td>12. Fifty</td>
</tr>
<tr>
<td>Pāsîch koçi, or eka saha</td>
<td>Bo suâ; molid koçi</td>
<td>Sou, (monoloyi maka)</td>
<td>13. Hundred</td>
</tr>
<tr>
<td>Āia; aūje</td>
<td>Neu</td>
<td>Nīg, (mīg)</td>
<td>14. 1.</td>
</tr>
<tr>
<td>Āiŋja</td>
<td>Neu</td>
<td>Ning-no, (binaugu-na)</td>
<td>15. Of me</td>
</tr>
<tr>
<td>Āiŋja</td>
<td>Nēnâte</td>
<td>Ning-no, (mīgna-na)</td>
<td>16. Mine</td>
</tr>
<tr>
<td>Nīrje</td>
<td>Ellen</td>
<td>Nēŋg, (binang)</td>
<td>17. We</td>
</tr>
<tr>
<td>Nīrjā</td>
<td>Ellen</td>
<td>Pānūg, (binang-an)</td>
<td>18. Of us</td>
</tr>
<tr>
<td>Nīrjā</td>
<td>Ellenate</td>
<td>Pānūg</td>
<td>19. Our</td>
</tr>
<tr>
<td>Aman-da, āmde</td>
<td>Aman ; ām</td>
<td>Nōmi</td>
<td>20. Thou</td>
</tr>
<tr>
<td>Aman-đa, āmından</td>
<td>Aman ; nam</td>
<td>Nōm-no</td>
<td>21. Of thee</td>
</tr>
<tr>
<td>Aman-đa, āmđa</td>
<td>Amanāte</td>
<td>Nōm-no</td>
<td>22. Thine</td>
</tr>
<tr>
<td>Hare, (Koongo har āpere)</td>
<td>Ambē</td>
<td>Nōmi, (māgra)</td>
<td>23. You</td>
</tr>
<tr>
<td>Harā</td>
<td>Ambenā</td>
<td>Nōm-no</td>
<td>24. Of you</td>
</tr>
<tr>
<td>Harā</td>
<td>Ambenāte</td>
<td>Nōm-no, (lāmbina)</td>
<td>25. Your</td>
</tr>
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</table>

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<th>English</th>
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<th>Mabli (Santah Parganas)</th>
<th>Manjari (Banchi)</th>
</tr>
</thead>
<tbody>
<tr>
<td>26. He</td>
<td>Ù-ni; séch (self)</td>
<td>Ùni; séch</td>
<td>Ùch', ini</td>
</tr>
<tr>
<td>27. Of him</td>
<td>Ùn-ùna, etc.</td>
<td>Ùn-ak', etc.</td>
<td>Ùch'-rén, etc.</td>
</tr>
<tr>
<td>28. His</td>
<td>Ùn-ùna, etc.</td>
<td>Ùn-ak', etc.</td>
<td>Ùch'-rén, etc.</td>
</tr>
<tr>
<td>29. They</td>
<td>Ùn-ko, à-ko, etc.</td>
<td>Ùn-ko, à-ko; ùn-kin, à-kin</td>
<td>À-ko, èn-ko, etc.</td>
</tr>
<tr>
<td>30. Of them</td>
<td>Ùn-ko-rén, etc.</td>
<td>Ùn-ko-ak', etc.</td>
<td>À-ko-rén, etc.</td>
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<td>31. Their</td>
<td>Ùn-ko-rén, etc.</td>
<td>Ùn-ko-ak', etc.</td>
<td>À-ko-rén, etc.</td>
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<tr>
<td>32. Hand</td>
<td>Ti</td>
<td>Ti</td>
<td>Tiì</td>
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<tr>
<td>33. Foot</td>
<td>Jàngà</td>
<td>Jàngà</td>
<td>Kaàtì</td>
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<td>34. Nose</td>
<td>Mù</td>
<td>Mù</td>
<td>Mùu</td>
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<tr>
<td>35. Eye</td>
<td>Mù'</td>
<td>Mù'</td>
<td>Mù'</td>
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<td>36. Mouth</td>
<td>Mochá</td>
<td>Mochá</td>
<td>Mochá</td>
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<td>37. Tooth</td>
<td>Ñàta</td>
<td>Ñàta</td>
<td>Ñàta</td>
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<td>38. Ear</td>
<td>Luttùr</td>
<td>Luttùr</td>
<td>Luttùr</td>
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<td>39. Hair</td>
<td>Ü'</td>
<td>Ü'</td>
<td>Ü'</td>
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<td>40. Head</td>
<td>Bàhàk'</td>
<td>Bàhàk'</td>
<td>Bàk' (bàhàk')</td>
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<td>41. Tongue</td>
<td>Àlùa</td>
<td>Àlùa</td>
<td>Àlùa</td>
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<td>42. Belly</td>
<td>Làch'</td>
<td>Làch'</td>
<td>Làich'</td>
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<td>43. Buck</td>
<td>Dëá</td>
<td>Dëá</td>
<td>Dëá, (dënì)</td>
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<td>44. Iron</td>
<td>Mùndà'</td>
<td>Mùndà'</td>
<td>Mùndà'</td>
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<td>45. Gold</td>
<td>Soná</td>
<td>Soná</td>
<td>Soná</td>
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<tr>
<td>46. Silver</td>
<td>Rùpà</td>
<td>Rùpà; rùpà</td>
<td>Rùpà</td>
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<tr>
<td>47. Father</td>
<td>Apat (his father)</td>
<td>Bàhà; ñpà</td>
<td>Àpì</td>
</tr>
<tr>
<td>48. Mother</td>
<td>Èngàì (his mother)</td>
<td>Më; go; go; ëngàì</td>
<td>Ëngàì, umà</td>
</tr>
<tr>
<td>49. Brother</td>
<td>Bùhà; dàdà (his elder brother); bàkàì (his younger brother)</td>
<td>Bùhà; dàdà (elder); bàkàì (younger)</td>
<td>Bùn (elder); bòkì (younger)</td>
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<td>50. Sister</td>
<td>Ñùnà; àllìt (his elder sister); bùkàì (his younger sister)</td>
<td>Ñùnà; àllìt (elder); bùkàì (younger sister)</td>
<td>Ñùnì (elder); bòkì kùpì (younger)</td>
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<td>51. Man</td>
<td>Hùr; hìrëì (male)</td>
<td>Mànìñì; hùr; hìpùì; hìrëì</td>
<td>Hìrù</td>
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<td>52. Woman</td>
<td>Mëjìñì; ñìmìù; kùpì</td>
<td>Mëjìñì; ñìmìù; èrà</td>
<td>Kùpì</td>
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<tr>
<th>Bhirā (Sontal Parganas)</th>
<th>Dhanigūr (Sontal Parganas)</th>
<th>Korwa (Mirzapur)</th>
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<tr>
<td>Üni; āch'</td>
<td>Ini; ūn; āch'</td>
<td>Homi</td>
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<td>Üni-ak', etc.</td>
<td>Ini-rēn, etc.</td>
<td>Honi-y-añ</td>
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<td>Üni-ak', etc.</td>
<td>Ini-rēn, etc.</td>
<td>Honi-y-añ</td>
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<td>Á-ko; on-ko</td>
<td>Ŭn-ko; In-kūn</td>
<td>Hon-ku</td>
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<td>Á-ko-ak', etc.</td>
<td>Ŭn-ko-rēn, etc.</td>
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<td>Mēt'</td>
<td>Mēt'</td>
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<td>Lotūr</td>
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<td>Úp'</td>
<td>Úp'</td>
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<td>Bāṁāk'</td>
<td>Bha</td>
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<td>Alān</td>
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<td>Lāhich'</td>
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<td>Dēa</td>
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<td>Sonā</td>
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<td>Rāpā</td>
<td>Chāndī</td>
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<td>Bāṁā; āpā; āpā-sā (my); āpā-m (āh); āpā-n (āh); āpā (n) (āh); āpā (āh) (āh)</td>
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<td>Iāngā</td>
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<td>Bobā; ādā (elder); bākā (younger)</td>
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<td>Bobā ārā; didī (elder); bākā kūrl (younger)</td>
<td>Didī (elder); bākā-sā kūrl (my younger)</td>
<td>Dā (elder); misān (younger)</td>
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<td>Koṭh hon</td>
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<td>Nahâli (Nimar)</td>
<td>Khâį (Banâlı)</td>
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<td>Deh'</td>
<td>Ho</td>
<td>O-kaş; ho-kaş; han-kaş</td>
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<td>Hoytarê-łâkun</td>
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<td>Etarên</td>
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<td>Jiti</td>
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<td>Tomod, (tomot')</td>
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<td>Popo</td>
<td>Lai' (i.e. laîh')</td>
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<td>Bhawaiî</td>
<td>Kuñďabû (i.e. kuñďap')</td>
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<td>Lëh; lokhaşûjo</td>
<td>Lokhaşûjo</td>
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<td>(Sunnâ)</td>
<td>Sonâ</td>
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<td>(Chândî)</td>
<td>Chândî</td>
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<td>Abû</td>
<td>Apu</td>
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<td>Bâi</td>
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<td>Körö; dotû</td>
<td>Mânëhbo</td>
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<td>Mu</td>
<td>Mi, (munvu)</td>
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<td>Amad, mad</td>
<td>Móó (má)</td>
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<td>To</td>
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<td>Gene</td>
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<td>Íngbó, (tikëyi)</td>
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<td>Bob</td>
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<td>Sóñ, (sunnádi)</td>
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<td>Rupa</td>
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<td>Bá, or abáñji</td>
<td>Wañ ; wá</td>
<td>Æpáñg (abánñi)</td>
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<td>Boirá</td>
<td>Yañ ; yá</td>
<td>Íyáñg, (áyáñi)</td>
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<td>Ká, or kaka (elder) ; boko (younger)</td>
<td>Kaku (elder) ; ubáñ (younger)</td>
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<td>Ajích (elder) ; boko-rañ (younger)</td>
<td>Káñkí (elder) ; ñyí (younger)</td>
<td>Òsñán, (totonáñi)</td>
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<td>Mánana ; junág</td>
<td>Maññáñ ; mar (ia compounds)</td>
<td>Régal, (lók)</td>
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<td>Tíli, ; junágge</td>
<td>Insólo ; selo</td>
<td>Kambañ, (grummi)</td>
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<th>Santal (Santal Pargana)</th>
<th>Mahli (Santali Pargana)</th>
<th>Munshi (Ranchi)</th>
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<tr>
<td>53. Wife</td>
<td>ḅ̄ra</td>
<td>ḅ̄ra; ḅ̄r̄a</td>
<td>ḅ̄ra</td>
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<td>54. Child</td>
<td>Gidr̄a; ḫ̄an, ḫ̄ap̄n</td>
<td>Gidr̄a; ḫ̄ap̄n</td>
<td>ḫ̄an</td>
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<td>55. Son</td>
<td>ḫ̄an, ḫ̄ap̄n, ḫ̄r̄a ḫ̄ap̄n</td>
<td>ḫ̄r̄a ḫ̄ap̄n</td>
<td>ḫ̄r̄a ḫ̄an</td>
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<td>56. Daughter</td>
<td>ḫ̄ap̄n ḫ̄r̄a, ḫ̄r̄i ḫ̄ap̄n</td>
<td>ḫ̄r̄i ḫ̄ap̄n</td>
<td>ḫ̄r̄i ḫ̄an</td>
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<td>57. Slave</td>
<td>Ḡol̄m</td>
<td>Ḡol̄m</td>
<td>D̄āst</td>
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<td>58. Cultivator</td>
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<td>Ch̄ās̄a</td>
<td>S̄̄k̄̄h̄āḡā</td>
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<td>59. Shepherd</td>
<td>Ḡūp̄i</td>
<td>Ḡūp̄i</td>
<td>M̄āhr̄a</td>
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<td>60. God</td>
<td>ḏ̄k̄ūr; b̄ōḡa</td>
<td>ḏ̄k̄ūr</td>
<td>Sīng b̄ōḡā</td>
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<td>61. Devil</td>
<td>Ṁ̄ān̄ē b̄ar̄u (the mountain spirit)</td>
<td>S̄̄t̄̄ēn̄; b̄ōḡa</td>
<td>B̄ōḡā</td>
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<td>62. Sun</td>
<td>Sī̄n̄̄ ch̄ān̄̄d̄o</td>
<td>Sī̄n̄̄ ch̄ān̄̄d̄o</td>
<td>Sī̄ḡ̄i, (bel̄a)</td>
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<td>N̄ī̄n̄̄ d̄ān̄̄d̄o</td>
<td>N̄ī̄n̄̄ d̄ān̄̄d̄o</td>
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<td>S̄̄k̄̄āḡ̄l̄</td>
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<td>D̄āk̄̄'</td>
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<td>67. House</td>
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<td>Ō̄r̄āk̄'</td>
<td>Ō̄r̄āk̄'</td>
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<td>68. Horse</td>
<td>S̄̄d̄ā̄m</td>
<td>S̄̄d̄ā̄m; ḡ̄h̄ō̄̄p̄̄a</td>
<td>S̄̄d̄ā̄m</td>
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<td>69. Cow</td>
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<td>Ḡā̄i; p̄h̄ē̄j̄ān (beef)</td>
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<td>S̄̄t̄̄a</td>
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<td>71. Cat</td>
<td>P̄āś̄i</td>
<td>P̄āś̄i</td>
<td>P̄āś̄i</td>
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<td>72. Cock</td>
<td>S̄̄m̄̄ s̄̄n̄̄q̄̄l̄</td>
<td>S̄̄m̄̄ s̄̄n̄̄q̄̄l̄</td>
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<td>73. Duck</td>
<td>Ḡā̄j̄̄l̄</td>
<td>Ḡā̄j̄̄l̄</td>
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<td>74. Ass</td>
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<td>Ḡā̄d̄ā̄h̄ā</td>
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<td>75. Camel</td>
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<td>77. Go</td>
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T. & M.—250
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<td>Ûdu-ôn, (bubanqi)</td>
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<td>Dân; dá</td>
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<td>80. Como</td>
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<td>Hejok'</td>
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<td>Mīt' āpāt-zān, etc.</td>
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<td>Tamsāā</td>
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<td>Goigū, (kiṭṭaḍam)</td>
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<td>Beśō, (lāyi)</td>
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<td>Tommaṅg, (hattu)</td>
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<td>Aḍam</td>
<td>Ōdōg, (avnūgi)</td>
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<td>Sahayi</td>
<td>Sulōg, (snāyāi)</td>
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<td>Lāl, (mōyi)</td>
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<td>Jīта ; ēte</td>
<td>Lāl, (nāyīta)</td>
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<td>Miyō, (bāhar)</td>
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<td>Jiminti, or jebe</td>
<td>-on-dan</td>
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<td>Uṅgtēn, (ō)</td>
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<td>Ahā</td>
<td>100. Alas.</td>
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<td>Wān-ba-sītle</td>
<td>Āpāṅg-nō ṭōn, (mētār ayāṅgu)</td>
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<td>Bāgu, wān-ji</td>
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<td>Mahr (Santal Parganas)</td>
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<td>107. Of fathers</td>
<td>Apât-kô-rîn, etc.</td>
<td>Apât-kô-ak', etc.</td>
<td>Apât-kô-rên, etc.</td>
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<td>Apât-kô-thân</td>
<td>Apât-kô thân</td>
<td>Apât-kô</td>
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<td>109. From fathers</td>
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<td>Apât-kô-kêtô</td>
<td>Apât-kô-ôtô</td>
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<td>Mit'tân hâpân êrâ</td>
<td>Mit' hâpân êrâ</td>
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<td>111. Of a daughter</td>
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<td>Mit' hâpân êrâ-ak', etc.</td>
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<td>Mit' hâpân êrâ thân</td>
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<td>113. From a daughter</td>
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<td>Mit' hâpân êrâ-kêtô</td>
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<td>114. Two daughters</td>
<td>Bâr (e) hâpân êrâ; hâpân êrâ-kin.</td>
<td>Bâr hâpân êrâ; hâpân êrâ-kin.</td>
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<td>116. Of daughters</td>
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<td>117. To daughters</td>
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<td>118. From daughters</td>
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<td>119. A good man</td>
<td>Mit'tân bogê hâr</td>
<td>Mit'tân bêss hûr</td>
<td>Bûgin hûr</td>
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<td>120. Of a good man</td>
<td>Mit'tân bogê hûr-ên, etc.</td>
<td>Mit'tân bêss hûr-ak', etc.</td>
<td>Bûgin hûr-ên, etc.</td>
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<td>121. To a good man</td>
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<td>Mit'tân bêss hûr thân</td>
<td>Bûgin hûr</td>
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<td>122. From a good man</td>
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<td>Bûgin hûr-kêtô</td>
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<td>123. Two good men</td>
<td>Bâr (e) bogê hûr; bogê hûr-kin.</td>
<td>Bârêh bêss hûr</td>
<td>Bûgin hûr-kin</td>
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<td>124. Good men</td>
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<td>Bêss hûr-kô</td>
<td>Bûgin hûr-kô</td>
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<td>125. Of good men</td>
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<td>Bêss hûr-kô thân</td>
<td>Bûgin hûr-kô</td>
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<td>127. From good men</td>
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<td>128. A good woman</td>
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<td>Mit'tân bêss âumûôl</td>
<td>Bûgin kûrî</td>
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<td>129. A bad boy</td>
<td>Mit'tân bârîch' kûrî</td>
<td>Mit'tân khârûp kûrî</td>
<td>Et'kân kûrî</td>
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<td>130. Good women</td>
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<td>Beji-ā-tei</td>
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<td>Ular beji-ā-jar</td>
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<td>Bes lebu</td>
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<td>Bidi ējē rāpīlā</td>
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<td>Gschâ (Baster)</td>
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<td>Lângâ âpâng-nô</td>
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<td>On selonû</td>
<td>Ônô-ôn, (mên bôyi kojämle)</td>
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<td>Jojami kan-chelâng</td>
<td>Bagu on sело</td>
<td>Bâç ônô-ôn, (bâgu kojâmle)</td>
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<td>Kancheleâng-ke-te</td>
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<td>Ônô-ôn-nô</td>
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<td>Muinj dia loka</td>
<td>Bâssâ maqdrâ</td>
<td>Lâko rêmal, (lê lôk)</td>
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<td>Bâssâ maqdrâsâ</td>
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<td>Bagu bâssâ maqdrâs-ji</td>
<td>Bârû lêko rêmal</td>
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<tr>
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<td>Bâssâ maqdrâ-sînê</td>
<td>Lâko rêmal-nô</td>
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<td>Dia loka-ke-te</td>
<td>Bâssâ maqdrâ-ji-ba</td>
<td>Lâko rêmal-nô</td>
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<td>Dia loka-ki-ta</td>
<td>Bâssâ maqdrâ-ji-ba-sîtle</td>
<td>Lâko rêmal ôjôn</td>
</tr>
<tr>
<td>Muinjâr dia juâng-de</td>
<td>Bâssâ selo</td>
<td>Lâko kumbâi, (bôyi lê gumi).</td>
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<tr>
<td>Muinjâr wilde dia-ñëna</td>
<td>Anar rabâlan; gassia rabâlan.</td>
<td>Yëô oôn, (Lê-nàjû araçàn)</td>
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<td>Anar selo-ñûi</td>
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<td>Dia</td>
<td>Bâssâ; ambuas</td>
<td>Lâko, (lê)</td>
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<td>Muhil (Soubhul Parganas)</td>
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<tr>
<td>134. Best</td>
<td>Jâk-khân bogâ; bogâ utâr</td>
<td>Sânâm-ketê bêş</td>
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<td>135. High</td>
<td>Usâl</td>
<td>Dhâgâ; ustâl; mûrâ</td>
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<td>136. Higher</td>
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<td>137. Highest</td>
<td>Jâtâ-khân usâl</td>
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<td>138. A horse</td>
<td>Mit'êk sadâm</td>
<td>Mit'êk (êpä) sâdâm</td>
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<td>139. A mare</td>
<td>Mit'tân êngâ sadâm, sadâm êngâ</td>
<td>Mit'têk êngâ sâdâm, sâdâm êngâ</td>
</tr>
<tr>
<td>140. Horses</td>
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<td>Sadâm-kô</td>
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<td>141. Mare</td>
<td>Êngâ sadâm-kô</td>
<td>Êngâ sadâm-kô</td>
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<tr>
<td>142. A bull</td>
<td>Mit'tân datâdrâ</td>
<td>Mit'tên dhâkâr; tîch'</td>
</tr>
<tr>
<td>143. A cow</td>
<td>Mit'tên gâi</td>
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<td>144. Bulls</td>
<td>Datâdrâ-kô</td>
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<td>Mit'tên saêtâ</td>
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<td>147. A bitch</td>
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<td>Setâ-kô</td>
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<tr>
<td>149. Bitches</td>
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<tr>
<td>150. A he goat</td>
<td>Mit'tên bôdâ</td>
<td>Mit'tên bôdâ</td>
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<tr>
<td>151. A female goat</td>
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<td>Mit'tên êngâ mûrâm</td>
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<td>152. Goats</td>
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<td>Mûrâm-kô</td>
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<td>153. A male deer</td>
<td>Mit'tên âpâsô jôl</td>
<td>Mit'tên ëri sa harin</td>
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<td>154. A female deer</td>
<td>Mit'tên êngâ jôl</td>
<td>Mit'tên êngâ harin</td>
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<tr>
<td>155. Deer</td>
<td>Jôl</td>
<td>Harin-kô; mûr-kô</td>
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<tr>
<td>156. I am</td>
<td>Menâmû-â, henâmû-â, kôn-û-â, etc.</td>
<td>Menâmû; hënâmû-û, kôn-û; kûn-û.</td>
</tr>
<tr>
<td>157. Thou art</td>
<td>Menâmû-û</td>
<td>Menâmû-û; kânâmû, etc.</td>
</tr>
<tr>
<td>158. He is</td>
<td>Memâ-ô</td>
<td>Mênâyê; mêmûk'-û (iâmûnû-û); kênê; kînà (tûmûnû-û), etc.</td>
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<tr>
<td>159. We are</td>
<td>Menâmû-ô, kômô, etc.</td>
<td>Menâmû-ô, kômû-ô, kôn-û-û, etc.</td>
</tr>
<tr>
<td>160. You are</td>
<td>Menâmû, kûnû-û; kûn-û-û</td>
<td>Menâmû, kôn-û-û, kôn-û-û, etc.</td>
</tr>
<tr>
<td>Metric</td>
<td>Measuring</td>
<td>Fluid</td>
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<tr>
<td>Milli-</td>
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<td>Micro-</td>
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<td>Nano-</td>
<td>m³</td>
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<td>Pico-</td>
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</table>

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**Units of Measurement:**

- **Metric:** A system of weights and measures based on the meter as the standard unit of length.
- **Measuring:** A process of determining the quantity or degree of something.
- **Fluid:** A substance that flows and has no definite shape.
- **Weight:** A measure of the force of gravity on an object.
- **Pressure:** The force applied per unit area.
- **Temperature:** A measure of the average kinetic energy of the particles in a substance.
- **Area:** A measure of the size of a surface.
- **Volume:** A measure of the amount of space occupied by a substance.
- **Length:** A measure of distance.
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<th>Nabāli (Nimar)</th>
<th>Khaḍīa (Ranoli)</th>
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<td>Khub boṣ</td>
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<td>(Uṭṭehā)</td>
<td>Úchā</td>
<td>Jhalōg</td>
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<td>Úchā</td>
<td>Aurb jhalōg</td>
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<td>Gūrgī</td>
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<td>Ghave</td>
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<td>Bēdi kōl mānu</td>
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<td>Jākoṭo mānu-tā</td>
<td>Ghave-ki</td>
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<td>Gāl</td>
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<td>SelHop-ki</td>
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<td>Inq tijḥā</td>
<td>Jo kā</td>
<td>Inq Khaḍīa-ge kāng (I am a Khaḍīa).</td>
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<td>Nē kā</td>
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<td>Jo kā</td>
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<td>Ampe Khaḍīa-ge kō-pe</td>
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<td>Gínm, (gángrá kímmé)</td>
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<td>Gnám, (témum álú)</td>
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<td>Níng dútú, (mítgu-né-kú)</td>
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<td>Nóm dútú, (bódbü-bó-kú)</td>
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<td>Aníá dáku; dáko-te</td>
<td>Máb dútú, (má dátu)</td>
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<td>Nímg dútú</td>
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<td>Hare h-ásiko, or inálu</td>
<td>Ambe dáku; dáko-te</td>
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<tr>
<td>161. They are</td>
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<tr>
<td>162. I was</td>
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<td>Mēnāk-sē, mēnēnā; hōnāk; hānāk.</td>
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<td>163. Thou wast</td>
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<td>164. He was</td>
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<tr>
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</tr>
<tr>
<td>166. You were</td>
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<td>167. They were</td>
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<td>168. Be</td>
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<td>169. To be</td>
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<td>Tahān; hāk'</td>
</tr>
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<tr>
<td>171. Having been</td>
<td>Tahā-kān-tō</td>
<td>Tahā-kētē</td>
</tr>
<tr>
<td>172. I may be</td>
<td>Hokok'-ge'ā-chā-ī</td>
<td>Tahā-ge'ā; hāk'-ge'ā</td>
</tr>
<tr>
<td>173. I shall be</td>
<td>Hokok'-sē-ī</td>
<td>Hāk'-sē</td>
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<tr>
<td>174. I should be</td>
<td>Hoē-kok'-sē-ī</td>
<td>Hākāk'-sē</td>
</tr>
<tr>
<td>175. Beat</td>
<td>Dāl-mā</td>
<td>Dāl-mā</td>
</tr>
<tr>
<td>176. To beat</td>
<td>Dāl</td>
<td>Dāl</td>
</tr>
<tr>
<td>177. Beating</td>
<td>Dāl; dādāl</td>
<td>Dāl-tō</td>
</tr>
<tr>
<td>178. Having beaten</td>
<td>Dāl-kēn-tō</td>
<td>Dāl-kētē</td>
</tr>
<tr>
<td>179. I beat</td>
<td>Dāl-st'-ā-ī</td>
<td>Dāl-dēk'-ā; dāl-et'-ā, etc.</td>
</tr>
<tr>
<td>180. Thou beatest</td>
<td>Dāl-st'-ā-m</td>
<td>Dāl-dēk'-ām</td>
</tr>
<tr>
<td>181. He beats</td>
<td>Dāl-st'-ā-e</td>
<td>Dāl-dēk'-ē</td>
</tr>
<tr>
<td>182. We beat</td>
<td>Dāl-st'-ā-bō</td>
<td>Dāl-dēk'-ā-bōn</td>
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<tr>
<td>183. You beat</td>
<td>Dāl-st'-ā-pē</td>
<td>Dāl-dēk'-ā-pē</td>
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<tr>
<td>184. They beat</td>
<td>Dāl-st'-ā-kō</td>
<td>Dāl-dēk'-ā-kō</td>
</tr>
<tr>
<td>185. I beat (Past Tense)</td>
<td>Dāl-kēt'-ā-ī</td>
<td>Dāl-kēk'-ī</td>
</tr>
<tr>
<td>186. Thou beatest (Past Tense)</td>
<td>Dāl-kēt'-ā-m</td>
<td>Dāl-kēk'-ām</td>
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<tr>
<td>187. He beat (Past Tense)</td>
<td>Dāl-kēt'-ā-e</td>
<td>Dāl-kēk'-ē</td>
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<tr>
<td>Kérkë (Amazôkë)</td>
<td>Nahâli (Sîmar)</td>
<td>Kharâ (Raâchi)</td>
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<tr>
<td>Di-kô tîkà-kô</td>
<td>Hoi han-kë</td>
<td>O-ki Kharâ-ge ki-mai</td>
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<td>Ifg tätâk-dân</td>
<td>Jô o</td>
<td>Ifg au-king</td>
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<td>Nê o</td>
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<td>Jô o</td>
<td>Elë au-ki-le</td>
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<td>Nê o</td>
<td>Ampe au-ki-pe</td>
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<td>Ho ëthë</td>
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<td>(Ifg dëo-bà)</td>
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<td>Keṭṭë-kâdîni</td>
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<td>Keṭṭë-joëre</td>
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<td>Jô keṭṭëgà</td>
<td>Ifg gil-tëng</td>
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<td>Nê koṭṭëgà</td>
<td>Äm gil-tem</td>
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<td>Hoiarë koṭṭëgà</td>
<td>O-kar gil-tei</td>
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<td>Jô keṭṭëgà</td>
<td>Elë gil-ta-le</td>
</tr>
<tr>
<td>Äpë mundâbë</td>
<td>Nê koṭṭëgà</td>
<td>Ampe gil-ta-pe (or gil-ta-pe)</td>
</tr>
<tr>
<td>Dî-kô mundâbë</td>
<td>Hoiarë koṭṭëgà</td>
<td>O-ki gil-tei-ki</td>
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<td>Jô koṭhaṣṭë</td>
<td>Ifg gilb' ifg</td>
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<td>(Äm kûmâ-kane)</td>
<td>Nê koṭhaṣṭë</td>
<td>Am gilo-m</td>
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<td>O-kar gil-o</td>
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<tr>
<td>Ár-ki ašiko, or išiši-ke</td>
<td>Anöji ḏaku ; ḏako-te</td>
<td>Mänöng ḏunu</td>
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<tr>
<td>Ašišje ašišaná</td>
<td>Ňen ḏaku-lai ; ḏaku-lemai</td>
<td>Níng ḏugu, (mänugu-në-kuru.)</td>
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<tr>
<td>Áman-de m-asišaná</td>
<td>Aman ḏako-le</td>
<td>Nóm ḏugu, (mänugu-mo-kuru.)</td>
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<td>Anin ḏako-le ; ḏako-nète</td>
<td>Mäy ḏugu</td>
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<td>Ellen ḏaku-lai</td>
<td>Sching ḏugu</td>
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<td>Ambe ḏaku-le</td>
<td>Pëneh ḏugu</td>
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<td>Mänöng ḏugu</td>
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<td>ḏaku ; ḏakuná</td>
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<td>ḏako-bun</td>
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<td>ḏakun ; ḏanakun</td>
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<td>ḏakul ; ḏakul-an</td>
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<td>Ašišje išišome</td>
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<td>Nëm ḏako-tai</td>
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<td>Ašišje niken iná</td>
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<td>Ahba-hoe</td>
<td>Tiša</td>
<td>Buktā</td>
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<td>Ahba-ham</td>
<td>Tiš-bun ; tiš-bun</td>
<td>Buktā</td>
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<td>Ahba-ha</td>
<td>Tišän ; tanidan</td>
<td>Bukt-buk</td>
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<td>Tišän tiš-le</td>
<td>Baa</td>
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<td>Ašišje ahba-kye</td>
<td>Nën tittai</td>
<td>Níng buk-ta</td>
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<td>Áman-de m-abba-kye</td>
<td>Aman tittö</td>
<td>Nóm buk-ta</td>
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<td>Ár ahba-kye</td>
<td>Anin tittö</td>
<td>Mëy buk-ta</td>
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<tr>
<td>Neišje m-abba-kye</td>
<td>Ellen tittai</td>
<td>Níng buk-ta</td>
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<tr>
<td>Hare b-ahba-kye</td>
<td>Ambe tittö</td>
<td>Pëneh buk-ta</td>
</tr>
<tr>
<td>Ár-ki ahba-kye-ki</td>
<td>Anöji tittelji</td>
<td>Mänöng buk-ta</td>
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<tr>
<td>Ašišje abhba-snor</td>
<td>Nëm tilai ; tiš-lai, etc.</td>
<td>Níng bōo</td>
</tr>
<tr>
<td>Áman-de m-abhba-snor</td>
<td>Aman tille</td>
<td>Nóm bōo</td>
</tr>
<tr>
<td>Ár abhba-snor</td>
<td>Amin tište ; tiš-le</td>
<td>Mëy bōo</td>
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<tr>
<td>English</td>
<td>Sartālī (Srenthal Purgana).</td>
<td>Māhlī (Srenthal Purgana).</td>
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<tr>
<td>188. We beat (Past Tense)</td>
<td>Dāl-ket'-ā-bō</td>
<td>Dāl-kak'-ā-bōn</td>
</tr>
<tr>
<td>189. You beat (Past Tense)</td>
<td>Dāl-ket'-ā-pī</td>
<td>Dāl-kak'-ā-pī</td>
</tr>
<tr>
<td>190. They beat (Past Tense)</td>
<td>Dāl-ket'-ā-kō</td>
<td>Dāl-kak'-ā-kō</td>
</tr>
<tr>
<td>191. I am beating</td>
<td>Dāl-en'-kan-ā-č</td>
<td>Dāl-ets'-ken-ān</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Dāl-en'-tahā-kan-ā-č</td>
<td>Dāl-hēnī</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Dāl-lek'-ā-ī ; dāl-lek'-tahā-kan-ā-č</td>
<td>Dāl-lek'-ā-ī ; dāl-lek'-tahā-kan-ā-č</td>
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<tr>
<td>194. I may beat</td>
<td>Dāl-ke-ā-ā ; dāl-ge-chā-ā</td>
<td>Dāl-kēnā</td>
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<tr>
<td>196. Thou wilt beat</td>
<td>Dāl-ā-m</td>
<td>Dāl-ām</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>Dāl-ā-e</td>
<td>Dāl-ē</td>
</tr>
<tr>
<td>198. We shall beat</td>
<td>Dāl-ā-ō</td>
<td>Dāl-ā-bōn</td>
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<td>199. You will beat</td>
<td>Dāl-ā-pī</td>
<td>Dāl-ā-pō</td>
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<td>200. They will beat</td>
<td>Dāl-ā-kō</td>
<td>Dāl-ā-kō</td>
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<td>201. I should beat</td>
<td>Dāl-ke-ā-ā</td>
<td>Dāl-kēnā</td>
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<tr>
<td>202. I am beaten</td>
<td>Dāl-śā'-kan-ā-č</td>
<td>Dāl-śā'-ken-ān</td>
</tr>
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<td>203. I was beaten</td>
<td>Dāl-śā'-kan-ā-č</td>
<td>Dāl-śā'-ken-ān</td>
</tr>
<tr>
<td>204. I shall be beaten</td>
<td>Dāl-śā'-ā</td>
<td>Dāl-śā'-ān</td>
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<tr>
<td>205. I go</td>
<td>Šān-śā'-kan-ā-č</td>
<td>Šālāk'-ken-ān</td>
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<tr>
<td>206. Thou goest</td>
<td>Šān-śā'-kan-ā-č</td>
<td>Šālāk'-kān-ā m</td>
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<td>207. He goest</td>
<td>Šān-śā'-kan-ā-č</td>
<td>Šālāk'-kēn-ā</td>
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<tr>
<td>208. We go</td>
<td>Šān-śā'-kan-ā-bō</td>
<td>Šālāk'-kān-ā-bōn</td>
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<td>209. You go</td>
<td>Šān-śā'-kan-ā-pī</td>
<td>Šālāk'-kān-ā-pī</td>
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<td>210. They go</td>
<td>Šān-śā'-kan-ā-kō</td>
<td>Šālāk'-kān-ā-kō</td>
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<tr>
<td>211. I went</td>
<td>Chālāo-ēn-ā-ń</td>
<td>Chālā-ēn-ā-ń</td>
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<tr>
<td>212. Thou wentest</td>
<td>Chālāo-ēn-ā-ń</td>
<td>Chālā-ēn-ā-ń, etc.</td>
</tr>
<tr>
<td>213. He went</td>
<td>Chālāo-ēn-ā-ń</td>
<td>Chālā-ēn-ā-ń, etc.</td>
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<tr>
<td>214. We went</td>
<td>Chālāo-ēn-ā-ń</td>
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<td>Birhā (Sonthal Parganas)</td>
<td>Dhalāgār (Sonthal Parganas)</td>
<td>Korwā (Mirzapur)</td>
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<tr>
<td>Rā-yet'-ā-bön</td>
<td>Dāl-ket'-ā-bā, etc.</td>
<td>Alē ed-ked-e-ā</td>
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<td>Dāl-ket'-ā-pē</td>
<td>Ape ed-ked-e-ā</td>
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<td>Dāl-ket'-ā-kō</td>
<td>Hon-kā ed-ked-e-ā</td>
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<td>Rā-i-kān-ā-ī</td>
<td>Dāl-et'-tān-ī ; ādāl-tān-ī</td>
<td>Ing et-mi-y-ā</td>
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<td>Rā-yat' tāhē-kin-ā-ī</td>
<td>Dāl-et' tāhē-ken-ī ; dāl-et' dāhāk'-ken-ī.</td>
<td>Ing et-nt-ad-i-y-ā</td>
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<td>Rā'-kāt' tāhē-kin-ā-ī</td>
<td>Dāl-tār-ak' dāhāk-ken-ī</td>
<td>Ing goch'-su-tad-ā</td>
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<td>Rā-y-ā-ī</td>
<td>Dāl-lū</td>
<td>Ing ed-e-ā</td>
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<td>Dāl-ā-m</td>
<td>Am ed-e-ā</td>
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<td>Hon ed-e-ā</td>
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<td>Alē ed-e-ā</td>
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<td>Dāl-ā-kō</td>
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<td>Dāl-kā-ī</td>
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<td>Dāl-ok'-ten-ī</td>
<td>Ing goch'-yan-ā</td>
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<td>Rā-k'kān tāhē-kin-ā-ī</td>
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<td>Sēnok'-tiū</td>
<td>Ing chalao-en-ā</td>
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<td>Sēnok'-tām</td>
<td>Am chalao-en-ā</td>
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<td>Sēn-ok'kān-ā-e</td>
<td>Sēnok'-tē</td>
<td>Hon chalao-en-ā</td>
</tr>
<tr>
<td>Sēn-ok'kān-ā-bōn</td>
<td>Sēnok'-tā-bā</td>
<td>Alē chalao-en-ā</td>
</tr>
<tr>
<td>Sēn-ok'kān-ā-pē</td>
<td>Sēnok'-tā-pē</td>
<td>Apo chalao-en-ā</td>
</tr>
<tr>
<td>Sēn-ok'kān-ā-kō</td>
<td>Sēnok'-tā-kō</td>
<td>Hon-kā chalao-en-ā</td>
</tr>
<tr>
<td>Sēn-en-ā-ī ; sēn-len-ā-ī</td>
<td>Sēn-en-ī ; sēn-len-ī ; sēt'-en-ī</td>
<td>Ing chalao-ken-ā</td>
</tr>
<tr>
<td>Sēn-en-ā-m</td>
<td>Sēn-en-ām</td>
<td>Am chalao-ken-ā</td>
</tr>
<tr>
<td>Sēn-en-ā-e</td>
<td>Sēn-en-ā</td>
<td>Hon chalao-ken-ā</td>
</tr>
<tr>
<td>Sēn-en-ā-bōn</td>
<td>Sēn-en-ā-bō</td>
<td>Alē chalao-ken-ā</td>
</tr>
<tr>
<td>Kürkù (Amsaš)</td>
<td>Nahili (Nimar)</td>
<td>Khariţ (Bašš)</td>
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</tr>
<tr>
<td>(Ále kumā-kane)</td>
<td>Jo kōhaťi</td>
<td>Ele gil-o-le</td>
</tr>
<tr>
<td>(Ápē kumā-kane)</td>
<td>Nē kōhaťi</td>
<td>Ampe gil-o-pe</td>
</tr>
<tr>
<td>(Di-ko kumā-kane)</td>
<td>Ėtarē kōhaťi</td>
<td>O-ki gil-o-ki, or gil-o-ki-mai</td>
</tr>
<tr>
<td>Ing mūndā lāp-kēn</td>
<td>Jo koṭṭo-kādīnī</td>
<td>Īg gil-tiāg</td>
</tr>
<tr>
<td>Ing mū-mundā-dān</td>
<td></td>
<td>Īg gil-o-īg</td>
</tr>
<tr>
<td>Ing mūndā-dāren</td>
<td>Jo koṭṭojērē</td>
<td>Īg gil-sīkho</td>
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<tr>
<td>Ing mundādā</td>
<td></td>
<td>(Īg gil-na pal-iāg)</td>
</tr>
<tr>
<td>Ing mundej-kā</td>
<td>Jo koṭṭoken-kā</td>
<td>Īg gil-iāg</td>
</tr>
<tr>
<td>(Am mundej-kā)</td>
<td>Nē koḥaṭukēn</td>
<td>Am gil-em</td>
</tr>
<tr>
<td>(Di mundej-kā)</td>
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<td>O-kaṛ gil-e</td>
</tr>
<tr>
<td>(Ále mundej-kā)</td>
<td>Jo koḥaṭukēn</td>
<td>Ele gil-e-le</td>
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<td>Ampe gil-e-pe</td>
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<tr>
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<td>O-ki gil-e-ki</td>
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<tr>
<td>Ing mūndyūbā</td>
<td>Ŭngēn koṭṭin</td>
<td>Īg gil-đōm-tiāg</td>
</tr>
<tr>
<td>(Ing-kēn mundū-kānē)</td>
<td></td>
<td>Īg gil-đōm-kīāg</td>
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<tr>
<td></td>
<td></td>
<td>(Īg gil-đōm-ta-īāg)</td>
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<tr>
<td>Ing sēnlābā</td>
<td>Jo ēr-gā</td>
<td>Īg chol-tiāg</td>
</tr>
<tr>
<td>Am sēnlābā</td>
<td>Nē ēr-gā</td>
<td>Am chol-tam</td>
</tr>
<tr>
<td>Di sēnlā</td>
<td>Hoyṭarē ēr-gā</td>
<td>O-kaṛ chol-tai</td>
</tr>
<tr>
<td>(Ále sēnlābā)</td>
<td>Jo ēr-gā</td>
<td>Ele chol-ta-la</td>
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<tr>
<td>(Āpē sēnlābā)</td>
<td>Nē ēr-gā</td>
<td>Ampe chol-ta-pe</td>
</tr>
<tr>
<td>(Āko sēnlābā)</td>
<td>Hoyṭarē ēr-gā</td>
<td>O-ki chol-tai-ki (-nēk)</td>
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<tr>
<td>Ing sēn-en dān</td>
<td>Jo ēdē</td>
<td>Īg chol-sī-kiāg</td>
</tr>
<tr>
<td>Am sēn-en dān</td>
<td>Ne ēdē</td>
<td>Am chol-sī-kiāh</td>
</tr>
<tr>
<td>Di sēn-en dān</td>
<td>Hoyṭarē ēdē</td>
<td>O-kaṛ chol-sī-ki</td>
</tr>
<tr>
<td>(Ālā o-ke)</td>
<td>Jo ērli</td>
<td>Ele chol-ki-le</td>
</tr>
</tbody>
</table>

T. & M.—270
<table>
<thead>
<tr>
<th>Jii’gi (Dihokka-n)</th>
<th>Savara (Garjam)</th>
<th>Gadabu (Bactar)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nei’ji ne-abhoisor</td>
<td>Ellen ti-d-bal</td>
<td>Né’ng böö</td>
<td>185. We beat (Past Tense).</td>
</tr>
<tr>
<td>Hare h-abhoisor</td>
<td>Ambe ti-d-le</td>
<td>Pënhë böö</td>
<td>186. You beat (Past Tense).</td>
</tr>
<tr>
<td>Àr-ki abhoisor</td>
<td>An’ji ti-d-le-ji</td>
<td>Mâynë’ng böö</td>
<td>190. They beat (Past Tense).</td>
</tr>
<tr>
<td>Ài’ji abhun-kye</td>
<td>Sën ti-tai</td>
<td>Nëng buk-dis-wa</td>
<td>191. I am beating.</td>
</tr>
<tr>
<td>Ài’ji abhainanà</td>
<td>Sën ti-tai</td>
<td>Nëng buk-buk-ë-wa</td>
<td>192. I was beating.</td>
</tr>
<tr>
<td>Ài’ji abhoisor</td>
<td>Sën ti-tai</td>
<td>Nëng böö</td>
<td>193. I had beaten.</td>
</tr>
<tr>
<td>Ài’ji abhajom</td>
<td></td>
<td>Nëng buk-të-bë</td>
<td>194. I may beat.</td>
</tr>
<tr>
<td>Ài’ji abhaj-e</td>
<td>Sën ti-tai</td>
<td>Nëng buk-të-bë</td>
<td>195. I shall beat.</td>
</tr>
<tr>
<td>Àman-je m-abhaj-i</td>
<td>Aman ti-të</td>
<td>Nëm buk-të-bë</td>
<td>196. Thou wilt beat.</td>
</tr>
<tr>
<td>Àr abhaj-i</td>
<td>Anin ti-të</td>
<td>Mây buk-të-bë</td>
<td>197. He will beat.</td>
</tr>
<tr>
<td>Nei’ji ne-abhaj-i</td>
<td>Ellen ti-tai</td>
<td>Nëng buk-të-bë</td>
<td>198. We shall beat.</td>
</tr>
<tr>
<td>Hare h-abhaj-i</td>
<td>Ambe ti-të</td>
<td>Pënhë buk-ë-bë</td>
<td>199. You will beat.</td>
</tr>
<tr>
<td>Àr-ki abhaj-i</td>
<td>Ani’ji ti-të-ji</td>
<td>Mâynë’ng buk-të-bë</td>
<td>200. They will beat.</td>
</tr>
<tr>
<td>Ài’ji neichen abhaj-e</td>
<td></td>
<td></td>
<td>201. I should beat.</td>
</tr>
<tr>
<td>Ài’ji mëj jin-me-ke</td>
<td></td>
<td>Nëng-në bëë</td>
<td>202. I am beaten.</td>
</tr>
<tr>
<td>Ài’ji mëj jin-sor</td>
<td></td>
<td>Nëng-në bëë</td>
<td>203. I was beaten.</td>
</tr>
<tr>
<td>Ài’ji mëj jin</td>
<td></td>
<td>Nëng-në bëë-bë</td>
<td>204. I shall be beaten.</td>
</tr>
<tr>
<td>Ài’ji hâdë’de</td>
<td>Sën erë; itte</td>
<td>Nëng oëning, (mëngu yînunë).</td>
<td>205. I go.</td>
</tr>
<tr>
<td>Àman-je m-hâdë’de</td>
<td>Aman erë; itte</td>
<td>Nëm oëning</td>
<td>206. Thou goest.</td>
</tr>
<tr>
<td>Àr hâdë’de</td>
<td>Anin erë; itte</td>
<td>Mây oëi</td>
<td>207. He goes.</td>
</tr>
<tr>
<td>Nei’ji n-âpë’de</td>
<td>Ellen erë; itte</td>
<td>Nëng oëning, (bîlëngu yînunëru).</td>
<td>208. We go.</td>
</tr>
<tr>
<td>Hare hâdë’de</td>
<td>Ambe erë; itte</td>
<td>Pënhë oëting, (mëngu yo)</td>
<td>209. You go.</td>
</tr>
<tr>
<td>Àr-ki hâdë’de-ki</td>
<td>Ani’ji erë-ji; itte-ji</td>
<td>Mâyë’ng oëting, (mëngu oritë-yë).</td>
<td>210. They go.</td>
</tr>
<tr>
<td>Ài’ji hân-cher</td>
<td>Sën erë; ilëë, etc.</td>
<td>Nëng oëi</td>
<td>211. I went.</td>
</tr>
<tr>
<td>Àman-je m-ân-cher</td>
<td>Aman erë</td>
<td>Nëm oëi</td>
<td>212. Thou wentest.</td>
</tr>
<tr>
<td>Àr hân-cher</td>
<td>Anin erë; iyëë</td>
<td>Mây oëi, (nëm oëi)</td>
<td>213. He went.</td>
</tr>
<tr>
<td>Nei’ji n-ân-cher</td>
<td>Ellen erë</td>
<td>Nëng oëi, (bîlëngu-lë-yi)</td>
<td>214. We went.</td>
</tr>
<tr>
<td>English</td>
<td>Saziál (Southal Parganas)</td>
<td>Māhālō (Southal Parganas)</td>
<td>Munākt (Ranchi)</td>
</tr>
<tr>
<td>---------</td>
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<td>--------------------------</td>
<td>---------------</td>
</tr>
<tr>
<td>216. They went</td>
<td>Chalā-e-en-ā-kō</td>
<td>Chalā-e-n-ā-kō</td>
<td>Sān-ken-ā-kō</td>
</tr>
<tr>
<td>217. Go</td>
<td>Chalāk-mā; sān-'āk-mū</td>
<td>Chalāk-mē</td>
<td>Sānok-mō</td>
</tr>
<tr>
<td>218. Going</td>
<td>Chalāk-kān</td>
<td>Chalāk-tē</td>
<td>Sānok-tē</td>
</tr>
<tr>
<td>219. Gone</td>
<td>Chalā-akan</td>
<td>Chalā-e-kēn</td>
<td>Sān-akan, sān-akān</td>
</tr>
<tr>
<td>221. How old is this horse?</td>
<td>Nāt sadām-dā tīnāk' sērmā-rān?</td>
<td>Nāt sadām-dā tīnāk' sērmā-rān-ken-dā?</td>
<td>Chimin almā-rēn sadām nīktī?</td>
</tr>
<tr>
<td>223. How many sons are there in your father's house?</td>
<td>Amāk'-tūm čhāk'-rē tīnāk' hāpān meṃk'-pā-lā?</td>
<td>Āmok'- tūm čhāk'-rē tīnāk' kēnpē hāpān?</td>
<td>Āpō-n-ēk' čhāk'-rē chēnīng kōrā hān-kō meṃk'-kēl-ā?</td>
</tr>
<tr>
<td>226. In the house is the saddle of the white horse.</td>
<td>Īrāk'-rē pāsdā sadām-rēk' pālān meṃk'-ā.</td>
<td>Īrāk'-rē pāsā sadām-rēk' pālān meṃk'-ā.</td>
<td>Īrāk'-rē pānūd sadām-rēk' guṇē meṃk'-ā.</td>
</tr>
<tr>
<td>229. He is grazing cattle on the top of the hill.</td>
<td>Burā čhāk'-ē gāsān-gān-kō ātī-nēt'-kō-ā.</td>
<td>Burū čhāk'-ē mēnī hārām śān'-ēt'-hēt'-kō-ā.</td>
<td>Ini bētē rē tēch'-kō-ē gūpē jat'-kō-ā.</td>
</tr>
<tr>
<td>230. He is sitting on a horse under that tree.</td>
<td>Mit'āsc' sāgfīn-rēy-ē dāch'-ēkān-ā ānā dārē baṭ-tē-rē.</td>
<td>Ōnā dārē lāstār-ō ātūn sāgfīn-dē dāch'-ēkēn-ē.</td>
<td>Īnā dārē ba'ēzā sāgfīn-rē ātūb akān-ē.</td>
</tr>
<tr>
<td>233. My father lives in that small house.</td>
<td>Āpra-dā ōna huūn-ōrāč' rēy-ē sāfā-kān-ā.</td>
<td>Īh āpra-dā nēn kājēh' ārāč'-ē mēnē-yē.</td>
<td>Ūnā kōpā ātūn dām-dā bār tēk' tēlā.</td>
</tr>
<tr>
<td>238. Walk before me.</td>
<td>Īh lāhā-lāhā-tē čhālāk'-mē.</td>
<td>Īh lāhā-lāhā-tē čhālāk'-mē.</td>
<td>Īh lāhā-lāhā-tē čhālāk'-mē.</td>
</tr>
<tr>
<td>240. From whom did you buy that?</td>
<td>Ākē-thēn ōnā-dā-m kērī-kēt'ē?</td>
<td>Ākē thēn ōnā-dā m kērī-kēt'ē?</td>
<td>Ākē thēn ōnā-dā m kērī-kēt'ē?</td>
</tr>
<tr>
<td>Birikî (Sentihal Pargana).</td>
<td>Dhagîgî (Sentihal Pargana).</td>
<td>Korwâ (Mirzapur).</td>
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<tr>
<td>Sēn-en-â-pē</td>
<td>Sēn-en-â-pē</td>
<td>Apê chalao-ken-â</td>
<td></td>
</tr>
<tr>
<td>Sēn-en-â-kō</td>
<td>Senok’-kō</td>
<td>Hon-kê chalao-ken-â</td>
<td></td>
</tr>
<tr>
<td>Sēn-ok’-mē</td>
<td>Senok’-mē</td>
<td>Chalao-mi</td>
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<tr>
<td>Sēn-ok’-tê</td>
<td>Senok’-tê</td>
<td>Chalao-en</td>
<td></td>
</tr>
<tr>
<td>Sēn-kâne; sēn-en-</td>
<td></td>
<td>Sen-ken</td>
<td></td>
</tr>
<tr>
<td>Âmâk’ nutum-dâ oilew-âm-a?</td>
<td>Âmâk’ nutum chikin-tân-ak’?</td>
<td>Ama(k’) yum chilt-men?</td>
<td></td>
</tr>
<tr>
<td>Nepô’tâ Kâsmîr-dâ timin sâlîn-dâ?</td>
<td>Nâgê hâté Kâsmîr chimin sâlîn-tân-ak’?</td>
<td>Nâuni-te Kâsmîr temin saâgriyān?</td>
<td></td>
</tr>
<tr>
<td>Âm apô-m, onak-re-dâ timina hâpun mânek’-pë-a?</td>
<td>Âmâk’ apûm-rân onak’s-rê chîmînâk’ mânêk’-kê-â koyh hân-kô?</td>
<td>Am-tha-re temin hopon-kê lâm-â?</td>
<td></td>
</tr>
<tr>
<td>Pôdê sādâm-ûk’ gôn onak-rê mânek’-â.</td>
<td>Ora-k’-re pôdê sâdâm-ûk’ pûlâm mânek’-â.</td>
<td>Ora(k’)-re pûpûdî ghpâh-rû khôghir dôhokêrû.</td>
<td></td>
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<tr>
<td>Uîn-înîk’ bûhâ-ê-û sîntîk’ mîst’ ën-tê-û-e ëzîl-û.</td>
<td>Int-ak’ bûtêk’ inî-ak’ têk’-tîk’ kûpî hâtû sarîl-ge-ûc’h.</td>
<td>Hêni-renaî(êh’)-kî boho-te bûre-û (êzîk’).</td>
<td></td>
</tr>
<tr>
<td>În-înîk’ apû-û hâmû hûtêk’in onak’e-ê-yê tekh-kûn-û.</td>
<td>În-ak’ apû-û ena huqîîk’on onak’re dûnah’-û!</td>
<td>Ïtî chokoja ora(k’)-re appa-l(û) dôho-tû.</td>
<td></td>
</tr>
<tr>
<td>Hânî kâm-e-mê noû tâk-dêm</td>
<td>Nà tâk’ ni ëm-ûm</td>
<td>Nà rûpûyê ment oai-û.</td>
<td></td>
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<tr>
<td>Kûlê ëta dâk’ bëc-û</td>
<td>Kûlê-bûk’ bûk’-kô-c’-û.</td>
<td>Chûlê-ar(êk’)-dû(êk’)-tê-m-î.</td>
<td></td>
</tr>
<tr>
<td>În sâmá-ê-ë dûrû-û.</td>
<td>În-ak’ sâmá-ê-ë têpâm-û.</td>
<td>Ínîî-ëng mapê-ê jê gûmân-mi.</td>
<td></td>
</tr>
<tr>
<td>Àkó-îc’h’ hûpân èm tay-ûm-te bûjêk’-kûn-û?</td>
<td>Àkó-îc’h’ hâmû bûjêk’-tân-û am-ûk’ dûy-û.</td>
<td>Am taym-û te yarêm chëp’ vîjû(êk’)-tân-û?</td>
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<tr>
<td>Kérêkê (Ammoti)</td>
<td>Nàbbû (Nimor)</td>
<td>Khaḍštî (Renchî)</td>
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<td></td>
</tr>
<tr>
<td>Á-pê o-len</td>
<td>Nê ëri</td>
<td>Ampe chol-ki-pê</td>
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</tr>
<tr>
<td>(Di-lo o-len)</td>
<td>Ëtärê ëri</td>
<td>O-ki chol-ki-mai</td>
<td></td>
</tr>
<tr>
<td>Bâ; âenîe</td>
<td>Ërê</td>
<td>Chëna</td>
<td></td>
</tr>
<tr>
<td>Ênîe</td>
<td>Ëdë</td>
<td>Chëna-chônga</td>
<td></td>
</tr>
<tr>
<td>Â-mâ jëmtë choch'j</td>
<td>Ëdë</td>
<td>Chel-ki</td>
<td></td>
</tr>
<tr>
<td>Int gërgî-kom choch' oö-kal</td>
<td>Në nân?</td>
<td>Ama i ënëmî?</td>
<td></td>
</tr>
<tr>
<td>In-em-tê Kâsmîn râñkan choch'j</td>
<td>Yë jëko-to mën umar?</td>
<td>U ghôra kî'te toga heko?</td>
<td></td>
</tr>
<tr>
<td>Ámâ aû ërnû-chotë kon-kû</td>
<td>Hitûkun Kâsmîn bëgâ-dhawâ?</td>
<td>U-åtei kî'te disai Kâsmîn?</td>
<td></td>
</tr>
<tr>
<td>Ígg kërë-nëá jëje</td>
<td>Nêngâ aû àw-rê-kë lânn â'tënbëlî?</td>
<td>Aprem oö'te kî'te kopdu aî-mai?</td>
<td></td>
</tr>
<tr>
<td>Íyî hëkâ kon-të jëm tîlul bujî-kë-kë</td>
<td>Bëñjâ jë bëgâ-dhawâ-kun pëtë</td>
<td>Mûsà ëng dër gëngjung saungt-kîng</td>
<td></td>
</tr>
<tr>
<td>Pulûm hûgëj jëm ërnû</td>
<td>In këkâ pâlinghë-bëy sëw têh bëri-ën chalâgë-jërë</td>
<td>Kaka-tëg-ën bëj-dêm hânt-kap a kulamadê-jëm-bëng hîbë-hë</td>
<td>Oôlës ghôra jëm oö'te aî'</td>
</tr>
<tr>
<td>Gûhûgë pôtûlëjîn jën ân-dàmë</td>
<td>Êtarrëntëbë jër-kë këgor oî-kë</td>
<td>Jin-te ghôra-kapunaj'te ladâ'gë-oë</td>
<td></td>
</tr>
<tr>
<td>Ígg dijë kon-të-kë këbë këjî-kë-kë këwâ-kë-kën</td>
<td>Êtarrëntë pôlîhchëren këbë lândëlë-këllë</td>
<td>U-këpà aû-kap-un jëng këbë giî-oë-ëng</td>
<td></td>
</tr>
<tr>
<td>Añû ko hëkû lëjëlkë gëyvu bëhâ-aqûjê-kên</td>
<td>Hô ëttë balle kajû-kë dhòttë chalâgë-kôdëlnë</td>
<td>Ho-kap bëj-dêm jëng këbë giî-oë-ëng</td>
<td></td>
</tr>
<tr>
<td>Êtarrë jëjë bëj-ëtë ëmûn</td>
<td>Hô ëttë ëdd bëjîr-kë mûnû jër-kë pëjëfëçë</td>
<td>U lebë lëm bëpë'ite ghônà te dëk-kë</td>
<td></td>
</tr>
<tr>
<td>Êtarrën dëdd ëtarrën bâîrê-në ké tûchë</td>
<td>Êtarrën këmûn ëfjû rûpyâ jëdëjë</td>
<td>Ho-kap àbë-kë-kap-un aû-kap-un këlâmà-dëm-tei mëhë aî'</td>
<td></td>
</tr>
<tr>
<td>Êtarrën jëfjë jëjë bëjûtë uchë</td>
<td>Êtarrën këmûn jëfjû rûpyâ jëdëjë</td>
<td>U-këpà aû dam aëhë rôpaxa</td>
<td></td>
</tr>
<tr>
<td>Iyî ëbë sënjû ërûn têkhrë-bë</td>
<td>Êsë gëbë ëtarrën bësî àw-rê-kë ughajë-gë</td>
<td>Apa-ëng i këmûn oö'te aî'</td>
<td></td>
</tr>
<tr>
<td>Di rûpyâ dijë ëkkë</td>
<td>Êl rûpyâ ëtarrën dëj-kë</td>
<td>U rôpaxa-te ho-kap-ën te ërûn-ë</td>
<td></td>
</tr>
<tr>
<td>Êtarrën ëmûntë ën rûpyâ jësëlë</td>
<td>Êl rûpyâ ëtarrën ëmûntë</td>
<td>Ho-kap ëmûntë ën rûpya-ë</td>
<td></td>
</tr>
<tr>
<td>Ígg hëkê jëjë këwë-kë dorë-kë tolljî</td>
<td>Êtarrën këbë këjî-kë-kë do dorë-kê bokh-kë</td>
<td>Uje bëse giî-oë ro kekë-bëng toî-e</td>
<td></td>
</tr>
<tr>
<td>Êtarrën këbë kojë-kë-bë</td>
<td>Êtarrën dëmë-kë bëng bëng</td>
<td>Chumëa-tei dëk' diëg-gë</td>
<td></td>
</tr>
<tr>
<td>Êtarrën këbë bëmë</td>
<td>Êtarrën êjîbë-në bëmë</td>
<td>Êla' tei sëng chëna</td>
<td></td>
</tr>
<tr>
<td>Iyî ëmmëh bë</td>
<td>Iyî ëmëh bëmë</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ýëm mëkë-ën yë pôyrë hëjëbã?</td>
<td>Ýëm mëkë-ën yë pôyrë hëjëbã</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ånh gëñ-të bënyà mëkë-ën.</td>
<td>Biyëkën dëkëndëkë-thëkë</td>
<td>Pô'dag-a ëso'nëggô-tëi</td>
<td></td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Judag (Obeenamul)</th>
<th>Savara (Ganjum)</th>
<th>Gadabal (Bastar)</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hare h-ko-cher</td>
<td>Ambe erro</td>
<td>Penccha oogi, (mångu-ṃȳi)</td>
<td>215. You went.</td>
</tr>
<tr>
<td>Är-ki hān-cher-ki</td>
<td>Añijji erreji</td>
<td>Mâyñosog oigi, (mångu-vu-yē)</td>
<td>216. They went.</td>
</tr>
<tr>
<td>Hānade</td>
<td>Irā</td>
<td>Iyā, (yō)</td>
<td>217. Go.</td>
</tr>
<tr>
<td>Bānā</td>
<td>Eran; aneran</td>
<td>Oinlāg, (yimu)</td>
<td>218. Going.</td>
</tr>
<tr>
<td>Hānate</td>
<td></td>
<td>Óigiti</td>
<td>219. Gone.</td>
</tr>
<tr>
<td>Äman-ja nam-je brik</td>
<td>Nim-nam é?</td>
<td>Nöm-ñu māng ini?</td>
<td>220. What is your name?</td>
</tr>
<tr>
<td>Ghojar-te kitte bara?</td>
<td>Kani kuftān ājñit minnum če-la?</td>
<td>Tē kīrtār ājñ din ōnguré?</td>
<td>221. How old is this horse?</td>
</tr>
<tr>
<td>Na-te Kasmir kitte laŋkā?</td>
<td>Temne-sitle Kasmira ājñit samal?</td>
<td>Tē kūrang Kasmir-giḍi ājñi sulkāg?</td>
<td>222. How far is it from here to Kashmir?</td>
</tr>
<tr>
<td>Äman-ja bolamādā kitte goja kāyda-ki isade?</td>
<td>Wān-nam-a śiūn ājñit onār pasi-jī dāko-jī?</td>
<td>Nōn-nā šōng-nu aṭrēbo onōn oṭōn Ḍuṭu?</td>
<td>223. How many sons are there in your father’s house?</td>
</tr>
<tr>
<td>Ājījē bahutā laṅkā launchele</td>
<td>Nuna oya ōn mādāp sānai aṣheavyā-lai</td>
<td>Niṅg lōŋgā sulōgū āṉgusū</td>
<td>224. I have walked a long way to-day.</td>
</tr>
<tr>
<td>Ājījē dālijjē kāyda bokara-te na isade</td>
<td>Māmāna cher pasi anina aya načhečhe</td>
<td>Nōn-nu koṅ-bu onōn aṅrō moy-nā tukā šunāng</td>
<td>225. The son of my uncle is married to his sister.</td>
</tr>
<tr>
<td>Palhān aṅkā āśike dhōhā ghoja</td>
<td>Palu kuftān govalgop sāl ena ḍaṅku</td>
<td>Diyān-bō pīḷa kīrtār koṅgīr ḍuṭu</td>
<td>226. In the house is the saddle of the white horse.</td>
</tr>
<tr>
<td>Ghodār nīṃte ahṅṅgata palhn un</td>
<td>Govalgop a-kīnjōt-baṃ sīda sūla</td>
<td>Kiṅṅāng gūjāng koṅgīr ḍaṅg</td>
<td>227. Put the saddle upon his back.</td>
</tr>
<tr>
<td>Ājījē ār kāgā-ja bahut bāṅā-la-ke</td>
<td>Anina ongē pasin śindam tadiŋn taŋd</td>
<td>Mōy-nō oṇu-on-pulal longā niṅg bāo</td>
<td>228. I have beaten his son with many stripes.</td>
</tr>
<tr>
<td>Ār habatnā sīkkā-re jīt jantn suṣra-kē</td>
<td>Anēn tūlaṅn tūrma bōbalan ajuṃte</td>
<td>To būṅgō bo kāyda gō-gob ḍuṭu</td>
<td>229. He is grazing cattle on the top of the hill.</td>
</tr>
<tr>
<td>Ār sīṃsi mula-ra ghoja ahṅṅgata daṣy-e-je</td>
<td>Anēb jaitan anin kuftān lānakan goṅbā ḍaṅku</td>
<td>Salō palu kīrtā-bo laṅṅ-dat</td>
<td>230. He is sitting on a horse under that tree.</td>
</tr>
<tr>
<td>Ār baga-a kākā nī jāliṅgō</td>
<td>Anina ubañ anina ayin-sitle lānka</td>
<td>Mōy-nō boṅbo moy-nō tōmān kūrang ńiṅ ńgū</td>
<td>231. His brother is taller than his sister.</td>
</tr>
<tr>
<td>Ār mānlar daĩ ṭakā āṭhā anēna</td>
<td>Kuṅsa jāṇati bāgū rūpāi palpāi</td>
<td>Mōy-nō sūṭīyō bār limbē moy nā saṅg ḍuṅgu</td>
<td>232. The price of that is two rupees and a half.</td>
</tr>
<tr>
<td>Ājījē bāññūji āṭeva raṣe-je</td>
<td>Wān-ēn kunna sānena ṭaṅg ḍaṅku</td>
<td>Māy-nō (sin) śōng mēyēn-kā ḍīyēn-bo ḍuṭu</td>
<td>233. My father lives in that small house.</td>
</tr>
<tr>
<td>Ṭakā niṃ tā-te ēn</td>
<td>Kana rūpāi anin tia</td>
<td>To limbē o-māy nūṅ-ńā</td>
<td>234. Give this rupee to him.</td>
</tr>
<tr>
<td>Āra-ta tānkās gālān</td>
<td>Anin-ba-sitle kunna rūpāi taba</td>
<td>To limbē nūṅdīng</td>
<td>235. Take those rupees from him.</td>
</tr>
<tr>
<td>Ār-te sēñha-kari sēñha-dā donda bākār</td>
<td>Anā nūkālē tījan-till leisal bāte teḷaṣha</td>
<td>O-māy lōṅgā bāṅgānānagō bōṅgāṅg teḷaṁ</td>
<td>236. Heat him well and bind him with ropes.</td>
</tr>
<tr>
<td>Kuā-i da gen</td>
<td>Sindān-sitle ganḍaṅba</td>
<td>Kūi-śāŋg nēngō</td>
<td>237. Draw water from the well.</td>
</tr>
<tr>
<td>Ājījē sēñha hanāde</td>
<td>Śēn samandē ra</td>
<td>Nīṅgō no sānumnēngē anēn</td>
<td>238. Walk before me.</td>
</tr>
<tr>
<td>Āman-ja ājī-ja ma-śe-nū</td>
<td>Bōten-ba kōnū fiṭe?</td>
<td>Nōm nā lī-bō-no sōbo?</td>
<td>240. From whom did you buy that?</td>
</tr>
</tbody>
</table>

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2 x 2
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 Kotia, 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 द्रविड, Dravid, a word which is again probably derived from an older Drami, Dami, 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 Dravid forms part of the denomination Andhra-Dravida-bhasha, the language of the Andhras (i.e., Telugu) and Dravidas (i.e., Tamilians) which Kumārila Bhaṭṭa (probably 7th century A.D.) employed to denote the Dravidian family. In India Dravid 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 denomination of the whole family of languages to which Bishop Caldwell applied it in his Comparative Grammar, and there is no reason for abandoning the name which the founder of Dravidian philology applied to this group of speeches.

The Dravidian languages occupy the whole of Southern India and the northern half of Ceylon. The northern frontier may be taken to begin at a point on the Arabian Sea about a hundred miles below Goa and to follow the western Ghats to Kolhapur. It then runs north-east in an irregular line through Hyderabad, cuts off the southern border of Berar, and continues eastwards to the Bay of Bengal. The eastern part of the frontier is not, however, anything like a continuous line. Broadly speaking, the hill country to the east of Chanda and Bhandara
is inhabited by Dravidian tribes while Aryan dialects have occupied the plains, so that we
often find Dravidian dialects scattered like islets in the sea of Aryan tongues. Farther
to the north we find Dravidian dialects spoken by small tribes in the Central Provinces
and Chota Nagpur, and even up the banks of the Ganges at Rajmahal. Finally there is
a Dravidian dialect in the far north-west, in Baluchistan.

The small Dravidian communities in the north are rapidly becoming Hinduized, and
their language adopts an ever-increasing Aryan element, till it is quite superseded by
Aryan speech. This process has been going on for centuries, and is still going on. At
the Census of 1891 the language returns for Gondi showed a total of 1,379,580 speakers.
At the same time 3,061,680 Gonds were returned. Many tribes who have formerly
spoken some Dravidian dialect, now use an Aryan form of speech. In other cases the
dialect still retains sufficient traces of its Dravidian origin and must be characterized as
mixed. A few specimens of such semi-Dravidian languages will be found below on
pp. 659 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 con-
cerned with the greater or lesser prevalence of the Dravidian element in the various dis-
tricts of India. What must interest us in this connexion is the question whether the
Dravidian element has left any traces in the speech of the Aryan Indians. We should
expect this to have been the case, and Bishop Caldwell very justly remarks:

"As the pre-Aryan tribes, who were probably more numerous than the Aryans, were not annihilated, but
only reduced to a dependent position, and eventually, in most instances, incorporated in the Aryan community,
it would seem almost necessarily to follow that they would modify, whilst they adopted, the language of their
conquerors, and that this modification would consist, partly in the addition of new words, and partly also in the
introduction of a new spirit and tendency."

It will be necessary, in this place, to give a short account of the various
facts connected with the question and we shall first turn to
the vocabulary.

Vocabulary.

There are, in all Indo-Aryan languages, a considerable number of words which cannot
apparently be identified in other Indo-European languages. This is especially the case in
modern vernaculars, and the old opinion was that such words had, generally speaking, been
borrowed from the language of the tribes which inhabited India before the Aryan invasion.
The steady progress of philological studies in later years has enabled us to retrace an ever-
increasing portion of such words to Sanskrit, and many scholars now hold that there have
hardly been any loans at all. It has, however, been overlooked that it is not sufficient
to show that a word is found in Sanskrit, or even in the Vedic dialects, in order to prove
that it belonged to the original language of the Aryans. If Bishop Caldwell is right in
the opinion just quoted, the foreign element must reach back into the oldest times, and it
would be necessary to trace the dubious words not only in Sanskrit, but also in other
languages of the Indo-European family. That is exactly what modern philology has, in many cases, failed to do. There are e.g. a number of verbal roots in Sanskrit which do not appear to occur in other Indo-European forms of speech. The same is the case with a considerable portion of the vocabulary. We cannot here go into details, the less so because we do not as yet possess a complete etymological dictionary of Sanskrit. There is, however, every probability for the supposition that at least a considerable portion of such words and bases has been borrowed from the Dravidas. Lists of such words will be found in most of the works dealing with Dravidian philology, e.g. in Bishop Caldwell’s grammar, and in the Rev. F. Kittel’s Kanaresse dictionary. I shall only mention one instance. The word Śiva is already in the Vedic used as an epithet of the god Rudra, and it is well known that Śiva has become one of the principal deities of the Hindu pantheon. It has been asserted that this use of the word śīva must be explained from the influence of a Dravidian śīva, red. Now the word rudra in the Rigveda often seems to mean ‘red,’ and it seems probable that the conception of the god Rudra-Śiva has a tinge of Dravidian ideas.

I have mentioned this word because it shows how fundamental the Dravidian influence on the Aryans can have been, not only philologically, but on the whole method of thought. For further suggestions the student is referred to the various standard works quoted under the different Dravidian languages.

It seems to be a general rule that a people which invades a foreign country, to some degree adopts the pronunciation of its new home, partly as a result of the influence of the climate, and partly also on account of the intermixture with the old inhabitants. This has also generally been supposed to have been the case in India. Thus there has been a long discussion as to whether the Aryans have adopted the cerebral letters from the Dravidas or have developed them independently. Good reasons have been adduced for both suppositions, and the question has not as yet been decided. The Indo-European languages do not seem to have possessed those letters. They had a series of 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 ṭ. 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 ṭ. Most Indo-European languages possess an ṭ as well as an ṛ. The use of ṭ in Sanskrit and on the whole in Indo-Aryan languages is, however, quite different from that in other languages of the same family. ṭ is used in many words where other languages have ṛ, and vice versa. The old Eranian dialects did not possess an ṭ, 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 ṛ to ṭ 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 \( ch \) to \( s \) and of \( s \) to \( h \) in many modern vernaculars, and so forth.

The influence, however, which the Dravidian languages seem to have exercised on Aryan inflexion are of much greater importance, and pervades the whole language.

With regard to the inflexion of nouns we may mention the use of postpositions as case suffixes, the postpositions being usually the same in the singular and the plural. This peculiarity the Indo-Aryan vernaculars share with Dravidian, but also with the other non-Aryan languages of India, and it would not therefore be safe to base any conclusion upon this fact. Still it is remarkable that the postpositions are often added not to the base but to an oblique form, just as is the case in Dravidian, where the oblique form is commonly used as a genitive. The use of a separate oblique form is, moreover, most extensive in languages such as Marathi and Bihari, where the Dravidian influence must presumably have been strongest. Note also that the genitive is, in both families, an adjective.

The use of two different forms of the objective case is distinctly Dravidian. We cannot, from an Aryan point of view, explain why a postposition should, in this case, be added to a noun denoting a rational being, and not to other nouns as well. In the Dravidian languages, on the other hand, all nouns can broadly be divided into two classes, such as denote rational beings, and such as are destitute of reason, whether animate or inanimate. The Hindi rule for the use of a postposition in the objective case agrees with that prevailing in Tamil and 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 Mundā influence.

If we compare the Dravidian and the Indo-European verb we are at once struck by a considerable difference. The Indo-European languages have developed a richly varied system of real verbal tenses, while the Dravidians do not use ordinary tenses but employ forms which can best be described as participles or nouns of agency derived from such participles. The Dravidian verb in this respect also differs from the Tibeto-Burman one, which can most properly be described as a verbal noun.

The Dravidian participles are commonly used without any addition, as conjunctive participles, in subordinate sentences. In other cases they are used in the same way in some dialects, but usually pronominal suffixes are added in order to indicate the person of the subject. The same is, to a great extent, the case with ordinary nouns and nouns of agency, when they are used as verbs.

It is easy to see how a corresponding tendency has gradually pervaded the Indo-Aryan languages and changed their whole appearance.

In the Vedas we still find the Indo-European principle of using a varied system of verbal tenses. But already in the old Epics all this has changed. According to Prof. Whitney, the number of verbal forms in the Nala and the Bhagavadgītā is only one-tenth of that found in the Rgveda. In classical Sanskrit almost every verbal tense was replaced by a participle, and in the modern vernaculars there are only traces of the
old tenses, and new ones have been formed from the old participles, just as is the case in the Dravidian forms of speech. The use of personal terminations in many Indo-Aryan vernaculars, and the substitution of the nominative for the case of the agent in some of them point in the same direction.

Side by side with this development we find that the conjunctive participle is used more and more in secondary sentences, another point of analogy with the Dravidian languages. In the Epics this form is used thrice as often as in the Vedas and in the later literature its use is steadily increasing.

There are two more verbal forms which look like Dravidian innovations, viz., the periphrastic future and the active perfect participle.

The periphrastic future is very sparingly used in the Brähmanas 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 kartāśmi, I shall do; kartāsi, thou wilt do; kartārah, they will do, thus directly correspond to Gōndi kiṭātōn-a, I do, lit. I am a doer; kiṭātōn-i, thou dost; kiṭātōr, they do.

Forms such as Sanskrit krīlavaṇ, one who has done, are also peculiar to later Sanskrit. The suffix rat 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 ṣeydu, having done, we form ṣeydaṇam, one who has done. The close agreement between krīlavaṇ and ṣeydaṇam is, of course, partly accidental. There cannot, however, be any reasonable doubt about the former having been influenced by the latter. In Sanskrit krīlavaṇ is an anomalous form without analogy in connected languages, while Tamil ṣeydaṇam is quite regular.

The order of words in modern Indo-Aryan vernaculars, with the governed before the governing word and the verb invariably at the end of the sentence, is also in agreement with Dravidian principles. It is, however, here also possible to think of an influence exercised by other non-Aryan languages, and I only mention the fact that both families agree also in this respect.

Enough has, however, been said to show that the Dravidian element in the Aryan population of India has not failed to leave its stamp on the language.

We do not know how long the Dravidians have been settled in India. It seems certain that they had long lived in the country when the Aryans entered it, but we do not know whether they are to be considered as autochthones or as having, in their turn, immigrated into India from some other country. The fact that a tribe speaking a language which is clearly Dravidian is found in the extreme north-west of India has been adduced by Bishop Caldwell and others as indicating that the Dravidians, like the Aryans, must have entered India from the north-west.
Bishop Caldwell has collected a vast heap of materials to show that the Dravidian languages point in the same direction. He follows the Danish philologist Rask in classing Dravidian as a member of the so-called Scythian family, and this statement has since been repeated over and over again.

The denomination Scythian is a very unhappy one. The Scythian words which have been handed down by Greek writers are distinctly 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 those languages cannot, by any means, be brought together into one linguistic family. The monosyllabic languages of China and neighbouring countries are just as different from the dialects spoken in the Caucasus or from the speech of the Finns and Magyars, as is the Indo-European family. The points in which they agree are such features as recur in almost all languages, and they are, by no means, sufficient to outweigh the great and fundamental characteristics in which they differ from each other. With regard to the Dravidian languages the attempt to connect them with other linguistic families outside India is now generally recognized as a failure, and we must still consider them as an isolated family. The possibility of a connexion with the Mundja languages has been discussed in the introduction to that family. See above pp. 2 and ff. The attempts made to show a closer connexion with the Indo-European family have proved just as futile, and one of the latest theories, which compares the language of the Chins of Farther India with the Dravidian family, does not even appear to have attracted the notice of scholars.

The best known Dravidian languages are Tamil, Malayalam, Kanarese, and Telugu. 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, e.g., Tulu, Konkani, Toda, and Kota. I subjoin some short notes on them from Bishop Caldwell's grammar:

1 Notwithstanding its want of a literature, Tula is one of the most highly developed languages of the Dravidian family. It looks as if it had been cultivated for its own sake, and it is well worthy of a careful

2 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.

study. This language is spoken in a very limited district and by a very small number of people. The Chanderagiri and Kaliyampi rivers, in the district of Canara, are regarded as its ancient boundaries, and it does not appear ever to have extended much beyond them. The number of the Tulu-speaking people has been found not to exceed 300,000 [at the Census of 1901, 219,210 speakers were returned], and their country is broken in upon to such a degree by other languages that Tulu might be expected soon to disappear. All Tulu Christians are taught Canarese as well as Tulu. Tulu, however, shows, it is said, no signs of disappearing, and the people have the reputation of being the most conservative portion of the Dravidian race. The name Tulu means, according to Mr. Brigel, mild, meek, humble, and is to be regarded therefore as properly denoting the people, not their language.

Tulu was supposed by Mr. Ellis to be merely a dialect of Malayalam; but although Malayalam characters were, and still are, ordinarily employed by Tulu Brahmans in writing Sanskrit, in consequence of the prevalence of Malayalam in the vicinity, the supposition that Tulu was a dialect of Malayalam can no longer be entertained. The publication of Mr. Brigel’s “Tulu Grammar” [Mangalore, 1872] has thrown much new light on this peculiarly interesting language. It differs far more widely from Malayalam than Malayalam does from Tamil. It differs widely, but not so widely, from Canarese; still less so from Coorg. The dialect from which it differs most widely is Tamil.

Coorg is a small but interesting district, formerly an independent principality, beautifully situated amongst the ridges of the Western Ghauts, between Mysore on the east, and North Malabar and South Canara on the west. The native spelling of Coorg is usually Kofagu, properly Kofagu, from kada, west, 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 Coorg) is most closely allied. On the whole, however, it seems safest to regard it as standing about midway between old Canarese and Tulu. Like Tulu it has the reputation of puzzling strangers by the peculiarity of its pronunciation. A grammar of the Coorg language has been published by Major Cole, Superintendent of Coorg [Bangalore, 1867].

Toda, properly Tudas, is the language of the Tudas or Toda-vara, a primitive and peculiarly interesting tribe inhabiting the Nilgerry hills. It is now regarded as certain that the Tudas 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, 1878] been written by Colonel Marshall, entitled “A Phenomenon among the Todas,” in which everything that is known of this people is fully described. The same book contains a valuable epitome of the grammar of their language by the Rev. Dr. Pope. I shall content myself here with transcribing the concluding paragraphs.

“[The language seems to have been originally old Canarese, and not a distinct dialect. The Tudas were probably immigrants from the Canarese country and have dwelt in the Nilgiris for about 800 years. A few Tamil forms were introduced by the Poligars. Intercourse with the Badagas has probably modernised a few of the forms, and introduced some words. Of Telugu influences I see no trace. Nor can I trace any resemblance in Tuda to Malayalam in any of the points where that dialect differs from its sisters.”

The language of the Koḍas, a small tribe of heathen craftsmen inhabiting the Nilgerry hills may be considered as a very old and very rude dialect of the Canarese, which was carried hither 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 Kurukhu, Malto, Kui, Gōndi, and Brahi. Some dialects such as Kōḷa and Naiki have usually been considered as forms of Gōndi, but will in this Survey be separated from that form of speech.

Tamil has usually been considered to be the Dravidian language which has preserved most traces of the original form of speech from which all other Dravidian dialects are derived. Some points will be drawn attention to in the ensuing pages where this does not appear to be the case, and in many peculiarities other Dravidian languages such as Telugu have preserved older forms and represent a more ancient state of development. It would therefore be more correct to describe Tamil as a dialect like the other ones, without any special claim to antiquity. On the other hand, it seems certain that no other Dravidian language has developed the common Dravidian principles with so great consistency as Tamil. We shall therefore make that form of speech the base of our classification.
Tamil and Malayāḷam are two sister dialects of the same language. Old Malayāḷam 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 Malayāḷam of conjunctive participles instead of the ordinary verbal tenses. In most particulars, however, Malayāḷam and Tamil so closely agree with each other that the only reason for separating them as two different languages is the fact that each has developed a literature of its own.

Kanarese is also closely related to Tamil, and the two languages form together one of the principal groups of the Dravidian family. They alone have a regular feminine gender. The various suffixes of the plural of rational and irrational nouns respectively are essentially the same in both, and they are more consistently distinguished than in most other connected forms of speech. Both languages also agree in the principles for the formation of the oblique base, and in other particulars. It has already been remarked that Kumārīla Bhaṭṭa (7th century A.D.) styled the Dravidian languages as Andhra-Drāvida-bhāṣā, the speech of Andhras and Dravidas. If this denomination denotes a difference of dialect, which is by no means certain, Kanarese and Tamil would be included in the Drāvida-bhāṣā, as against Telugu, the Andhra-bhāṣā.

In some points, however, Kanarese differs from Tamil. Thus it has only one form of the plural of the personal pronoun of the first person, just as is the case in Gōṇḍi and Brāhūṇī. It agrees with Telugu in the formation of the oblique cases of the singular of the pronouns 'I' and 'thou,' in possessing a present participle and in other similar points. On the whole Kanarese has more points of analogy with Telugu than has Tamil.

The smaller South-Indian languages, Tulu, Kodagu, Toda and Kōta, must be classed as lying between Tamil and Kanarese, nearer to the latter than to the former.

A similar position must be ascribed to Kuruṅk and Malto. Those two forms of speech are very closely related. They have no separate feminine singular, but use the neuter instead, just as is the case in Kui, Gōṇḍi, and Telugu. Their nouns have no separate oblique base, as is also the case in Brāhūṇī and often in Telugu. Their personal pronouns are most closely related to those used in Tamil and Kanarese, especially the old dialects of those languages. Their present tense is formed as in Kanarese, and the formation of the past tense most closely corresponds to that found in vulgar Tamil, and so on. Kuruṅk and Malto must therefore be derived from the same dialect as that which became the common origin of Tamil and Kanarese.

Kui and Gōṇḍi occupy a similar position, but gradually approach Telugu. They differ from other connected languages in using the neuter instead of the feminine both in the plural and in the singular. They follow the same principles as Tamil and Kanarese in the formation of the plural, and mainly agree with Kanarese in the formation of the present and past tenses. Both languages gradually merge into Telugu, and they may be described as being links between that language and Tamil-Kanarese. They are, on the whole, more closely connected with the latter forms of speech than with Telugu.

Some minor dialects such as Kōḷāmi, Nāliki, and the Bhili spoken in the Pusad Taluka of Basim, should be classed in a similar way. They use the neuter singular as a feminine, like Telugu, Gōṇḍi, Kui, etc., but the oblique base is formed as in Tamil and Kanarese. In this respect the dialects in question also agree with Gōṇḍi. The plural suffixes agree with Kanarese dialects and Telugu; the numerals are mainly the same as
in Telugu; the personal pronouns as in Kui, while the pronoun *am*o, he, stands midway between Old Kanarese *awam* and Telugu *vāgu*. The same can be said with regard to the verbal tenses and the pronominal suffixes. Those dialects will, therefore, be inserted between Gondi and Telugu.

That last-named language, in many respects, occupies an independent position and can be characterized as the only descendant of the Andhra-dialect of Old Dravidian.

The remaining Dravidian language, the Brāhū 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 Brāhū as an independent group. The diagram which follows will illustrate the mutual relationship between the Dravidian dialects:—
The number of speakers of the various Dravidian languages is exhibited in the table which follows. It is based on the reports of the Census of 1891 and on local estimates made for the purposes of this Survey. The figures returned at the Census of 1901 have been added in a second column:—

<table>
<thead>
<tr>
<th>Language</th>
<th>Estimated number</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tamil</td>
<td>16,228,700</td>
<td>17,494,901</td>
</tr>
<tr>
<td>Malayalam</td>
<td>5,425,379</td>
<td>6,022,181</td>
</tr>
<tr>
<td>Kanarese</td>
<td>9,719,882</td>
<td>10,368,518</td>
</tr>
<tr>
<td>Tuju</td>
<td>491,729</td>
<td>585,120</td>
</tr>
<tr>
<td>Kodagu</td>
<td>37,218</td>
<td>32,191</td>
</tr>
<tr>
<td>Toda</td>
<td>736</td>
<td>805</td>
</tr>
<tr>
<td>Kóta</td>
<td>1,291</td>
<td>1,300</td>
</tr>
<tr>
<td>Kurukh</td>
<td>308,980</td>
<td>609,728</td>
</tr>
<tr>
<td>Malto</td>
<td>12,801</td>
<td>60,777</td>
</tr>
<tr>
<td>Gõndig</td>
<td>1,322,160</td>
<td>1,123,074</td>
</tr>
<tr>
<td>Kúi</td>
<td>318,962</td>
<td>494,099</td>
</tr>
<tr>
<td>Köttal and Naáki</td>
<td>23,285</td>
<td>1,505</td>
</tr>
<tr>
<td>Telugu</td>
<td>19,759,301</td>
<td>20,697,266</td>
</tr>
<tr>
<td>Brahui</td>
<td>108,600</td>
<td>45,592</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>54,021,653</strong></td>
<td><strong>57,407,582</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 Gõndig. 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:—

<table>
<thead>
<tr>
<th>Language</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dravidian family</td>
<td>54,021,653</td>
</tr>
<tr>
<td>Semi-Dravidian dialects</td>
<td>2,452</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>54,024,105</td>
</tr>
</tbody>
</table>

It has already been mentioned that the Dravidian languages do not belong to any other linguistic family but constitute a group of their own. The remarks which follow are an attempt to collect and arrange a few facts which seem to throw light on the mutual relationship of the various languages of the group, and above all such features as constitute the principal characteristics of the whole family.

There is in most Dravidian languages a strong tendency to pronounce a short vowel after every final consonant. This sound is shorter than an ordinary short vowel and is considered by native grammarians to be equal to a fourth of a long vowel. It should be compared with the so-called off-glade 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 b, d, f, t, p, and r; in Kanarese and in grammatically written Telugu every word must end in a vowel, and a short u is added after every final consonant. It is, however, often dropped in Kanarese and colloquial Telugu. Thus Telugu puram, a horse, is usually pronounced purram. 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 Tuju is similar. With regard to the remaining Dravidian languages we have no trustworthy information.
Dr. Burnell has drawn attention to the fact that this short final u does not occur in the Tamil words mentioned by Kumárríla Bhaṭṭa in his Tantravārttika. There we find chör, Tamil söru, boiled rice; pämp, Tamil pāmbu, snake; cair, Tamil sayr, 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, yē; vo, vō, respectively.

Harmonic sequence.—In many languages there is a distinct tendency to approach the sound of vowels in consecutive syllables to each other. This tendency sometimes affects the preceding and sometimes the following vowel. It is generally known as the law of harmonic sequence of vowels, and it was long considered as a characteristic feature of the so-called ‘Scythian’ languages. Thus the Finnish vowels are divided into three classes, hard, o, e and u; soft, ö, ĕ, ū (the vowels in German ‘Bär,’ ‘schön,’ and ‘für,’ respectively); and neutral, a and i. Now a hard vowel cannot be used in the syllable following on a soft one, and vice versa. Thus we find Suoma-tainen, a Fin, but Venä-tainen, a Russian.

A similar tendency has been found to exist in Telugu where short i and u in many cases are interchangeable in such a way that i is used when a neighbouring syllable contains i, i or e, and u in all other cases. The facts are as follows.

The suffixes of the dative and accusative have the form ki, ni, respectively, after the vowels i, i, and ei, while ku, nu, respectively, are used after other vowels. Thus, tammani-ki, to the brother; but guramuna-ku, to the horse. The suffixes conjunctio unni, nun, and, changes according to simple principles. Thus, á manishi-uni i manishi-uni, that man and this man; miru-nnu mí tammu-đu-nnu, you and your brother.

The pronoun suffixes used in the conjuction of Telugu verbs end in a short i, if the preceding syllable contains an i, i, or ei, and in u in all other cases. Thus, kottinā- nu, I struck; osti-ni, I was.

In such cases the final vowel is changed so as to approach the sound of the preceding one. In other cases the vowel of the preceding syllable is assimilated to that of the following. This takes place in such words as contain an i in the last, or last two syllables, the i being changed to u before the plural suffix lu. Thus the plural of kotti, a knife, is kattu-lu, knives. This last change, however, does not take place if the i is found in the first syllable of a word or is followed by ēl, īl, or ri. Thus, bīḍa-lu, children; kaugil, an embrace, plural kaugil-lu.

These are the principal instances of this tendency in Telugu. In other cases an i and a u are freely used in consecutive syllables. And even the dative suffix ku is, in the case of the pronoun of the second person, added after an i. Thus, ni-ku, to thee; mā-ku, to you.

There are scarcely any traces of a similar tendency in other Dravidian languages. In Kanaresan, it is true, we find parallel forms such as mādvēne, I do; mādvēnu, I did; but here the vowel which is changed is the very short sound which is added after every consonant, and forms such as mādvēnu, 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, ē, before ē, a, r, r, t, l, and ē, followed by a or ei, acquires something of the sound e. Pelēi, a child, is, e.g., pronounced somewhat like pelēi, and so forth.
It is impossible to base any conclusions as to the affiliation of the Dravidian languages on such facts. It has, in this connexion, been pointed out that the law of harmonic sequence is a peculiarity of the 'Sctybian' languages. This is not, however, the case. In the first place, there are some languages which belong to what has formerly been called the Sctybian family, which do not possess any trace of it. This is, for instance, the case in the language of the Lapps. Moreover, the harmonic sequence does not materially differ from such phenomena in the Indo-European languages as are commonly known as 'Umlaut,' assimilation of vowels, and so on. Compare Prakrit puhutta, Sanskrit prithakata, separateness; Greek dialects Σίβολα instead of Σίβολα; Latin simulae and simulae, images; Prakrit uchchā, Sanskrit ickenu, sugar; Greek γελαμα from γέλω, laugh; 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 Mundā languages. Compare the remarks on the vowels in Santali on pp. 37 and ff.

The most interesting feature with regard to Dravidian consonants is the common interchange between hard and soft consonants. There is a tendency in all Dravidian languages, which in Tamil and Malayālam has become a law, that no word can begin with a soft consonant, and that every single consonant in the middle of a word or compound word must be soft. The same is the case if the consonant is preceded by a nasal. The effect of this law can best be seen in the case of borrowed words. Thus Sanskrit danta, a tooth, becomes tandam in Tamil.

This Tamilian law is the same as that prevailing in many Tibeto-Burman languages, especially in Burmese. In the case of 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 Malayālam are consistent in the interchange of hard and soft consonants. And the law in question does not seem to be of a very ancient date even in those languages. The word Tamil itself has early been borrowed by the Arans in the form Damiya, and Kumārika. Bhaṭṭa has handed down the Tamil word pāmbu, a snake, in the form pūmp. Both these forms point to the conclusion that the tendency to change every initial soft consonant to the corresponding hard one and only to tolerate soft single consonants in the middle of a word is a comparatively modern departure in the history of the Dravidian languages.

Most of the phonetical changes of Dravidian consonants differ in the different languages, and they do not, therefore, concern us in this connexion. I shall only mention some few features which recur in more than one language and are of importance for what follows.

The gutturals are often changed into palatals. Compare Kanarese bina, Telugu chīna, Tamil cina, small; Kanarese kīvī, Telugu chevi, Tamil sēvi, an ear; Gondi kīyā, Telugu chāya, Tamil sēya, to do; Tamil kāybu and kāyvchu, boil.
INTRODUCTION.

The palatals are further often interchangeable with dentals. Compare Tamil *eindu* and *ainu*, five; *paññïten* and vulgar *paññïchën*, I learnt. In vulgar Tamil and in Malayâlam a *chê* almost always corresponds to *ti* in High Tamil after *i* and *e*. Compare Malayâlam *chirüchä*, High Tamil *ēritta*, 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., Brâhûlâ *kwa*, eat; *kär-ak*, do, represent a more ancient stage of development than Tamil *tivnu*, eat; *key*, do.

*G* is further sometimes interchangeable with *v*; thus, Tamil *aruvâr*, Telugu *aruguru*, seven.

Final *m* sometimes interchanges with *n*. Thus, Tamil *palam* and *palam*, fruit; Old Kanarese *avam*, modern *avunn*, he; Tamil *num*, Telugu *nau*, and; Tamil *nim*, Brâhûlâ *num*, we, and so forth.

The change of *n* to *d* is especially frequent in Telugu. Compare Kanarese *avunn*, Telugu *vâdu*, he; Telugu *tâmûdu*, brother; *tâmûnâ* and *tâmûdži*, *âtaññ* and *âtanu*, he. Compare also Brâhûlâ *ôde*, him; Kôi *ôndjë*, Parji *ôd*, he, etc.

I shall finally only note the common change of *r* to *l* which has already been mentioned in another connexion. According to Bishop Caldwell the opposite change of *l* to *r* also occurs, but not nearly so frequently. A good instance of the common tendency is the vulgar pronunciation of the borrowed Tamil word *râkshi*, save, which is *lokshi* or *lojchi*.

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 distinction is a peculiarity of the Dravidian languages, and I do not know of any parallel in other linguistic families. We shall hereafter denote the casteless nouns neuter.

The Dravidians of course knew the two natural genders, and they distinguished them by adding words meaning ‘male’ and ‘female’ respectively. But this distinction has nothing to do with grammar.

In the case of high-caste nouns, however, gender is, at least in most languages of the family, distinguished by the addition of pronominal suffixes. Such suffixes consist of the terminations of the demonstrative pronoun, and they can be added to most high-caste nouns. In the plural there is no difference between the masculine and feminine genders. In the singular, on the other hand, there are separate suffixes for the two, at least in Tamil, Malayâlam, and Kanarese, the masculine suffix being *an*, the feminine *at*. Compare
Tamil _avan_ , _he_ ; _aval_ , _she_. We know that the feminine suffix _al_ was already in use in the 7th century, for Kumārila mentions _al_ as a _sīra-pratyaya_ , i.e. feminine suffix.

Brāhūṇa does not distinguish the genders even in the case of rational beings. Most other languages of the family, Kurukh, Malti, Kui, Gōḍi, Kolāmi, and Telugu, have no feminine singular but use the neuter instead. The same is the case in Kurumvāri, a dialect of Kanaresā. Kui and Gōḍi also use the neuter gender in the plural in order to denote feminine nouns.

Bishop Caldwell compares the feminine suffix _al_ with the termination in Telugu _kōḍalu_ , a daughter-in-law; Kui _kuāli_ , a Kui woman, and further with Telugu _āḍu_ , female. Compare also Kurukh _āli_ , a woman. Traces of a feminine suffix _āḍ_ or _ār_ are occasionally met with in Gōḍi where it is used for the feminine and singular neuter in verbal forms such as _maṇḍāi_ , it is ( _Mandla_ ) _kiār_ , she, or it, will do. There are thus some indications that the suffix _al_ has once been used over a wider area in order to form feminine words. Telugu further possesses some feminine pronouns such as _ābiḍe_ and _āme_ , she. Compare also _okaḍu_ , one man; _okate_ , one woman; _okaṭi_ , one thing. On the other hand, there are also some traces of the use of a feminine suffix corresponding to the Telugu feminine and neutral suffix _ādi_ in Tamil and Kanaresā. Thus, Tamil _avanān_ , a washerman; _avanāṭi_ , a washerwoman; Kanaresā _okkalati_ , a farmer’s wife.

Nouns denoting women and goddesses are accordingly, in almost all dialects, treated as high-caste nouns in the plural. In the singular, on the other hand, there is a double tendency. Tamil, Malayāḷam, and Kanaresā use a separate female form of which there appear to be some few traces in other Dravidian languages, while all other dialects substitute the neuter. The analogy from the plural seems to indicate that this latter tendency is an innovation of the languages in question, and that the feminine singular of rational nouns did not originally agree with the neuter. I may mention as a possibility that the feminine singular suffix _al_ in Tamil and Kanaresā is only a modified form of the masculine _an_. It will be shown under the head of Gōḍi that there are distinct traces in that language of a system of inflexion of nouns where rational masculine and feminine bases form their cases from an oblique base ending in _n_ while the oblique base of neuter nouns ends in _t_. Though the latter form is now used in most nouns it is just probable that we have here to do with the last traces of an older state of affairs where the feminine singular, like the feminine plural, agreed with the masculine. We are not, however, as yet _in a position to arrive at a final decision, and the question must be left open._

It should be noted, in this connexion, that in Kurukh the speech of women when they are talking amongst themselves differs somewhat from that of men or of men to women in the conception of gender. In the singular, neuter forms are always used to denote the feminine. In the plural, however, feminine nouns are put in the masculine plural by men and by women when talking to men. When women talk to each other they use the neuter form also in the plural.

**Number.**—The Dravidian languages have two numbers, the singular and the plural. In this respect they agree with the modern Indo-Aryan vernaculars, while Sanskrit, like the 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 men and women. There is also a
plural suffix which takes different forms in the different dialects; thus, Tamil gaï, colloquial ga, āl, ā, āng; Kannarese gošë, colloquial gōl, gōd, lā; Gōndī kā, nāg, sk; Kui gā, ṣgā, ekā; Telugu āl, kā. This suffix is probably originally a neuter suffix. It is, however, very commonly used to denote rational nouns as well. Nouns containing a neuter pronoun form their plural in accordance with the neuter plural pronouns.

Case.—The various cases are formed on the agglutinative method by adding postpositions. Those postpositions are the same in the singular and in the plural. The usual case postpositions are not used as independent words and cannot stand by themselves, but are only added to other words. This is the reason for the semi-inflexional appearance of the Dravidian languages.

The postpositions are often added to the simple base which appears in the nominative. This base, in such cases, also used as a genitive. This is, for instance, the case with such nouns as agree with the demonstrative pronoun in form. Thus, Tamil maṇi-dān, a man; accusative maṇi-daṁ-ci. The nominative of such words has often been changed in the various dialects according to special phonetical laws. The oblique base or genitive, however, generally retains the old form. Thus, Telugu tammudu from *tammunu, a brother; genitive and oblique base tammuni; Kui tāćči, a young man; dative tāćči, 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 mararu, tree; abl. maratū, house; oblique vīṭu: Kannarese mararun, a tree; locative marad-alli: Gōndī ohaunatā, child; ablative ohaunte-atā: Telugu nuţi, well; dative nuţi-κi, and so forth.

The genitive, which is usually identical with the oblique base, is formally an adjective, and the suffixes which are added to the nominative in order to form this case are also used to form adjectives. The consonant of such suffixes often coalesces with the initial vowel of a postposition. Compare e.g. Tamil oṭu, Telugu ṭōta, with; Tamil iṟu, pronounced iṇṛu, Korvi uṇji, literary Telugu uṇji, colloquial Telugu uṇchi, 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 Gōndī and Brāhmi, 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 Malayālam, seldom added to neuter nouns, but is invariably applied in the case of such nouns as denote rational beings. This is quite in accordance with the common Dravidian distinction of high-caste and neuter nouns. In Telugu, on the other hand, all nouns denoting living beings take the suffix of the accusative when used as the object of transitive verbs. The same is the case in other northern dialects. It has already been suggested above that this peculiarity may be due to the influence of the Muṇḍa 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 kēriya, small; periya, great; uyārada, high; tārada, low. A similar state of affairs is common in many Tibeto-Burman languages, but it would be rash to infer a connexion between the two families from this fact. In this connexion I may mention that adjective suffixes such as ni and ti in Telugu agree with genitive suffixes in the same languages, just as the adjective in Tibetan is put into the genitive case when it precedes the qualified noun.

Numerals.—The first numerals will be found in the lists of words on pp. 648 and ff. The higher numerals are formed according to the decimal system. The original forms of the various numerals cannot be fixed with certainty, though much useful material has been collected by Bishop Caldwell in his Comparative Grammar.

The numeral for ‘nine’ is formed from the numeral ‘ten’ by prefixing ‘one’ and inserting an m between both. Thus, Tamil ombadu, Kannarese ombattu, Kōta ormapaḷu, Telugu tommiḍi, and so on. The Kōta form is clearer than the rest. The usual form for ‘one’ is oru, and that for ‘ten’ potu, pada, etc. Telugu tommiḍi is apparently derived from to-m-padi and presents a different form for the numeral ‘one’, with an initial t. We cannot decide whether this form is more original than that occurring in other languages.

In Telugu ‘eight’ is enmīḍi or emmīḍi. Bishop Caldwell thinks that the original form is em. It is, however, also possible that enmīḍi is formed in the same way as tommiḍi and literally means ‘two from ten.’ The neuter form for the numeral ‘two’ is eṇṭ in Kurukh and is in Malto, and the parallelism between the two first numerals might point to the conclusion that this form is more original than the common reṇḍu. Compare the Tamil adjective oru, one; iru, two; with the neuter nouns ṣuṇu, i.e. ondu or oṇḍu, one; reṇḍu, two. Reṇḍu is here perhaps derived from an older eṇḍu under the influence of the form iru.

If the Telugu enmīḍi is in reality formed in the same way as tommiḍi, nine, it seems probable that forms such as Tamil esṭu, Kannarese esṭu, Tulu esṭu, eight, have been abbreviated from similar forms, so that the numerals ‘eight’ and ‘nine’ have originally been compound forms meaning ‘two from ten,’ ‘one from ten,’ respectively.
INTRODUCTION.

It will be mentioned under the head of Malto that that dialect uses generic prefixes with numerals in order to indicate the qualified noun. A similar principle is common in Tibeto-Burman languages. There are no traces of it in other Dravidian forms of speech, and it therefore seems to be an innovation in Malto.

The numerals are partly used as adjectives and partly as nouns. The numeral nouns are treated as ordinary nouns, and are, accordingly, sometimes neuter and sometimes accompanied by the terminations of rational nouns.

**Pronouns.**—The personal pronouns of the first and second persons and the reflexive pronoun in Dravidian languages form one distinct group. Compare Kurukkē ṭu, I; ṭu, we; nā, thou; nā, you; tā, self; tā, selves. There is a singular form ending in ṇ and a plural form ending in m. The final n of the singular can apparently be dropped. Thus we find ṇ and ṇu in old Telugu. Bishop Caldwell suggests that it may be identical with the final ṇ of ṭu, 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 n is correct, it would add some probability to the theory suggested above that the feminine singular may originally have been identical with the masculine.

The final m of the plural forms is apparently a plural suffix. We find it used as such in the conjugation of verbs in High Tamil. In the case of the second person it is often replaced by r, the common plural suffix of rational nouns. Thus, Tamil nār in addition to nā, you; Tulu ir; Kui ir, old ir, you. Similarly we also find tār instead of tām, selves.

The personal pronouns, and still more the reflexive tā, tā, very often occur in the beginning of words denoting relationship. Compare Tamil tādēi, Kanarese tāde, Tulu taudri, father; High Tamil evēdi, nēvei, our father; nēvei, nēvei, your father. Kurukkē and High Tamil use all the personal pronouns in this way, in the other dialects the usage is almost exclusively restricted to the reflexive pronoun. We may, in this respect, compare a principle prevailing in many languages, for instance in the Mundā and Tibeto-Burman families. Nouns denoting relationship are there seldom used alone, but a possessive pronoun is usually prefixed or suffixed. In other words, the idea of ‘father,’ ‘mother,’ and so forth, is not conceived in the abstract, but put into relation to somebody else.¹

The personal pronoun of the first person has in most Dravidian languages a double form, one including, and another excluding, the person addressed. Compare the table which follows:

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<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>We</td>
<td>exclusive</td>
<td>nām</td>
<td>nām</td>
<td>ṭu</td>
<td>ṭu, ṭu</td>
</tr>
<tr>
<td></td>
<td>inclusive</td>
<td>ṭām, ṭām</td>
<td>ṭām</td>
<td>ṭām</td>
<td>ṭu, ṭu</td>
</tr>
</tbody>
</table>

It will be seen that the exclusive form in Kurukkē, Kui, and Telugu is essentially identical with the inclusive form in Tamil and Malayalam. It seems necessary to infer ¹

¹ It is of importance that the pronouns are, in Dravidian languages, prefixed and not suffixed, as is the case in Mundā. According to Peter W. Schmidt such languages as prefix a suffixless genitive use suffixes in the formation of words, and vice versa. The Dravidian languages are accordingly originally suffix languages, another reason for separating them from prefix languages such as Indo-Chinese.
that the original Dravidian language had not developed a double plural of this pronoun. The probability of such a supposition is strengthened by the fact that Kanarese, Gōndi and Brahmū only possess one form for 'we.' The use of a double plural can accordingly be due to a tendency which has been adopted from a different family, and if that be the case, we can only think of the Mundā languages where there is a similar set of dual and plural forms of the personal pronoun of the first person. Compare Santāli aṣṭā, we three; aḍa, we, when the person addressed is excluded, but aṭā, thou and I; aboṇ, 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 aṇab, he, that man; aṭaṭ, she, that woman; aḍu, it, that; nall-aṇ, a good man; nall-aṭaṭ, a good woman; nall-aḍu, 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 Ć, this; aṭa, 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 Gōndi, 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. Gōndi 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 Gōndi.

Verbs.—Many bases are both nouns and verbs. Thus, Tamil kōṇ, a king; kōṇ-aṭ, 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, Gōndi, 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 kōṭi, to strike, are formed the relative participles kōṭiṭuṇna, who strikes; kōṭina, who struck; kōṭe, who would strike, who usually strikes. Nouns of agency can be formed from all these participles. Nouns of agency are partly formed by adding the full demonstrative pronoun, and partly by adding its terminations. Thus, Tamil vīḷ-aṭ and vīḷ-aṭaṭ, a Bowman. The demonstrative pronoun 'he,' 'that,' in Telugu is vāḍu. From the participles mentioned above we can form nouns of agency such as kōṭiṭuṇna-vāḍu, one who strikes; kōṭina-vāḍu, one who struck; kōṭi-vāḍu, 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 aṭyaṇa in-tō lekka evāṭe-vāḍu-mu, I his house-in accounts writer-am, I am an accountant in his house; mēnu vāṭa chēṣe-vāṛa-mu, we cookery doers-are, we are cooks.
A form such as κορχικαρδο, one who struck, is essentially identical with κορχικαρη, a struck. Compare Tamil vaidan and vilavay, a bowman. The same is the case with all verbal tenses in Telugu, and the verb in that language, and indeed in almost all Dravidian forms of speech, can be characterized as an inflected noun of agency. The Dravidian verb in this respect distinctly differs from the real Indo-European verb, which simply denotes the action done by the subject, and from the Tibetan-Burman verb which can be described as a noun of action without any reference to subject or object, both of which must be indicated by means of other words. The Dravidian verb is half adjective and half noun, denoting as it does the subject as the doer of the action in question. In this connexion it should also be noted that transitive and intransitive verbs are treated in the same way. There can be no question of using any such thing as the case of the agent in order to denote the subject of transitive verbs when the verb is in reality a noun of agency.

It has been mentioned above that pronominal suffixes are added in order to indicate the person of the subject. These suffixes are usually the shortest form of the personal pronouns. The full pronouns have, in the course of time, assumed different forms in the various members of the Dravidian family. The pronominal suffixes have often changed in the same way. Compare Tamil avan adigir, he gets; Kanarese avanu maddin, he did; Kui oju pagicinju, he struck; Gondi or kitor, he did; Telugu vaat kollinadu, 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 niva chovina-vu, thou didst. Here niva, thou, is a later form developed from an old ni or i. So strongly was the pronominal suffix felt to belong to the pronoun that it became necessary to change its form to v in order to effect harmony in sound with the full pronoun though v 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 nam and ‘thou’ innam, while the corresponding suffixes have the older forms a (ain) and i (im), 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 eydu, having done, can be used for all the persons of the past tense singular. In the plural an m is added; thus, eydum, 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 conjugalational 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, Kanaresse \( m\dot{a}q\text{-}u\dot{t}\text{-ta}-\text{ne} \), he does; Kurukh \( e\text{-}\text{t}\text{-a}-\text{na} \), I break; Kui \( \text{\textit{g}}\text{i}\text{-d}\text{-i} \), thou dost; Gondi \( \text{\textit{n}}\text{\textit{a}}\text{\textit{m}}\) \( k\text{-t}\text{-\textit{a}}\text{-\textit{a}} \), I do; Telugu \( \text{\textit{n}}\text{\textit{e}}\text{\textit{n}}\) \( k\text{\textit{a}}\text{\textit{a}}\text{-t}\text{-\textit{a}}\text{-\textit{u}}\text{-\textit{n}} \), I strike; Malvani \( \text{\textit{n}}\text{\textit{e}}\text{\textit{n}}\) \( k\text{\textit{a}}\text{\textit{a}}\text{-t}\text{-\textit{u}}\text{-\textit{n}} \), I would strike. In literary Telugu \( \text{\textit{c}} \)\text{-} is substituted for the \( t \) of this tense; thus, \( \text{\textit{c}}\text{\textit{e}}\text{\textit{h}}\text{\textit{u}}\text{\textit{c}}\text{\textit{h}}\text{\textit{u}}\text{\textit{n}}\text{\textit{a}}\text{\textit{n}} \), I do. Now \( \text{\textit{c}} \) often seems to be derived from an older \( k \). It seems therefore probable that such forms must be compared with Malwani \( \text{\textit{a}}\text{\textit{d}}\text{\textit{k}}\text{\textit{a}}\text{\textit{n}}\text{\textit{a}}\text{\textit{n}} \), he beats and so on. The whole tense is apparently formed by adding the verb substantive to a present participle. Compare Tamil \( \text{\textit{n}}\text{\textit{a}}\text{\textit{d}}\text{\textit{a}}\text{\textit{k}}\text{\textit{a}}\text{\textit{k}}\text{\textit{r}}\text{\textit{e}}\text{\textit{n}} \), I walk, and \( \text{\textit{k}}\text{\textit{r}}\text{\textit{i}} \), I am, in the Kalka of Berar.

The past tense is formed from the conjunctive participle. The usual suffixes of that form are either an \( i \) or else a suffix which occurs in various forms. Tamil has \( \text{\textit{a}}\text{\textit{n}}\) or \( \text{\textit{a}}\text{\textit{t}} \); Malwani \( \text{\textit{a}}\text{\textit{d}}\text{\textit{k}}\text{\textit{a}}\text{\textit{n}}\text{\textit{n}} \), vulgarly pronounced \( \text{\textit{c}}\text{\textit{h}}\text{\textit{u}}\text{\textit{u}} \); Kanaresse has \( \text{\textit{a}} \); Kurukh \( \text{\textit{a}} \); Kui \( \text{\textit{a}} \); Gondi \( \text{\textit{a}} \); Telugu \( \text{\textit{a}} \); Brâhâli \( \text{\textit{a}} \). It seems to be most in accordance with Dravidian phonetico-linguistic laws to derive all these forms from a \( \text{\textit{k}}\text{\textit{u}}\text{-} \) suffix. Its actual form in the original Dravidian cannot, however, be ascertained.

The future is formed in various ways. The most common suffix seems to contain a \( \text{\textit{v}} \) or \( \text{\textit{b}} \).

The Dravidian verb further forms verbal nouns, verbal and relative participles, an imperative, and so on.

On the other hand, there is no passive voice. In Gondi, it is true, some forms occur which look like an imitation of the passive in Indo-Aryan vernaculars, and Kurukh seems to have developed a regular passive. But on the whole the Dravidian languages are destitute of a passive voice.

There remains one peculiarity of the Dravidian verb which must be mentioned in this connexion, viz., the negative conjugation. It is usually restricted to one tense, verbal nouns with a negative particle being used when a different tense is to be indicated. In 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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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 Tamār. The consonant r being often interchangeable with l, the word is often pronounced Tamil in the Tamil country. In the old Pāli of the Mahāvamsā the Tamils are called Damīta. The same form is also used in the Canon of the Śvetāmbara Jains. The forms Davīla and Davīda in the Prakrit literature of the Jains and of the Sanskrit plays seems to be a later stage, due to the Prakrit change of m to v. The oldest texts have Damīla. Damīla and Davīda were Sanskritized to Dramīla, Dramīda, and Dravīda, respectively. Varāhamihira (sixth century A.D.) probably used the form Dramīda, though the printed editions of his Bṛhatasthānākāra read Dravīda. According to Professor Kern some manuscripts read Dramīda, and this form must evidently be adopted, considering the fact that Dravīda is the usual name in Sanskrit which would not be likely to be changed to the less known Dramīda. Tārāntaka, in his history of Buddhism in India, mentions the Dramīlas, and his sources must, therefore, have exhibited that form. ‘Dramīla’ also occurs in early Malayāḷam versions of the Purāṇas, and in inscriptions, such as the pillar inscription of King Maṅgalēśa, from Mahākūṭa near Ādāmī (597-608). Classical authors know the word under forms such as Damīrice, Dimīrica, and perhaps *Apresiris* (Ptolemy). Dramīda was again borrowed by Tamil under the form Tiramiṇa.

The form Tamul is due to the French missionaries and should be disregarded.

No plausible explanation of the word has as yet been given. Bishop Caldwell thinks Dravīja to be the original form. This is not, however, probable, Damīla being the form the word assumes in the oldest Aryan literature. Adelung compared Tamil with the name of the river Tāmraparani. The native Tamil scholars state that Tamil means ‘sweetness’ or ‘fragrance.’ If Tamār is the original form of the word, it would perhaps be allowable to consider ḫr as a suffix and compare the base tam with the reflexive pronoun. Compare the German name Schwaben, lit. ‘own country.’

The language is also known under other names. The Telugus and Kanarese call it *Aracam*, the Kanarese also *Tigalar* or *Tigalur*. The old Portuguese, who did not distinguish between Tamil and Malayāḷam, called both the Malabar language, and Tamil was long known under that name in Europe.

I may add that various parts of the Tamil country were known to the Aryan Indians at an early period under names such as Pāṇḍya, Chōda or Chōla, Chēra, and so forth.

Tamil is spoken all over the south-eastern part of the Indian Peninsula and the northern half of Ceylon. On the peninsula its eastern frontier is the Bay of Bengal and towards the west it extends to the Western Ghats. It is the prevailing language south and east of a line drawn from the sea a few miles north of Madras through Chingleput and North Arcot, leaving the smaller, northern half of that latter district to Telugu. The line thence runs through
the north-western corner of Salem, where Tamil meets with Kanarese, 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 Kanarese 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 Dekhan, and form the majority of the so-called Klings in Further India and the Malay Archipelago. We find them as coolies in Mauritius and the West Indies, and so on. 'In short,' says Bishop Caldwell, 'wherever money is to be made, wherever a more pugilistic or a more aristocratic people is waiting to be pushed aside, thither swarm the Tamilians, the Greek or Scotch of the East, the least superstitious and the most enterprising and persevering race of Hindūs.

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 Koṭṭam-Dumīr and can therefore only mention the fact that the classical language of Tamil literature, the so-called Siṇ-Dumīr, 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; Irula, a caste dialect in the Nilghiris and adjoining districts; and Kasuva, the dialect of a jungle tribe between the base of the Nilghiris and the Moyar River. Yerukala or Korava is also spoken in the Bombay Presidency, and a short account of that dialect will therefore be found below on pp. 318 and ff. Two other dialects spoken by vagrant Gipsy tribes, the so-called Kaikādi, and Burganḍi will be added.

According to the returns of the Censuses of 1891 and 1901, the number of speakers of Tamil in those districts where it is spoken as a vernacular were as follows:

<table>
<thead>
<tr>
<th>Number of speakers.</th>
<th>Census, 1891</th>
<th>Census, 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madras Presidency—</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Madura</td>
<td>270,970</td>
<td>318,903</td>
</tr>
<tr>
<td>Chingleput</td>
<td>863,094</td>
<td>965,888</td>
</tr>
<tr>
<td>North Arcot</td>
<td>1,314,230</td>
<td>1,243,429</td>
</tr>
<tr>
<td>Salem</td>
<td>1,386,130</td>
<td>1,560,102</td>
</tr>
<tr>
<td>Coimbatore</td>
<td>1,297,174</td>
<td>1,442,804</td>
</tr>
<tr>
<td>Nilgiri</td>
<td>28,083</td>
<td>39,121</td>
</tr>
<tr>
<td>South Arcot</td>
<td>1,882,159</td>
<td>2,062,343</td>
</tr>
<tr>
<td>Tanjore</td>
<td>2,096,135</td>
<td>2,118,667</td>
</tr>
<tr>
<td>Trichinopoly</td>
<td>1,157,689</td>
<td>1,219,732</td>
</tr>
<tr>
<td>Madura</td>
<td>2,061,162</td>
<td>2,255,359</td>
</tr>
<tr>
<td>Tirunelvelly</td>
<td>1,627,916</td>
<td>1,779,125</td>
</tr>
<tr>
<td>Travancore</td>
<td>448,922</td>
<td>492,273</td>
</tr>
<tr>
<td>Cochin</td>
<td>44,777</td>
<td>54,171</td>
</tr>
<tr>
<td>Pulukottai</td>
<td>358,770</td>
<td>360,362</td>
</tr>
<tr>
<td><strong>Total Madras Presidency</strong></td>
<td><strong>14,760,205</strong></td>
<td><strong>15,905,319</strong></td>
</tr>
<tr>
<td><strong>Ceylon</strong></td>
<td></td>
<td>351,740</td>
</tr>
<tr>
<td><strong>Grand Total</strong></td>
<td><strong>15,711,049</strong></td>
<td><strong>16,257,059</strong></td>
</tr>
</tbody>
</table>

2 q 2
The figures from Ceylon are those given for the Tamil race in the island at the Censuses of 1891 and 1901.

Outside the territory where Tamil is spoken as a vernacular the number of speakers returned were as follows:

<table>
<thead>
<tr>
<th>Madras Presidency</th>
<th>Census, 1891</th>
<th>Census, 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ganjam</td>
<td>701</td>
<td>1,372</td>
</tr>
<tr>
<td>Vizagapatnam</td>
<td>1,479</td>
<td>2,303</td>
</tr>
<tr>
<td>Godavari</td>
<td>1,525</td>
<td>4,046</td>
</tr>
<tr>
<td>Kistna</td>
<td>2,695</td>
<td>3,741</td>
</tr>
<tr>
<td>Nellore</td>
<td>25,384</td>
<td>38,439</td>
</tr>
<tr>
<td>Cuddapah</td>
<td>6,262</td>
<td>4,369</td>
</tr>
<tr>
<td>Kurnool</td>
<td>3,074</td>
<td>1,350</td>
</tr>
<tr>
<td>Bellary</td>
<td>11,722</td>
<td>11,747</td>
</tr>
<tr>
<td>Annampur</td>
<td>2,411</td>
<td>4,716</td>
</tr>
<tr>
<td>Malabar</td>
<td>106,399</td>
<td>109,593</td>
</tr>
<tr>
<td>South Canara</td>
<td>1,150</td>
<td>1,066</td>
</tr>
<tr>
<td>Ganjam Agency</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Vizagapatnam Agency</td>
<td>14</td>
<td>58</td>
</tr>
<tr>
<td>Godavari Agency</td>
<td>164</td>
<td>147</td>
</tr>
<tr>
<td>Banganapalle</td>
<td>17</td>
<td>18</td>
</tr>
<tr>
<td>Sandur</td>
<td>24</td>
<td>49</td>
</tr>
<tr>
<td><strong>Total Madras</strong></td>
<td><strong>183,694</strong></td>
<td><strong>183,908</strong></td>
</tr>
<tr>
<td>Ajmer-Merwara</td>
<td></td>
<td>29</td>
</tr>
<tr>
<td>Andamans and Nicobars</td>
<td></td>
<td>881</td>
</tr>
<tr>
<td>Assam</td>
<td></td>
<td>2,407</td>
</tr>
<tr>
<td>Baluchistan</td>
<td></td>
<td>49</td>
</tr>
<tr>
<td>Bengal Presidency</td>
<td></td>
<td>2,274</td>
</tr>
<tr>
<td>Berar</td>
<td></td>
<td>459</td>
</tr>
<tr>
<td>Bombay Presidency</td>
<td></td>
<td>9,909</td>
</tr>
<tr>
<td>Burma</td>
<td>71,401</td>
<td>99,576</td>
</tr>
<tr>
<td>Central Provinces</td>
<td>4,250</td>
<td>6,277</td>
</tr>
<tr>
<td>Coorg</td>
<td>19,048</td>
<td>5,189</td>
</tr>
<tr>
<td>North-West Frontier</td>
<td></td>
<td>589</td>
</tr>
<tr>
<td>Punjab</td>
<td></td>
<td>145</td>
</tr>
<tr>
<td>United Provinces</td>
<td></td>
<td>766</td>
</tr>
<tr>
<td>Baroda</td>
<td></td>
<td>85</td>
</tr>
<tr>
<td>Central India</td>
<td></td>
<td>1,130</td>
</tr>
<tr>
<td>Hyderabad</td>
<td>29,365</td>
<td>27,514</td>
</tr>
<tr>
<td>Kashmir</td>
<td></td>
<td>302</td>
</tr>
<tr>
<td>Mysore</td>
<td>156,392</td>
<td>226,472</td>
</tr>
<tr>
<td>Rajputana</td>
<td></td>
<td>61</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>447,051</strong></td>
<td><strong>568,172</strong></td>
</tr>
</tbody>
</table>

The figures for the minor Tamil dialects are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Census, 1891</th>
<th>Census, 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Korava</td>
<td></td>
<td>55,115</td>
</tr>
<tr>
<td>Irula</td>
<td></td>
<td>1,614</td>
</tr>
<tr>
<td>Kastava</td>
<td></td>
<td>315</td>
</tr>
<tr>
<td>Kalkiacci</td>
<td></td>
<td>8,289</td>
</tr>
<tr>
<td>Bengaapalli</td>
<td></td>
<td>673</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>65,600</strong></td>
<td><strong>69,070</strong></td>
</tr>
</tbody>
</table>
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>Tamil spoken at home by</th>
<th>Census, 1891</th>
<th>Census, 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>15,711,049</td>
<td>16,857,659</td>
</tr>
<tr>
<td>Tamil spoken abroad by</td>
<td>447,051</td>
<td>508,172</td>
</tr>
<tr>
<td>Tamil dialects</td>
<td>65,600</td>
<td>69,970</td>
</tr>
<tr>
<td>Total</td>
<td>16,223,700</td>
<td>17,494,901</td>
</tr>
</tbody>
</table>

Of these totals, 960,844 and 951,749, respectively, were enumerated in Ceylon. The number of speakers of Tamil in the Indian peninsula were, therefore, 15,272,856 in 1891 and 16,543,161 in 1901.

Tamil was the first Dravidian language to develop a literature of its own. It would be out of place here to give an account of Tamil literature.

Suffice it to note that native tradition refers the commencement of literary activity in the Tamil country to Agastya, the mythical apostle of the Dekhan. The oldest Tamil grammar, the so-called *Tolkāppiyam*, is ascribed to one of his pupils. Its age has not as yet been finally settled. It includes quotations from older authors and contains several poetical excerpts which show that Tamil had already a literary history of its own. The beginning of Tamil literature proper seems to be due to the labours of the Jains. It is relatively independent of Sanskrit, and has attained to a high degree of perfection, especially in the numerous ethical apothegms. The *Kural* of Tiruvalluvar, *i.e.*, the sacred Valijivan or Pariya priest, which teaches the Sāmkhya Philosophy in 1330 poetical aphorisms, is considered as one of the gems of Tamil literature. The author is said to have been a Pariah, and he cannot, according to Bishop Caldwell, be placed later than the 10th century. His sister, called Auveiyyār, *the venerable matron*, is one of the most highly admired Tamil poets.

Another great ethical poem, the *Nalaqiyār*, is perhaps still older.

We shall further mention the romantic epic *Chintāmāni*, by an unknown Jain poet; the *Rāmāyaṇa* by Kambār; the old dictionary *Divākaram*; the classical Tamil grammar or *Nampīl* of Pavaṇapīlī, 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 Goan 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 Ambalācattā, now a small village inland from Cranganore, and a few miles to the north of Angamali.

'Sanskrit, Tamil, Malayalam, and Syriac were studied by the Portuguese Jesuits residing there with great success, and several important works were printed, of which, however, we have only the names left us, as recorded by F. de Sousa and others, and still later by Fr. Paulinus. The last tells us that—"Anno 1679 in oppido Ambalacatā in lignum ineditum huiuscriptum : Vocabulariium通俗 compositum pelle F. Antonius de Francia de Comp. Iesu, Miss. de Madura." The first Malay-Tamil types had been cut by a lay brother of the Jesuits, Joannes Gonuvalas, at Cochín, in 1677. Ambalacatā was destroyed by order of Tipu, when his army invaded Cochín and Travancore."

According to Bishop Caldwell, 'the title of the book printed in 1677 was the *Doctrina Christiana* which was followed the next year by a book entitled the *Flo*

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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. Burnell to *Tryon's Record* for the 23rd October, 1872, as quoted by Bishop Caldwell,—*A Comparative Grammar of the Dravidian Languages*. 2nd Edition. London, 1876, Grammar pp. 14 and 8.
Sanctorum. This statement was originally made by Fr. Paulinus. The *Doctrina Christiana* is probably identical with the work mentioned below as printed in 1579.

From the beginning of the eighteenth century many works in Tamil were printed by the Danish missionaries at Tranquebar.

**AUTHORITIES—**

**A.—Early References.**

The earliest reference to the Tamil language seems to be the mention of the Andhra-Draçida-bhāṣā, i.e., the language of the Telugu and Tamil countries, by Kumārila Bhaṭṭa (seventh or eighth century A.D.). A short Tamil grammar appeared as early as 1672, in Philippus Balde's *Beschryvinghe van Malabar en Coromandel*. The Lord's Prayer is here given as a specimen. The first Tamil books had already been printed in 1577 or 1579. See above. The First Tamil dictionary, by Father Antem de Proença, Cochin, 1679, has already been mentioned. A new Tamil grammar, by Baltasar da Costa, appeared in 1680. The Danish missionaries at Tranquebar printed grammars, by Ziegenbalg, in 1716; by C. J. Beschi, in 1728 and 1739; by C. Th. Walther, in 1739, etc. A Tamil grammar by J. Ch. Fabricius and J. Chr. Breithaupt, English missionaries of Madras, was issued in a second edition in 1789.

Dictionaries were published in 1679 (see above) and in 1776 and 1786. *A Dictionarium Tamilicum* by Bartholomäus 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 *Sestien Predicationen overget in de Tamilische Taal door Philippus de Vries*, 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 which scholars in Europe worked of small importance. Tamil versions of the Lord's Prayer were published by Chamberlayne in 1715 and by Hervas in 1787. An account of the old literature dealing with Tamil is given by Adelung in his *Mithridates*, Berlin, 1806.


For further references, see Col. Yule's *Hobson-Jobson, and sose Malabar,* and the list of authorities printed below.

Most of the works mentioned above have been included in the list which follows. It only registers a part of the voluminous literature about Tamil. No attempt has been made to make it complete.

**B.—General.**

*Doctrina Christiana, a mostra de dialogo, feita em Portugal pelo P. Marcos Jorge, da Companhia da* *Jesu: Traduzida em lingua Malacur ou Tamil pelo P. Arquim Aríquva.* Cochin, 1579.

*Christianão Wanasikam.* Cochin, 1579. (Probably the same as the foregoing.)
Tamil.

Nemesis Testamentum. The Gospel and the Acts appeared at Tranquebar 1714, the rest of the Testament 1715. A new edition was printed 1722. The translators were B. Ziegenbalg and Joh. Ernst Grünler.

Chambellan, John.—Oratio dominica in diversas omnium fere gentium linguae versa et propriae occusuo linguae characteribus expressa, una cum dissertationibus nonnullis de linguae origine, varietate sequarum perturbationibus. Amstelodami 1715. A Tamil version of the Lord's Prayer, by the Danish Missionary Henrik Plütschow on p. 25.


Frier, Philippus de.—Secundum Predicationem spectat in de Tamulicae Tal. Colombo, 1747.

Abert, Joh.—Horatius Paradisi in lingua Tamulicam convertit B. Schulcius. Halle, 1749.

De vero Christianismo. Halle, 1749.

Hervas y Pandero, Lorenzo.—Saggio pratico delle lingue con prolegomeni e una raccolta di Orazioni Domestiche in più di tracanto, lingua e dialett. Casama, 1787. The Lord's Prayer in Tamil on p. 140.


Kindersley, N. B.—Specimens of Hindoos Literature, consisting of Translations from the Tamil language with notes and introductions on the Mythology, Literature, and traditions of the Hindoos. London, 1794.


Secrètes lettres... sur quelques dénominations géographiques de l'Inde sur le pays de Tamoul. ib. II, Vol. ii, 1828, pp. 244 and ff.

Stokes, E.—Compara Guru Para Timuras, with an English Translation, Vocabulary and Notes. Madras, 1830.


Chitté, Simon Cane.—The Tamil Plutarch, containing a summary of the Lives of the Poets and Prose-writers of Southern India and Ceylon from the earliest to the present time; with select opinions of their compositions. Jaffna, 1859.


DRAVIDIAN FAMILY.


CAMPBELL, SIR GEORGE.—Specimens of Languages of India. Calcutta, 1874, pp. 44 and ff.

BURNELL, A. C.—Specimen of South Indian Dialects. Tamil of Tanjore. Tranquebar, 1876.

PERCYAL, P.—Tamil Proverbs with their English Translation. 3rd issue, Madras, 1877.

JENSEN, HENR.—Classification of Tamil Proverbs. Madras, 1879.


COOMBS, SWANN.—Tamil Language and Literature. The Orientalist, 1887, pp. 24 and ff.


V. S. SARRAPATI NAYAAN.—Dravid-Prakasikai. Kumbakonam, 1894. (A prose account in Tamil of the origin and growth of Tamil language and literature.)


MÈYÈKA VAYAGAR.—The Vairisaram, or “Sacred Utterances.” The Tamil text of the fifty-one Poems with English Translation, Introductions, and Notes, to which is prefixed a summary of the Life and Legends of the Sage, with appendices illustrating the great South Indian System of Philosophy and Religion called the Vaishnava-Shadistham. By G. U. Popo. Oxford, 1900.

C.—GRAMMARS AND TEXT BOOKS.

BALLE, PHIL.—Beschryvinghe van Malabar on Commandel. Amsterdam, 1672. Contains a short grammatical sketch and the Lord’s Prayer. The latter is reprinted in B. Motta, Oratio dominica in sanctissimam domini, London, 1700, p. 27.

COSA BALTASAR DA.—Arte Tumulica. Verapoli, 1660.

Zeenander Bartholomaeus.—Grammatica Dacanica quaer per varia paradigmata, regulars et necessarium vocabularum apparatum Dacanica sem Malabarica quam inter Indos Orientales in usu est, et hanc mise in Europa incoegit fore, facile discit posse; in Usum sumum qui hos temporis gentes illas ab idolatria ad cultum veri Dei, salutemque externam Evangelio Christi parturere cupiunt; in omnem Europae, seu in nunc Danica concinuation. Halae, 1716.

BESCH, CONSTANTINUS JOSIUS.—Grammatica latina-tumulica ubi de vulgari tumulico lingua idioma etiam ad Koton Tamil dicte tractatur. Tragaburme, 1726. New editions ib. 1738, Madras, 1813, and 1843, and others.

PUBLIUS, 1843. Translations under the title Grammar of the Common Dialect of the Tamilian Language, by C. H. Horst, Vepery, 1807 (2nd edition, Madras, 1881), and by George W. Mahon, Madras, 1843. Beschi also wrote a grammar of High Tamil, which was edited in Trasquebar, 1876, under the title, Consilium literarum subliterarum Tamilici idiomatis. Author R. P. Constantino Josepho Beschi. Edited by Dr. E. Iliffe, and printed for A. Burnell. Tranquebar, 1876. An English translation had already appeared in 1822 under the title Beschi Shen-Tamilish; A Grammar of the High Dialect of the Tamil Language, termed Shen Tamil, to which is added an introduction to Tamil poetry by the Rev. Father C. J. Beschi; translated from the original Latin by Benj. G. Babington. Madras, 1822. A bibliography of the writings of Beschi, by M. J. Wims, is printed in the Revue de Linguistique, Vol. xxxiii 1900, pp. 1 and ff.

A Grammar of the Dandali or Tamil Language. Tranquebar, 1734.

WALTHE, CHRISTOPH THEODOR.—Observationes grammaticae quibus lingua Tamiliana idioma vulgare illustratur. Tranquebar, 1739.
(Fabricius, J. Ch., and J. C. Breithaupt).—The Grammar for learning the principles of the Malabar Language, properly called Tamil or Tammulian Language, by the English Missionaries of Madras. 2nd edition. Wipery, 1788.

Teebooyarcanoo Soroota Moodellia.—A Tamil Expositor. Madras, 1811.

Anderson, Rev.—-Endimants of Tamil Grammar combined with the Rules of Kodua Tamil, or the Ordinary Dialect, an Introduction to Sinh Tamil, or the Elegant Dialect of the Language. London, 1821.


Tamil and English Dialogues. Madras, 1845.


First Lessons in Tamil or An Introduction to the Common Dialect of that Language for the use of foreigners learning Tamil and of Tammulians learning English, with an easy catesebism in 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 Nunnal, Yapparangalum, and other native authorities. Madras, 1858. Second edition, 6th, 1858.

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A Polyglot Vocabulary in the English Telogoo and Tamil Languages with the Parts of Speech, Dialogues, and a Glossary of Revenue Terms. By a Student of Mr. Lewis. Madras, 1851.


Bower, Rev. H. — A Vocabulary, English and Tamil, systematically arranged, to advance the learner in Scientific as well as Verbal Knowledge. Madras, 1852.

The oldest Tamil inscriptions are written in an alphabet which differs from that in use at the present day. We are here only concerned with the latter, which consists of the following signs:

**VOWELS.**

\( \text{a}, \text{b}, \text{c}, \text{d}, \text{e}, \text{f}, \text{g}, \text{h}, \text{i}, \text{j}, \text{k}, \text{l}, \text{m}, \text{n}, \text{o}, \text{p}, \text{q}, \text{r}, \text{s}, \text{t}, \text{u}, \text{v}, \text{w}, \text{x}, \text{y}, \text{z} \)

**CONSONANTS.**

\( \text{ka}, \text{ka} (\text{cha}), \text{la}, \text{la}, \text{pa}, \text{sa}, \text{sa}, \text{sa}, \text{sa}, \text{ma}, \text{ma}, \text{ma}, \text{ma} \)

The Tamil alphabet is also used for writing Sanskrit. Separate signs for the Sanskrit sounds wanting in true Tamil are then added and this, fuller, alphabet is known as Grantha. Some of the additional signs are commonly used in ordinary Tamil, in words borrowed from foreign languages. They are,

\( \text{sha}, \text{sa}, \text{ja}, \text{kha}, \text{ha} \)

The forms of the vowels given above are those used as initials. As in other connected alphabets the vowels have each also a secondary form, used when it is preceded by a consonant. The various forms of the vowels in such positions are exhibited in the table which follows. The short a must, as usual, be pronounced after a consonant, when it is not combined with any other vowel.
<table>
<thead>
<tr>
<th>a</th>
<th>a</th>
<th>i</th>
<th>i</th>
<th>u</th>
<th>u</th>
<th>e</th>
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<tr>
<td>a ka</td>
<td>a ki</td>
<td>a ku</td>
<td>a ká</td>
<td>a kë</td>
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<td>r cha</td>
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</table>
If a consonant is not followed by any vowel, a dot is added at the top of it. Thus, eikkiṟēn, I put.

The letter  is usually written when no ambiguity can arise, the latter sign being the secondary form of the long ā.

The numerals are denoted as follows:—

\[
\begin{array}{cccccccccccccc}
\end{array}
\]

No Tamil word can end in other consonants than ā, v, n, m, u, y, l, v, r, and l.

Pronunciation. A short ā is pronounced after all other final consonants, and, in colloquial Tamil, often also after those just mentioned. This short ā has only about half the length of an ordinary short vowel. In words consisting of two short syllables a v is inserted after it before a following vowel. Thus, paśu-av-il, in the cow. In other words the short ā is dropped before a following vowel. Thus, kādu, ear; kād-il, in the ear.

Initial e and ē are pronounced as ye, ye, respectively. In the same way initial i and ī are sometimes pronounced as yi and yī respectively.

The diphthong ei is pronounced as eī when it occurs in the first syllable of a word. In other cases it has the sound of ē with a slight tinge of i added.

Au is often pronounced and written aw.

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 transliterated as soft consonants.

K, t, t, and p are always hard at the beginning of words, and when they are doubled or immediately followed by another consonant. They are, on the other hand, pronounced as g, d, d (commonly pronounced as th in English 'that') and b, respectively, in the middle of a word, when they are not doubled.

The hard sounds are also used after f and r, while the soft pronunciation prevails in combination with nasals. Thus, veḷkam, bashfulness; but anģē, there; tīngirēn, I am eating.

The pronunciation of the palatal mute varies in the different parts of the country. When single, it is sometimes pronounced as ē and sometimes as ā. When doubled, or preceded by f or t, it is pronounced as a palatal ch. After ā it is usually pronounced as a soft palatal j. Thus, paśu, a cow; iēboheī, a wish; sāṭchi, a witness; muyārchi, an effort; aṅjū, reverence.

Initial mutes are sometimes pronounced as soft consonants in the beginning of borrowed words. Thus, gūra, a teacher; jōyām, people; dēvan, god; bhāyām, 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, kal, a stone; kal-il, in a stone.

An initial k, ē, t or p is, in some cases, doubled after a word ending in a vowel.

1. After e(nda), that; i(nda), this; e(nda), which? Thus, appadi, in that way; appadi, in this way; appadi, in which way?
2. In compound words, when the first part of the compound is governed by the second. Thus, koṭṭa-ppaṇḍu, to be beaten; pakkattu-chcharwar, a side-walk.

3. After the adverbial suffixes āy and āga.

4. After a dative or accusative.

5. After an infinitive ending in ā.

L and ṭ are semi-cerebrals, like English j and n.

The cerebral r is vulgarly pronounced as a y. It has often been transliterated as ɕh in old books and is so pronounced in Pondicherry, Karikal, and Tanjore. The tongue is curled back to the position it has in pronouncing ū but does not touch the palate.

The letter r is a palatal r sound. It is theoretically rougher than r, but practically little difference is made between both sounds. Double rr is pronounced as English tt. An r immediately followed by another consonant is pronounced t or r; thus, adarku, thereto, is pronounced adatku or adarku. The combination nr is pronounced ndr; thus, ennru, pronounced endru, having said.

L and ṭ cannot be pronounced as initials, but must always be preceded by an i, or, in case the following vowel is u, ā, o, or ē, by an u. Thus, iranu, two; urāham, form.

Final u and ṭ become r, and final y and ū become ū when the following word begins with k, ē, i, or p.

Most of the preceding notes have been taken from Mr. Arden’s grammar, mentioned under authorities above. When they are borne in mind it is hoped that the short grammatical sketch which follows will enable the reader to understand the forms occurring in the version of the Parable of the Prodigal Son which is printed on pp. 312 and ff. It has been taken from the text published by the Madras Auxiliary Bible Society in 1889. A list of Standard Words and Phrases, hailing from Poona, will be found on pp. 648 and ff.
I.—NOUNS.

Gender.—Men and gods are masculine; women and goddesses feminine; other nouns neuter.

Number.—Masculine bases ending in ŏn form their plural in ar or argal. Respectful denominations ending in ăr măr or mărgal. The plural of other nouns is formed by adding gal, or, if the noun ends in a long vowel or consists of two short syllables ending in u, kâl. The plural is inflected as the singular, case suffixes being added directly to ar, gal, etc.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>māniṭa, a man.</td>
<td>māriṭ, a tree.</td>
<td>viṭṭ, a house.</td>
<td>māṭ, middle.</td>
</tr>
<tr>
<td>Acc.</td>
<td>māniṭai.</td>
<td>viṭṭai.</td>
<td>māṭai.</td>
</tr>
<tr>
<td>Instr.</td>
<td>māniṭaiṭ.</td>
<td>viṭṭaiṭ.</td>
<td>māṭaiṭ.</td>
</tr>
<tr>
<td>Dat.</td>
<td>māniṭaiṭukku.</td>
<td>viṭṭaiṭukku.</td>
<td>māṭaiṭukku.</td>
</tr>
<tr>
<td>Gen.</td>
<td>māniṭaiṭuṭiy.</td>
<td>viṭṭaiṭuṭiy.</td>
<td>māṭaiṭuṭiy.</td>
</tr>
<tr>
<td>Loc.</td>
<td>māniṭaiṭ.</td>
<td>viṭṭaiṭ.</td>
<td>māṭaiṭ.</td>
</tr>
</tbody>
</table>

The particle tā may be inserted before case suffixes. In the vocative an ō is added to the base.

II.—PRONOUNS.

<table>
<thead>
<tr>
<th>First person, I.</th>
<th>Second person.</th>
<th>Third person.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Thou.</td>
<td>Homorifice.</td>
</tr>
<tr>
<td>Sing. Nom.</td>
<td>mē.</td>
<td>mēr.</td>
</tr>
<tr>
<td>Acc.</td>
<td>omar.</td>
<td>omar.</td>
</tr>
<tr>
<td>Dat.</td>
<td>omarukku.</td>
<td>omarukku.</td>
</tr>
<tr>
<td>Gen.</td>
<td>om.</td>
<td>um.</td>
</tr>
<tr>
<td>Dat.</td>
<td>omarukku.</td>
<td>omarukku.</td>
</tr>
</tbody>
</table>

Nēm, we, includes, and mēgala excludes the person addressed. *Omar* they, is used as an honorific singular. The suffix uṭiy is commonly added in the plural; thus, uṭiyaiṭ, my.

The self, gen. om, plur. tēm and tēgala, as mē. As ara, he, also ara, this; ara, who? *Ar* or *gār*, who? as ara, be (honorific). Be, what? is a noun, and inflected like māriṭ, a tree. Be, what, is both a noun and an adjective. It is indeclinable.

Pronominal adjectives a(nda), that; i(nda), this; e(nda), which; etc., are indeclinable.
### Grammar

#### III. VERBS

**Suffixes of principal parts.**

<table>
<thead>
<tr>
<th>Present</th>
<th>Past</th>
<th>Future</th>
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<tbody>
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</tbody>
</table>

**Personal terminations.**

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3 masc.</th>
<th>3 fem.</th>
<th>3 pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>e</td>
<td>a</td>
<td>s</td>
<td>a</td>
<td>e</td>
</tr>
<tr>
<td>e</td>
<td>a</td>
<td>s</td>
<td>a</td>
<td>e</td>
</tr>
<tr>
<td>e</td>
<td>a</td>
<td>s</td>
<td>a</td>
<td>e</td>
</tr>
</tbody>
</table>

The final -e of the tense suffixes is dropped before the personal terminations; thus, adjes-&, I shall get. Igu with adu becomes indu, ignu, or etru. The third person neut. future is formed by adding ad to bases which form the future in es and ksw to such as add ppu; thus, ajeiyum, it will get. An n is inserted before the y of the suffix of the present in the third person plural neuter.

**A.—Regular Verbs.**

**Past tense:** learn, bhu, run.

**Infinitive:** paśīkkat, &c.

**Verbial Nouns:** paśīkkat, paśīkka, &c. Nāgative, paśīkāma, &c.

**Relative participles—Present:** paśīkka, paśīka. **Past:** paśītan, paśīna (paśīna).

**Future:** paśīkka, paśīkka.

**Conjunctive participle:** paśīta, paśīta, &c. Nāgative, paśīkāna, &c.

**Present tense:** paśīkka, paśīka, &c. Nāgative, paśīkāna, &c.

**Past tense:** paśītta, paśītta, &c. Nāgative, paśītāna, &c.

**Future:** paśītta, paśītta, &c. Nāgative, paśītāna, &c.

**Imperative:** paśi, paśi (honorific); paśi (plural); paśi, paśi, &c.

**Negatives:** paśi, paśi, &c. 3rd pers. neut. paśi, paśi, &c. singular also paśi, paśi.

**B.—Irregular Verbs.**

Several verbs take a contracted form in the past. Bases ending in & and 1 add &n, and those ending in i and s add ess.

In the past. Thus, &mpàk, I eat; &mpàk, I ate; &mpàk, I may; &mpàk, I said.

Other contracted forms are &mpàk, I give, pres. &mpàk, &mpàk, I suffer; pres. &mpàk, &mpàk, I exist, pres. &mpàk, &mpàk, I laugh, pres. &mpàk, &mpàk, &mpàk, I said, pres. &mpàk, &mpàk, &mpàk.

Several common verbs are irregular. Thus,

<table>
<thead>
<tr>
<th>Infinitive</th>
<th>Conj. part.</th>
<th>Present</th>
<th>Past</th>
<th>Future</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>āgu, become</td>
<td>āy</td>
<td>āgu,ēāg</td>
<td>āgu,ēāg</td>
<td>āgu,ēāg</td>
<td>ād</td>
</tr>
<tr>
<td>āy, give</td>
<td>ān</td>
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</table>

**C.—Auxiliaries.**

**Vāyas, it is wanted:** negative vāyām; &ādām, it is possible, it is proper; negative ṛātām; tāyām, it is fit; negative ṛātām; tāyām, let, are added to the infinitive. Thus, ni āyām pāca-āyām, you should not go there; anus sākām, let him come. Ām, negative ām added is added to the verbal noun ending in āl and denotes permission. Thus, ni ām-ām, you may go. A kind of conditional mood is formed by adding āl to the past relative participle or it to the infinitive. Thus, paśītāna, am.

**Passive voice—**Formed by adding the verb paśī, suffer, to the infinitive; thus, paśīkka-paśīkka, I am eaten.

**Reflexive Verbs—**Formed by adding kau, take, to the conjunctive participle. Thus, paśītāna, let us look out for oneself, in beware.

**Causatives—**Formed by adding ksw, past ēs, future ēppu to the future base and conjugated throughout; thus, sākām, I cause to do. From paśī, suffer, is formed paśīkka-paśīkka, past paśītāna, a past paśītāna, from ēs, run, ēppu, and so forth.

**Particles—**E adds emphasis; ā denotes a question; ṛa a doubt; a contrast, or indefiniteness; ām, completion, etc.

Um added to the conjunctive participle means 'although.' Thus, āmaṇḍ-um, although he is.
DRAVIDIAN FAMILY.

TAMIL.

[No. 1.]
DRAVIDIAN FAMILY.

TAMIL.

TRANSLITERATION AND TRANSLATION.

Oru manushyanukku irandu kumarar irundargal. Avaragalil ileiyavu
One man-to two sons were. Then-in younger-the
tagappanei nokki, ‘tagappan-e, astiyil enakku varum pangei
the-father addressing, ‘father-O, property-in me-to coming share
enakku-rrara-vendum,’ egrau. Andappadai avan avaragalkku-rrata astiyeei-
me-to-give-is-wanted,’ said. Accordingly he them-to-his property-
ppangittu-kkuduttu. Shaal naleikkku-ppinbu ileiya maagu ellavaraiyum
having-divided-gave. Few days-after younger son all
sirutta-kkoddu dura desattakkku-ppurappattu-ppoy ange
having-gathered distant country-to-having-started-having-gone there
dumarkkam-ay jivangam-paanu than astiyee arittu-ppottu.
civil-way-having-become life-having-made his property
Ellavaraiyum avan selavairita piybu anda desattile kodiiya paajam
All he spending after that country-in severe famine
undayarru. Apporodu avan kurievu pada-ttodaangi anda desattu-
 arose. Then he want to-suffer-having-begun that of-country-
kkudigaal oruvan-iddaill poy otti-kkondan. Anda-kkudiyuvaan
inhabitants-among one-with having-gone joined-himself. That-husbandman
avan-eetan vayalgal-ill pagarigei meyykumbadi auppipan. Apporodu
him-his fields-in pigs to-feed sent. Then
pagirigaal tingira tavittinale taavavayiiran mirappa asei-yay-irundan,
pigs eating husk-with-even his belly to-fill wish-having-become-was,
oruwan-um adei avanukku-kkodukkaville. Avanukku-pputti telinda-podu
one-even that him-to-give-not. Him-to-sense clear-become-time-at
avan, ‘en tagappanudaiya kulekkar erandiyao perukku-ppuriti-yaga
he, ‘my father’s servants how-many men-to-full
sappadu irukkiri-stu, nay-o paaninai sagiru. Nay
food is, I-on-the-other-hand hunger-with die. I
erundu, en tagappan-idatirkku-ppoy, ‘tagappan-e, parattakkku virudam-
having-arisen, my father-to-having-gone, ‘father-O, heaven-to contrarily-
agavum umakku mumb-agavum pavaa-jeyded; inti-mel ummudeiya
also you-to before-also sin-I-did: hereafter your
kumarang egru sola-paaduvadarku nay paidiran-all; ummudeiya
son having-said to-be-called I fit-man-am-not; your

2 a 2
DRAVIDIAN FAMILY.

kūlikkāmaril oruvan-āga eṇuvi veittu-kkojum," eṇbē, eṇru
servants-among one-to-become me keep-for-yourself," will-say," having-said
sōli, eṛudu pura-pattu, taṇ tagappan-idiṭṭil vandān.
having-uttered, having-arisen having-started, his father-to came.
Avaṇ dūratill varum pōḍē avaṇuṇēya tagappan avanei-kaṇdu manad-
He distance-at coming when his father him-seeing heart-
urugi őḍi avaṇ karuttei-kaṭṭi-koṇḍu avanei mutaṇ-jeydaṁ. Kumāran
melting running his neck-embracing him kiss-made. The-son
tagappanei nōkkī, ‘tagappanē, parattukku virodam-āgayum, umakku
the-father addressing, ‘father-O, heaven-to against-also, you-to
mumb-āgayum pāvaṇ-jeyde; iṇīmēl ummuṇēya kumāran eṇru
before-also sin-1-idid; hereafter your son having-said
sōllu-paaduvadarku nān pāṭīran-alla,’ eṇru sōṇpān. Apporūdu tagappan
‘to-be-called I fit-man-am-not,’ saying said. Then the-father
taṇ ūriyakkārarei nōkkī, ‘nīgāl uyarnda vastimattei-kkoṇduvanu
his servants addressing, ‘you costly robe-having-brought
ivanukku uḍuttu, ivan kekkku mōdittei-yum kālgajukku-
him-to having-dressed, his hand-lo ring-also lega-to-
paadaratei-galei-yum pōḍuṅgal. Nām puṣittu, śandōṣham-āy iruppōṁ,
shoes-also got. We having-eaten, merry-having-become shall-be.
En kumāran-āgiya ivan marittān, tirumbavum uyīṛttāṅ;
My son-being this died, again became-alive; lost-vent,
tirumbavum kāna-pattān, enrān. Appadiyē avargal śandōsha-paad-
again was-found,’ said. So they merry-to-be-
āttoliṇgiārargal.
began.
Avaṇuṇēya mūṭta kumāran vayalil irundāṅ. Avaṇ tirumbi vilṭukku-
His elder son field-in went. He again house-to-
chéhampām-āy varuṅgi-pōḍu gita-vattiyartei-yum māḍaṇa-kkalippeiyum
near-having-become coming-time-at music-also dancing-merriment-also
kēṭṭu, ūriyakkārari oruvanei aṛēṭtu, ‘id-enōa?’ eṇru viśīṛttāṅ,
hearing, servants-among one calling, ‘this-what?’ saying asked.
Adarku avaṇ, ‘ummuṇēya śagōḍarāṇa vandār, avar marubadiyum
That-to he, ‘your brother came, he again
śagattudāṇē ummuṇēya tagappan-idiṭṭil vandu śėrṇda-pañjiiṇālē
safe your father-to having-come reached-because
avarukk-āga virundu pāṇipār, eṇraṇ. Apporūdu avaṇ kōpām adeindu
him-for feast he-made,’ he-said. Then he anger having-got
ulā pōga manadilāṭ-irundāṅ. Tagappan-ō veḷiyē vandu avanei
in to-go mind-without-care.
The-father-but out having-come him
varundiy-areittāṅ. Avaṇ tagappanukku-ppiṇḍiy-uttaram-āga, ‘idē,
having-entreated-invited. He the-father-to reply-as,
āṭō,
ittu'e varusua-kālam-āy nān umakkū ātiyāñ-jeydu, orukkāl-um
so-many years-time-being I you-to service-did, one-time-even
ummmudēiyā karpādeiyē mirād-irundum, en šinēgitār-ōdē nān
your command not-transgressing-being-though, my friends-with I
sandōshamāy irukkumbādi nīr orukkāl-um ēnakkū oru āttukkūttiyēiyā-āvādu
merry to-be you one-time-even me-to one kid-even
kojukkāv-illei. Vēṣigal-idāttīl  u mmudēiyā ātiyēi āriṭtu-ppōṭṭa ummudēiyā
gave-not. Harlōts-with your property having-wasted your
kumāran-āgīya ivaṇ vandav-uṭāpē i vaṅkāgā vīr undu paņṇipīr-ē,
son-being this coming-immediately him-for feast made;
ennu. Ḍarku tagappu, ‘maṇα-ō, ni eppōdu m en-ōd-irukkīrīyā,
said. That-to the-father, ‘son-O, thou always me-with-art,
egakk-uljad-ellām unumudēiyad-āy-irukkīrādu. Un saṅgōran-āgīya ivan-ō
me-to-being-all thine-having-become-is. Thy brother-being this-but
maritān, tirumbavum uyirtān; kāṅmar-pōṇān, tirumbavum kāga-ppāṭṭān.
died, again came-alive; lost-went, again was-found.
Aṉa-pāṭiyināl-ē nām sandōshā-ppāṭṭu magīrchiy-āy-irukka-vēndum-ō,
So we merry-being glad-having-become-to-be-is-wanted,
eṇru sōṇān eṇrār.
saying spoke said.
KORAVA OR YERUKALA.

The Koravas or Yerukalas are a wandering tribe of basket and mat-makers, pig-breeders, etc. They are found all over the Madras Presidency, and in several districts of the Bombay Presidency.

They call themselves Kora, Kurru, Korava, Koracha, and Kuluvaru in Mysore and Madras, and Yerukala seems to be the name given to them by the Telugu people. Their dialect has been returned as Kırcharı and Korvi from Belgaum, as Korváru from Bijapur, and as Korvi from Kolhapur and the Southern Marathá Jaghirs.

I do not know anything about the origin of these names. Similar denominations are also used by connected tribes such as the Koджugas of Coorg and the Kurukhs of the Bengal Presidency.

Local estimates of the number of speakers in the Bombay Presidency have been made for the purposes of this Survey. The other figures which follow have been taken from the reports of the Censuses of 1891 and 1901:

<table>
<thead>
<tr>
<th>Bombay Presidency</th>
<th>Census of 1891</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Belgaum</td>
<td>2,300</td>
<td>407</td>
</tr>
<tr>
<td>Bijapur</td>
<td>2,231</td>
<td>225</td>
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<tr>
<td>Dharwar</td>
<td>...</td>
<td>18</td>
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<tr>
<td>Kanaan</td>
<td>...</td>
<td>32</td>
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<tr>
<td>Satara Agency</td>
<td>...</td>
<td>1</td>
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<tr>
<td>Kolhapur</td>
<td>250</td>
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<td>Southern Marathá Jaghirs</td>
<td>60</td>
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<td>Hydembad</td>
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<td>37,815</td>
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<table>
<thead>
<tr>
<th>Madras Presidency</th>
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<tbody>
<tr>
<td>Ganjam</td>
<td>371</td>
<td>360</td>
</tr>
<tr>
<td>Visagapatham</td>
<td>1,118</td>
<td>1,404</td>
</tr>
<tr>
<td>Godavari</td>
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<td>1,532</td>
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<tr>
<td>Kistna</td>
<td>9,292</td>
<td>12,922</td>
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<tr>
<td>Nellore</td>
<td>3,229</td>
<td>3,602</td>
</tr>
<tr>
<td>Cuddapah</td>
<td>5,980</td>
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<td>Kurnool</td>
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<td>2,240</td>
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<td>...</td>
<td>269</td>
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<tr>
<td>Chingleput</td>
<td>422</td>
<td>117</td>
</tr>
<tr>
<td>North Arcot</td>
<td>1,899</td>
<td>1,375</td>
</tr>
<tr>
<td>Salem</td>
<td>735</td>
<td>213</td>
</tr>
<tr>
<td>Coimbatore</td>
<td>188</td>
<td>16</td>
</tr>
<tr>
<td>South Arcot</td>
<td>715</td>
<td>878</td>
</tr>
<tr>
<td>Tanjore</td>
<td>45</td>
<td>14</td>
</tr>
<tr>
<td>Trichinopoly</td>
<td>90</td>
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</tr>
<tr>
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<td>77</td>
<td>18</td>
</tr>
<tr>
<td>Malabar</td>
<td>7</td>
<td>8</td>
</tr>
<tr>
<td>Visagapatham Agency</td>
<td>...</td>
<td>32</td>
</tr>
<tr>
<td>Godavari Agency</td>
<td>134</td>
<td>80</td>
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<tr>
<td>Pudukottai</td>
<td>61</td>
<td>...</td>
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<tr>
<td>Banganapalle</td>
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<td>274</td>
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<td>Sandur</td>
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<td>15</td>
</tr>
<tr>
<td>Coorg</td>
<td>75</td>
<td>18</td>
</tr>
<tr>
<td>Mysore</td>
<td>4,185</td>
<td>2,501</td>
</tr>
</tbody>
</table>

**Total**: 55,116

*52,626*
Of the 9,500 speakers returned for the purposes of this survey from Belgaum, 1,000 have been stated to speak Korku, and 8,500 Korki. Some of the speakers returned from Bijapur are said to speak ordinary Tamil.

AUTHORITIES—


M. Paupa Rao Naidu.—The History of Railway Thieves with hints on detection. Madras, 1900, p. 28.

Korku has sometimes been considered as a separate language. This is not, however, the case, though it is not derived from the colloquial Tamil of the present day. There are also several points in which the dialect differs from Tamil and agrees with other Dravidian languages. The whole structure is, however, almost the same as in Tamil, as will be seen from the materials printed below.

Specimens have been forwarded from Belgaum, the Jamkhandi State, and Bijapur. They all represent the same form of speech, with slight local variations, which closely agrees with the dialect described by Messrs. Macdonald and Cain. See Authorities, above. Consistency cannot, of course, be expected in the dialect of a tribe which wander over such a wide area and associate with people talking so many different languages. It would be out of place to give a full account of the dialect and its various forms. We can only draw attention to a few facts which may prove to be of interest for the history of the dialect.

Pronunciation.—Short final vowels are not distinctly sounded, and are often interchanged. Thus, tōpanke, tōpanki, tōpanke, and tōpan, to the father.

Final / is usually dropped. Thus, aqa, they; but aqa-ul, among them.

Initial / is often dropped. Thus, egi and hōgi, having gone. The / in this word corresponds to p in Tamil. Kanarese has h.

Nouns.—The suffixes of the plural are ar(u), mār(u), ga(la), and aqa. Thus, manasara, men; tōp-mar, fathers; ãmba, fathers; âāngaa, cows; māđānga, bulls. The suffix aqa is derived from aqa, and must be compared with Gōndi aq.

The usual case suffixes are,—

Dative, ke, ka, k (compare Kanarese hi).

Ablative, inde, uņ, inđri, inđe (compare Kanarese inda, Tamil inṛu, pronounced i dru).

Locative, uļi, olī, ol (compare Kanarese olī).

The dative is also used as an accusative. This latter case takes the suffixes e, an, ana and ni. The genitive is identical with the oblique base.

Examples of the various cases are, ambalā maṇuṇa koḷiṇyudā, she gave birth to a male child; maṇu-ka, to the son; tōp-īq, from a father; Dēvā, God’s; berastāṇā, of the greatness; ārānyat-ul, in the forest.
It will be seen that the case suffixes mainly agree with Kannarese. The plural, on the other hand, and the oblique form more closely agree with Tamil.

**Numerals.**—The numerals are given in the list of words. They are, broadly speaking, the same as in vulgar Tamil. ‘One’ is oru, neuter ongu. Instead of oru we also find ort as in Kurukh.

Raṅḍ, two, corresponds to Malayāḷam raṇḍu, Tamil iraṇḍu. Forms such as arasu, king, however, show that Korava has the same difficulty in pronouncing an initial r as Tamil. The masculine and feminine form of raṅḍ is raṅdĕr.

Aṉja, five, corresponds to Malayāḷam and vulgar Tamil aṉju.

**Pronouns.**—The following are the personal pronouns,—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>na, nēnu, I</td>
<td>ni, nēnu, thou</td>
</tr>
<tr>
<td>na, me</td>
<td>nīn, thee</td>
</tr>
<tr>
<td>nanaka, to me</td>
<td>ninaka, to thee</td>
</tr>
<tr>
<td>nan, naṅ, my</td>
<td>nīn, thy</td>
</tr>
<tr>
<td>nāga, we</td>
<td>nīga, you</td>
</tr>
<tr>
<td>naṅgala, our</td>
<td>nīṅgala, your</td>
</tr>
</tbody>
</table>

There is only one form of the plural of the first person, just as is also the case in Kannarese. The oblique cases of the first person singular are also more closely related to Kannarese than to Tamil. Nāge, we; nīga, you, on the other hand, must be compared with Tamil nāṅgal, we; nīṅgal, you; Coorgī naṅga, we; niṅga, you.

**Verbs.**—The present tense is formed as in Tamil. Compare adikēri, I strike; hōṅgārē, I go. The suffix kēr, gēr, is here clearly identical with Tamil kētra, gētra. Forms such as adikēre, I shall strike, still more closely agree with Tamil.

The past tense is formed by adding the suffixes sa and na, or, in most cases, in the same way as in Tamil. Thus, adōssu, thou struckest; hōṅmū, he went; kuṅdatu, he gave. The s-suffix must be compared with the suffix si, chi in Gōndī; ē in Telugu. Similar forms are also used in vulgar Tamil.

The personal terminations are,—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ē, i</td>
<td>1. ē</td>
</tr>
<tr>
<td>2. ā</td>
<td>2. ā(ga)</td>
</tr>
<tr>
<td>3. ā, fem. ā, neut. du, chu.</td>
<td>3. ā(ga), neut. mē, mō</td>
</tr>
</tbody>
</table>

Thus, sāṅgē, I die; sēṅdirē, thou hast made; ighū, he is; igadu, it is; varadu, it comes; kuṅdatu, she gave; iṅkamū, they (neuter) were; vaṅche, 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 Korvāru 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.

KOBAVA (so-called KORCHARI) Dialect.

Specimen I.

(District Belgaum.)

Edoor manasan-ka rander am-gunteng incham. Avgal-tol e san.
As certain man-to two male-children were. Them-among younger
govaiya tan topan-ka soonu, 'yavu, nin jingöl-inde nan-ka varra
son his father-to said, 'father, your property-in-from me-to coming
paig nan-ka tā.' Tōpu avgal-tol e tan jingi paiči-kudstu.
share me-to give.' Father them-among his property having-divided-gave.
San mau tan paig akkondu dur dēs-ka ĝi ēlū
Younger son his share having-taken afar country-to having-gone many
nāl ĝigikillā, addantulē avū ēlū kharstā ēndu tan
days had-not-been, meanwhile he much expenditure having-done his
jingi allā kaṭṭotu. Avū hina ēnd parsālē ā dēstolē
property all squandered. He so having-done after that country-in
her kharv bugad avan-ka pyādastan vaśīch. Avū ā
a-mighty famine having-fallen him-to poverty came. He that
dēsa-nēt manasa-n dautē paqi-mēnē nindru. Ā manasa ēvan-ka
country-of man-of near work-on remained. That man him-to
matvāi mēspikkirku tan kollē-ki amyōtū. Angē ēlū pestkāsi
swine to-feed his field-to sent. There much hungry-being
matvāi tīngir-antā poṭtu suddā tindru varag mettaqsi-kondū. Anakē
swine eaten-that huska even having-eaten belly was-filling. But
avan-ka ētar-daut-īndē yandū ĝigakillā. Inagē ravatā dina ēg
him-to anybody-near-from anything-even was-obtained-not. Thus a-few days
ōsmō, tan parag vāti neppāgi tan manas-ulūli soonu, 'nān
passed, his former state memory-becoming his mind-in said, 'my
topan-kitāk ikklärve eddanē pani-mandi-ki varag metti veohē
father-near living how-many work-people-to belly having-filled more
sōr signās. Ivaṭe nān paṭnę sāgārē. Nān eddu nan
food is-obtained. Here I hunger-with am-dying. I having-arisen my
topan-dautē ĝi soonu, "tōpā, nān devār pāp topan pāp
father-near having-gone will-say, "father, I God-of sin father-of sin

sangati bugad nin jingi-allā muṣagyōt-antā i nin mau
company-in having-fallen thy property-all that-has-devoured this thy son
ūd-ka vand sariginē ni avank-osare sōr - sēndirū,' Topu maun-ku
house-to coming as-soon-as thou him-for a-feast hast-made.' Father son-to
said, 'thou always of-me-near art. My-near what-is-all thine-alone.
Śatt nin tembi, tirgā jīv-tōtē āgarū; tapasikondū-ūnāvū, śikknū, and
Dead your brother, again alive is; lost-rect, is-found, saying
nāg santōs āgardū sarige iṣadū.'
we happy becoming proper is.'
DRAVIDIAN FAMILY.

TAMIL.

KORAVA (so-called Körchak) Dialect.

SPECIMEN II.

A POPULAR STORY.

(Popular Story: District Belgaum.)

Purandar-gad andu sopdrada oru úru uttar dèstulj iégadu.

Purandargad so called one village north country-in is.

I ērtuñl̄ maq-n̄r̄ vátk̄l̄ park oru peñambraญ syāvkârastàn

This village-in two-hundred years ago one Brāhmâna banking

śend-gōṇdu lànu kaŋjistan-ndē indu. Avū ravañnā dàn-dharm

having-carried-on very miserly was. He in-the-least charitable-acts

śāiyyāk-illā. Ayan kaŋjistan udiņkkirku-osarē Kristhâna

performed-not. His miserliness to-cause-to-abandon-in-order Kristhâna

oru pyād peñambah-na sōng akkoṇdu a syāvkâr-dantâ-ke

a poor Brāhmâna-of disguise having-taken that banker-near

vandu ṣōligirk attindû. Avū dinâ udyâṭle varandû.

having-come to-beg began. He daily in-the-morning was-coming.

Syāvkâr aŋgandû, 'udyał vâ, nân imân pa-nil-mênē igarā!'

The-banker used-to-say, 'to-morrow come, I to-day business-on om.'

Inagēnē oru vátkâl a peñambah aug-ka vandu ogangû.

In-this-way one year that Brāhmâna house-to having-come went.

At-mânâ syāvkâr làvu daŋaj-gōṇdu tan utōlî ikkîr khottî

That-on the-banker much being-rexed his house-in existing false

duddu-diggâpi oru dinâ a peñambah munne sōrjù, 'ittâlē

copper-coins one day that Brāhmâ-of before having-poured, 'this-in

end bēkânaðu opû perikkopdu o,' and soonâ. Atkosarē

whatever wanted-being one having-picked go,' saying said. That-for

a kaṭṭ peñambah màtendu uṭṭuttu ogi partat

that crafty Brāhmâna having-refused having-left having-gone backyard

vâsliôđe a syāvkâr khuḷāi dâutkè vandu, 'nan maunṭâd

doors-from that banker wife-of near having-come, 'my son-of

muñjî saiyyarē, yandânâ dän tā; and kaṭṭ; āva

thread-ceremony om-performing, some charity give,' so asked; she
There is a village called Purandargad in the North country. About two-hundred years ago, there lived in this village a very miserly Brähman 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 Brähman. When the Brähman put in his appearance every morning, the rich man excused himself saying, 'come to-morrow, I am busy to-day.' The rich man was greatly vexed at the frequent visits of the Brähman 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 Brähman 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 Brähman pertinaciously. 'Though my husband is a great banker,' said she to herself, 'he never gives alms. I should not, however, mind it. As for myself, I am bent upon giving alms.' So she offered her nosering to the Brähman 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.
[No. 4.

DRAVIDIAN FAMILY.

TAMIL.

KOBAYA (so-called KORVI) DIALECT.

SPECIMEN III.

(DISTRICT BELGAUM.)

Oroto-ortō manusuna-ka rōppēr ām-makk indāga. Agal-uḷḷi saṇa
A-certain man-to two male-children were. Then-among younger
mauva taṅg-āvunk andū, 'āvā mina jinjigivulli nan-ka varrā
son his-father-to said, 'father your property-in me-to coming
paṅg nan-ka kuṇā.' Āvu agal-uḷḷi tana jinjigī panchya-kuṇātā.
share me-to give.' Father them-among his property divided-gave.
Saṇa mauva tana paṅg akuṇḍ dār nāṭ-ka högi lāva nāḷ
Younger son his share taking far country-to going many day
āgall, addantulle āva dund-uḷḷi tana paṅg phāṅga-sēdu. Āva hināga
had-not-been, meanwhile he luxury-in his share wasted. He so
ēdā bālk ā nāṭhai ber kharva bugada āvank
having-made after that country-in mighty famine having-fallen him-to
badatana vāṇchha. Āva ā dēsulli ortu manusūn ķyāṭi tēkari
poverty came. He that country-in one man-of near service
nindīru. I manusū āvana panḍri mēsark tana kollī-ke hachchhoṭṭi. Āṇāji
stood. This man him swine to-feed his field-to sent. There
pesta kalavalane panḍri tingkar-hantāta pōṭt suda tindā varara metāt-
being-hungry being-troubled swine that-can-eat husk also eating stomach-weak-
kundū. Ānāka āvank yūrīṇḍ yāndū sīgīlā. Hināga thōḍē nāḷ hōsa,
filling. But him-to anyone-from anything was-not-found. So a-few days passed,
tana park vāṭi nippāgi āva tana manus-uḷḷi andū, 'nang āvan
his former state remembering he his mind-in said, 'my father-of
jyāṭi ikkī eddan tēkari-mand-ki varara metti heeh-āgar-addan amma
near living how-many servants-to belly filling so-as-to-exceed food
śikkarāda. Ānāka īnji nā peста sīgārī. Nā edda nang āvan
is-found. But here I being-hungry die. I rising my father-of
jyāṭi högi andu, 'āvā, nā dēvar pāpa tōpan pāpa kāṭi-kundē.
nearing going will-say, "father, I God-of sin father-of sin have-got-tied-to-myself.
Nā nina mauvā and amisāṅgark āgarkill. Nana ortō āl-manusūna
I your son as to-be-called om-not-fit. Me one servant-of
hināga echakō."" Äva anjyunde odda tān-gāvan jyūti varvāga, like keep."" He thence rising his-father-of near when-coming, āvu dūrunde āvan pāta, kalākaḻā ands ōda-hōgi kagat-pudasa father distance-from him seeing, pity feeling running-going embracing mudda-adt-kundā. kiss-gave.
Hināga vartu arasu indū. Avanaka aṇja-ṇa kūllimām indāga.
So one king was. Him-to five-persons voices were.
Aga-la-ullī arasu vam-vartini bōtū, tirigi agalaka kaṭū, 'i suku
Them-in king one-one called, and them asked, 'this happiness
ni yāra dayād-inda ungarā?' Agra-ullī nāleru, 'i suku
thou whose mercy-with catu?'. Them-in four, 'this happiness
ninna dayād-inda ungarā(sic)', andāga. Paragōṇdu arasu aṇja-ṇa-ullī
thy mercy-with enjoy,' said. Afterwards king five-persons-in
sappāvala bōtū tirigi avala kaṭū, 'i suku ni yāra
the-youngest called and her asked, 'this happiness thou whose
dayād-inda ungarā?' Āvu uttara kujata, 'Devara tandida-antā i
mercy-with enjoyest?'. She answer gate, 'God given-so this
suku ninaka vandida. Atra-karunad-inda i suku nā ninna
happiness thee-to come. That-reason-for this happiness I thy
dayād-inda Dēvara dayād-inda ungarā. I vāti kaṭu
mercy-from and God's mercy-from enjoy.' This word having-heard
arasana ka niṣṭu vālchū. Paragōṇdu avala vaḍa-mēṇi dāgni ti rirgi
king-to anger come. Afterwards her body-on ornaments and
kovāki purna-kundu, avala-ka vaḍa pagana padiki kūdutū tirigi
clothes having-taken-off, her-to one old cloth gate and
berāda ārāyata-ullī vaḍa guḍiśī kaṭṭū avalana echchu. Appāga avalu
great forest-in one cottage building her kept. Then she
radjita indā. Paragōṇdu aval-e angē ambala mavunna.
pregnant was. Afterwards she-indeed there male child
kadi-bugudā. Arasu i vati kaṭu lāvu santōsa utṭū tirigī
bare. King this news hearing much satisfaction felt and
avalana bōtū utōji echchu. 'Ivu muṇehi andānāga Dēvara dayād-
her called house-in kept. 'She before said-as God's mercy-
inda i suku khare,' hināga andu tana berastanātā hyamēśī
from this happiness certainly,' so saying his greatness-of pride
uttu Dēvarāda berastana hogalarka bhattamu,
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 KORVĀR) DIALECT.

SPECIMEN V.

(DISTRICT BIJAPUR.)

DEPOSITION OF A WITNESS.

Hōna mádat-oji śindigi jāttiri ági raund mád dina
Past month-in Śindagi fair having-become two three days
ānda-mene šegāt-oji raund tāsa pōdu yerīna-mene Rāo-sāb
becoming-after morning-in two hours time rising-after Rāo-Sahib
māmaladār kachchhērit-oji nā indē. Mādūrāya kulkarni ūva appaga
Mamlādār office-in I was. Mādūrāya the-Kulkarni this then
nōndāri kachchhēri bāilaka ukkānd-Indu. Ārōpi Śarānya ortan-ka
registration office outside sitting-was. The-accused Śarānya one-to
bōta-kondu vanda. Mādūrāyanaka, ‘nannu-daśandā nōndāri kāgida
having-called came. Mādūrāya-to, ‘me-for registration deed
varirakā vā,’ aṇḍā Śarānya bōtā. Appaga Mādūrāya tiragi nā
to-write come,’ saying Śarānya called. Then Mādūrāya and I
kachchhēri voṭṭu vanda. Nāgala Śirād Śidālingappaṁa ūtaka hōnō.
office having-left came. We Śirād Śidālingappa-of house-to went.
Avati nā īkārē. Ippaga kōṭīna munne nikkira ārōpi tiragi avana
There I live. Now court before standing accused and him
kūda ortanu raundēru kūda vanda. Mādūrāyana jēvaṭi ukkandau,
with one two with came. Mādūrāya near he-sat.
Mādūrāya dast varadu. Mādūrāyanaka yēr śondu vara-siranga nā
Mādūrāya deed wrote. Mādūrāya-to who telling to-write-caused I
kaṭilla. Tōḍē pōda ānda-mene ārōpi Śarānya ūva yākarē
heard-not. Little time becoming-after accused Śarāyana this area
sarve-nambāra māyiti attunārāka ūta uṭṭu hōnū,
Survey-number information in-order-to-bring house having-left went.
A-mene ārōpinaka nā yeppagu pāṭilā. Ārōpi hōnu tusu
That-after the-accused I ever saw-not. The-accused having-gone little
yāḷyatoḷi vartanu vanda. Mādūrāyanaka, ‘kāgida varimāṇa, koṭṭi kāgida
time-in some-one came. Mādūrāya-to, ‘deed write-not, false deed
igadu,’ aṇḍā sondu.
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 Mam-latdār about two hours after rising time in the morning. The Kulkarṇi Mādūrāya was then sitting outside the registration office. The accused Šaranya then came after having been out to call somebody. Šaranya said to Mādūrāya, ‘come and write a registration deed for me.’ Mādūrāya and I then left the office and came with him to the house of Širsād Šidalingappā, where I live. One or two men had come there together with the accused now standing in court. He sat near Mādūrāya who wrote the deed. I did not hear who told him what to write. Short time afterwards the accused Šaranya 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 Mādūrāya, ‘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, Miscellanea Essays, Vol. ii, London, 1880, pp. 105 and ff., and in the Manual of the Administration of the Madras Presidency, Vol. ii, pp. 193 and ff. The affiliation of Kasuva is doubtful.

At the Census of 1891, Kasuva was spoken by 316 persons in the Nilgiri Hills. In 1901 only 241 speakers were returned. The figures for Irula were as follows:

<table>
<thead>
<tr>
<th></th>
<th>Census, 1901</th>
<th>Census, 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ouddapah</td>
<td>32</td>
<td>...</td>
</tr>
<tr>
<td>North Arcot</td>
<td>1</td>
<td>7</td>
</tr>
<tr>
<td>Salem</td>
<td>8</td>
<td>...</td>
</tr>
<tr>
<td>Coimbatore</td>
<td>377</td>
<td>106</td>
</tr>
<tr>
<td>Nilgiris</td>
<td>1,196</td>
<td>819</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1,614</td>
<td>962</td>
</tr>
</tbody>
</table>
KAIKADI.

The Kaikadis are a vagrant tribe of mat-makers. They are found in the Bombay Presidency, Berar, and the Central Provinces. Their number has been estimated for the purposes of this Survey as shown in the table which follows, and which also registers the figures returned at the last Census of 1891:

<table>
<thead>
<tr>
<th>Bombay Presidency</th>
<th>Estimated number</th>
<th>Census of 1891</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ahmednagar</td>
<td>700</td>
<td>477</td>
</tr>
<tr>
<td>Khandesh</td>
<td>...</td>
<td>42</td>
</tr>
<tr>
<td>Nasik</td>
<td>...</td>
<td>4</td>
</tr>
<tr>
<td>Poona</td>
<td>2,300</td>
<td>438</td>
</tr>
<tr>
<td>Satara</td>
<td>450</td>
<td>235</td>
</tr>
<tr>
<td>Sholapur</td>
<td>3,000</td>
<td>224</td>
</tr>
<tr>
<td>Belgaum</td>
<td>200</td>
<td>...</td>
</tr>
<tr>
<td>Kolaba</td>
<td>100</td>
<td>...</td>
</tr>
<tr>
<td>Akalkot</td>
<td>...</td>
<td>43</td>
</tr>
<tr>
<td>Satara Agency</td>
<td>845</td>
<td>21</td>
</tr>
<tr>
<td>Southern Marathá Jaghirs</td>
<td>200</td>
<td>...</td>
</tr>
<tr>
<td>Berar</td>
<td>879</td>
<td>10,722</td>
</tr>
<tr>
<td>Haiderabad</td>
<td>...</td>
<td>2,380</td>
</tr>
<tr>
<td>Central Provinces (Nimar)</td>
<td>45</td>
<td>2</td>
</tr>
</tbody>
</table>

Total: 9,899 14,898

Kaikadi in most respects agrees with vulgar Tamil and will therefore be dealt with as a dialect of that form of speech. Like other Tamil dialects, it in several points agrees with Kamarase, and it must therefore be derived from an older form when Tamil and Kamarase had not as yet been differentiated so much as is the case at the present day.

The dialect is not exactly the same in all districts. It is purest in Sholapur, from where the greatest number of speakers has been returned. In the Satara Agency and in Ahmednagar the number of speakers is less, and the influence of the speech of the bulk of the population is strongly felt. In Berar the state of affairs is similar. Thus we find forms such as gānas musallā, he said to his father; mulukāt, in the country, in Akola; hōnā, thou wentest, in Buldana, etc. On the whole, however, the local variations are comparatively small, and are almost always due to corruption through the influence of other forms of speech. It is therefore sufficient to print the specimens received from Sholapur as illustrations of the dialect. The beginning of a version of the Parable of the Prodigal Son received from the Melkapur Taluka, District Buldana, will be added in order to show that the dialect of Berar is essentially identical. The beginning of a similar version received from Ellichpur will finally be reproduced. It in many respects forms the link connecting Kaikadi with the so-called Burgar. A list of Standard Words and Phrases, received from Sholapur, will be found on pp. 646 and ff. below.

Pronunciation.—Long and short vowels are very commonly interchanged; thus, vandu, vānda, vandā, and vānda, he came. Õ and ā are apparently interchangeable; thus, appō and appā, then.
The palatals are, at least in Sholapur, pronounced as in Telugu, i.e., as *ts*, *dz*, respectively, if they are not followed by *i*, *e*, or *y*.

An *h* often corresponds to a *p* in ordinary Tamil. Thus, *hō*, and in Ahmednagar even *ō*, *go*. In Kolaba, however, we find *pō*. The change of *p* to *h* is common in Kanarese.

Final *l* is dropped as in Korava and vulgar Tamil. *Thus, gōgā*, sons, but *gōglak*, to the sons.

Nouns.—The genders are sometimes confounded. In Ellichpur the neuter forms of the demonstrative pronouns are apparently always used also for the masculine.

The suffixes of the plural are *gā* and *āng*; *Thus, gōw*, a son; *gō-gā*, the sons; *gō-gāl-ak*, to the sons: *khudri*, a horse; *khudrīng*, horses.

Forms such as *urtyā*, women, from *urñi*, woman, are Marāthi.

Case suffixes are added to the base of neuter nouns. Thus, *ut-ālī*, in the house. Occasionally, however, we find the base modified before suffixes as in Tamil. Thus, *man-ut-li*, in the mind, in the specimens received from Aundh.

The dative is commonly also used as an accusative. It usually takes the suffix *k* or *ku*; *Thus, gān-ku*, to the father. We sometimes also find an accusative suffix *l* in words such as *khudrlī*, the horses; *pṛṇṛdrī*, swine.

The genitive sometimes agrees with the qualified noun in gender, as is also the case in Gōndī. Thus, *ninnān māng*, thy son; *khudrād kāgīr*, the horse’s saddle. In Kolaba we also meet with forms such as *oṇyan-ūṭa uthle*, in the father’s house. Compare the Tamil suffix *udīya*.

The suffix of the locative is *alī*, *ulis*, or *oli*. In Kolaba and Ellichpur we find *al* used instead. Thus, *al-ālī*, in the house; *kāl-uli*, on the feet.

The case suffixes will, on the whole, be found to agree pretty well with Korava.

Adjectives.—Adjectives are sometimes inflected. Thus, *nalla urpyā*, a good man; *nallāyā urpyā*, good men; *nallād urti*, a good woman; *nallayā urtyā*, good women.

Numerals.—The numerals are given in the list of words. They are the same as in Korava and vulgar Tamil.

Pronouns.—The personal pronouns have almost the same forms as in Korava. The usual forms are as follows:—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>nām, nā, I.</em></td>
<td><em>nīn, nī, thou.</em></td>
</tr>
<tr>
<td><em>nān-k</em>, me, to me.</td>
<td><em>nīn-k</em>, to thee.</td>
</tr>
<tr>
<td><em>nān, nannād, my.</em></td>
<td><em>nīn, ninnān, ninnād, thy.</em></td>
</tr>
<tr>
<td><em>nāng, we.</em></td>
<td><em>nīṅg, you.</em></td>
</tr>
<tr>
<td><em>nāṅglāda, our.</em></td>
<td><em>nīṅglād, your.</em></td>
</tr>
</tbody>
</table>

The form *nāng* seems to be the exclusive plural, corresponding to Tamil *nāngal*.

When the person addressed is included the plural of the first person is *nāmb*, dative *namburk* (corresponding to Tamil *nām*), in the Sholapur specimens.

The neuter singular seems to be used as a feminine. Compare *nallād urti*, a good woman. There are, however, no instances of a feminine pronoum in the specimens, and the verbal suffix of the third person singular feminine is *ā*, which corresponds to Tamil *at*.

The interrogative pronouns are *yāu*, who? *mīda*, what? *We sometimes also find the neuter form ādu instead of yāu*, who? The genitive of *yāu* is *yattcn*, whose? *Yāu* is occasionally also used as a relative pronoun.
Tamil (Kaiśādī) Dialect.

Verbs.—The personal terminations are as follows:—

Sing.  Phr.
1. ē, ī, i.  1. ō, ū.
2. ā.  2. áṅg.
3 m. ō, ū, u.  3 m. & f. áṅg.
3 f. ā.  3 n. gā.
3 n. da(yu); ṭsū (tsū).

Thus, īndī, I was; 2 īndā; 3 m. īndu; 3 f. īndā; 3 n. īndō; 2 īndāṅg; 3 m. and f. īndāṅg; 3 n. īndāṅg. A neuter plural īndāni, were, is recorded from Ramdrug. Compare Tamil.

The present tense of the verb substantive is īgāri, I am; īgada, it is; īgadgā, they (neuter subject) are. In Berar we find kiri, I am, etc., used instead.

The present tense of finite verbs is formed by adding a suffix ṭāk (gāk) or ār. Thus, īdākti, I strike; ārāk, it comes; hōgāki (Kolaba pōgārē), I go; nīkākā, thou art; Ramdrug sāgāri, I die; Kolaba sonārē, I say; sēyārē, he is doing.

The past tense is formed by means of the same suffixes as in Tamil. Compare scandu, he said; ṭuṇu, he lived; ḍōmu, he went; ātū, he began; pātu, he saw; ḍuṇatō, he gave. Forms such as īnduṭu, he has done; yūkpiṭṭu, he spent, are compounds. Compare Tamil urrēn, pronounced uṭṭēn, I was. Forms such as bhāṭīṅnō, he met; vāṅgā, it came; tīṅgāṅgā, (the pigs) ate, should be compared with vulgar Tamil forms such as pādiṭtō, he learned; pādiṭṭhuddu, it learnt (corresponding to standard pāṭṭān, pāṭṭuddu, respectively); āṭṭhānu and āṭṭhuddu instead of āṭṭāru, it became, it was. Āṣa, it was, in a specimen received from Akola, directly corresponds to vulgar Tamil āṭṭhānu.

The form āṭṭānu, instead of āṭṭāṅg, they began, is probably due to the influence of Marathi.

In Elllichpur we find forms such as pēsuss, he said; guḍtuss, he gave; hōsu, he went. They appear to contain the suffix ṭsu or ḍsu of the third person neuter. Similar forms also occur in Burugānti.

The future apparently corresponds to the Tamil present. Thus, ikāri, I shall be; edkāri, I shall arise; īdīri, I shall strike; hōgīri, I shall go.

For further details the specimens which follow should be consulted. The two first ones have been received from Sholapur. They are a version of the Parable of the Prodigal Son and a short popular tale. It will be seen that they represent a form of speech which very closely agrees with Tamil and especially with Korava.

The third specimen is the beginning of a version of the Parable forwarded from the Melkapur Taluka of District Buldana. It represents the same form of speech, but is much more influenced by Aryan languages. It may be taken as a representative of the dialect as spoken in Berar. The fourth specimen, the beginning of a version of the Parable from Elllichpur, is of a similar kind. In some details it agrees with the so-called Burugānti, which will be separately dealt with below.

A list of Standard Words and Phrases will be found on pp. 646 and ff. It has been forwarded from Sholapur.
Vañđa manșan-k randa gōgā intsgā. A manjun-ul-āu chittiāu
One man-to two sons were. Those two-among-being the-younger
tān gāun-k svandu, ‘gāvā, naunād pāṅg nān-k tā.’ Āu
his father-to said, ‘father, my share me-to give.’ He
ātan-chhilli gān tān samsārād pāṅg hōti taudu. Munnī
that-according father his property-of share having-pit gave. Then
thōdyā divas-ulī sannāu tān adni samsārānā gōlā sendunād ānik
few days-in the-younger his all property together having-made and
thur par ēr-k hōnu, ānik anīgō tān samsār udalpanā
far other country-to went, and there his property extravagance
sendi adni vātoja-senduṭu. Yappū adni samsār yakpisuṭu appū
having-made all wasted-made. When all property had-spent then
ā ērulī bhāyrādh kārā bhuntās. Ā vakat-kā āun-k
that country-in great famine fell. That time-at him-to
dudādī lahāu kami bhuntās. Phārg ē ērulī vānda
money-of great scarcity fell. Then that country-in one
manṣan-kīṭṭā āu naukari niṇḍu. Āu āun-k kvālloji phyeṅdṛil mēlīhirk
man-near he service stayed. He him field-in swine toseed
hāchīṭṭā. Phyeṅdṛyā etta tarpal tingāntsgā ātā suddā bhyēr
sent. Swine which huak were-eating those even great
santōṣḥsuḷi thingā āu tān vārga metādṣumdiṇiyō, pan attu suddā
joy-in having-eaten he his belly would-have-filled, but that even
ēdū at-kā kūdīṭlā. Āu yappū suddi-minī vāndu, appō āu tān
anyone him-to gave-not. He when sense-on came, then he his
manulī svandu, ‘nān gāun padarulī lahāu manasgal-kīṭṭā thingā
mind-in said, ‘my father’s service-in many men-near having-eaten
ulīda ādūn amma igada. Nā parantu phāṭnī sagāṭṭirī. Nā
remaining so-much food is. I but starving om-dying. I
edkīrē ānik nā hōgi nān gāun-svalrī, ‘āvā, nā ninnād
will-arise and I having-gone my father-to will-say, “father, I thy
va dēvarād pāp sendirī. Itan-śīvā yinnāu māṅg svandi ōtāṅgrik
and God’s sin have-done. Thīs-from thy son having-said to-take
TAMIL (SAKAPDI DIALECT).

Chalkē illā. Ætundusk nān-k nin tsākrigāyān chalkē tsākri etstāud.' Thus having-said arose then his father towards came. He far
ikkya ān gāu ān-k pātu, ānīk māyā vāndi ānīk nerk being his father him saw, and pity having-come him towards
ōdī högī ān khagat-k bhundī munā ātundā. Māng having-run having-gone his neck-to having-fallen kiss tock. The-sen svandu, āvā, nā dēvarād va ninglād gunhā sendirī, ānīk ātun-munnī said, 'father, I God-of and you-of sin have-done, and henceforth
nīnāu māng svandi ātungrik yagyi illā.' Tar ānīk gāu tān thy son having-said to take worthy not.' But his father his
tsākrigāyān svandu, 'nālla kvāki ātyā ānīk vābdhuī hōdgo, ānīk kālīgī servant-to said, 'good cloth bring his body-in put, his hand-on
mudur hōti ānīk kālīgī kālād hōdgo. Ānīk nādānā, nāmī ring putting his foot-on shoes put. And go, we
thindī undi ānand saīvāngā. Iu nān māng sattindu, pan having-eaten having-drunk joy let-make. This my son had-died, but
thingi āvā vāntsa; ānīk kālījindu pan phārgunā dvārkāmu. Hanā again life come; he had-been-lost, but again is-found.' So
svandi ānīng ānand sāirark hatnā. having-said they joy, to-make began.

Ipta ānīk bhyēr māng kvāllulī indu. Ān henā-henā ōt-kiṭṭā
Now his elder son field-in was. He as house-near
vārark hatnū, hanā-hanā pādrād va ādrād ānīk svaikyē vārrark to-come began, so singing and dancing his ear-to to-come
hatseta. Ān vānda tsākri-gadgāyatı boṭuadī vāndi, 'ida began. He one servant-to having-called having-come, 'this
middād?' svandi keṭō. Ānīng svandū ānīk, 'ninggala what?' having-said asked. He him-to said that, 'your
tyembī vāndīrō. Ānīk khusāl vāndi gūnunk bhēṭītānō, younger-brother has-come. He safe having-come father-to was-met,
ātun-dusk ānīk khusālī sendū. Āta svaikēti ānīk yārk-vāndi ānīk therefore he feast made.' Āta svaikēti ānīk yārk-vāndi ānīk therefore he feast made.' He safe having-come father-to was-met,
ātun-dusk ānīgāu vājāki vāndū ānīk ān inside not-go-would. Therefore his father outside came and his
vinanti sendū. Phārg ānīk tān gāvānku svandu, 'pārgō, nā lahāu entertady made. Then he his father-to said, 'see, I many
vatkalā nin tsākri sayāke, ānīk yāndrū nīnā vātī vadēllā. Hīnā years thy service do, and I ever thy word broke-not. So
indī nānīk sōbyān barābar majā sayāke yāndrū āt-kiṭṭī suddā tandillā. being me-to friends with feast to-make ever kid even gave-not.
Pan yāu ninnād adni jingānī rāṅḍikālūjī yapīṭghṇā, āu nin māṅg
But who thy all property harlotry-in squandered, that thy son
vāṇḍi bārābar, ni āunk khusāli śendā.' Appōg āu āunk
having-come immediately, thou him-to feast madest.' Then he him-to
svandū, 'gōvanē, ni īlbaru nān kiṭṭa nikyākā. Itun-dusk nān
said, 'son-O, thou always me near licent. This-for my
kiṭṭād adni ninnād igada. Īu nīn tyembī śattīndu, āunk
near-being all thine is. This thy younger-brother had-died, him-to
jīva vāntṣa; āu kāljīndu, āu dvārkunu. Ātan-dusk nān majā
life came; he had-been-lost, he is-found. Therefore I feast
śayiyu nāmburk khusāl āgavā, ādu yagyī igada.'
should-make us to joy should-become, that proper is.'
DRAVIDIAN FAMILY.

TAMIL.

KAIRAI DIALECT.

SPECIMEN II.

(A POPULAR TALE.

(DISTRICT SHOLAPUR.)

Palagav svandi vanja ur intsa. Ango vanja banda

Palagav having-said one village was. There one bandy-man

indu. Aunk randa goonga intsga. Vartan pera Khamdaro, aniki inivartha

was. Him-to two sons were. One-of name Khamdaro, and other-of

pera Yasavantrao. Aun kitta randa nallaya khudrayang intsga. Vanja

name Yasavantrao. Him near two good horses were. One

khudri pera Khamdaro, aniki invannda khudri pera Yasavantrao.

horse-of name Khamdaro, and other horse-of name Yasavantrao.

A banda satta-barka aun kuliikal talaghar-uli khudrayang dhvanki

That carrier dead-after his wife cellar-in horses concealing

etsutsu, khudrayang aun kankhe hoti illa. Goga bhirkha

kept, those horses their sight-to putting not. Boys big

ana-barka gama ka tolangami sung talaghar ughdisnang, appo a

becoming-on mother-to telling-not they cellar opened, then those

khudril sung patang Ango svandanga, nang khudri-mini khvanka-yakko.

horses they saw. They said, 'we horses-on let-ride.'

Gama solikaa-maan, mitka-mida? 'manasga patang majhe nimgla

Mother allowed-not, why? what? 'man saw then you

idddi khudril pitsung-rang.' Goga ada kettsaga illa. Ango

having-beaten horses will-take-away.' Boys that heeded not. They

atan-mini kvansang va tawgaai lurk honang. A nallaya

them on rode and sister's village-to went. Those good

khudrayang aun mettsun patu; appo aun man-ulii kharla vantsa.

horses their brother-in-law saw; then his mind-in desire came.

Aunk vattiga ki, 'ivanka khudrayang lasbis-kudkanal.' Phang a—

Him-to it-appeared that, 'these-to horses to-get-is-not-suitable.' Then he

a goqalak surai kudpati guung sendu. Phang a—raja

those boys igor having-caused-to-drink drunk made. Then he raja

nerk honu aniki svandu, 'aunk idddi khudrayang pitsunchi

near went and said, 'them having-beaten horses having-taken

2 x 2
FREE TRANSLATION OF THE FOREGOING.

There was a village called Palasgaś. There a bandy-carrier lived. He had two sons, one named Khandērāo, and the other called Yaśvantrāo. He also possessed two good horses, likewise called Khandērāo and Yaśvantrāo. When he died his wife kept the horses in the cellar and did not let the boy see them. When the boys had grown up they went and opened the cellar without telling their mother. They then saw the horses and wanted to ride on them. The mother did not allow them to, 'because,' said she, 'if you are seen, the people will kill you and carry off the horses.' The boys did not heed her but rode off to their sister's. When their brother-in-law saw those good horses, he coveted them and thought, 'I cannot leave those horses to them.' So he got the boys to take liquor and get drunk, and then he went to the 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.**

**KAİKĂPİ DIALECT.**

**SPECIMEN III.**

**D (DISTRICT BULDANA.)**

Vända mansanka ranḍa goğā. Chiṭṭava sandu ki, 'ņanna
One man-to two sons. The-younger said that, 'my
bangā nān-ku tā.' Gaṉu rāndyar-ku pāṅgūṭa kuḍatu. Chiṭṭavu
share me-to give.' The-father both-to deciding gave. The-younger
adnu tanma samsāra golā sindu āśan-menį yalkithenu. Aṅgā
all his property together made country-on went. There
hōgi adnu kālaį-gondu. Adnu kālaį-gondu a nāṭoļi kāravā
having-gone all wasted. All wasted that country-in famine
bhunṭu. Pharaṇ saṇčaṇā āgā pharaṇ hōgi teṅkārī pīḍaṇu.
fell. Then difficulty becoming after having-gone service joined.
Kvalloį phendri kākār yathuṭu.
Field-in pigs to-tend sent.
Vand mansó-ku randa bândgá nindintsu. Atul-sé chityád bánd
One man-to two sons were. Them-in-from the-younger son
pēsus, ‘gá, nantá jindágānī-tā jaú jindágānī nān-ku tā.’ Phárgu
said, ‘father, mine property-of which property me-to give.’ Then
ättu sampadá pāntí guḍatusu. Phárgu jarak dinungá chityád bánd
he property dividing gave. Then few days the-younger son
hadduni jindágānī vand jāgī jamāvāndsu, thur nāṭku hōsu,
all property one place collected, fur country-to went,
hānik aṅğē tanda jindágānī yakshisutesu. Phárgu ādu sadar
and there his property wasted. Then he all
kharoltā hōsu ā dēsalle bhāri khar bhunsu.
having-spent-having-become went that country-in heavy famine fell.
Annāmui ātku bhāri aṅṣaṅ bhunsu. Āpa ādu ā dēsalle
Therefore him-to, great difficulty fell. Then he the country-in
vanda mansó-giśṭā niṇḍusu. Ātku ādu phendi mhesąku tanda kollulu
one man-near stayed. Him he swine to-feed his field-in
thörtusu. Āpa phendi jaú sāltā tinnu ata-mhene vargā methādusu,
sent. Then swine which husks eat that-on belly was-filling,
inā nānku (sic) tavanagusu; hākin innā śēñjī-illā guḍatusā. Phárgu ādu
so him-to it-appeared; and anything did-not gave-not. Then he
sud-mhene varsa pēsus, ‘nā gāvā ingē enā tondor-gā ballā kiru
sense-on came said, ‘my father with how-many servants many are
āttī hākin nān vārgukē sākkē. Nān etā nā gavā nērē
to-eat and I hunger-with die. I having-arisen my father near
hōgrē hākin ātku pēsusu, ‘ō gavā, ābhāy sānne hākin nind
will-go and him-to say, “O father, heaven against and thee
sānne pāpā śēñjī. Nindu bāṇḍ illā ipar māplak. Nindu
against sin I-did. Thy son not henceforth worthy. Thy
tondor-paryānē ei.”
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</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Central Provinces,</td>
<td>10</td>
<td>21</td>
</tr>
<tr>
<td>Nimar</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Central India</td>
<td>255</td>
<td>632</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>265</strong></td>
<td><strong>673</strong></td>
</tr>
</tbody>
</table>

Burgandi is closely connected with Kaikâdi. It is apparently dying out, and the specimens received from the districts are very unsatisfactory. A version of the Parable and a short popular tale have been forwarded from Bagli in the Indore Agency and will be reproduced below. A list of Standard Words and Phrases was received from the same district, but it was too corrupt to be printed. A short specimen was also received from Nimar, but did not contain any new forms. The Burgandis of Nimar assert that they have immigrated from Khandesh. They also call themselves Kulrangs or Kurgandjs.

The short remarks on Burgandji 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 ăd, male, and phat, female. Thus, nunâd ād nāy, a dog; vānd phat nāy, a bitch. But the plural and the cases are always formed in the same way. The suffix of the plural is āg; compare Kaikâdi. Thus, ārāp̄o, a man; ārāṅg, men: ghravâ, a son; ghravāṅg, sons; nāy, a dog; nāyâg, dogs.

The usual case suffixes are, dative and accusative k; ablative kē and kun; genitive ę, nę, and no suffix; locative kō and kē. Thus, gāvak, to the father; ārāp̄o-kē, from a man; uťkun, from the house; ninę gāv uť-kō, in thy father’s house; nānē kākānē mōng, my uncle’s son; ār-kō, in the country; uť-kē, in the house.

We occasionally also find accusatives such as ghravā-āng, the son.

Numerals.—The numerals are the same as in Kaikâdi. ‘Nine’ is, however, omad, and ‘twenty’ īrd. Higher numbers are reckoned in scores. Thus, rauț īrd pat, two times twenty and ten, fifty; ānj īrd, five times twenty, hundred.

Pronouns.—The following are the personal pronouns:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>nā, I</td>
<td>nę, thou</td>
<td>ad, he</td>
</tr>
<tr>
<td>namaț, to me</td>
<td>ninaț, to thee</td>
<td>attak, to him</td>
</tr>
<tr>
<td>namę, my</td>
<td>nęnę, thy</td>
<td>atnę, his</td>
</tr>
<tr>
<td>namaț, we</td>
<td>męng, you</td>
<td>aāj, they</td>
</tr>
<tr>
<td>namațal, naŋglą, our</td>
<td>naŋglę, your</td>
<td>aŋaŋgę, their</td>
</tr>
</tbody>
</table>

Other pronouns are tıngal, to him; jō, who? ętnę, whose? mę, what? Compare Kaikâdi.

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 verbs substantive:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>1. sirę</th>
<th>2. siră</th>
<th>3. sir</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plur.</td>
<td>1. sirę</td>
<td>2. siră</td>
<td>3. sirę</td>
</tr>
</tbody>
</table>
N is in this verb interchangeable with ch. Thus we also find chir, he is; chirú, they are. Such forms correspond to kiró, I am, and so forth, in some forms of Kaikadži. 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 póinó, we went; but póināng, you, or they, went.

The past tense of the verb substantive is given as nidad in all persons and numbers. The first specimen, however, contains the plural form nidašu, they were.

The present tense of finite verbs is formed much as in Kaikadži. Thus, nikākē, I live; sāgakē, I die; pōgakē, I go; tīngakō, let us eat; sīgakō, let us do; tīngakū, they eat. The list of words gives adkagā, instead of adkagāk, he strikes. Similarly we also find nikā instead of nikākā, thou livest. The plural ends in ó or á in all persons; thus, pōgakō, we, you, or they, go. The list of words also gives adkagākāṅg, you strike.

Forms such as nɪŋ suhān ad sivānē, you say that I-do, I obey your order, are perhaps imperfects. Compare nā pela adkīyōnē, I was beating, in the List. I have not ventured to correct the original translation.

The past tense is usually formed by means of one of the suffixes s (or ch) and n. Thus, adē, I struck; adēnā, thou struckest; adēch, he struck; adēñū, we, you, or they, struck; pōinā, I went; pōinānā, thou wentest; pōs, he went; pōinō, we went; pōināng, you, or they, went.

Such forms are very common. Thus, senjē, I did; sejā, thou didst; aknā, thou madest; senjō, we did; tīngasū, they ate; nikasū, they lived.

The third person singular always ends in s or ch. Thus, thōrāch, he sent; pātus, he saw; hōrās, he ran; epākāus, he wasted; nānch, he came. Is or us (ūs) is sometimes added. Thus, mandiśūs and mandiśch, he began; pēsūs or pēsūs, he said; sejus, he did.

There are several other forms which apparently contain a suffix gō. Thus, vaŋgōt, I drove; vaŋnus and vaŋgōtus, he drove; ṭeyōs, he went; ṭeyōs, it happened. Forms such as ḍyō niśī, he had gone, lit. gone he-was, seem to point to the conclusion that this gō is the suffix of a past participie passive. It is therefore probably borrowed from Rājasthānī.

A perfect is vānhir, he has come. It is formed from the conjunctive participle vānch by adding ir, another form of sir, he is.

The future is apparently formed as in Kaikadži. Thus, adikrā, thou wilt strike; āgore, I shall be; āgar and āgygore, he will be. Metārīsūngā, I shall fill, is, in its termination, apparently a Rājasthānī form. Other forms are khaḷkā, I shall go; surē, I shall say; kōṭuṛē, I shall give; pōrakē, I shall throw. I cannot analyse them with certainty.

The negative particle is a prefixed lā, corresponding to the suffixed illā in Kaikadži. Thus, lā pōs, he did not go; lā-ādakkā, he did not get. The use of a prefixed lā is probably due to Aryan influence. I cannot analyse lāṛvā tōsū, 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 Burgaṇḍi is originally a form of Kaikadži. It has, however, undergone so many changes that it must be considered as a separate dialect.
DRAVIDIAN FAMILY.

TAMIL.

BURGANDI DIALECT.

SPECIMEN I.

(INDORE AGENCY.)

Vand urupō rau ḍ gwantaṅg niḍisū. Sir ghwanṭ gāva
One man(-of) two sons were. Younger son father(-to)
pēsīs, ‘nangā paṅg-bangār tāndur.’ Phārag gāv ghwanṭak bangār-paṅg
said, ‘our share-wealth give.’ Then father son-to wealth-share
potāla. Thōrā nāl bhargā hadnā bangār aṛatku sir ghwanṭ
gave. Few days after all wealth having-collected younger son
thwār thun ūr ēleyūs, anjā pōmā niṭja, khotā-khālas bangār
far foreign country went, there going stayed, bad-company wealth
ūnpiskus. Adankā ā ūr pyattāney āgeyōs. Ā ghwanṭ
squandered. That-in that country grain-scarcity occurred. That son
ṭing tōkar nā kup lā-dakkā hīnā āgeyōs. Ā ērkō vauḍ
to-eat bread and salt not-got so it-happened. That country-in one
bhar urupō niḍis at-māṭke pōs. Ā bhar urupō pendrīṅ mēpīgal-kē
big man was him-to he-went. That big man swine grazing-for
ā ghwanṭ kwaḷung-kō thōrarāch. Tīŋgāl ādūla kūṛkāsā. Adnēko tīŋgal
that son fields-in went. Him-to nobody gave. That-in him-to
man āgeyōs, ‘tānā chāṛa jō pendrīṅ tīŋgāsū nānē varg nā bi
mind occurred, ‘corn husks which swine ate my belly I also
mētāṛisūngā.’ Bhāre āsad atnē māṅkō hīnā sējus, ‘tō injē nā
will-filt.’ Then sense-coming his mind-in thus did, ‘now here I
phēṅku sāgākē; idan nānē gāv uṭkē urūṅ hargā tīṅgākū
hunger-with die; so-many my father’s house-in men much eat.
Nā bi gāv-māṭke khāḷāke hīnā sarī, “gāv-ē, dāvar uṭkē
I also father-to will-go thus will-say, “father-O, God’s house-in
kī-chāṛē nīnō uṭkē midān sējē. Nā nīnē mōṅg lā-āgrēwālā. Ninē
or-also thy house-in sin I-did. I thy son not-worthy. Thī
uṭkē phānīya-saṛēwālā sirū atkō nā vauḍ harajgū.’” Pōs yansāne
house-in work-doers are them-in I one let-be.”’ He-went having-left
atnē gāv māṭke khallas. Gāv thwārtun mōṅgak pāṭas; gāv
his father to went. Father far-from the-son saw; father
aṅg-mandisōs, ad hōras tō mōṅgak pēchkus, vāy nāṅg-mandisōs. Mōṅg
pitted, he ran then son embraced, mouth to-kiss-began. The-son
2y
DRAVIDIAN FAMILY.

sal-mandich ki, 'gāv-ē, davor uṭkē ninē uṭkē midān soŋjē.
to-say-began that, 'father-O, God's house-in thy house-in sin I-did.
Ninē mōng lāagrēwālā.' Gāv phāniyā-sairēwālā-kō pēsis, 'ītal-kē lallē lallē
Thy son not-worthy.' Father servants-to said, 'this-for good good
bhatung atyāngō, ittak ūringō; thini kai-kō madrung thini
clothes bring, this-to cause-to-put-on; and hand-on ring and
kālūng-kō machohung ūringō. Thinī naṅg badnō tingākō ānand
foot-on shoes cause-to-put-on. And we all let-eat joy
siyākō. Nanē mōng satō niṅs māngē vāṅch.' Hadnō ūta majā-sai
let-maka. My son dead was again came.' All house merry-to-make
mandich.
began.

Atnē mōt mōng kwāl-mālē niṅsā. Ajā-gun ōlās ut-māṭkē vāṅch,
His big son field-in was. There-from came house-near come,
bājā sagētas thini ādrē sagētas. Vāṇḍ phāniyā-sairēwālā bōtās, ad
music heard and dancing heard. One servant called, he
vāṅch-phāṅg kētas ki, 'mēre bhāi, mi ākīyō sir?' Attak sāṅch
coming-after asked that, 'my brother, what done is?' Him-to he-said
ki, 'ninē tēm lūltarikē vāṅchir. Ninē gāv adgalkē rēt-tōkra ākīyas.'
that, 'thy brother safety come-is. Thy father him-for feast gave.'
Mōtē tēm yarūs-kō vāṅch ut-kō lā-pōs. Gāv utkun valkē
Big brother anger-in came house-in not-went. Father house-from outside
vāṅch ghwantang pēsik mandich. Atnē gāvak māngē sal mandich,
came son to-entreat began. His father-to again to-say began,
'īdan vatkālē phāniyā siyāne. Niṅg salānē ad siyānē. Nanuk vāṇḍ āṭ
'so-many years work I-dō. You say that I-dō. He-to one goat
kuttiyā pākko lārwā tōsai maḍāng-māṅgū māṭkē khwānch tiṅgō
young even never gave(st?) friends with sitting I-should-eat
tōsai. Ninē sir mōng baṅgār paṅg ālkuśā koṅtānā ēṃpikus, apō
gave(st?). Thy young son wealth share took riotously squandered, then
ad vāṅch adgalkē lallē tiṅgōlē soŋjē.' Atnē gāv idan saṅch ki, he
came him-for big feast madest.' His father so-much said that,
'hē mōng, sādā niṅg nikkā kāṅg. Jō nā-māṭkē sir jō ninē
'O son, always you are together. What we-with is that thine
sir. Ninē tēm ēlyō niṅsā, ad maṅgē vāṅch. Adgalkē naṅg ētā seŋjō.'
is. Thy brother gone was, he again came. Therefore we feast made.
DRAVIDIAN FAMILY.

TAMIL.

BURGUNDI DIALECT.

SPECIMEN II. (INDORE AGENCY.)

Von prāmanēd niḍis, von niḍis már. Ad már gwāduṃ-kwāl-kō myāś. Huntum vāṣch prāmanēd ā mārk vāŋgyōtus gwāduṃ-kwāl-kun. was-grazing. There came Brāhmaṇ that cow drove. wheat-field-from. már pēsus kē, 'prāmanēd-ed, ninē gāvē mitā tīṅānē?' Prāmanēd ā cow said that, 'Brāhmaṇ-o, thy father's what did-I-eat?' The-Brāhmaṇ pēsus, 'hē mà, vāŋgyōt.' 'Tārā ninak sarāp.' 'Hē mà, tadā said, 'O mother, I-drove-thee.' 'I-give thee curse.' 'O mother, give tō ninē khusī.' Ki, 'pōp, kāṭkhalnēdē kēd.' Kēd āgyōs. À then thy agreeable.' That, 'go, condemned ass.' Ass became. That pramanēd kulis niḍis jō pēsus, 'hē már-ē, nanē khwaṅkung vāŋgē Brāhmaṇ's wife was who told, 'O cow, my bowels taking-out ninē khōgat-kō pōrākē. Nanē manā kēd hinā āknā?' Ad már thy neck-on will-throw. My husband ass why modest?' That cow māṅgō pēsus, 'nanuk ninē manāṅī mīshē vāṅgōs?' Pramanēd kulīs pēsus, then said, 'me thy husband why drove?' Brāhmaṇ's wife said, 'abē i kēd mēnsō hinā āgar?' À mārąg suńch, 'ār-kō 'now this ass man how may-become?' That cow said, 'holy-place-in orum-khō atyōję; ańjē mēnsō āgyōgār.' Ańjē mēnsō āgyōs. bathing-for take; there man will-become. There man became.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a Brāhmaṇ who had a cow. The cow was once grazing in the wheat-field, and the Brāhmaṇ came and drove it off. Said the cow, 'have I eaten thy father's property, O Brāhmaṇ?' Said the Brāhmaṇ, 'O mother, I drove thee away.' 'I will curse thee.' 'Do as thou likest.' 'Go and become an ass.' So he became an ass.

The Brāhmaṇ's wife said, 'O cow, I shall tear my intestines out and throw them on thy neck. Why didst thou make my husband an ass?' The cow answered, 'why did thy husband drive me off?' The Brāhmaṇ's wife said, 'now, how can he become a man?' Said the cow, 'take him to bathe in a holy place, then he will become a man.' And it so happened.
MALAYÁLAM.

Malayálam is spoken by about six million people in Southern India.
Malayálam or Malayáryma (Malayánya) is usually derived from mala, mountain, and álám, a word derived from ál, to possess. According to Bishop Caldwell the best translation of the word would be 'mountain region.' It accordingly properly applies to the country, and not to the language. The first part of the word is identical with Male, whence the pepper comes, in Cosmas Indicopleustes' Christian Topography (about 545 A.D.). It also forms the first component in the word Malabar, which apparently occurs for the first time in the Geography of Edrisi (about A.D. 1150). Compare Maler, the name of another Dravidian tribe.

The old Sanskrit name for the Malayálam country was Kérala, which word occurs in Malayálam in the forms Kéralam, Chéralam, and Chéram. An inhabitant of the country is also called Kélan or Kélu, and this word has been compared by Bishop Caldwell with Pliny's knébóδépos. 'Kérala' occurs as early as in the Ashoka inscriptions (third century B.C.).

The Malayálam language has no separate denomination. The old Aryan 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.

Malayálam is spoken along the western coast from Kasargod in the north to Trivandrum in the south. The eastern frontier is the western Ghats, and on the west the Malayálam 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 Malayálam is bounded by Tulu. In Coorg it meets Kudagu, and its eastern neighbours are Kanarese and Tamil.

Like the rest of the literary Dravidian languages Malayálam 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, Malayálam 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 Malayálam,' just as we have Hindostání books written almost entirely in Persian.

The colloquial language differs slightly according to locality, but we have no information about the existence of definite Malayálam 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 Malayálam. It is, however, possible that Yerava is in reality identical with Yerukala, which has been dealt with above as a dialect of Tamil.
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>District</th>
<th>Census of 1901</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>South Canara</td>
<td>191,096</td>
<td>217,856</td>
</tr>
<tr>
<td>Malabar</td>
<td>2,484,374</td>
<td>2,524,365</td>
</tr>
<tr>
<td>Travancore</td>
<td>2,072,271</td>
<td>2,420,040</td>
</tr>
<tr>
<td>Cochin</td>
<td>644,739</td>
<td>715,248</td>
</tr>
<tr>
<td>Nilgiris</td>
<td>8,776</td>
<td>4,730</td>
</tr>
<tr>
<td>Coorg</td>
<td>11,229</td>
<td>14,030</td>
</tr>
<tr>
<td>Mysore</td>
<td>1,500</td>
<td>3,121</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>5,419,253</strong></td>
<td><strong>5,993,234</strong></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 1901 and 1901 were as follows:—

<table>
<thead>
<tr>
<th>District</th>
<th>Census of 1901</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Andamans and Nicobars</td>
<td></td>
<td>35</td>
</tr>
<tr>
<td>Baluchistan</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Bengal Presidency</td>
<td></td>
<td>67</td>
</tr>
<tr>
<td>Berar</td>
<td></td>
<td>11</td>
</tr>
<tr>
<td>Bombay Presidency</td>
<td></td>
<td>1,208</td>
</tr>
<tr>
<td>Barma</td>
<td></td>
<td>324</td>
</tr>
<tr>
<td>Central Provinces</td>
<td></td>
<td>12</td>
</tr>
<tr>
<td>Madras Presidency</td>
<td>2,896</td>
<td>7,267</td>
</tr>
<tr>
<td>North-Western Frontier</td>
<td></td>
<td>13</td>
</tr>
<tr>
<td>Punjab</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>United Provinces</td>
<td></td>
<td>13</td>
</tr>
<tr>
<td>Hyderabad</td>
<td>1,243</td>
<td>31</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>4,133</strong></td>
<td><strong>9,022</strong></td>
</tr>
</tbody>
</table>

Yerava was returned as the dialect of 2,527 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></th>
<th>Census of 1901</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Spoken at home by</td>
<td>5,419,263</td>
<td>5,999,054</td>
</tr>
<tr>
<td>Spoken abroad by</td>
<td>4,139</td>
<td>9,022</td>
</tr>
<tr>
<td>Yerava</td>
<td>2,527</td>
<td>13,175</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>5,425,979</strong></td>
<td><strong>6,622,231</strong></td>
</tr>
</tbody>
</table>

According to Dr. Gundert, the history of Malayalam literature commences with the Rāmācharita (13th or 14th century). Before that time the language had been used in a few inscriptions. The oldest Malayalam literature imitated Tamil poetry, and not Sanskrit. Later the literary productions of the Malayalam country came under the spell of the sacred tongue of Aryan India, and the great Sanskrit epics were translated. The classical epoch of Malayalam literature begin with Tūṇājātta Eruttachehkan (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 18th century we find Kuṭāj Nambar, the author of several comedies and songs, and perhaps also of some translations from the Sanskrit, such as the Pañcachantra, the Nalacharita, etc.
Malayàlam literature further comprises several folk songs and folk tales, the historical work Kēralōtpatti, some medical works, etc.

Tipu's invasion dealt a fatal blow to Malayàlam poetry, and in modern times European missionaries and their native converts have been the principal supporters of the vernacular literature of the Malayàlam country. For further details the student is referred to the works mentioned under authorities below.

There is no reference to the Malayàlam language in old Sanskrit literature. It was included in the Drāvida bhāṣā, i.e., Tamil, of Kumārila Bhaṭṭa, and did not in fact branch off from that language till a later period. The oldest mention of Malayàlam as a separate form of speech seems to be found in Fernão Lopez de Castanheda's Historia do descobrimento e conquista do Índia. Coimbra, 1551-1561. We here read, Vol. ii, p. 78, 'A lingua 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 Gouveia's Jornada do Arcebispo de Goa, D. Frey Aleixo de Menezes. Coimbra, 1606.

A Portuguese grammar with a Malayàlam vocabulary was published in 1733. See the list of authorities given below. Portuguese and Italian missionaries are stated to have completed a Malayàlam dictionary in 1716, based on materials accumulated in the 17th, perhaps even in the 16th century.

The German Jesuit Johann Ernst Hanleden, who died in 1732, is stated by Fra. Paolino to have written a 'Malabar' grammar, which does not seem to have been printed. Other grammars were written by Pater Clemens, Rome, 1784, and by Robert Drummond, Bombay, 1799, and in 1781 J. Adam Cellarius published some notes on the language. Compare below. In modern times several works on the language have been published, among which Dr. Gundert's grammar is facile prīnceps. This admirable book is, however, written in Malayàlam, and a scientific grammar of the language in a European form of speech is not as yet forthcoming.

The Malayàlam alphabet was described in Clemens Peanis' Alphabetum Gândenico-Malabaricum Sanscredonicum, Rome, 1772.

The first printed book in Malayàlam seems to have been the Symbolum Apostolicum, printed in 1713 at an unknown place. Clemens Peanis 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 Malayàlam appeared at Cottayam in 1838-41.

The list of authorities which follows is by no means complete. It only registers some of the principal works dealing with Malayàlam:

**AUTHORITIES**

- Symbolum apostolicum in lingua Malabarica. No place. 1713.
- Grammatica Portugueza em vocabulário em Portuguez e Malabar. Tranquebar, 1738.
MALAYALAM.

Clemens Prandi,—Compendiaria legis saccato omnia in Christianis scita necessaria, Malabarico idiomate. Rome, 1772.

Cellarius, Jo. Adam,—Bemerkungen über die Sprache, Wissenschaften und Künste der Malabarern. Botanische Verhandlungen, 1781, Part III.

Clemens De Jesu,—Grammatica Malabar. Rome, 1784.

Hervas y Panduro, Lorenzo,—Vocabulario poliglotta con prolegomeni sopra più di trenta lingue. Cosenza, 1786. Contains, on p. 163, 63 words in Malayalam.

—Saggio pratico delle lingue con prolegomeni e una raccolta di Orazioni Dominicali in più di trecento lingue e dialetti. Cosenza, 1787. The Lord's Prayer in Malayalam on p. 188 and p. 141.

Glossarium Comparativum linguarum totius orbis. St. Petersburg, 1787. The Malayalam words contained in this work were very incorrect. They were reprinted, with corrections by Fr. Paulino, in.

Alt, Fr. Karl,—Über die Sanskritische Sprache. Wien, 1794.


Spring, F.—Outlines of a Grammar of the Malayalam Language, as spoken in the Provinces of North and South Malabar and the Kingdoms of Travancore and Cochin. Madras, 1833.


Bailey, Rev. B.—A Dictionary of High and Colloquial Malayalam and English, dedicated by permission to His Highness the Rajah of Travancore. Cottayam, 1846.


Malabarico-Latina Grammatica. Cochin, 1868.

Mathew, 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 1868.


Campbell, Sir George.—Specimens of Languages of India. Calcutta, 1871. Malayalam on pp. 44 and ff.


Malayalam and English Vocabulary. Tellicherry, 1877.

Goyinda Pillai.—History of the Malayalam Language and Literature, in Malayalam. 1881. The title has been taken from Mr. Frohmeyer's Grammar.

Sikimier, W., and C. Watra.—A Polyglott Vocabulary, English, German, Canarese, Tamil and Malayalam, containing 1,600 of the most useful words of the Language classified under practical
DRAVIDIAN FAMILY.

headings and printed in parallel columns both in the Vernacular and in Roman Letters. Mangalore, 1880.

Grime's Glossary of Words and Phrases relating to the Land Tenures and Land Assessments of Mala-


Malayali-English Dictionary by a discredited Carmelite missionary of the Veropoly archdiocese.

Veropoly, 1891.

Panach planktantra ed to Malayalam with notes and vocabulary, by L. Garthwaite. Mangalore, 1897.


There are two alphabets used in writing Malayalam. The old character, the so-called "Falle puttu", is still used by the Mappillas of North Malabar. A form of this alphabet, the so-called "Kale puttu", is used for keeping records. The modern Malayalam alphabet is called "ArYa-puttu", and it was introduced by Tuni Jattu Eruttachan 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.

\( \text{a} \); \( \text{a}^\prime \); \( \text{i} \); \( \text{u} \); \( \text{u}^\prime \); \( \text{r} \); \( \text{ru} \); \( \text{ru}^\prime \); \( \text{e} \); \( \text{e}^\prime \); \( \text{o} \); \( \text{o}^\prime \); \( \text{i} \); \( \text{au} \).

CONSONANTS.

\( \text{ka} \); \( \text{kg} \); \( \text{gha} \); \( \text{gha}^\prime \); \( \text{ha} \).

\( \text{cha} \); \( \text{chha} \); \( \text{ja} \); \( \text{ja}^\prime \); \( \text{ha} \).

\( \text{ta} \); \( \text{tha} \); \( \text{da} \); \( \text{da}^\prime \); \( \text{ha} \).

\( \text{pa} \); \( \text{pha} \); \( \text{ba} \); \( \text{bha} \); \( \text{ma} \).

\( \text{ya} \); \( \text{ra} \); \( \text{la} \); \( \text{va} \).

\( \text{sa} \); \( \text{sha} \); \( \text{sa} \); \( \text{ha} \).

\( \text{ra} \); \( \text{la} \); \( \text{ra} \).
MALAYĀLAM.

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); \( ā \); \( ī \); \( ē \); \( ū \); \( ə \), \( ō \); \( ō ū \); \( ē ū \); \( ā ū \).

Thus, \( a k a \); \( ā kā \); \( ā kī \); \( ā kī \); \( ā kā \); \( ā kū \); \( ā kū \); \( ā kē \).

It is only the signs of \( u \) and \( ū \) that present any difficulty.

\( U \) takes the following forms:

- \( 3 \) after \( k \) and \( r \); thus, \( ō ū \).
- \( 2 \) after \( g, c h h, j, t, b h, ō \), and \( h \); thus, \( ō gu \); \( ō tī \).
- \( o \) after \( u \) and \( ū \) and under all other consonants. Thus, \( ō ū u \); \( ō ū ī \).

With \( ū \) are formed \( ū kū \); \( ū rū \); \( ū wū \); \( ū khū \), and so on.

The short \( a \) is inherent in every consonant which is not combined with the sign of any other vowel. The absence of every vowel after the consonant is indicated as follows,— \( ā k \); \( ō n \); \( ō ū \); \( ō r \); \( Ū l \).

Note \( ō tī \); \( ō ū \); \( ō m \).

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 \( ū \); \( r ū \); \( l ū \); \( ū \), 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, \( ō ḡ k ḡ \); \( ō ḡ ḡ \); \( ō ḡ k ū \); \( ō ḡ k ū \); \( ō ḡ rh k h ū \).

Some of the most frequently used compound consonants where the component parts have been more or less altered are as follows:

- \( ō k k ū \); \( ō k h ū \); \( ō h ū \); \( ō k h ū \); \( ō n ū \); \( ō k ū \); \( ō t ū \); \( ō t ū \); \( ō d ū \); \( ō n ū \); \( ō m ū \); \( ō m ū \); \( ō m ū \); \( ō m ū \), and so forth.

The numeral figures are as follows:

\[
\begin{array}{cccccccccccc}
1 & 2 & 3 & 4 & 5 & 6 & 7 & 8 & 9 & 0
\end{array}
\]
Malayālam pronunciation in most points agrees with Tamil. Thus double $rr$ is pronounced $tt$, $nr$ sounds $nd$, and $y$ is often vulgarly substituted for $r$; hard and soft consonants interchange as in Tamil; final consonants are often doubled before a following vowel, and so forth. Compare मर्म, i.e., मल्लम, change; मिन्दे, i.e., मिन्दे, thy; मारा, vulgarly मळा, rain.

As in Tamil, no word can end in a mute consonant, a very short vowel being added. This vowel usually has the form $a$. In Cochin and among the Syrian Christians this sound is more like an $o$, and in Northern Malayālam it is so short that it is not usually written.

The principal points in which Malayālam differs from Tamil are the absence of personal terminations of verbs and the larger amount of Sanskrit loan-words. The first attempts in Malayālam 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 Malayālam uses personal terminations in the conjugation of verbs as in Tamil. The following occur:

- Sing. 1, $ān$; 2, $ā$; 3 m., $ān$, 3 f., $āl$.
- Plur. 1, $ōm$; 2, (σr); 3 m. and f., $ār$.

Thus, cheyyunēn, I do; cheyyunāt, 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 Moplaha of South Canara. Compare the remarks on the personal terminations in general, in the introduction to the Dravidian Family, pp. 294 and ff.

When the preceding remarks are borne in mind, it is hoped that the short sketch of Malayālam grammar which follows will enable the student to read and understand the Malayālam version of the Parable of the Prodigal Son which will be found on pp. 358 and ff. It has been taken from the text published by the Madras Auxiliary Bible Society in 1884. A list of Standard Words and Phrases, compiled from Sir George Campbell’s Specimens and Mr. Frohmeyer’s Grammar, will be found on pp. 647 and ff.

For further details the student is referred to the works quoted under Authorities.
MALAYALAM SKELETON GRAMMAR.

I.—NOUNS.—Gender.—Men and gods are masculine; women and goddesses feminine; other nouns are neuter.

Number.—The suffix of the plural is *gal*, or, after *a*, *a*, *kku*.

Final *n* and the suffix *gal* become *a*. Nouns denoting rational beings also form their plural in *ar*, *mār* or *anmār* (honorific), and *anargal* or *argal* (respectful).

Case.—

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine of bases</th>
<th>Feminine of bases</th>
<th>Bases in <em>ā</em> (a), <em>ī</em>, <em>ē</em></th>
<th>Bases ending in <em>om</em></th>
<th>Other bases</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>magas, son.</td>
<td>magaṭ, daughter.</td>
<td>kāi, hand.</td>
<td>maras, tree.</td>
<td><em>ēṭ, scorpion. The plural is declined like magaṭ.</em></td>
</tr>
<tr>
<td>Acc.</td>
<td>magase.</td>
<td>magaṭe.</td>
<td>kāgye.</td>
<td>maratt (i.e.)</td>
<td><em>tēlin.</em></td>
</tr>
<tr>
<td>Instr.</td>
<td>magasṭil.</td>
<td>magaṭiḷ.</td>
<td>kāgyiḷ.</td>
<td>marattū.</td>
<td><em>tēlinū.</em></td>
</tr>
<tr>
<td>Dat.</td>
<td>magasmu.</td>
<td>magaṭkkū.</td>
<td>kekkū.</td>
<td>marattinu.</td>
<td><em>tēlinu.</em></td>
</tr>
<tr>
<td>Gen.</td>
<td>magasge.</td>
<td>magaṭṣuge.</td>
<td>kāgyuṣe.</td>
<td>marattinge.</td>
<td><em>tēirge.</em></td>
</tr>
<tr>
<td>Loc.</td>
<td>magasṭil.</td>
<td>magaṭiḷ.</td>
<td>kāgyiḷ.</td>
<td>marattū.</td>
<td><em>tēlinū.</em></td>
</tr>
<tr>
<td>Plur.</td>
<td>magakal.</td>
<td>magaṭspal.</td>
<td>kekāṭ.</td>
<td>marattū.</td>
<td><em>tējaguṭ.</em></td>
</tr>
</tbody>
</table>

II.—PRONOUNS.

<table>
<thead>
<tr>
<th></th>
<th>I</th>
<th>We (inclus.)</th>
<th>We (exclus.)</th>
<th>Thou.</th>
<th>You.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ṇām.</td>
<td>nām, or nammaṭ, etc.</td>
<td>ṇaṅkaṭ.</td>
<td>niṅkaṭ.</td>
<td>tēn.</td>
</tr>
<tr>
<td>Acc.</td>
<td>eṇe.</td>
<td>namme.</td>
<td>ṇaṅkaṭe.</td>
<td>niṅkaṭe.</td>
<td>tānne.</td>
</tr>
<tr>
<td>Dat.</td>
<td>enīkkū.</td>
<td>namukku.</td>
<td>niṅkaṭkkū.</td>
<td>niṅkaṭkkū.</td>
<td>tānīkkū.</td>
</tr>
<tr>
<td>Gen.</td>
<td>eṇe.</td>
<td>namuṇe.</td>
<td>niṅkaṭuṇe.</td>
<td>niṅkaṭuṇe.</td>
<td>tānun, tānune.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>He.</th>
<th>She.</th>
<th>It.</th>
<th>They.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>aṇu.</td>
<td>aṭal.</td>
<td>adu.</td>
<td>aṇa.</td>
</tr>
<tr>
<td>Acc.</td>
<td>aṇame.</td>
<td>aṭaṭe.</td>
<td>adine.</td>
<td>aṇare.</td>
</tr>
<tr>
<td>Dat.</td>
<td>aṇamku.</td>
<td>aṭakkū.</td>
<td>adinmu.</td>
<td>aṇarkū.</td>
</tr>
<tr>
<td>Gen.</td>
<td>aṇeme.</td>
<td>aṭakkūe.</td>
<td>adine.</td>
<td>aṇaṇe.</td>
</tr>
</tbody>
</table>

In the same way from, this; *teem*, which? *de*, who? *maan* and fem., as aṇar.—Pro- nominal adjectives are *a*, that; *i*, this; *e*, which? They are indeclinable.
III.—VERBS.—There are no personal terminations.

The suffixes of the principal parts are, present enu, past du and a, future enu.
The suffix i of the past is used in bases consisting of one long syllable or of two syllables, short or long. Thus, dēkkanu, I make, past dakhā. The suffix du is often changed under the influence of the preceding sound. It occurs as tēs, tē, tē, tē, nēn, nēn, and so. Verbs which form their present in kēna, preceded by a palatal vowel (i, i, e, e, and so), take chol in the past; thus, adīkbēnu, I strike, past adīkchēnā.

A.—Regular Verbs—

Infinitive, nalgya, to give; cheyga or cheyga, to do. Negative, nalgaγγa, cheygaγγa.

Relative participles.—Present nalgyanna, cheyyna; past nalgya, cheyda; future nalgyum, cheyym; negative nalgyattā, cheyatta.

Future Verbal participle.—Nalgyana, cheyana.

Conjunctive participle.—nalgi, cheyda; negative nalgāde, cheyuāde.

Present tense.—nalgyanna, cheyynanna.

Past tense.—nalgi, cheyda.

Future.—nalgyum, cheyymum.

Imperative.—nalgy or nalgyum, plural nalgyana; cheygi or cheyga, plural cheyva.

The future verbal participle is often used as an infinitive of purpose. It is formed by adding pūna in verbs which form their present in kēna. The same verbs add pūna in the plural imperative; thus, śṛibkēnu, I stay, śṛippānu, stay ye, śṛibkēnu, I dwell, śṛippānu, dwell ye.

A negative tense, formed from the base by adding a, is seldom used; e.g., vēṇo, 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>asa, be, become</td>
<td>agunna</td>
<td>aya</td>
<td>agum</td>
</tr>
<tr>
<td>go, to go</td>
<td>pāganna</td>
<td>pāgi</td>
<td>pāgum</td>
</tr>
<tr>
<td>ad, to come</td>
<td>carunna</td>
<td>cuna</td>
<td>carum</td>
</tr>
</tbody>
</table>

Unpl, to be, to exist, has a present uṇa. Other tenses are formed by adding agunna; thus, uṇḍiṣi, was; uṇḍayum, will be.

C.—Auxiliaries.—The negative copula is alla. Illa, does not exist, is added to the various tenses; thus, aven, pārakekanna, he does not live; śaṣe kongu-kannalla, I have not brought.

Pūna, it is wanted, negative vēṇo, is added to the base or the infinitive; thus, na-śo, you must come; kaṇikkē-kaṇḍā, don’t show. Aruła is used in the same way as ṣo; thus, pāp-avula, you must not go.

Atha means ‘please’ and is added to the conjunctive participle; thus, pāta, please go.

Passive Voice.—Formed by adding pesa or pesa, to suffer, to the infinitive. Thus, kēna-pesa, is seen; kēna-pesā, was seen.

Causative Verbs.—Formed by adding the suffixes tēs, present tēsanna; i, i, or pī, present kēsanna. Thus, śru-kēsanna, sees; śrūntānu, comes to see; adīkbēsanna, strikes, adīkchēsanna, causes to strike. Other causatives are formed by hardening the final consonant of intransitive bases. Thus, agunna, becomes; dēkkanu, makes.
DRAVIDIAN FAMILY.

MALAYALAM.

എന്നാണ്‌ ഇത്‌ പുറത്ത്‌ പ്രകാശിക്കപ്പെട്ടത്‌. അതിൽ തുടക്കമായി ചിലികൾ, കാൽപ്പുകൾ എന്നിവയിൽ ചിലത്‌ യോഗങ്ങളും, ജനങ്ങളെയും പ്രതിപോരുകളും ലഭ്യമാണ്‌. ഏലമുകളില്‍ പ്രത്യേകിച്ച്‌ കെട്ടിയിരിക്കുന്ന ഒരു കൂട്ടം രാജ്യങ്ങളും ഇന്ത്യയില്‍ നിലനിന്നു. കുറിപ്പുകളില്‍ ഉള്ള പ്രധാന വിഷയങ്ങള്‍ നിര്‍ദ്ദേശിക്കപ്പെട്ടിരിക്കുന്നു. എന്നാണ്‌ ഇതില്‍ കാരണം അല്പും അല്പും രണ്ട് സാമൂഹ്യ സമൂഹങ്ങളും ചേർത്ത്‌ വ്യക്തിമാരും കാണാം. ഇത്‌ എല്ലാവരും സ്വതന്ത്ര പ്രവര്‍ത്തനങ്ങള്‍ ചെയ്തിരിക്കുന്നതിന്റെ അടിസ്ഥാനമാണ്‌.

ഇത്‌ എന്താണ്‌ എന്ന്‌ പറഞ്ഞ്‌, പരിഷ്കരണം നടത്താന്‍ സ്ഥാനമേയ്ക്കുന്നു. അതിനു മുന്നിട്ട്‌ പ്രാവിണ്യത്തില്‍ പെടുന്നു. വ്യക്തിമാരും സാമൂഹ്യത്തിന്‍റെ ഭാഗമായും പ്രവര്‍ത്തിക്കുന്നു. ഇത്‌ എല്ലാവരും സ്വതന്ത്ര പ്രവര്‍ത്തനങ്ങള്‍ ചെയ്യുന്നതിന്റെ അടിസ്ഥാനമാണ്‌.

സൃഷ്ടിയുടെ നിര്‍മ്മാണത്തിന്‍റെ പ്രധാന ഭാഗമായി കൊണ്ട്‌ പ്രവര്‍ത്തിക്കുവാനുള്ള സാമൂഹ്യ ഗുണങ്ങള്‍ തന്നെ പ്രതിപോരുകളും ചേര്‍ത്ത്‌ വ്യക്തിമാരും സാമൂഹ്യാതിത്യവും കാണാം. ഇത്‌ എല്ലാവരും സ്വതന്ത്ര പ്രവര്‍ത്തനങ്ങള്‍ ചെയ്യുന്നതിന്റെ അടിസ്ഥാനമാണ്‌.
DRAVIDIAN FAMILY.

MALAYALAM.

TRANSLITERATION AND TRANSLATION.

Oru manushyam-annu rando makkal unay-irunnu. Adil ilayavan
One man-to two sons having-become-vere. That-in the-younger
appano, appa, vastu-kkajil enikku var-undunna paingu tar-pan-m-e,
the-father-to, 'father, goods-in me-to coming share give-should;
ennu parannu, avan-um mudaline avarkku jagudi-cheydu, Ero
having-said said, he-and property them-to share-made. Many
nai karjyunum mumbe ilaya magan sakalamum svarupichelu-kondju
days passing before younger son all having-collected-for-himself
dura desattakkayatra poyi avide durunnaapp-ayi jiviechelu
for country-to journey having-gone there bad-conduct-becoming having-lived
tanje vastu nanavidham akki-kkalaanu. Ellam chelavaricheha eecheham &
his property in-various-ways made-wasted. All spent after that
desattil kathina kshamam undaj-itu avanam muttu vannu tudanit.
country-in severe famine having-become him-to want coming began.
Etnare avan poyi a desattil-it paurannaril oruttanodu
Then he having-gone that country-in-being citizens-among one-with
parri-kkondju ay-avan avane tanre nilanjalil pannigale meypan
joining-himself having-become-he him his fields-in pigs to-feed
ayachelu. Pannigal tinnumna marappayaru kondju tanre vayaru nipeppan
sent. Pigs eating husk taking his belly to-fill
avan agrihichelu eengilum arum avanam kojutt-illa. Appol buddhi
he wished though anybody him-to gave-not. Then sense
telisflutter avan parannu, eenre appanre etra kulikkar appam
having-cleared he said, 'my father-of how-many servants bread
thinu eshippikkum-undu nan-o visappu kondu naishchhu-pogunnu.
having-eaten saving-are I-but hunger taking perishing-go.
Nan egunnirru enre appanre adukkalakkku poyi avano, "appa, nan
I having-arisen my father's presence-to going him-to, "father, I
svaragattodum nimodum papanpam cheydu. Ini ninge magan enn
heaven-to-and thee-to-and sin did. Hereafter thy son saying
vilikka-peedurvan yogyan-alla. Ninre kulikkaril oruttane pole enne
to-be-called fit-man-am-not. Thy servants-among one like me
akkikoll-panam-e," ennpu parayum. Enn-itu egunirru
having-made-to-take-is-wanted," saying shall-say.' Having-said having-arisen
DRAVIDIAN FAMILY.

tanre appanre aðukkalēkkku pōyi. Avan dūrattull-æppōl tannē
his father’s presence-to went. He far-being-time-at indeed
appan avane kandū karal-ālīñu ōgī-chhehennu avane karuṭtil keṭṭi-
the-father him seeing heart-melting running-going his neck-on having-
ppōdiṭchchu avane chumbichchchu. Magan avanōdu, ‘appā, ūnān
attached-seized him kissed. The-son him-to, ‘father, I
svarggattōd-um ninōd-um pāpam cheydu. Ini ninre magan-
heaven-to-and theo-to-and sin did. Hereafter thy son
ennu vilikka-ppeyuvān yōgyan-um-allā,’ ennu paraśāṇu. Ennāre
saying to-be-called fit-man-at-all-am-not,’ saying said. But
appan tanre dāśarōju, ‘vēgam mōl-ṭtaram-āya nāgi kondu-
the-father his slaves-to, ‘quickly high-class-being robe having-taken-
vannu ivane udupippin, kekkku mōdiran-um kālū갈aŋkku cherippu-
having-come him dress-ye, hand-on ring-and foot-on shoe-
gal-um ējōvippin. Nām blakshichelu āṇandikka. I enre magan
and put-ye. We eating feast-feast. This my son
marichehavan āy-irunnu, tirégē uyirṭtu; kānāde pōyavan āy-
deal-man having-become-is, again revived; not-seeing gone-man having-
irunnu, kandū-kīṭṭu-gayum cheydu-v-allō? ’ ennu paraśāṇu. Avar āṇandichchu
become-is, seeing-finding made-is-it-not’ saying said. They feasting
beeldannī.

began.

Ennāl avanre mūṭta magan vayalil āy-irunnu, āy-avan vannu
Now his elder son field-in had-been, having-become-he coming
viṭṭinōdu ajūtt-æppōl vādyan-um niṛṭta-ghōshahāl-um kūṭṭu bālya-kkārīl
house-to coming-when music-and dancing-sounds-and hearing servants-among
oruttane viljicchu, ‘id-endu?’ ennu chādichchu. Avan avanōdu paraśāṇu,
one calling, ‘this-what?’ saying asked. He him-to said,
‘ninre saḥādaran vannu ninre appan avane saukhyāṭṭōde kīṭṭyauḍu-kondu
thy brother coming thy father him healthy finding-on-account-of
virunnu karīchchu.’ Appōl avan kōpichchu agam buguvān manass-illāṇāṇu,
feast made. Then he getting-angry house to-enter mind-was-not,
enittīṇu appan puratū vannu avanōdu apēkshichchu. Ennāre
having-said the-father ont having-come him-with entreated. But
avan avanōdu, ‘kandū-ālum, itra varsham-āyi ūnā ninne
he him-to, ‘see-please, so-many years-having-become I thee
sēvikkunnu. Ninre kalpana oru nāl-um laṅgīhcchad-um illa, ennāl
serve. Thy order one day-even transgressing-even was-not, but
enre chanāṭiṭgalum-āyi āṇandikk-ēndadinnu ni orikkal-um
my friends-with-having-become to-feast-wanted-being-for thou once-even
enikkku or āṭṭinkutti tamm-iṭṭ-illa. Vēṣyāmārōdu, kūḍī ninre mudal
me-to one kid gacest-not. Harlot-with joining thy property.
tinnu kalānśa i ninre magan vann-appōrekko avann-āyi virunnu
eating having-wasted this thy son coming-when him-for feast
karíchchuv-allō?" ennu uttaram chollī. Appōl avan avanōdu paraśńu,
madesi-is-it-not?" saying reply spoke. Then he him-to said,
"magan-ē, ni eppōr-um ennoōdu kūde āgunnuv-allō?" enikk-uljadu
"son-O, thou always me-with together are-is-it-not?" me-to-being-that
ellām ninrēdu āgunnu. Ennāl i ninre sahōdaran marichchavan āy-
all thine is. But this thy brother dead-man had-
irunnu tirīgē nyīrttu; kāṇāde pōyyavan āy-irunnu, kaṇdu-kiṭṭīy-irikkayāl
become again received; not-seeing goer had-become, seeing-reaching-being-because
nām ānandichchhu santōshik-ēndad-allō? āgunnu, i
we having-been-merry to-feast-wanted-being-is-it-not? is.
KANARESE.

Kanarese is the language of the north-western part of the Madras Presidency with the adjoining districts. The number of speakers may, roughly, be estimated at ten million people.

The name Kanarese simply means 'the language of Kanara.' Kanara is derived from an older form Kannada or Karnaḍa. This latter word is supposed to mean 'black country' from the Dravidian words kor, black, and nāḍa, country. This explanation is due to Dr. Gundert, and was adopted by Bishop Caldwell as 'a term very suitable to denote the "black cotton soil," as it is called, of the plateau of the Southern Dekhan.' The Sanskrit form of the word, which occurs as early as the sixth century A.D., in Varāhamihira's Bṛhat-saṁhita, is Kārnāṭa or Kārnāṭaka, which form seems to be Sanskritized from a Prākrit Kānṇāḍa, or Kannāḍa. The word was apparently introduced into North Indian literature through the Pāśaṇcī Prakrit. It occurs in Somaśīva's Kathāsarītasūra which is based on an old, now apparently lost, work in Pāśaṇcī, the Bṛhatkathā of Guṇāḍhya.

The term, according to Bishop Caldwell, was at first a generic denomination of the plateau of the Southern Dekhan. He goes on to remark—

'Kārnāṭaka 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 Telingāna—called the Kārnāṭaka country. In course of time, by a misapplication of terms, they applied the same name, the Kārnāṭaka, or Carnatic, to designate the country below the Ghauts, as well as that which was above. The English have carried the misapplication a step further, and restricted the name to the country below the Ghauts, which never had any right to it whatever. Hence the Mysore country, which is properly the Carnatic, is no longer called by that name by the English; and what is now geographically termed "the Carnatic" is exclusively the country below the Ghauts, on the Coromandel coast, including the whole of the Tamil country, and the district of Nellore only in the Telugu country. The word Kārnāṭaka was further corrupted by the Canarese people themselves into Kannada or Kanara, from which the language is styled by the English "Canarese".'

The two forms Kānṇāḍa and Kannada are both found in Kanarese literature so early as about 1200 A.D. Kannada 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 Kānṇāḍa is the Sanskritized form of a Prākrit Kannāḍa, and that this latter is the older one. If it occurred in the original upon which Somaśīva's work is based, it can only have had the form Kannāḍa or Kannāṭa, and this form must then have existed in the first centuries of our era.

Kanarese is the principal language of Mysore and the adjoining parts of Coimbatore, Salem, Anantapur, and Bellary. The frontier line thence goes northwards, through the dominions of His Highness the Nizam, as far as Bidar, where it turns almost due west on to about the 78th degree, and, further, southwards so as to include the south-eastern portion of Jat and Daphiapur. Kanarese is also spoken in the extreme south-east of Satara, in Taluka Tsgoon; to some
extent in the Aundh State of the Satara Agency; and in the South of Belgaum, and, further to the west, in Kolhapur almost so far west as the town of Kolhapur. The line thence turns southwards following the Ghats to about Honawar, where it goes down to the sea. In North Kanara, Kanarese is the official language all over the district. It is the principal language of South Kanara, with the exception of the southernmost corner. The frontier line thence coincides with the southern frontier of Mysore. Kanarese dialects are also spoken in the Nilgiris, and the language has, lastly, been brought by immigrants to Madura and to the Central Provinces.

Kanarese is bounded on the north and west by Marathi and its dialect Konkani, on the east by Telugu and Tamil and on the south by Tamil, Koḍagu, and Tulu.

The dialectic differences within the Kanarese 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 Kanarese, and in several points agrees with the language of old literature. Another Kanarese dialect of the Nilgiri Hills is that spoken by the Kurumbas. It does not seem to differ much from ordinary Kanarese. The same, or a similar, tribe is called Kurumbar in Chanda. Their dialect shows some traces of the influence of the neighbouring Telugu. Other dialectic varieties are apparently unimportant. The pronunciation differs to some extent in Bijapur. The dialect of the Golars of the Central Provinces in this respect often agrees with the language of Bijapur. In other cases it has preserved old forms, like the dialect of the Badagas.

The bulk of the people whose home-tongue is Kanarese live outside the territory included in the Linguistic Survey. The Census reports of 1891 and 1901 have, therefore, been consulted in order to ascertain the number of speakers. From the various districts of the Bombay Presidency estimates have been forwarded for the use of this Survey, as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Estimated number</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kanara</td>
<td>240,000</td>
<td>252,244</td>
</tr>
<tr>
<td>Sholapur</td>
<td>56,000</td>
<td>51,399</td>
</tr>
<tr>
<td>Akalkot</td>
<td>38,000</td>
<td>45,427</td>
</tr>
<tr>
<td>Satara</td>
<td>16,000</td>
<td>14,050</td>
</tr>
<tr>
<td>Satara Agency</td>
<td>8,500</td>
<td>4,246</td>
</tr>
<tr>
<td>Belgaum</td>
<td>615,000</td>
<td>640,470</td>
</tr>
<tr>
<td>Kolhapur</td>
<td>159,000</td>
<td>153,088</td>
</tr>
<tr>
<td>Southern Maratha Jaghira</td>
<td>361,500</td>
<td>374,530</td>
</tr>
<tr>
<td>Dharwar</td>
<td>861,000</td>
<td>916,039</td>
</tr>
<tr>
<td>Sawanar</td>
<td>10,500</td>
<td>11,783</td>
</tr>
<tr>
<td>Bijapur</td>
<td>652,939</td>
<td>614,458</td>
</tr>
</tbody>
</table>

Total = 3,015,739, 3,092,704

Kanarese was spoken as a vernacular in the following districts of the Madras Presidency and feudatories:

<table>
<thead>
<tr>
<th>District</th>
<th>Census of 1891</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Guddapah</td>
<td>10,617</td>
<td>8,014</td>
</tr>
<tr>
<td>Kurnool</td>
<td>8,532</td>
<td>7,164</td>
</tr>
</tbody>
</table>

Carried over = 18,149, 15,178

8 x 2
Kanaresse 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 Kanaresse within the territory where it is a vernacular:

<table>
<thead>
<tr>
<th>District</th>
<th>Census of 1891</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>615,855</td>
<td>541,374</td>
</tr>
<tr>
<td>Anantapur</td>
<td>72,606</td>
<td>69,490</td>
</tr>
<tr>
<td>North Arcot</td>
<td>31,483</td>
<td>20,596</td>
</tr>
<tr>
<td>Salem</td>
<td>139,414</td>
<td>153,681</td>
</tr>
<tr>
<td>Coimbatore</td>
<td>283,114</td>
<td>260,667</td>
</tr>
<tr>
<td>Nilgiris</td>
<td>14,125</td>
<td>13,219</td>
</tr>
<tr>
<td>South Canara</td>
<td>218,551</td>
<td>215,395</td>
</tr>
<tr>
<td>Sandur</td>
<td>7,232</td>
<td>7,098</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,261,129</strong></td>
<td><strong>1,224,921</strong></td>
</tr>
</tbody>
</table>

Kanaresse has been brought by immigrants to other districts of India. In Madura the Kanaresse element is very strong (104,641 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 Kanaresse in those districts where it cannot be considered as the local language were as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Census of 1891</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Andamans and Nicobars</td>
<td></td>
<td>282</td>
</tr>
<tr>
<td>Assam</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Bengal Presidency</td>
<td></td>
<td>14</td>
</tr>
<tr>
<td>Berar</td>
<td></td>
<td>1,036</td>
</tr>
<tr>
<td>Bombay Presidency</td>
<td></td>
<td>4,621</td>
</tr>
<tr>
<td>Burma</td>
<td></td>
<td>34</td>
</tr>
<tr>
<td>Central Provinces</td>
<td>1,810</td>
<td>1,233</td>
</tr>
<tr>
<td>Madras Presidency</td>
<td>200,338</td>
<td>211,401</td>
</tr>
<tr>
<td>Punjab</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>United Provinces</td>
<td></td>
<td>187</td>
</tr>
<tr>
<td>Baroda</td>
<td></td>
<td>46</td>
</tr>
<tr>
<td>Central India</td>
<td></td>
<td>254</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,214,148</strong></td>
<td><strong>219,116</strong></td>
</tr>
</tbody>
</table>

By adding these figures to those given above we may estimate the number of speakers of Kanaresse as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Census of 1891</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kanaresse spoken as a vernacular by</td>
<td>9,644,015</td>
<td>10,100,391</td>
</tr>
<tr>
<td>Kanaresse spoken abroad by</td>
<td>201,148</td>
<td>219,116</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>9,666,163</strong></td>
<td><strong>10,319,447</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>Census of 1891</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kannarese proper</td>
<td>9,666,163</td>
<td>10,319,447</td>
</tr>
<tr>
<td>Badaga</td>
<td>30,656</td>
<td>34,229</td>
</tr>
<tr>
<td>Kerasemba</td>
<td>10,329</td>
<td>11,571</td>
</tr>
<tr>
<td>Goli</td>
<td>3,614</td>
<td>3,408</td>
</tr>
<tr>
<td><strong>GRAND TOTAL</strong></td>
<td><strong>9,710,832</strong></td>
<td><strong>10,386,515</strong></td>
</tr>
</tbody>
</table>

Kannarese literature is known to extend over a considerable period. The oldest specimen of Kannarese is, according to Professor Hultsch, contained in a Greek play preserved in a Papyrus of the second century A.D. The oldest known works go back to at least the tenth century A.D. The origin of Kannarese 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 Kannarese literature.

1. **Ancient Kannarese**, from at least the 10th to the middle of the 15th century. The principal productions were scientific works on prosody and grammar, based on Sanskrit originals, sectarian works, and poetical works in a highly artificial style. This literature is written in an old dialect which is said to be quite uniform and to show an extraordinary amount of polish and refinement. It is full of Sanskrit loan-words, and differs from the modern dialect in phonology and inflexional system. The ancient dialect was occasionally used in literary works at a later period, and such productions are usually included in the ancient literature. Among the principal authors we may mention Pampa, who wrote an Adipurāṇa (A.D. 941); Argala, the author of the Chandraprabhāpurāṇa (A.D. 1168) and probably also of the Lālāvatīprabandha (about A.D. 1200); Nāgavarman, the author of rhetorical works such as the Kavyāvalōkana and the Chhandas (about A.D. 1200); the grammarian Kēśirāja, whose Sādhanaśūlitarāpana (about A.D. 1225) is the classical Kannarese grammar; Shañjākshara, the author of the Rañjākrāvālinā (A.D. 1657), the Vīshackhendravijaya (A.D. 1671), and the Sañjāśānkrāvālinā (about A.D. 1680), and others. Almost all the works belonging to this period are written in verse.

2. **Medieval Kannarese**, from the middle of the 13th to the end of the 15th century. The ancient dialect is now changed. The old rules of inflexion and syntax are no longer strictly observed, and new forms are introduced. Some of the sounds of the old language have become obsolete, and many new Sanskrit words are introduced. The dialect continued to be used in several works even after the 15th century. The literature of this dialect is mainly contained in the poetry of the Śaiva and Lingayata sects. It is written in verse. Among the principal works we may mention Śomēśvara’s Śataka (about A.D. 1300); Śhīma’s Bhasavpurāṇa (A.D. 1369); Kumāraśāstra’s Bhārata (about A.D. 1508); the Dāsāudas, popular songs by ‘Krishna’s servants’ (from about A.D. 1630); Kumāravālmiki’s Rāmagrāva (about A.D. 1590); Lakshmiśa’s Jaimini-Bhārata (about A.D. 1760), and so forth.

3. **Modern Kannarese**.—The literature of the modern dialect of Kannarese can be traced back to about the beginning of the 16th century. From that time we find a large proportion of Vaishnava poetry, still mainly written in a dialect which agrees with that of the second period. Prose, also, begins to be developed. We find several adaptations of Sanskrit prose works such as the Pañcatantra, the Vēṭalpānchavāṇas, etc. The...
language of the courts of justice and of the ordinary business life is slightly different
and freely borrows from Marathi and Hindostani. Abstract, religious, and scientific
terms are largely borrowed from Sanskrit, and the phonology and the inflexional system
gradually assumes the modern form.

A full account of Kannarese literature cannot be given in this place, Kannarese 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 Rée, mentioned
under Authorities, below.

AUTHORITIES—

A.—EARLY REFERENCES.

It has already been mentioned that Karnataka or Karṇāṭaka occurs as the name of
a southern country in Sanskrit literature. According to Colonel Yule’s Hobson-Jobson
sub voce Carnatic, the earliest reference is that in Vārāhamihira’s Brhatasthānātī (sixth
century A.D.). The mention of the country in Somadēva’s Kathsārītājāgara (about
1075 A.D.) is probably due to its being mentioned in his source, the Prakrit work of
Guvāḍhara, which probably goes back to one of the first centuries A.D. Other early
references to the country will be found in the Hobson-Jobson under Canara and
Carnatic.

The language spoken in the province ‘Canarim,’ i.e., the plateau above the Ghats,
is mentioned in G. B. Ramusio’s Delle Navigationi e Viaggii, Vol. i, p. 330 (Venetia,
1613), in a Portuguese summary of Eastern Kingdoms written about A.D. 1635.

Fernão Lopez de Castanheda, who went to Goa in 1528 and died in Portugal in 1559,
wrote a Historia do descobrimento e conquista da Índia, which appeared at Coimbra
1551-1561, and is the oldest account of Indian affairs written in modern times. The
work was reprinted in Lisbon, 1833, and on p. 78 of the second volume of this edition
we find a remark to the effect that the language of the ‘Gentoos’ is ‘Canara.’ The
numerals and 36 words in Kannarese are given on p. 212 of J. P. Fritz’ Orientalischer
und Occidentalischer Sprachmeister, Leipzig, 1748. Franz Carl Alter published a
similar collection of 25 words and the numerals in his Über die Sanskrdamische
Sprache, Wien, 1749. Alter’s collection was taken from a comparative vocabulary
compiled in Russia. The Spanish Jesuit Lorenzo Hervás y Panduro gives 63 Kannarese
words in his Vocabulario poligloto con prolegomeni sopra più di el lingue. Cesena,
1786, pp. 163 and f. A version of the Lord’s Prayer in Kannarese, prepared by the
Danish missionary Benjamin Schulze, is printed in Johann Christoph Adelung’s
Mithridates oder allgemeine Sprachenkunde mit dem Vater Unser als Sprachprobe in

The study of Kannarese was taken up earnestly by the Scarpone missionaries. A
grammar by W. Carey appeared in 1817, and a translation of the New Testament in
1825.

B.—GENERAL.

WEIGLE.—Über kannarische Sprache und Literatur. Zeitschrift der Deutschen Morgenländischen

Bibliotheca Carnatica, edited by H. Möglung, Bangalore, 1848-1851.

Lieder kannarischer Sänger, Übersetzt von H. Möglung, Zeitschrift der Deutschen Morgenländischen
KANARESE.


— Seven Lingayat Legends. Indian Antiquary, Vol. iv, 1875, pp. 211 and ff.


Biblioteca Carnata. Pampa Itivarta or Itivarta Charita Purana of Nigaghanda or Abhihara Pampa. An ancient Jaina poem in the Kannada language. Revised edition by B. Lewis Rice, Bangalore, 1892.

HANMANT GOVIND JOSHI — Samsati Sangrah, a Collection of Kanarese Proverbs, Belgaum, 1894.

C.—GRAMMARS AND READING BOOKS.

CABOT, Rev. Dr. W. — A Grammar of the Karnata Language. Serampore, 1817.


HOUS, A. S. — A Selection of Stories and Revenue Papers in the Karnataca Language, with translations and grammatical analyses; to which is added dialogues in Kannada and English. Revised by Elliot. Madras, 1846.

Easy Lessons in English and Canarese. Bellary, 1847.


HOPKINS, THOMAS — An Elementary Grammar of the Kanna, or Canarese Language; in which every word used in the examples is literally translated and the pronunciation is given in English characters. Bangalore, 1859. Second edition, 1864.

SHINIMASAKAM'S Dialogues in Canarese, with an English translation. Bangalore, 1865.

SANDERSON, D. — Katha Sangrah, or Canarese Selections. Bangalore, 1868.


BOUTELOUP, Rev. A. — Elements prehistoriques Canareens. Bangalore, 1890.


KESHRI — Jveda mirror of Grammar (Sahdamsamprapya) with the commentary of Nihshavanajaya. Edited by F. Kittel. Mangalore, 1872.


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CAMPBELL, SIR GEORGE — Specimens of Languages of India. Calcutta, 1874, pp. 45 and ff.
DRAVIDIAN FAMILY.

NAGAYARMA.—Canarese Proseody, edited with an introduction to the work and an essay on Canarese literature by Rev. F. Kittel. Mangalore, 1875.

English-Canarese Dialogues together with forms of letters, etc. Mangalore, 1878.

ZIEGLER, F.—A Practical Key to the Canarese Language. Mangalore, 1882.

GRÄSTER, B.—Tables of Canarese Grammar. Mangalore, 1884.


BHATTAKALÁSA DÉVA.—The Karnatakaka Sadāsuvijñānam, with its ōśiri named Bhūdāśa Mañjarī, and vyākhyā called Mañjarī-Mapurādkha. Edited with introduction, the literature of Karnatakaka, by L. Lewis Rice. Bangalore, 1890.

NARASIMHA MADHAV MAHESHWAR.—Prasodhy of the Kannada Language. Bombay, 1886.


SHIBRAM MUD BHATKAL AMANT.—A Modern Canarese Grammar explained in English. Karwar, 1899.

KITTÉL, REV. DR. F.—A Grammar of the Kannada Language in English, comprising the three dialects of the language (Ancient, Medieval and Modern). Mangalore, 1908.

D.—DICTIONARIES.


KASHEE GADAGARE.—Canarese Vocabulary. Mangalore, 1852.


ULIL NARASIMHA BÁO.—A Kannada Dictionary of Canarese words. Mangalore, 1891.



being subjoined under it. Thus, మందం, patua; తినీ, tāludu. 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>
</tr>
</thead>
<tbody>
<tr>
<td>తా</td>
<td>యా</td>
</tr>
<tr>
<td>నా</td>
<td>రా</td>
</tr>
<tr>
<td>మా</td>
<td>లా</td>
</tr>
<tr>
<td>రా</td>
<td>మా</td>
</tr>
</tbody>
</table>

Thus, మందం, samasta; పట్టా, patni; యంగా, yugma; బప్పీ, hīyāge; గప్పా, prāva; అహ్టా, aḥtāda.

When the first element of a compound letter is ra, the sign ర is added at the end of the compound; thus, రిరा, varga.

The short vowel a is inherent in the initial form of every consonant. It is cut off by placing the sign ర on the upper part of the consonant. Thus, రిరి, kāp, etc.

The sign ా called visarga, denotes an aspiration. It is only used in Sanskrit words. It is transliterated A.

The sign త, called anusvāra, bindu or sonne, is commonly written instead of the class nasals. It is pronounced and transliterated as n before gutturals, as ň before palatals, as ō before cerebrals, as u before dentals, and as m before labials. In other cases it is pronounced as an m and has been transliterated m.

The characters for the numerals 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>

The Kanarese alphabet is strictly phonetical, and the pronunciation of the language therefore calls for only a few remarks.

The vowels are pronounced in the Continental manner. The short final vowel in words such as maraṇu, 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 au are only a convenient way of writing oy (ey) and avu (ova). They are no proper diphthongs. Ai is pronounced as an ey.

The anusvāra is written instead of the class nasal before mute consonants. In other cases it is pronounced as an m.

When the first part of a compound word ends in a vowel the initial hard consonant of the second component is softened. Thus, mara-kālu, wooden leg, becomes mara-gālu.
Old Kanarese and the Badaga dialect have two cerebral sounds which have disappeared in the modern dialect, viz., $r$ and $l$. $R$ has been replaced by $r$ and $l$, and $l$ by $l$.

There are no certain traces of the harmonic sequence in Kanarese. The final vowel of verbal forms changes, but it is impossible to find any sufficient reason for the fact. Thus, $māṅtēne$, I do; $māṅēnu$, I may do.

The accent rests on the first syllable. In compound words a secondary stress is put on the first syllable of the second component.

It is hoped that the short sketch of Kanarese grammar which follows will enable the student to understand the forms occurring in the specimens. For further particulars the works quoted above under Authorities should be consulted.
KANARESE SKELETON GRAMMAR.

I.—NOUNS.—Gender.—Words signifying gods and male human beings are masculine, those denoting goddesses and women are feminine. Other words are neuter. The natural gender may be distinguished by prefixing g- before g-, and a- before a-, female; thus, gopija female; a-gopija, boya; a-gopija, girl.

Number.—Masculine and feminine a- bases, and many feminine nouns ending in -a, form their plural by adding aru; nouns of relationship add andira, other nouns gala. Thus, aane-aru, servants; aane-guru, women; appa-andira, fathers; aane-gala, towns. Note gopu, child, plural mukku. An honorific plural is formed by adding garu to the feminine singular. Thus, tāsīg-suru, mother.

Declension.—There is a slight difference between (1) s-bases, e.g. aane, servants; aane-gala, towns; (2) i, a, and e-bases, e.g. tane, father; aare, sheep; (3) u-bases, e.g. guru, teacher; aare, town.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Nom.</th>
<th>ness(i)</th>
<th>maru.</th>
<th>tane(i)</th>
<th>ku(i)</th>
<th>gur(i).</th>
<th>ari.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>ness(i)</td>
<td>ness(i)</td>
<td>maru(ses).</td>
<td>tane(i).</td>
<td>ku(i)</td>
<td>gur(i).</td>
<td>ari.</td>
</tr>
<tr>
<td>Dat.</td>
<td>ness(i)</td>
<td>ness(i)</td>
<td>maru(k).</td>
<td>tane(k).</td>
<td>ku(k)</td>
<td>gur(k).</td>
<td>ari(k)</td>
</tr>
<tr>
<td>Gen.</td>
<td>ness(i)</td>
<td>ness(i)</td>
<td>maru.</td>
<td>tane.</td>
<td>ku(i)</td>
<td>gur(i).</td>
<td>ari.</td>
</tr>
<tr>
<td>Plur.</td>
<td>ness(i)</td>
<td>ness(i)</td>
<td>maru.</td>
<td>tane(i).</td>
<td>ku(i)</td>
<td>gur(i).</td>
<td>ari.</td>
</tr>
</tbody>
</table>

The plural is regularly inflected; thus, aane, of the servants; aane-gala, to the towns.

Andē, elder sister; amma, lady, and oree, lady, form their singular by adding aru, and suffix andira in the plural; thus, aane-amma, the elder (of the object); amma-andira, the ladies.

Postpositions are added to the genitive. Thus, gur(i)-i, by the teacher; ari-ali, in the town. Oona, in order to; inta, than, etc., are added to the dative.

Adjectives precede the noun they qualify. Comparison is expressed by adding the postpositions i, than; ali, among, etc., to the compared noun. Thus, aane nana-y-in, his man who is great; galla-ali chikka, all among small, smallest.

II.—PRONOUNS.—There is only one form of the plural of the personal pronoun of the first person.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Nom.</th>
<th>n(i).</th>
<th>n(i).</th>
<th>a(i).</th>
<th>a(i).</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc.</td>
<td>nam(i).</td>
<td>nam(i).</td>
<td>nam(i).</td>
<td>nam(i).</td>
<td></td>
</tr>
<tr>
<td>Dat.</td>
<td>nam(i).</td>
<td>nam(i).</td>
<td>nam(i).</td>
<td>nam(i).</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>nam(i).</td>
<td>nam(i).</td>
<td>nam(i).</td>
<td>nam(i).</td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td>nam(i).</td>
<td>nam(i).</td>
<td>nam(i).</td>
<td>nam(i).</td>
<td></td>
</tr>
</tbody>
</table>

In the same way it, self (as i, self, I); aare, this (em. aare, u. aare); gana, what man? gur(i), who (m. and fem., as aare); ita, too, so many; ita, so much; namma, compounds such as māka-namna, one who makes (em. māka-nama, n māka-nu); barada, a black thing, etc.

Aane, he; a, she, are regular nouns; plural aane-gala, aane-gala.

gana, what? acc. gana-nu; dat. gana-k; gen. gana.

Adjective pronouns are dr, that; i, this; yā, which. They are not declined.

III.—VERBS.—First Conjugation.—Verbs ending in a, make.

Nouns of agency and action.—Formed by adding the demonstrative pronoun anum, fæns. anu. n. adu, to relative participles. Thus, mādu-anum, he who makes; mādyad-adu, she who made; mā displayName, they who do not make; mādu-adu, the act of making; mā displayName, the act of having made; negative mā displayName. MādisplayName is often used instead of māDisplayName.

<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>Sing. 1.</td>
<td>māDisplayName.</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
</tr>
<tr>
<td>2.</td>
<td>māDisplayName(ey).</td>
<td>māDisplayName(ey).</td>
<td>māDisplayName(ey).</td>
<td>māDisplayName(ey).</td>
<td>māDisplayName(ey).</td>
</tr>
<tr>
<td>3 m.</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
</tr>
<tr>
<td>3 f.</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
</tr>
<tr>
<td>3 n.</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
</tr>
<tr>
<td>Plur. 1.</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
</tr>
<tr>
<td>2.</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
</tr>
<tr>
<td>3 m. &amp; f.</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
</tr>
<tr>
<td>3 n.</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
<td>māDisplayName(an).</td>
</tr>
</tbody>
</table>

Present definite.—MāDisplayName(an)adu, etc. Imperfect, māDisplayName(an)adu, etc. Perfected, māDisplayName(an)adu, etc., or māDisplayName(an); māDisplayName(an); 3 m. māDisplayName(an); 3 f. māDisplayName(an); 3 n. māDisplayName(an), etc.

Second Conjugation.—Verbs ending in i, e, or ai; kare, call.

Infinitivo.—Karega, karegale, karegaloki.


Other forms as in the first conjugation. Thus, karegale, I call; karedu, I shall call; karedu, I may perhaps call; karegale, I do not, did not, or shall not, call.

Causal verbs.—Formed by adding an to the final consonant of the base; thus, māDisplayName, cause to make.

Reflectivo verbs.—Formed by adding the verb kois, to take, to the conjunctive participle; thus, kāsūkois, take.

Passivo verbs.—Formed by adding the verb pasū, to experience, to the verbal noun in ae, the final u being dropped. Thus, karegale-pasūtāne, I am called.

Irregular verbs.—Kāsū, he exists, becomes is the conjunctive participle, and is the past relative participle.

The past tense is is the second person singular, neuter is the, and the second future is the, etc. The present tense is the, but also is the second future is the, etc. is plural of the, 2 hot; 2 kāsū; 3 kāsū; 3 n. sē, 3 n. 3 sē, 3 kāsū, n. sect. 3. By adding these to the forms of the conjunctive participle a compound present is formed; thus, kāsū, I am, etc. No neuter forms belong to this present.

Kāsū, becomes, and kāsū, go, form their past relative participles irregularly, kāsū and kāsū, respectively. The past tense is is the 3rd person singular, and kāsū is the 3rd person plural. The base, sē, takes forms of the conjunctive and past relative participles. Accordingly first future is the, etc., or sē, etc.

About hundred verbs form their conjunctive participles, and accordingly their past relative participles, their past tense, and their second future irregularly. Such are—

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>anu, say</td>
<td>andu.</td>
<td>andu.</td>
<td>andu.</td>
<td>kāsū, sē.</td>
<td>kāsū, sē.</td>
<td>kāsū, sē.</td>
<td>kāsū, sē.</td>
</tr>
<tr>
<td>ātā, pet.</td>
<td>ātā.</td>
<td>ātā.</td>
<td>ātā.</td>
<td>kāsū, sē.</td>
<td>kāsū, sē.</td>
<td>kāsū, sē.</td>
<td>kāsū, sē.</td>
</tr>
<tr>
<td>āū, give</td>
<td>āū.</td>
<td>āū.</td>
<td>āū.</td>
<td>kāsū, sē.</td>
<td>kāsū, sē.</td>
<td>kāsū, sē.</td>
<td>kāsū, sē.</td>
</tr>
<tr>
<td>ānu, say</td>
<td>ānu.</td>
<td>ānu.</td>
<td>ānu.</td>
<td>kāsū, sē.</td>
<td>kāsū, sē.</td>
<td>kāsū, sē.</td>
<td>kāsū, sē.</td>
</tr>
</tbody>
</table>

Defective and auxiliary verbs.—Āsū, able, negative āsū, has one tense, āsū, etc., neg. āsū, etc. Relative part. āsū, neg. āsū, etc. It is added to the infinitive in a; thus, māDisplayname, we know to do. The corresponding negative āsū, etc., and āsū, etc. I will not, are added to the infinitive in a. Thus, māDisplayname-āsū, he can do.

Bāllensu, I know, is added to the infinitive in a; thus, māDisplayname-bāllensu, we know to do. The corresponding negative āsū, etc., and āsū, etc. I will not, are added to the infinitive in a. Thus, māDisplayname-āsū, he can do.

Unā, there is, is indefinite. It has a relative particle sū. The corresponding negative is āsū, conjunctive participles sū, relative participles āsū.

Alū, not, is a copula, and implies negation of quality. Thus, adu māsū-adu, that is not mine. But many āsū, to me work, not. I have no works.

Participles.—Interrogative,—ā, ē, u, ēdā. Emphatic, ē, u, ēdī. Subjunctive, re, if; rū, though, added to the past relative participles; thus, ḍāre, if it were so, but.
[No. 14.]

DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN I.

(Madras Aux. B. S., 1867.)
DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Madras Aux. B. 8, 1867.)

Obba manushyanige Ḭibaru makkal-iddaru. Avar-alli chikkavanu tandege,
One man-to two sous-were. Them-in the-younger father-to,
‘tandeyē, āsti-y-alli nanage bara-takka pāḷannu nanage koḷu,’ and-āga
‘father-O, property-in me-to to-come-fif skew me-to give,’ said-then
badukannu avarige pāḷ-īṭṭam. Kelavu dinagala mēle chikka maganu েllā
living them-to share-put. After of-days after younger son all
kūḍisi-koṇḍu dūra-dēsakke horoṭu alli dundugāran-āgi
having-gathered far-country-to having-gone there spendthrift-having-become
baduki tanna āstiyannu hālu-mādi-bitṭanu. Avanu েllā vēcheha-māḍīda
having-lived his property ruined-having-made-left. He all expense-made
mēle ā dēsād-alli ghōrav-āda bara unt-āgi avanu korate-paḍa-
after that place-in severe famine having-arisen he in-conto-fall-
ārambahisidanu. Āga hōgi ā dēsasthar-alli obhanannu hindī-koṇḍanu.
began. Then having-gone those inhabitants-in one joined.
Ivanu avanannu handigalannu mōyisuvadakke tanna holagalige kalūhisidanu.
This-one him swine to-feed his-own fields-to soul.
Hīr-īral-āgi handigalu tinnuva hindī-y-inda tanna hotṭe tumbīsī-koḷja
Thus-becoming pigs eating oil-cakes-from his-own belly to-fill-for-himself
apēkalisid-āga yārū avanige koḍal-illa. Āga tepparisi-koṇḍu, ‘manna
desired-then any-one him-to gace-not. Then having-come-to-his-senses, my
tandeyā hattara eṣṭō mandi kūliyavarige tumba roṭṭi uṭṭu; ādare
of-father near how-many persons servants-to full bread is; but
nānu haśivēy-inda sāyutīne Nānu eddu nanna tandeyā balige
I hunger-from die. I having-arisen my of-father near
hōgi avanige, “tandeyē, paralokakke virōdhav-āgi-y-ā nīnma
having-gone him-to, “father-O, Heaven-to contrary-having-become-and of-thee
munde-y-ā pāpa māl-īḍdhēne, Nānu innā nīnna magan-edu kareyał-
before-and sin having-done-am. I still thy son-having-said to-be-
pada yōgīyan-ālla. Nannanu nīnna kūliyavar-alli obhan-ante mādu,”
called fit-man-am-nōi. Me thy servants-in one-like make,”
annuven'-endu  

hēli  
eddu  
tanna  
tandeya  
balige  

I-will-say'-having-said  
having-spoken  
having-arisen  
his-own  
of-father  
near  

bandanu.  
Avanu  
innu  
dūrād-all-iruv-āga  
avana  
tande  
avanannu  
nōdi  
come.  
He  
yet  
distance-at-was-then  
his  
father  
him  
having-seen  

antāḥkarāṇa-pāṭṭu  
ōdi-bandu  
avana  
koralīna  
mele  
biddu  
having-pitted  
having-run-having-come  
his  
of-neck  
on  
having-fallen  
avanannu  
mudd-āṭṭamu.  
Ādare  
maganu  
avanige,  
'tandeyē,  
Paralōkākke  
him  
kissed.  
But  
the-son  
him-to,  
'father-O,  
Heaven-to  

virōdhav-āgi-yū  
nīnna  
mundē-yū  
pāpa-mād-iddhēne.  
Nānu  
contrary-having-become-also  
of-thee  
before-also  
sin-having-done-I-am.  
I  

innu  
nīnna  
magan-endu  
kareyāl-pāḍa  
yōgyan-ālla,  
annalu  
tandeyu  
still  
thy  
son-having-said  
called-to-be  
fit-man-am-not,  
said-when  
the-father  
tanna  
dāṣarige,  
śrēṣṭhav-āda  
āngi  
tandu  
avanige  
hoddisiri;  
his-own  
servants-to,  
'best-being  
robe  
having-brought  
him-to  
put-on;  
avana  
kaige  
ungravāṇu-pāṭaḍalīga  
kemalāṇu-ākoḍiri  
mattu  
undu  
his  
hand-to  
ring-also  
feet-to  
shoes-also  
give;  
and  
having-eaten  
ānanda-pāḍuva;  
āy-āndare  
ī  
nanna  
maganu  
sattavan-āg-iddu,  
merry-let-us-be;  
why-if-you-say  
this  
my  
son  
dead-man-having-become,  
tirigi  
baduk-iddhāne;  
kajedu  
hōdavan-āg-iddu,  
śīkk-iddhāne,  
āndanu.  
again  
aīve-is;  
lost  
gone-man-having-become,  
found-is,'  
said.  
Āga  
ānanda-pāḍa-ārambhāsidarā.  
Then  
merry-to-become-they-began.  

Ādare  
avana  
hīrē  
maganu  
holad-allī  
iddanu.  
Avanu  
bandu  
manege  

But  
his  
older  
sen  
field-in  
was.  
He  
having-come  
house-to  
samipāśv-āga,  
gānavaṇu  
nātyavāṇu-ā  
kēli,  
āḷugaḷ-āli  
obanannu  
approaching-when,  
singing-also  
dancing-also  
having-heard,  
servants-in  
one  
karedu,  
'ad-en?  
'  
endu  
vichārisidu.  
Avanu  
avanige,  
having-called,  
'that-what?'- 
having-said  
asked.  
He  
him-to,  
nīnna  
tammanu  
band-iddhāne,  
mattu  
nīnna  
tandeyu  
avanannu  

'thy  
younger-brother  
having-come-is,  
and  
thy  
father  

svasthav-āgī  
tirigi  
hōndida-kārāṇa  
antana  
māḍis-iddhāne.'  
healthy-having-become  
again  
obtained-because  
feast  
having-caused-to-be-made-is.'  
Āgaḷ-avanu  
koḷa-gondu  
olage  
baral-ollade  
iddanu.  
Ādadandira  
Then-he  
anger-having-taken  
inside  
to-come-not-willing  
was.  
Therefore  
avana  
tande  
horage  
bandu  
avanannu  
bēḍi-kondanu.  
Ādare  
avanu  
his  
father  
outsride  
having-come  
him  
entreated.  
But  
pratyuttarav-āgī  
tandege,  
'igō,  
ishtu  
varuṣha  
niname  
dāsan-āg-  
reply-as  
father-to,  
'to,  
so-many  
years  
thee-to  
servant-having-become-  
iddhāne;  
end-āḍaru  
nīnna  
ājīne  
mirāl-illa.  
Ādāgyū  
nanna  
śeṇhitara  
I-am;  

once-even  
thy  
order  
transgressed-not.  
Yet  
my  
of-friends
with merry-to-become thou me-to once-even goat-young-even gavest-not.

But thy living harlots with having-eaten-who-left this thy son
hand-ago avanigōkara autaṇa mādis-iddhi, andanu. Āgal-avanu
came-when him-for of-feast having-caused-to-be-made-art,' he-said. Then-he
avanige, 'magan-ē, nīnu yāvāgalū nanna saṅgāda īddhi; nannad-ellā ninnadē,
him-ē, 'son-O, thou always of-me with art; mine-all thine-only.
Ādare ānanda-santōsha-paḍa-hōk-āg-ittu; yāk-andare, I
But joy-merriment-to-feel-necessary-having-become-was; why-if-you-say, this
ninna tammanu sattavan-āg-iddu, tirigi baduk-iddhāne; kalēdu
thy younger-brother dead-man-having-become, again alive-is; lost
hōdavan-āg-iddu, śīkk-iddhāne,' andanu,
gone-man-having-become, found-is,' said.
[No. 15.]

DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN II.

A POPULAR TALE.

(DISTRICT BELGAUM.)

ಅನೂರು ಬಹಾದುರರವು ಸಹ್ಯ ದೇವಸ್ಥಾನದಲ್ಲಿ ಅರಿವು ಮಾಡಿಕೊಂಡು ಅವನ ಬೀಳದಿನದ ಸಮಯದಲ್ಲಿ ತಮ್ಮ ನಿವಾಸದಿಂದ ಭೂಮಿಯಿಂದ ಬಂದು. ಅವನ ಹೃದಯದ ಹೈಮನ್ನು ಅರಿವು ಹೊಂದಿದ್ದರೆ ಅವನು ಬೇಕು. ಅವನ ಬೇಕು ಇಲ್ಲಿ ಆದರೆ, ಅವನ ಬೇಕು ಇಲ್ಲಿ ಆದರೆ ಅವನು ನಿವಾಸದಲ್ಲಿ ಅನುಸರಣೆ ಮಾಡುವುದು. ಅವನು ನಿವಾಸದಲ್ಲಿ ಅನುಸರಣೆ ಮಾಡಿಕೊಂಡಾಗ ಅವನ ಹೃದಯದ ಹೈಮನ್ನು ಅರಿವು ಹೊಂದಿದ್ದರೆ ಅವನು ಬೇಕು ಇಲ್ಲಿ ಆದರೆ, ಅವನು ಬೇಕು ಇಲ್ಲಿ ಆದರೆ ಅವನು ನಿವಾಸದಲ್ಲಿ ಅನುಸರಣೆ ಮಾಡುವುದು.

ಅನೂರ್ ಹೃದಯದ ಹೈಮನ್ನು ಅರಿವು ಹೊಂದಿದ್ದರೆ ಅವನನ್ನು ನಿವಾಸದಲ್ಲಿ ಅನುಸರಣೆ ಮಾಡಿಕೊಂಡು. ಅವನನ್ನು ಬೇಕು ಇಲ್ಲಿ ಆದರೆ, ಅವನನ್ನು ಬೇಕು ಇಲ್ಲಿ ಆದರೆ ಅವನನ್ನು ನಿವಾಸದಲ್ಲಿ ಅನುಸರಣೆ ಮಾಡುವುದು.

ಆರು ವರ್ಷ ಬಿತ್ತು ಹೊರತು ಆಗಿದ್ದರೆ, ಅವರು ಆಗಿದ್ದರೆ ಹೊರತು ಆಗಿದ್ದರೆ ಅವರು ಆಗಿದ್ದರೆ ಹೊರತು ಆಗಿದ್ದರೆ, ಅವರು ಆಗಿದ್ದರೆ.
DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN II.

A POPULAR TALE.

TRANSLITERATION AND TRANSLATION.

(DISTRICT BEGAUM.)

Ibbaru  hâdikäraru  küdí  högutt-iddaru,  Avaralli  obbanige
Two  travellers  being-together  going-across.  Them-among  one-to
hâdiyali  bidd-iruva  hanâda  chillavu  sikkitu.  Adannu  kaliyalli
way-in  having-fallen-being  money-of  purse  was-found.  That  hand-in
takkondu  avanu  eradaneiyavanige  annuttâne,  'elâ,  idu  noânu,  nanage  hanâda
taking  he  the-second-to  says,  'O,  this  look,  me-to  money-of
chillavu  sikkitu,'  purse  was-found.'

Adakke  eradaneiyavanu  annuttâne,  'elô,  nanage  sikkitu  hige  yake
Thereeto  the-second  says,  'O,  me-to  it-was-found  so  why
annuttâ?  namage  sikkitu,  hige  anu.  Nânu  ibbaru  küdí
thou-sayest?  us-to  it-was-found,  so  say,  We  two  being-together
hôguvaru.  Adadarinda  lába  athavâ  këçu  ibbara  pâligu
goes.  Therefore  gain  or  loss  of-two  share-to-indeed
baruttâde.'  Adannu  kéji  chila  sikkavanu  annuttâne,  'hâgâdare  nanage
comes.'  That  hearing  purse  finder  says,  'if-so-be  me-to
sikka  ojiveya  pâlu  ninage  yake  koja-bëku?'  Adakke
which-was-found  thing-of  share  you-to  why  to-give-is-necessary?  To-it
eradaneiyavanu  annuttâne,  'ollêdu  koja-bëda.'
the-other  says,  'very-well  do-not-give.'

Â-mêle  avar-ibbaru  svalpa  mundakke  höguv-ashcâralli  chillada
Thereafter  they-both  a-little  forward  going-meanwhile  purse-of
yajamânânu  hułökutta  sarkârî  sipâyrrannu  kara-kondu  avara  bennu-latti
owner  searching  government  sepoys  bringing  their  following
bandaru.  Avaranu  nódi  chila  sikkavanu  sôbatiyavanige  annuttâne,
came.  Them  seeing  purse  finder  companion-to  says,
'geleyané,  nânu  baha-la  keñta  kelasa  màdidev.'  Adakke  sôbatiyavanu
'friend,  see  much  bad  work  did!'  Thereeto  companion
uttra-kottadd-en-andare, "iga, "nau keṭṭa kelasa māḍidevu," anta yāke
answer-given-what? if-said, "now, "we bad work did," so why
annutte? "nau keṭṭa kelasa māḍidenu," anta annu. Ninu ninna sukhada
sayest? "I bad work did," so say. Thou thy luck-of
pālu nanage kottiddare nānu ninna duṣṭhada pāḷugāran-āgutt-iddenu.'
share me-to if-given I-too thy mishap-of would-have-become-partner.'

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 weal, I too would have been your partner in your woe.'
The Kanarese spoken in Bijapur is locally known as Bijapuri. It does not, however, differ from the standard form of the language to such an extent that it deserves to be considered as a separate dialect. The difference is chiefly one of pronunciation. Thus we find an a very commonly substituted for a final e; e.g. yaka, Standard yake, why; ra, Standard re, if, etc.

E and ò are commonly replaced by ya and yá, respectively; thus, yollâ, all; myâge, on, etc.

An anusvāra is sometimes written before e; thus, kēvi, ear; āva, he. We ought perhaps to transliterate such forms as këi, aða, respectively.

Initial o is pronounced vo as in Standard, and it has been transliterated accordingly; thus, cobba, one.

The dialect sometimes uses contracted forms instead of the fuller ones in the Standard dialect; thus, eddu, Standard eraju, two (neuter); naku, Standard nākku, four (neuter); nandu, Standard nannaddu, mine; navge, Standard nana-ge, to me; bilākha, Standard bilalilke, to fall, and so forth.

With regard to the inflexion of nouns, the dialect closely follows Standard Kanarese. The plural suffix gaḷu, however, sometimes becomes gōla; thus, yaḷpa-gōḷa, fathers.

The conjugation of verbs is, mainly speaking, regular. The pronominal suffixes are very commonly dropped in the first and third persons singular; thus, hōde, I went; hōdā, he went. The same is, however, also the case in Standard. When the pronominal suffix of the first person is retained we often find ni instead of ne; thus, hōgotēni, Standard hōguttēne, I go.

Other minor details will be easily grasped from the specimen. It is not necessary to give more than the beginning of the Parable of the Prodigal Son in order to illustrate this form of speech.
[No. 16.]

DRAVIDIAN FAMILY.

KANARESE.

Bijapuri Dialect. (District Bijapur.)
TRANSLITERATION AND TRANSLATION.

Vobba manasya-ga ibbaru makkal-iddaru. Mattu avaralli
One man-to two sons-who. And them-among
sannayya tanna yappage anda 'yappu, nanna paali-ge banda jindagi
the-younger his father-to said, 'father, my share-to coming property
paal nanga koju.' Mattu avay tanna jindagi avar-oлага haichi
share me-to give.' And he his property them-among having-divided
koju. Mattu bhula dina agiddilla aga sannavanu tanna yalla kudisidamu
gave. And many days became-not then the-younger his all collected
mattu dura desakko hoda, mattu alli tanna badakka dundatanadinda
and for country-to went, and there his property 되었던ness-from
naatdu baal madda. Mattu ata yalla kharoha-madda myaga a dasa-alli
behaving ruin made. And he all spent-made after that country-in
daadba bara bittu, mattu avaaga korate bilaka hattitu. Mattu avay
great famine fell, and him-to distress to-fall began. And he
hoda, mattu a desada vobba manasya-na badyaka ninta. Mattu
went, and that country-of one man-of near stayed. And
ata ivanna handi meseka tanna holadaga kajavidu. Mattu atal handi
he him swine to-feed his field-to sent. And he swine
tinnuva soppina mele tanna hoti khushi-innda tumbisik-koljat-iru-bahudu, mattu
eating braun on his belly gladness-with filling-himself-could-have-lived, and
yara avaaga kojallila. Mattu avana mai myaga yachchara banda-balika
anyone him-to gave-not. And his body on senses coming-after
avay andanu, 'nanna yappana yesa mandi ahamakkala hattara
he said, 'my father's how-many persons servants-of near
hoti tumbisak-agi vujiyav-ashtu bakkare ade, mattu na
belly to-fill-being-enough remaining-so-much bread is, and I
hasing-inda sayntene. Naa yelateni, mattu nanna yappana badyaka
hunger-from die. I arise, and my father-of near
hogateni, mattu avaga antena, "yappu, dyavara munde mattu
go, and him-to say, "father, God-of before and
nimna munde papu maddihene. Mattu nimna maga anasaka na
thee before sin I-have-done. And thy son to-be-called I
yogya illa. Ninu ninna ala-magan-ante nanna madikô." Mattu avá worthy am-not. Thou thy servant-as me make." And he yadda mattu tanna yappuva badyaka bandá. Añare átâ innu bhâla dara arose and his father-of near came. But he still very far idâga, avana yappâ avanna noddyâ, mattu átana myâga dayâ being-then, his father him saw, and him on compassion bantu, mattu òdi hódâ, mattu appi-konđâ, mattu muddu koṭṭâ. came, and having-run he-went, and embraced, and kiss face.

Mattu magá áva-ga andá, 'yappâ, dyâvara munda mattu ninna And the-son him-to said, 'father, God-of before and thee munda pâpâ mañeni, mattu ná ninna magá anasalikke yogya illa.' before sin I-have-done, and I thy son to-be-called worthy am-not.' Añare yappâ tanna alugaliy andá, 'vollë chalo aûgi tarri, But the-father his servants-to said, 'very good ovat bring, mattu avana myâga hâkari, mattu átana kai-myâga vuûgara hâkari, mattu and him on put, and his hand-on ring put, and átana kâlaga machchi hâkari. Mattu núvu timbôna mattu ánanda his foot-on shoe put. And we let-us-eat and joy bañôna. Yâk-andare, l nanna magá sattavâ, tirigi let-us-feel. Why? if-you-said, this my son who-was-dead, again jivanta agyaña; avamu dêsântara hódvâ, sikkâne.' Mattu alive has-become; he another-country who-had-gone, has-been-found.' And avaru sukha badalikke hattidarâu. they happiness to-feel began.
GOLARĪ OR HŌLIYĀ.

The Gōlars or Gōlkars are a tribe of nomadic herdsmen in the Central Provinces. Compare Sherring’s Tribes and Castes, Vol. ii, p. 112. They have been reported to speak a separate dialect of their own in Seoni, Nagpur, Chanda, Bhandara, and Balaghat. No specimens have been received from Nagpur, but there is every reason for believing that the Gōlars of that district speak the same language as those in the neighbouring districts of Bhandara and Balaghat. The Gōlars of Chanda, on the other hand, speak a form of Telugu. Compare below, pp.5524 and ff.

The Hōliyās are a low caste of leather workers and musicians, and have been returned from Seoni, Nagpur, and Bhandara. Their dialect is identical with that spoken by the Gōlars, and they are apparently simply an off-shoot of that tribe.

According to local tradition there were once two Gōlar brothers who possessed a cow. The animal died, and the elder brother told the younger one to remove the carcass. He complied with the order, and afterwards the elder brother told him not to touch him, because he had lost his caste by carrying off the carcass. The younger brother then went away, and became the progenitor of the Hōliyās. At the present day a Hōliyā is called to do the washing of the room and of the clothes of the deceased, when a Gōlar 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 Gōlari and in the so-called Hōliyā 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 Hōliyā was returned.

The number of speakers of Gōlari has been estimated as follows:

<table>
<thead>
<tr>
<th>Place</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seoni</td>
<td>189</td>
</tr>
<tr>
<td>Nagpur</td>
<td>170</td>
</tr>
<tr>
<td>Bhandara</td>
<td>1,615</td>
</tr>
<tr>
<td>Balaghat</td>
<td>1,400</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,734</strong></td>
</tr>
</tbody>
</table>

The following are the revised figures for Hōliyā:

<table>
<thead>
<tr>
<th>Place</th>
<th>Number</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>465</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>890</strong></td>
</tr>
</tbody>
</table>

By adding those figures we arrive at the following total for the dialect:

<table>
<thead>
<tr>
<th>Tribe</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gōlari</td>
<td>2,734</td>
</tr>
<tr>
<td>Hōliyā</td>
<td>890</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,624</strong></td>
</tr>
</tbody>
</table>
The Seoni figures are those of the Census of 1891. The others are estimates forwarded for the use of this Survey. The corresponding figures at the last Census of 1901 were as follows:—

Seoni
Nagpur
Bhandara
Balaghat

1,141
376
1,387
554

Total: 3,468

Gōlarī or Hōliyā is a dialect of Kanarese, and is especially closely related to the form which that language assumes in Bijapur. The dialect is not uniform everywhere. The local differences are, however, unimportant, and are mainly due to corruptions resulting from intercourse with the Aryan neighbours.

The specimens printed below are not very good ones, and they do not allow us to arrive at certainty regarding all points connected with the dialect. They were originally written in Devānāgarī 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 Devānāgarī and not in Kanarese or Telugu characters, we have no indication as to when an e or an o is long or short. In distinguishing between the two forms of these vowels I have followed Standard Kanarese. It is, however, possible that I have sometimes erred and marked Os and os as short which are in reality long.

Short and long vowels are, on the whole, very commonly confounded. Thus, we find māni and manī, Standard mane, a house; nēn and nān, Standard nanna, my, etc. A short vowel is apparently often lengthened when a following double consonant is simplified; thus, cōba, Standard obba, one; hātin, Standard hattinen, I began. Often, however, the vowel remains short; thus, mat, Standard mattu, and. I have not therefore ventured to make the marking consistent.

Short final vowels are very commonly dropped; thus, əd, it became: əg, then; əi-mat, Standard alli-mattu, and others, etc. Sometimes, however, the short vowel remains, especially in the Bhandara specimens; thus, bat and bitta, it came.

E and o are often replaced by yu and va, respectively, and the corresponding long vowels by yā and vā, respectively. Thus, kyāls, Standard kēlasa, work; myāka, Standard möga, on; vag, Standard obba, one; kōtyun, Standard kottanu, he gave.

There are several other instances of changes in the vowels. Thus, we find abbreviated forms, e.g. sōtōgiddun, Standard sattu-hōgiddanu, dead-having-gone-was, he had died; u for a, e.g. māddun, Standard māṭidunu, he did; i for ə, e.g. baḍūlaṇ, Standard baḍiyūtēna, I strike, etc.

The nasalized form əva, Standard ava, he, also occurs in Bijapur.

The use of aspirated letters is rather inconsistent, and does not agree with the practice in Standard Kanarese. Compare əḍhi, Standard əḍhi, it may become; əḍhī Standard vṛde, good, etc.

Double consonants are very often simplified; thus, mat, Standard mattu, and; al, Standard allē, there; əḍidil, Standard əḍiddilla, he was not, etc. The writing is, however, by no means consistent, and we find forms such as batta and bat, Standard
bantu, it came. Compare contracted forms such as gun, Standard guṇa, near; yegṭ Standard yeraṇu, two; nak, Standard nāṭku, four; nand, Standard nannadu, mine, and so forth. Similar forms have already been noted in the Bijapur dialect.

The substitution of k for g in the suffix of the dative, in forms such as appak, to the father; mānsāk, to a man, represents the state of affairs found in old Kanarese. Compare also the Telugu suffix ki.

D is always written as r in the Seoni specimen. I have retained this writing; thus, korn, Standard koṇ, give.

Other details will be easily understood from the specimens.

With regard to inflexional forms, we may note the plural suffix gōḍ in pār-gōḍ, sons, in the Balaghat specimen. Compare the corresponding gōṛ in Seoni and gōla in the Bijapur dialect.

The short final vowel of verbal forms is usually dropped. Thus, baḍutā, I strike; baḍutā, thou strikest; baḍutā, he strikes; plural, 1. baḍutā; 2. baḍutā; 3. baḍutā. Gōlarī in this respect agrees with Old Kanarese. We also sometimes find a final m in the third person singular, as in Old Kanarese; thus, āhāṃ and āhāṃ, he is; nīllum and nīllum, he stayed.

The second person singular sometimes takes the form of the third; thus, māḍḍum, thou madest.

The past tense of bases ending in u is formed by adding d directly to the consonant preceding u without inserting an i. Thus, māḍḍum, Standard māḍidum, he made. The same principle also prevails in Old Kanarese.

We may further note forms such as baḍāin, I shall strike; anāin, I shall say; īrhor, and īrhor, they were; kānustu, Standard kānuśtu, it was seen; vājvasta, it appeared, etc.

The infinitive ends in t or lik; thus, kati, or kati, to tend.

Conjunctive participles such as mād-ke, having done; buk-ke, having gone, are due to the influence of the surrounding Aryan dialects. The same is probably also the case with forms such as yadkō, arising; andakō, saying, etc.

The Aryan influence is also apparent in forms such as ēṅk-ha, exactly so; ēpān-

sē, (he said) to his father; rahan, he was; in the confusion between the neuter and masculine forms of the numerals; thus, und mānsā and vab mānsā, a man, etc.

Yād bātinā, sense came, in the Balaghat specimen, and vastā, coming, in that received from Bhandara, are Telugu and not Kanarese.

Note finally the negative form koḍaṇn, Standard koḍaṇna, he was not pleased to give. The form koḍidum, he did not go, seems to be composed of koḍ, corresponding to Standard koḍade, not going, and kōḍum, he went.

It would be waste of time to go further into detail. The three specimens which follow will not, it is hoped, present any serious difficulty. They are all rather incorrect, and it has therefore been considered best to give them in full so that they may be used to control each other.
REPORT OF A THEFT.

Nâdâda ðimm-ka anda-kó sukårvâ-ka ulli nûâva. The-day-before-yesterday day-on that-is-to-say Friday-on at-night we chàta mânî-ka múgkyâ iverâ. Sarasâ àdhâ ulli-da sumâraka nânî all house-in sleeping were. About half night approximately me-to khâçakhaça hîng âhâ mânî-ka këda-batta. Nân vâçsta ki rattling so noise house-in to-hear-come. Me-to it-appeared that nûye âgìdhita. Andakô nā yadi-illâ. Pâhâta-ka yejadeva âg nâmô a-dog it-may-be. Therefore I arose-not. Morning-at we-arose then our mânî-ka und khôlî âd ad khôlînda kavâda terkô kânsta. house-in one room is that room-from door having-opened was-seen. Miûgûda hotî-ka nû ida kavâda hachîdin. Kavâda tyûranda yûtara-guna Sleeping time-at I this door shut. Door opened how ât ida nû nûdâ-hâtìn. Ad khôlî-dâ vâba gadgyân-dâ nân nûra was this I to-see-began. That room-in one pot-in my hundred rupaye màt vînûnda isara, byâla nûra rupai itako irho. Khôli-rupays and gold-of ornaments, còsh hundred rupays kept were. Room-dâ hûgda-bid jî gadgyân-dâ màlâ itako iruda ad gadgyâ vâshduda in going-on which pot-in goods kept was that pot broken kânsta, màt màlâ alle îdîlî. Âg mânî-dâ chîccha jàgî-ka pâtta appeared, and goods there were-not. Then house-in many places-in tracc màçdîn pâga yâllhû pâtta sikki-illâ. Mâla yûrû arâ kàlkô I-made but anywhere trace was-not-found. Goods anybody if stealing vôdhîhûna andakô nû ida kalû-da rapôtà màçdîka bandîhûna. Nân having-carried-may-be saying I this theft-of report to-make have-come. My mânî kalûna ulli nân yèbura kâvhrâ hesâra Râmâ màt Gôpàlê house-in theft-of night my two servants by-name Râmê and Gôpàlê múgkyô irho. Adâra-paiki nân samsâ Gôpàlê ýra mânî-îyûka âda, sleeping were. Then-among my suspicion Gôpàlê this man-on is. Hângôna nând ñejàr-dâ vâba Gômâ hesarinda sajà-pâvasta mànsî âhâm, So-also my neighbourhood-in one Gômâ name-by convict man is,
FREE TRANSLATION OF THE FOREGOING.

The day before yesterday, which was a Friday, we were all sleeping at night in the house. About midnight I thought that I heard a rattling noise in the house. I thought that it might be the dog, and therefore I did not rise. When getting up in the morning, I found that the door of a room in the house had been opened, though I had shut it when I went to bed. I proceeded to look for the reason of its being open. In that room there was an earthen pot containing some gold ornaments and a hundred rupees in cash. On entering the room I found that the pot in which the property was kept had been broken, and that the contents were gone. Then I searched about the house in many places, but could not find any trace. Thinking that somebody might have carried the things away and stolen them, I have come to make this report of theft. On the night of the theft, two servants, Rāmā and Gōpālā by name, were sleeping in my house. Of them I suspect Gōpālā. Then there is in the neighbourhood a convict named Gōmā, 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 Gōpālā, where his master kept his money. The day before yesterday he came to my house and asked for a loan of twenty rupees. I did not give him the loan because he would not agree to an interest of two per cent. At the time of going away he said, ‘I will see what will happen in thy house to-night.’ To-day this man has gone to another village, and it seems to me that he has run away with my property. An enquiry ought therefore to be made into the matter.
DRAVIDIAN FAMILY.

KANARESE.

Specimen II.

Gölarih (or Holiyā) Dialect. (District Balkha.

Yedāra mānsa yeqḍ pārqōd yehro. Alto-sānyā apan-sē andun, 'hē ap, some man two sons were. The-younger father-to said, 'O father, sampati-dā ēn nan hīsā ād tō koḍ.' Bak ādri vāṭā hach property-in what my share becoming that give.' Then them shares dividing kvāṭun. Ėkhil din āgīla ṣan pēr chaṭ ēkhāṭī måḍke gave. Many days became-not the-younger son all together having-made mulki hōydun. Ali luchkhōri kyals-dā chaṭ samepā kharāb måḍbūṭun.
country went. There wicked work-in all wealth spent made.

Bak chaṭ kharāb måḍbūṭun bak ā mulk-dā khūb bār bidun. Ėv Then all spent made then that country-in heavy famine fell. He garībā ādhīyādun. Ėv ā mulk-dā hukke yārdār manā nīttum. distressed became. He that country-in having-gone inhabitant house stayed.

Ēv tam kēi-dā handi kāy-li kāṭdun; ā pholkā handi tin-li ēg tīdun.

He his field-in swine to-tend sent; that husk swine to-eat then ate.

Ānkē yār-hā tin-li koḍvātun. Bak ānākh yād batinā, Ėv andun, 'nan Him anyone-even to-eat gave-not. Then him-to sense came, he said, 'my āpan manā chāk mānsān saṭī vāṭīk måḍthāḍ, anā nā upās father house many servants for bread is-prepared, and I with-hunger saythun. Na Yad-kō nan āpan hati hōgāin, nā ān ānāin, "hē ap, die. I arising my father near will-go, I to-him will-say, "O father, nā bhagvānān and kyals nā måḍlā, anā nā sânānē nā pāpā måḍdīn, bak I God for work I did-not, and thee before I sin did, and nā nā nā pēr an-hō lāyek-lā. Ni nan vāb vanhā rāik samas." I thv son to-be-called worthy-am-not. Thou me one servant like consider."

Bak Ėv Yad-kō tan āpan hāti hōdun. Bak Ėv dūrā rahan ān ān ap And he arising his father to went. And he far was him father.

nād-ke dayā måḍdun, Ėv dō-ke hōdun, Ėv kūṭīk lāpiṣyādun nā mutā seeing pity made, and running went, and neck embraced and kiss kvāṭun. Bak Ėv andun, 'hē ap, nā bhagvānān and kyals nā gave. And to-him he-said, 'O father, I God for deed I
māḍdun anā nīn sāmne nā pāṇā māḍdun. Bak nā nīn pār anbhō
did and thee before I sin, did. And I thy son to-be-called
lāyek-ilā.' Bak ap tan kāhōri andun, 'odhli uthrā tāgī anā
worthy-an-not.' And the-father his servants said, 'good cloth bring and
āūnkh uḍsi. Anā ān kai-dā ungrā nā kāl-dā pāypes hāsi. Anā nāv
him-on pūti. And his hand-on ring and foot-on shoe pūti. And we
tindhyōnā valhidan khusi māḍeva. Yāti-ki i nan pār sōt-hōgidun, in
will-eat merry happy will-make. Because this my son dead-gone-was, again
jītā āgyāhan; kaḍj-hōgidun, in sikāhan.' Bak yēva khusi
alive has-become; lost-gone-was, again has-been-found.' And so merry
māḍdun
he-made.

Āun dhōd pār kēi-dā irhan. Bak āv manā hāti bandun, ṭapṭēkōlli
Its great son field-in was. And he house near come, music
anā kunhōdan kēldun. Anā āv tan mansaraṇ hāti-gūtu vābun kandrān tan
and dānce heard. And he his servants near-from one called himself
hāti anā kēldun ki, 'id ēn hud?' Anā āv andun ki, 'nim
to and asked that, 'this what is-going-on?' And he said that, 'your
bāṛt bandāhan, anā nim ap oḍhli anā mādyāhan. Āunā volhit pāst.'
brother has-come, and your father good food has-made. Him well found.'
Bak āunā sit bāṛti, anā manḍa hō-kondōla. Idar-sāṭi āun ap
And him-to anger came, and house-in go-would-not. Therefore his father
hori bandun anā āunā mānsathyaḥādun. Āv āpan andun, 'noṭi, nā īt
out came and him entered. He father-to said, 'see, I so-many
varṣtū-nā nim sāvā māḍjhīni. Anā nā kabhū nim and kyuṣā nā
years in your service do. And I ever you towards deed I
tāḍśilā. Anā nāni nīr yāghiliva ud thāy marri tubhi koṭilā, anā
neglect-not-ved. And me you ever one goat young even gone-not, and
nā tan mitra sāṅgāḍ khusi māḍiran. Bak i nim pār kisabgitar
I my-own friend with merry would-have-made. And this your son hālot's
sāṅgāḍ chat dhan tind-būtun hyāng āv bandun hāng nīv vadhiyān āun
with all properly devoured so he came thus you well him
sāṭil astir.* Ap āun-ān andun, 'hé povār, ni sadā man sāṅgāḍ
for feasted.' The-father him-to said, 'O son, thou always me with
āć. En nand ād, ad chat nindā ād. Āv khusi māḍhirud, yāti-ki ē
art. What mine is, that all thine is. And merry to-make-is, because this
nim var-ṣ sōt-hōgidun, in jītā āgyāhan; kaḍj-hōgidun, in sikāhan.'
your brother dead-gone-was, now alive has-become; lost-gone-was, now has-been-found.'
Und manushyo-no yedd chikd. Sând chikd appun gun
One man-of two sons. The-small son father-of near
mät-âr, 'æ appu, dhan-dâ kuft nami hissâ kôr. Nin(sic.) hissâ
word-played, 'O father, property-of given our share give.' His share
nani(sic.) kut-bit. Hapur dina agidil ki sând chikd allâ
him was-given. Many days having-become-not when young son all
jâmâ und jagâ mûrdun, dûr mulki hûdun. Al-mat luchpanâ
property one place made, far country went. There-and riotousness
mûrdun allâ dhan kârdun. Âg allâ jâmâ kârdun, â
made all property wasted. Then all property he-wasted, that
mulk-dô dhûr kûr bit. Âun kaangâl âgi-y-âdun. A
country-in heavy famine fell. He distressed having-become-became. That
mulk-dû und manushyan-manâ châkri nittun. Âun handi kai-li
country-of one man-house in-service stayed. He swine-to-feed
kârdun kei-dâ. 'Handi tour tindad â tour nâ tinaît.'
sent field-in. 'Swine husk eaten that husk I will-eat.'
Âun-gû yeûn tin-li korâlun. Âun in chitnâ hat, 'appun mane
Him-to anyone to-eat gave-not. His then sense came, 'father's house
hapur unhiyâr tîntan, nâ upûs sâltin. Nà nan appun-attî hûgân
many servant eats, I huuger die. I my father-near will-go
nû matû snâm, 'c appu, nânî paramâsvar mani pûp mûrdun âû
and word will-say, "O father, I God before sin did and
nindû sâmne, âû nân nîn nûg nîmlûi nittidû. Unhiyâr
thine before, and I thy son worthy-to-be-called stand-not. Servant
lâik nân sams."' Îdun soch-kô appu hâtû hûdun. Dûrn
like me consider."' Thus thinking father to-be-went. Far-from
nôrdun appu magûn bârta; appu lûg mûrdun, îdûn, âû
saw the-father the-son coming; the-father pity made, ran, and
narû kut-kîtû kai, âû mûnta koûdun. Mag mât-âr, 'c appu,
his(?) neck-on fell, and kiss gave. The-son said, 'O father,
nânî paramâsvar mani pûp mûrdun âû nindû sâmne; âû nîn nûg
I God before sin did and thine before; and thy son
nimlāi nittīdīl.' Na appu chākār-gōrun andun,
worthy-to-be-called stand-not.' But the-father the-servants-to
achoḥā phāṛkiyā tari, āḥu nan mago ursi, āḥu uṇgra hērā
put, and shoes bring, foot-on put; eat and merry make; for
nan mag sōṭōgidun, urkō bandun; kārdōgidun, mat bandun;
my son dead-gone-was, alive came; lost-gone-was, and came.
Āḥu ānand māṛtan.
And merry makes.

Dhōr mag kei-dā frān, āḥu maniā hate-hate bandun, kērdun
Elder son field-in was. And house-to nearer came, heard
bājā kunutar. Tan chākārī kardun, 'kā nam maniā yih
music dance. His servant called, 'what our house-in all-this
nagtaṭ?' Chākārī kērdun, 'nī vāṛt bandun; nīn appu āun
happening?' Servant said, 'thy brother came; thy father him
varldun nōrdun, uttam bhōjan mārdun.' Bako āun sit mārdun,
safe-and-sound sue, best feast made.' But he anger made,
maniā hōḍhdōdun. Appu harrā bandun samslun. Mag
house-in ādī-not-enter. The-father out come entertained. The-son
andun appun, 'iṭ harsō nīn gun sēvā māṛtin, āḥu lukumā
said to-the-father, 'so-many years thee with service I-do, and order
nā kārdedil, āḥu nī nani und aṛinpaḍā kōṭṭedil, jō
I transgressed-not, and thou me one kid gavset-not, which
kor-re saṃgi-mit tindhiran. Nīn mag alḥā sampat hiṅgārūn
given-if with-friends eating-was. Thy son all property harlots
tinslun, ānun bandun, ānun-sāṭi utam bhōjan māḍḍun(stc.).'
causèd-to-eat, he come, him-for best food thou-madest.'
Appu andun, 'śi chikd, nī nand sadā saṅgūn hiyā. Jō
The-father said, 'O son, thou my always near art. What
dhan nand, sō dhan nind. Jō nīn vāṛt bandun,
property mine, that property thine. Which thy brother came,
sōṭōgidun, kārdōgidun, bandurdā, nāmī khūṣā haṭṭa idur-sāṭi
dead-gone-was, lost-gone-was, was-found, we happy becoming therefore
kaṛkyā tinchdeva.'
feast caused-to-eat.'
It has already been noted that separate specimens in Hōliyā have been forwarded from Bhandara. A version of the Parable of the Prodigal Son in the so-called Hōliyā follows. It will show that Hōliyā also in Bhandara is identical with Gōlari.

Gōlari (or Hōliyā) Dialect.

Āba mānsān oṭṭa pārpakoḍa irora. Shāpā pāra āpun antā, One man of two sons were. The-younger son father-to said, 'bābā, nān hīssān jama nānī koḍ.' Āva tan jama vātsi ‘father, my share-of property me give.' Ėhe his property dividing kōṭṭun. Bak shāna pāra tan jama tā-kō dūr urā viādun. gave. And the-younger son his property taking for country went. Āva urā hōkkī tan paśā harṣhabītun. Āṭalu paśā sarudur He country having-gone his money wasted. All money spent-on dhōḍi bāra bit. Ėvug bak tāngi bit. Ėg āva urā great scarcity fell. Him-to then difficulty fell. Then he country-in dhōḍi mānsān hōkkī nittun. Ėg tan kēl-dā āva handi adisī great man-to having-gone stayed. Then his field-in he swine to-tend kalōduṇ. Āva hastādun ēg handin mundi tavüda tindānā sent. He become-hungry then swine before husk having-eaten-is hīṅgā āvūk hattā. Bak ēvug yēnu kōtīdī. Āva bak so him-to it-appeared. Then him-to anybody gave-not. He then sūddhī-dā bandun māṭ-āddun, ‘nān āpunā chākrūn vētā-pakshī jyāṣī senses-on came word-played, ‘my father-of servants-to belly-than more anna siktāda, nā upās sāttīn. Nā yedākū āpunā hattī food is-got, I with-hunger die. I having-arisen father near hoṣṭina, ēg āpun antān, ‘bābā, nā nīn-gūnda an dēvan-gūṇā go, then father-to say, ‘father, I thee-before and God-before pāp māḍyā. Nā nīn mag lāyaka-illa. Nī nān chākrā bhāttīnd sin did. I thy son worthy-not. Thou me servant like it.’” Āva yedākū tan āpun hattī viādun. Ėp durū-tūna keep.”” He arising his father to went. The father far-from āvūk nōḍduṇ, āvūk dayā bat, āva oḍkī kūtī biddun, āvun him saw; him-to pīty came, he running neck-on fell, his muttā koḍduṇ. Bak mag āpun gun māṭ-āddun, ‘bābā, nā hīsā gave. Then the-son the-father to word-played, ‘father, I dyāvan gun nīn gun pāpa māḍyā. Ėg nīn mag pānāti illa.’ God to thee to sin did. Then thy son worthy not.’
The father servants-to said, 'him for good cloth bringing his maidak baki, kaidak ugra baki, kaldu payasa baki. Ta, tiniku body-on put, hand-on ring put, foot-on shoe put. Well, eating kushul maduna; iva nan mag setidun, jitya adun; iva merry let-us-make; this my son died, living became; he kaladogidun, sikdun.' Ag asala mundura kushul mad-kurtur. had-been-lost, was-found.' Then all they merry to-make-began. Avun dhok para kei-da irhan. Ava manu hatti bandun, kunskyar His eldest son field-in was. He house to came, dancing hada kyaldun. Ag ava unda mansan kardun ava keladun, 'hund singing heard. Then he one man asked, 'such id yen-und?' Ava avuk hyaldun, 'nin vart bandan. Ava this what-is?' He him-to said, 'thy brother has-come. He sukhrat bandun anku nin ap pahunochhar madadun.' Ag avuk safe came saying thy father feast made.' Then him-to sit bid, manya hogidilla. Avuk ap horu bandun, magun anger tell, house-in went-not. Him-to father out came, the-son samea-kurtun. Avu apun mat-iddun, 'isa varsa indun chakri to-enquire-began. He father-to word-played, 'so-many years till-now service madanin, pan nin hukum mairdi. Nan sangin gunj kusho-mojia I-did, but thy command brake-not. My friends with merriment maliik unda adin marri kojiddula. Iva nin mag bandun, atalu nin to-make one goad's young feast-not.' This thy son came, all thy janma maqida-baja haradun, avun sati ni doha mahvani madadun.' property harlots with wasted, him for thou big feast gavest.' Bak ap mat-iddun avuk, 'ni nan hatti irhat. Atlau nan Then father word-played him-to, 'thou me with art. All my paisa ninda-oh ad. Iva nin' vart setidun, ava jitya adun; ava money thine-indeed is. This thy brother died, he alive became; he kaladun, ava sikdun, anku avun sati mehyani vaqabi madun ad.' was-lost, he was-found, saying him for feast proper to-make is.'
KURUMBA OR KURUMVĀRĪ.

The Kurubas or Kurumbas are a race of nomadic shepherds in the Nilgiri Hills and neighbouring districts. The Kurumbas of the plains speak ordinary colloquial Kanarese.

The Kurumbas seem to be identical with the Kurumvārīs, a wild pastoral tribe in Chanda, who speak a dialect of Kanarese.

Kurumba or Kurumvārī was returned as a separate dialect at the Census of 1891 from the following districts:—

<table>
<thead>
<tr>
<th>District</th>
<th>Figures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chanda</td>
<td>2,320</td>
</tr>
<tr>
<td>Cuddapah</td>
<td>280</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>3,182</td>
</tr>
<tr>
<td>South Arcot</td>
<td>6</td>
</tr>
<tr>
<td>Tanjore</td>
<td>7</td>
</tr>
<tr>
<td>Trichinopoly</td>
<td>1</td>
</tr>
<tr>
<td>Malabar</td>
<td>313</td>
</tr>
<tr>
<td>Cochin</td>
<td>1,546</td>
</tr>
<tr>
<td>Coorg</td>
<td>2,791</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>10,999</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>District</th>
<th>Figures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assam</td>
<td>14</td>
</tr>
<tr>
<td>Central Provinces, Chanda</td>
<td>2,151</td>
</tr>
<tr>
<td>Madras Presidency</td>
<td>5,044</td>
</tr>
<tr>
<td>Cuddapah</td>
<td>40</td>
</tr>
<tr>
<td>Bellary</td>
<td>47</td>
</tr>
<tr>
<td>Anantapur</td>
<td>1</td>
</tr>
<tr>
<td>North Arcot</td>
<td>82</td>
</tr>
<tr>
<td>Nilgiris</td>
<td>3,714</td>
</tr>
<tr>
<td>Tanjore</td>
<td>3</td>
</tr>
<tr>
<td>Trichinopoly</td>
<td>183</td>
</tr>
<tr>
<td>Malabar</td>
<td>765</td>
</tr>
<tr>
<td>South Kanara</td>
<td>1</td>
</tr>
<tr>
<td>Padukkottai</td>
<td>306</td>
</tr>
<tr>
<td><strong>Total</strong></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, 1885, pp. 193 and ff. It is not sufficient for deciding whether that dialect is identical with the Kurumvārī of Chanda with which we are, in this place, exclusively concerned. Both forms of speech are, however, closely related dialects of Kanarese.

The specimens received from Chanda have not been forwarded in the Kanarese alphabet. We have not, therefore, any means for deciding when an e or an o is short or long. I have followed the same principle as in the case of the Gōḷāri specimens, in consulting the usual forms in Standard Kanarese.

The Kurumvārī 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 *pillagādḍu*, children, is Telugu. Still more important is the fact that the feminine singular has no separate form, the neuter being used instead. Thus, *pille sāmānoka ittu*, the daughter was of indifferent beauty.

The adverbial suffix *gā* in *aīn rupam-chakkagā iddā*, he was well-looking, is also used as in Telugu.

The *d* of the past tense is usually dropped. Thus, *mādennu*, I did; *ōgine*, he went. When the base ends in *n*, however, it is retained; thus, *andā*, he said; *andade*, she said. In *kotṭane*, he gave, it has been treated as in Standard Kanarese, and it is, therefore, probable that its disappearance in such forms as those just mentioned is simply due to contraction.

A particle *allā* is often added to the verb, apparently without changing the meaning. Thus, *antunallā*, he says. Its original meaning is probably ‘is it not so?’

On the whole, however, the forms occurring in the specimens which follow will be recognized as Kanarese.
DRAVIDIAN FAMILY.

KANARESE.

KURUMVARI DIALECT. (DISTRICT CHANDA.)

SPECIMEN 1.

Obba mansen iberu makaju iddaru. Adogu chinnunu ayyanu-kudi
One man-of two sons were. Then the-younger the-father-with
andal, 'yávodo sommu-sambandham aśchi nan-gà bar-li kōḍhu,' yān
said, 'which property-share dividing me-to come give;' so
andal. Mardli avanu pillagānu sommu aśchi koṭtāne. Mardli kisi
said. Then he son property dividing gave. Then some
din-kā chinna magamu allā sommu jamā-ādini dur āsām āgine.
days-in young son all property collected far country went.
Obo manse-ga țəbaru chinnə makalu Iddaru, obo pillagənu au obo 
One man-to two small children were, one boy and one 
pille. Pillagənu aun rupam-chakkagä Iddä, pille səmənokə itu. Ondi 
girl. The-boy he face-preety was, the-girl common was. One 
dine. auru țəbaru pillagənuğlu addam deggerə adkuŋta Iddaru. 
day they two children looking-glass near playing were. 
Pillagənu pillenə andə, ‘avē, addam olga bore nödləşti, chakkag 
The-boy the-girl-to said, ‘well, glass in well look, pretty 
yəru kənistaru.’ Pillenu adu keçu kənistade. Adikä tədələ, 
who appears. The-girl-to that bad appears. Her-to was-known, 
‘avun nanə keçołu mədek-ərə,’ andade. Agə adu tande toqgə qəgi 
‘he me low making-for,’ she-said. Then she father to going 
annə nindyəlu yəljide. Adi andade, ‘tande, addam-dogə rup-kəram nödä 
brother reproach made. She said, ‘father, glass-in face seeing 
səmədənəmən āga-bəku idı egusane kəlsə, ādogə manchəru manasu 
satisfaction become-should this women’s business, that-in men mind 
irsə-bədä.’ Tande țəbaru ot-ga ıdədən dənə saμədənəmən 
place-should-not. The-father both belly-to catching her satisfaction 
mədəre. Aun andə, ‘pillagənu, nıvə jəgədi ikojoyəri. Irotaridu nıvə 
made. He said, ‘boy, you quarrel make-not. To-day-from you 
ibbaru niechavu adəndogə nödəddade. 
both always glass-in seeing-is.’ 
Pillə antdu, ‘tande, gavlı Səmənu alu ikojoyə bandene. 
The-girl said, ‘father, milkman Səmə milk bringing came. 
Aun antunalla, “i alu irsəle?”’ Tande antonallə, ‘pillə, 
He says, ‘what milk shall-I keep?’’ The-father says, ‘daughter, 
əni-tətii cətudə, ‘ivatu ar-sələği alu atənu, nəjə solige 
him-to tell, ‘to-day half-measure milk is-enough, to-morrow a-measure 
alu idəkono-bə.’’ Pille antudallə, ‘tande, gavlı alu 
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 Sômë had come and asked how much milk they wanted. The father answered, ‘my daughter, tell him that one ser will do for today. To-morrow we must have two.’ The girl then asked where the milkman got the milk, and the father replied, ‘don’t you know? He has cows and she-buffaloes in his home, and he milks them.’ Then the daughter asked how much milk a cow gives, and how much a she-buffalo. The father said, ‘each cow gives two sers milk, and each she-buffalo four.’
BAĐAGA DIALECT.

The Bađagas 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 Bađagas of the Nilgiri Hills are often called by us Burgers. Their language is a dialect of Kanarese.

At the Census of 1891, 30,656 persons were returned as speaking Bađaga, viz. 30,633 in the Nilgiris, 21 in Coimbatore, and 2 in Malabar. At the last Census of 1901 the figures were as follows:—

<table>
<thead>
<tr>
<th>Location</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nilgiris</td>
<td>34,223</td>
</tr>
<tr>
<td>Coimbatore</td>
<td>6</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>34,229</strong></td>
</tr>
</tbody>
</table>

The Bađaga 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 Bađaga is a very ancient form of Kanarese. Thus the sounds ʃ and r are still found (e.g. makkḥu, children; horisier, put on); m corresponds to Standard n in forms such as oppam, father; avam, he; the personal pronoun of the first person is nām, I; dative genaga; the past tense of the verbs agrees with Old Kanarese (e.g. māśidem, I did; kēśidam, he sent), and so forth. Note also the common substitution of ʧ for s; thus, ċēcha, country, in which point Bađaga agrees with Tamil.

AUTHORITIES—


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CAMPBELL, SIR GEORGE.—Specimens of Languages of India. Calcutta, 1874, pp. 45 and ff.

DRAVIDIAN FAMILY.

KANARESE.

Badaga Dialect.

[Text in Kannada, not transcribed.]
[No. 23.]

DRAVIDIAN FAMILY.

KANARESE.

BADAGA DIALECT.

TRANSLITERATION AND TRANSLATION.

Obba maaichaga erađu makkl-iddaru. Avakar Gauge kunnamam
One man-to two children-were. Them-of the-younger
appamga, ‘appa åstiyo yenaga bappa kura yenaga ta,’
father-to, ‘father property-in me-to coming share me-to give,’
emmane avam avakaga baduka kår-hachham. Jochi jinag-hinde
when he them-to living share-divided. Few days-after
konna mäti elläva, sëtiyundu, düra âche-ga kadedu
younger son all having-gathered, for country-to having-passed
högi alli keṭṭavamm-âgi badiki tanna baduk-elläva
having-gone there wicked-having-become having-lived his living-all
biri hjä-mådi-buṭtam. Äle avam elläva bechbbaha mädid-emmane
wasting ruined. But he all expense made-when
ä âche bakkella anahaäja utṭatü; avamga tätämota äpadugätü.
that country severe famine arose; him-to want arose.
Äga avam högi a dechadavakarläge obba gerastana
Then he having-gone that inhabitants-among one household
šedümpan. Evam avaunu handiya mesiduğa tann-holaga këigidam.
joined. This-mau him pigs to-feed his-field-to sent.
Itte hadäne handi timba taujända tanna botte tumbisiduğa äse
Thus being pigs eating huks-with his belly to-fill desire
paṭtam; äle darâ avamga koṭṭa-ille. Tanna budi tanaga bappane
fell; but anyone him-to gave-not. His sense him-to coming
avam, ‘yem-appana säre yëchö külyavakaga doṭṭi
he, ‘my-father-of near how-many servants-to bread
bekadâchaga miiri hadade, äle nám illi nuṣunda
necessary-becoming-so-much exceeding is, but I here hanger-from
sattane. Nâm yleddu, kâdedu, yem-appana säre högi, avamga,
die. I rising, passing, my-father near going, him-to,
“appa, mëlokaga biröd-ägyũ ninna mundãdu pâpa màjìdému. Nám
“father, heaven-to contrary thee before-also sin I-did. I
innu ninna mätindo koraichisivyumbaduga takkavam alla; yenna
still thy son-saying to-be-called fit-man am-not; me

3r2
ninna külyavakarlože obbana mäke mådummane, "" endu hjëgi, thy servants-among one like make-shall-say, "" so saying,
yleddu tan-appama säre bannam. Åle avam innu dürado
rising his father near came. But he yet at-a-distance
ibbane avamm-appam avamna nödi karžukatti, ödji bandu,
being his father him seeing pitying, running coming,
avamna glattu-mële bjuddu, avamna mutt-ikkidam. Åle mäti
his neck-on falling, him kiss-gave. But the-son
avamga, 'appä, mëlodaga biröd-āgiyū ninna mundādù papa mäjdamen.
him-to, 'father, heaven-to contrary thee before-also sin I-made.
Innu ninna mäjindu korachisiyumbaduga nām takkavam alla,' Still thy son-saying to-be-called I fit-man am-not;
ennam. Äga appam tanna jivitigārarauga, 'bēgana ojilleya
said. Then the-father his servants-to, 'quickly good-good
ehile hottu bandu avamga hožišivi. Avamna kaiga ungaravaruvu
robe carrying coming him-to put-on. His hand-on ring-also
kälugu keravaruvū kodivi. Innu tindu kusile āpom; yēkandale,
foot-on sandals-also put. And eating merry let-us-make; why?-if-you-say,
i yenna mäti sattavam āgiddu, tiriqi badik-iddan;
this my son dead-man having-been, again living-is;
and-hōdavam āgiddu, sīkk-iddane,' enam. Äga kusile āpanduga
lost-gone-man having-been, found-is,' said. Then merry to-make
horavāṭaru. they-commenced.

Åle avamna doḍda mäti holado iddam. Avam
But his elder son field-in was. He
bandu, manega säre āpane, karekolvā ātavavā klētu,
having-come, house-to near coming, music-also dance-also having-heard,
jivitigārarože obbana korachi, 'ad-en-2ändu bicharane
servants-among one having-called, 'that-what I saying inquiry
mäjdam. Avam avamga, 'ninna tammam band-iddane,
made. He him-to, 'thy younger-brother having-come-is,
adug-āgi avamna tiriqi ēheŋge kaṇḍaṭuḍanda nim-appam tinn
therefore him again healthy found-because thy-father feast
mādis-iddane,' enam. Äga avam köpa-āgi ojage
causing-to-be-made-is,' said. Then he anger-having-become inside
barač-olländu iddam. Ađadunenda avam-appam horāchuga bandu
to-come-refusing was. Therefore his-father outside having-come
avamga tamarike hjëgi korachidam. Åle avam tan-appamga
him-to satisfaction having-said called. But he his-father-to
marutthar-āgi, 'edāgē, issu harihāna ninaga gideam. Budālēyū
replying, 'io, so-many years son-to I-served. Once-even
ninn-appanēya mirule; āleyū yenña smēchāgāra koḍa kusāle
thy-order not-transgressed; still my friends with merry
āpadhūga ni yenaga endālēyū ondu ājū-mariy-āleyū tappile-
to-become thou me-to once-even one goat-young-even given-not.
Āle sūveyara koḍa ninna baduka tindu-huṭṭa i ninna
But harlots with thy, living having-eaten-throwing this thy
māti bandad-emmane ni avamg-āgi tini mādiside, ennam. Āga
son came-when thou him-for feast lettest-make,' said. Then
avamga, 'magan-ē ni yēgluvavū yenña koḍa idē; yennad-ellā
him-to, 'son-ō thou always me with art; mine-all
ninmadutām. Āle kusāleyū chaachhōchhavū āpad-āgi haṭṭa;
thine-alone. But merry-also happy-also to-become was-necessary;
yēkāndale, i ninna tammam sattvān-āgiddu, tīrigi
why ? if-you-say, this thy younger-brother dead-man-become-having, again
badik-iddane; arand-hōdavan-āgiddu, sikk-iddane,' ennam.
alive-ē; lost-gone-man-having-become, found-is,' said.
KURUKH.

Kurukh is spoken in the western portion of the Bengal Presidency and the adjoining parts of the Central Provinces. The number of speakers is about half a million. According to their own traditions the Kurukh tribe originally lived in the Carnatic, whence they went up the Nerbudda 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 called by Munjadari names. The latter were the ancestors of the Oris [Kurukhs], while the former were the progenitors of the Male, or Sauria as they often call themselves, whose grammar is closely connected with Oriya, though it has borrowed much of its vocabulary from the Aryan languages in the neighbourhood. Mr. Gait, from whose Report of the Census of Bengal, 1901, the preceding quotation has been reprinted, further remarks—

'The Caste Table shows the number of Oriyas to be 652,266, and the tribal language is spoken by 548,305 persons. As in other cases, members of the tribe who have emigrated to other districts are more prone to abandon their original language than those who stay at home. In the north of Ranchi, however, where they are much mixed up with Munda, more than 30,000 Oriyas have given up their language and now talk a dialect of Mundari known as Kora!. On the other hand, a few Mandas (724), Kharia (405), Lohars (145), and Gonds (75) in that district returned Oriya as their language. In Singhbhum also, some members of other tribes speak Oriya, including 806 Kurmis, 115 Koelis, 74 Raipuas, 74 Tamars, and 50 Lohars. In Manbhum 72 Santalas, 12 Bhumijas and 5 Mandas were returned as speaking Oriya.'

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 Kathi. Dr. Hahn is of opinion that the word Kurukh 'may be identified with the Kolarian hoko, man, or may be derived from the Dravidian-Seythan word kuruk, a cryer.' He compares the Korku word koro, man, and, with reference to the second derivation, the name Slavonic, from slovo, word, voice. I do not know the history of the 'Dravidian-Seythan' word kuruk, but the derivation does not seem probable. A people may call themselves 'speakers,' but scarcely 'criers.' I am not, however, able to give any certain derivation of the word. Another common name of the tribe is Oriya, with many slightly varying forms such as Urish, Varang, Aurang, etc. Dr. Hahn explains this word as the totem of one of the septa into which the Kurukhs are divided. According to him Oriya is a name coined by the Hindus, its base being Orya, hawk or cunny bird, used as the name of a totemistic sept. Compare, however, Kalka urapai, man; Burgundi arapai, man; arasig, men. In a similar way Kurukh may be connected with Tamil kuruga, an eagle, and be the name of a totemistic clan. Compare also names such as Korava, Kurru, a dialect of Tamil, and Kojaunu. Hindus say that the word 'Oriya' is simply the Indo-Aryan urapai, 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 Mundia languages such as Kharia, Korwa, Koja, Ho, and so on.

In other cases the name of the caste or occupation is used to denote the language. Such names are Dhangeri, Kisian, and probably also Khendroi.
Dhângâri simply means 'the language of the Dhângars,' a caste whose business it is to dig wells, tanks, etc. The word is sometimes corrupted to Dhanwâri.

Kisân means cultivator, and may, as the denomination of a language, connote any form of speech.

I do not know anything about the names Khendroî and Kachnakhrâ which are used in Jashpur and Ranchi respectively.

None of these names properly denote the language. Some details about their use will be found under the heading Number of Speakers, below. They should all be discarded, and the language will hereafter be throughout spoken of as Kurukh.

The bulk of the speakers of Kurukh are found in the Chota Nagpur Plateau. About three-fifths live in the Ranchi district, especially in the north and north-west. They are further found in considerable numbers in the south of Palamau and in the Chota Nagpur States. More than 93 per cent of the speakers in the tributary States are found in Gangpur and Jashpur. Speakers are further found in small numbers in the adjoining districts of Hazaribagh, Manbhum, Singbhum, Bonai, Pat Lahera, Bamra, Raiyakhâl, Sambalpur, Patna, Sarangarh, Raigarh, Sakti, Udalpur, Sarguja and Koren. Emigrants have brought the language with them to Jalpaiguri and the various districts of Assam, where it is spoken by coolies in the tea-gardens.

The principal Aryan language of Ranchi and Palamau is Bihâri. The other districts within which Kurukh is spoken belong to the areas occupied by Orîyâ and Chhattisgarhi. The Kurukhs are everywhere intermixed with various Munjâ tribes. They are also very often confounded with them. The Kurukhs are relatively most numerous in Ranchi. They are still numerous in Palamau, Gangpur, and Jashpur. In other districts they are as a rule rather thinly scattered.

The Kurukh language is essentially the same over the whole area. There is said to be a separate dialect spoken in Gangpur, called Berga Orâo. No information is, however, available about that form of speech. Kurukh has not been reported from Gangpur for the purposes of this Survey. It is not, however, probable that the so-called Berga Orâo 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, 'bergâ' has been explained as being really the Hindi word biq'râ, corrupt. The corruption is usually due to the influence of surrounding Aryan dialects, and sometimes also the influence of neighbouring Munjâ forms of speech may be perceived. On the whole, however, Kurukh is uniform over the whole area where it is spoken as a vernacular. Varying names of occupation or caste, such as Dhângar, Kisân and so on, do not imply any difference of dialect.

The estimated number of speakers in those districts where Kurukh is spoken as a vernacular are as follows:

<table>
<thead>
<tr>
<th>Number of speakers</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Orissa Tributary States (Pal Lahera)</td>
<td>295</td>
</tr>
<tr>
<td>Hazaribagh</td>
<td>3,394</td>
</tr>
<tr>
<td>Ranchi</td>
<td>323,860</td>
</tr>
<tr>
<td>Palamau</td>
<td>30,000</td>
</tr>
<tr>
<td>Manbhum</td>
<td>1,971</td>
</tr>
<tr>
<td>Singbhum</td>
<td>3,120</td>
</tr>
<tr>
<td>Carried over</td>
<td>364,380</td>
</tr>
</tbody>
</table>
DRAVIDIAN FAMILY.

Brought forward 364,330
Jashpur State 20,000
Korea State 63
Benosi State 500
Saraga State 23,420
Udaipur State 1,658

Total Bengal 409,971

Sambalpur 41,000
Sakti 7,500
Balangir 1,501
Birangarh 3,700
Bamro 447
Raimkhol 475
Pata 475

Total Central Provinces 53,783

Grand Total 463,754

Outside its proper territory Kurukh is to some extent spoken by emigrants, most of whom are found among the coolies in the tea-gardens in Bengal and Assam. The following are the revised figures supplied as estimates for this Survey:

Cachar Plains 1251
Kamrup 200
Darang 1500
Nowgang 475
Sibsagar 1850
Lakhimpur 3150

Total Assam 8,526

Jalpaiguri 18,134
Shahbaz 250
Champanar 5000
Bhagalpur 12,966

Total Bengal 31,400

Grand Total 40,226

The estimated number of speakers of Kurukh at home and abroad is, therefore, as follows:

Kurukh spoken at home by 463,754
Kurukh spoken abroad by 40,226

Total 503,980

The figures returned at the last Census of 1901 show a considerable increase in the number of speakers, and it will be of interest to add them for comparison. They are as follows:

Assam 10,791
Bengal 544,924
Burdwan 473
Bishnupur 30
Midnapore 264
Hoogly 1630

Carried over 2307 555,715
<table>
<thead>
<tr>
<th>District</th>
<th>Brought forward</th>
<th>Total Bengal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Howrah</td>
<td>2,207</td>
<td>555,715</td>
</tr>
<tr>
<td>24-Pargana</td>
<td>1,209</td>
<td></td>
</tr>
<tr>
<td>Calcutta</td>
<td>2,444</td>
<td></td>
</tr>
<tr>
<td>Nadia</td>
<td>203</td>
<td></td>
</tr>
<tr>
<td>Murshidabad</td>
<td>82</td>
<td></td>
</tr>
<tr>
<td>Rajshahi</td>
<td>1,430</td>
<td></td>
</tr>
<tr>
<td>Dinajpur</td>
<td>5,435</td>
<td></td>
</tr>
<tr>
<td>Jalpaiguri</td>
<td>4,573</td>
<td></td>
</tr>
<tr>
<td>Darjeeling</td>
<td>33,928</td>
<td></td>
</tr>
<tr>
<td>Ranigunj</td>
<td>7,449</td>
<td></td>
</tr>
<tr>
<td>Bogra</td>
<td>451</td>
<td></td>
</tr>
<tr>
<td>Shahabad</td>
<td>470</td>
<td></td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>2,584</td>
<td></td>
</tr>
<tr>
<td>Purnea</td>
<td>2,259</td>
<td></td>
</tr>
<tr>
<td>Malda</td>
<td>2,137</td>
<td></td>
</tr>
<tr>
<td>Sonthal Parganas</td>
<td>1,744</td>
<td></td>
</tr>
<tr>
<td>Bhaluore</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>Angul and Khondmals</td>
<td>1,126</td>
<td></td>
</tr>
<tr>
<td>Hazaribagh</td>
<td>2,930*</td>
<td></td>
</tr>
<tr>
<td>Ranoli</td>
<td>314,775</td>
<td></td>
</tr>
<tr>
<td>Palaman</td>
<td>310</td>
<td></td>
</tr>
<tr>
<td>Manbhum</td>
<td>6,573</td>
<td></td>
</tr>
<tr>
<td>Singhbhum</td>
<td>163,708*</td>
<td></td>
</tr>
<tr>
<td>Kuch Bihar</td>
<td>305</td>
<td></td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>103,796*</td>
<td></td>
</tr>
<tr>
<td>Chota Nagpur Tributary States</td>
<td>54,006</td>
<td></td>
</tr>
</tbody>
</table>

**Total Central Provinces** 54,006

**Grand Total** 503,721

It will be seen that there is a large increase in Jalpaiguri, and that Kuru Kh 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 Kuru Kh 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 Singhbhum, the Chota Nagpur Tributary States, Bamra, Rairakhel, and Patna. It is not, however, possible to decide whether the increase is real or only apparent. The speakers of Kuru Kh have formerly been often returned under various Munja dialects, and it has not always been possible to correct the old figures. Thus, no speakers of Kuru Kh were returned for this Survey from the

*After adjustments.*
Gangpur State, whereas, in 1901, 98 per cent. of all the speakers of Kurukh in the Chota Nagpur States were found in Gangpur and Jashpur. The revised figures from Bamera were 3,750 for Kurukh, entered as a form of Kora, and 13,560 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 preceding tables no reference has been made to the various names under which Kurukh has been returned.

The name Dhaujgar has been returned from the following districts:

<table>
<thead>
<tr>
<th>District</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shahabad</td>
<td>250</td>
</tr>
<tr>
<td>Champaran</td>
<td>5,000</td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>12,966</td>
</tr>
<tr>
<td>Manbhum</td>
<td>1,071</td>
</tr>
<tr>
<td>Sakti</td>
<td>1,000</td>
</tr>
<tr>
<td>Raigarh</td>
<td>5,000</td>
</tr>
<tr>
<td>Saranagarh</td>
<td>604</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>25,591</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>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sambalpur</td>
<td>22,000</td>
</tr>
<tr>
<td>Saranagarh</td>
<td>907</td>
</tr>
<tr>
<td>Bamera</td>
<td>3,750</td>
</tr>
<tr>
<td>Raigarh</td>
<td>547</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>27,204</td>
</tr>
</tbody>
</table>

The 20,000 speakers of Kurukh in the Jashpur State have been returned as speaking Khendi. Finally in the Census of 1901, 465 speakers of a language called ‘Malhar’ were discovered, of whom 414 were returned from the Orissa Tributary States, 50 from Hazaribagh, and 1 from the Chota Nagpur Tributary States. The very meagre materials which are available and which are not worth publishing seem to show that Malhar is only a corrupt form of Kurukh, and the figures have therefore been included in the above table.

Kurukh is, to some extent, spoken by Mundas and others, and in the old returns it has continually been confounded with various Mund dialects.

We find Kurukh returned under the name of Khariya from—

<table>
<thead>
<tr>
<th>Place</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pal Lahera</td>
<td>290</td>
</tr>
<tr>
<td>Bansa</td>
<td>320</td>
</tr>
<tr>
<td>Sambalpur</td>
<td>6,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>6,615</td>
</tr>
</tbody>
</table>

From Sambalpur we find 9,000 Kurukh speakers returned under the name of Kora, and similarly 2,960 Kerva in Hazaribagh have turned out to speak Kurukh. The same is the case with 475 individuals in the Patna State who were reported to speak Ho.
It is of no use to elaborate 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 designating 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 Oriya, etc., reprinted in the British Burmah Gazetteer, and in the Revue de Linguistique, Vol. vii, pp. 157 and ff.


CAMERON, SIR GEORGE.—Specimens of Languages of India. Calcutta, 1874, pp. 94 and ff.

FLAT, REV. O.,—Introduction to the Oriya Language. Calcutta, 1874.

HAN, REV. FOR.,—Kurukh Grammar, Calcutta, 1903.


Kurukh is not a literary language and has no written character. The gospels in Kurukh have been printed in Devanagari type in Calcutta. The translation is due to the Rev. F. Hahn, who has also published a biblical history, a catechism, and other small books in the language. His Kurukh grammar has already been mentioned in the list of authorities. It is the principal source from which the remarks about Kurukh grammar which follow have been taken.

Pronunciation.—The short a has the sound of a in 'America.' It is very often marked as long, probably in order to avoid the broad pronunciation of a in Oriya. Thus, engañ instead of engan, mo; anuñ instead of anus, he said. Such forms are especially common in those districts in which the principal Aryan language is Oriya. The pronunciation of Kurukh has there been seen through Oriya spectacles.

Two vowels often follow each other without being pronounced as a diphthong. Thus, chiñ, 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 Mundari. Sometimes also the apostrophe is written between a consonant and a vowel. Thus, end'ima, whatsoever; mall' a, not. In such words there is a stop between both sounds. So far as can be judged from Mr. Hahn’s grammar the apostrophe may be compared with the Arabic Hamza.

Two vowels separated by a stop and forming two different syllables are very commonly contracted. Thus, chitdai, instead chit'dai, he gives. This contraction takes place regularly in the past tense of verbs, Thus, bo'aná, to speak; bōkhán, I spoke; chō' oná, to rise; chākhán, I rose. The contracted vowels are then, finally, often shortened in various ways. Thus i becomes i; ui u; and o e; e.g. chiñ, to give, past chiñkan; uñná, to plough, past uskan; pōñá, to rain, past possá.

There are several other changes in the vowels in the past tense of verbs. E becomes i, and e becomes i in words such as ermná, to sweep; irhón, I swept; erñá, to see; irkan, I saw. In other cases the change of e to i seems to be due to a following i or u. Thus, emná, to break; esken, I broke; ad iñi, she breaks; isñ, a breaker; khe'emná, to die; kheidíi, thou (fem.) diest. Compare the remarks on harmonic sequence in Santali, on p. 37.

3 a 2
Similarly $o$ sometimes becomes $u$; thus, olttā, to touch; utkan, I touched: kārnu, to sprout; kārban, I sprouted; unnā, to eat; unnu, an eater.

Final long vowels are shortened when a consonant is added. Thus, akkū and akkūn, now; merkhā, heaven, accusative mērkān. Shortening of long vowels is also very common in the past tense. Thus, pittā, to kill, past pītkān; kūrnā, to be hot, past kutkān; koynu, to reap, past koyskān; mōkhā, to eat, past mokkan.

With regard to consonants we shall note the pronunciation of $k$ and $kh$.

The guttural nasal $n$ is pronounced like $ng$ in English 'king' when it stands at the end of a syllable or is followed by $h$. Before a vowel, on the other hand, it is an $ng$ with a following $g$. Thus, vēkai, my, but engā, me. This distinction is, however, continually disregarded in the specimens, and $ng$ is usually written in all cases.

The sign $kh$ denotes the sound of $ch$ in Scotch 'loch.' In many places it has become an $h$. So for example in Raigarh, in the so-called Kisan of Sarangarh, in the so-called Khajān and Kisan of Sambalpur, and lastly in Pal Lahera, Bamera, 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. Kurukh in this respect agrees with Telugu.

There are two numbers, as in other connected languages. There is not, however, any proper plural form of neuter nouns, the singular form being used for both numbers. If it is necessary to express plurality of neuter nouns, some word meaning 'many,' 'all,' etc., is added; thus, man-guṣhi, tree-all, trees. Compare Mundayī.

The plural of rational nouns is formed by adding $or$. Compare Tamil $ar$, Kanarese $ar$, Telugu $āru$, etc. Thus, $āl-ar$, men; $mukkār$, women; $āl-wūth-ār$, wives; dādā baggar, father many, fathers, and so forth. Khadd-khorrā, offspring, means 'child-sprout,' and is neutral.

Case suffixes are added immediately to the base as is also the case in Mundayī. In the case of masculine nouns, however, we have two bases in the singular. The simple base is used in an indefinite sense. When definiteness should be expressed, a suffix $as$ is added. Thus, $āl$, 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 $n$; dative $gē$; ablative $ti$; genitive $gahī$; locative $mā$.

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 Bamera, Raikhal, Sambalpur, and Raigarh. This state of affairs is probably due to Aryan influence. Compare Gonds.

The dative suffix $gē$ must be compared with Kanarese $ge$, Telugu $ki$, $ku$. It also occurs in the form $kē$. The final vowel is long. The Kurukhs have come into their present home from the Bhojpuri country, and it is not improbable that the form of the dative suffix has been influenced by the Bhojpuri $kē$.

The accusative suffix is $m$, $an$, or $in$. The form $m$ is used after vowels; $in$ after definite masculine bases ending in $as$ and after the plural suffix $or$. In other words the accusative ends in $an$. In Bamera, Sarangarh, and Raikhal we also find a fuller
form *nu*. Compare Kanarese *annu*, Telugu *ni* and *nu*. The occasional use of the accusative as a dative is due to Aryan influence.

The suffix of the ablative is *iti*. An *n* is inserted before *iti* in words ending in a vowel, and often also in other cases. This *n* is always preceded by the same vowel as in the accusative. The ablative can therefore practically be formed from the accusative by adding *iti*. The *n* which precedes *iti* in such cases is, however, different from the suffix of the accusative and must be compared with the *n* in ablative suffixes such as Tamil *ignu*, *inle*, Kanarese *inda*, and so on. The suffix *iti* itself is apparently connected with Kui *sai*. The suffix *iti* is often added to *gus*, with. Thus, *āl-iti* or *āl-gus-iti*, from a man.

An instrumental is formed by adding *tri* or *trā*. This suffix seems to be connected with Telugu *tōda*, Tamil and Kanarese *ōtu*, with. The initial *i* in the ablative and instrumental suffixes is, therefore, probably identical with the inflexional increment *d*, *ti* in Kanarese, Tamil, etc. Compare Kanarese *mara-d-ālli*, Tamil *mara-it-il*, in a tree.

The genitive suffix *gahi* has several other forms. We find *ghī, ghē, ge, kē, ē, hi, and i*. *Gī* is for instance used in Patna State; *ghē* in Raikkhol and Sarangari; *ge* in Pal Lahera and Bamra; *kē* in Bamra, Raifrakh, Sarangari, and Raigar; *ē* in Raifrakh; *hi* in Sarangari, and *i* in Raigar. The corresponding form in Malto is *kī*. The forms *gahi, ghī, ghē, kē*, and *ki* are only varieties of the same suffix. Bishop Caldwell has compared the Telugu *yokke* and the Hindustāni *ka*, *kī*. It would be more natural to think of Bhojpuri *kī*, and it is quite probable that this suffix has influenced Kurukh *gahi*. The parallel forms *ē, kī*, and *i* seem to show that the original suffix only consisted of a vowel. The initial *g* or *k* may be due to the influence of Bhojpuri though its origin is possibly different. There is in many Dravidian languages a suffix *gu, ku*. Thus, Tamil *pādu-gu*, a boat; *kīro-ugu*, a root, etc. It is possible that the existence of such a suffix has materially strengthened the influence of the Bhojpuri suffix.

The locative suffix *nu* corresponds to Malto *nū* and Telugu *nu* in *intā-nu*, in the house, etc.

In the vocative the suffix *ō, ay, or ayō* is added. Thus, *ō urbāyō, ana urbāyō*, O master. The vocative singular of feminine nouns ends in *ā*, and the interjection *ana* is changed to *anāi*. Thus, *anāi mukkāi*, O woman. When women talk to women the prefix *ana* becomes *ān* in the singular, and *anā* in the plural. Thus, *ān khaī*, O daughter; *anē khōguthīrō-ā*, O daughters.

**Adjectives.**—Adjectives do not differ in form from nouns. Thus, *mechā*, height, and *high*. Nouns denoting qualities and verbal nouns are freely used as adjectives. Thus, *pannā*, iron; *pannā tārrī*, iron sword; *onnā*, eating; *onnā ātō*, eatable things. Other cases adjectives are formed from nouns by adding *antā*, being in, or the Aryan loan-word *tekkā*, like. Thus, *uṭt-antā malakhā*, daily work; *kēsō tekkā* kichri, a blood-like, *i.e.*, reddish, garment. Compare also Relative participles, below. *Lēka* is used in the same way in Mundaari.

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, *urbāg jārkār-ī kōhā taldas, the-master the-servant-from great is; ās ormar-ī kōhā talyas, he all-from great is.
Numerals.—The first numerals are:—
1. ort, masculine and feminine; orto, definite masculine; oun and ounu, neuter.
2. iva, definite ivaar, masculine and feminine; oon, neuter.
3. ivaar, definite nubar, masculine and feminine; mūnd, neuter.
4. ivaar, definite nabar, masculine and feminine; nakh, neuter.
The numerals for ‘five’ and following are borrowed from Aryan dialects.

Ort, oun, one, must be compared with Tamil oru, oru; Telugu okādu, ounu. The
Korava dialect of Tamil has ort, oun, just as Kuruṅ Kelley

The final १ in iva, two; iva, three; iva, four, must be compared with १ in the
corresponding Tamil forms. Thus, ivaar, two, is identical with Tamil iruvar. Kanarese
has ivaar which seems to be derived from a form such as ivaar. The neuter form oun
seems to correspond to Telugu and vulgar Tamil revu. Compare also Tamil iruva, Kanarese

Nubar, three, corresponds to Tamil mūvar, Kanarese mūvaru. The initial १ is
probably due to the desire to differentiate the original labial m from the following १.
The neuter mūnd is most closely connected with Tamil mūnu, mūndu, mūdu.

Nabar, four, corresponds to Tamil nāvar, Kanarese nāvaru. The corresponding
neuter nakh most closely agrees with Kanarese nāku, Telugu nāluugu.

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 gōtā and otā or otā, piece, are often added to numerals; thus, oun-gōtā
and oun-otā, two pieces.

Ordinals are formed by adding antā, nlā, or tā; thus, eytā, second; mūndtā, third;
nakhā, fourth. ‘First’ is mūndtā; compare Tamil mudāi, Telugu mōdā, first.

Pronouns.—The personal pronoun of the first person is ēn, plural ēm and nam.
Compare Old Telugu ēnu, I; ēnu, nēnu, we; Old Tamil yān and nām, I; yām, nam, we;
Old Kanarese ān, yān, I; ām, we. The form ēm excludes, and nam includes, the person
addressed. In this respect Kuruṅ Kelley agrees with Tamil, Telugu, etc., as against Kanarese.

Nīn, thou; nīm, you; tām, self; tān, selves, have the same forms as in Old Kanarese.
The possessive pronouns are enha, my; enhai, our; nīhai, thy; nīhai, your;
tanha, plural tanha, own. Before nouns denoting relationship, however, abbreviated
forms are used, and such words are very seldom used without such a prefixed possessive.
The abbreviated forms are identical with the base which appears before the locative suffix
 są. The final consonant is, however, assimilated to the following sound in various ways,
and an e is changed to ē when the following syllable contains an ē or ē. Thus, enhai,
my, or our, father; inyā, my mother; tandas, his son; nēk tanha, whose father,
etc. A similar set of pronouns is used as prefixes in High Tamil, viz., ēm and nam,
our; um, your; and tum, their. Compare Introduction (p. 293).

With regard to the demonstrative pronouns, Kuruṅ Kelley agrees with Telugu in using
the same form for the feminine and neuter singular. Ase, he, and ādī, she, it, are also
apparently most closely connected with Telugu vādu, he; adī, she, it. Compare Tamil
we, he; ādī, it; Kanarese āwe, he; ādī, it. Ādī, these things, on the other hand,
corresponds to Kanarese āvugula, Tamil avugal.

Nē, who? is only used for masculine and feminine nouns, but is itself neuter. Thus,
nē barcha, who came? Ēkā, which? is used as an adjective; thus, ēku ālu barchas, what
man came? E-kā is probably a compound, consisting of the interrogative adjective ē and an interrogative particle kā.

Endr, what? endrā, what? of what kind?
The interrogative pronouns are made indefinite by adding the indefinite particle im.
Thus, ek'ām, anyone; indr'īm, anything, etc.

Verbs.—Nouns and adjectives, including participles, are often used as verbs. Thus, urban, I am master; urba, thou art master; ēd puddō, this will be too short; niṅ kōhē, thou art great; hoekkā, bound; hoekkākā, it was bound.
The usual verbal noun ends in nā and is regularly inflected. Thus, esnā, the breaking, to break. It has already been remarked that such verbal nouns can be used as adjectives; thus, onā dō, estable things; munārā ujjinā, perishable life. An adjectival participle used in connexion with the word bīrī, time, takes the suffix ā; thus, ēno bīrī, eating time. This ā is probably identical with the suffix ā which forms nouns of agency and relative participles of the present tense; thus, ēs'a, the breaker; ira ēlas, a Seeing man, a man who sees. The suffix of the past relative participle is kā; thus, Bāchodīna kūndr-kā bheaddās, the boy who was born at Ranchi. This form is also commonly used as a noun; thus, ankā, 'said' and 'word.'

Other nouns and participles are formed directly from the base. Thus, khāpā or khāpā-gē, in order to tend; esnā, esnum, esnātī, and esnātīm, in the act of breaking, breaking.
The conjunctive participle ends in ār, and the particles kī and darā may be added. Thus, es'ār, es'ār kī, and es'ār darā, having broken. Usually, however, the ordinary tenses are used instead. Thus, es'ōn ko'on, I will-break will-go, I will break and go; ēn eskan kī (or darā) bherkān, having broken I came. Ā is used instead of kī in Pāl Lahera and neighbourhood. See below.

There are three simple tenses, the present, the past, and the future.
The suffix of the present tense is dā, third person plural na. Compare the Kanarese present participles ending in uta. When the subject is of the feminine or neuter gender, the d-suffix is only used in the second person and in the first person plural when the person addressed is included.
The usual suffix of the past tense is a ch; compare Telugu chi, si; Gōnda chi, si; and så in the Korava dialect of Tamil. Transitive verbs, however, commonly drop the ch; compare the suffix i of the conjunctive participle in Kanarese and Telugu. After n the suffix ch becomes ķ. By adding kā to the base of the past tense we get the past participle. The ķ of this suffix precedes the personal terminations in the first and second persons masculine, and the second person feminine and neuter. Examples are, ba'ānā, to speak; ḍāchās, he said: piṭnā, to kill; piṣkān, I killed; piṭyas, he killed: esnā, to break; eskān, I broke; es'ōn, he broke: nannā, to do; nānjkān, I did, etc.
The characteristic of the future is o; compare the n- and e-suffix of Tamil and Kanarese. Thus, es'ōn, 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 *n*; plural *m*.


**Third person.** Singular *as*, fem. and neut. *i*, past *ā*; plural *a*; fem. *ai*, neut. *i*, and *ā*. The neuter termination is dialectically *d* or *t*. See below.

The termination of the first person plural when the person addressed is included is *et*.

It will be seen that the personal terminations are mainly identical with those used in Kanarese and connected languages.

The imperative ends in *ā*; thus, *es'ā*, break. The feminine singular and the neuter imperative ends in *ai*; thus, *es'ai*, break. The plural imperative in the talk of women to women ends in *ē*; thus, *nim es'ē*, break ye.

A polite imperative is formed by adding *kē* to the base; thus, *es'kē*, please break.

Other tenses are formed by means of auxiliaries.

A present definite is formed by adding *l* to the infinitive in *ā* and conjugating like an ordinary present. Thus, *es'ā-l-dan*, I am breaking. Another present definite and an imperfect are formed from the infinitive ending in *ā* by adding the Bhāri verb *lāgāb*, inflected as a Kurukh verb.

It has already been mentioned that adjectives and participles can be conjugated as ordinary verbs. Thus, the past participle *eskā*, broken, is inflected as follows:—


By adding the present and past tenses of verbs meaning 'to be' to such forms we obtain a perfect and a pluperfect. Thus, *ās eskās bē'edas*, he has broken; *ēn eskān ra'okkan*, I had broken. The literal meaning of such forms is 'he is a man who has broken,' 'I was a man who has broken,' respectively.

Kurukh possesses a passive voice, formed by adding *r* to the base. Thus, *esrnā*, to be broken. The passive verb is regularly conjugated. Thus, *esrdan*, I am broken; *esrkan*, I was broken; *esrn*, I shall be broken.

Causative verbs are formed by adding *tā'anā*, to the base. *Tā'a* becomes *tō* in the future, and often *tā* in the past. Thus, *estādan*, I cause to break; *estā'okkan* or *estā'okkan*, I caused to break; *estō'on*, I shall cause to break.

Other causatives are formed by adding *d* or *bā'anā* to the base; thus, *onnā*, to eat; *onnā*, to teach: *sikhānā*, to learn; *sikhābā'anā*, to teach.

Kurukh has no proper negative verb. *Mal*, *malā*, or *mallā*, not, is simply prefixed to the ordinary tenses. Thus, *malā eskān*, I did not break; *mal chich'as*, he did not give. In the imperative *ambā*, fem. *ambai*, ambē, is prefixed. Another negative particle is *argā*, argi, not yet.

There are, besides, three negative verbs which are regularly inflected. They are *malāan*, *maλyan*, or *mallan*, I am not; *bā'nā*, not to know; and *polu'nā*, not to be able.

The prohibitive *ambā* is sometimes also inflected; thus, *ās ambādas bādas-nēkk'ā*, he shall not come.
In a similar way orgā, not yet, may be conjugated, in which case the verb itself is put in the infinitive ending in ā. Thus, ās orgas 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, Palamau, 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 Korwās, who in Hazaribagh are Kurukhs by clan. It agrees well with the grammatical sketch printed above.

Of the three specimens printed below, the two first have come from Ranchi, and the Rev. Ferd. Hahn, the well-known author of the Kurukh Grammar, has been good enough to prepare them. The third specimen has been forwarded from Singbhum. A list of Standard Words and Phrases, hailing from Palamau, will be found on pp. 647 and ff., below.
### KURUKH SKELETON GRAMMAR.

#### I. NOUNS.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th></th>
<th>Plural</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ːaː</td>
<td>ːæs.</td>
<td>ːlar.</td>
<td>mukkā.</td>
<td>mukkar.</td>
<td>allā.</td>
<td>allā-ɡuʃi.</td>
</tr>
<tr>
<td>Acc.</td>
<td>ːlan.</td>
<td>ːlarin.</td>
<td>ːlarin.</td>
<td>mukkun.</td>
<td>mukkarin.</td>
<td>allan.</td>
<td>allā-ɡuʃin.</td>
</tr>
</tbody>
</table>

#### II. PRONOUNS.

<table>
<thead>
<tr>
<th></th>
<th>I. We, exclusive</th>
<th>II. We, inclusive</th>
<th>III. Thou.</th>
<th>IV. You.</th>
<th>V. Self.</th>
<th>VI. Others.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ːn.</td>
<td>ːm.</td>
<td>ːnə.</td>
<td>ːn.</td>
<td>ːn.</td>
<td>ːn.</td>
</tr>
<tr>
<td>Acc.</td>
<td>ːkən.</td>
<td>ːkn.</td>
<td>ːkən.</td>
<td>ːkən.</td>
<td>ːkən.</td>
<td>ːkən.</td>
</tr>
<tr>
<td>Abl.</td>
<td>ːkə(ːn)-ti.</td>
<td>ːkn(ːn)-ti.</td>
<td>ːkə(ːn)-ti.</td>
<td>ːkn(ːn)-ti.</td>
<td>ːkə(ːn)-ti.</td>
<td>ːkn(ːn)-ti.</td>
</tr>
</tbody>
</table>

#### Questions and Adjectives.

<table>
<thead>
<tr>
<th></th>
<th>Mas. and fem.</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ːn.</td>
<td>ːn.</td>
</tr>
<tr>
<td>Acc.</td>
<td>ːkn.</td>
<td>ːkn.</td>
</tr>
<tr>
<td>Dat.</td>
<td>ːkn-ɡi.</td>
<td>ːkn-ɡi.</td>
</tr>
<tr>
<td>Abl.</td>
<td>ːkn(ːn)-ti.</td>
<td>ːkn(ːn)-ti.</td>
</tr>
<tr>
<td>Gen.</td>
<td>ːkn-gaːki.</td>
<td>ːkn-gaːki.</td>
</tr>
<tr>
<td>Loc.</td>
<td>ːkn(ːn)-nu.</td>
<td>ːkn(ːn)-nu.</td>
</tr>
</tbody>
</table>

Notes:

- `nā` is used for masculine and feminine nouns, but is itself neuter. The genitive is `nā` before nouns denoting relationship.

- `nā` is neuter as a pronoun and is not preceded by the genitive marker `nā`.

- The forms `tān` and `tān` indicate the singular masculine and feminine, respectively.

- The forms `kən` and `kn` indicate the dual masculine and feminine, respectively.

- The forms `kn-ɡi` and `kn-ɡi` indicate the dual masculine and feminine, respectively.

- The forms `kn(ːn)-ti` and `kn(ːn)-ti` indicate the dual masculine and feminine, respectively.

- The forms `kn-gaːki` and `kn-gaːki` indicate the dual masculine and feminine, respectively.

- The forms `kn(ːn)-nu` and `kn(ːn)-nu` indicate the dual masculine and feminine, respectively.

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- The forms `kn-gaːki` and `kn-gaːki` indicate the dual masculine and feminine, respectively.

- The forms `kn(ːn)-nu` and `kn(ːn)-nu` indicate the dual masculine and feminine, respectively.
III.—VERBS.—

A.—Finite Verb.—Erad, to break.

Verbals.—Erad, the breaking; es'a, es’d’ge, to break.

Relative participle.—Erad, a breaker; es’d, broken.

Adverbial participle.—Erad, es’d, emphatic es’dim, es’dimun, breaking; es’d dhawu, on breaking.

Conjunctive participle.—Erad, es’d, ild, having broken.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1.</td>
<td>en’dun, fem. es’d’un.</td>
<td>es’aun.</td>
<td>es’d, f. es’a.</td>
</tr>
<tr>
<td>Plur. 1 excl.</td>
<td>es’dun, f. es’d’un.</td>
<td>es’aun.</td>
<td></td>
</tr>
<tr>
<td>1 incl.</td>
<td>es’di.</td>
<td>es’d</td>
<td></td>
</tr>
</tbody>
</table>

Present Definite.—Er’u’dan or er’u’dagdam, I am breaking.

Imperfect.—Er’u’u’dan, fem. er’u’u’dagyan, I was breaking.

Perfect.—Erad, b’edan, fem. ib’i’si b’i’si, I have broken; the principal verb is inflected as the ordinary past in the second person. The first person plural is eska b’edum, fem. ib’i’su b’i’si; the third person in, singular eska b’edar, fem. ib’i’si b’i’si; plural eskar b’edmar, fem. eska b’i’se’usu.

Pluperfect.—Erad, ru’u’dan, fem. ib’i’si ru’u’dan, I had broken. Other persons as in the perfect.

Formation of the past tense.

<table>
<thead>
<tr>
<th>Vertical noun.</th>
<th>Past.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Msc.</td>
</tr>
<tr>
<td>dand, ay.</td>
<td>d’kun.</td>
</tr>
<tr>
<td>barnd, come.</td>
<td>bar’kun.</td>
</tr>
<tr>
<td>ah’i’yu, give.</td>
<td>c’hikun.</td>
</tr>
<tr>
<td>mannd, do.</td>
<td>n’ah’kun.</td>
</tr>
</tbody>
</table>

Irregular are b’i’sun, go; b’irkan, I went; b’i’rmar, he went; b’i’sun, to take away; b’i’rkan, I took away; b’i’rmar, to plough; b’i’rkan, I ploughed; b’i’rmar, to measure; b’i’rkan, I measured; b’i’rmar, to dig; b’i’rkan, I dug; b’i’sun, to rain; b’i’rmar, it rained; b’i’rmar, to pain; b’i’rmar, it pained; b’i’sud, to drink; b’i’rkan, I drank, etc.

B.—Auxiliary and defective verbs.

<table>
<thead>
<tr>
<th>I am.</th>
<th>I am.</th>
<th>I am not.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1.</td>
<td>b’i’stun, f. b’i’sun.</td>
<td>taldun, talgun, f. tal’i, tal’iun.</td>
</tr>
<tr>
<td>2. b’i’stun, f. b’i’sun.</td>
<td>tal’i, tal’iun, f. tal’i, tal’iun.</td>
<td></td>
</tr>
<tr>
<td>3. b’i’stun, f. b’i’sun.</td>
<td>tal’i, tal’iun, f. tal’i, tal’iun.</td>
<td></td>
</tr>
<tr>
<td>Plur. 1 excl.</td>
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<td>2. b’i’stun, f. b’i’sun.</td>
<td>tal’i, tal’iun, f. tal’i, tal’iun.</td>
<td></td>
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<tr>
<td>3. b’i’stun, f. b’i’sun.</td>
<td>tal’i, tal’iun, f. tal’i, tal’iun.</td>
<td></td>
</tr>
</tbody>
</table>

Malkan and ma’lun, I am not, are inflected as taldun, talgun. Hik’dan, I am; and cu’adun, I am. I remain, are regular.

Er’u’dun is inflected in all tenses.

Passive voice.—Formed by adding r to the base and conjugating throughout. Thus, er’u’dun, I am broken; er’u’dun, I was broken; er’u’u’dun, I shall be broken.

Causative verbs.—Formed by adding s’ta. Thus, s’ta’adun, I cause to break; past s’ta’ahdan or s’ta’ahkan, future s’ta’adon.

Participle.—Maks, ma’laks, ma’lun, not; amaks, f. amaks, amabs, do not; arga, arga, not yet; im, im, dm, dv, emphasis; a, an, indefinite; kh, interrogative, etc.

By adding neku’d to the present tense a kind of conditional is effected. Thus, eska neku’d, I may, I am allowed to, break.
DRAVIDIAN FAMILY.

KURUKH.

SPECIMEN I.

(Rev. Ferd. Hahn, 1899.)

Ort alas-gahil irb khaddar ra‘char. Sannis tam-basin anyas, ‘anā
One man-of two sons were. The-younger his-father-to said, ‘O
ban, urmin khattar enhai khattarka ra‘t adin chi‘ike.’ Khanē ās
father, all having-divided my share is that give-please.’ Then he
tañhai ujjna-gahi or-guthin irbar-gē khaṭṭyas chich‘as. Jokk ulla argi
his living-of goods two-to divided gave. Few days not-yet
mannum sannis tañhai urmin khopchas darā geochhā
being-in indeed the-younger his all having-gathered also far
tara kēras arā aiyam bhāryā ujjnā-tī tañhai urmin mulkhas,
towards went and there- indeed riotous living-from his all drowned.
Ās urmin muñja-khaṭṭuyās khanē ā rājī-nū kīrā mañja arā ās
He all spend-finished then that country-in hunger was and he
kīrā-sārā helras. Khanē ās attractā ort addiyas gusan
hungry-to feel began. Then he country-of one land-proprietor with
kōrhas; ās āsin tañhai khall-nū kiss khāpā taiyas. Ās ookā uturbāran
entered; he kiu his field-in seine to-feed sent. Hē which hukā
kiss-guthi mokhā-lagya at-tī tañhai kulan updā biddyas, mundā nēhō
moine-flock eating-were that-from his belly to fill sought, yet anybody
ās-gē mal chā-lagyar. Khanē skkh-ondras darā bāchas, ‘em-bas-gusan
him-to not giving-was. Then reason-broughted also said, ‘my-father-with
ōdā lassiyar ra‘nanar, ār-gusan baggi onnā mokhā engaged-lekhā
how-many servants are, them-with much drinking eating remaining-like
ra‘l, arā ēn kīrā-tī khē-lagdan. Ėn chōon darā em-bas-gusan
is, and I hunger-from dying-am. I will-arise also my-father-near
kā‘on arā āsin ān‘on, “anā ban ēn merkhal-gahi birldō arā nihāi
will-go and him will-say, ‘O father I heaven-of against and thy
ohbamē gunhā nañjkan bē‘edū. Arū mundbabārē nihāi khadd bā‘amā
before sin did am. And henceforth thy son to-be-called
lekhā mañyan. Engan nihāi lassiyar-nū ortos lekhā uiyā.’” Antilē ās
like not-am. Me thy labourers-in one like take.’” Then he
chōchas darā tam-bas-gusan barchas. Pahē ās geochchham ra‘chas khanē
arose also his-father-near came. But he far was then
tam-bas sin iredar darā soggāras arā bōngās darā āsin khimbyas darā his-father him sam also pilīd and ran also him embraced also chumkhayas. Antilī tāinda āsin ānyas, 'ānā baū, ēn merkhā birdō arā hīsed. Then his-son him-to said, 'O father, I heaven against and nin-gusān gumhā naǐjkan be'edan. En mundbhārē nīnhai khadd bā'arānā the before sin did am. O henceforth thy son to-be-called lekhā malyan.' Mundā tam-bas thānī jōkharīn ānyas, 'urmin-ti dav like not-am.' But his-father his servants-to said, 'all-from good kīchārīn ondrā arā āsin bāṅchā; arā āśi-gahi khekkhā-nū muddi arā cloth bring and him put-on; and his hand-on ring and khedd-nū jutā attā. Arā dārharā gāndi-khaddan ondrar-kī erbā, arā foot-on shoes put. And fatted cow-young having-brought kill, and nām tānd darā rīyā'ōt. Auṅgē engdas kekhkas ra'ch'as, antilī we shall-drink also shall-rejoice. Because my-son dead was, then ujjyas; ās obserkas ra'ch'as, arā khakkhras.' Khanē ār rīyā'ōt came-alive; he lost was, and was-found.' Then they to-rejoice herlar. began.

Mundā kohas khall-nū ra'ch'as. Ās erpā heiddā āryas darā asannān
But the-elder field-in was. He house near arrived also playing
-darā nāl nan menįs. Khanē ās jōkhar-tī ortosin tāṅgusān edqās
also dancing heard. Then he servants-from one himself-near called
darā menįs, 'ender man'tis.' Ās āsin ānyas, 'nīṅdis barchas arā
also asked, 'what is?' He him-to said, 'thy-brother came and
nimbas dārharā gāndi-khaddan īrhyas, āsin kore-korem khakkhras.'
thy-father fatted cow-young prepared, him safe-and-sound found.'
Antile ās khīsāras arā ālā kōr'ā malā biddyas. Khanē
Then the-elder got-angry and inside to-enter not sought. Then
tambas urkhas darā āsin gohrānās. Antile ās tambāsān
his-father came-out also him entertained. Then he his-father-to
ānā-kirāchas, 'ērā, ēn īā chāmenti nīnhai nālkhī nandān
say-retumed, 'see, I these-many years-from thy service do
arā ikkhō nīnhai pēskān malā ēsēkan; annuhō nīn engēgē
and ever-every thy order not broke; that-in-every thou me-to
ikkhō outā bokrān malā chichēlxāi, ūkāti ēn-hō ehāi
one-every one kid not gavest, which-from I-also my
saṅgītār ganē khūs-mar'ōn. Mundā ās nīdas bhūryātī
friends with merry-might-make. But this thy-son riotousness-with
tānāi urmin mūl̪hās darā barchas, khanē nīn ās-gē dārharā
his all spent also came, then thou him-for fatted
gāndi-khaddan irhkas be'edai.' Tambas āsin ānyas, 'ānā ko,
cow-young killedest art.' His-father him-to said, 'O dear
... nin-gā sagar-khanē en-ganē ra'adai, arā enhai urmī niṁhād-im tal'i.
thou-indeed always me-with art, and mine all thing-indeed is.
Fahē nināgē-hō khus-mārnā arā dav jiā-tī ra'anā
But thec-to-also merry-to-make and good heart-from to-remain
chār ra'i īgō I niṁdis kechekkas ra'ch'as, antilō
necessary is because this thy-brother dead was, then
ujjīyas; ās obsorkas ra'ch'as, arā khakkhras.'
revived; he lost was, and was-found.'
DRAVIDIAN FAMILY.

KURUKH.

SPECIMEN II.

(REv. Ferd. Hahn, 1897.)

Lugu pachehō nād-gahi khiri.

Lugu old-woman demon-of tale.

Ontā partā-gahi nāmē Lugu ra'chā. Aiyā Lugu pachehō

One mountain-of name Lugu was. There Lugu old-woman

ra'lagyā. A pachehō nēkan akhā-lagyā ār bhārārūntā Lugu

living-was. That old-woman whom remembering-was they divining Lugu

partā kālā-lagyar, ārā nād aiyā ārin sattē ullā ārā mōkhā

mountain going-were, and the-demon there them seven days and nights

ta'uy-guyā uiyā-lagya, ārā ārgē okkāge nerran kandō kam'ār

her-with keeping-was, and them-to to-sit serpent stool having-made

chīā-lagya, ārā auyā-gahi atkhān akhryā kamchā dārā mōkhā-gē

giving-was, and woodapple-of leaves parched-rice made also eating-for

chīā-lagya. Arā ibsān kandī kam'ār ōnā-gē chīā-lagya. Arā

giving-was. And small rice having-made eating-for giving-was. And

sijhū-gahi gaddān duḍhī kamchā dārā ōnā-gē chīā-lagya. Arā sattē

Sijhū-of juice milk made also drinking-for giving-was. And seven

ullā mōkhā manj khakhanti ār-gē ujgō mantr chīā-lagya, ārā
days nights to-be finishing-from them-to magic spell giving-was, and

ānā-lagya, 'indim nakh kā maldav maō, holē cāgan ektē, holē

saying-was, 'any business or evil will-come, then me call, then

ēn kālōn, ārā nē-hō nas'ā pollōr.' Arā deōpā

I shall-go, and any-one to-hurt will-be-unable.' And divination

nnnā-gahi bangī chīā tayā-lagya. Arā är-im

making-of magic-power having-given sending-was. And they-Indeed

bar'ar deōpā-jluppa nara-lagya, ārā ārin Lugu-pachehō-gahi chēlār

having-come sorcery making-were, and them Lugu-old-woman's pupils

bāch-bāch chēlā-lagyn. Ār-ganē pollōr. Ārā ā nādan-im innā-
calling fearing-were. Them-with can-not. And that demon-also to-day-
gukā deōpā-jluppā mannar ārā adī-gō kēr kiss ērū-guṭthān chī'īmar,
till sorcerers believe and her-to feast swine goat-many give.
FREE TRANSLATION OF THE FOREGOING.

The tale of the female demon Lugu.

On the mountain Lugu there lived a female demon called Lugu. Whenever she thought of anybody, they felt the influence of her thought and went to the mountain Lugu, where the demon kept them for seven days and seven nights. She made stools of serpents and gave them to sit on, and the parched rice she gave them to eat was made of the leaves of wild apple-trees and the rice was made of small herbs. The juice of Sijhā (a kind of Euphorbia) was made into milk which she gave them to drink. After seven days and nights she taught them a magic spell and said to them, 'if any need or evil should befall you, then call on me, and I shall come, and nobody will be able to do you harm.' And she gave them power of divination and sent them away.

On returning home they began to exercise their magic power. They were called Lugu's disciples and were much feared, and nobody could do anything against them. Even to this day sorcerers worship that demon and bring her offerings of fowls, swine and goats.
DRAVIDIAN FAMILY.

KURUKH.

SPECIMEN III.

(District Singbhum.)

En ūdā karam-parab-nu akhra dandī pārā-gē kērkān ra'chkan.
I this-year Karam-festival-in Akhra song singing-for went was.

Ort unkhā ālas ēngan akhra-nu dandī mal pārā-chīchchas. Ā-birī
One drunken man me Akhra-in song not to-sing-gave. That-time

jhūmar bēchnā pellar arā dandī pārā jōkhar āsin āniyar, 'nin
jhūmar playing girls and song singing men him-to said, 'thou
endrā mal pārā-chīdai?' Īṅgē unkhā ālas ēngan ēmpā mund
why not to-sing-give? Thence drunken man me sticks three
ōkkh-nu lauchas.

breast-in beat.

FREE TRANSLATION OF THE FOREGOING.

This year I had gone to Akhra to sing songs at the Karam festival. An old man came and would not allow me to sing. Then girls playing jhūmar and men singing songs came along and said to him, 'why do you not allow him to sing?' Then the drunken man struck me three times in the breast with a stick.

In the Jashpur State Kurukh is locally known as Khendrūj. The number of speakers has been estimated at 20,000.

The beginning of the Parable of the Prodigal Son which follows shows that the so-called Khendrūj only differs from the Kurukh of the neighbouring Ranchi in unimportant details. The abrupt pronunciation of vowels, separated from following sounds, is very marked; thus, chi'd, give; udštō'd-anē, he would have filled. The latter form seems to contain an indefinite particle nē or anē and the form udštō'd, corresponding to Standard ukštōs, he will fill. The suffix d will meet us again in Pal Lahera and neighbourhood, and properly belongs to the third person neuter.
Ootā álas-ghí dui-jhan kukkō khaddar rahehar. Aur sānī
One man-of two-persons male children were. And younger
taingdas tāmbās-gusan ānias, 'sagrō māl-jāl ēnghai hāṃṭan ēngāgō cicā.'
his-son his-father-with said, 'all property my share me-to give.'
Aur taṅghai dhaman ār-gē khaṭṭias. Jokk-im ullā-nū sānnī taṅgdas
And his properly them-to he-divided. Few-only days-in younger his-son
taṅghai chīj-basutan jāmā naṅjas aur dhēr gehchhā muluk kēras,
his things-goods together made and very far country went,
aur aıyā taṅghai chīj-basutan urahan-pana naṅjas. Aur jāb jāmā
and there his things-goods spent-etc. made. And when all
munjūrā ā muluk-nū bedar akāl maṅjā. Aur ās
was-squandered that country-in big famine became. And he
kalpāŕa-hearas. Aur ās kēras aur ā rājītā orot álas-ganē
to-be-distressed-began. And he went and that country-of one man-with
jōrās. Aur ās āsin ṭonkā'-kharā kiss khar-pē tāiyās. Aur āj
was-joined. And he him field-to swine feeding-for spent. And which
kunđon kissi mokhālgī ādin hō khákhrā hō, khusi-së taṅghai
husks swine eating-were that even was-got even, gladly his
kūlan uddtōdanē. Magar ādin hō nē-hō mal chichehar. Tab
belly would-have-filled. But that even anybody not gave. Then
ās-gē hōs maṅjā, tab ās ānias, 'marrē, embās-ghī ādā ādā
him-to sense came, then he said, ' alas, my-father-of so-many so-many
jēkhar omnā-tī hō pūre khākkhālnar, aur ēn āā kīrā-tī
servants eating-from even sufficient getting-are, and I here hunger-from
khēālgdan. En cho'nti ki embās gusan kā'ān aur āsin ān'ān,
am-dying. I will-arise-and my-father near will-go and him-to will-say,
"ē hā, ēn Bhagvān gusan aur nūng-gusan kasūr maṅṅkān. Akkā ēn
"O father, I God near and thee-near sin did. Now I
ninghai khadd ba'ārnā bēsē mahīkān. Engan nīnghai kamiār
thy son to-be-called worthy am-not. My thy servants(-of)
orot-bēsē uīyā.",
one-like keep."
The Kurukh spoken in Korha, Sarguja, and Udaipur is probably of the same kind as that illustrated in the preceding pages. No materials are, however, available.

Proceeding southwards we find Kurukh spoken under various names all over the district of Sambalpur. Four thousand individuals have been reported to speak Kurukh, and 6,000 speakers who returned Kharia as their native tongue have turned out to speak the same language. Kisan was returned as spoken by 22,000, and Kojha as spoken by 9,000. All or most of these people speak Kurukh. Kisan means 'cultivator,' and Kojha, 'digger.' Both words, therefore, denote occupation and not language.

Specimens of the so-called Kurukh, and a list of Standard Words and Phrases in Kurukh, Kharia, and 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 Kharia and the so-called Kisan substitute an h for Standard Kurukh k; thus, khekha, Kisan and Kharia hekkha, a hand. This pronunciation of kh as h is also found in the so-called Kisan of Sarangarh, and in the Kurukh dialects spoken in Raigarh, Pal Lahera, Bamra, and Rairakh. These dialects are known under the names of Kisan and Kharia.

The specimens received from Sambalpur are not correct. The genders are often confounded. Thus we find kis je mokha-lagyar, swine what eating-were, where a neuter subject takes the verb in the masculine form. Compare also forms such as ghoror, horses; ghoyir, mares; alpur, dogs.

The accusative and the dative are often confounded; thus, disin chichchas, he gave to him. The same is also the case in those dialects in which kh is replaced by h, with the exception of the so-called Kharia of Pal Lahera.

The numerals are Aryan. Occasionally, however, we also find ond, one.

The list of words contains forms such as rabban, I was; rabchas, he was; kalakai, thou wentest; kalchas, he went.

In other respects the dialect is regular, as will be seen from the beginning of the Parable of the Prodigal Son which follows.
DRAVIDIAN FAMILY.

KURUKH.

(District Sambhalpur.)

Ond alas-gahi do kukkō khaddar ra'char. Aur är-nu sannis
One man-of two male children were. And them-in the-younger
tāmbāsin ānihā, 'bāhē, khurj-gahi jē bātā engāge manō engān
his-father-to said, 'father, property-of which share me-to will-be me
chīā.' Aur ās tānhāe khurjīn ār-gē hāṭīās. Malā kōrē uḷā pisā
give.' And he his property them-to divided. Not many days after
sānī khaddās hurmin jāmā nāṇīās āur dū ārī-nu kērās. Aur
younger son all together made and far country-in went. And
ālā tānhāe khurjīn māl-dānu bhūg-nu tāhās-nāhās nāṇīās. Āur ās
there his property not-good enjoyment-in spent made. And he
burmin urābāchās, ā-bīri ārājī-nu kōrēm kīrā māṇīā, āur
all wasted, that-time that-country-in heavy famine was, and
ās kīrā-nu pārā'ā hebras. Āur ās ā rājīntā ond gānjhus-gusān
he hunger-in to-fall began. And he that country-of one inhabitant-near
kērās, āur ās tānhāe khal-nu kīs khāpā-gē tains. Āur kis
went, and he his field-in swine feeding for went. And swine
jē mōkā-lagiyar ā-chokor-ti tānhāe kul ārīlā-gē biddāyas, āur
what eating-ever that-husk-from his belly filling-for wished, and
ēkam alas āsin māl chichchās.
any man him not gave.

Kurukh is also to some extent spoken in the State of Patna. The dialect was formerly returned as Hō, a form of Kol, and at the Census of 1901 it was returned as Kisan. Four hundred and seventy-five speakers were returned at the Census of 1891, and 666 in 1901.

The materials forwarded from the district are full of mistakes. The short specimen which follows will, however, be quite sufficient to show that the dialect is ordinary Kurukh.

The pronunciation is in some respects different, if the specimen can be trusted.

Thus, ī is commonly written for e, u for o, and ā for ā. Compare inder, how?

inghāe, my; īngan, me; nēṭā, one; ka'um, I shall go; ko'ā, it will come.

Final ī is often replaced by ā; thus, gustā, from; khēphā, thou abusedst.

The masculine gender is, in the specimen, sometimes used to denote animals.

The inflexion of nouns and pronouns is mainly regular. A list of Standard Words and Phrases gives forms such as emāhe, our; nimāhe and nimēhā, your. In the specimen, however, we find inghāe, my; nimghāe, thy, etc., which are simply various writings for Standard enha, my; nihkā, thy.

The conjugation of verbs is also regular. Note forms such as radon, I am; mēnālagdan, I am hearing, used in the speech of the goat and the tiger, respectively.
DRAVIDIAN FAMILY.

KURUKH.

Unță khăr-nu unță bokră amm ună-lagiya. Ā-bāri asan unță
One river-in one goat water drinking-was. That-time there one
lakră barchā. Bokră-turu mēiyā-mēitali lakră amm unā-lagi. Lakră
tiger came. Goat-from above-direction tiger water drinking-was. The-tiger
bokran āniyā, 'aman indrgē gudurō nanā-lagdi? nīṅghā-gustā
the-goat-to said, 'water why muddy making-art? thy-direction-from
gudurō amm barā-lagi.' Bokr-āniyā, 'ēn ga kiyā radan(sic). Inghāe
muddy water coming-in.' The-goat-said, 'I indeed below am. My
gustā gudurō amm ēkū-ēsē ka'ū?' Lakrā i kathān
direction-from muddy water how can-come?' The-tiger this answer
miṅjā-ki tarki ra'chā. Ānū āniyā, 'barash-din manjā nin-d
having-heard silent remained. Again said, 'year-day was thou-Indeed
khebā-lagdi, ādin ēn mēnā-lagdan.' 'En-gā, inghāe chla mahinā
abusing-wast, that I hearing-am.' 'I-Indeed, my six months
kundurā manjā, bachhar-din-tan inder ākhun?' 'Nin-d mallā
birth was, year-day-age how shall-know?' 'Thou-Indeed not
kheppā, holē nimbas, āur nīṅjōs kheppar.' Bokrā i kathān
abusedent, then thy-father, or thy-grand-father abused.' The-goat this answer
miṅjā-ki tarki ra'chā. Lakrā āniyā, 'i doāh-ghi nin
having-heard silent remained. The-tiger said, 'this fault-of thou
dānd khakkhu.' I kathān miṅjā-ki lakrā ād-mēiyā
punishment shalt-receive.' This answer having-heard the-tiger it-on
ārgiya-ki dharchā mukkhā.
falling seized ate.

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 Sarangah are partly known as Dhangars and partly as Kisans.
The revised figures are as follows:—

<table>
<thead>
<tr>
<th>Language</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dhangari</td>
<td>604</td>
</tr>
<tr>
<td>Kisain</td>
<td>907</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,511</strong></td>
</tr>
</tbody>
</table>

Two specimens of the so-called Dhangari have been forwarded from the district. The first, a version of the Parable of the Prodigal Son, was simply a translation of the English text word for word. 'To them' had for example been translated in-dir instead of ārin. The specimen could not, therefore, be printed. The second specimen has been reproduced in what follows. It is not correct, but it clearly shows that the dialect does not much differ from ordinary Kurukh.

The suffix of the genitive is hi; thus, hīsā hi māl, i.e. māl-hi hīsā, the share of the property. This suffix hi corresponds to Standard gaḥi, ghi. A form such as ālar, of a man, seems to contain the Oriya suffix r. Similar forms also occur in Bamra.

We may also note indir instead of Standard endr, what? Compare the Kurukh of Patna.

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

KURUKH.

(Untā pachagis ālar ē-jhan khaddar rahehar, jō
One old man-of several sons were, who
āpas-nē sudā-din laṛhā-liyar. Tambas ārin khāb
themselves-among always quarrelling-were. Their-father them much
samjhāchas, par indir-hā mal mañjā. Ās pichhā tangdā-
advised, but anything-even not became. He at-last his-son-
bagarī hukum chīchas ānīyas tāngā gusān untā birā kaṅk,
many-to order gave said him near one bundle sticks,
uh khokhā hukum nañjas ārin urtosin, 'aochhā jōr kar-kē
and then order made them-to one-to, 'good strength with
esā.' Nībhāābhīr kaṅk-birā jāmar esār, par indir hu
break.' Some-time (?) stick-bundle all broke, but anything even
mal mañjā, īṣ-karnē-kē birā-kaṅk gaskēhē hechkāchā, au
not became, this-reason-that bundle-sticks closely was-bound, and
birā-kaṅk esā-gē ort āle jōr śak mal chalrah. Khokhā
bundle-sticks break-to one man's strength able not was. Then
thambas birā-kaṅkan ultā-nū hukum chīchas, au untā untā
the-father bundle-sticks uniting-in order gave, and one one
kaṅk ort ort khaddar-gē chīchas, ād berā-nū ādīn esā-gē hukum
stick one one sons-to gave, that time-in that break-to order
chīchas. Jamā khaddar ā kaṅk sahaj esār. Tab thambas ānīyas,
gave. All sons that stick easily broke. Then the-father said,
'ō khaddar, onadā jōr ērā. Pissānān innem nim hi mit-mē
'O sons, unity strength sec. And-here so you also friendship-in
nicaṭ untā-nū ra'ā-kē, nimān nēh mal dukh cho'ār. Phēr jab
always one-in remain, you anybody not harm will-raise. But when
nim alag manar kā'or, nimhāi bairir nimān mōkar chī'ōr.'
you separate becoming go, your enemies you devouring will-give.'

FREE TRANSLATION OF THE FOREGOING.

An old man had several sons, who were always quarrelling. The father often
remonstrated with them, but in vain. At last he ordered them to bring a bundle of sticks
before him, and asked each of them to try with all his strength to break them. They all
tried, but in vain, because the sticks were tied closely together, and no single man could
break them. Then the father asked them to untie the bundle, gave each of his sons one stick, and asked them to break them. All the sons did so easily. Said the father, ‘observe the strength of unity. If you always keep together in unity, nobody will be able to hurt you. But if you are separated, your enemies will destroy you.’

The so-called Kisán of Sarangarh does not differ much from the so-called Dhângari. There are, however, some characteristic points which the dialect shares with the various forms of Kurukh spoken in Raigarh, Pal Lahera, Bamra, and Raïrkhol. Thus the use of an ħ instead of Standard kh; the accusative suffix nu; the use of the accusative instead of the dative; the genitive suffix ghē or gē; the termination t or d of the third person neuter of verbal tenses, and so forth. Some of these characteristics also occurred in Sambalpur.

The details will be found under the various districts. With regard to the so-called Kisán of Sarangarh, they are as follows.

An ħ is usually, but apparently not always, substituted for Standard kh; thus, hāpē, tend; haddu and khaddu, son.

Nḫ becomes ńch. Thus, nańchas, he did; meńchas, he asked; mańchas, he became, etc.

The genders are often confounded; thus, bahut diu mai kēnas, many days did not pass; adin, him; adh-ghe, his, of them.

The accusative sometimes ends in nu instead of in u; thus, dhānu, the property. The suffix of the genitive is ghē; thus, tambas-ghe, of his father; yēnghē, my; niṅgē, thy; adh-gē, his. In ār-gē, their, gē is used instead. It cannot be decided from the materials available whether the final e is long or short. Compare Standard eṅhai, my; tambas-gahi, of the father.

The short forms of the possessive pronouns are apparently used promiscuously; thus, tāmbās, my father; tāṅgdās, thy son. Similar forms are also used in Raigarh.

The inflexion of verbs is mainly regular. The various persons are, however, occasionally confounded. Thus, mālyas, I am not; chīchās, thou gavest not. Here the suffix of the third person masculine is also used in the first and second persons.

‘I am’ is allan. This form is also used in Bamra, Pal Lahera, and so on.

In mōhaliyāt, (the swine) were eating, we find the suffix t of the third person neuter. We will find this suffix again in Raïrkhol, and, in the form d, in Bamra and Pal Lahera. Compare the remarks about the dialect of Jashpur above.

The form nānom-anē, we should make, contains the same indefinite particle anē or nē which has already been noted from Jashpur.
DRAVIDIAN FAMILY.

KURUKH.

(State Sarangarh.)

Indrin ālas-gē jōrē hadā rāchas. Aur adh-gē chhōtēs
Some man-to two sons were. And them-of the-younger
tāhē tambasin tiṅiyas, 'tambasi, dhan-nū, his father-to said, 'father, property-in share which mine is
hiss jētē yeṅhē ati eṅgā chiā.' Aur āsu ār-gē tāhē dhan nu ḥaṭṭiyā-chichchas. Aur
me-to 'give.' And he them-to his property decided-gave. And
halut din mal kēras, chhōtē hadā hurmin undin-ādēn ṭudiyāchhas
many days not went, younger son all together gathered
aur gechhā rāje boṅgas-kēras. Aur āsān luchpan-nū tāhē
and far country ran-went. And there rictousness-in his
dhannu urīhā-chichchas. Aur jāb āsu hurmin kharū-chi-nān-chichchas
property squandered-gave. And when he all spent-gave
ā dés-nū dukāl maṅchā, aur āsū tang maṅchās-kēras.
that country-in famine became, and he destitute became-went.

Aur āsu kēras aur ā rājintā unṭā sahariyā sangē rahechhas
And he went and that country-in one citizen near slayed
kēras. Aur ās-gē halluc-nū kissū hāpā-gē āsu ādin taiyas. Aur
went. And his field-in swine feeding-for he him sent. And
āsu ā unkkū-nū jē kissū mōhāliyāt tāhē kūlū ārū,
he those huks-in which swine were-eating his belly would-fill,
aur ākā ālāsi-hi nā-gē mal chichchas. Aur jāb āsu ās-gē
and any man-even him-to not gave. And when he him-to
barchas, āsu tinigiyas, 'neṅhō(āc.) tambas-gē yā kamīyār-gē
came, he said, 'my father-of how-many servants-to
kul-gē purā aur bāchhā bānā āṣmā bākhari, aur yēn
belly-to enough and saved becoming bread is-got, and I
kīrē khēdān. Yēn chōn aur neṅhē tambas-tārā kōn,
with-hunger die. I shall-arise and my father-towards shall-go,
aur āsin teṅgon, "ē tambas, yēn surgē-ullānū aur niṅhē
and him shall-say, "O father, I heaven-against and thy
sangē pēp maṅchā(āc.) aur niṅhē tāngdēs teṅgān-gē lāg
in-presence sin did and thy son saying-for worthy
yēn malyas. Eṅgan unṭā kamīyā-kē barōbar nānā."' Aur āsu
I am-not. Me one servant-of like make."' And he
chōchhas aur ās-gē tambas-tārā barchas.
aro and his father-towards came.

3 x
The estimated number of speakers of Kurukh in the Raigarh State is 5,000. At the last Census of 1901, 4,312 speakers were returned, of whom 318 entered Kisan as their native language. The bulk of the Kurukhs of the State belong to the caste of Dhângars, whose occupation is to dig wells and tanks. Their dialect is, therefore, also known as Dhângari or Dhanvâri.

A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases have been received from the district, and the beginning of the former will be reproduced below.

The so-called Dhângari of Raigarh in most respects agrees with the so-called Kisan of Sarangarh.

H is, however, only occasionally substituted for Standard kh; thus, hakhrâ, it was received; but khaḍdar, sons.

In the word huzan, Standard gusan, near, the initial h has been replaced by h.

The suffixes of the genitive are ɨ, corresponding to hi in the so-called Dhângari of Sambalpur, and ke, corresponding to ge in Sarangarh. Thus, Dharmes-ɨ erpa-nō, in God’s house; nimbas-ke erpa-nō, in thy father’s house. The suffix ke may be due to Aryan influence. Compare, however, Malto ki, and the Kurukh dative suffix gā.

The accusative sometimes ends in nā instead of na; thus, tambasina, 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, eqaqa na, keep me.

The locative ends in nō instead of na; thus, erpa-nō, in the house.

The ablative is regularly formed; thus, tambas-î, from his father. In ormatis, all-from, an s has been added.

‘Two’ is equsna, corresponding to Standard equsna. The numerals for ‘three’ and following are Aryan.

The short forms of the possessive pronouns are confounded as in Sarangarh. Thus, embas, his father; eqdas, thy son.

The conjugation of verbs is regular. The various persons are, however, occasionally confounded. Thus we find meŋkan instead of meŋnas, he heard. Such stray forms are probably simply mistakes.

The suffix t of the third person neuter seems to occur in lauvakhë, having struck.

Note finally forms such as kalakdañ, I am going; uravacha-s-ichcha, he spent-gave, he squandered, and so forth.

In other respects the dialect is regular.
DRAVIDIAN FAMILY.

KURUKH.

(RAIGARH STATE.)

Ortos-gë énuñan khaddar rahahas. Ormartis sannis tambasínâ
One-to two sons were. All-from the-younger his-father-to
ánas. ‘ë bâ, jaun râ’i ëngâë bâtâ-bhâg chihâ.’ Tambas
said, ‘O father, what is me-to share-portion give.’ His-father
khatias-chichchas. Thôre ulâ-nô sannis bâtâ-bhâg khour-lihichas
divided-gave. Few days-in the-younger share-portion together-took
gechhham râji këras. Æ râji-nô rannum-rannum chhôt buddhi-nô
far country went. That country-in staying-staying bad sense-in
tanhâ dhan upâvâchas-ichchas. Tanhâ dhan upâvâchas-ichchas holê à
his property spent-away. His property spent-away them that
râji-nô mahâ-bhârat kirâ mañjâ këra. Æ râji-nô ortos kisân-
country-in very-heavy famine became went. That country-in one farmer-
husan rahahas. Taing-urbas taisas, kissi khâpâ këms. Kissi kund
near stayed. His-master sent, swine to-feed he-went. swine husks
mokhâ-lia, bachchhrâ këmi, tân mokhâlias. Æs-gë endrà mhal
eating-were, remaining went, he eating-was. Him-to anything not
skhrâ. Akkû ës-gë sûrâ varchâ, akkû ës anâs, ‘em-bassë jatëk
was-got. And him-to sense came, and he said, ‘my-father so-many
kamiar-gë kul-tû ágar mañdî chih-lakdhas onâ-gë. Akkû i paddâ-nô
servants-to belly-from more food giving-he-is to-eat. And this village-in
kirâ sâr’aldan. En em-bass husan kâllakdam tambasínâ(sic.) âun’un,
hunger 1-feel. I my-father near will-go the-father-to will-say,
“ë bâ, dharmèsì erpâ-nô akkû ninghài erpâ-nô matî-râvâchas-ichchas
“O father, God’s house-in and thy house-in sin-committed-have
akkû ninghài tûâlas laîki mhalikan, bâ höc. Ëngâë ortos kamia-
and thy son worthy not-am, father O. Me one servant-
biçë uîa.’” Ësànum bihár naias, embas husan këras,
likë keep.” Thus thought made, father near went.

One thousand and five hundred speakers of Kurukh have been returned from the
State of Sakti. One thousand of them are stated to speak Dhângari. Nospecimens have
been available. It is, however, probable that the dialect is the same as in the neighbouring
Raigah.
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 Borga Orāš.

Kurukh has not been returned from Gangpur for the purposes of this Survey, and no materials are available. We cannot, therefore, form any opinion about the Kurukh dialect of the district. It is, however, probable that it is of the same kind as the various forms of the language described in the preceding pages. Strictly speaking, none of them are real dialects, but simply corrupt forms of the language which have come under the influence of the surrounding forms of speech.

The remaining forms of Kurukh are the so-called Kharīā of Bonai and Pal Lahera, and the so-called Kisan of Bamra and Rairakhol. The principal Aryan language of all those districts is Oṛiā, and it is therefore only what we should expect when the short a is often marked as long. Compare above, p. 413.

From Bonai 180 individuals have been returned as speaking Kurukh. Their dialect is probably the same as the so-called Kharīā of the State.

The Kharīās of Bonai and Pal Lahera now speak a form of Kurukh. The number of speakers has been estimated for the purposes of this Survey as follows:—

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<td>Total</td>
<td>620</td>
<td>295</td>
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Specimens have only been received from Pal Lahera, and the remarks which follow are based on them.

Pronunciation.—A long a is often written when Standard Kurukh has o; thus, eṅgan for enṅa, me; māla for ma’i, it is not. The long a is, however, probably written instead of the short a in order to show that a is not pronounced o as in the surrounding Oṛiā.

Short vowels are, as in neighbouring dialects of Kurukh, very often inserted between consonants; thus, chichkāi, Standard chikkai, thou gavest; kiritākkān, Standard kiritākkum, I caused to return, I restored.

Kā becomes k as in the so-called Kisan of Sarangarh, Bamra, and Rairakhol, and the so-called Kharīā of Sambalpur; thus, kūdā, Standard kudd, a son; kēkē, Standard kekke, a hand. In other respects the pronunciation only differs in unimportant details. Thus, we find gō instead of ǭ, how much? rū, instead of rūś, he will be, etc.

Nouns.—The inflexion of nouns is regular. In the genitive, however, gē is substituted for gahī. Thus, āis-gē, to a man; Bhāṭurī-gustī, from Bhāṭuri; eṅg-bāṅgs-gē, my father’s; bhāgnu, in the share.

The pronouns are regular. Instead of niṅhāi, thy, we, however, find niṅghē. Similarly also tāṅghē, his, and eṅghē or eṅghāi (also written āṅghēi), my.

Verbs.—The inflexion of verbs is regular with a few exceptions.

In the third person neuter a suffix d is usually added. Thus, ātī, it is; but hakrūd, it was got; mālād, they were not; māhā-logoād, (the swine) were eating.
The past verbal participle is often used to form compound verbs. Thus, hendekā-rūhāi, thou boughtest. Compare forms such as urābāchā-chichas, he wasted-gave, he wasted away. Forms such as naṇjīkādān, I have done, are also derived from the past participle. Compare Standard naṇjīka, done; naṇjkān, I did.

The particle kā which is used in Standard in order to form a kind of conjunctive participle is replaced by ā; thus, en menjān-ā manē naṇjkān, I having-heard thought made; yē rupiā chichikāy-ā hendekāt, how-many rupees having-given didūst-thou-buy? chichas-ā niśītās, having-given he-asked.

Note finally the interrogative particle kā and the indefinite particle nē. Thus, Phāundā hādēs-ā andkā-rūs-kā, Phāundā having-stolen bringing-will-be? ārhaṇ rupiā manbā-nē, 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 phuLIN Phāundā Bhāturi-gusti hendekā-rūhāi?
Thou this gold nose-drop Phāundā Bhāturi-from boughtest?

Hā. En i phuLIN hendekā-rūhāi.
Yes, I this nose-drop bought.

Nin ikulā hendekāi? Yē rupiā chichikāy-ā hendekāi?
Thou what-day boughtest? How-many rupees gave-and boughtest?

Hem mukkan pīṭkā pānch oha din kēr-kāthā Phāundā sunā-phulin
Hem woman killed five six days gone-after Phāundā gold-nose-drop
chichas-ā engān jōre rupiā niśītās. En tengkān jē, ‘enghāi-gusan
gave-and me two rupees asking-was. I said that, ‘my-near
rupiā mālād.’ Ās tengiās, ‘rupiā to mālād, hēsu khāndī
rupiās are-not.’ He said, ‘rupees then are-not, paddy a-khāndī
chichikā-rā. Sunā phulin ulkā-rā. Pachhēlā āur tīn khāndī
give. Gold nose-drop keep. Afterwards further three khāndī
hēsu chūli. En tengkān jē, ‘āur hēsu palon chīa.’
paddy will-give.’ I said that, ‘more paddy shall-not-be-able to-give.’
I kathā tingkāthā ēn khāndī hēsu chichikān-ā sunā phulin
This word saying-after I uno-khāndī paddy gave-and gold nose-drop
ulkā.
kept.

Nin Phāundā-ganē ikulā bikā-kīnā naṇjkār-mukkār-kā?
Thou Phāundā-what ever buying-selling doing-were-what?
Sunā phuli ūkā-āglā āṭh dinu onṭā rūpā-chaurmungţī
gold nose-drop keeping-before eight days one silver-head-ornament

ulkān-ā dū ānā-ṛō ṭīr hēr onṭā Phāudās-ṛō chicikā-ṛāchān,
kept-and two annas-for cook one Phāudā-ṛō giving-was.

A rūpā-chaurmungţī bājār-nū yō dām maṇij-kirov-nē?
That silver-chaurmungţī bazar-in which price having-been-would-return?

Joṛē rupiā maṇij-kirov-nē.
two rupees having-been-would-return.

Sunā phuli-ṛō muli yō maṇód-nē?
gold nose-drop-to price what may-be?

Sunā phuli-ṛō dām āṛhāi rupiā maṇód-nē.
gold nose-drop-to price two-and-a-half rupees may-be.

Hēsu khāndī-ṛō dām yō?
paddy a-khāṇa-ṛō price what?

É-bālkē Phāudās ēṅgā sunā phuli chicikā-ṛāchas āge rupiā-ṛō
When Phāudā to-me gold nose-drop giving-was then a-rupee-to
āṛhāi khāndi hēsu lakichād. A hisā-b-nū hēsu khāndī-ṛō
two-and-a-half khāndi paddy was-fixed. That rate-at paddy a-khāṇa-ṛō
cīhā ānā chār pahuḷā maṇjād.
six anna four pice became.

É-bālkē chīha ānā chār pahuḷā-ṛō hēsu chicikāyā-ṛō āṛhāi
When six annas four pice-of paddy gavest-and two-and-a-half
rupiā-ṛō sunā phuli ulkāi, mīṅghē man-nū elchāyī-kā mālā,
rupē-of gold nose-drop receivedest, thy mind-in scaredest-what not,
Phāudās ā sunā phuli bādās-ā andkā-ṛē-kā, idin māl
Phāudā that gold nose-drop stole-and bringing-may-be; this not
bāchkāi-kā?
saidest-what?

Hendeķā tīn din kēr-kāthū ēṅghāi man-nū elchākā lāgiād, bālkē
buying three days going-after my mind-in fear began, then
Phāudās-ṛō pādā-ṛō ēn kīrkā-ṛāchān, Phāudās pādā-nū māl rāchas,
Phāudā’s village-to I going-was. Phāudā village-in not was,
Āstīn tang-mukā Māndēin sangēn dharcha-ṛō Jharīkhāman. pādā-ṛō
Then his-wife Māndē in-company taking Jharīkhāman village-to
barachkān. Āsaṇ harbhu-ūlā Phāudās dāhi hasālās. Ėn Phāudā-ṛō
I-came. There jungle-in Phāudā ṭāhī was-cutting. I Phāudā-ṛō
sunā-phuli kirītāchkān-chichikān. Phāudās sunā-phulin tang-mukā-ṛō
gold-nose-drop returned-gave. Phāudā gold-nose-drop his-wife-to
sūtā uiā-ṛō chichās.
well keeping-for gave.

Nīn mānku sunā-phulin kiritāckāi kā kirtācchā-ṛō nēd
Thou voluntarily gold-nose-drop returnedest or returning-for anybody
FREE TRANSLATION OF THE FOREGOING.

Did you buy this gold nose-drop from Phauda Bhasturi?
Yes.
When did you buy it, and how much did you pay for it?
Five or six days after the woman Huma had been killed, Phauda handed the nose-ornament over to me and asked two rupees for it. I said that I had no money. Said he, 'if you have no money, give me a khāndī of rice, and keep the nose-ornament. You will give me three khāndī more later on.' I said that I should not be able to give more, and so I gave him one khāndī and kept the nose-ornament.

Had you ever any other business with Phauda?
Eight days before the purchase of the nose-ornament, I bought a silver Chaurnundy, and gave Phauda a cock worth two annas.

1 A kind of head-ornament.
How much would the Chaurmundi fetch in the bazar?
Two rupees.
What is the price of the gold nose-drop?
Two rupees and-a-half.
What is the price of a khāndi rice?
When Phaudā sold me the nose-drop, there went two khāndis and-a-half to the rupee.
At that rate, one khāndi would cost six annas and four pie.

When you bought a nose-drop worth two rupees and-a-half for six annas four pie 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 Phaudā’s village, but he was not in. So I took his wife Mandē with me and went to the village of Jhārākhahan. We found Phaudā in the jungle, cutting wood for the Dāhī cultivation. I returned the nose-drop to Phaudā, 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 Phaudā 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 Chaurmundi now?
It is with me.
Do you plead guilty of buying stolen property?
Yes, I do.

Kurukh is also spoken in the Bhamra State. The dialect is known as Kisan, 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 13,569 individuals who have been returned as speaking Mundāri should be transferred to Kurukh. In 1901, only 6,023 speakers of Mundāri were returned from the district.

With regard to pronunciation, we may note the substitution of an h for Standard kh. Thus, kekha, Standard kekkha, hand; hedd, Standard kedd, foot; mōhā-gē, Standard mokkha-gē, in order to cat. Compare Kurukh khow, Mundāri hundī, gather.

Nouns.—The usual plural particle is a prefixed logi. Thus, logi ghori, mares; logi lokai, daughters. Compare Standard bagge, many. Besides we also find forms such as jati-mān, the caste-men. Compare Oriya and Chhattisgarhi.

The usual case-suffixes are, accusative n, nu; dative ki, gē; ablative ti; genitive kē, gē; locative nū. Thus, hadusin hadun dhår-ko, having seized the lad and the girl; jati-mān hadum mējias, the caste-men asked the girl; bangok, to the father; ās-gē, to him; mōkha-gusti, from whom? bangok-kē, of a father; en-kākas-gē hadu, my uncle’s son; olpā-nē, in the house.

Forms such as māl-jātār, of the property; alaskar, of a man, are formed with the genitive suffix r of the Oriya dialect spoken in the State.
KURUKH OF BAMBA.

Pronouns.—The final ai of the genitive of personal pronouns has been replaced by ē; thus, cēghé, my; niñghé or nighé, thy; embhé, our; nimhē, your. ‘Thou’ is nin, but also nighé. Alas, a man, is often used instead of as, he. ‘His’ is ëşgē and ëskēr.

Verbs.—The present tense of the verb substantive is atln, I am; atlai, thou art; atlas, he is; atli, it is. The masculine form is apparently also used for the feminine. Compare ra’-a-chas, she was. The singular forms are often used in the plural. A third person plural is atlā, they are.

With regard to finite verbs, we may note forms such as kerkeochkan, I went; kerkechas, he went; niñjā-ich’as, he did; niñjākā-r’om-nē, that I might have done; mañ ṇanna, I did not.

Further details will be ascertained from the specimens which follow. The first is the beginning of a version of the Parable of the Prodigal Son, and the second a popular tale. They are far from being satisfactory, but it is hoped that they are sufficient to show the general character of the dialect.

[No. 34.]

DRAVIDIAN FAMILY.

KURUKH.

(State Bamba.)

Specimen I.

Ortos-ki jōrē haddar atlā. Jōrē haddar-ru sānis tan-hansin
One-to two sons are. Two sons-among the-younger his-father-to
	tinglyaś, ‘bañ, māl-jālār jāhā bhāg ānūs-ki (iə) bhāg khātṛō
said, ‘father, property-of which share me-to share will-be-got
adin chēgā. Alas bhāg niñjā-ich’as. Bagi ūlā mal kāñ-dam
that give to-me. He share made-gave. Many days not passed-even
sāni hadar sabu māl-jāl ʊŋgā-nū atli gechhā kērā dūr dēs-nū.
young son-of all property one-in is far went country-in.
Asani hurmi ʊrjā-kērā. Sabu ʊrjā-kērā halkō aṅge maharag mañjā.
There all spent-went. All spent-went then there famine became.
Bātl dukh hakhiaś. Alas ā purthi-nū alas-kar əsrā-äch’as.
Much misery got. He that country-in man-of protection-took.
Alasín taichas tan-gan hallā-gō kūsā hā’pā-gē. Alas kūsā mūkha
Him sent his field-to swine to-tend. He swine eaten
unku mōhā-gē mān atle. Tanghāhē nēdhi unku mall chichas.
husks to-eat mind is. Him-to anybody husks not gave.

35
FREE TRANSLATION OF THE FOREGOING.

In a village there lived an old man who had a daughter. A young lad ran away with her. The father then went and complained to the caste that the lad had run away with his daughter. The caste sent men to search after them, and they were found and brought back. The caste-people asked the girl, 'why did you go with the lad?' The girl said, 'he persuaded me.' They then said to the lad, 'since you have committed the fault of running away with another man's girl, you must stand a feast, and you must give the old man seven rupees and four annas for the girl.'

Five hundred and forty-seven speakers of Kisan have been returned from the Rairakhol State. The corresponding figures at the last Census of 1901 were 1,367. The so-called Kisan of Rairakhol is simply a corrupt Kurukh, just as was the case in Bamera.
The dialect of Rairakhol in many respects agrees with that spoken in Bamra. Compare ḍāpā, Standard ḍhāpā, tend; dhounnu mūṣyā-chichchās, he wasted his property; engē, my; nighē, thy; malla charhnā, I did not transgress, etc.

The plural is seldom expressed; thus, j̄orē haddu, two sons; chākriyās, the servants. Sometimes also the case suffixes are dispensed with. Thus, alas, of, or to, a man; bāṅgs, to the father. The dative and the accusative are sometimes confounded. Thus, āsin, to him; chākriyār-iṅg, to the servants.

With regard to pronouns we may note forms such as yālās-kī, i.e. 1-ālas-kī, of that man, his; ās-ke, and ās-yehē, his; hat, that thing; endra-ni, anything, and the use of ēkā, which is a relative pronoun.

Most verbal forms are apparently regular. Compare allā, it is; allas, they are (singular instead of plural); hakhān, I got; hakhalmār, they are getting; chichkai, thou gavest; tīṅun, I shall say; māṅōt, let us do. Several irregular forms are, however, used as well. Thus, kōt and kēras, he went; kāmohāt, he did; bhāgākā, dividing; ouṭā jamā-kīrā, having collected; kēras, going; ērat, having seen, etc.

For further details the student is referred to the beginning of the Parable of the Prodigal Son which follows.
DRAVIDIAN FAMILY.

KURUKH.

(STATE RAJRKHOL.)

Onță alas jörē haddas atlēs. Aul-tin sannis haddas
One man(-of) two sons were. Them-of the-younger son
bāngs tingyās, 'hē bān, nghē dhannu ēkā bhāgu ēn hakhkan
the-father-to said, 'O father, thy property-in which share I get
hat ohyā.' Anunti ās dhannu bhāg-kāmā ār-gō chichyas,
that give.' Therewith he property-in division-making them-to gave.
Unā ullā kir-kaṇṭhū sannis kukkas hurmi-jēkō onțā-jamā-kīri
Few days going-after the-younger son all one-place-making
uchchas, gechohhyā rāji kōt, kharāb kāmchāsya hurmi dhannū
took, distant country went, evil deeds-in all property
muṇījyā-chichohyas. Hurū muṇījyā-chichhyas ārā ā dēs-nū nithā
wasting-gave. All wasting-gave and that country-in heavy
mahrag khātrā, ās-gē dukh khātrā. Innunti ās kēras ā
famine occurred, his distress occurred. This-from he went that
dēsantas onțā arpantas āsānu rāchas. Ās alas āsin kissūbhīr
country-in one citizen(-of) protection-in remained. That man him swine
hāpā-gē hallā-gē uchchas. Āsan āsin nēdin endrā-nī onā-gē māl
to-feed field-to sent. There him anybody anything eating-for not
chichohas. Ās kissū-gē mohā-gē kunḍ kulā unnā-gē man kāmchāt.
gave. He swine-to eating-for husks bolly filling-for mind made.

Pādili ās manē-mane chētā hakhyās singyās, 'hāy, engē bhāngs-
Afterwards he in-mind sense got said, 'Oh, my father's
chāhā-nū yeōgure chākriyās adhyaunti bāgō onā-gē hakhhalnā. Bākī
house-in how-many servants enough-from much eating-for get. But
ēn kirā khayāldān. Ėn bāngsō-chāhā-nū kēras ārā tinguā, "hē
I with-hunger am-dying. I father-of-near going and will-say, "O
bāng, ēn mahāpur-gē ārā nghē chāhā-nū pūp kāmchokān. Nīghē
father, I heaven-of and thy presence-in sin did. Thy
haddun bānā mallyān. Nīghē onțā chākriyās bhuttā enghan uiyā,
son to-say I-am-not. Thy one servant like me keep."

Ad-gē pāsilī ās chichyas bāngsō-chāhā-gō kēras. Bākī tāṅgē bāngs
That-of after he arose 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 Dhangari in Shahabad, Champaran, and Bhagalpur. In Bhagalpur the speakers are also known as Kols, and their language has, therefore, hitherto been considered as a Mundā dialect. The beginning of the Parable of the Prodigal Son in the so-called Dhangari or Kol of Bhagalpur will, however, show that it is Kurukh and not a dialect of the Mundā family.

[No. 37.]

DRAVIDIAN FAMILY.

KURUKH.

(District Bhagalpur.)

Nēkhai ālar-gi ḍutā khaddar rahcha. Aiantī sanī taṅgdas
Some man-oftwo sons were. Them-from the-younger son

Some tambas-turu bāchas, ābhā, enghae hissā-nō jō dhanan rai, holē
his-father-to said, 'father, my share-in which property is, then

chyā.' Aur ā dhanan khātias. Jokā ūlā hu mālā bitiā,
give.' And that property he-divided. Few days even not passed,

sanī taṅgdas hūrmā dhanan jāmā naṁjas, dūrā dēs bōngas,
the-younger son all property together made, another country went,

aur asan taṅghai dhanan indar-indar naṁjas. Aur jab saṅrō muṅjas
and there his property what-what made. And when all spent

chichas antilke ā rājīn-āggar kīrā maṅī, aur antilke kīrā
gave then that country-in-big famine became, and then famine

maṅjas. Aur ā rājīnū optā ālās-gusan rāyā�-heras, aur antilke
he-became. Then that country-in on man-near to-live-began, and then

āsin khal-nū kis mentā taivas. Aur antilke khūsī ghasī mōkhdas.
any in field-in swine to-tend he-sent. And then gladly grass ate.

Nēhu mal chājmar.
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. Droese, 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 māler with a long a.

We do not know the original meaning of the word maler. The Rev. F. Hahn, in the introduction to his Kurukh Grammar, draws attention to the fact that mal in Kurukh means 'giant,' 'hero.' It is, however, more probable that Malto like Malayalam is derived from the common Dravidian mala, mountain, so that the original meaning of maler would be 'hillmen'; compare Tamil tamirar, Tamilians, from Tamir, Tamil.

Malto is sometimes also used to denote other forms of speech, more especially a form of Bengali spoken by the Māl-Pahāriās. See Vol. V, Part I, pp. 99 and ff.

The Maler sometimes also call themselves Sauriā, and their language is also known under the name of Rājmahātī, 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, Bihāri, and Santāli. It has already been remarked in connexion with Kurukh that the traditions of that latter tribe are to the effect that the Kurukhs and the Maler are one and the same tribe, and that they formerly lived together on the banks of the Sone, whence the Maler followed the course of the Ganges and finally settled in the Rajmahal Hills. This tradition is strongly borne out by the close resemblance between the languages of the two tribes.

The skirts of the Rajmahal Hills and the low lands and valleys intersecting them are now occupied by the Sonthals. In former days the Maler made frequent raids on the plains. Towards the end of the 18th century they were brought to terms by Augustus Cleveland, Collector and Magistrate of Bhagalpur, who left them in free possession of their territory on condition that they should give up their predatory habits. He did not, however, succeed in inducing them to turn to regular cultivation. They preferred to call in the Sonthals from Hazaribagh as cultivators, and the result has been that the Sonthals have now taken possession of the low lands and the valleys, and the Maler have only retained the hills.

According to information collected for the purposes of this Survey, Malto was spoken by 12,801 individuals in the Rajmahal Hills. At the Census of 1891 no separate figures were given. The language was probably included in the figures for Māl-Pahāriā, 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:

- Hooghly
- Dinajpur
- Darjeeling
- Bhagalpur
- Malda
- Sonthal Parganas

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Hooghly</td>
<td>37</td>
</tr>
<tr>
<td>Dinajpur</td>
<td>140</td>
</tr>
<tr>
<td>Darjeeling</td>
<td>243</td>
</tr>
<tr>
<td>Bhagalpur</td>
<td>388</td>
</tr>
<tr>
<td>Malda</td>
<td>543</td>
</tr>
<tr>
<td>Sonthal Parganas</td>
<td>59,476</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>60,777</strong></td>
</tr>
</tbody>
</table>

The corresponding figure for the 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. Galet, in the report of the last Census of Bengal, explains the discrepancy between the language and caste returns as follows:

'The true explanation seems to be that Rajmahali, which, following the Linguistic Survey, I classed as Malto, should in many cases have been treated as Bengali, and that the word Malto itself was sometimes misused in the same sense. Except in the case of Rajmahali, the ambiguity attaching to these terms did not attract my attention in time to enable me to remove it by classifying the language of the persons so returned according to their caste and tribe.'

Malto has not been mentioned by any old authority. A short vocabulary was printed in the fifth volume of the Asiatic Researches. The following are the works dealing with the language which I have come across:

- **Campbell, Sir George**, *Specimens of Languages of India*. Calcutta, 1874, pp. 94 and ff.

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 Santalí.

**Pronunciation.**—The system of denoting the sounds of the language has been introduced by the Rev. E. Droese, and it is based on the common system used
in transliterating Hindostani. It is therefore sufficient to draw attention to some few points.

E is described as fluctuating between the English e and o; and o is said to be something between English e and u.

The Rev. E. Drosse describes the pronunciation of q as follows:

"q, as k uttered with the root of the tongue pressed back on the throat, so as to check the voice gently and to occasion a clicking (f eilling) sound."

There is also a deep g, which is said to be like the Northumbrian r. It does not, however, occur in the specimens. Mr. Drosse writes it q. Compare the Arabic qasim.

Th is said to be a lightly sounded sharp English th.

Nouns.—Men and gods are masculine, women and goddesses are feminine. All other nouns are neuter. The feminine agrees with the neuter in the singular, and with the masculine in the plural. Neuter nouns have no plural. The termination of the nominative singular feminine and neuter is th, and this suffix is also added to words such as abba, my father; prabhu, the Lord; Gosvami, God. Thus eva abbat got aken einge sopachat, my father has given all things to me; Gosvami tho-tho chchet Ibrahimek magerin kundroti paryath, God is able of these stones to raise up children unto Abraham.

Feminine nouns are sometimes formed from masculine by adding in, thus, ma-ni, a hill woman; malik-ni, a mistress, etc. The suffix ni is, of course, borrowed from an Aryan source.

The natural gender is distinguished in the usual way by prefixing words such as bakra, male; daati, female, in the case of four-footed animals, etc.

The plural of rational nouns is formed by adding r; thus, malar, men; manir, women. Pel, a woman, and a girl, form their plurals pelar, mager, respectively. Bager or bogter, many, is often used as a plural suffix. Thus, tangad bogter, son many, sons. A kind of plural is in a similar way formed from neuter nouns by adding gahydi, a flock, a multitude; thus, bati gahydi, sheep.

The case suffixes are added immediately to the base, just as is the case in Kurukh. The suffixes are also mainly the same as in that form of speech. Compare the skeleton grammar on pp. 452 and ff. below. It should, however, be noted that Malto always uses the definite nominative, not only of masculine nouns, but also of feminine and neuter bases. Thus, maleh, a man; malunth, a woman; mant, a tree. The terminations of the nominative are those belonging to the demonstrative pronouns.

The dative suffix k sometimes takes the form ko; thus, ma-ko, to a man. This suffix is said to add a collective signification so that the proper translation of ma-ko would be 'to mankind.' From ko is formed an emphatic kih, and in a similar way an emphatic nih is found in addition to the locative suffix no; thus, ma-kih, even to man; adu-nih, even in the house. The final th in these suffixes probably represents an attempt at marking an i with a following semi-consonant.

Adjectives.—Nouns are freely used as adjectives. A final e is dropped, and so also the final i of peli, woman. Thus, male, man; mal ifuth, a human hand: peli, woman; pel sajeth, 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; paz, denoting things with a flat surface; kai, denoting objects of the appearance of tendrils; āry, long things; pār, round things, etc. Thus, maq-ond āry, one goat; paz-ond kai, one bedstead; pār-ond pām, one egg.

The qualified noun is sometimes used as a generic prefix. Thus, man-ond manu, a tree; paz-ond sābā, a word.

It will be seen that Malto in this respect agrees with some Tibeto-Burman languages. The two first numerals are, if we leave out the generic prefixes, ort, neuter ond, one; ior, neuter is, two. Thus, ort maqi, one girl; ior maqer, two sons.

Ort can also be used as a noun. It then takes the forms orteh in the masculine and ortleh in the feminine. In the same way we find a noun ierer, they two. Instead of ier we also find ieris or ioris used as an adjective. The meaning is the same as that of ior.

Pronouns.—The Malto pronouns are the same as those used in Kurukh. Forms such as abba, my father, but abbo, thy father, are peculiar, and they seem to be formed by adding a personal suffix as is the case in Santali.

There are no neuter plurals of the demonstrative pronouns, the singular being used instead. A w is often added to the demonstrative bases when they point back to objects already mentioned. Thus, ivo-weth āro-malath, these things are bad; āh bikyah āw-āwer barchar, he called those came, those whom he called came. This w is perhaps the old suffix of the neuter plural.

Verbs.—The conjugational system closely agrees with Kurukh. It is, however, richer in forms than is the case in that latter language. Thus it not only possesses a present, a past, and a future, but also a conjunctive and an optative, and there is a corresponding series of negative forms. This richness of various forms is probably due to the influence of Santali.

The various participles which are used in the formation of compound tenses are very commonly conjugated in person and number, just as is the case in Kurukh. In a similar way ordinary adverbs are often replaced by inflected forms agreeing in person and number with the subject. Thus, en dāren ano dākin, I alone dwell there. Here the adverb dāre, alone, only, agrees with the pronoun ēn, I, in person and number. Forms such as Kurukh ēn eskan ṛāchkan, 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 me, and the latter the suffix ke corresponding to Kurukh kā. Thus, bandne, drawing; bandeke, having drawn.

These participles are conjugated as follows:—

**Singular,**

1. bandnen; bandeken.
2. bandne, f.-ni; bandeke, f. -ki.

**Plural,**

1. bandnem, bandnet; bandeken, bandekei.
2. bandner; bandeiker.
Examples of the use of such participles are "ba fâde pîte na urakem," I tiger killing was wounded; "ãh fakan gendekh eûy bahak barakal, he the-money having-brought me near came.

As in other connected languages, nouns of agency are formed from the relative participles by adding the terminations of the demonstrative pronouns. Thus from baõje, to strike, the relative participles baõju, who-strikes, and baõjpe, who-struck, are formed. By adding pronominal suffixes we may form nouns of agency such as baõjuk, a striker; baõjpeth, a woman who has struck. Such nouns of agency can, of course, also be conjugated. Thus, ën baõjum, I am a striker; nim baõjper, 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 ë; thus, bãnde, to draw. This form is the base of several adverbial and conjunctive participles. Thus, bãnd-no, or emphatic bãnd-ni, in the act of drawing; bãndako, after the drawing; bãndati, 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 adverbial participle; thus, ëmõjuk ahõin baõje ëiõlah, Messa him beating (by beating) overcame. There is a form ending in ëi which is used in a similar way, especially with verbs denoting motion; thus, meler, ana tundõ ëöhër, the-men the-water spilling brought.

The present definite and similar compound tenses are formed from this participle or verbal noun. Thus, nim ëmõjde kõde dõkõne, what are you doing? Often, however, the final vowel is dropped; thus, ãh ëi ne gümõn ãsõch dõkõhi, he is to-day chiselling the post.

A past verbal noun, which has the additional meaning of necessity, is formed by adding the suffix po; thus, enge keypõloh, me-to dying-is; death is my lot.

A third verbal noun is formed by adding oti, thus, bãndoti, to draw. It is commonly used as an infinitive of purpose.

An adverbial participle is formed by adding le to the base of the past tense; thus, darch-le, catching. It usually denotes customary or habitual action; thus, ën ame chãñch-le ëomin, I water filtering drink.

Negative forms correspond to most of the participles and verbal nouns mentioned in the preceding remarks, and it will thus be seen that this part of Malto conjugation is very complex.

The suffix of the present tense is ëi, and in the 2nd person singular and the 2nd and 3rd persons plural an a-suffix is added. Compare the forms of the inflected participle in ne. The past tense is formed as in Kurukh, and the characteristic of the future seems to be ëe.

The conjunctive and optative seem to be innovations of the dialect, probably under the influence of the rich variety of the conjunctival system in Santali.

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 woor or ur, probably a form of the verb substantive, to the base. Thus, baõj-woore, to be struck. This form is very commonly used reflexively. Compare the passive in Santali.

Causatives are formed by adding the suffix tr; thus, mõñjtre, to cause to make. From such verbs we may form double causatives by adding til; thus, baõj-tr-tile, to cause someone to have someone struck. Other causatives are formed by adding d; thus, ëone, to drink, caus. onde; põne, to put, caus. punde, etc.
Compound verbs are very extensively formed. Thus, áne, to say; ánu-nace, to speak to one another; barch-sege, to come again and again, etc. We shall here only note the frequent use of the verb meve, to be, as the second part of transitive compounds. Thus, saba-kata, word, tale; ém árin sabakata mejokem, we spoke with them; nin ning kájen bir-mene, thou shalt attend thy work; mace, to will, to wish; mar-mene, to be pleased with, to love, etc. Meve is itself perhaps a Santali loan-word.

The negative verb is inflected throughout. An examination of the conjugational tables on p. 453 will, however, show that this conjugation is effected by inserting the negative particle l (compare illa in Kanarese, etc.), and then conjugating. Instead of l we may also add the verb maleken, I am not, to a participle ending in o; thus, bando-maleken, I don't draw. This participle ending in o is used in combination with various forms of maleken in order to form several negative nouns and participles. Thus, bando-male, not to draw; bando-malepo, not to have drawn; bando-malu, not drawing (relative participle), and so forth.

There is also a negative verb pole, corresponding to Kurukh polná, not to be able.

It is hoped that when the preceding remarks are borne in mind the short grammatical sketch which follows will enable the student to understand the forms occurring in the two specimens which follow. They have both been received from the Sonthal Parganas. The first is, however, simply the version of the Parable of the Prodigal Son published by the Calcutta Bible Society, Agra, 1831. 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.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Singular</th>
<th>Plural</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>malk.</td>
<td>malar.</td>
<td>malauk.</td>
<td>malar.</td>
<td>manak.</td>
</tr>
<tr>
<td>malken.</td>
<td>malkon.</td>
<td>maluni.</td>
<td>maniri.</td>
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<tr>
<td>malket.</td>
<td>malkat.</td>
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<td>malk.</td>
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<td>maniki.</td>
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<td>malkente.</td>
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<td>maniri.</td>
<td>maneri.</td>
</tr>
<tr>
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<td>malki.</td>
<td>maliniki.</td>
<td>maniki.</td>
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<td>malken.</td>
<td>maliniko.</td>
<td>maneni.</td>
<td>maneni.</td>
</tr>
<tr>
<td>o malk.</td>
<td>o malar.</td>
<td>o malni.</td>
<td>o man.</td>
<td>o manu.</td>
</tr>
</tbody>
</table>

#### II.—PRONOUNS.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>We (exclus.).</th>
<th>We (inclus.).</th>
<th>Thou.</th>
<th>You.</th>
<th>Self.</th>
<th>Others.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ēn.</td>
<td>ēn.</td>
<td>mān.</td>
<td>mān.</td>
<td>mān.</td>
<td>tāni.</td>
<td>tāni.</td>
</tr>
<tr>
<td>ēgen.</td>
<td>ēgen.</td>
<td>namen.</td>
<td>namen.</td>
<td>nāgen.</td>
<td>tāgen.</td>
<td>tāgen.</td>
</tr>
<tr>
<td>ēge.</td>
<td>ēge.</td>
<td>nāge.</td>
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<td>nāgen.</td>
<td>tāgen.</td>
<td>tāgen.</td>
</tr>
<tr>
<td>ēgena.</td>
<td>ēgena.</td>
<td>nāgeno.</td>
<td>nāgeno.</td>
<td>nāgeno.</td>
<td>tāgeno.</td>
<td>tāgeno.</td>
</tr>
</tbody>
</table>

### Notes:
- *Ikā*, *f. nāk*, this, is inflected as *āh, that*. So also *nāk, that one*. *Ās* is that; *īo, this, plur. *āwār, iowār, respec-
vively, refer to something which has previously been mentioned. *Nākh, who? has a nom. *ānwer.* *Āwār, which? is inflected
as *malk, man*, but inserts *ā* before the suffixes of the instrumental, ablative, and locative. Thus, *āshāt*, by which? The
feminine chieff is inflected like *malauk*, and the neuter *āshā* like *manak*.
- *Iā* (See), that; *iā* (See), this, *ā*, which? are adjectives.
- Indefinite pronouns are formed by adding *o*o or *ō* to the interrogative pronouns. Thus, *īshā, anyone*; *indri*-
*ō*o, something.
III.—VERBS.—Bandi, to draw ; dargy, to catch.

Verbal nouns—bandi, bandha ; dargy, dargyo. Negative, bando, bando-male, bando-malpo ; dargyo-male, dargyo-malpo.

Infinite of purpose—bandi; dargyi.

Relative participles—Present, bandha ; dargyo. Negative, bando, bando-male ; dargyo-male. Past, bandha ; dargyo.

Negative, bando-malpo ; dargyo-malpo.


Negative, bandene-malne ; dargyene-malne.

Conjunctive participles—bandene ; dargyene. Negative, bando-malne ; dargyo-malne.

Case forms of verbal noun used as participles—bandha ; dargyo. Negative, bando-malne ; dargyo-malne.

<table>
<thead>
<tr>
<th>Slang.</th>
<th>Present</th>
<th>Past</th>
<th>Future</th>
<th>Conjunctive</th>
<th>Optative</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>bandha.</td>
<td>bandha-ben.</td>
<td>bandha.</td>
<td>bandha.</td>
<td>bandha.</td>
<td>bandha, bandha-ben.</td>
</tr>
<tr>
<td>Plur.</td>
<td>bandha.</td>
<td>bandha-ben.</td>
<td>bandha.</td>
<td>bandha.</td>
<td>bandha.</td>
<td>bandha.</td>
</tr>
</tbody>
</table>

| Present definitive—bando, dargye ; darchen, dargyeb. |

Pluperfect—bando-malne ; dargyo-malne ; 3rd pers. bando-malne ; dargyo-malne, etc.

NEGATIVE TENSES.—

Present—bando-malne, etc., as bandha-ben.

Past—bandha-ben, etc., as bandha.

Future—bandu-mala, etc.; 3rd pers. sing. bandu-mala, etc.; 3rd pers. fem. and n. bandu-mala, etc.

Conjunctive—bando-malne, etc.

Optative—bando-malne, etc.

IRREGULAR VERBS.—The past tense is often apparently irregular. Thus—

<table>
<thead>
<tr>
<th>Base.</th>
<th>1st pers.</th>
<th>3rd pers.</th>
<th>1st pers.</th>
<th>3rd pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>eyve, blind.</td>
<td>cheke.</td>
<td>cheke.</td>
<td>heke, he.</td>
<td>heke, he.</td>
</tr>
<tr>
<td>goye, resp.</td>
<td>goke.</td>
<td>goke.</td>
<td>jake, take up.</td>
<td>jake, take up.</td>
</tr>
<tr>
<td>goye, measure.</td>
<td>goke.</td>
<td>goke.</td>
<td>jake, be.</td>
<td>jake, be.</td>
</tr>
<tr>
<td>bave, some.</td>
<td>baveke.</td>
<td>baveke.</td>
<td>cohe, set loose.</td>
<td>cohe, set loose.</td>
</tr>
<tr>
<td>nte, beat the drum.</td>
<td>atve.</td>
<td>atve.</td>
<td>ot, drink.</td>
<td>ot, drink.</td>
</tr>
</tbody>
</table>

Mene, to be, has a corresponding negative mafeke, I am not ; mafeke, I was not. Both are conjugated like bandhoe.

Mene is regularly inflected when it is not the copula. Thus, ahe mene-ma, ahe mene-ma, he is not.

Passive voice—Formed by adding mor or mar to the base and conjugating throughout. Thus, bah-mor-ma, I am struck ; ahe bah-mor-ma, he will be struck.

Causatives—Formed by adding ir to the base and conjugating throughout. Thus, bah-er-ir, I cause to strike.
DRAVIDIAN FAMILY.

MALTO.

SPECIMEN I.

(Sonthal Parganas.)

Ort malek iwr maqer beechak. Chudah tambakon awdyah,
One mon-to two sons were. The-younger his-father-to said,
"O abba, biteki bakrathe enge auruith athe qata." Ankq ah
"O father, property-of portion me-to will-come that give." Then he
arik chagkeh chichah. Pulond dini dokkeh chud
them-to having-divided gave. Few days having-stayed young
maqet goteni tuqah ante gech daseik urqeqh ekayah,
son all gathered and far country-to having-come-out went,
ante ano tang-ki biten dagagra kaj-e-no onqah. Goteni
and there his property bad deeds-in consumed. All
ongyah ani a desino akaleth utrathe, ante ah kir-waroti
consumed and that country-in famine fell, and he to-hunger
jeiyah. Ah a daseki ort malek biragkeh ano
began. He that country-of one man having-joined there
dokoti jeiyah; ani ah ahin kise charatrai tang ketek tayah.
to-live began; and he him pigs to-tend his field-to sent.
Ante ah kisth mogatth a choppat tangki kochon uploti
And he pigs ate that husk-with his belly to-fill
ugleichah, je nereh goye ahik chiyah. Ani ah bijorkeh
he-wished, but anyone even him-to gave-not. Then he having-come-to-senses
awdyah, 'eng abba adano ikoudi beri-kudurik lapeth egrith,
said, 'my father's house-in how-many servants-to food is-sufficient,
anteh en kirey keyin. En choheken eog abba bahak eken,
and I hunger-from die. I having-arisen my father near will-go,
anteh ahin awen, "O abba, en merg panteno ante ning bahano
and him-to will-say, "O father, I heaven towards and thy place-in
papen kudken. Ante aneke en ningad anuwr joker maleken. Je
sin did. And now I thy-son to-be-called worthy am-not. But
ningki beri-kuduri chow engen meafa."" Ankeh ah choheh ante
thy wages-worker like me make."" Having-said he arose and
tambako bahak ekayah. Ah gechi behnihi, tambakoh ahin tundkeh
his-father's place-to went. He far being-when, his-father him having-seen
chongyah, ante bong-kitkheh ahin hangrethah ante chumqah. Thanudeh
pitted, and running-approaching him embraced and kissed. His-son
ahin awdyah, 'o abba, en merg panteno ante niág bahano pápen
him-to said, 'O father, I heaven regarding and thy place-in sin
kudken, ante aneke nandu niágad anuwr joker male-ken.' Tambakoh
did, and now again thy-son to-be-called fit am-not.' His-father
ntag chákiyarin awdyah, 'gotente éru pinderen ondrker ahin
his servants-to said, 'all-from good cloth having-brought him
chuytra, ante ahiki tețunó ángti, qeňno jutan atra. Ante borgo
cause-to-wear, and his hand-on ring, feet-on shoes put. And falled
óy-maquo, nám laplet ante apokärlet, athik ondrker
cow-young, we should-eat and should-make-merry, therefore having-brought
piša; i éngadeh keyp menjhay, je aneke nandu jiýaryah; ewjhay,
kill; this my-son dead was, but now again revive; he was-lost,
je aneke anduwrah.' Ante är apokäroti jejyar,
but now was-found.' And they to-make-merry began.

Ahiki mëgro tàngadeh a garí keteno dokyah. Kírneh ah aça
His eldest his-son that time field-in was. Returning he house
atgi aŋëskeh lala-päre-ki sadın meňjah. ante ort chákiyran
near having-reached dancing-singing-of sound heard. And one servant
bikkeh, 'ith índurth? áñy meňjah. Ah ahin awdyah, 'nióng-doh
having-called, 'this what?' thus asked. He him-to said, 'thy-brother
barohah, ante abboh ahin éruqani anđah álagkeh borgo óy maquo
came, and thy-father him well found therefore falled cow young
piťyah.' Ánko ah rókarkēh ule koroti mar-menlah. Je ahí
killed.' Then he having-got-angry inside to-enter willing-was-not. But his
tambakoh urqeq ahin bórtrah. Ah tambakon awde-kertrah,
his-father having-come-out him entertained. He his-father-to said-retuned,
tunjā, inond bacheri ēn niðgnen séweh dòkin, ante ikonno
'see, so-many years I theo having-served am, and ever
gote niŋkí ukmen tuwleken, je ēn eng sāngalēri sāngal apokärten,
even thy command broke-not, but I my companions with should-rejoice,
athik nín ikonno gote maquo ér maquo éage qaţleki; je
therefore thou ever even one sheep young me-to gavest-not; but
niŋkí biten lāŋqwino ongyah, ã niŋgadeh barohah, ani nín
thy property karlotly-in consumed, that thy-son came, then thou
ahi ląqki borgo óy maquo pitki.' Ánko ah ahin awdyah, 'o
his sake-for falled cow young kiledest.' Then he him-to said, 'O
éngade, nín cåŋ sângal jugek behne; engkith áth niŋkíth. Je i
my-son, thou me with always art; mine that thine. But this
niŋdoh keyp meňjhay, je nandu uji; ewjhay, je anduwrah,
thy-brother dead was, but again lives; was-lost, but was-found,
álagkíth name lalopärōti apokärōti behith.'
therefore us-to to-dance-and-sing to-make-merry bi-is.'
DRAVIDIAN FAMILY.

MALTO.

SPECIMEN II.

(Sonthal Parganas.)

Mundi-mundi gol-rājarkī amlente agdu maler i mulekeno

Formerly-formerly Hindu-kings-of time-from before the-men this country-in
dōkker tam mar-mēξjar. Atino aŋge-mange qale-kukrē kudyar chaqar. Dokno
living their will-did. There their-own field-plot made sowed. Living

dokno goler i mulukēk anįsker maleri gumi gare baje-nage
living Hindus this country-to having-come men with much fighting-mutually

dōkyar, ante arin tiđeker ārīki qeqlé ante qale bacyar. Maler were, and them having-overcome their land and
field robbed. The-men

tamki qepe ante qale ambker dađeno dōkotē jejyar. Dađeno är their villages and fields having-left forest-in to-live began. Forest-in they
qale-kukrē ēr-eću kudoti chaqoti polar, ā-lagker ar aw-awen
field-plots good-good to-make to-sow were-unable, therefore they those
bir-menlar, je gahnd-gahndi tangle ahran charchar, ante chañje māke
did-not-attend, but many-many having-gathered hunt made, and deer stag
chitran kise ante ado sāwaijen pīpla, ba ino ano golerkī hiten
spotted-deer pigs and other animals killing, or here there Hindus-of property
luschele qeplik ondrar. Ante iw-iwti tam-tamki peler ante maqer
plundering village-to brought. And those-from their-their wives and sons
uijar. Ar gare chechhun ante bary mēξjar, ā-lagker goler
lived. They very cunning and powerful were, therefore Hindus-
arin daryoti ba tekyoti polar.

them catch or hinder could-not.

FREE TRANSLATION OF THE FOREGOING.

In old times, before the time of the Hindū kings, the Paharias lived in this country
and did just as they liked. They tilled and sowed their own plots. In the course of
time the Hindus came into the country and began to fight the Paharias. At last they
overpowered them and took their lands and fields from them. The Paharias then left
their villages and their fields and began to live in the woods. They could not there till
and sow good plots, and therefore they left off attending to them, but began to gather
in great flocks and turned to hunting. They killed deer, stags, spotted deer, pigs, and
other animals, and they occasionally also plundered the property of the Hindus and
brought it home to their villages. Their wives and children lived from such things.
The hillmen were very cunning and powerful, and the Hindus could not, therefore,
catch them or check them.
KUI, KANDHĪ, OR KHOND.

The Kandhs 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.

Name of the language. Kandhs and the Telugu people Ñonds or Kōds. The name which they use themselves is Ku, and their language should, accordingly, be denominated Kui. The word Ku is probably related to Kō, one of the names which the Gonds use to denote themselves. The Kō dialect of Gōndi is, however, quite different from Kui. Compare the specimens on pp. 545 and ff.

The Khonds live in the midst of the Orīyā territory. Their habitat is the hills separating the districts of Ganjam and Vizagapatam in the Madras Presidency and continuing northwards into the Orissa Tributary States, Bod, Daspalla, and Nayagarh, and, crossing the Mahanadi, into Angul and the Khondmals. The Khond area further extends into the Central Provinces, covering the northern part of Kalahandi, and the south of Patna.

Kui is surrounded, on all sides, by Orīyā. 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 Gumsur and the adjoining parts of Bengal, and one western, spoken in Chinna Kimedi. According to the report of the Madras Census of 1891 the caste called Konda, Kondadora, or Kondakapu, which is found on the slopes and the eastern summits of the eastern Ghats in Vizagapatam, speak a dialect of Kui, though they returned Telugu as their native tongue. The Madras Presidency not falling within the scope of this Survey, we have no new materials for testing this statement.

In the north, Kui has come under the influence of the neighbouring Aryan forms of speech, and a specimen forwarded from the Patna State was written in Orīyā with a slight admixture of Chhattisgarhi.

The number of Kandhs returned at the Census of 1891 was 827,388. The language returns, however, give a much smaller figure. The reason is that many Kandhs have abandoned their native speech. To some extent, however, the discrepancy is also due to incorrect returns and to the fact that 306,241 of the inhabitants of the Ganjam and Vizagapatam Agencies did not return their language.

The revised figures for Kui in those districts where it is spoken as a home tongue are as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Madras Presidency</td>
<td>190,883</td>
</tr>
<tr>
<td>Bengal and Frontier States</td>
<td>61,550</td>
</tr>
<tr>
<td>Angul and Khondmals</td>
<td>46,622</td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>14,928</td>
</tr>
<tr>
<td>Central Provinces</td>
<td>65,600</td>
</tr>
<tr>
<td>Patna</td>
<td>759</td>
</tr>
<tr>
<td>Kalahandi</td>
<td>64,830</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>318,048</strong></td>
</tr>
</tbody>
</table>

3 N
The bulk of Kui speakers in the Orissa Tributary States are found in Bod, Daspalla, and Nayagarh. The details are as follows:

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bod</td>
<td>924</td>
<td>Daspalla</td>
<td>6,294</td>
<td>Nayagarh</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Total</td>
<td>13,741</td>
<td></td>
</tr>
</tbody>
</table>

Of the remaining 1,187, some few speakers are found in all States except Athgarh, Hindol, Keunjhar, Morhbanj, Nilgiri, Banpur, and Tigararia.

Outside the Kui territory the language has only been returned from the Cachar Plains where the Kandhis are employed as coolies in the tea-gardens. Local estimates give 549 as the number of speakers. We thus arrive at the following total:

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Kui spoken at home</td>
<td>318,043</td>
<td>Kui spoken abroad</td>
<td>549</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>318,592</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>District</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Madras Presidency</td>
<td>372,366</td>
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<td></td>
</tr>
<tr>
<td>Ganjam</td>
<td>19,753</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ganjam Agency</td>
<td>157,325</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vizianapatnam</td>
<td>15,818</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vizianapatnam Agency</td>
<td>175,747</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Godavari</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Godavari Agency</td>
<td>693</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bellary</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>South Arroet</td>
<td>22</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bengal and Fudentarios</td>
<td>55,655</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Midnapore</td>
<td>2</td>
<td></td>
<td></td>
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<tr>
<td>Rajpur</td>
<td>27</td>
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<tr>
<td>Cuttack</td>
<td>4</td>
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<tr>
<td>Balsore</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Angul and Khondmals</td>
<td>40,088</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Puri</td>
<td>8</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>15,525</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Central Provinces</td>
<td>424,242</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sambalpur</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bamra</td>
<td>7</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sonapur</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Patna</td>
<td>94</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kalahandi</td>
<td>54,181</td>
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<td></td>
</tr>
<tr>
<td>Assam</td>
<td></td>
<td></td>
<td></td>
<td>11,827</td>
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<tr>
<td>Sylhet</td>
<td>210</td>
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<td>Darrang</td>
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<tr>
<td>Sibsagur</td>
<td>10,335</td>
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<td></td>
</tr>
<tr>
<td>Lakhimpur</td>
<td>1,278</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>United Provinces</td>
<td></td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Total</td>
<td>424,099</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Authorities—**


CAMPBELL, Sir George.—Specimens of Languages of India. Calcutta, 1874. Khond on pp. 95 and ff.


Kui is not a literary language and does not possess a character of its own. The Gospel of St. Mark and parts of the Old Testament have been translated into the language, and have been printed in the Oriya character. The dialect spoken in Gumsur has been dealt with in the grammars published by Messrs. Lingum Letchmajee and Smith, and is relatively well known. It may be considered as the Standard form of the language, and the remarks which follow apply to it.

Pronunciation.—The short a is pronounced as the a in 'pan.' In the Khondmals it has a broader sound, probably that of a in 'all,' and it is often written o in the specimens. Thus, raṭā and roṭā, big. The long a is, according to Mr. Lingum Letchmajee, shortened before i and h, and when followed by double consonant. Thus, aṭi, I come, but adi, thou comest; mases, I was. The specimens, however, do not confirm this rule. In words such as mases they simplify the consonant and preserve the a long; thus, mases, I was. Similarly the a is written long in aṭ, I am; āṇḍu, he, and so forth.

Similar is the case with e before double consonant. Lingum Letchmajee writes essē, Major Smith essē, and the specimens essē. In Kalahandi, the double se in such words is replaced by ṣa; thus, mache, I am.

D is often pronounced as r in the Khondmals; thus, gōḍa and gōṛa, horse. In Chinna Kimeli l is used instead. Thus, pāḍu and pāḷu, milk; ṭidū and ṭilu, house. In Kalahandi l is also often substituted for r; thus, nēgāli, Standard nēgāri, a good woman.

In Orissa and the Central Provinces a v commonly becomes h; thus, bēṭēnju, Standard vēṭēnju, he said. In the Khondmals we even find ānju, he; āṭar, they, corresponding to Standard āṅju, āṭar. The Standard form is also used in Kalahandi. A comparison with Telugu vaddu, Kanarese avamu, he, shows that the v in this word has been dropped in the Standard. The form āṅju seems to correspond to Kanarese avamu. The substitution of āṅ for n in connected languages is especially common in Kalahandi where we find forms such as āṅḷi, Standard āḷi, his.
Inflexional system.—The usual inflexional forms will be found in the Skeleton Grammar on pp. 462 and f. For further details the student is referred to the works quoted above under Authorities. I shall here only make a few general remarks.

Nouns.—Kui agrees with Telugu and GGodì in using the same form for the feminine and neuter singular. Thus, *pinari*, the woman, or animal, that does. The pronouns and verbal tenses likewise have one and the same form for the feminine and neuter plural of the third person.

The suffixes of the plural are *ru* for men, and *wi, ga*, and *ska* for the feminine and neuter. These suffixes must be compared with *ru* and *gal* in Kanarese, Tamil, etc. *dr, n̄g*, and *k* in GGodì.

The old numerals are apparently disappearing, being replaced by Aryan forms. The Dravidian numerals are still in use up to seven. 'Five' is *singsi* and 'six' *sajji*. Compare Tamil *aṭju*, GGodì *saiyung*, five; Tamil *aṭru*, GGodì *sārung*, six.

Pronouns.—The personal pronoun of the first person has two forms of the plural, one including, and the other excluding, the person addressed. The former is called a dual by Lingum Letchmajee. The form occurs, however, as an ordinary inclusive plural in the first specimen from the Khondmars. Thus, *aṭu tina*, we shall eat. It should be noted that there is a similar distinction in the first person plural of the verb. The inclusive plural does not seem to exist in Kalahandi.

Verbs.—There are only two proper tenses, the indefinite and the past. The indefinite tense is used as a future and a present. The negative verb has the same two tenses. Kui in this respect must be compared with old Kanarese. Other tenses are formed by adding the verb substantive to the verbal participles. These are never used alone, but, with the addition of a *nā*, they are used to form adverbial phrases. Thus, *pāginā-vio*, when beating; *pāgānū-di*, having become a beater, having beaten. Compare the relative participles in Telugu. The ordinary relative participles in Kui are slightly different.

When the preceding remarks are borne in mind it is hoped that the short sketch of Kui grammar which follows will enable the student to grasp the forms occurring in the specimens. For further details the works of Lingum Letchmajee and Major Smith should be consulted. The former is the base of the present sketch, which illustrates the Kui dialect spoken in Gumtur and Bod. No specimens have been received from those districts. The short tale which follows on p. 464 has been taken from Major Smith's Handbook. It will be noticed that long vowels are used in many cases where they ought to be short according to Lingum Letchmajee, and that double consonants are often simplified. Thus, *mrāṇā-pāṭāṇju*, instead of *mrāṇu-pāṭaṇju*, 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 -ra; thus, dâh, father; dâru, fathers; tânu, an oaten; plur. tânu. Other nouns add -ka, -k, or -y. Thus, dâgâ-ka, sisters; oâdâ-ka, bundles of straw; kâigâ-ka, cows. So also masculine nouns ending in -âhu, e.g. lânu, a young man; plur. lânu. Feminine nouns ending in -âru take -ari. Thus, tânu-ari, she who eats, plur. tânu-ari.

Lânu, a young man. | Dâru, older brother.
---|---
Sing. | Plur.
---|---
Nom. lânu. | lânu-ka.
Ace. lânu-ka. |
Dat. lânu. | lânu-ka.
Gen. lânu. | lânu-ka.

Nouns ending in -âhu form their singular as lânu, other nouns as dâru. Other postpositions are -âu, -ây, -ây, -â, -â, -â, and -â, to; -â, -â, -â, and -â, in; -â, -â, near; -â, with, etc. They are added to the same form as the dative suffix -k

Adjectives are indeclinable. Adjectives are formed from nouns by adding -âu, thus, dâââu, strength-having; strong.

II.—PRONOUNS.—

<table>
<thead>
<tr>
<th>I.</th>
<th>We (inclus.).</th>
<th>We (exclus.).</th>
<th>Thou.</th>
<th>You.</th>
<th>Who?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>dânu.</td>
<td>dânu.</td>
<td>dânu.</td>
<td>dânu-ari.</td>
<td>imâru.</td>
</tr>
<tr>
<td>Ace.</td>
<td>dânu.</td>
<td>dânu.</td>
<td>dânu.</td>
<td>dânu.</td>
<td>imânu.</td>
</tr>
<tr>
<td>Dat.</td>
<td>dânu.</td>
<td>dânu.</td>
<td>dânu.</td>
<td>dânu.</td>
<td>imânu.</td>
</tr>
<tr>
<td>Gen.</td>
<td>dânu.</td>
<td>dânu.</td>
<td>dânu.</td>
<td>dânu.</td>
<td>imânu.</td>
</tr>
</tbody>
</table>

In Chula Kinnell there are separate forms for the accusative, e.g., dânu, me; dânu, us; dânu, you. In Kôd and Gannam the dative is used instead. Who? is also wânâ, wânâ, and imâru.

III.—VERBS.—
A.—Regular verbs.—Principal parts.—

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>&quot;</td>
<td>Past</td>
<td>Meâ.</td>
<td>Kâ.</td>
<td></td>
<td></td>
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</tbody>
</table>
II.—VERBS—contd.
A.—Regular verbs.—Principal parts—contd.

<table>
<thead>
<tr>
<th>Vocal noun</th>
<th>.pagination, to beat.</th>
<th>.release, to let.</th>
<th>ость, to ent.</th>
<th>ство, to become.</th>
<th>之城, gipēa, to do.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Past tense.</td>
<td>pāgiēa</td>
<td>metro</td>
<td>ūlle</td>
<td>tēlē (mu.)</td>
<td>gisēa</td>
</tr>
<tr>
<td>Neg.</td>
<td>pāgiēa (mu.)</td>
<td>metro (mu.)</td>
<td>ūlle (mu.)</td>
<td>tēlē (mu.)</td>
<td>gisēa (mu.)</td>
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<td>Imperative.</td>
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<td>tēlē</td>
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<tr>
<td>Neg.</td>
<td>pāgiēu</td>
<td>metro</td>
<td>ūlle</td>
<td>tēlē</td>
<td>gisēu</td>
</tr>
</tbody>
</table>

Personal terminations.—

<table>
<thead>
<tr>
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<tbody>
<tr>
<td><strong>Positive.</strong></td>
<td><strong>Negative.</strong></td>
<td><strong>Positive.</strong></td>
</tr>
<tr>
<td>Sing. 1.</td>
<td>pāgiē</td>
<td>pāgiēu</td>
</tr>
<tr>
<td>2.</td>
<td>pāgiē</td>
<td>pāgiē</td>
</tr>
<tr>
<td>3 m.</td>
<td>pāgiē</td>
<td>pāgiē</td>
</tr>
<tr>
<td>3 l. &amp; n.</td>
<td>pāgiē</td>
<td>pāgiē</td>
</tr>
</tbody>
</table>

Pl. 1. incl. | pāgiēa | pāgiēa | pāgiēa | pāgiē (mu.) | pāgiēa | pāgiēa |
| 1 excl. | pāgiēa | pāgiēa | pāgiēa | pāgiē (mu.) | pāgiēa | pāgiēa |
| 2. | pāgiēa | pāgiēa | pāgiēa | pāgiē (mu.) | pāgiēa | pāgiēa |
| 3 m. | pāgiēa | pāgiēa | pāgiēa | pāgiē (mu.) | pāgiēa | pāgiēa |
| 3 l. & n. | pāgiēa | pāgiēa | pāgiēa | pāgiē (mu.) | pāgiēa | pāgiēa |

All other regular verbs are inflected in the same way. The plural of the positive imperative ends in ūlē when the singular does not end in ūlē. Thus, pāgiēu, do ye.

B.—Irregular Verbs.—Māna, to be.

<table>
<thead>
<tr>
<th>Present.</th>
<th>Past.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>Pler.</strong></td>
</tr>
<tr>
<td>1 incl.</td>
<td>māna</td>
</tr>
<tr>
<td>1 excl.</td>
<td>māna</td>
</tr>
<tr>
<td>2.</td>
<td>māna</td>
</tr>
<tr>
<td>3 m.</td>
<td>mānā</td>
</tr>
<tr>
<td>3 l. &amp; n.</td>
<td>mānā</td>
</tr>
</tbody>
</table>

The imperative is mānā, plur. mānēa. The corresponding negative verb mānā, I am not; mānēa, I was not, is regularly inflected.

Compound tenses.—Formed by adding the verb wāna, to be, to the present and past conjunctive participles. Thus, gipēa-māna, I am doing; gipēa-māna (in Gaumān gipēa-māna), I was doing; gipēa-māna, I have done, etc.

A kind of present is formed from the verbal noun by adding kōnū, 2 kōnū, 3 kōnū, 3 r. & n. kōnū; plur. 1 kōnā (kōnā), kōnū, 2 m. kōnā, 3 l. & n. kōnā. Thus, nānēa-kōnā, let them go.

Condition is denoted by adding ᾶ to the past relative participle; thus, nānēa gīēshā, if I do, or did.

Aki added to the past relative particle and ᾶ added to the verbal noun denote the cause. Thus, nānēa gīēshā aki, because (they) did so.

Māna, I am; and mānō, I will not, are added to the verbal noun; thus, māna gīēa mānō, we cannot do.

Verbal nouns are formed from the relative participles by adding the terminations of the personal pronoun of the third person. Thus, rīnādē, you enter; fem. and neut. rīnāstē.

A second set of relative participles are formed from the present and past conjunctive participles by adding ᾶ. These forms are always used when the participles are used by themselves. They are combined with particles in order to form subverbal clauses. Thus, pāgiēa-ᾶ, when beating; ᾶdē-ᾶ, when coming; pāgiēa-ᾶ, pāgiēa-ᾶ, pāgiēa-ᾶ, having beaten. Ai, anā, and ai-ᾶ are old conjunctive participles of āce, to become. The negative conjunctive participle is also a compound form, and is formed by adding ān-ādē (in Champa Kānu-ānādē) to the past conjunctive participle. Thus, pāgiē-ānādē, not having struck.

Passive voice.—Not in common use. Formed by adding āce, to become, to the verbal noun. Thus, gīēa-āce, it is done.
KOGĀNJU  EÑGA  MĀHĀ-MRĀNŪ-GĀṬĀNJU.
BOY  AND  MANGO-TREE-OWNER.

Kogānju māhā prēk-āṭēnju. Mrānū deṅgātānī koksānālkā jēdā
A-boy mangoes stealing-became. Tree branch-up sitting heart
jīllī-dāī tīṅjīsēnju. Tīṅjīsāwā mrānū-gāṭānju būdā-gāṭānju ruānju tānā
gladness-in eating-was. Eating-when tree-owner old-man one his
māhā pēskī-wāṭānjū. Wājā-nāī ā kogānī meḥītēnju; meḥā-nāī
mangoes gathering-come. Having-come that boy saw; having-seen
erī mādē, 'kogānṭhi ānā gidi nāi mṛūṇūṭānnī? dāndē wānum,
that in, 'boy what does my tree-in? quickly come,
wāāṭēkā issīngāṭēkā wāwā-gīē.' injī vēstēnju. 'Āē būdā-
comest-not-if somehow to-come-shall-make,' saying said. 'Nay old-
gāṭāndi dē, ēsē-vē gidi? Ānū wāēnū; tūṭū pūnīlēkā
one O, whatever will-you-do? I will-not-come; belly filled-when
wāā, inū ārēkā ēsē-vē wāānu.' Būdā-gāṭānjū āra vēnīā-
will-come, thou callest-if ever will-not-come.' The-old-man that having-
nāī, 'ānū āsarā gitekā vānānjū ginnā vēsēnju sūḍē,'
heard, 'I frightening do-if he-will-come or will-not-come shall-see,'
injī kogi-kogi dejākā 'āhānāi ikkē vitēnjū; vivānē kogānjū
saying small-small cloths taking gently threw; throwing-from the-boy
kākānāi āvānīkī, 'vivi-dūmū, vivi-dūmū būdā-gāṭānthi dē, ivi
laughing him-to, 'to-throw-continue, to-throw-continue old-one O, these
pāṭēkā annāi ānū-imbanē kopki-duū,' injī ēsītēnju;
hīl-if what will-he? here-Indeed to-sit-will-continue,' saying said;
ēsānē būdā-gāṭānjū tānā jēdāta, 'dejākā vitēkā ānī-vē āā-ātē;
on-saying the-old-man his mind-in, 'cloths throw-if anything not-becoming-is;
ide vāddingā vitēkā ānī ānē ginnā āē sūḍē,' injī
now stones throw-if what will-happen or not-will-see,' saying
dērī dērī dāddingā āhānāi dāū-dāi dāndē dāndē vitēnjū; vivānē
big big stones taking force-with quickly quickly threw; throwing-from
dēhānē pātā, pānānē kogānjū rīnāi mrānū-ṭīkā dītēnjū, divā-dāndē
much hit, hitting-from the-boy crying tree-from fell, falling-immediately
būdāgāṭānjū āhānāi dāū-dāi dālunē sāhāṭēnju,
the-old-man seizing stick-with much beat.
FREE TRANSLATION OF THE FOREGOING.

A lad went to steal mangoes, and, seated on a branch, was eating to his heart's content, when an old man who owned the tree came to gather his fruit, and espied the lad there. 'Hey, my lad,' exclaimed he, 'what are you about on my tree? Come down at once, or I will make you do so somehow or other.' 'Nay, old fellow, what will you do? I will not come. When I am satisfied, I will, but not certainly at your bidding.' On hearing this the old man said, 'I will see whether I can frighten him down or not,' and he began to throw little clods of earth at him gently; but the boy, laughing at him, exclaimed, 'throw on, old fellow, throw on. If these do hit me, what does it matter? I shall sit quietly here.' On this the old man said within himself, 'there is no use in throwing clods of earth. I will see whether anything will result from throwing stones.' So saying he took up some very large ones, and threw them with force and rapidity. A number of them struck the boy, who fell down out of the tree crying, when the old man seized him immediately, and gave him a sound beating with a stick.

The specimens received from the Khondmals represent the same form of Kui as that spoken in Gumser and Bod. There are, however, some traces of the influence of the neighbouring Oriya. Thus the interrogative pronoun is often used as a relative, and a b has been substituted for every w or r. The cerebral q is often pronounced as an r, and so on. Long vowels are used as in the preceding specimen, and double consonants are simplified. On the whole, however, the dialect is the same.

The first specimen is a version of the Parable of the Prodigal Son. The second is a short folktale, which is also found in Major Smith's Handbook, on pp. 68 and ff. A list of Standard Words and Phrases will be found on pp. 648 and ff.

[ No. 41.]

DRAVIDIAN FAMILY.

KUI, KANDHÍ OR KHOND.

SPECIMEN I.

(DISTRICT KHONDMAI.)

Raānī ri mărē māsēru. Ebār-tākā kogānju tānā ābāki bēstēnju,
One-of two sons were. Them-from the-younger his father-to said,
'ābā, ni dana-tākā nāngē ēśe bāgā diānē ērā sāmu.' Ebēŋā
'father, thy property-from me-to which share will-fall that give.' Then
ēbāṅju tānā dana ēbārkī bāgā-giā sitēnju. Ikālī dinā sāsōkā
he his property them-to share-making gave. Few days passed-when
kogerī mritēnju gule dana uspā-masesņu, ebēŋā durā dēsāki sājā
younger son all property collecting-was, then far country-to going
DRAVIDIAN FAMILY.

mäšēnju, Emba rái budita' gulē dana udi-gitēnju. Esti-bélā gulē was. There bad sense-in all property spent-made. What-time all udi-gitēnju embā ratā jugā diātē; ēi-gēlē ēbānju dēhā kalabalatā spent-made there mighty famine fell; therefore he great distress-in dītēnju. Ira-ta ēbānju sājā-nāi o dēsā rānī-kē rāhi-ātēnju.

fell. This-from he having-gone that country-of one-with staying-became.


getting are that that having-eaten to-spare-is; I hunger-from dying-am. Ānu nīngānā ābā saṭīki sāī ēbāniki besī, "ābā, ānu I having-arisen father near-to will-go him-to will-say, "father, I ratāpēnū baṅgārītā aṭē nī sarītā pāpā ēi māī. Ni mriēnju heaven against and thee before sin having-done am. Thy son ilbāṅtī aṭē ānu sānjāi sīdēnū. Nāṅgē ni ra ālā gīmū,"'

To-be-called anymore I worthy am-not. Me thy one servant make;"'' Ēbānju nīngītēnju ēhōṅgā ābā saṭīki sāsānī. Ēbānju ikē durāhā He arose and father near went. He some distance-at mānēnju, ēi-bélā tānā ābā ēbāniki mēhānāī lālāki ātēnju; ēhōṅgā is, that-time his father him having-seen kind become; and 'pinjānakā' sājanāi tāndā dākā ēhōṅgā naṅītēnju. Mriēnju having-run having-gone his neck embraced and kissed. Thē-san ēbāniki bēstēnju, 'ābā, ratāpēnū baṅgārītā ni sarītā pāpā ēi māī. Him-to said, 'father, heaven against thee near sin having-done am.

Ni mriēnju ilbāṅtī aṭē ānu sānjāi sīdēnū.' Tānā ābā Thy son to-be-called anymore I worthy am-not.' His father ālā-lōkūrkī bēstēnju, 'nēgi sinḍā tādu ēhōṅgā ēbāniki tāṭā-gidu, aṭē servants-to said, 'good cloth bring and this-to to-put-on-make, and mudi bāṇjātā sidu, satēnī kādūtā sidu. Bādu, āju gulē tinā ēhōṅgā ring finger-on give, shoes feet-on give. Come, we all shall-eat and jēḍā-jēḍā gīnā; jē-gēlī i nāi mriēnju sā-ājā māsērū, ēj-gitēnju; merry shall-make; because this my son dead-become was, revived; bānā-ājā māsēnju, pāṅpā-sāsānju.' Dāoke ēbārū jēḍā gibāṅkī, lost-become was, found-went.' Then they merry to-make lāgī-ātērū.

Beginning-became.

Ei belātā tānā rātā mriēnju kētātā māsēnju. Ēhōṅgā ēbānju That time-in his big son field-in was. And he ēda-sarītā rānābā ēndā aṭē gānī bēstēnju. Ēhōṅgā ēbānju ālā-lōku house-near coming dancing and singing heard. And he servant
KUI OF KHONDMAIS.

raniki ārtēnju ēhēngi bēnjātēnju, 'i gulē inī-gēlī āi-mānē?
one-to called and asked, 'this all whererefore becoming-is?'

Āliā bēstēnju, 'ni āu bātēnju; ni ābā ēbāniki négi
The-servant said, 'thy younger-brother came; thy father him-to good
sukutā pānsā-mānī-gēlī raṭā bajī siā-mānēnjū.' Irā
happiness-in getting-being-on-account-of big feast giving-is.

ējānākā ēbānju sadāngi ājānāi īduāngi sālātīkī maṅgīa
having-heard he angry having-become house-into to-go wishing-not
ātēnju. ăigēli tānā ābā rāhātāngī hājānāi tāṅgē jātī
became. Therefore his father outside having-come him-to much

bujī giteānju. Ēbānju tānā ābākī bēstēnju, 'mēhimu, ē ābā, ānu
entreating made. He his father-to said, 'lo, O father, I
iśē bāsārī ātē ni kāmā gite; āśēkābē nīdā hukum
this-many years became thy work did; ever thy command
dēgā-ātēmū. Irā ātēkā-bē māṅgē tānēlāorkī boji gītātī
transgressing-not-was. This being-though me my-friends-to feast-to-make
ēśēkābē raṅgā aḍā siā sidei. Ni ēśi mṛiānju dārī-āśāṅkā
ever one goat giving was-not. Thy which son harlotry-making
mīdā gule. dana uḍī-giā-mānēnju, ēbānju bātī-dāndā
thī all property squandered-making-was, he coming-immediately

ātēnju boji siti.' Tānā ābā bēstēnju, 'ē mṛēntī, īnu
his-sake-for feast gavest.' His father said, 'O son, thou
rāhāna nākē mānī. Nāndē jāhā mānē, ērā gule mīdā. I ni
always me-with are. Mine what is, that all thine. This thy
āu sājānākā, ējgiteānju; bānā-ājānākā, pāmpā-sāstēnju;
younger-brother dead-having-become, revived; lost-having-become, was-found;
ēgēli māndē jeḍā-jedā gibā aḍāi-mānē.'
therefore our merry making proper-is.'
[ No. 42.]

DRAVIDIAN FAMILY.

KUI, KANDHĪ OR KHOND.

SPECIMEN II.

(DISTRICT KHONDMAIS.)

KRĀNDĪ ATE KORUKĀ.

TIGER AND BUFFALOES.

Korukā tiṅji-māsu. Randā krāndī surā-nāi, 'randāni thī,'
Buffaloes eating-scere. One tiger having-seen, 'one will-eat,'
īji ēbāskāni bāhāki sāsē. Korukā koskā-řāi āskānāi pēkita,
saying their presence-to went. Buffaloes horn-with pushing drove-off;
Eigēli ēri āhāppā muāte. Ėri dāō muṭāppuṭi gīnāi
Therefore he seize could-not. He afterwards deception having-made
ise, 'mejju randā sujamāmi ođā pājā māi; īru ra-aŋju
said, 'to-day one fat goat having-killed am; you one
bilāni belātā nāi gāra bāhāki bājānāi tīsēkā kāmuli suāri
night time-at my den near coming eat-if very pleased
āi.' Randē koru ēmbāki sājānāi gūlē bēnōti surīte;
shall-be.' One buffalo thereto having-gone all sides saw;
ēmbā déhanē bējgu dēri dēri bājā-tēki gāra muhutū
tere much fuel large large cooking-pots den mouth-at
ītā-ājā mānē. Ėrā gūlē surānāi koru kiındī-ājānāi
kept are. That all having-seen the-buffalo having-turned
sājā-māsi bājānāi pāturītā guhitē. Guh-āmāsā-bā
going-having-been having-come way-on fled. Flewing-when
krāndī ērāni bāhāki bājānāi bēstē, 'imbāki bāti,
the-tiger him near having-come said, 'here thou-camest,
ināki sājī-māṅjī?' I koru krāndini bēstē, 'ni rai
why going-art?' This buffalo the-tiger-to said, 'thy evil
budi klārnā pānba-sājī-mānē. I bējgu bājātki
intention clearly caught-is. This fuel cooking-pot
ođā bājā-tiki āc, nāi déhīngi roṭā janta bājātingi
goat to-cook not-is, me like big animal to-cook
dāhā-māṅjī,' inji guhitē.

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 deceive them, said, 'I have to-day killed a very fat goat, and shall be much pleased if one of you will come to my den to-night and partake of it.' One of the buffaloes accordingly came, looked about, and saw a lot of fire-wood and big kettles. He got frightened and ran away by the road he had gone in coming. The tiger ran after him and asked why he fled. The buffalo answered, 'I clearly understand your evil design. This fuel and these cooking pots you have not prepared in order to cook a goat, but for a big animal like me,' and so saying he ran away.

The dialect spoken in Chinna Kimedi does not seem to differ much from that dealt with in the preceding pages. The cerebral $d$ is changed to $l$, and $d$ 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, viz. manna, me; mamma, us; nimna, thee; mimna, you. These forms are identical with those used in Kanarese.

The terminations $di$ and $du$ in the second person singular and plural of the present tense are sometimes changed to $ri$ and $ru$, respectively. Compare the Telugu termination $ru$ in the second person plural.

The $no$ of massé, I was, etc., is not elided in the compound tenses. Thus, gipki-massé, not gipkissé, I was doing; gija-massé, not giasse, I had done.

The negative conjunctive participle is formed in a different way from that usual in Gumur. Thus, cǎni sudǎan-ǎnɡa, without having seen him.

The preceding notes have been taken from Lingum Letchmajee’s grammar. No specimens of the Chinna Kimedi dialect are available.

The specimens received from the Kalahandi State are written in a form of Kui which shares some of the characteristics of the Chinna Kimedi dialect. Thus, $d$ becomes $l$, e.g. ila, Standard iḍḍu, house; salāṅga, Standard sadāngi, angry. But we also find forms such as adā, a goat. Double $s$ seems to become $ch$. Thus, māçe, Standard massé, I was. This $ch$ is probably only a way of writing $s$, to prevent its being pronounced as $h$.

$L$ often corresponds to $r$ in other Kui dialects. Thus, ilā, this; nēgāli, a good woman.

An $n$ occurs in many forms where other Kui dialects have $a$. Thus, cǎnji, him; cǎnju, his.

The form cǎnju, he, his, agrees with Standard in not pronouncing a $w$ between $έ$ and $ā$. In other cases $w$ has become $b$ as in the Khondmals. Thus, bēstēnju, he said.

With regard to inflexional forms, we may note the accusative suffix $i$; thus, aboi, the father; cǎnji, him. This form is commonly used as a dative as well. Datives such as ilku, to the house, are due to the influence of Oriyā, or they must be compared with the usual Telugu forms.

In other respects the dialect of Kalahandi well agrees with Standard Kui. Thus the accusative of the personal pronouns is identical with the dative, e.g. nāṅge, me. Ama,
we, is also used when the person addressed is included. If this is not a simple mistake in the specimen, the fact is probably due to the influence of Oriya.

It will be sufficient to give the Parable of the Prodigal Son as an illustration of this form of Kui.

[No. 43.]

**DRAVIDIAN FAMILY.**

**KUI, KANDHÌ, OR KHOND.**

(State Kalahandi.)

Rañ̄ji ri mrēñ̄ju māchēra. Bāru-bāhātā kagāñ̄ju mrēñ̄ju trā ābā-1
One-of two sons were. Them-among the-younger son his father-to
bestēñ̄ju, ‘āhē ābā, mi mālātā eōlē bāghā mā pētāpātiki ēhā sāïmā.‘
said, ‘O father, your goods-in what share our getting-for that give.’

Āmā ēñ̄ju trā mālā bāgh-giānā ērī sītāñ̄ju. Likē dinā māññ̄jānā
Them he his goods share-making them gave. Few days having-passed
ē kagāñ̄ju mrēñ̄ju gūlē rādiā-giānā atēñ̄ju sēkā dinā sājānā nēgī
that younger son all together-making took for country going good
buddhi sīdānā gulē mālā ēmā mutēñ̄ju. Gulē muti bētañ̄i ē dinātā
sense not-being all goods there squandered. All spent after that country-in
bādā sākhi pātērū, ēñ̄ju bādā dukhā pītāñ̄ju. Ė dinātā ēñ̄ju
much famine they-suffered, he much distress suffered. That country-in he
sājānā ē dinātā ra-lōkū ēñ̄ju bāhātā, ē mēññ̄jī ēñ̄ñ̄ji pājīngā
having-gone that country-in one-man him near, that man him pigs
kapātikā kētātā pāññ̄jīñ̄ju. Ēmā ēñ̄ñ̄ji anēñ̄ju inā tinbātikī sītērū.
to-herd field-in sent. There him anyone anything to-eat gave-not.

Ē pājīngā tinjī māchā, mēññ̄jīnā śētru pāññ̄jātikī manā gītēñ̄ju. Dājā
Those pigs eating were, seeing belly to-fill mind made. At-last ēñ̄ñ̄ju
pūjānā puchēñ̄ju bestēñ̄ju, ‘āhā, nā ābā-bāhātā eēhē gūlī-lōkū
he having-known knew said, ‘O, my father-with how-many servants
nātēkā ērū gāmā tinbātikī pājīpī-mānārū, āē āmū sākītā sal-māmānū.
enough-from they more to-eat getting-are, but we hunger-in dying-are.
Āmū nīngānā ābā-bāhātā sājānā hēsī, ‘āhē ābā, āmū śīvārā-bāhātā
I arising father-to having-gone will-say, “O father, I God-before
mi-bāhātā pāpa gitāmū. Mi mrēñ̄ju ᵏihānā bēsāpī-lōkū sīdāmū; mi
you-before sin did. Your son having-said to-say-worthy am-not; your
rañ̄ju gūlīlōkū dēhēngī māṅgē ṣāmū.’” Ātē ēñ̄ñ̄ju nīngānā trā ābā
one servant like me kep.” And he having-arisen his father
tādā sāchēñ̄ju. Ātē trā ābā dēñ̄jī trānāi mēnānā sōkā gītēñ̄ju
near went. And his father far-from him seeing compassion made
ntē pījānā sājānā trā bātā śāhānā muskītēñ̄ju. Ēmā mrēñ̄ju ēñ̄ñ̄ji
and running going his neck catching kissed. Then the-son him-to
béstēñu, 'ähē ähā, Isvara-bāhātā mi-bāhātā pāpā gītāmā, atē mi mrēñju said, 'O father, God—before you—before sin I—did, and your son iññānā bēsā-lōku sićāmā.' Trā ābā trā kūlōkū-tikī béstēñu, 'gulē—īkē sāying to—say—worthy am—not.' His father his servants—to said, 'all—from nēgi jīrā tācānā tātā—sidu; ibāñjā kājutā muđingā sidu, āñjū kālūtā good cloth bringing put—on; of—this hand—on rings give, his feet—on pāndāngā sidu. Atē ānu gūlē titō=jānā jātā ānāmu; onā nā ē shoes give. And we all having—eaten merry will—be; because my that mrēñju sājā—māchēñju, atē ēgītēñju; ēñjū mrāngā māchēñju, pātāmu,' son dead—was, and revived; he lost was, we—found.'

Embā ēaru udu—ugu gībātlī gītern.
Then they merry to—make made,
Echē—bēlā trā drēi mrēñju kētātā māchēñju. Ėñjū bātā—biā
That—time his eldest son field—was, He coming—whilst
iłutāngī bêtēñju. Endā bājā dimācē bēnjānā guti—lōku rañjīli bēngānā house—to come. Dance music sound hearing servant one calling
beñjā—mīstēñju, 'iḷā inādīkī ihīngā gīpki—mānēru?' Ėñjū bēstēñju, 'mi inquired, 'this why thus doing—are?' He said, 'your
tāmbēsā bētēñju, atē mi ābā ēñjī nēgi jēlātā pātī—gālī younger—brother came, and your father him good state—in getting—because
dē bojī sibki—mānēñju.' Embā salānā ājānā lāiki sālbātīkī kutēñju.
big feast giving—is.' Then angry becoming inside to—go wished—not.
Embā trā ābā dārāti sācnānā ēñjī gāmā bēstēñju. Ėhāngā trā
Then his father outside going him—to much said. But his
ābā—(to) bēstēñju, 'mēhānādu, mi inī kāthā bēndānā gāmā
father—he said, 'to, your any order not transgressing many
dīnā—āte mi kāmā gīpki—mātī. Echētābē tanē gūspātīkī uduñgu
day—become your work doing—Łam. Ever friends to—gather merry
ājānā echētābē randā adā mānē śī—śīlāī. Ėhāngā mi mrēñju
being ever one goat me—to giving—wast—not. But your son
dārī flutā sājā—māchēñju, mi gulē mālā mūtēñju, ēñjū
harlots' house—to gone—is, your all property squandered, he
trā—bātī—gālī ēñjī ēñjī drē bojī sītī.' Trā tāñjī bēstēñju, 'āhē returning—when him for big feast govest.' His father said, 'O
mrēñju, inu nātāda mañjī, atē mā—bāhātā ēchē mālā mānē
son, thou me—near livest, and me—with what property is
e gulē mindē. Atē idā mi āmbēsā sājā māchēñju, ēgītēñju;
that all thine. And this your younger—brother dead was, received;
ēñjū mrāngā māchēñju, pātēñju; ēñjīkī ihīngī uduñgu ājānā
he lost was, we—found; therefore so merry having—become
ānu gīpki—mānāmū;
we doing—are.'
GÖNDĪ.

Gōndī is the principal Dravidian language of Northern India, and is spoken by about one million people.

The word Gōnd occurs in the works of Sanskrit lexicographers like Hēmāchandra as a term denoting a low tribe. The Gōndīs have given their name to the tract of Gondwana, which corresponds to the greater part of what is now the Central Provinces. Their home has long been the plateau between the Nerudda valley on the north and the Nagpur plains on the south, and connected tribes must have resided to the north of the Nerudda in the hill tracts of Central India and Rajputana.

The word ‘Gōnd’ is not now used by the Gōndīs themselves, the national name being Kōi. This name has been adopted by European scholars as the denomination of a sub-tribe of the Gōndīs in Chanda and Bastar and the adjoining districts of Hyderabad and the Madras Presidency. This distinction between Gōndīs and Kōis cannot be upheld from a philological point of view. The so-called Kōi is not a separate dialect, but an advanced form of Gōndī with more points of analogy with Telugu than is the case in other districts. The other Gōnd dialects of the same districts are of exactly the same kind. They are partly known simply as Gōndī, and partly also distinguished by separate names. Thus the hill Gōndīs of Chanda are called Gaṭṭu or Gaṭṭe, and others are known under the name of Mārī or Mārīā, 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 Gōndī merges into Telugu. The various forms of what is known as Kōi are more different than is the so-called Gōndī from the so-called Kōi of Bastar.

The denomination Kōi, which is used by almost all Gōndīs to denote themselves, should, therefore, be dropped as the name of a separate dialect. The same is the case with such names as Gaṭṭu and Mārīā, and all the various dialects of Gōndī should be considered as one single form of speech, with local variations, which gradually approaches the neighbouring Telugu.

The Gōndīs 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 Gōndīs was returned as 3,061,680, but only 1,379,580 were returned as speaking Gōndī. Even those returns were probably a little above the mark. The information collected for the purposes of this Survey shows that Gōndī has sometimes been returned as the language of people who in reality use some Aryan form of speech. Thus the so-called Gōndī of Baghelkhand is a broken form of Bagheli, and the Gōnd Ījāhs of Chhindwara also use a jargon based on that form of speech, while the Gōndīs in the Orissa Tributary States speak a form of Orīyā, and so on. Other dialects which have formerly been considered as various forms of Gōndī have long ago been classed as Aryan dialects. Such are for instance the Bhatri dialect of Orīyā in the Bastar State; Hāpbī which language has, in this Survey, been dealt with in connexion
with Marathi, and several minor dialects which will be mentioned below under the heading Semi-Dravidian languages.

The area within which the Dravidian Gondi is spoken is, therefore, much less extensive than it used to be. In many cases Gondi remains in the hills but has been superseded by some Aryan form of speech in the plains. The Gondi area is, therefore, not a continuous one, but consists of several islets, and even in those Gondi is not the only language spoken, but other languages are used as well.

The heart of the Gond country is the plateau of the Central Provinces from Wardha in the west and south to Balaghat and Mandla in the east and north. To the south of Nandgaon it continues through Bastar and Chanda into the Madras Presidency where we find Gondi spoken side by side with Telugu in Vizagapatam and Godavari, and further into Hyderabad where Telugu and Gondi are spoken all over the north-eastern portion of the State.

Beginning with Mandla, we find Gondi spoken in the north-west of Mandla and the adjoining hills in the south of Jabalpur, Narsinghpur, and Bhopal, while it is now practically extinct in Damoh and Saugor. It occupies the south-eastern corner of Hooghly and the plains of the north of Chhindwara. We find it all over Betul and Amraoti, while it is gradually disappearing from the neighbouring districts of Billichpur and Nimar. Gondi communities speak the language in Akola, in the centre of Basim, and partly interspersed with Kolams, 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 Khairagarh. Gondi is further spoken in the hills of Western Bilaspur, and there are also a few scattered speakers in Sarangarh and Patna. From the south-west of Raipur and Nandgaon we follow the language southwards, through the north-west of Kanker and the east of Chanda into Bastar, where it is spoken in the north, and also farther to the south, where it meets with Telugu. Still farther to the south we find Gondi dialects in Vizagapatam and Godavari, and in the adjoining districts of Hyderabad, from Khamam to 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 Rajasthan, to the west we find Marathi, to the south Telugu, and to the east Telugu, Oriya, Ho, and Chhattisgarhi.

The Gondi language does not differ much in the various districts. I have already mentioned that the so-called Ma, Ga, and Koi do not differ so much from ordinary Gondi that they should be classed as separate dialects, although the southernmost form of Koi is a very distinct form of speech. Several other dialects are mentioned in the various Gazetteers and Census Reports. Such is the so-called Bhote which has been returned from Saugor. The Gonds of Saugor are known as Bhote 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 Bhote. No specimens have, however, been obtainable, and at the last Census only three speakers of Gondi have been returned from Saugor. The so-called Bhote must therefore be considered as extinct. Similar is the case of the so-called Ladhadi of Amraoti. The specimens forwarded from the district show
that the dialect has ceased to be a Dravidian form of speech, and it will, therefore, be dealt with under Semi-Dravidian languages below. Kōllī and Naiki, on the other hand, which have hitherto been considered as dialects of Gōndī, differ so much that they must be separated as a different language.

There thus only remains one real dialect of Gōndī, the so-called Parji spoken in the Bastar State. The Gōndī specimens forwarded from that State are all far from satisfactory, and it has not, therefore, been possible to give a full account of Parji. Compare pp. 554 and ff. below.

The number of speakers of Gōndī is continuously decreasing. The estimates made for the purposes of this Survey refer only to Northern India, and the totals for Hyderabad and the Madras Presidency have therefore been taken from the reports of the Census of 1891. The bulk of speakers is found in the Central Provinces and in Berar. The returns of the last Census of 1901 show a small increase in the number of speakers in Berar, while the total for the Central Provinces is more than 200,000 less than the estimates. The tables which follow show the estimated number of speakers in the Central Provinces and Berar compared with the returns of the Census of 1901.

<table>
<thead>
<tr>
<th>Where spoken.</th>
<th>Estimated number</th>
<th>Census, 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sauger</td>
<td>2,400</td>
<td>3</td>
</tr>
<tr>
<td>Damoh</td>
<td>1,200</td>
<td>377</td>
</tr>
<tr>
<td>Jabalpur</td>
<td>24,080</td>
<td>5,423</td>
</tr>
<tr>
<td>Mandla</td>
<td>89,187</td>
<td>78,661</td>
</tr>
<tr>
<td>Seoni</td>
<td>146,000</td>
<td>102,747</td>
</tr>
<tr>
<td>Narsinghpur</td>
<td>300</td>
<td>333</td>
</tr>
<tr>
<td>Howrahbadi</td>
<td>44,580</td>
<td>27,740</td>
</tr>
<tr>
<td>Nimar</td>
<td>2,200</td>
<td>1,698</td>
</tr>
<tr>
<td>Betul</td>
<td>94,000</td>
<td>81,619</td>
</tr>
<tr>
<td>Chhindwara</td>
<td>128,100</td>
<td>104,168</td>
</tr>
<tr>
<td>Wardha</td>
<td>40,450</td>
<td>37,880</td>
</tr>
<tr>
<td>Nagpur</td>
<td>44,300</td>
<td>41,318</td>
</tr>
<tr>
<td>Chanda</td>
<td>96,500</td>
<td>75,146</td>
</tr>
<tr>
<td>Bhandara</td>
<td>87,350</td>
<td>55,705</td>
</tr>
<tr>
<td>Balaghat</td>
<td>76,900</td>
<td>64,168</td>
</tr>
<tr>
<td>Raipur</td>
<td>27,800</td>
<td>7,784</td>
</tr>
<tr>
<td>Bilaspur</td>
<td>8,450</td>
<td>2,119</td>
</tr>
<tr>
<td>Sambalpur</td>
<td>...</td>
<td>232</td>
</tr>
<tr>
<td>Bastar</td>
<td>60,660</td>
<td>89,583</td>
</tr>
</tbody>
</table>

Carried over: 966,377 | 766,848
<table>
<thead>
<tr>
<th>Where spoken</th>
<th>Estimated number</th>
<th>Census, 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Brought forward</td>
<td></td>
</tr>
<tr>
<td>Muktai</td>
<td>966,377</td>
<td>765,848</td>
</tr>
<tr>
<td>Kanker</td>
<td>39,000</td>
<td>37,369</td>
</tr>
<tr>
<td>Nandgaon</td>
<td>5,000</td>
<td>1,413</td>
</tr>
<tr>
<td>Khiragarh</td>
<td>21,600</td>
<td>1,141</td>
</tr>
<tr>
<td>Kawardha</td>
<td></td>
<td>66</td>
</tr>
<tr>
<td>Sakit</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Raigarh</td>
<td></td>
<td>33</td>
</tr>
<tr>
<td>Sarunggarh</td>
<td>963</td>
<td>955</td>
</tr>
<tr>
<td>Raigarakh</td>
<td></td>
<td>11</td>
</tr>
<tr>
<td>Sompur</td>
<td></td>
<td>2</td>
</tr>
<tr>
<td>Patna</td>
<td>130</td>
<td>4</td>
</tr>
<tr>
<td>Kalahandi</td>
<td></td>
<td>16</td>
</tr>
<tr>
<td><strong>Total Central Provinces</strong></td>
<td><strong>1,083,160</strong></td>
<td><strong>806,838</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 Berar we find the returns as follows:

<table>
<thead>
<tr>
<th>Where spoken</th>
<th>Estimated number</th>
<th>Census, 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Amanoti</td>
<td>12,000</td>
<td>19,022</td>
</tr>
<tr>
<td>Akola</td>
<td>1,142</td>
<td>2,208</td>
</tr>
<tr>
<td>Ellipor</td>
<td>4,427</td>
<td>6,148</td>
</tr>
<tr>
<td>Buldana</td>
<td></td>
<td>71</td>
</tr>
<tr>
<td>Wun</td>
<td>53,000</td>
<td>55,495</td>
</tr>
<tr>
<td>Basim</td>
<td>450</td>
<td>273</td>
</tr>
<tr>
<td><strong>Total Berar</strong></td>
<td><strong>71,019</strong></td>
<td><strong>83,217</strong></td>
</tr>
</tbody>
</table>

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, 20,368 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>1,033,160</td>
<td>808,638</td>
</tr>
<tr>
<td>Berar</td>
<td>71,019</td>
<td>83,217</td>
</tr>
<tr>
<td>Central India</td>
<td>150</td>
<td>29,531</td>
</tr>
<tr>
<td>Hyderabad</td>
<td>36,157</td>
<td>59,669</td>
</tr>
<tr>
<td>Madras Presidency</td>
<td>6,694</td>
<td>4,240</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,147,180</strong></td>
<td><strong>976,295</strong></td>
</tr>
</tbody>
</table>

To this total must be added the figures for the so-called Gaṭṭu, Koi, and Maḷia. They are as follows:

Gaṭṭu was returned as spoken by 1,680 individuals in Chanda and 353 in the Madras Presidency, i.e., by a total of 2,033. The corresponding figures in the Census of 1901 were 5,494, of whom 5,483 were returned from Chanda.

Koi was returned as spoken by 51,127 individuals, viz. 10,455 in Chanda, 4,169 in Bastar, and 36,503 in the Madras Presidency. In 1901, 70,842 speakers were returned, viz. 8,144 in Chanda, 46,903 in the Madras Presidency, and 15,895 in Hyderabad.

Maḷia was returned as the language of 104,340 individuals, of whom 10,000 were returned from Chhindwara, 31,500 from Chanda, and 62,840 from Bastar. The corresponding total in the last Census of 1901 was 59,876, viz. 9,655 in Chanda, 50,091 in Bastar, 3 in Raigarh, and 127 in Assam.

The so-called Maḷias of Chhindwara are ordinary Gondi, and they have now been reported to speak the usual Gondi of the district.

We thus arrive at the following total for Gondi spoken as a vernacular:

<table>
<thead>
<tr>
<th>District</th>
<th>Estimated number</th>
<th>Census, 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>So-called Gondi</td>
<td>1,147,180</td>
<td>976,295</td>
</tr>
<tr>
<td>So-called Gaṭṭu</td>
<td>2,033</td>
<td>5,494</td>
</tr>
<tr>
<td>So-called Koi</td>
<td>51,127</td>
<td>70,842</td>
</tr>
<tr>
<td>So-called Maḷia</td>
<td>104,340</td>
<td>59,876</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>1,304,680</strong></td>
<td><strong>1,112,507</strong></td>
</tr>
</tbody>
</table>

Outside its proper territory Gondi was only returned for the purposes of this Survey from Angul and Khondmals, where it was spoken by 123 immigrants. The corresponding figure at the last Census of 1901 was 227. In 1901, Gondi was returned as spoken
by small numbers from the following districts outside the territory where it is spoken as a vernacular:

- Andamanas and Nicobars: 1
- Assam: 1,360
- Bengal Presidency: 240
- Bombay Presidency: 401
- Rajputana: 3

**Total**: 2,634

We thus arrive at the following total:

<table>
<thead>
<tr>
<th>Estimated number</th>
<th>Census, 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gondi spoken at home</td>
<td>1,304,689</td>
</tr>
<tr>
<td>Gondi spoken abroad</td>
<td>123</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1,304,812</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>Estimated number</th>
<th>Census, 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gondi proper</td>
<td>1,304,803</td>
</tr>
<tr>
<td>Parji</td>
<td>17,887</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1,322,690</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 Rev. S. Hislop mentioned under Authorities below. The Gospels and the book of Genesis have been translated into the language. In this translation the Devanagari alphabet has been used. The Telugu character, which is much better suited to the language, has been employed in a translation of the Gospel of St. Luke into the so-called Koi dialect of the Madras Presidency.

I am not aware of any old mention of the language of the Gonds. The authorities dealing with Gondi which I have come across are as follows:

DRAVIDIAN FAMILY.


CAMPBELL, SIR GEORGE,—Specimens of Languages of India. Calcutta, 1874, pp. 126 and ff.

CAIN, REV. J.,—The Bhadreshwaram and Rapallis Taluqas. Indian Antiquary, Vol. viii, 1879, pp. 33 and ff. (a Koli vocabulary); Vol. x, 1881, pp. 259 and ff. (a Koli grammar).


Gondi is not a written language. The Dvānagari, 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 a are short and when long. The long and short sounds are only distinguished in the version of the Gospel of St. Luke in the dialects of the Kois of the Madras Presidency.

An h is in many districts prefixed to the demonstrative pronouns. Thus we find bār, that, in Raipur, Khaïragarh, Bhandara, Nagpur, Wun, and Akola.

An r is often cerebralised. Thus we find forms such as varā for varā, come, in Khaïragarh, Bhandara, and Nagpur. The cerebralisation of r is especially common in the plural forms of pronouns and verbs. Thus, ork, they; māṭṝam, we were, etc. Such forms are used in Saranghar, Raipur, Khaïragarh, Nadgaon, Bhandara, Balaghat, Nagpur, Seoni, Betul, and Akola. In the northernmost dialects and in the south, on the other hand, the dental r is used instead.

L is used instead of r in the singular of the demonstrative pronoun and in the third person singular of verbal forms in Hoṣhangabad and Betul. Thus, vāl āndul, he is. It is possible that we have not here to do with an instance of interchange between r and l, for the l can also be explained as representing an old a. Compare Pronouns, below.

Initial r becomes l in words such as lōn, instead of rōn, house, in Kanker, Bastar, and Chanda.

Initial s often becomes k in Kanker and Bastar; thus, kīm for sīm, give.
The palatais are pronounced as in Sanskrit and Hindi. In the Kói dialect of the Madras Presidency, however, ē and ĵ are pronounced as ts and dz 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. Góndi here differs from all other Dravidian languages with the exception of Kui, not only from Tamil and Kanarese, which have a separate feminine gender, but also from Telugu. That latter language agrees with Góndi 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 āg; thus, kāl-k, feet; matī-āg, mountains. Compare Kui gā and skā; Korava (a dialect of Tamil) āga.

When a word ends in r preceded by a long vowel the final r is often changed to h, thus, mār, daughter; māhāk, daughters. Words ending in iāj change that termination to sk in the plural, thus, vīrīj, finger, plural vīrak.

Some words ending in a long vowel add āk in the plural and shorten the preceding vowel; thus, māyā, wife; mēyjukk, wives. The usual suffix in words ending in a long vowel is, however, āg, thus, pītē-āg, birds.

Several nouns form an irregular plural. Thus, alī, a rat, ātā, rats; marvā, son, plur. mark; sārvī, road, plur. sārvā; kallē, thief, plur. kallēkār; purī, insect, plur. purkā; sērī, parrot, plur. sērkā; dēā, brother, plur. dēulkā; māmā, father-in-law, plur. māmāl; ār, woman, plur. aak.

Kallē-kār, thieves, seems to be a double plural, like the Tamil avargal, Telugu vāralu, they. Kallē-kār probably goes back to an older form kallēr which contains a plural suffix r corresponding to Tamil ar. The same suffix also occurs in words such as dādāl-ār, 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; avar, they; magidan, a man; magidar, men. The corresponding pronoun in Góndi is ār, he; ārk, they. Ār is, however, by origin a plural form, which has become used in the singular, just as the corresponding plural pronoun in connected languages is very commonly used as an honorific singular. The old singular form must have been ān. It is still preserved in the form ānē in the so-called Kói of Bastar and the Madras Presidency, and probably also in the form vāl, he, in Hoshangabad and Betul. Compare Pronouns and Verbs below. The form ārk is thus a double plural and must be compared with avargal, they, in Tamil. Forms such as dādāl-ār, fathers, are now very uncommon in Góndi, and corresponding forms such as tammar, a brother, are used in the singular, and a second suffix k is added in the plural. Thus, tammurk, brothers. On the other hand, the suffix ār is occasionally also used to form the plural of irrational nouns. Thus Bishop Caldwell mentions kāvālār, crows.

Case.—The declension of nouns shows that the distinction of the two genders in Góndi 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 n is added to the base before the case suffixes, in the second a t is inserted. Thus, tammar, a brother, oblique base tammun, but chhauvē, a child, oblique base chhauvat. Compare Tamil magidan, a man, oblique base magidān; but marum, a tree, oblique base moratt. Similar forms also occur in Kanarese, and also in the so-called irregular nouns in Telugu.
The second declension in Gōndī now comprises several nouns denoting rational beings and is, broadly speaking, the regular one. The final consonant is often combined with the following ū into one sound. Thus, rūt is the oblique base of rōn, a house; dōngut of dōngur, jungle. Final r plus ū sometimes become ū, and l plus ū, d, and so on. Thus, nār, village, oblique nāt (and nāten); nēl, field, oblique nēd.

The first declension comprises masculine nouns ending in ur such as tammur, brother. The oblique form is tammun, which is really the old singular base, tammur being by origin a plural form. In the same way are inflected nouns ending in āl, such as mārsāl, a man, oblique mārsān, and several other nouns such as morri, son, oblique morrin; kallē, thief, oblique kallēn; pērgi, girl, oblique pērgin; māyā, wife, oblique māyēn.

The oblique plural form is identical with the base when the plural suffix ōr is used. After k and ūr an n is added before which the final ū is usually dropped. Compare Kui. The suffix un of the dative and accusative is added immediately to the suffix k.

Gōndī uses the same form for the dative and the accusative. In Chanda and Bastar, however, the two cases are distinguished, as is also the case in other Dravidian languages. The confusion in other Gōndī dialects is therefore probably due to the influence of the neighboring Aryan languages.

The usual suffix of the dative-accusative is un corresponding to Kanarese mū, Telugu nu and ē. Thus, chhauvātun, to the child. In the first declension this case is identical with the oblique base; thus, tammun, to a brother. In the plural we find forms such as tammurk-un, to the brothers; chhauvānun, to the children. From plural forms such as chhauvān, children, we also find dative-accusatives such as chhauvān and chhauvānun.

The suffix un is the old accusative suffix. We sometimes also find the old dative suffix k. Thus, mārsāk, to the man; tammurkun, to the brothers; chhauvāṅk, to the children. All these forms are used promiscuously.

Other case suffixes are, ablative āl and sē; genitive ār, ā; locative ē; and vocative ē, plural nēt. Thus, tammunāl or tammun-sē, from the brother; tammun-ōr, of the brother; nēd-ē, in the field.

The ablative suffix āl is the same as the Tamil suffix of the instrumental; sē is Aryan.

The vocative plural is formed from the corresponding singular by adding ū; thus, tammunāt, O brothers.

The genitive suffix is inflected so as to agree with the qualified noun. Before masculine nouns it ends in ūr, plural ōrk, before other nouns in ā, plural ūng. Thus, tammunātān, the brother’s house; mārsāṅk dāulk, the man’s brothers. Similar forms are also found in Kaikādi and Kōlāmi.

Adjectives.—Adjectives are not inflected. Comparison is effected by putting the compared noun in the ablative. Thus, ēnōr tammur ēnā selārt-āl dāṅ-gāl māndānur, his brother his sister—from high will-be, his brother is taller than his sister.

Numerals.—The numerals are given in the list of words. The Gōndī forms are used all over the Gōndī area as far as seven. For ‘eight’ and following numbers Aryan loan-words are commonly used in Mandla and the neighbourhood. More to the south, for instance in Balaghat, Seoni, Chhindwara, Betul, and Amrooti, we find armur, eight; umāk, nine; pad, ten, etc.

The numeral untī, one, corresponds to Kanarese ondu, Tamil ondu. Both these languages have also a masculine form oru, one, and the corresponding mārri is also used in Gōndī with the meaning ‘some one.’ In Mandla we find untī instead of untī.
Góndi.

Raoḍ, two, is the form usual in most Dravidian languages. In the south, in Kanker and Bastar, we also find ivr, corresponding to Tamil ivvar, Kanarese ir. Ivul also occurs in Hoshangabad.

Maoḍ, three, corresponds to Tamil māndru, Telugu mūḍa; nāluṅg, four, to Tamil and Kanarese nālu, Telugu nālugu.

Sāluṅg, five, and sāruṅg, six, begin with s in the same way as Koi sāngi, five, and sāngi, six. Compare Kanarese eīdu, eī, Telugu eīdu, five; Kanarese, Telugu, Tamil āru, six.

Yēruṅg, seven, corresponds to Tamil ēru, Kanarese ēḷu, Telugu ēḷu, seven.

Pronouns.—‘I’ is anna and annā. The latter form is most used in the west, for example in Narsinghpur, Hoshangabad, Chhindwara, Betul, and Amrathī. But it also occurs in Nāgpur and even in Patna. Compare Kanarese ām, mām, nā. The corresponding plural is ammon, ammon, and similar forms. The final ī is a plural particle, and the real pronoun is māmā or māmā corresponding to Old Kanarese ām, Telugu ēmu, mēmu.

The forms ammon and ammon are local varieties of the same base. Mammā is the usual form in Manda. In Seoni we find ammon and māmē. In the other districts ammon or similar forms are used. The same form is used whether the person addressed is included or not. In this respect Góndi agrees with Kanarese. In the south, however, in the so-called Koi, we find the inclusive plural distinguished from the exclusive one, just as is the case in other Dravidian languages. Thus, māmaṇa, we, inclusive; māmā, we, exclusive.

‘Thou’ is immā or immē, plural immā. In Chanda we also find nimē, thou; nimē, you; and in the so-called Koi we find the Telugu form māru, you.

The form immā is originally a plural employed as an honorific singular and must be compared with Malayājām and Kanarese nim. Compare also Koi ēmu, thou.

The pronoun ēr, he, is originally a plural form corresponding to Tamil and Malayājām evar, Kanarese evar, they. The old singular form was ēm, which is used as the oblique case, and also as the base of many verbal forms. The Koi form ēmu, he, is the old singular. Compare Koi ēmu, Telugu ēmu, he.

The form ēr is also used as a plural meaning ‘they.’ In this sense, however, a new plural suffix k is commonly added; thus, ērk, they. Compare Tamil ēvarkal, they. Regarding forms such as ērk, they; kāl, he, etc., see Pronunciation above.

The corresponding neuter form is ad, she, it, genitive addēnā, avēnā, tānā; plural aē, genitive aēkk-ū. Compare Tamil ađu, it, gen. ađu, plur. ađi-gal; Kanarese ađu, it, genitive ađara, plural ađa. Forms such as dānā, her; dānā, to her, occur in Chanda and Bastar. Compare Telugu.

The pronouns ēr, this, neuter id; bōr, who? neuter bad, are inflected like ēr. 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 immā bōṇi (not bōr) ēndi. So also ammon bōram āndom, who are we? and so on.

The nominative of the interrogative pronoun can therefore be given as follows:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
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<tbody>
<tr>
<td>1 pers.</td>
<td>bōṇa</td>
</tr>
<tr>
<td>2 pers.</td>
<td>bōni</td>
</tr>
<tr>
<td>3 pers. masc.</td>
<td>bōr</td>
</tr>
<tr>
<td>3 pers. neut.</td>
<td>bad</td>
</tr>
</tbody>
</table>

3 q.
When the question concerns females or irrational beings we also find forms such as first person badēnā, plural bavanā; second person badēni, plural badēnā.

The pronoun bār is usually compared with Tami gāsag, Kamarīsa gāvaru. 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 bātī, bārāng, and bāl, what? Bātī is an interrogative adjective; bārāng is used as an interrogative particle, and bāl is an accusative and used as the object of transitive verbs.

Verbs.—The Gōndī 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 Gōndī. Thus Bishop Caldwell remarks of the language:—

'It has a passive voice: in addition to the indicative and the imperative moods, it possesses a potential: in the indicative mood, where Tamil has only three tenses, it has a present, an imperfect definite, an indefinite past, a perfect, a conditional, and a future, each of which is regularly inflected: like the other idioms, it has a causal verb, but it stands alone in having also an inceptive. In these particulars the Gōndi grammar has acquired a development peculiar to itself, perhaps in some degree through the influence of the highly inflected Santāl, its Kolarian neighbour 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 jēsī āyātānā, and āyātānā, I am struck, hāvī 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. Jēsī āyātānā, however, corresponds to Tamil forms such as kōnti kātī āyārū, the telling 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, kān pārītānā, I can do. Here kān is simply the verbal noun.

The so-called inceptive is formed in a similar way. Kālātānā, I begin to do, is no proper tense, but either simply lānā, I begin, added to the verbal noun, or ātānā, I become, added to the dative of that noun.

The various tenses of the indicative mood, to which Bishop Caldwell draws attention, are formed as follows from the verb kār-ād, to do:

<table>
<thead>
<tr>
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<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1</td>
<td>kārāmāna</td>
<td>kādāna</td>
<td>kānā</td>
<td>kāna</td>
<td>kāna</td>
<td>kāna.</td>
</tr>
<tr>
<td>2</td>
<td>kārāma</td>
<td>kāddāma</td>
<td>kānā</td>
<td>kāna</td>
<td>kāna</td>
<td>kāna.</td>
</tr>
<tr>
<td>3 m.</td>
<td>kārēr</td>
<td>kāndār</td>
<td>kārēr</td>
<td>kānur</td>
<td>kānur</td>
<td>kār.</td>
</tr>
<tr>
<td>3 f. &amp; n.</td>
<td>kārē</td>
<td>kānd(u)</td>
<td>kārēr</td>
<td>kār(u)</td>
<td>kār</td>
<td>kāt.</td>
</tr>
<tr>
<td>Plur. 1</td>
<td>kārārau</td>
<td>kāndōn</td>
<td>kāram</td>
<td>kāton</td>
<td>kāton</td>
<td>kātōm.</td>
</tr>
<tr>
<td>2</td>
<td>kārātē</td>
<td>kāndir</td>
<td>kātēr</td>
<td>kātēr</td>
<td>kātēr</td>
<td>kātēr.</td>
</tr>
<tr>
<td>3 m.</td>
<td>kārēr</td>
<td>kāndūr</td>
<td>kārēr</td>
<td>kārēr</td>
<td>kārēr</td>
<td>kār.</td>
</tr>
<tr>
<td>3 f. &amp; n.</td>
<td>kārēr</td>
<td>kāndūrg</td>
<td>kārēr</td>
<td>kārēr</td>
<td>kārēr</td>
<td>kār.</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 kār
perhaps corresponds to the conditional particle ₹ in Kanarese. The other forms of the third person have then followed the analogy of other tenses. They seem to be very seldom used, and they do not form an essential feature of the language.

With regard to the other tenses, they can be divided into two classes. The first comprises the present and the indefinite past, the second the imperfect, the perfect, and the future.

The two classes use different personal terminations, and it will be seen that those added in the first class closely correspond to the terminations of the interrogative pronoun. This fact enables us to understand the real nature of such tenses.

In all Dravidian languages, nouns of agency can be formed from the various participles. Compare, for example, Kanarese *mādįr-avunu*, a man who makes; *mādiḍ-avunu*, a man who has made. In Göndź there are three different verbal participles, a present, a past, and an indefinite. Thus, *kiṭā*, doing; *kiṭa*, done, having done; *kiṭe*, doing (indefinite). Verbal nouns of agency are formed from all those participles; thus, *kiṭāṭor*, a doer; *kiṭār*, one who has done; *kiṭeṛ*, one who does, or, who will do. Such verbal nouns are regularly inflected; and Bishop Caldwell has long ago pointed out that such forms may be substituted for the ordinary tenses. This is exactly what has been done in Göndź, 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 Göndź 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 *kiṇḍān*, I did, can be considered as such a form, consisting of the indefinite participle *kiṭ*, and *āṇḍān*, I was. Another imperfect is formed by adding *matṭōnā*, I was, to the indefinite participle; thus, *kiṭe matṭōnā*, I was doing.

A pluperfect is formed in the same way from the conjunctive participle; thus, *kiṣi matṭōnā*, I had done. The abbreviated form *kiṣiḥṭōnā* is used as an ordinary past meaning 'I did.'

The regular past tense *kiṭān*, I did, is formed by adding the same suffix *t* which occurs in the form *tt* in Tamil and *d* in Kanarese. We also find the conjunctive participle used alone as in Malayāḷam. Thus, *māṭi*, he was, in Sarangarh and Chanda.

The suffix of the future is *k* as in old Tamil, and Malayāḷam. Compare Göndź *kiṅkā* or *kiṅkā*, I shall do; *kiṅkōm* or *kiṅkōm*, we shall do; with Old Tamil *ṣēγgu*, I shall do; *ṣēγgu*, we shall do.

In the formation of tenses, therefore, Göndź agrees with Old Tamil and Malayāḷam and not with Telugu.

The personal terminations used in the inflexion of verbs in Göndź are as follows:

<table>
<thead>
<tr>
<th>Sing. 1.</th>
<th>₂(u)</th>
<th>Plur. 1.</th>
<th>₂(n)</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.</td>
<td>₂</td>
<td>₂</td>
<td>₂</td>
</tr>
<tr>
<td>3 m.</td>
<td>(u)r</td>
<td>3 m.</td>
<td>r(k)</td>
</tr>
<tr>
<td>3 fem. &amp; neut.</td>
<td>—</td>
<td>3 fem. &amp; neut.</td>
<td>₂γ</td>
</tr>
</tbody>
</table>

The third person singular feminine and neuter has no separate termination. It will be seen from the table on p. 482, that ₂, ₂r, and ₂u, may be added. Instead of ₂r we also find ₂l; thus, *mudāl*, it is, in Mandia. This ₂l is probably the old feminine termination. Compare Tamil *aval*, Kanarese *avalu*, she. *Ar* is perhaps derived from ₂l.
Compare the termination ə of the genitive before neuter and feminine words, which form also occurs as al.

The plural suffixes of the third person are formed from the singular suffixes by adding the usual plural termination.

The suffix ə(n) of the first person singular and the corresponding õm, am, of the plural must be compared with ən, õm, respectively, in Old Malayalam. Compare also əy, õm in Tamil.

The t of the second person singular is also used in Tamil and Kanarese. In the plural r is added. Compare ir in Tamil and ı in Kanarese. In the tenses of the first class the second person plural is formed from the corresponding singular by adding t. This t seems to be a plural suffix. Compare immāt, you, mammāt, we, and forms such as tindākat, let us eat, in the Sconi specimen.

The termination r of the third person singular is originally a plural suffix. Compare Pronouns, above. The plural suffix -rā is a double form and corresponds to Tamil, -argal.

The imperative is identical with the base, and t is added in the plural. Thus, addā, sit; mittā, stand; norā, come ye; tin, eat; han, go. In verbs such as kiamā, to do; sīnā, to give; jīnā, to strike, an m is usually added. Thus, kim, plural kimā, do. Compare the honorific suffix um in Tamil and ma in Telugu and Kui. Forms such as kā, however, also occur. Kisim, do, and similar forms are probably compounds, sim meaning 'give.'

The verbal noun ends in ə; thus, kā, to do. The genitive kiinā is used in the same way. The infinitive of purpose ends in ə; thus, kiinā, in order to do. Compare the suffixes al in Tamil and ala, in Kanarese.

The verbal participles have already been mentioned. The present participle corresponds to forms such as Kanarese bāula, living; Telugu koṣṭhā, striking. The past participle is formed as in Kanarese. Compare Kanarese maḍida, who has done. The indefinite participle Gōṇji 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 si, chi or si-kum, chi-kum; thus, kis-kum, having done. Compare Telugu chēeti, having done, and vulgar Tamil padichētu, having suffered. Kum is probably Aryan.

Other participles are kīvē, doing, kītē, in the act of doing, etc.

The negative verb is formed in the same way as in connected languages by adding the personal terminations to the base without any tense suffixes. Thus the negative form of kiinā, to do, is:

<table>
<thead>
<tr>
<th>Sing. 1.</th>
<th>2.</th>
<th>Plur. 1.</th>
</tr>
</thead>
<tbody>
<tr>
<td>kōn</td>
<td>kēr</td>
<td>kōm.</td>
</tr>
<tr>
<td>2. m.</td>
<td>kōr</td>
<td>2.</td>
</tr>
<tr>
<td></td>
<td>kō</td>
<td>3 m.</td>
</tr>
<tr>
<td>3 fem. &amp; neut.</td>
<td>kō</td>
<td>3 fem. &amp; neut.</td>
</tr>
</tbody>
</table>

The particle hīlē, corresponding to Kanarese ilē, Tamil ilēt, may be added; thus, hīlē sēvōr, he gave not.

Hīlē is also combined with verbal nouns in order to form a negative verb, in the same way as in other connected languages. Thus, hīlē kōvēhē, had not done; hīlē kītē, did not. Such forms do not change for person and number.
The negative imperative is formed by suffixing mā, plural māt. Minne may be prefixed. Thus, (minne) kēmaṭ, do ye not do.

The preceding remarks will have shown that the position of Gōṇḍi within the Dravidian family may be defined as follows.

In some few points it has struck out independent lines of its own. Compare the confusion between the dative and accusative cases and the inflexion of the genitive so as to agree with the qualified noun. In all these points we must probably see the influence of Aryan vernaculars.

On the other hand, there are some points of analogy with Telugu. Thus, the distinction of the genders is analogous, though Gōṇḍi, in this respect, still more closely agrees with Kui. Some of the inflected forms of the personal pronouns are similar to those used in Telugu. Compare Gōṇḍi nikkum, Telugu nikku, to you. The indefinite participle Gōṇḍi shares with Telugu, and the conjunctive participle is similarly formed in both languages.

In most respects, however, Gōṇḍi agrees with Tamil and Kanarese, more especially with the older forms of these languages. Where these two differ between themselves, Gōṇḍi sometimes agrees with Tamil and sometimes with Kanarese. Compare the distinction of two declensions, the case terminations, and the personal pronouns. Note especially that Gōṇḍi like Kanarese has only one form of the plural of the personal pronoun of the first person. Compare further the formation of verbal tenses, the personal terminations of verbs, the verbal noun, and the negative verb.

Gōṇḍi must therefore be derived from the same old dialect from which Tamil and Kanarese have developed, i.e., from what Kumārila called the Drāviḍa-bhāśā, as opposed to the Andhra-bhāśā, the parent of modern Telugu.

On the other hand, Gōṇḍi has come under the influence of Telugu, especially in the South, where the so-called Kui dialect may be considered as a link between the two forms of speech. Much stronger is, however, the influence expressed by the neighbouring Aryan dialects. All forms of Gōṇḍi abound in Aryan words; Aryan speech is gradually supplanting the old Dravidian language of the Gōṇḍs, and it is probably only a question of time when Gōṇḍi shall have ceased to exist as an independent form of speech.

When the preceding remarks are borne in mind it is hoped that the short grammatical sketch which follows will enable the student to easily understand the Gōṇḍi specimens. For further details the works mentioned under authorities above should be consulted. The ensuing sketch is, to a great extent, based on them, more especially on Mr. Williamson's grammar.
## I.-Nouns.

- **mäyriṣṭa**, a man; **tammur**, a brother; **chānaśa**, a child.

<table>
<thead>
<tr>
<th>Nom.</th>
<th>1.</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>mäyriṣṭ</td>
<td>tammur</td>
<td>chānaśa</td>
<td>mäyriṣṭar</td>
</tr>
<tr>
<td>Voc.</td>
<td>mäyriṣṭ</td>
<td>tammur</td>
<td>chānaśa</td>
</tr>
<tr>
<td>Acc.-Dat.</td>
<td>mäyriṣṭ</td>
<td>tammur</td>
<td>chānaśa</td>
</tr>
<tr>
<td>Abl.</td>
<td>mäyriṣṭ</td>
<td>tammur, etc.</td>
<td>chānaśa</td>
</tr>
<tr>
<td>Gen.</td>
<td>mäyriṣṭ</td>
<td>tammur, etc.</td>
<td>chānaśa</td>
</tr>
<tr>
<td>Loc.</td>
<td>mäyriṣṭ</td>
<td>tammur</td>
<td>chānaśa</td>
</tr>
</tbody>
</table>

*1 The form ending in ःे, plural ःें, is used before a masculine noun; the form ending in ः, plural ःं, before a neuter word. Instead of ः we also find ः.

### II.-Pronouns.

<table>
<thead>
<tr>
<th>I.</th>
<th>We.</th>
<th>Thou.</th>
<th>You.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>(a)amma</td>
<td>(m)amma</td>
<td>immā</td>
</tr>
<tr>
<td>Acc.-Dat.</td>
<td>(a)amara</td>
<td>(m)amara</td>
<td>nīk(au)</td>
</tr>
<tr>
<td>Abl.</td>
<td>(a)amara, amara, etc.</td>
<td>(m)amara, amara, etc.</td>
<td>nīl(au)-yādu, nīl(au)-yādu, etc.</td>
</tr>
<tr>
<td>Gen.</td>
<td>amara, amara, etc.</td>
<td>amara, amara, etc.</td>
<td>mīna, mīna, etc.</td>
</tr>
<tr>
<td>Loc.</td>
<td>amara, amara, etc.</td>
<td>amara, amara, etc.</td>
<td>mīne, etc.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ho.</th>
<th>She, H.</th>
<th>Mas.</th>
<th>Fem. and neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ेर</td>
<td>aḥ</td>
<td>ेर(क)</td>
</tr>
<tr>
<td>Acc.-Dat.</td>
<td>ेन(क)</td>
<td>tān, aṭṭān, aṅvān</td>
<td>ेन(क)</td>
</tr>
<tr>
<td>Abl.</td>
<td>ेन-ध</td>
<td>tānāl, aṭṭānāl, etc.</td>
<td>ेन-ध</td>
</tr>
<tr>
<td>Gen.</td>
<td>ेन, etc.</td>
<td>tānār, aṭṭānār, etc.</td>
<td>ेन(स), etc.</td>
</tr>
<tr>
<td>Loc.</td>
<td>ेन, sāvase</td>
<td>aṭṭān, aṅve</td>
<td>ेन(स), etc.</td>
</tr>
</tbody>
</table>

*ेर, this, fem. अं, plur. अं, fem. and neut. आ; ेर, who, fem. and neut. आ, are inflected like ेर. ेर is also inflected in person when used in the nominative; thus masculine 1st person दोष 2nd दोष; 3rd दोष; plur. 1 दोष, 2 दोष, 3 दोष; feminine and neuter, 1 दोष, 2 दोष, 3 दोष, plur. 1 दोष, 2 दोष, 3 दोष. ेर forms the locative base वे in वे में.

*ऐक, any one; neut. ईक; dat. ईक, neg. ईके; gen. ईकै, ईकै, neut. ईकदि.
TON GRAMMAR.

III.—VERBS.—Kita, to do.

Verbal noun.—kita, kita; negative kita.

Verbal participle.—Present, kita; Past, kita; Indefinite, kita.

Adverbial participle.—kita, kita.

Conjunctive participle.—kita.

<table>
<thead>
<tr>
<th>Present</th>
<th>Indefinite</th>
<th>Past</th>
<th>Future</th>
<th>Negative</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>kita</td>
<td>kita</td>
<td>kita</td>
<td>kita</td>
<td>kita</td>
</tr>
<tr>
<td>2nd</td>
<td>kita</td>
<td>kita</td>
<td>kita</td>
<td>kita</td>
<td>kita</td>
</tr>
<tr>
<td>3rd</td>
<td>kita</td>
<td>kita</td>
<td>kita</td>
<td>kita</td>
<td>kita</td>
</tr>
<tr>
<td>1st &amp; 2nd</td>
<td>kita</td>
<td>kita</td>
<td>kita</td>
<td>kita</td>
<td>kita</td>
</tr>
<tr>
<td>Plur.</td>
<td>kita</td>
<td>kita</td>
<td>kita</td>
<td>kita</td>
<td>kita</td>
</tr>
<tr>
<td>2nd</td>
<td>kita</td>
<td>kita</td>
<td>kita</td>
<td>kita</td>
<td>kita</td>
</tr>
<tr>
<td>3rd</td>
<td>kita</td>
<td>kita</td>
<td>kita</td>
<td>kita</td>
<td>kita</td>
</tr>
<tr>
<td>1st &amp; 2nd</td>
<td>kita</td>
<td>kita</td>
<td>kita</td>
<td>kita</td>
<td>kita</td>
</tr>
</tbody>
</table>

1 Also kita; also kita, etc. 2 Also kita, etc. 3 Used as an imperfect indefinite and a conjunctive present. 4 Also kita, etc. 5 Also kita, etc. 6 Also kita. The future is also used as a conditional in which case the third person is kita, negative kita. plur. kita, neg. kita. 7 The negative verb is usually preceded by kita. 8 Positive imperative (mena) kita, plur. kita, don't do. Some verbs form their imperative differently. Verbs ending in mana (not mana) and ina form their imperatives in ma; those ending in mana in ina; those ending in mana in ina. Thus, askina, to eat. imper. aska; ina, to sit; ina, to rise; aska, to rise; aska, to go. Note that aska and tora, bring (tora); aska, explain (aska); tora, come (tora).

Imperfect, kita, as kita. Perfect, kita, and kita, as kita.

Auxiliary verbs.—Apina (apina), etc., to be, to become; manana, to be, to stay.

Verbal noun, apina; manana; negative dina, manana.

Conjunctive participle, kata, kata; negative dina, manana.

Present, apina, manana or manana.

Indefinite, apina, manana.

Perfect, kata, manana.

Future, apina, manana.

Imperative, apina, manana; negative, dina, manana.

Negative tense, apina, manana.

Other tenses and the infinitive in general is regular.

Consecutive.—Formed from the conjunctive participle by adding nata; thus,باتناتما, to cause to strike; present nata; perfect nata; future nata, etc. The causative of nata, stand, is nata; to rise, nata; to eat, nata; to drink, nata; to go, nata.

Potential, kita-participle, I can do; pad kita-participle, I can make, etc.

Inceptive, kita-participle, I begin to do, etc.

Passive, kita-participle, I am made, etc.

Intensive participle, 3, 3. An interrogative pronoun is made indefinite by asking 3; thus, kita, anybody.
The Gondi of Mandla closely agrees with the preceding sketch. It is commonly called Parsi Gondi, or Chaurasi ki boli, from Chaurasi, an estate of 84 villages within the area of which Gondi is everywhere spoken. It is also spoken to the north and west of the estate.

The specimen which follows has been forwarded from Mandla. It is, however, simply the corresponding passage of Mr. Williamson’s translation of the Gospel of St. Luke, which was printed in Allahabad in 1895. No other specimen has been forwarded from Mandla, but a list of Standard Words and Phrases will be found on pp. 648 and ff.

In the specimen we may note the frequent use of the indefinite participle in the formation of compound verbs from Aryan words. Compare puchhe-kitur, he asked; hille chahë-mayor, he did not wish. Note also the frequent use of ū instead of final ūg; thus, dhiyōn, instead of dhiyāng, days.

In the list of Standard Words we may note forms such as dādatāl, from the father; mīgārtun, to the daughter; kāvāla, in the well; māršāl, men; tān, him.

‘I am’ is āndōrā and āndān, plural āndōm. Note also mandal, 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 jītān āgēnā, I should beat, which apparently contains a noun of agency jītān, one who has beaten.
DRAVIDIAN FAMILY.

GÔNDI.

Bôrô àdminôr rañd mark mattôrk. Anî örnû-rôpâtâl luhrâl A-certain man-of two sons were. And their-younger dâdân kattur, 'ô dâdâ, dhante jô tûs nîvâ uddîtâ ad to-father said, 'O father, property-in what portion my sits that nákun sim.' Tab ör örun apnô sampat tûsi-situr. Vallê dhiyân me-to give.' Then he to-them his-own property dividing-gave. Many days hîlle âûûn ki chûdur marri sab bûrûngë ikaîthô kîsî not passed that the-younger son all whatever together having-made lakk dês tâksî-hattur, anî agâ burû käkte din bîtê-kisôre apnô a-for country going-went, and there bad deed-in days passing his-own dhan mâchît-situr. Baske ör sab bûrûngë mâch-chitur aske wealth having-squandered-gave. When he all whatever had-expended then ad dêste bârô akál artt anî ör kângûl âûû-situr. Anî ör that country-in a-great famine fell and he poor to-be-began. And he ad dêsânôr mandânâvârêrknâ rôpâtâl uñdînâ ígâ hâjî làgtur, that country-of inhabitants-of among-from one-of near having-gone lived, jô ön apnô nêlkne padderî mêh-tâlê rohtur. Anî ör an who him his-own fields-to swine to-feed sent. And he those ekhîmîn-nîl bâvêkknî padderî tûndûng apnô pr nîhtâlê châhê-mûndur, hûks-from which swine ate his-own belly to-fill wishing-wea.

Anî baddë önk bûrâni hîllesiûûn. Tab ön surat ât anî And anyone to-him anything not gave. Then to-him sense came and ör itтур, 'nûvôr dâdânôr vallê châkark mandânûr jônkâ sâri he said, 'my father's many servants will-be whom-of bread pissîtâ, anî nannâ igâ karrû sâyîtônû. Nannâ techhî sufficient-is, and I here of-hunger am-lying. I having-arisen apnô dâdânà pôrî dâkî anî ön-sê indûkà, "ô dâdâ, nannâ my-own father-of near will-go and him-to will-say, "O father, I svargtà biruddh anî nîvâ munne páp kitônû. Nannâ issur nîvôr heaven-of against and they before sin have-done. I again thy marri iûch-ahînà jôg hîllesiûûn; nákun apnô châkarknâ rôpâtâl son to-be-called fit not am; me thy-own servants-of among-from uñdînà lêkâ banê-kim."' Anî ör techhî apnô dâdânà mûtîs one-of like make."' And he having-arisen his-own father-of near
tāktur. Pē ēr lākka-i matṭōr ki ānīr dādāl ēn hūrā dāyā
vent. But he far-off wās that his father him having-seen compassion
kitur, ani viçohā-kun ēnā vaɾe Jae liptē-kisē ēn chāmē-kitur.
did, and running his on-the-neck having-embraced him kissed.
Marri ēn-sē ittur, ‘ē dādā, namā svargṇā biruddhā ani nivā
The-son him-to said, ‘O father, I heaven-of against and thy
munne pāp kītōnā; namā issur nivōr marri ēnch-altānā jōg hille
in-presence sin have-done; I again thy son to-be-called fit not
āyōn.’ Pē dādāl apnōr chākarkun ittur, ‘nahinl-sē nahinl dikri
am.’ But the-father his-own servants-to said, ‘good-from good clothes
jhapnē panaḥhū ēn pāndahār, ani ēnā kāide muddā ani
quickly having-brought him cause-to-put-on, and his hand-on a-ring and
cākne sarpūh karaḥhār; ani mamṃāt tīndakān ani ānand
feet-on shoes cause-to-put-on; and we will-eat and rejoicings
kākam. Bārī-ki ēr nāvōr marri sāsi matṭōr, issur pīstōr;
will-make. Because this my son having-died was, again come-alive;
rāchhū matṭōr, issur purṭōr.’ Anī ērk ānand kīyā-lāturk.
having-been-lost was, again was-found. And they merriment to-make-began.
Onōr jēṭhō marri nēde matṭōr. Anī jah ēr vāsāre rōtā muṭtīs
His elder son field-in was. And when he coming house-of near
avvatur tab bājā ani yendānā lēṅg kēīṭtur. Anī ēr chākarkālē
had-arrived then music and dancing-of noise he-heard. And he servants-of
rōpāṭāl uṇḍitun apnō muṭtīs kēīsā pāchhē-kitur, ‘id bāl
among-from one his-own near having-called asked, ‘this what
ānd?’ Or ēn-sē ittur, ‘nivōr tammūr vātōr; ani nivōr dādāl bhōj
is?’ He him-to said, ‘thy brother has-come; and thy father a-feat
kitōr, idēn-lānē ki ēn bhalō chāngō pūntōr.’ Pē ēr sōngā
has-made, this-for that him good well he-has-received.’ But he angry
ātur ani rōpā handāle hille chāhē-māyōr. Tab onōr dādāl babrō
become and within to-go not wishing-was. Then his father out
vāsī ēn manē-kīyā-lītur. Ēr jāvāh sāsi apnō dādān
having-come him entreaty-to-make-began. He answer giving his-own father-to
ittur, ‘hūrā, namā ichchō barsāngnāl nivā tāhal kīyātōnā, ani
said, ‘see, I so-many years-from thy service am-doing, and
bappōrē nivā lākumutun hille tārē-kīyōn, ani immā nākun
at-any-time thy commandment not transgressed, and thou me-to
bappōrē uṇḍī yetmā plā gadā hille sāvi, ki namā apnō
at-any-time one goat-of young-ones even not goest, that I my-own
mithnā sang ānand kīyēnā. Pē jah nivōr ēr marri vātur jō
friends-of with rejoicing might-make. But when thy this son came who
vissyaengna sang nirv sampat tinjetor tab imm ana-lane bhooij
harlots-of with thy property has-eaten then thou him-for a-feast
kitoni.' Oy on-so litur, 'O marri, imma sag din nav sang andi,
hast-made.' He him-to said, 'O son, thou all day my with art,
ani joharangu nav and ad sab nirv and. Pe anand kiyana ani
and whatever mine is that all thine is. But rejoicings to-do and
anand ayana uchit matta. Bari-ki er nivor tammur sast
merry to-become proper was. Because-that this thy brother having-died
mattor, ani pistor; rachhhi mattor, ani puttor.'
was, and come-alive; having-been-lost was, and is-found.'

In Bilaspur Gondi is now quickly disappearing and giving way to Chattisgarhi.
It is still spoken in the hills. The number of speakers was estimated for the purposes
of this Survey at 8,450. In 1901, however, only 2,119 were returned.
The Gonds 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
The beginning of the Parable of the Prodigal Son which follows will be sufficient to
show that the language is ordinary Gondi, though the specimen is rather corrupt.
DRAVIDIAN FAMILY.

GÖNDI.

(DISTRICT BILASPUR.)

Böre māyalna rañd mark mattā. Önā-sō chīdurmarrī
Some man-of two children were. Thems-from the-younger son
dāharn kattur, ‘rē dāda, nā-igā bāttiya mandār tē nākun siyā
the-father-to said, ‘O father, me-to coming will-be that me-to to-give
chāhi.’ İngā önigā jō-kuchhū mattā só őr tūsūtur. Bale diyā
is-wanted.’ Now him-to whatever was that he divided. Many days
hile ayē chīdur marrī sab kuchhū undi jagā kīśī anī
not becoming the-younger son all whatever one place having-made and
handē kīttur. Agā hañji jō-kuchhū mattā tān kharāb
going did. There having-gone whatever was that wasted
kīśī vaṣṭur.

having-made he-threw-away.

To the north of Mandla lies the district of Jabalpur. Göndī is here only spoken in
the hills. The number of speakers at the Census of 1891, when there was a large tempo-
rary influx of Göndī harvesters, was 24,180. In 1901, when the total number of Göndīs
in the district was 78,689, only 5,422 speakers of Göndī 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 immē, thou; mīlki, in order to
tend; hill-angā, was not, etc.
DRAVIDIAN FAMILY.

GONDI.

(Urrar admi ranjo chhauvān mattyā. Chuṭur tural dādan
One man(-to) two sons were. The-younger son the-father-to
kattur ki, 'nāvā hissā sísum.' Jō kuchh malmatā sō tusi
said that, 'my share give.' Which some property some dividing
dādal situr. Vālē din hil-vāyēvākē chuṭur tural bēsi dhan
the-father gave. Many days not-came the-younger son all property
baghē-lē hatur ba dēste. Aggā jārisi mattur sagā dhan
collecting went another country-in. There riotously was all property
khoēki situr. Vō dēste barā akāl arsi mattā. Onē-gat
squandering gave. That country-in big famine having-fallen was. Him-near
bārē hill-ānghā. Ā dēste barē admi-ingan mandā-lātur, nōkri
anything not-was. That country-in big man-near to-live-began, service
kiyā-lātur. On nēli rōchītur mēdkī padi.
to-do-began. Him field sent to-feed pigs.

In Narsinghpur, as in Bilaspur and Jabalpur, Gōndi is only spoken in the hills, and
the dialect is gradually disappearing from the district. The number of speakers was
estimated for this Survey at 800. In the Census of 1901 only 383 were returned.
The Gōndi of Narsinghpur cannot, under such circumstances, be expected to be an
unmixed form of speech. The Aryan element is rather strong, and the dialect will soon
cease to be a Dravidian form of speech.

The difference between the two genders is disappearing, and the suffixes of the plural
are not often used. The case suffixes are modified, and so forth. Compare mārūnār
raṇ ādhār mattyā, Standard mārānāng raṇ chhavaṅg mattyān, a-man-of two children
were; dādārān, Standard dādān, to the father; dādālō, Standard dādālō, fathers,
etc.

'I' is anā, and 'we' imās. The form mār, his, occurs too often to be a mere
blunder. Mār, mār, also means 'my.'
The inflexion of verbs is also corrupt, the various forms being interchanged. Com-
pare sāgūtur, Standard sīyātōnā, I am dying; sēm 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 Gōndi of Narsinghpur is.
Barrūr mārșaľnôr rañd ēxhavâ mattur. Ā-vital chudur pôdgâl
One man-of two sons were. Them-from the-younger boy
māôr dādalrân kattur, 'bâri dādal, rôn dhan ijuhô màvâ
his father-to said, 'O father, house property how-much my
hisâ hai, màk sîm.' Phir dādal örun māôr dhan táSitur.
share is, me give.' Then the-father them-to his property divided.
Bârye din pijjâ chudur pôdgâl mûr dhan ēxhî-kûn lâkdar
Some days after the-younger boy his property having-taken distant
dēs hattur ujûn hukkê luchpântên sab kis-Situr. Sab dhan
country went and there rûtvônsnès-in all doing-gave. All property
mârsât-horsiat ad dēstên pâra kât àta, ujûn inêkê vîr karrô
spent-on-being that country-in big famine fell, and now he with-hunger
sây-lûtür. Tab vôrre barrûr dêst-mârșaľnôr nîgâ châkûr lôtür.
to-die-began. Then he some country-man-of near servant stayed.
Ujûn ör ön paddî mëhta nîrî, vôrre vâllên paddinôr tindâ-lênen
And he him pigs to-feed having-sent, he all pigs-of eating-of
phâlliyômrân mûr pîr paîcîhtan nihtûtur; bârre mûrsal ön bûrê
husks-with his belly full was-filling; any man him anything
hillên däylê mattur. Jab ön khâbar vât, vîr katâ-lûtür,
not to-give was. When him-to sense came, he to-say-began,
'dâlyâ, nûr dâdalnôr vâllên châkôr-Khôn pîr paîcîhtan tindatônà pîjjâ
'0-God, my father-of many servants-to belly full eating after
pisî maitâ-hât, ujûn anâ karrû sûyîtur. Ujûn inêkê anâ
something left-is, and I with-hunger die. And now I
têcêchhu-kun dâdalnôr nîgâ hândatônà ujûn katatônà, "çê dâdal, anâ
arising father-of near will-go and will-say, "0 father, I
ni tûddi-sâmân bhagvântâ pûp-dôkh kitur. Anâ inêkê niûr e+xhavâ
thy face-before God-of sin made. I now thy son
katâtônâ lûk anâ hillênà. Niûr châkur-vallêntê undhinôr barrûr
to-be-called worthy I am-not. Thy servants-in one-of some
îrsênà màkun nîrsênà." Tab ör têcêchhi miechhtur ujûn mûr
like me keep." Then he arising stood and his
dâdalnôr nîgâ hattur. Dâdal ön lákdal vânâkê hûrsûtür, ön
father-of near went. The-father him far-from coming saw, him
No specimens have been forwarded from Damoh and Saugor, and Gōndī is quickly disappearing from those districts. Local estimates give 1,300 as the number of speakers in Damoh. In 1901, when 27,521 Gōndīs were enumerated in the district, only 377 were returned as speaking Gōndī. In Saugor the local estimates gave so high a figure as 2,400. In 1901 only three speakers were returned, though the number of Gōndīs in the district was 21,546. The Gōndīs are known as Bhōi Gōndīs, and their language was called Pārśī as in Mandla. They are chiefly found in Keshla Pargana of Rehī Tahsil. Only a few old people still speak Gōndī.

Gōndī has also been returned as the language of 150 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 Gōndīs of the district have given up their native tongue.

Proceeding southwards from Narsinghpur we reach the district of Chhindwara where Gōndī 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. 486 and ff.

With regard to the inflexion of nouns, we may note the dative ādmākun, to a man, in the first line of the specimen.

The dialect uses the numerals armūr, eight; ummāk, nine; pad, ten.

With regard to pronouns, we may note annā, I, as in Narsinghpur; annāt, we; śā-piḍa, in him, among them.

The pronoun bāng, what? has a genitive bāndōr, bāndā, etc., and a dative bātkun.

The conjugation of verbs is mainly regular. An n is, however, added to the second person singular in tenses formed like kitān, I did. Thus, ātin, thou wast; kāndin, thou wast doing. The third person neuter of the future ends in āl and not in ār; thus, ad kiāl, she will do.

The present tense of the verb substantive is āndān, I am. In other dialects this form is an imperfect.

‘I am beaten’ is translated annā mār tindātōnā, I am eating stripes. This translation shows that Gōndī has not a fixed form for the passive.

In other respects the dialect is quite regular, as will be seen from the beginning of the Parable of the Prodigal Son which follows. Note only the use of ordinary tenses in negative clauses. Mr. Dawson, however, gives the ordinary negative forms, and the compiler of the specimen was certainly wrong in not introducing them.
DRAVIDIAN FAMILY.

GÔNDI.

(DISTRICT CHHINDWARA.)

Bòrô àdânikun māṭi mark māthūrk. Chudjur marri dāū-sê
Some man-to two sons were. The-younger son the-father-to
vaṅktur, ‘dāū, nā-juar bad dhan aiyāl ad nakun varkē-kisim.’
spoke, ‘father, me-to what property will-be that me-to separate-make.’
Aske àplō dhan ërkůn tūśūrt. Tān pājā thōrō diate
Then his property them-to he-divided. That-of after few days-in
chudjur marri sabrō māl samtī kīsī-kun lakk dēñāte
the-younger son all wealth together having-made far country-to
chāśī hattur. Aggā garsi-kun unjē kal uńji-kun sabrō māl
having-gone went. There playing and wine drinking all wealth
māñōtūrt. Sabrō māl māñōtūrt tān pājā ad dēñāte parā
squandered. All wealth had-squandered that after that country-in big
kāl sārā hattā; tindālē badē halle vāṭa. Aske hundur
famine having-fallen went; to-eat anything not came. Then there
ādīn-igē hāńji-kun ōnā rōn lāngā hattur. Ōr ōn nēde
man-near having-gone his house staying became. He him field-in
padding mañōtūlē rōhohitūr. Aske badden tōlp padding tīndūrg
wine to-feed sent. Then which huks the-swine were-eating
adden tīndūrg hūndūr; ōn bòrô halle sūṭur. Farōr vāśi
those to-eat he-tried; him anybody not gave. Big (i.e. wise) becoming
hattur, aske àplō jāṭē vēhtūr, ‘nāvōr dānum rōte bāchālē
went, then his mind-in he-advised, ‘my father’s house-in how-many
naukarkun tīndūlē sārī puṭṭīlātā, annā karrōk sāiṭōnā. Annā nāvōr
servants-to to-eat bread is-got, I hungry am-dying. I my
dānum-igē vīsī-kun dākā, ōn inākā, “dāū, pēnknā sōvā halle
father-near running will-go, him will-say, “father, God’s worship not
kitān, nīvā halle kōñjtān; nīvor nehō marri hallenān. Nīgā
I-did, thy-[word] not I-heard; thy good son not-am. Now
ni-juar māsārīde mandākōm.”
thee-with service-in will-stay.”

In Hoshangabad Gôndi is spoken in the eastern corner, towards Chhindwara and
Narsinghpur. The number of speakers was estimated for this Survey at 41,550. At
the last Census of 1901, 27,740 speakers were returned.
The dialect of Hoshangabad in most respects agrees with that spoken in Chhindwara. Compare and, it is; ana, I. The chief peculiarity of the dialect, however, is the use of i instead of r in nouns, pronouns and verbal forms of the third person singular. Thus, voḷ iṭṭul, he said. The same i also occurs in the termination of the genitive before a singular masculine noun and in some numerals, etc. Thus, dēṣṭ-ūl, of the country; vaṟul, one; iṟul, two, etc.

The usual form of 'one' is undī, and of 'two' raṇḍī. Vaṟul is used as an indefinite masculine pronoun, and iṟul is sometimes used instead of raṇḍ when the qualified noun is of the masculine gender.

The r of plural forms of verbs and pronouns is a cerebral r; thus, voṛ iṭṭor, they said. The same pronunciation prevails over a large area, in Betul, Ellrichpur, Akola, Nagpur, Seoni, Balaghat, Bhandara, Khairagarh, Nandgaon, Raipur, and Sarangarh. The original texts sometimes write ḍ and sometimes r. Thus, ṭuk and ṭor, they. I have written r throughout.

The adverbial participle ends in ke and not in ve; thus, kisēke, doing.

There is a verbal noun formed from the past participle; thus, ḍattute, in the going, when he went; eukhutute, in the roaring, while he was roaring.

Note also the neuter negative hale rōval, it was not.

Further details will be easily understood from the specimen which follows.

[DRAVIDIAN FAMILY.]

[GONDI.]

(DISTRICT HOSHANGABAD.)

Undi diya sikari narka ḍangur sikarkun hattul. Undi hir'ai

One day a-hunter at-night to-a-forest hunting-for went. One deer ḍangur-nede mērte ḍurg ālā kul, 'ana jikā.' Vōna āvāj keṭjitu, forest-field-in grazing-in having-seen he said, 'I will-kill.' His sound heard, to ḍangurṭikē sōrit. Vōl sikari bhā tānā pichārī vittul. Hirai valē lak it wood-into fled. That hunter also its back-at ran. The-deer very far sōrisi hatt. Agā haṅji mēt-lāt. Vōl sikari tānā pichārī vittul. fleeing went. There having-gone to-graze-began. That hunter its back-at ran.

Hirai itāl jāgāte haṅji āvat, agā ihun jāri lāksit, agā The-deer such place-in having-gone came, there such jungle was-found, there haṅji māsī hatt. Vōl sikāri kāik māsi-kīsēke rahē-mattul. having-gone having-hidden went. That hunter hands voringing staying-ions.

Siṅgi āsī hatt-te vōl udās man kisi-kun rōn vāṭtul. Vōl Darkness having-become coming-in he affixed mind having-made house went. He thōṅbō lak hattul ki pulli vankhutute vōl āvāj keṭjitul. Vōl apno pīsāna little distance went when lion roaring-in he sound heard. He his life-of
FREE TRANSLATION OF THE FOREGOING.

A hunter once went to hunt at night in the wood. He saw a deer grazing in a field in the wood and resolved to kill it. The deer heard the noise he made, and fled into the wood, and the hunter ran after it. It fled very far, and then began to graze. While the hunter was pursuing it, the deer had fled to a place where the jungle was thick enough to hide in. The hunter wrung his hands, but darkness having set in he made towards his house in low spirits. He had not gone far when he heard a lion roar. He fled for his life and climbed a tree. The lion soon came roaring to that very tree, and when he saw it he repented and said, "If I had not come to kill the deer my life would not be in danger."

Gōṇḍi 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 Gōṇḍis of Nimar are mentioned in the Report of the Ethnological Committee, Nagpore, 1868, Part II, pp. 112 and ff. It has not, however, been possible to get any specimens, and the local authorities some time ago stated that Gōṇḍi was no more spoken in the district.

The Gōṇḍi dialect of Betul and Amraoti is essentially the same as that spoken in Hoshangabad. Speakers are found all over both districts. Their number was estimated for this Survey at 94,000 in Betul and 12,000 in Amraoti. The figures returned at the Census of 1901 were 81,619 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 l is substituted for r in the same cases as in Hoshangabad. Thus, čudol, the younger; kītul, he did; varul, one.

r is pronounced as r in words such as varā, come.

An h is prefixed to the outer forms of pronouns in Amraoti; thus, had, that.

With regard to numerals, we find arnul, eight; unnā, nine; pad, ten.

'ī' is annā, as in Hoshangabad and Narsinghpur.

The inflexion of verbs is regular. Note āndul, he is; jīyānur, they will strike; cīlāvīrē, running, etc.

The form matakē, may be, is perhaps a participle.
DRAVIDIAN FAMILY.

GÔNDI.

(District Betul.)

Varul ädmēnā raṇd mark matl. A-vitāl chuḍḍōl ṭurāl dāūtun
One man-of two sons were. Them-in-from the-younger son the-father-to
it-tul, ‘ē bābā, nīvā dhan-māltā-ivitāl jō nāvā hissā matakō sō nākun
said, ‘O father, thy property-in-from what. my share may-be that me-to
sīsīm.’ Tō ol senāl ŏnā dhan-māl ūsī sītul. Vallō diyā
give.’ Then that old-man him-to his property dividing gave. Many a-day
hall āyō ki chuḍḍōl ṭurāl sab māltun arpa-kittul ani lai lakk
not became when the-younger son all property collect-made and very far
deste hattul undō agā luchpante din kātē-kittul, sab dhan-māl
country-to went and there riotousness-in days spend-did, all property
māhāschehī-sītul. Jab vōl sab dhan ābē-kittul, achēhō bahkt
having-squandered-gave. When he all property spent-had-made, that time
addē deste parā kāl art, undē vōl kaṅgāl āśī hattul.
that-cery country-in big famine fell, and he destitute having-become went.
Ani ad mulkte baṇji-kun varul īgā naukār rahē-mātul. Undē vōl vōn
And that country-in having-gone one near servant staying-was. And he him
nēde paddi mēhēlē rōḥtul. Aggā vōl kūrni paddi mēhētā a-nīnē tānā
field-in swine to-feed sent. There he husks swine were-eating them-from his
pīr bhi niṅtēlē āndul. Pan ŏn baddē chīj tīndēnā halle sēvōl.
belly also to-fill he-was. But him-to anyone thing to-eat not gave.

No specimens have been forwarded from Ellichpur where the estimated number of
speakers was 4,427. The corresponding figures in 1901 were 6,148. The dialect is prob-
ably the same as in Amrooti and Betul.

Seventy-one speakers of Gōndi were returned from Buldana at the Census of
1901. The old returns and the local reports make no mention of Gōndi in the district,
and it is probable that the speakers were immigrants from Akola.

The Gōnds of Akola are known as Rāj Gōnds. The number of speakers was
estimated for this Survey at 1,143. At the Census of 1901 their number had increased to
2,208.

The Gōndi of Akola is a very corrupt form of speech. Thus, the genders are contin-
ually confounded, and the singular is often used instead of the plural; e.g., raṇḍ tuvāl
ātī, two sons were; hissō vāgatōr, a share is coming, etc.

An ḷ is commonly added before the neuter forms of demonstrative pronouns, just as
was the case in Ellichpur; thus, ḷad and ḷad, that. So also ḷō, they.
On the other hand, \( r \) and not \( l \) is used in those cases in which Standard Gōṇji has \( r \); thus, \( ēr \), he.

\( r \), originally written \( ç \), is substituted for \( r \) in plural forms of pronouns and verbs. Thus, \( hōr \), they. Forms such as \( ērk \), they, however, also occur.

With regard to numerals, we find \( ārmur \), eight; \( pad \), ten, but the usual forms for 'nine' and 'ten' are Aryan loan-words.

The pronoun 'I' was \( annā \) in Narsinghpur, Chhindwara, Hoshangabad, Betul, and Amraoti. In Akola we again find the form \( narmā \) which is used in all other districts, with the exception of the Patna State. 'We' is \( āmōj \).

With regard to the inflexion of verbs, we must note forms such as \( kintān \), he was doing. The final \( u \) 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 \( mandōrō \), we are; \( kēkār \), we shall do; \( matēkē \), 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.

GÔNDÎ.

(BRANCH AKOLA.)

Bôrë mänvalnâ rañd tuçal âttu. Chudur tuçal dâûn
Some man-of two sons were. The-younger son the-father-to
vañkitur, ‘dâû, paisânâ bissô nâvâ vûytôr ad nákun sim.’ Mâng or
said, ‘father, money-of shore mine may-come that me-to give.’ Then he
sampañ vâtâ-kişîtur. Mâng thôrkê divâyanê hattur chudur tuçal subê
property divide-did. Then few days-only went the-younger son all-indeed
jamâ-kişî-kun lâkk muluk-mandô hattur, âni agâ vallê paisâ kharch-kintân,
collected-having-made far country-in went, and there much money spent-made,
sampañ urî-kintân. Mâng ônâ subê paisâ márûn mânq ad mulukte
property waste-did. Then his all-indeed money spent then that country-in
bañ mây arsi-mattâ. Ad vakte ôn archan arsi-mattâ. Ûr had désâte
heavy famine falling-was. That time-at him-to distress falling-was. He that country-in
gîristanâqâ rahê-mattu. Ôr tarvâ nêde ôn paddi mêsâlê rûkhûtu.
householder-near staying-was. He his field-in him swine to-feed sent.
Paddi jô chhîlîya tîndâr aďu aplô tîndânâ ônâ jivâ âttu; ônô bôrê
Swine which husks ate that his eating-of his wish was; him-to anyone
sêvur hille.
gave-not not.

Four hundred and fifty speakers of Gôndi have been returned from Basim. In 1901
their number was only 273. Most of the Gôndis are found in the east of the district.
The specimens received from Basim represent a much more correct form of Gôndi
than those forwarded from Akola. There arc, however, a few instances of confusion
between the two genders. Thus, vâtu and vâtur, he came; mâtô, he was.
The form manyâl, to a man, instead of manyon, is perhaps due to the influence of
the neighbouring Marâthî.

With regard to pronouns, we may note immô, thou; immôt, you; hôr, he.
The present tense of the verb substantive is formed as follows:—

Sing. | Plur.  
---|---
1. mantô' (a) | 1. mantôm.
2. mantî (n) | 2. mantîf.
3. m. mantôr | 3. m. mantôrk.
3. f. & n. mantâ. | 3. f. & n. mantâng.

Compare ândan, I am, etc., in Chhindwara and neighbouring districts.
The suffix n is used in many forms where it does not occur in the Standard. Thus,
jikâ and jikân, I shall strike; âlân, he took. Compare the forms mentioned above
from Akola.
The form yêtur-å, he took, seems to present a similar wide use of the suffix å of the first person singular.

The past participle tintà, eaten, is used as a relative participle in padi tintà bëngá, swine eaten husks, the husks which the swine ate.

I do not understand the form kikâ, taking.

For further details the student is referred to the beginning of the Parable of the Prodigal Son which follows.

[ No. 51.]

DRAVIDIAN FAMILY.

GÔNDI.

(BASIM DISTRICT.)

Varôn manyâl rañd othhavig mantà. Chîdôr bâbân itôr, 'bâbá,
A-certain man-to two children are. The-younger father-to said, 'father,
jamêtà hissâ mâkun sim.' Maṅg jamêtà hissâ étân. Maṅg thôkà
estate-of share mo-to give.' Then estate-of share he-took. Then a-few
dînte vëkâ jîngi kikâ chîdôr dësine hätân. Maṅg
days-in the-whole property taking the-younger another-country-to went. Then
khushî-së jîngi uñî-kitân. Paisâ kharch-kitân mang dukâl ârtà,
pleasure-with property he-squandered. Money had-expended then a-famine fell.
Hâdên-murô âdchen ârtà. Asko dësâte bhalô manyârigë mûh-mâtà.
Therefore difficulty fell. Then country-in a-respectable man-near remained.
Vîr manyâ ôn nêd-rabô padi mëhtûlê rûhitûr. 'Padi tintà sëngâ
That man him-to into-the-field swine to-graze sent. 'Soine eaten husks
hâv nana tindäkâ.' Bôre hile sità. Ôn gyân vâtu, vârkurt, 'nà
those I will-eat.' Anyone not gave. Him-to senses came, he-said, 'My
bâbônà chûkâtôn tindâlë puţîntâ; nana karû sâtônà. Nana âplô
father-of servants-to to-eat is-sufficient; I of-hunger am-dying. I my-own
bâbônîkè hanka ôn inklâ, 'bâbá, pëndâ bâhîrô ni dekhat
father-near will-go him-to will-say, 'father, God-of against your in-presence
pâp kitônà. Íngû nîôr mari nî-lâyak hille. Bâbá, nâkun manyân
sin I-did. Now your son worthy am-not. Father, me-to a-servant
chûkri irâ.' ' Maṅg bâbônigë vâtu. Mari lak harsî
in-service keep.' Then father-near came. The-son far-off having-seen
bâbá ayanô; pît-rûpô máyâ vâtu, vajède bijê-mâtû, mukâ
the-father shed-tears; heart-in compassion came, on-the-neck embraced, kiss
yêtur-å.

took.
In the district of Wun, Gondi was returned as the language of 53,000 individuals. The corresponding figures at the Census of 1901 were 55,495. The Gondis are found all over the district, especially in Kelapur and Yootmal.

The dialect has several characteristic features of its own.

An e is often used where ordinary Gondi has h; thus, enja, see; lilu, not; tabor, he went; but hakun, I will go. Forms such as hor, he; hid, this thing, have already been noted from other districts.

The inflexion of nouns and pronouns is mainly regular. Note, however, plural forms such as pura, sons; padik, swine. There is apparently no difference between the declension of nouns denoting rational and those denoting irrational beings. Compare desur, of the country; dunesa, in (some) days. Note desun, to a country; amot, we; amoku, us; inu, thou; ineti, you; vunbun, to him; horkun, to them; honar suti, for his sake.

The present tense of the verb substantive is given as follows:—

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. muntun</td>
<td>1. muntum</td>
</tr>
<tr>
<td>2. munti</td>
<td>2. muntir</td>
</tr>
<tr>
<td>3. muntor</td>
<td>3. muntur</td>
</tr>
</tbody>
</table>

Similar forms are also used of finite verbs. Forms such as munturam, we are, do not seem to exist. Note also jikan, I shall strike; vat, it came; artu, it fell; tiudug, (the swine) ate.

The past participle is used as an adjective. Thus, masti paq, the fattened calf. The same form also occurs as a verbal noun. Thus, kharchi-kita-upar, expenditure-making-after, after he had spent.

Causative forms are ranevyayati, let us feast; inavaya, to be called.

Ar, 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.

GÖNDI.

(BRITISH INDIA.)

Bōri-undī mānyān rond pōrāl mātor. Hor-rōpo chidōr
A-certain man-to two sons were. Then from among the-younger
babān itōr, 'bābā, bad paisā vātū nāvā vātā hād.
father-to said, 'father, what property-(of) share mine may-come that
śim.' Maṅg hōr vōṅkūn paisā vāttōr. Maṅg thōḍō divasne
give.' Then he him-to property divided. Then a-few days-in
chidōr pōrāl āchē-hī jemā-kiśā lay langnā désūn sōtōr,
the-younger son whole-even having-collected very far-off country-into went,
an hāgā ughā-artōrne rahē-vāśī āpūā paisā kharchē-kiśōr.
and there riotous-people-with having-lived his-own property spent-made.
Maṅg hōr acohē-hī kharchē-kiśā-uper hād désūn-rōpo phūrā sāthyā ārtū;
Then he whole-even expended-made-after that country-into a-great famine fell;
hādēn-kiṃtā vōṅkūn taklīph ārū lāgtā. Indikē hōr hād désnōr
therefore him-to difficulty to-fall began. Therefore he that country-of
undi mānyān-igē sōsī rahē-vāttōr. Hor-tar vōṅkūn padik chari-
one man-near having-gone remained. He-on his-part him-to swine graz-to-
kiyālē āpūā vāvāte rētōr. Indikē padik bad tōkṛē tīndūg hādēn-
make his-own into-field sent. Then swine which husks were-eating that-
phērō hōr āpūā pīr pānijānā diḥtūn hōṅkūn vātu-vāyā; an bōri
on he his-own belly should-be-filled so him-to to-appear-began; and anyone
hōṅkūn bātā-hī ātōr āllā. Maṅg hōr sūdēhīt-phōr vāsī itōr, 'nāvā
him-to anything gave not. Then he senses-on having-come said, 'my
bāpānā bēcōr gādyāl-kūn pīr-mēnd sārī māntā, an nūmā upāsīne
father-of how-many servants-to belly-full bread is, and I of-starvation
santōn; nānā tēttī sāvā bābōn-hīkē hākān an hōṅkūn inkān,
am-dying; I having-arisen my father-near will-go and him-to will-say,
"hē bābā, nānā pēn-dā viruddh an nīvā mune pāp
'Oh father, I God-of against and you before sin
kītoṇ; hīgāl nīvā pōrāl ināyā nānā chōkhā śīlā; nīvā undī
have-done; henceforth your son to-be-called I fit am-not; your one
mānyān-sārkēh nākūn īrā"," Maṅg hōr tēsī āpīō bābōnīkē sōtūr,
servant-like me keep." Then he arising his-own father-near went.
Aske hōr lang mātiṣhī hōṃōr bābō vōṅkūn hūdī kīv vāt an
Then he far-off was-just his father him-to having-seen compassion came and:
hôr dhàlv-kísî hônâ vaèède mîthî vàòtôr an hônâ mukâ yêôr. Mañg pôrâl
he running his neck-on embracing put and his kiss took. Then the-sun
hônknûn òtor, 'bâhâ, âkâsnâ viruđdî an nîvâ mune mânâ pâp kitôn;
him-to said, 'father, heaven-of against and you before I sin have-done;
an hîdâl nîvâ pôrâl inàvâyâ mânâ chôkhast šîlà.' Pan bâhânu
and henceforth your son to-be-called I worthy om-not.' But the-father
âplô mânîânkûn vélûtor, 'chânglo jhagô tattî vônknî ghâlî-kim;
his-own serveants-to told, 'good a-robe bringing him-to put-on;
an hônâ kayde mûdâ an kâlde jôdâ ghâlî-kim; mañg mastitâ
and his hand-on a-ring and foot-on shoes put-on; then a-fattented
pàdû tattî kôrât, an ámôkû tikê râmâvâyâmt. Barâkî hér
calf bringing kill, and us eating let-merriment-make. Because this
nâvôr pôrâl sâsî màtor, hôr phîrê-vâsî jîtô òtor; an hârê-vâsî
my son dead was, he again-coming alive became; and lost
màtor, hôr pûdôr.' Aske hér râmâvâyâ lâtêr.
was, he was-found.' Then they merriment-to-do began.

Hàd vêre hônôr phêrôl pôrâl vàvâte màtor. Mañg hôr vâsî
That time his elder son in-the-field was. Then he having-come
rônûtâ najkî vâlâ-upar hôr nêknâ an yandânâ kêñjôr,
house-of near had-reached after he singing and dancing heard.
Aske mânîân-rôpûdâl undîtûn këhâ sîr pûsî-kitôr, 'hîd
Then serveants-from-among one-to having-called he asked, 'this
batâ ându?' Hôr vônknûn òtor ki, 'nivôr tamûr vàtor; an
what is?' He him-to said that, 'your brother is-come; and
hôr nivôr bâhûn khusâl pûdôr hîdên-karitâ hôr mastitâ
he your father-to safe-and-sound was-found therefore he a-fattented
pàdû kôytôr.' Aske hér ghussâ-vâsî rôpû sitâ-šîlà. Hîdên-karitâ
calf has-killed.' Then he getting-angry inside would-not-go. For-this-reason
hônôr bâbô bâhêr vâsî vônknûn samjî-kiyâ lôtôr. Pan hôr
his father out having-come him-to to-entreat began. But he
bâhûn uttar sîtôr ki, 'surâ, nanâ ieûûng vârsçûng nîvâ chëkrik
father-to reply gave that, 'see, I so-many years your service
kitôn an nîvâ âdnyâ mânâ baskêhî môdî-kitôn šîlà;
am-doing and your order I ever-even broke not;
târî mânâ nàvâ sÖbyûn-sângô khusâlî kiyâ mhiânôn îmê
still I my friends-with happiness make having-said you
nàkûn baske päth šità šîlà. An hôr nîvâ paisâ rûpûntëôjô
me-to ever a-kid gave not. And who your property harlots-with
întî vâtôr hôr hér nivôr pôrâl vâtôr aske îmê hônar-sâtîhî
having-eaten wasted that this your son came then you him-for
mastitâ pàdû kôytô.' Aske hör vônknûn òtor, 'pôrâ, îmê
a-fattented calf have-killed.' Then he him-to said, 'son, you
In Wardhā, Gōndi is spoken all over the district. The number of speakers was estimated for the purposes of this Survey at 40,450. At the last Census of 1901, 39,885 speakers were returned. No specimens have been received, but the Gōndi 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 Gōndi dialect of Nagpur were published in the papers left by the Rev. S. Hsilop and published by Sir R. Temple. See Authorities above.

The dialect spoken in Nagpur in most respects agrees with the grammatical sketch on pp. 486 and f.

Demonstrative pronouns begin with an h, and an r is usually changed to r between vowels. Compare hōr, he; had, that; hid, this; marā, tree; varā, come; mandōram, we are.

Nāluṅg, four, has a definite form nāluṅte, the four.
‘I’ is nanā, but the form aṇā, which is common in Chhindwara, is used as well.
‘We’ is əmōḷ.

Verbs are regularly inflected in person and number. The present tense ends in utōnā; thus, vondōnā, I die; sītōnā, I give, etc. ‘I am’ is māndonā.

Note māyāl, it will be; mātē, it may be; əktē, saying, and so forth.

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

GONDI.

Undit musalmän änık undi marhâṭal mattör. Hör marhâṭal bazâpe
One Musalman and one Marâṭhâ war. That Marâṭhâ bazar-in
hattur. Hôn násiritâ kauring savâدتun kammit hattuṅ. Uşdê
went. Him-to quarterpice-of kauris article-to deficient went. Then
bashâre hurintör hônör varkitör musalmän-ei násiritâ kauring
bazar-in looked his acquaintance Musalman-from quarterpice-of kauris
êtur ki, ‘aua īngâñećh dârōte nivâ kauring mûkun sîntōna.’ Hör
took that, ‘I now-just house-at thy kauris thee-to give.’ That
musalmän hañji hônâ darvâzâte hattur indâ-lâtur, ‘nâvâ násiritâ
Musalman having-gone his door-at went to-say-began, ‘my quarterpice-of
kauring bazâre ehëi-mattōni, had sim.’ Hônâ bâyâkô indâ-lât,
kaunis bazar-in having-taken-wast, that give.’ His wife to-say-began,
‘nâvör môïdô jâvuntör, tavâ siyânur.’ Hör musalmän indâ-lâtur,
‘my husband is-eating, afterwards he-will-give.’ That Musalman to-say-began,
‘ingâñećh ētkâ.’ Hônâ bâyâkô indâ-lât, ‘hôn yâdki, vâtâ.’
‘now-just shall-take.’ His wife to-say-began, ‘him-to fecer came.’
Musalman indâ-lâtur, ‘vât bi, bhalê-mâri īngâñe ētkâ-ch.’
The-Musalman to-say-began, ‘it-came even, still now-just shall-take indeed.’
Hônâ bâyâkô indâ-lât, ‘nâvör môïdô sûtrör, itke ari-lât.
His wife to-say-began, ‘my husband has-died, saying to-cry-began.
Musalman bâng inttör, ‘hûrâ, īngâdâ-īngâñe bâng dôngô kiyâ-lâtur?
The-Musalman what said, ‘see, immediately what protest to-make-began?
bhalê-mâri sûtrör bi to anâ ētkâ.’ Uşdê hônör jâvâlé bhalê
still died even then I shall-take.’ Then his castemen respectable
mânyâl vâtur ânik hôn oâyâ-lâtur. Ani rât âsi hât. Hör
men came and him to-carry-began. And night coming went. That
musalmän máçâte katyaři uchči mattör. Aplô ditte indâ-lâtur,
Musalman tree-in stick having-taken stayed. His mind-in to-say-began,
‘hûrâ lêkâl dôngô kitur.’ Tô-usdê hör bhalê mânyâl vâsi-mattör,
‘see the-rascal protest made.’ Then those good men having-come-were,
hörk murdaṭum haganèch inî-kun hattur. Handâl naluṅg kallër-kâ
those the-corpse there-only having-put went. Thereafter four thieves
vândur. Hôrknâ kâldun ărî lágt. Ingâ bês chamatkâr dist.
were-coming. Their feel-to the-bier stuck. There good wonder
appeared.
FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a Musalmān and a Marāḍhā. One day the Marāḍhā went into the bazar to buy something, and he found he wanted a quarter piece worth of kauris.¹ He looked about him in the bazar and asked the Musalmān, whom he happened to know, to give him the missing kauris, saying that he would pay them back immediately he got home. Then the Musalmān went to his door and said, 'pay me back the kauris you borrowed in the bazar.' The Marāḍhā’s wife came out and said, 'my husband is just dining. He will pay you later.' The Musalmān said, 'I will have my money at once.' The wife said, 'he has caught the fever.' The Musalmān said, 'never

¹ The value of the kauri differs. One pice is equal to about 100 kauris.
you mind, I must have my money at once." Said the wife, "my husband is dead," and she began to cry. What did the Musalmān answer? "Lo," he said, "what tricks is he at now? Even if he is dead, I shall have my money." Then respectable men of the Marāṭhā's caste came to carry him out. When the night set in the Musalmān took a stick and sat down in a tree, and began to think, "lo, the rascal is pretending." Then the men who had come put the corpse in that very place and went away. Then four thieves came, and their feet got entangled in the bier. They thought this a good omen, and one of them said, "if we get rich, we will make an offering of 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 Marāṭhā took the things they had left and prepared to carry them off. The Musalmān looked from the tree, "lo, the rascal is carrying off the property of the thieves. Stop, scoundrel, give me my kauris this very moment." The Marāṭhā said, "come to my house, and I shall pay." Then the Musalmān went to the door and said, "give me my quarter piece worth of kauris." The Marāṭhā then took a stick and began to beat him. He began to cry and said, "I shall not ask for them any more, father."

Eighty-seven thousand three hundred and fifty speakers of Gondi 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 "namā," and "I am" is "mantōn(a)." Note also "hilen, I am not; hīć handur, he went not, etc.

The specimen which follows is the report of a theft.
KALLÉNÁ

RAPÔT.

THEFT-OF

REPORT.

Haunèl-nêlti sukavârtâ narkâ āmôt sab mânâvûk rôt-rapô
Day-before-yesterday Friday-of-at-night we all men house-in
usùchi mattoûm. Nârûm narkâtâ andüste nûkun khad-khad
having-slept were. Middle night-of about me-to khad-khad
ihun āvâj köôji-vâtu rôt-rapô. Nûkun samjî-mûtu nay matêkê;
such noise having-heard-came the-house-is. Me-to thought-was a-dog might-be;
nanâ tattâ hile. Sakàrtâ pârhô usùchi têchehi, nûvâ rôt-rapô
I got-up not. Morning-of time having-slept having-arisen, my house-in
undî khôli mantâ, had khôlinâ kavâd ughdô distu. Sujânâ vakhatnê
one room there-is, that room-of door open appeared. Sleeping-of time-at
nanâ hid kavâd lâgî sîsi-matônâ. Kavâd ughdô bâhun
I this door having-closed having-given-was. The-door open why
âtu hid nanâ hurštân: had khôlite nûvâ undî adkâte nur
became this I began-to-see: that room-in my one earthen-pot-in hundred
rupiyâ undî sônônâ irâng nûr rupiyâ kimmatnâ isîsi-matônâ.
rupees and gold-of ornaments hundred rupees worth-of having-kept-I-was.

Khôlite hañji-kun bad adkâte mâl isîsi-matônâ had adkâ
In-the-room having-gone which pot-in property having-kept-I-was that pot
nûkun örtâl distu, anî hagâ mâl hile mâtân. Nûn rôt-rapô vale
to-me broken appeared, and there property not was. I house-in many
thikânte hurštân; hagâ mâl puṭta hile. 'Bôrê-tari
places-in made-a-search; anywhere property was-obtained not. 'Someone
mâl kalsì ösi matêkê,' inji-kun nanâ hid kallenâ
property having-stolen having-taken-away may-be, having-said I this theft-of
rapôt kiyâlê vâtân. Nûvâ rôn kallênâ narkâ nûvâ raqî châkâr,
report to-make have-come. My at-house theft-of at-night my two servants,
hônâ nûv Râmâ undê Gópâlâ, usùchi matûrk. Hûckûn-rapô nûvâ
their names Râmâ and Gópâlâ, sleeping were. Them-among my
subhâ Gópâlâ nûvâ mânvân-paro mantâ. Nûvâ sêjârte hîr
suspcion Gópâlâ by-name man-on is. My neighbourhood-in that
mânvân sarikhô undî Gômâ nûvtôr kallê-kiyê mânvâl mantôr.
man like one Gômâ by-name theft-committing a-man is.
Hôr mânvâl nûvâ rôn vâtè-hattê-kê mantôr. Hôr nûkun undî
That man my to-house coming-and-going is. He me one
FREE TRANSLATION OF THE FOREGOING.

REPORT OF A THEFT.

Friday night, the day before yesterday, we were all sleeping in my house. About midnight I heard a rattling noise in the house. I thought it might be a dog, and did not get up. Early in the morning I arose and found that the door of a certain room in the house was open. I had shut that door when I went to sleep, and I began to look for the cause of its having been opened. I kept hundred rupees and hundred rupees worth of ornaments in an earthen pot in that room. On entering the room I found that the earthen pot had been broken, and the property was not there. I made a search in several places in the house, but my property could nowhere be found. Thinking that somebody might have stolen the things and carried them off, I have come to make a report of the theft. On the night of the theft two servants, Râmá and Gópála, by name, slept in the house. Of them I suspect Gópála. There is in my neighbourhood another man like him, called Gómá, who is in the habit of committing thefts. He often comes to my house, and he has seen me give money to one or two persons. I have also heard that eight days ago he asked my servant Gópála, '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.
Gôndî is spoken everywhere in the district of Balaghat. Local estimates give 76,300, and the returns of the Census of 1901, 54,108 as the number of speakers.

The dialect 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, jô ananś äynur on sêkâ, which share (neuter) will be (masc.), that (masc.) give; avhêkûn, to him.

R becomes r in plural forms of pronouns and verbs; thus, orkun, to them; mandûr, they were.

The inflexion of nouns and verbs is regular. 'I am' is ândân as in Seoni, Chhindwarm, etc. The corresponding form is an imperfect in other districts. A list of words which has not been reproduced gives mañji, was, for all persons and numbers.

Note also forms such as bâshkî, dividing; urêkî, wasting; sêkâ, give.

For further details the beginning of the Parable of the Prodigal Son which follows should be consulted.

[ No. 55.]

DRAVIDIAN FAMILY.

GÔNDÎ.

(DISTRICT BALAGHAT.)

Varâ ñadûnâ raqû mark mandûr. Ön-mê-sô chuďûr marri
One man-of two sons were. Them-in-from the-younger son

tanû bhûhûrûn-sê itûr, 'jô nûvû ananś äynûr on sêkû.'
his father-to said, 'what my portion will-be that give.'

Tab or orkun tanû dhan bêtû-ki sitûr. Valû diyaû hille at,
Then he them-to his property dividing gave. Many days not became,
tab chuďûr tûrûn sab undi jaghû kisû duusû dêstûn
then the-younger son all one place having-made another country-to
hatûr. Tab agû hañû jhîlhâpât kisû tannû din agû
went. Then there having-gone wickedness having-made his days there
kâtû-kitûr. Tab tanû dhan urêkû sitûr, tab ad dûste
pass-made. Then his property spending gave, then that country-in
phûrû sîkûr art. Tab on-igû bati hille râhû-mât.
Tab great famine fell. Then him-near anything not remaining-was. Then
ôr agû hañû jî ad dêstûr mânâlûkûn sang varûn-igû
he there having-gone that country-of men with one-near
mandû-lûtûr. Tab ôr tanû mûde paddû mëtûlûl rohûtûr. Tab au
soon. Then he his field-in pigs to-feed went. Then those
bhusû tíñû paddû tanû pîr nihtûn avhêkûn bôre hille sêvûr.
husks eating swine their belly filling-were them anyone not gave.
Tab avhēkun akal vāt. Tab or īttūr ki, 'nār bābhūrāna bāchōlē
Then him-to sense came. Then he said that, 'my father's how-many
banihīyārk kisi-mātōr; tab valēnē gātē jāvā āyā. Nannā karūnē
servants working-were; them more rice food is. I hunger-with
sāyōnā. Nannā tēchē nāvōr dāhōrān-igā dākā tab ōn-ōn
am-dying. I having-arisen my father-near will-go then him-to
indākā, "Yē bābā, nannā Bhagvāntāl pāp kitān, tab nīvā munne bhī
will-say, "O father, I God-from sin did, then thee before also
pāp kitān. Nannā nīr marri bahūntē āykā? Nākun tannā banihīyārākūn
sin I-did. I thy son how can-be? Me your servants of
varūnā barābar kim."'
one-of like make."
Gōndi is spoken all over the district of Soni. The number of speakers has been estimated at 146,000, and it was returned as 102,747 at the Census of 1901.

AUTHORITIES—

MANGER [MANGER], O.—Specimen of the language of the Gonds as spoken in the District of Seoni, Chhapurah; comprising a Vocabulary, Grammar, etc. Journal of the Asiatic Society of Bengal. Vol. xvi, Part i, 1847, pp. 256 and ff.


The dialect of Seoni does not much differ from that spoken in Mandla.

R becomes r in plural forms and often between vowels. Thus, ūrk āṇḍūr̥k, they are; parksōr̥, searching.

' We' is āmūṭ and namēṭ; and 'his' is ōnā and tanāvā.

With regard to the inflexion of verbs we may note āṇḍān, I am, as in Balaghat, Chhindwara, etc. The form tīndākāṭ, let us eat, is a future, formed from the first person singular by adding t.

Manger gives forms such as tīndī, eats; and tīnṭāṭ, ate, for all persons and numbers.

Note vāṭānd, he used to destroy, and forms such as arṭēn, when it falls; jōktēn, if you kill. They are formed from a verbal noun derived from the past participle. Compare the corresponding forms in Bērāḍi mentioned on page 602 below.

The negative verb is regular. Forms such as hille sīndūr, he gave not, are simply the positive form added to hille. Similarly we find hille-n ānd, it is not.

The verb āṭi, to give, seems to be freely used in forming compound verbs. Compare tākṣi-sītūr, he went; cākṣi-sēl, it went.

Two specimens have been received from Seoni. 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.

(SONI DISTRICT.)

**Specimen I.**

Varrur māṅvāṅrī or rāṇḍ mark māṭāṅrī. Orṅāṅl oḥuṇḍur

_A-certain_ man-of two sons were. _Them-from the-younger_

dāṅgōṅi ittur, 'hē bābā, dhantāl jō nāvā bhāṅ gātā nākun

to-father said, 'O father, wealth-from what my share comes me-to

sim.' Tab ēṛ orṅkun tanvā dhan bāṅ-kiṅl situr. Vallē
give.' Then he them-to his-own wealth having-distributed gave. Many

diyān hille hārnōṅ ki oḥuṇḍur marri sab bārūṅgē same-kis-i-
days not passed that the-younger son all whatever together-having-
kun lāṅ dēṅ tāṅkāl situr anī aggā luchpanōṅe tanvā

made a-far country-to took-his-journey and there riotous-living-in his-own

sampat mālchē-vāṭur. Īr jāb sab mālchē-ēṛur tab ad

property squandered-away. He when all having-squandered-took then that

dēśe pāṇā kāl art, anī ēṛ orṅkāl āṭur. Anī ad

country-in a-great famine fell, and he poor became. And that

dēśtāṅrī mandāṅvārtkāṅl varrun-igā hānī-ēṛk mandā lāṭur, bōr ēn

country-of inhabitants-from one-near having-gone to-live began, who him

paddīn māṅtālē tanvā nēṅē roṅtur. Anī ēṛ nā jhulīpān-sō bāvēn

swīṅe to-grace his-own into-field sent. And he those husks-with which

paddīn tīṅdūṅ tanvā pīr nihtālē chāhē māṅdur. Anī bōrē hille

swīṅe ate his-own belly to-jīl vōṅhīng ṃaw. And anyone not

ōṅ bātī sīṅdūr. Tab ēṅ umāch vāt, anī ēṛ ittur, 'mā

him anything gave. Then to-him sense came, and he said, 'my

dā.numberOf bachālē chāṁkār-un tīndā parrōṛ, ah puśṭītā, anī nannā

father's how-many servants-to eat not-can, bread is-obtained, and I

karrūtā sātōṅā. Nannā tēchēhī-ēṛk nāvōr dāṇ-igāh handākē anī

hunger-by an-dying. I having-arisen my father-near will-go and

ōṅ-sē indāṅkē, 'hē bābā, samṛtā biruddh anī nīrā munme nannā

him-to will-say, "O father, heaven-of against and your before I

pēp kītnā. Nannā id yōįįy hillenānd ki nīvōr marri

sin have-done. I this worthy not-is that your son

iṅciṅktān; nākun nīvōr chāṁkārṅāl undit lōṇkā hānē-kim.'" Tab

I-called-myself; me your servants-from one like make.'" Then
DRAVIDIAN FAMILY.

 térchhí tanvör dâhôrâng-igga handál-lâtur. Par tér lakkê mattör
he having-arisen his father-near to-go-began. But he distant was
ki önör dâhôral ön hûrši-kun kiyâ kitur ani vihchhî-kun önâ
that his father him having-seen pity did and having-run his
glûngûtan lipté-mâsî önâ chummâ étur. Marri ön-sê ittur,
to-the-neck clinging-having-become his kiss took. The-son him-to said,
'he bâbâ, nannâ saragtâ biruhh ani nîvâ munne pâp kitônâ;
'O father, I heaven-of against and your before sin have-done;
anî undê nîvûr marri inchihtân yógy hillenând.' Par dâhôrâl
and again your son I-should-call-myself proper not-is.' But the-father
tanvör châkarkun ittur, 'chôkốk dikri Ön
his-own servants-to said, 'excellent a-robe having-brought him
karsîhât, ani önâ kâde muddâ ani kâde sarpunâg karsîhât,
cause-to-put-on, and his on-hand a-ring and on-foot shoes put-on,
anî mûtô kûrâ tachchî jôkkât, ani aplô tîndâkât ani
and a-fallâd calf having-brought we-will-kill, and we will-eat and
ânand kêkôt. Bari kî er nûvûr marri sâsî mattör,
rejoicing will-make. Because that this my son having-died was,
undê pistôr; khyê-mâsî mattör, undê putûr.' Tab örk
again was-alive; lost-having-become was, again was-found.' Then they
ânand kiyâ lâturk,
rejoicing to-û do began.

Onôr sojîr marri nêde mattör. Anî jâb tér vânâkê
His elder son in-the-field was. And when he while-coming
rûtâ kachhul autur tab tér nêkinâ ani èndânà lèng kôjîtur.
house-of near arrived then he music-of and dancing-of sound heard.
Anî tér tanvör châkarknâl varrun tanvû kachhul kaisî-kun
And he his servants-from one-to his-own near having-called
pûchhê-kitur, 'id bati and?' tér ön-sê ittur, 'nîvûr tammû
asked, 'this what is?' He him-to said, 'your brother
vâtôr ani nîvûr dâhôrâl mûtô kûrrûtun jôktôr, bari-ki ön
has-come and your father a-fallâd calf has-killed, because-that him
bêcê-bêc pâc-môtôr.' Par tér riss kitur ani roppû handâlê
safe-and-sound he-received.' But he anger did and within-to-go
hille châhê-mâyôr. Idên-lânê önôr dâhôral bâhrô vâsî-kun ön
not wishing-was. Therefore his father out having-come him
mânê-kiyâ-lâtûr. Or dâhôrân uttar situr ki, 'hûrã, nannâ
entreating-to-make-began. He to-the-father reply gave that, 'see, I
ichchhô varsânâl nîvà sêvâ kiyâtônâ, ani baskênê nîvà
so-many years-from your service am-doing, and at-any-time your
âgâyatun hille urhiyôn; ani immâ hâppûpû undi mënghâl-pilâ
commandment not transgressed; and thou ever one goat's-young-one
tērī hille sēvi ki nannā nāvōr mitkun saṅgne ānand kēvenā.

even not gavest that I my friends with rejoicing might-make.

Par ēr nāvōr marri bōr kisbēhkhun saṅgne nīvā sampattun.

But this your son who harlots with your property

tījī vāttur jab vātur tab immā on-sāṭi mōṭō kurrā

having-eaten wasted when came then thou him-for a-fatted calf

jōktōni.' Dāhōrāl on-sē ittur, 'hē marri, immā sadā nā

hast-killed.' The-father him-to said, 'O son, thou always my

saṅtō mandōni, ani jō-bāṛāngē nāvā ānd ad sab nīvā ānd.
in-company art, and whatever mine is that all thine is.

Par ānand kīyānā ani khusī āyānā uchit mattā. Bāṛi-ki,

But rejoicing to-do and happy to-become proper was. Because-that,

ēr nīvōr tammū sāsi mattōr, undo pistor; khoē-māsi mattōr,
this thy brother dead was, again revived; lost-having-become was,

undo puttōr.'

again was-found."
[No. 58.]

DRAVIDIAN FAMILY.

GÔNDI.

(DISTRICT SEONI.)

SPECIMEN II.

Undi pulyâl badê dôngûte phasrê-mâsi suñchi mattâ. Êkâ-êk
One tiger a-certain in-jungle lying-down sleeping was. All-of-a-sudden
vallënê allin tân kachehul aplô dhôjhuîhnâl passi hattûn.
many mice him near their-own holes-from having-rushed-out went.
Arevkhna ârêál pulyâl châmê-mât ani tânâ pañjà undi allît
Their noise-from the-tiger startled-was and his paw one mouse
parô achaunak arâ hatt. Rîste vâsî-kun pulyâl ad
upon by-chance having-fallen went. Anger-in having-come the-tiger that
allin jokklê châmê-mât. Allî ardž kit ki, ‘immâ ni
mouse to-kill wishing-was. The-mouse entreaty made that, ‘thou thee
hikkê ani nâ hikkê hûrâ; nâvâ jôktên nivâ bati barâi
towards and me towards look; my killing-from your what greatness
ayâr?’ Êdên këñchi-kun pulyâl allittun chhutê-kit. Allî
will-be?’ This having-heard the-tiger the-mouse-to released. The-mouse
âsis sîsî itt, ‘bade diyâ nannâ nivâ id dayâtî paltâ
blessing giving said, ‘some day I your this kindness-of return
sêkà.’ Êdên këñchi pulyâl kût ani dôngût hikkê
will-give.’ This having-heard the-tiger laughed and jungle towards
chalsë-sit.
went-away.

Knohh diyânâ pajiâ ad dôngût-kachehul mandânvarërk phândâ
Some days-of after that jungle-near inhâbînats net
lâgshêchî pulyâltun phandê-kitur, bari-ki ad õrkñâ dhôrkkun bahudhâ
having-set the-tiger-to entrapped, because that their cattle-to frequently
jôksi vâtûnd. Pulyâl phândêtál pasîtân sâtî vallë
having-killed used-to-destroy. The-tiger net-from getting-out for much
châmê-mât par hille pasita parrô. Pajjârâl ad duhkhtât
wishing-was but not get-out could. At-loss he pain-from
 garjê-mâyê-lât. Adê allî badên pulyâl chhutê-kisi matter
roaring-to-be-began. That-very mouse which the-tiger having-released was
ad garjê-mâyânâ këñjît. Ad tanvôr upkär-kiyêvärunâ lêng
that roaring heard. It its obligation-doer-of voice
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 this Survey at 21,690. This estimate is, however, far beyond the mark, and only 1,141 speakers were returned at the last Census of 1901.

The dialect is the same as that spoken in Bhandara, as will be seen from the beginning of the Parable of the Prodigal Son which follows.
DRAVIDIAN FAMILY.

GÔNDI.

Bôrê mânvânôr rañê pêkôr mattôr. Á-pê chuddar mattôr, or äplô hâbôn-sê ittur ki, 'bâbâ, dhan mandâ ä-paitô nâvâ vâ tô his father-to said that, 'father, property is that-from my shore mattêkê, tô nâkun sim,' Or öpkun äplô dhan bâte-kisitur. may-be, that me-to give.' He them-to his property divide-did. Valê diyân ayôn kê chuddar përgâl sahtun vaisî-kun valê Many days were-not when the-younger son all having-taken very lak hattur, undê agâ luchpanê hânti-kun din khôye-kitur. far went, and there riotously having-gone days spend-did.

Gôndi is, to some extent, also spoken in the State of Nandgaon, especially in the extreme south of the district. Local estimates give 5,000 as the number of speakers, but only 1,413 were enumerated at the Census of 1901.

The specimens received from the district were so full of blunders and miswritings that I have only been able to restore a portion of one of them. It shows that the dialect is essentially the same as that spoken in neighbouring districts such as Balaghat.

Forms such as ânâr, its; ânän, I am; jignâ, thou killed; kîthi, it roared; kasûr hillâm, it is not my fault, are all curious, and would be very interesting, if they were correct. Owing to the unsatisfactory state of the materials, however, it would not be safe to do more than register them.
DRAVIDIAN FAMILY.

GONDI.

(State Nandgaon.)

Undi pahānte pullī. Māṅg khēpāṅa jāṅvar pullī vaṭyūnī.
One mountain-in a-tiger. And wood-of animals the-tiger taking-away-was.

Sah jāṅvar milē-māṅ-si-kun saṅah kitūnī. Pullī-tīrūṇā hattu ki,
All animals joined-having-become council made. Tiger-near went that,

makūn jiyāṅtōn vāṛī? Tō pāṛī-pāṛīte undi jāṅvar sēkumī.
us killed why? Then successively one animal we-shall-give.

Pullī ittur ki, ‘bēs ānd.’ Bhāṛī jāṅvar ānd tō ad hand.
The-tiger said that, ‘good is.’ Old animal was then that went.

Tō jāṅvatun pullī tind. Dusṛō diya bhaṭēḷyāṅā pāṛīvār hattur.
Those animals the-tiger ate. Another day hare-of turn went.

Bhaṭēḷyā ittu ki, ‘makun jōkisī vāṭārī. Dhirē dhirē dākā, The-hare said that, ‘me killing he-will-destroy. Slowly slowly will-go,
kuśāṃmad kēkā, tari-nā hille pīsākā.’ Tō pullī gussāte pūcchhē-kit
flattery will-make, if-not not shall-leave. Then the-tiger anger-in ask-did
that, ‘so-much delay what-for modest? Thee-to known not that I
jāṅgaltā rājā ānānā? Tō bhaṭēḷyāl kar jōṛē-kisī nittur rādē
jungle-of king am?’ Then the-hare hands joined-making stood and
ansoṛēd, ‘fault is-not. Thee near great difficulty-in I-come.

Ni-lekhāṅā undi pullī sarde nākun sarpré māsi adō-nē
Thy-appearance-of one tiger way-in me-to meeting becoming that-indeed
nākun ittu ki, “nanā jāṅgaltā rājā ānān.” Tō tān-sē phir
me-to said that, “I jungle-of king am.” Then him-from again
karār kisī vāṭōnā. Ni-sē phir saṅah kisī-kun dākā.
outh making I-come. Thee-with again counsel having-made shall-go.
Tān-sē krayā sist-kun nīyā kachhr vāṭōnā; nīyā saṅh milē-
Him-with promise having-given thee near I-come; thee with joined-
māsi-kun hantōnā.’ Pullī tān parōḍāl gussā bhāṛi āttur.
having-become I-go.’ The-tiger that on-from anger filled became.

‘Nīyā sang vāyāṅkā, undi pūṭjāte tān jēkā.’ Kuṭāṭiṅgē vōtu,
‘Thee with will-come, one paw-in him will-kill.’ Well-to brought,
nīyā varīnā mārkāte kuṭāte luktā.’ Kuṭātā pāṛi parō tarkā
thy fear-of on-account well-in has-hidden.’ Well-of border on climbed.
FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a tiger on a mountain, and it used to carry off the animals of the forest. All the animals then came together to consult. They went to the tiger and said, 'why do you kill us? we will give you one animal every day.' Said the tiger, 'well.' Now all the old animals came forward in their turn, and the tiger ate them. One day the hare's turn came, and it thought, 'he will certainly kill me. I will go very slowly and try to flatter him. If I cannot do so, I am done for.' The tiger then got angry and asked, 'why hast thou delayed so long? Dost 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 27,800, but only 7,784 were returned in 1901. The Gonds of Raipur have been dealt with in the Report of the Ethnological Committee, Nagpur, 1868, Part ii, pp. 100 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.]

DRAVISIDIAN FAMILY.

GÖNÐI.

(District Raipur.)

Undi mânván ranḍ mark mattôr. Tôn-rapô chiôdur marri
A-certain man-to two sons were. Them-in the-younger son
äplô bâbôrân ittur ki, ’bâbô, nîvû-kachûlê jô-kuchh sampat mandâ
his-own father-to said that, ’father, of-you-near whatever property is
had nákun vâtû-kisim.’ Pher hôr bâbôrâl had sampat ranḍ bhâîlkun
that me-to divide.’ Then that father that property two brothers-to
vâjô-kisitur. Vallê diyaûng hannô to chîdur marri äplô
divided. Many days not-passed then the-younger son his-own
paisâ-kaûrî baisi-kun par-dêste chalsîtur. Undê hagâ
money having-collected foreign-country into went-away. And there
äplô paisâ-kaûrî sab ranḍibâjte urê-kisitur. Tôn-rapô had dêste
his-own money all harlotry-in squandered. That-in that country-in
phaarû dukûl arsi-hatt. Pher hôn tîndâ-upûñâmâ vallê
great famine having-fallen-went. Then to-him eating-and-drinking-of great
takûph ñûâ-lât. Pher hôr bôrê bhalô mânvân-kachûl
distress to-become-began. Then he a-certain good man-near
haûjji-kun râhê-mâyâ-lâtur. Hôr sojôr mânvâl hôr tûrân äplô
having-gone to-remain-began. That good man that boy-to his-own
nôde paddîng mehtâlê rôhtur. To paddîng bhusân tîndâtâ,
into-field mine to-graze sent. Then the-swine husks were-eating.
Hôr samjê-mâtur ki, ’ihâne nânâ bhusân tîndâkê to návû-bi
He thought that, ’in-like-manner I husks will-eat then my-also
pîr nindâr.’ Aske bôrê mânvâlô hôn tîndâlê sêvôr. Aske
belly will-be-filled.’ Then any man to-him to-eat not-gave. Then
hôr äplô sudhte vâsû-kun indâ-lâtur ki, ’návôr bîbôn-iga
he his-own senses-on having-come to-say-began that, ’my father-near
vallê nûkâr-chûkâr bachôlê sâring tintôr; an nânâ hagâ karrû
many servants much bread are-eating; and I here hungry
säntônâ. Nâmâ têchêhi-kun handâkê äplô bâbôrân-kachûl undê
am-dying. I having-arisen will-go my-own
hôn indâkê ki, ”ê bâbô, nânâ Bhagvânt-iga undê nîvû-karûm
father-near and
to-him will-say that, ”O father, I God-against and of-you-near
pap kitônâ, nânâ nîvûr marri indâlê jog hille. Nâmâ nîvû-iga
sin did, I your son to-be-called fit am-not. I of-you-near
3 x 2
A few speakers are also found in the State of Sarangah. Local estimates give 963 as the number of speakers; 855 were returned in 1901.

The dialect of Sarangah does not much differ from that spoken in Raipur, as will be seen from the short specimen which follows.

Note forms such as tatté, to bring; māsī, was, became; mañji, it was, etc.

[No. 62]

DRAVIDIAN FAMILY.

GONĐI.

(SARANGAH STATE.)

Undi sērā ādminā vallē mark matṭōrkh. Vōrk āpaste sab
diāng larhāi āndūrk. Onōrk bābal vallē ōrkun samjhe-kitur
phēr batē kām vāyō. Ant-kāite ār tanvā mark-kun katiyānā
but any result was-not. Death-time-at he his-own sons-to sticks-of
undi birā tanvā munne tatli hukum situr. Unĕ tah ōrkun
one bundle his-own before to-bring order gave. And then them-to
ballē jōrte tēn uṛihtāle hukum situr. Sabtun uṛihecī
great force-with it (bundle) to-break order gave. The-whole to-break
hurtūrk, phēr batē-kām-vāyō. Bārīk katiyāng kadhul-gaśe-kisī
donough, but any-result-was-not. Because the-sticks closely-and-compactely
undi jāgā bandhe-māsī; unĕ undi ādminā jōrte adē uṛihtānā
one place tied-up were; and one man-of strength-by that to-break
muskil mañji. Tēnā-punjā onōrk bābal birātum chhutē-kīāle
difficult it-was. That-after their father the-bundle separate-to-make
hukum situr; unĕ undi undi marrīn undi undi katiyā situr. Unĕ
diāng, but any-result-was-not. Because the-sticks closely-and-compactely
adē nākhatte ōrkun tēn uṛihtāle hukum situr; ōkohē jhank
that time-at them-to that to-break order gave; each-one men
katiyātun saḥojte urīhurūrk. Tab onōrk bābal ittur, ’ē nāvā
the-sticks case-with broke. Then their father said, ’O my
marrīk, ikatṭhātā jōr hurāt; tēn-sēti īdērkam baskēne īmāṭ
sons, union-of strength see; this-for in-like-manner when you
FREE TRANSLATION OF THE FOREGOING.

An old man had many sons who were always quarrelling. Their father often admonished them, but in vain. When he felt death to be near he asked his sons to bring a bundle of sticks before him and ordered them to break it. They all tried, but in vain, because all the sticks were tied together, and it was accordingly difficult for a man to break them. Then the father ordered them to unfasten the bundle and gave each son one stick and asked them to break them. Now they were all able to do so without difficulty. Then their father said, 'O my sons, see what strength there is in unity. Therefore so long as you live together on friendly terms nobody will be able to do you any harm. But if you quarrel your enemies will undo you.'

In the State of Patna Gôndî is now practically extinct. Local estimates give 130, and the returns of the Census of 1901 only 4, as the number of speakers.

The Gôndî of Patna is rapidly giving way to Orijâ, and the influence of that language is seen in forms such as bābor-mān, fathers; kākār, of the uncle, etc., used in the Gôndî dialect. The change of v to b in words such as bèt, it came, is also due to the same influence.

Note also the change of a to ā in mēntōmā, I am.

'î' is anā, and the numerals above 'two' are Aryan.

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

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GONDI.

(State Patna.)

Eti undi ek kuralte eyar utur. Echarkhak e brukal se
Goat one one rivulet-in water drank. Then one tiger that
kuralte eyar unda-baat. Kural-part bruks eyar utur.
Echarkhak e titun brukal hurtur ar behatur 'barka eyar gundal
Then the-goot-to the-tiger saw and said, 'why water muddy
kiya-lato? Ni gundal eyar na-hik bai-lata.' Eti
To-make-beginnest? Thy muddy water me-near to-come-began.' The-got
behatur, 'he brukal, kural-dunite mento. Bahan-kishi hat gundal
said, 'O tiger, rivulet-lower-part-in I-am. What-making that muddy
eyar bai-lata?' Brukal e titun behatur, 'bachhare atan
water to-come-began?' The-tiger the-goot-to said, 'year becoming
nakum ragil-lato, ana kastana.' Eti uttar set, 'he prabu,
me abusing-cast, I have-heard.' The-got reply gave, 'O Sir,
anato cbara mas atona. Nikun bahau-kishi raungtana?' Brukal
I-indeed six months am. Thee what-doing abused?' The-tiger
behatur, 'imau hile raungte ite ni bbar, hale ite ni dadar
said, 'thou not if-abusedest then thy father, not then thy grandfather
raungsi-mandir. Dণ đ nikum sekam, nikun tindakam.'
abusing-may-be. Punishment thee-to will-give, thee will-eat.'

FREE TRANSLATION OF THE FOREGOING.

A goat was once drinking water in a river, when a tiger came to the river to drink
water. The tiger stood higher up in the river. It saw the goat and said, 'why doest
thou make the water muddy? The muddy water is coming down from thee to me.'
Said the goat, 'O tiger, I stand below you in the river. How can the water flow from
me to thee?' Then the tiger said to the goat, 'I am told that thou didst abuse me a year
ago.' Answered the goat, 'I am only six months old, how can I have abused thee?'
Said the tiger, 'if thou didst not abuse me, then thy father did, or if not, then it must
have been thy grandfather. I will punish thee and eat thee.'

Gondi is also spoken in the Kanker State, especially in the north-west. According
to local estimates, the number of speakers is 46,631. The corresponding Census figures
were 39,000 in 1891 and 37,399 in 1901.
The dialect spoken in Kanker in some characteristics agrees with the various forms of Gondi current in Bastar, Chanda, and the neighbouring.

E becomes t in lón, a house, and the initial s in the verb siyàná, to give, is replaced by h; thus, him, give; bëvór, he did not give.

The numeral for 'two' is trůr before masculine nouns.

Bálé diyá áyvá matta, many days did not pass, seems to contain a negative particle áyvá. Compare the so-called Mariá of Bastar. It is, however, also possible that áyvá is simply miswritten for áyá, the regular negative third person singular neuter of áyáná, 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.

GÔNDI.

(KANKER STATE.)

Bôré mânêkun irur pëkör mantór. Un-garâ huðilôr bâbô-
A-certain man-three two sons were. Them-from the-younger father-
harân kattur, 'ai bâbâ, dhante jô tûs nâvâ hô nâmun him.'
to said, 'Oh father, wealth-in what share my may-be me-to give.'

Achôy-pahar dhantun tusitir. Bálé diyá áyvá matta,
That-very-moment wealth distributed. Many days passing-not were,

huðilôr pëkör sabôy dhantun balëy bhûmtun òtur ani aga
the-younger son all-even wealth another land-to look and there
buri kânte din bëtë-kisôr dhantun mâhchi-sitir. Mâldun
bad work-in days spending wealth having-aquandered-gave. All-wealth
mâhchitir, aske ad dêste dukar artâ, ani ör garib âtur.

wasted, then that country-in famine fell, and he poor became.

Ad-ô bhûmtë bôrur mânët-igâ òr huñjtur, jô önë paddî nêliëgnigâ
That-very land-in one man-near he lived, who him swine fields-to
rëhtur. Ôr mânë parktun badên tijôr-mattä paddî, 'põtâ pajîhkâ,'
seat. That man husks-to which eating-were swine, 'belly will-fill;
injë irudâ kis-mantôr.
saying intention making-was.
In Chanda and Bastar the language of the Gondi begins to assume a somewhat different character. All the various forms which have been dealt with in the preceding pages are essentially identical, and the local variations are comparatively unimportant. In Chanda and Bastar, on the other hand, we begin to find several traces of the influence of the neighbouring Telugu. This influence goes on increasing as we pass into the Madras Presidency, and we here find dialects which can be characterized as links between the two languages.

The Gondi dialects of the districts in question are known under various names such as Gondi, Gaṭṭu, Marīā, and Kōi. Such names do not, however, connote various dialects. The so-called Kōi of the Madras Presidency is, for example, different from the Kōi of Bastar and Chanda. On the other hand, the Gondi of Chanda is essentially identical with the dialects known as Gaṭṭu, Kōi, and Marīā in the same district. It will, therefore, be necessary to deal with the various dialects in geographical succession.

All the dialects in question have, however, some characteristic features in common, and it will prove convenient to point out some of them before proceeding to deal with the dialects in detail.

An l is substituted for the initial r in lōn, house, and some other words. We have already found the same state of affairs prevailing in Kanker. The same is the case with the initial ñ in khim, Standard ñem, 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 Gondi and agree with Telugu.

With regard to numerals it should be borne in mind that ordinary Gondi apparently only possesses the neuter forms. Irul, two, however, is used in Hoshangabad in addition to the neuter rāŋ. Similar forms occur in the dialects now under consideration. Thus, irul, two, in the so-called Gondi of Chanda; irur in the so-called Marīā of Bastar; irurēvu in the so-called Gaṭṭu and in the Kōi 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, viz., mamāda, we, when the person addressed is included, and mōmma, we, when the person addressed is excluded. Manun, we, in the so-called Gaṭṭu and Kōi 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.

Miru, you, the ordinary Telugu form, occurs in the so-called Gaṭṭu and Kōi of Chanda and in the Madras Presidency.

The neuter demonstrative pronoun assumes forms which correspond to those usual in Telugu. Thus I have noted dāna or dāna, her, in Chanda and Bastar; dānī, her, in the Kōi of the Madras Presidency.

It will be remembered that the tenses of the ordinary Gondi verb were of two classes, differing in the formation of plural forms. Compare kitōm, we did; kitōram, we were doing. It has already been pointed out that kitōram, we were doing, is formed from a noun of agency kitōr, those who were doing, by adding a personal termination am. In the dialects now under consideration there is nothing corresponding to such forms.

The personal terminations of verbs are also, to some extent, different. We shall in this place only note that the second person singular usually ends in in or ini, and the-
GÔNDI OF BASTAR.

second person plural in īr or īrī. Thus, dāntīa, thou goest; īतī, you say, in the Gôndi 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 Halbî, which has, in this Survey, been dealt with in connexion with Marâthi. It is a very mixed form of speech, and there can be little doubt that the Halbîs originally spoke a dialect of Gôndi.

Of other Aryan languages we find Oriya with its dialect Bhatri, and Chhattisgarhî.

The rest of the population of Bastar speak Telugu and various forms of Gôndi.

Telugu extends from the border of the Bijjî and Sunkam Talukas on the Sahari, along the range of the Bila Dilas to the Indravati, and follows that river as far as its confluence with the Godavari.

The Mâris or Mârijas are the most numerous of the various Gônd tribes in Bastar. They inhabit the Chintalnar, Bhupalpatnam, and Kutru Talukas, with the greater part of Vijapur. In the west they are also known as Gôtis. 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 Ubujmard to Bhammargarh on the Indravati. In the north-west of the state the Mârijas are found together with ordinary Gônds, and their territory extends into the neighbouring districts of Chanda. In the south the Mârijas meet with the Kôis, who extend over the eastern frontier of the state into Vizagapatam.

The Gônds proper are found in the north-east, and, together with Mârijas, in the north-west of the State.

The Parjis will be separately dealt with below.

Specimens of all these dialects have been forwarded from the district and will be reproduced in what follows. They are all far from being satisfactory. The materials sent in for the use of the Survey are not the originals, but copies from them, and the copies have been made by people who did not know the dialect in question. They therefore abound in mistakes, and I have not been able to correct all of them.

The so-called Gôndi of Bastar was reported for this Survey as spoken by 60,660 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 ī is substituted for r, and h for s, in words such as lōn, house; lōtēk, he sent; himtū, give; hāyatōnā, I die.

Rk seems to become k in plural forms; thus, āk, Standard ārk, they, he (honorific); kītor, honorific kītōk, he did. It is, however, possible that k is only miswritten for rk.

The dative ends in ki or ku; thus, marriski, to the son; godjaku, to the cattle. It is often confounded with the accusative; thus, vōrumu, to them.
The ablative ends in agāḍā; thus, dhānt-agāḍā, from the property.
The plural seems to be formed as in ordinary Gōndi. Thus, pādding, swine; pēkur, sons. The list of words gives forms such as mānkāl-mānē, men.

The following are the personal pronouns,—

<table>
<thead>
<tr>
<th>me</th>
<th>thū</th>
<th>vōr</th>
<th>ad</th>
<th>sē</th>
<th>niñma</th>
</tr>
</thead>
<tbody>
<tr>
<td>nāmā, I</td>
<td>nimma, thou</td>
<td>vōr, he</td>
<td>ad, she, it.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nē, my</td>
<td>nē, thy</td>
<td>vōnā, his</td>
<td>dānā, its.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nāku, to me</td>
<td>niku, to thee</td>
<td>vōnku, to him</td>
<td>tākā, to it.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Verbs.—Forms such as ḫāyitōnān, I am dying, correspond to Standard sāyitōnā. The present tense of finite verbs is, however, slightly different. Thus, dāntān, I go; dāntō, thou goest; dāntōr, he goes; dāntā, she goes; dāntōr, you go; dāntōk, they go. The other plural forms do not occur in my materials.

The past tense is inflected in the same way. Thus, kitān, I did; kitōr, he did; ārī, it fell. Bārī, it becomes, is probably miswritten for bārī.

Future forms are dākān, I shall go; ketākān, I shall say.

The imperative is formed as in ordinary Gōndī. Thus, karisāt, cause ye to put on; kēmā, do not do. Note himtā, give.

Negative forms are punnō, I do not know; sēvōr, he did not give; hannōr, he did not go. In hēgāli, thou didst not give, a past negative tense is formed in the same way as in Kui.

An infinitive is mēkkā, to feed. The conjunctive participle is regularly formed. Thus, kēsi, having done; tēsaśi, having arisen; hūśi, having seen.

The dialect seems, on the whole, to agree with the so-called Marţā 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.

GONDİ.

(State Bastar.)

Bönē köiṭōnör ṭaṅ pekūr mattur. Irunāhī huqilōk pekāl bābōbārān. Some man-of two sons were. Both-of the-younger son the-father-to kettōr, 'hē bābō, dhant-agādā nāvā bachōnē bārd(hārū?) tāku nāku said, 'O father, property-from my what becomes that me-to himū.' Agāhāhī vōru vōrumu āpē dhan tusitur. Badē diyāh bhōtēu give.' Then he them-to his property divided. Some days after huqilōk pekāl jammā dhan ērpāyē kisi bēkēn pēsi the-younger son all property together having-made away having-taken sattur, phēr agāhāhī kisibinā-ihihiyē kisi dhan turīhsitōr. went, and then harlot-of-company (?) having-made property wasted. Vōk anni turīhsitōr aske ad bunte mahag ārū; vōr garib He all wasted then that country-in famine fell; he destitute atōk. Vōr hajī bēnōn-agā māttōk. Vōru vōnu āpē nēlte become. He having-gone somebody-with stayed. He him his field-in paddiing mehkā lohtōk. Bōrē tānu būrāy hēvōr. Aske ēnu swine to-feed sent. Anyone him-to anything gave-not. Then him-to chēt ārūtu, aske vōru kettōr, 'nāvā bābōn-agā bachōnē köiṭōnā sense fell, then he said, 'my father-with how-many men-of tūdānālē bēd annō gātō; nannā karvā hōtōnān. Nannā eating-after much food rice; I with-hunger die. I tēdāi bābōn-agā dākān, ani tān kētākān, "hē bābō, having-arisen father-near will-go, and him-to will-say, "O father, nannā ispurānā hōgē nivā-y munne pāp kitān. Nannā āpē pekāl I God-of before thy-also in-presence sin did. I your son āivānku ārdvō ātān. Nāku köiṭōnē-sē vōrunā varā-para kīsm." being-for unworthy became. Me servante-from one-of likeness-on make.""

It has already been mentioned that the so-called Marṭā has been returned from the following districts:—

<table>
<thead>
<tr>
<th>Province</th>
<th>Estimated number.</th>
<th>Census of 1901.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Central Provinces</td>
<td>104,340</td>
<td>59,749</td>
</tr>
<tr>
<td>Chatindwar</td>
<td>10,000</td>
<td>...</td>
</tr>
<tr>
<td>Chanda</td>
<td>31,500</td>
<td>9,655</td>
</tr>
<tr>
<td>Bastar</td>
<td>62,840</td>
<td>50,091</td>
</tr>
<tr>
<td>Raipur</td>
<td>...</td>
<td>3</td>
</tr>
<tr>
<td>Assam</td>
<td>127</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>104,340</strong></td>
<td><strong>59,876</strong></td>
</tr>
</tbody>
</table>

3 y 2
It has also been pointed out that the so-called Mañi of Chhindwara is not, in any respect, different from the current Gondi of the district. The same is also the case in Bastar and Chanda.

The Revd. S. Hislop derives Mañi from mañi, a tree, and remarks that the Mañis of Bastar are also called Jharias which would mean the same thing. In the west of Bastar they are also called Gotta, which name is also used in Chanda. Compare below.

The Mañis are, so far as we can judge, simply the Gonds 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 Mañi is spoken in the Bastar State has been defined on page 529 above. Mañi and Gondi are spoken beyond the frontier of the State in the north-east of Chanda.

The Mañi of Bastar seems to be almost identical with the ordinary Gondi of the district.

The pronunciation is the same; compare bôn, house; bâktôr, he sent; himô, give.

The usual plural suffix is ku, thus, marri, son; marku, sons; pal-ku, teeth. I have not found any instances of the use of the suffixes or and er, but there is no reason for supposing that they are wanting.

The accusative ends in un and the dative in ke or ku, but the two cases are continually confounded. Thus, bâbôn, to the father; nákun, me, to me.

Other cases are formed as in Gondi. Thus, lôlā dham-māl, the property of the house; rājste, in the country. Note mutlënôdî, with harlots, and compare Tamil ôdu, with.

**Numerals.**—The first ten numerals are,—

<table>
<thead>
<tr>
<th>1. undi</th>
<th>6. aru</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. irur, neut. rađ</td>
<td>7. sât, yeđu</td>
</tr>
<tr>
<td>3. nîr</td>
<td>8. âlkh, yemmidi</td>
</tr>
<tr>
<td>4. nîl̄du, nîl̄gu</td>
<td>9. naca, ermu, tommodi</td>
</tr>
<tr>
<td>5. âinду</td>
<td>10. dâsu, pad</td>
</tr>
</tbody>
</table>

Åru, six; yeđu, seven; yemmidi, eight; tommodi, nine, and pad, ten, are the usual forms in Telugu, and are probably borrowed from that language. Ermu, nine, seems to correspond to Kamarcese ombhâtu, Tulu ormsa.

**Pronouns.**—The personal pronouns are the same as in the Gondi dialect of Bastar. We do not, however, find forms such as vōk, they, vör or ōr being used instead. 'We' is naye and mana, and 'our' is nava. The corresponding forms of the second person are mirař, you; miva, your.

Other pronouns are vör, this, neuter iđ; bôr, who? bêd and bâtä, what?
Verbs.—The personal terminations are:—

Sing. 1. \( u \)  
2. \( i(n) \)  
3. m. \( ër, ër \)  
3. f. and n. \( ë, u \)

Plur. 1. \( ëm \)  
2. \( ër \)  
3. m. \( ër \)

Thus, \( mendu \), I am; \( mend, \) thou art; \( mendo, \) he is; \( meltu, \) it is; \( matu, \) I was; \( afi, \) thou cookedst; \( mutu, \) thou wast; \( keitor, \) he said, they said; \( aru, \) it arose; 
\( gësiom, \) we threw; \( hoktor, \) you killed. Note \( nasu, \) he came.

Future forms are \( rehukân, \) I shall strike; \( rehukin, \) thou wilt strike; \( rehunor, \) he will strike. \( Dalu, \) I will go; \( kettilu, \) I will say, are forms of the present, and \( mendebu, \) I might be, is half Origa.

The negative verb is regular. Thus, \( kiyu, \) I did not; \( ivu, \) thou gavest not; \( kevor, \) he did not; \( agu, \) it came not; \( viu-va, \) don't run; \( udu-va, \) don't sit.

There are, however, also a negative infinitive and a negative participle. Thus, \( ivu-matuvor, \) to give-not-was, he did not give; \( mayu-ore, \) not being. Compare Kui.

The conjunctive participle is regularly formed. Instead of the final \( i \) we, however, also find \( u \). Thus, \( hauju-manui \) and \( hauju-manju, \) 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.

GONDI.

SO-CALLED MARIA DIALECT.

Bôna-i irur marku mattôr. Tàn huâlî marri tân bâbôn
Some-one-of two sons were. His younger son his father-to
kettôr, 'ô bábô, bechôr mende ná malmattâ tüsî hîmûtô.'
said, 'O father, what is my property dividing give!'
Agâtinâ vonke or tusî hitôr. Jël ayo-ô huâlî marri
Thereafter him-to he dividing gave. Long not-was the-young son
îôtâ dhan-mâl poisi lâk bhûmî vittôr, aur aggâ muttêntôdi
house-of property taking far country went, and there women-with
narsi mál-mattâ gavô-hkitôr. Òre sab mál-mattâ gavô-kîsi
living property squandered. He all property squandering
pohchi hitôr, ad râjte karuv ârtâ, aur dôndâl âtôr.
having-spent gave, that country-in famine arose, and poor became.
Or hânju mañju adê râjte varrôn-aggâ mender.
He having-gone having-become that-every country-in one-near
Or onku tân vêdâte paddî mèhta lôhîr. Òr nêlât chârâ paddî tintâ
He him his field-in swine to-feed sent. He good husks' swine ate
ağâ hânjôr tân pôtâ paji tintôr. Aur tân bênôr ivâ-mattôr.
there going his belly having-filled ate. And him anyone gave-not.
Achun-madde surtâ artu. Vepô-ôr kettôr, 'nâ bábôn-aggâ bechôr
That-after sense fell. Then-he said, 'my father-near how-many
mânêta tindân-agadâ âgar âta, aur mayô karne Êolâtôm.
men-of eating-after remaining is, and we hunger-with die.
Nannâ tendî ná bábôn-aggâ dâtân aur vonku hânj-mañj kettitân,
I arising my father-near will-go and him-to having-gone will-say,
"ô bábô, nannâ bhagvântun mâne-mâion, aur ni-mune pâp kitân.
"O father, I God obeying-was-not, and thee-before she did.
Nannâ nî marri kettîn-lê âiôn. Nî naukarî-lê nâku kim."
"I thy son saying-for am-not. Thy service-to me make."'
Agâtinâ tân bábôn-agâ attôr. Vôr jêk mattôr, tama bábô
Thereafter his father-near went. He far was, his father
ûri-mañjî jivâ kitôr, aur mirîr vâsi gujâgatun urûngi
having-seen compassion made, and running coming neck-to falling
burstôr. Tan marri kettôr, 'ô bábô, nannâ bhagvântun mâne-mâyvâore
kissed. His son said, 'O father, I God obeying-not-being
nî-mune pâp kitân. Nannâ nî marri kettân-lê âlion.' Vende vîr thee-before sin did. I thy son saying-for am-not.' Again that bâbô tan naukarin kettôr, 'sabele nêlôt giâr von kerpaâh, fôther his servant-to said, 'âl-in good cloth him cause-to-put-on, aur kaide muñâ aur kalde erpuing kerpaâh. Tîñît-mañît bërkâtê and hand-on ring and foot-on shoes put. Having-eaten merriment-in mantân. Nî marri doli-mañîj, badaktôr; mât-mattôr, vende doroktôr.' will-be. My son having-died, lived; lost-was, again was-found.' Vende ûr bêrkâ- attôr. Then they merry became.

Von bîriyû marri vedàte mattôr. 'Lôn hêrê yëvtôr dołkanêkânà His big son field-in was. House near came music èndânà këñjôr. Aur tân lôtôr naukarin varenî karingi puchhê-dancing heard. And his house-of servant one calling ask-kîr, 'id bîtâ?' Vor kettôr, 'nî tamur vâtôr, nî bâbô nêlî did, 'this what?' He said, 'thy brother came, thy father well aṭtôr, nêlôtâ dorki hattôr.' Vende-ôr ală-mûsî lôn cooked, good being-found went.' Then-he angry-becoming house ojitônân(?) man kêvôr. Achan-mênde tan bâbô mâñâ-kis to-enter(?) mind did-not. That-after his father entreaty-making urîr. Vande tan bâhôn kettôr, 'hûrâ, ichôr vartâ manna come-out. Then his father-to he-said, 'lo, these-many years I nikû sêvâ kitân. Bechu-te-nê nî mâţân pêlê-kivôn. Aur thee-to service did. Ever-even thy word break-did-not. And tamâke naku bechu-te-nê mendjî ivin, nannâ mîtôda astirte still me-to ever-even goot gaves-not, I friends-with merry mendebân. Vende ni marri mirêkîlôtân-tôdsî nî dhuntan tîtôr, bechute might-be. Again thy son harlot joins thy property ate, when vâsî achu-te-nê nêlôtâtî aṭtî.' Bâbô kettôr, 'ô marri, came then-Indeed good-thing cookedest.' The-father said, 'ô son, nimmâ nâ-tôde dinnâl mendî. Bêd nâvâ ad nivâ. Vande thou me-with always art. What mine that thine. But bërkte mandânà nêlôtà, bërkià vêr nî tamur doli-mañîj, vende merry to-be good, because this thy brother dead-having-been, again badaktôr; mât-mattôr, doroktôr.' lined; lost-was, was-found.'

Proceeding from Bastar towards the west we find Mariâ and Gôndî spoken in Chanda.

At the Census of 1901 Gôndî was returned as spoken by 75,146 individuals. Local estimates give 100,000, and in the Rough List the number was approximately put down as 96,500.
Speakers are found in every town and village in the district, but are most numerous east of the Wainganga, 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 Gaṭṭus.


The specimen printed below is to some extent mixed up with Aryan words and forms. The nature of the dialect is, however, quite clear and in most particulars, agrees with the Gondi of Bastar.

**Pronunciation.**—We find \( l \) corresponding to Standard Gondi \( r \) in \( lōt-lōpō \), Standard \( rōt-ropō \), into the house. ‘Give,’ on the other hand, is \( sim \) and not \( him \) as in Bastar.

Final \( r \) is often dropped; thus, \( mattō \) and \( matōr \), he was.

**Nouns.**—The two genders are sometimes confused. Thus, \( idu \) mari—\( ōn \), this son (neuter)—to-him (masculine); \( ōnū bābō \), instead of \( ōnūr bābō \), his father; \( baduvatō \) vātōr, which share (neuter) comes (masculine).

There are separate forms for the dative and the accusative. Thus, \( bābōn \), the father (acc.); \( bābōn-ku \) and \( bābōn-eke \), to the father. The two cases are, however, often used promiscuously. We also find forms such as \( mānkyāl \), instead of \( mānkyān \), to the men.

Compare the dative suffix \( lō, lē, l \) in Marathi.

I have noted the following numerals, \( carōl \) and \( wudī \), one; \( iουr \) and \( renō \), two; \( nāle, four. \)

**Pronouns.**—The following personal pronouns occur in the texts:—

<table>
<thead>
<tr>
<th>nominative</th>
<th>němē, thou</th>
<th>or, he</th>
<th>ad(u), she.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nākūn, me</td>
<td>...</td>
<td>ōnu, ōnkūn, him</td>
<td>...</td>
</tr>
<tr>
<td>nāku, to me</td>
<td>...</td>
<td>ōnku, to him</td>
<td>...</td>
</tr>
<tr>
<td>nā(rōr), nāvā, my</td>
<td>nī(pā), thy</td>
<td>ōnā, his</td>
<td>dānku, to her.</td>
</tr>
<tr>
<td>nomōf, we</td>
<td>nīmēf, you</td>
<td>or, they</td>
<td>dāmē, her.</td>
</tr>
</tbody>
</table>

Other pronouns are \( idu \), this; \( tawā, own \); \( budu, what \). \( Anā, by him, occurs in one place, and is probably due to Aryan influence. \)

**Verbs.**—The personal terminations are the same as in the so-called Marīa of Bastar.

There are, however, no instances of the second person plural. Thus, \( sāntān \), I die; \( dākūn \), I shall go; \( mautū \), thou art; \( itōr and ittur \), he gave; \( mattū \), it was; \( kikūn \), we shall make; \( matōr, they were \). Irregular are \( kītā, I \) was doing; \( kītōr-mattē, has made, without change for person. Note also \( kiyōnā, I \) might make; \( māsi, he was. \)

Verbal nouns are \( kēp-lē, in order to keep \); \( inālā, to say \); \( kharā-kilā-pajjā, after spending. \)

Note \( tētōr, arising; tijōn matō, the swine \) were eating, etc.

The negative verb is formed by adding \( hīte \) to a verbal noun ending in \( ā \) and adding the personal terminations. Thus, \( tēvāhīlēn \), I did not break; \( iyā-hīte, thou didst not give; iyā-hīle, he did not give. \)

The Parable of the Prodigal Son which follows will be sufficient to show the general character of the dialect.
DRAVIDIAN FAMILY.

GONDI.

(DISTRICT CHANDA.)

Bor undi mankyän ivur pěkůr mattōr. Ön-ągā chudur

Some one man-to two sons were. Then-among the-younger

bahōn ittōr, 'bā, badu mālē vātō nāku vātōr adu

the-father-to said, 'father, what property share me-to comes that

sim.' Maṅg ąr ön-ągā khub mālmstā vātō-kisī ittōr. Maṅg
give.' Then he him-with all property parts-making gave. Then

tār etkā chudur mari sarva jama-kisī vali lak hōttōr, o

few days the-younger son all together-making very far went, and

agā bhu uṛ-kiṭīr, tanvā bhāgya kharch-kiṭīr. Maṅg ąnē samdur

there much spend-did, his share wasted. Then by-him all

kharchi-kitā-pajā ad mulkin phērō māhāg artā. Māhāgan-pāi őn-kū

spent-made-after that country-to heavy famino fell. Famino-on-account-of him-to

adochan artā. Aske őr ad nāṭenāl varol bhalē mankyān kachul
difficulty fell. Then he that village-from one good man near

hoṇji mattōr. Őr örkuṁ önā padi kēple tanvā vāvuje lōḥattōr,
having-gone stayed. He him his swine to-keep his field-in sent.

Aske padi tōkṛn tijōn matō tán pajā őr pīr nībīṭōr, ihin őn-kū
Then swine husks eating were that on he belly filled, so him-to

vāṭā, ājvuk bār őn-kū bāṭāl iyā-hīle. Maṅg őrū suddhin
it-appeared, but anyone him-to anything gave-not. Then he sense

porā vāsi ittōr, 'nā bābōnā lōt-lōpō bāchuk mankyāl sīri

on having-come said, 'my father's house-in how-many men-to bread

mantā, āṇik nan karvasā sāntān. Nan tētōr āpēl bābōneke dākān

is, and I hunger-with die. I arising my father-to will-go

āṇik āṃkō intān, 'ō bābō, nan pēndā virudh vō nīvā mune pāp
and him-to say, "O father, I God-of against and they before sin

kitōr-matā. Indikēṭāl ni mari inala nanā sārē-hīlle. Tanōr undi

kitor-natā. Indikēṭāl ni mari inala nanā sārē-hīlle. Tanōr undi
done-have. Henceforth thy son to-say I worthy-not. Your-own one

chākārin dhūt nākūn irā."' Maṅg őr uchēṭi tan bābōneke hōttōr,
servant like me keep.' Then he having-arisen his father-to went.

Maṅg őr lang mattōr iōhōt-lōpō önā bābō āṇā ḫūsdī pīt-lōpō
Then he far was that-in his father him having-seen belly-in

dayā vāṭa vō ārē vittōr āṇā guṇḍgāt dzōmb-mattōr vō önā
compassion came and he indeed ran his neck-on fell and his
tödī burttor. Maṅg mari ouncā ittōr, 'bābō, pēndā virudh ō nivā mouth kissed. Then the-son him-to said, 'father, God-of against and thee mune nanā pāp kitor-matā, vō inkētāl ni mari inaṁ nanā sārē before I sin done-have, and henceforth thy son to-say I worthy hile.' Par bābō āplō mankyāl vēhtor, 'chēkōtā āṅgādē tātan-kēi, not.' But the-father his men-to said, 'good cloth bring-put-on, ō onā kaike muddā dossā ō kalkne jōdā dossā. Maṅg nomōt and his hand-on ring put and feet-on, shoes put. Then we tińji khusī kikōm. Bat-kā-bāq īdu nāvā mari sāā-hottā, having-eaten merry will-make. Because this my child dead-was, ōn malsā jivā ātā; ō davē-māśi mattor, ōr sāpē-māśi.' him-to again life came; and lost-having-become he-was, he found-was.' Aske ōr khusi-kitūr. Then they merry-made.

Adu ghāṭkāte ōnor pharsar mari vāvutē māttor. Maṅg ōr vāsī That time-al his older son field-in was. Then he having-come lōt-karum vātōr, ōr vājā ō yēmdād kēṣārō. Aske mankyāl-loptō house-near came, he music and dancing heard. Then men-among varūn keitor, ōn pus-kitūr, 'idū batal mantā?' Ōr ōnuke vēhtor one called, him ask-did, 'this what is?' He him-to said ki, 'nivō tamūr vāsī matto, vō ēr nivā bābōnā that, 'thy younger-brother having-come was, and he thy father-to sukhrī bhētō māttōr, in-kartā ōrē phērā jēvan kisi-matīā.' Aske safely met was, that-reason-for he big feast having-done-is.' Then ōr sāṅg-āsī lōpō hondā-hile. Adēlōttōr ōnor bābō palāte he angry-becoming inside went-not. Therefore his father outside vāsī ōnā samjī-kitūr. Par ōr bābōtōdō uttar bādkātōr, having-come him entreal-did. But he the-father-to answer said, 'huqā, nanā ichuṅg varśā nivā chākri kintā, nivā pōlō nānā 'lo, I so-many years thy service did, thy order I baskē-hī tēndā-hileń. Par nanā nāvā saṅgu bābāvar khusi-kiyōnā ever broke-not. But I my friends with merry-might-make iṉē nimā nākum baskē-nē chuqā sātrī iyā-hilī. Vō ōr nivā sampat saying thou meto ever young guilt gaves-not. And he thy wealth rāṅgēs bābāvar budī kitor, ōr ir nivā mari vātōr, aske nimē harlots with spend-did, that this thy son came, then thou on-sālū phērā jēvan kitor-mātā.' Aske ōr ōnkuń ittōr, 'marī, nimē him-for big feast made-hast.' Then he him-to said, 'son, thou baskē-hī nāvā bābāvar mantī, vō nivā sarādō sampat nivā-y mantā. always me with art, and my all property thine-only is.

Par ānand vō khusi kiyānā id chāṅglo māttī. Id kāran, ir ni But joy and merry to-make this good was. This reason, this thy
The so-called Marīas in Chanda are found in the same localities as the Gōndīs proper, and their dialects are almost identical. The number of speakers was estimated for the purposes of this Survey at 31,500. This estimate is probably above the mark, only 9,055 speakers having been returned at the Census of 1901.

**Pronunciation.**—The pronunciation is the same as in the Marīa of Bastar. Compare lōm, house; him, give.

**Nouns.**—The inflexion of nouns is the same as in the Gōndī dialect of the district. There are several instances of plural forms. Thus, pēksan, children; aśk, women; murrā, cows.

**Pronouns.**—The pronouns are apparently the same as in the so-called Gōndī. Note, however, māmaṭ, we; māmaṭkū, to us; mimak, you.

**Verbs.**—The conjugation of verbs is the same as in the Marīa of Bastar, and the Gōndī of Chanda. Compare hantō, I die; māttō, I was; shondō, I shall go; mānī, thou art; māltī, thou wast; māltā, it was; kikō, we shall do; māltōr, fem. and neut. māltāng, they were; kim, do; kimā, don’t do.

The negative particle hīle is not inflected. Thus, hīgā-hīle, gave not, for all persons.

Note forms such as māl-aske, when being; kharchattā-pajja, after spending; tinjēk māltā, was eating; karsek māltōr, they were playing; hīle-yā, is it not? etc.

The short specimen which follows will show how closely the dialect agrees with the Gōndī of Chanda.
DRAVIDIAN FAMILY.

GOṆṆĪ.

SO-CALLED MARĪĀ DIALECT. (DISTRICT CHANDA.)

Undi mankēnku reṇd vhuḍā pēksaku mattōr, undi pēḍāl vosō undi pēḍī. Pēḍāl mandōr vōr mendulite nekkā nēhanā mattōr, pēḍī girl. Boy was he body-in very good was, the-girl vhuḍāl nēhanā mattā. Undi dinā avvu reṇḍāsi pēksaku addamun little good was. One day those both children mirror moṭras karsēk-mat-aske pekkal pēkin itṭōr, 'rim iḍu addamate mammaṭ near playing-being-then boy girl-to said, 'O this glass-in we hudkōm, nēhanā bēs bōr disāntōr.' Addu pēkinku addu lāgō ātā, we-shall-see good well who seems.' That girl-to that bad was, dānku tētē-ittā ki, 'vir iḍu mammaṭku sigrutku itṭōr.' her-to being-known-thought that, 'this this me to-lower said.' Askē addu tappē moṭras hoṇī tādanā kuddī vhekkā. Addu ittā, Then she father near going brother-of complaint told. She said, 'tappē, addamate mendul vhuḍsi samajā āmanā iḍdu āsānā kabad 'father, glass-in body seeing satisfaction to-become this women's business mattā. Avaṭe mankēnku mansu dōshā lāgō.' Tappē irirku pir-si is. That-on a-man-to mind to-put is-bad.' The-father both belly-to pīsī vōnā samajā kittōr. Vōr ittōr, 'pēksaku, mammaṭ vahāchaṭ clasping their satisfaction made. He said, 'children, you quarrel kimā.'

do-not-make.'

Pēḍī ittā, 'tappē, Sōmā gollāl, pāl pīsī vāttōr. Vōr ittōr, The-girl said, 'father, Sōmā milkman, milk bringing came. He said, "bachuk pāl vātkān?"' Tappē ittōr, 'pēḍī, vōnku vhaya ki, "how-much milk shall-I-give?"' The-father said, 'girl, him-to say that, "nēd gottā-mēṇḍ pāl āntā, hakkē reṇḍ gottā pīsī vā."' Pēḍī "to-day see-a milk is, to-morrow two see bringing come."' The-girl ittā, 'tappē, gollāl pāl bagtāl tattāntōr?' Tappē ittōr, said, 'father, the-milkman milk wherefrom brings?' The-father said, "niku tēdiyā-hillelay?" Vōnā lōn murrān mantān, lārēn 'thee-to known-not? His house-in cows are, she-buffaloes mantān. Dānā pāl pīsī vōr tattāntōr.' Pēḍī ittā, 'tappē, are. Their milk extracting he brings.' The-girl said, 'father,
murrān bachuk pāl hintā, vōsō barhēn bachuk pāl hintā?

cows how-much milk give, and buffaloes how-much milk give?

Tappe jītōr, 'undī undī murrā rend rend goṭṭā pāl hintā, vōsō barhēn
The-father said, 'one one cow two two seers milk gives, and buffaloes
nālu nālu hintā.'

four four give.'

FREE TRANSLATION OF THE FOREGOING.

A man had two small children, a son and a daughter. The boy was very handsome, the girl was not very pretty. One day the children were playing near a looking-glass, and the boy said to the girl, 'let us look into the glass and see who is the prettier.' The girl did not like the proposal, thinking that he only wished to humiliate her. She went to her father and complained of the brother. Said she, 'it is the business of women to be pleased at looking into the glass. It is not proper that men should set their mind on it.' The father embraced them both, satisfied them, and said, 'do not quarrel.'

Said the daughter, 'father, Sōma, the milkman, has brought milk, and asks how much we want.' The father answered, 'tell him, my daughter, that one seer will do to-day. To-morrow he must bring two.'

Said the daughter, 'father, where does the milkman get the milk ?'

The father answered, 'do you not know that he has cows and buffaloes in his house and milks them ?'

Said the daughter, 'how much milk do the cows give, and how much the buffaloes ?'

The father answered, 'each cow gives two seers, and each buffaloe four.'

In the south of Chanda Telugu is the principal native language. There is, however, also a Gōṇḍ population. The Gōṇḍs call themselves Kōi as in other districts, and this name has often been adopted to denote them. The Kōis or Gōṇḍs of the hills, especially in Sironcha, are known as Gaṭṭu or Goṭṭe Kōis.

Kōi or Kōyā and Gaṭṭu have been returned as separate dialects from Chanda.

The estimated number of speakers is as follows:—

| Kōi or Kōyā | 10,455 |
| Gaṭṭu       | 1,680  |
| **Total**   | **12,135** |

The corresponding figures at the Census of 1901 were 8,144 for Kōi and 5,483 for Gaṭṭu.

Specimens have been forwarded both of the so-called Kōi and of the so-called Gaṭṭu. Both represent the same dialect, which can be characterized as a link between the forms of Gōṇḍi spoken in the north-east of Chanda and the adjoining districts in the Bastar State on one side, and the Gōṇḍi dialects of Hyderabad and the Madras Presidency on the other.
Pronunciation.—As in other Gōṇḍ dialects of the district we find l and h corresponding to Standard Gōṇḍī r and s, respectively, in words such as lōn, house; lōhuttōr, has sent; hāsi, having died, etc.

Nouns.—The dative and the accusative are distinguished; thus, pēkur-ku, to the sons; mōpu, a bundle, accusative mōpūnu.—The ablative ends in elli; thus, polāntakelli, from the fields. Note the use of the common Telugu postpositions lo, among; tō, with.

With regard to numerals I have noted oru, one, neuter undī; iruvaru and iur, two; muvuru, three; nāturu, four.

Pronouns.—The following are the personal pronouns:

<table>
<thead>
<tr>
<th>nānu, I</th>
<th>nīnu, thou</th>
<th>Ār(u), he; adu, it.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nānu, me</td>
<td>...</td>
<td>ōn, ōrnu, ōrnu, him.</td>
</tr>
<tr>
<td>nāku, to me</td>
<td>...</td>
<td>Ārku, to him.</td>
</tr>
<tr>
<td>nāvo, my</td>
<td>nīva, thy</td>
<td>Ōna, his.</td>
</tr>
<tr>
<td>manamnu, mammu, mammāfu, we</td>
<td>mīru, you</td>
<td>Ār(u), they.</td>
</tr>
</tbody>
</table>

Verbs.—The inflexion of verbs is the same as in the other Gōṇḍ dialects of the district. Thus, kitān, I did; mantōru, he is; itur, he gave; manle, it is; artā, it fell; paḍkam, we shall become; matōru, they were. Note forms such as kitini, thou didst.

The negative verb is regularly formed. Thus, thendōn, I did not break; hīyyōnu, I do not give; pagōr, he could not; āyo, it did not become; iyyā hīte, thou didst not give, he did not give; pogēri, you could not. Note kilvakē, if not; ilvadu, without; inkōn-mā, do not say; nēhavatu, do not say.

Participles are formed as in other Gōṇḍi dialects. Thus, hāsōr, dying; ēsōr, giving; tūsī, having divided; kisī, having done; vāsēk, coming; hāsekā mantān, I am dying.

Relative participles end in a; thus, tūsi-hotta manri, lost-gone son, the son who had been lost.

The conditional ends in ā as in Telugu; thus, ittē, if you say; vāṭē, if he came.

Verbal nouns end in a; thus, parā-tāsi, in order to become; aṭa-paya, after becoming; mat-ase, being when.

Note finally causative forms such as padīsōr, preparing, making. Compare Kanarese.

For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son in the so-called Gaṭṭu dialect, the second is a popular tale in the so-called Kōl.
[No. 69.]

DRAVIDIAN FAMILY.

GONDI.

So-called Gaţţu or Goţţe Dialect. (District Chanda.)

Oru-ţţu irtu-ţu pēkuru māttōr. Ōru-ţō vudōru vēhattur.

“One-to two sons were. Them-among the-younger said,

‘tappe, nīva samā pandāndu nāva tōs nāk-īm.’ Or tappe iruvuru

‘father, thy property from my share me-to-give.’ That father two

pēkurku āstī tūst iţōr. Kōnnu nendō ātā-payya vudōru

sons-to property dividing gave. Some days becoming-after the-younger

tana tūst payiśi lakkku payīnām-āsi hōttōr. Haggē hotta-payya

his share gathering far-to journey-becoming went. There going-after

tana tūst padu-kīśī hēditōrī. Or tōs-anta bottīgā hotta-payya

his share spend-doing wasted. He share-all spending going-after

ā nātīne beri karuva arta, askē ēru kāshtā-paddōr. Ēru askē

that country-in big famine fell, then he wretched-became. He then

ā nātīne oruvu lōn hōttōr. Ā mankalu ēru polāntaggē padi

that country-in one-of house went. That man him field-to swine

mēhatta-lāy lōhuttōr. Padi tinnōga mayīttadu polluttu or pīṭku tittōrū.

feeding-for sent. Swine eaten left-that husks he belly-for ate.

Aske ēru bōru iyā-hille. Aske or iṭṭōr gaddā, ‘nīva tappe velle

Then him-to anyone gave-not. Then he said that (?) ‘my father many

būtīnōrkī isōr mantārū; nānā ghaţṭukku hāsōr mantān. Nānā malū

servants-to giving is; I food-without dying am. I again

nīva tappe-maţa dāyintān veheitsān gaddā, ‘tappe, nānā dēvun-aggē

my father-near will-go will-say that, ‘father, I God-beforeindeed

nimaggē pāpam kītān. Igā-মunne nānū ni marri an

thee-before-indeed sin did. Henceforward me thy son so


say-not. Me thy servants-with consider.’’ So saying father-near went.

Aske vōn mabhā-jeļku vūḍīsi ēr tappe ōrtagga vitātur ēru gadugunt-porrā

Then ēr very-far seeing that father him-near ran his neck-on

kayi vādī točći burīrō. Marri iṭṭōr gaddā, ‘tappe, nānā dēvunaggē

hands clasping mouth kissed. The-son said that, ‘father, I God-before

nimaggē pāpam kītān. Igā-μunne ni marri ani vehavatu.’ Aske

thee-before sin did. Henceforward thy son so say-not.’ Then

tappe būtīnōr-tō iṭṭōr gaddā, ‘kāpdiį tatchi kaiku muddā kērau

the-father servants with said that, ‘cloth bringing hand-on ring put
helpu kālkunku kerasu. Manamu ghāt tiṇīi sambra padkam. Bārānku-
shoe feet-to put. We rice eating merry will-become. Why-on-
ittē, nāva marri bāsi, pistōr; tappisoṇji, vendi dorkutōr.' Aske oru
saying, my son having-died, lived; being-lost, again was-found.' Then they
sambra-padisōr mantur.
merry-making were.
On pedda marri polāntagge mattōrū. Polāntakelli lōn vāsōr mantur,
His big son field-in was. Field-from house coming was.
asko somāyihājā ātahudisi kōchī oru būtinōr-lō orni kēyittur ornī,
than music dancing hearing he servants-among one called him,
'bātal rō?' aui tiṇi talptōr. Būtinōru ittur, 'nī tamuru
'what O?' so saying asked. The-servant said, 'thy younger-brother
malsi nehina vattōrū; miva tampē ghāṭu tāstur.' Vorku hoṅgu vāsi
again safe come; thy father rice prepared.' Him-to anger coming
lōn honda-fle. On tappe pālāte vāsi on batimī-lāptōr. Aske-
house went-not. His father out coming his entreaty-applied. Then
pedda marri ittur, 'ichum varshan mī-ṇggē mattān. Miva pollō
big son said, 'so-many years you-near I-was. Your command
beskanēnu tendōn. Mira nāku nā dostitōni sambra-padālāi beska
any-time not-broke. You me-to my friends-with merry-to-become ever
yēs-pōrī iyā-hilla. Lāṅjaboddihīṅkū somm-anta tāsī-hotta marri
a-kid gavest-not. Hariots-to property-all having-thrown-going son
vātā-paya vindu kitānī.' Or ittur, 'nā-tōṇi nimu manti-mōgāka nā
coming-after feast modest.' He said, 'me-with thou art-because my
somm-anta nīvadē. Ni tamuru bāsi, marlā vattōrū;
property-all thine-indeed. Thy brother having-died, alive came;
tappisoṇji, dorkutur, sambra-padkam.'
having-been-lost, was-found, merry-we-shall-become.'
[No. 70.]

DRAVIDIAN FAMILY.

DONDI.

SO-CALLED KOI DIALECT.

Nāluru markaloru kūdisi painam-oïjēk mattēr. Sommu-tōn
Four men joining journey-having-gone were. Money-with
mattā sañchi undi dorkutā. Tusālasi kayyan pañē. Chālā sēpā
being bag one was-found. Dividing-for dispute arose. Long time
ātē thirā-ille. Nārnuñchei undi kōmtē orku-mattasu vāsēk-mantōr,
became subsided-not. Village-from one merchant them-towards coming-was,
ūdsī nāluru ār-tō īlā ittor-gadā, 'kōmtē, charu-kaṭṭat-pàrru mammu
seeing four him-with so said-that, 'merchant, tank-embankment-on we'
gātē tiñjā malisi vāintām. Mamātē nāluru vāsi talpit-askē
rice having-eaten again come. We four coming asking-when
adi hīmō' vehēchi sañchi ōr-agge tāsi cherunakū hiṭōr. Yer-tūngsi
that give,' saying bag him-near putting tank-to went. Having-bathed
gātē tīs-pāyyō ārō mādāniḍetē udutur. Ā-sañchitačēu visam tendon
rice eating-after they tree-under sat. That-bag-from anna taking
adutku paggu tara-lāsi ēr-lō ondi kōmtit-agge lōhatōr. Ĭrū,
that-for tobacco buy-to them-among one merchant-to sent. He,
'mañchīd,' ani kōmtīt-agge hoñē, 'sañchi him,' īñi talaptōr. Kōmtē
'well,' so merchant-to going, 'bag give,' saying asked. Merchant
itter-gadā, 'kadama muvuru vātē intini ilvakē hiyyōnū.' Aske
said-that, 'other three if-come I-shall-give if-not I-give-not.' Then
ōrō mādātiḍē-mattā muvuru-yeśēkā tīriyētō ittor-gadā, 'mi pollo ilvadu
he tree-under-being three-to returned said-that, 'your order without
kōmtē, "iyēyū," ittor, ani ittor. 'Imu, imu," ērō kikā-vādētōr.
the-merchant, "I-give-not," said, so said. 'Give, give,' they shouted.
Kōmtē sañchi tendai ā mankanku ittor. Ĭrū adi pīsī
The-merchant the-bag taking that man-to gave. He that seizing
ōttōr.
ran.

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 anana from the bag and buy some tobacco. He said, 'all right,' and went to the merchant and asked for the bag. Said the merchant, 'I shall restore the bag if the other three come and ask for it. If not, I will not give it you.' He then returned to the three, sitting under the tree and said, 'the merchant declines to give me the bag without order from you.' They then all cried out, 'let him have it, let him have it.' The merchant then gave the bag to the man, who immediately ran off with it.

Proceeding beyond the southern frontier of the district of Chanda we reach the territories of His Highness the Nizam. Góngdi is there spoken together with Telugu in the north-east. The Gónjá are known as Kó or Kóyás in Kamamet and are called Gátu or Gótta in the hills. The number of speakers at the Census of 1891 was 36,157. The corresponding figures at the last Census of 1901 were 15,895, of whom 15,836 were returned from Warangal, for Kóyás, while 59,669 entered their language under the head of Góngdi. 50,727 of the latter were returned from Sirpur Tandur. No specimens are available, and we are not, therefore, in a position to make any definite statement about the dialect or dialects spoken in the various districts.

Góngdi 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>Góngdi</td>
<td>6,634</td>
<td>4,240</td>
</tr>
<tr>
<td>Kó</td>
<td>36,503</td>
<td>46,803</td>
</tr>
<tr>
<td>Gátu</td>
<td>333</td>
<td>11</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>43,550</strong></td>
<td><strong>51,054</strong></td>
</tr>
</tbody>
</table>

The Gónjá 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 Kó dialect of Bhadrachalam in Godavari, and it will be of use to give a short account of that form of speech.

**AUTHORITIES**—


The specimen printed below has been transliterated from the edition of the Gospel of St. Luke in Telugu type, published in Madras, 1859. The older edition of the Gospel, London, 1882, was printed in Roman letters, and has been consulted for the transliteration. The pronunciation of the dialect does not call for any remark. It is well represented in the transliteration. It should be noted that the palatalis are pronounced as in Telugu.

**Nouns.**—The suffixes of the plural are ru, ku (šku), and ́nu; thus, tappe, father; tappēru, fathers; ñalu, foot; kāku, feet: neta, month; vēla, months; lōnu, house; lōhaku or lōnku, houses: māra, a tree; māraku or mārvayu, trees. Note alād[i], younger sister, plural alāsku; mayyād[i], a daughter, plural mayyās[ku], etc.
The regular inflexion of nouns will be seen from the table which follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>tappu, a father.</td>
<td>tappen.</td>
<td>māra, a tree.</td>
<td>māriku.</td>
</tr>
<tr>
<td>Acc.</td>
<td>tappeni.</td>
<td>tappreni.</td>
<td>mārunu.</td>
<td>mārākini.</td>
</tr>
<tr>
<td>Dat.</td>
<td>tappeniki.</td>
<td>tapperniki.</td>
<td>mārākini.</td>
<td>mārākini.</td>
</tr>
<tr>
<td>Abd.</td>
<td>tappenagga.</td>
<td>tappernagga.</td>
<td>mārākini-māchi.</td>
<td>mārākini-māchi.</td>
</tr>
<tr>
<td>Gen.</td>
<td>tappēni.</td>
<td>tapperni.</td>
<td>mārati.</td>
<td>mārākini.</td>
</tr>
<tr>
<td>Loc.</td>
<td>tappenagga.</td>
<td>tappernagga.</td>
<td>mārāte.</td>
<td>mārākini-lo.</td>
</tr>
</tbody>
</table>

Other postpositions are ī, in, among; to, with, etc.

The numerals are borrowed from Telugu. The masculine form for ‘two’ is, however, iruvuru.

**Pronouns.**—There are two forms of the plural of the personal pronoun of the first person, manaḍa and mamma. The former includes, and the latter excludes, the person addressed.

The two first personal pronouns are inflected as follows:

<table>
<thead>
<tr>
<th></th>
<th>I.</th>
<th>We (inclusive).</th>
<th>We (exclusive).</th>
<th>Thou.</th>
<th>You.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>mana.</td>
<td>manaḍa.</td>
<td>mamma.</td>
<td>nima.</td>
<td>miru.</td>
</tr>
<tr>
<td>Acc.</td>
<td>mana.</td>
<td>mana.</td>
<td>mamma.</td>
<td>nima.</td>
<td>miru.</td>
</tr>
<tr>
<td>Dat.</td>
<td>māki.</td>
<td>māni.</td>
<td>māki.</td>
<td>nāki.</td>
<td>nāki.</td>
</tr>
<tr>
<td>Gen.</td>
<td>mā.</td>
<td>mana.</td>
<td>mā.</td>
<td>nī.</td>
<td>nī.</td>
</tr>
</tbody>
</table>

Other forms are also occasionally used; thus, māmī, us (exclusive); ninni, thee, etc.

The demonstrative pronoun ōdu, that, is inflected as follows:

<table>
<thead>
<tr>
<th></th>
<th>Masculine.</th>
<th>Feminine and neuter.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>ōdu.</td>
<td>oru.</td>
</tr>
<tr>
<td>Acc.</td>
<td>ori(mi.)</td>
<td>orini.</td>
</tr>
<tr>
<td>Dat.</td>
<td>ōniki.</td>
<td>oriki.</td>
</tr>
<tr>
<td>Gen.</td>
<td>ōni.</td>
<td>or.</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 ōdu is identical with Telugu vādu for which the literary dialect has ṭo ṡāgu. The other forms of the pronoun are likewise the same as in Telugu.
Similarly are inflected viṇḍu, this, gen. víni; iṇḍu, this woman or thing, gen. dīni, etc. 'Who?' is bēṇōṇdu, and 'what?' is bāta.

Verbs.—The present tense of the verb substantive is conjugated as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. minnāna</td>
<td>1. minnāmu</td>
</tr>
<tr>
<td>2. minni</td>
<td>2. minni</td>
</tr>
<tr>
<td>3. m. minnōṇdu</td>
<td>3. m. minnōru</td>
</tr>
<tr>
<td>3. f. and n. minne</td>
<td>3. f. and n. minnān̄gu</td>
</tr>
</tbody>
</table>

The same personal terminations are used throughout; thus, mattīni, thou wast; māntōṇdu, he may be, he will be; mandakōnā, I shall be; mandakīrī, 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, tuṅgītānā, I do, or shall do; koṭtōṇdu, he said; tuṅgtōṛu, they did; unāṅkōna, I shall drink. It will be seen that the tense suffixes are the same as in ordinary Gōṇḍi. Note, however, forms such as mandakōṇdu, he will be; mandakōrū, they will be.

Verbal nouns and verbal participles are formed as in other Gōṇḍi dialects. Thus, mehta-nikī, in order to tend; tuṅgān-askē and tuṅgat-askē, if he does; vall-askē, when he came; otta-payya, going after; vāsōre, coming; tuṅgōre, doing, etc.

The conjunctive participle ends in ī; thus, tēdi, having arisen; tējī, having said; vēsī, having come.

Relative participles are used instead of relative pronouns. The usual termination is e; thus, viṇḍu tuṅgīte pani, he doing work, the work he did; koṅkēte lēṅgatīni, the fatted calf. Another form ends in āni. Thus, nāki vādāni pālu, me-to coming share; paddī tinnāni pōḷēte, swine eaten husks in, with the husks which the swine ate.

The negative verb is regularly formed. Thus, tuṅgōnā, I do not do; tuṅgōnī, thou didst not do; illōṇdu, he is not; ayyō, it came not; īvērī, you gave not; ayyōrū, they are not; id-ilī, gave not; kolp-ilī, made not; vēm-ma, don't fear. There are apparently also negative participles and verbal nouns. I have noted pūnvalānī minnāna, not knowing I am, I do not know.

The interrogative particle is ā; thus, īcīrā, do you not give? puttin-ā, doest thou know?

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

GÖNDİ.

KÖI DIALECT.

(Madras Auxiliary Bible Society, 1889.)

Oro manushůniki iruvuru marku mattrů. Oravuṭe tsuḍoṇḍu,
One man-to two sons were. Them-among the-younger,
'tappěni, ní ādāte mākāidos vādāni pānu imu, iṅji tappeni-tōte
'father-O, thy property-in me-to coming share give,' saying father-with
kettōṇdu. Aske ōṇḍu oni ādātini tāsī ittōṇdu. Saggam ruḍku
said. Then he his property dividing gave. Few days
atta-payya tsuḍoṇḍu oni ādā anta kaide pēyiśi dūra
going-after the-younger his property all hand-in taking far
dēštēki pāṇāmu aṅji oni ādātini mēlo pāṇīgine āgāmu-tungōṇdu,
country-to journey going his property bad deeds-in expenditure-did.
Addu kartā atta-payya ā dēṣete lāvu karuvu vattē
That expended becoming-after that country-in big famine came
aske ōṇḍu tippa artoṇḍu. Ōṇḍu aṅji ā dēṣete orrōniki
then he misery fell. He having-gone that country-in one-to
lōṅgi mattrōṇdu. Ōṇḍu padi mēṅhanikī oniṅi ēnikīṅi rōṅtōṇdu,
joining was. He swine to-feed him fields-to sent.
Ōṇḍu padi tinnāni polōte oni dōkka niṁtanikī āśa parotōṇdu,
He swine eaten hukṣa-with his belly filling-for with became,
gōnī bēṅṅōṇdu oniṅi idillē. Āla manan-aske oniṅi buddhi vāśi
but any-one him-to gave-not. So being-then him-to sense having-come
ōṇḍu, 'nā tappēn-agga bēṣṭṣē-mandi kūlīgāhkkīṅ kōḍa dībe
he, 'my father-of-near how-many-persons servants-to food much
minde gōnī nanna karuvini ḍollōre minnāna. Nanna nā tappēn-agga
is but I hunger-with dying am. I my father-of-near
aṅji, "ō yāyā, nanna dēvuni mūmne nī mūmne pāpamū
having-gone, "O father, I God-of before thy before sin
āngi minnāna. Īṅgāṭi-kāśī nī marrīṁ iṅji kechchī
having-done am. Now-from thy son having-said having-uttered
mananikī nanna harrīṁ ayyōna. Nanna nī kūṅḍīṅ-avuṭe
being-for I worthy am-not. Me thy hirelings-among
orōṅ-ālu ēṛpa, " iṅji oni-tōte koyītāna, iṅji tēdi oni
one-of-so keep," saying him-with will-say,' saying arising his
tappēn-agga aṭṭōṇdu. Gōnī ōṇḍu inka dūrāte manan-aske
father-near went. But he still distance-at being-then
oni tappe ōnini ūdi sukuru vāsī, mirri, ōnī veđēte
his father him having-seen compassion coming, running, his neck
porro arṣi ōnini burtōndu. Aske ā marri, ‘ō yayāyā, nanna
on falling him kissed. Then that son, ‘O father, I
dēvunī munne ni munne pāpamu tungī mnānā. Ingaṣikāsi
God-of before thy before sin having-done am. Henceforward
ni marrini ījī jeechhi mananiki harrini ayyōna,’ ījī
thy son having-said having-said being-for worthy I-am-not,’ saying
ōniki kettiōndu. Gōnī tappe, ‘sannāṭi guddā tachchi ōniki
him-to said. But the-father, ‘good cloth having-brought him-to
kerpissi ōnī vanijūki uğaramu vāti kālkinki erpūkū
having-put his fingers-on ring having-put feet-on shoes
kerpisāti. Kođuvte lēngatini tachchi kōyimāṭi, manāṇa ījī
put. Fatted calf having-brought slaughter, we having-eaten
kusēli pardakāda Bārikū, īnūndu nā marri ḍōlī, maḷśi
merry let-us-become. Why, this my son having-died, again
batakōndu; māyī, doruktōndu,’ ījī ōnī jītāgāhkyintōte
lived; having-been-lost, was-found,’ saying his servants-with
kettiōndu. Aske ōru kusēli pardaniṇi modalo peyittōra.
said. Then they happy becoming-for preparation took.
īḷa manṇāṅga ōnī pedda marri ēnde mātōndu. Ōndu
So being-on his big son field-in was. He
vāsōre lōtt-agga vatt-aske vennus-nadu ēndanadu kēājōndu. Aske
coming house-near coming-then music dancing heard. Then
navukārīni ortini kariṅgī, ‘ivu bāta?’ ījī tālptōndu.
servant one having-called, ‘these-things what?’ saying asked.
A navukārī ōnī-tōte, ‘ni tammuṇḍu vātōndu, ōndu
That servant him-with, ‘thy younger-brother come, he
ōn-agga ṭukkāne ārta-kāde ni tappe kođuvte lēngatini
him-near well coming-because thy father fatted calf
kōyissi mīṃmōd-ījī jīkettiōndu. Ket-kāde ōndu rōsamu
having-slaughtered is’-saying said. Saying-because he anger
tachchi lāpā vādaniki maṭi kōlp-ilā. Aske ōnī tappe bādīki
having-brought inside coming-for mind arranged-not. Then his father outside
vāsī ōnini bāsima-lūŋtōndu. Aske ōndu, ‘idō, itētsak ēndkānī-kāśi
having-come him to-entreat-began. Then he, ‘to, so-many years-from
nannā ninnī nēva-tungōre mnānā. Ni māta nanna bekēṭik
I thec service-doing am. Thy word I ever
tappilāna. Attakārā nannā nā bōkātōrī-tōte kusēli pardaniṇi nāki
transgressed-not. Being-even I my friends-with merry becoming-for me-to
bēppōđānna oro mekā-pilla-ṇna nimma id-ilā. Gōnī ni aṭātinī
ever-even one goat-young-even thou gavest-not. But thy property
palvatánate karteu tungte i ni marri vatt-aské-né ini
debanohery-in spent making this thy son coming-then-indeed his
kōsātki koďvte lēngatini kōyissi vāṭtini,' iñji oni tappēniki
sake-for fatted calf slaughtering threwst,' saying his father-to
malši kettōndu. Aske ondu, 'pēka, nimma beppōtiki nā agga minnini.
again said. Then he, 'son, thou always me near art.
Nāva anta nivadu aśi minnāngu. Manadu kuśeli paris
My all thine having-become is. We merry having-become
ēntadu sare, bāritku, ni tammanḍu inḍu ḍollī, malēi
to-stay good, why, thy younger-brother this having-died, again
battakutōndu; māyi, dorukutōndu; iñji oniki kettōndu.
lived; having-been-lost, was-found,' saying him-to said.

A similar dialect is also spoken in Bastar, on the banks of the Saberi. 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 ḍu, he; and mēnōd, he is. The third person
singular of verbs also ends in ḍu; thus, kettōn, he said.

Tantōndu, 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 a and not
in e; thus, tagatta, it hit; but also matte, 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 KÔI DIALECT.

Savâl.—Guddî-Lakshâni nimma puttin-à?
Question.—Guddî-Laksha thou knowest?
Javâpu.—Nijam, Bênorô kachêri mennôd.  
Answer.—Certainly. He-who in-court is.
Savâl.—Nimma kachêri mattâ gaḍḍapârâte Guddî-Lakshâni tantônda?  
Question.—Thou in-court being axe-wîth Guddî-Laksha struckest?
Javâpu.—Nijam.  
Answer.—Yes.
Savâl.—Bechki debbhâ tantini?
Question.—How-many blows struckest?
Javâpu.—Reônda debbhà tantâmâ. Rodda gâlute tagattâ.  
Answer.—Two blows I-struck. Left thigh-in it-hit.
Savâl.—Bâr tantini?
Question.—Why struckest?
Javâpu.—Debbhû-dinâm nanna kallu uttânô, Empuram vattânâ.  
Answer.—Quarrel-day I liquor drank, Empura went.
Kâram Pâpâyâdi mutte pâruukûhta matte. Lakshâlu kai  
Kâram Pâpâyâ's wife ill was. Laksha hand
yuḍôr matô, aggâ nanna aṭṭja kudatânâ. Lakshâlu nanna  
seeing was, there I having-gone sat. Laksha me
nûkî-iṭṭa; dâni-gurîschi nâku rōsam vatte. Gaḍḍapârâ  
pushing-gave; that-of-on-account me-to anger came. The-axe
jûnte matte. Dâni nanna pehakatânâ. Duddî iñjôre  
verauda-in was. That I lifted-up. Stick saying
Lakshâni reônda debbhâ tantânâ.  
Laksha two blows struck.
Savâl.—Kâram Râmâlu Kâram Gujjâlu nînu karaṅgatin-à?
Question.—Kâram Râma Kâram Gujjâ thou calledest?
Javâpu.—Nijam, Guddî-Lakshâlu nânî tannîtô iñjôre nanna kēkatânâ.  
Answer.—Yes. Guddî-Lakshâ me will-strike saying I called.
Savâl.—Niki Guddî-Lakshânu munne beppudâinâ virodam  
Question.—Thee-to Guddî-Laksha-of formerly ever enmity
mendeyâ?
was?
Javâpu.—Ille.  
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 Rāma and Kāram Gujjā.
Yes, because I thought that Guddi Laksha would beat me.
Have you ever had any quarrel with Guddi Laksha before?
No.
PARJÍ.

The Parjís are an aboriginal tribe in the Bastar State. They are found round Jagdalpur and towards the south and south-east. The number of speakers was estimated for this Survey at 17,387. At the last Census of 1901, 8,933 speakers were returned.

Parji has hitherto been considered as identical with Bhatri. See Vol. V, Part ii, pp. 434 and ff., where the various authorities dealing with the tribe have been mentioned.

Bhatri has now become a form of Oriyá. 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 Devanāgarī, and the reading is not always certain. The list has not been reproduced.

Under such circumstances it is impossible to give a full grammatical sketch of the dialect. I can only make a few remarks, and even these are given with the utmost reserve.

Pronunciation.—Final ŋ is interchangeable with ŋ; ŋ is sometimes replaced by ŋ; etc. Thus, chëndël and chëndëd, went; the suffix of the accusative is ŋ or ŋ; thus, măni, the son; Măñă, Măñă, both in the accusative case.

Nouns.—The suffixes of the plural are ŋ, ŋ, and ŋ; thus, sāhātër, witnesses; chëngu-t, sons; pënu-kul, swine.

The case-suffixes are almost the same as in Gondī. Thus, tātēn, to the father; Măñālu, to Māñā; măni-nō, of a man; tariyā-t, of an axe; palāpāi, in the village; tētī, on the head, etc.

Numerals.—Ōkuri, nester ōkati, one; ōtul, two; mūir or munda, three; niir, four; aevir, five; sējēn, six; kudēk, twenty. The numerals above six are borrowed from the Aryan neighbours.

Pronouns.—The following are the personal pronouns:

| ōs, I    | ōn, thou. | ōd, he. |
| ōnē, amuē, me. | ōni, thee. | ōmuē, ōni(n), him. |
| am, my. | ōn, thy. | ōn, his. |
| am, we. | ōn, you. | |
| am, our. | ōm, your. | |

ōd, he, should probably be written ōd, and, in the same way, ō and not ō is probably the correct termination of the third person singular of verbal forms. Compare Koi.

Other pronouns are ad, that thing, ādan, ānin, its; ināti, in this; i and ā, this (used as adjectives); ēdā, who? nā, what? and so forth.

Verbs.—It is impossible to sketch the Parji conjugation from the materials available.
The suffix of the past tense is \( d \) or \( t \), and in the future we sometimes find a suffix \( r \). Thus, \( tāpētēn \), I struck; \( tāprān \), 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 \( tāpēn \), I strike, etc. Another present is formed by adding \( m \) to the base; thus, \( yēr-mēd \), he comes; \( pōkē-mēr \), they say.

The forms just quoted from the list of words give the impression that verbs do not differ for person or number. This is not, however, the case.

The following forms of the present tense of the verb substantive occur in the texts, \( mēdān \) or \( mēndān \), I am; \( mēdād \), thou art, he is; \( mēdā \), it is. In the past tense we find \( mēltēn \), \( mēltē \), and \( mēltān \), I was; \( mēltēd \) and \( mēltēt \), he was; \( mēltā \), it was; \( mēltēr \), they were. Compare imperatives such as \( chā-ur \), give; \( pōnd-ir \), take. The regular personal terminations can accordingly be given as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ( m )</td>
<td>1. ( m )</td>
</tr>
<tr>
<td>2. ( t ) or ( d )</td>
<td>2. ( r )</td>
</tr>
<tr>
<td>3. masc. ( t ) or ( d )</td>
<td>3. masc. ( r )</td>
</tr>
<tr>
<td>3. neut. ( ō )</td>
<td></td>
</tr>
</tbody>
</table>

The suffix of the first person plural seems to occur in forms such as \( am \ chāmān \), I am dying, \( lit \), we die; \( uṣām \), I used to drink. Such forms can, however, also be explained as containing the present suffix \( m \). Compare \( uṣām \), you drank.

The personal suffixes are sometimes omitted, and sometimes also confounded. Thus, \( mēltē \), I was; \( mēldāy \), they are; \( pōkēdē \), I will say (sic). Most of these cases are probably simple mistakes.

In the third person singular we sometimes find \( j \) instead of \( d \), \( t \); thus, \( chājēj \), he became; \( chājēj \), he made.

The characteristic suffix of the negative verb seems to be \( ō \). Compare \( pun-ō(n) \), I know not; \( tāpūn-ō \), I did not strike; \( chāvō-ō \), I did not do; \( chēnān-ō \), I did not go; \( chēvār-ō \), he did not; \( chēnād-ō \), he did not go; \( chēyār-ā-ēri \), gave not. Note also \( chillā \), he is not; \( chillā \), it is not; \( chājē-mēn \), don’t do.

The conjunctive participle ends in \( ē \); thus, \( chēnā \), having gone; \( pōkē mēltēn \), I had said; \( chāt-chēndēt \), 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.
DRAVIDIAN FAMILY.

GONDI.

PARIJ DIALECT.

(State Bastar.)

SPECIMEN I.

Okura mâninô irul chindul métter. Ā-vitaratē pîti
One man-of two sons were. Them-among the-younger
chindu tâtēn pôkkēd, 'ō tâtâ, an bàrâ chîr.' Dhan-mâl
son father-to said, 'O father, my share give.' Property
mêttâ, pâlôchî chînjîr. Pîti chindu öktikan îdì-mêttêt,
was, dividing gave. Younger son together putting-was,
hubê deô chêni-mêttêt, phatkvâri butatî dhan-mâl métta
for country going-was, riotous living-in property was
gâvôyêtêt. Od jammâ dhan pôhlôt, a deô barê spent.
He all property squandered, that country big
châkul pâtê. Châkul pâtê, garib enjîê. Châkul pâtê
famine arose. Famine arose, poor he-become. Famine arose
âr mënîjê têbbî métterr. Oglên aman pênkul mêkuk
and went (?) there lived. That (?) man (?) swine to-feed
vâyâ chôttêt. Pên tindan chârâ yêndu tindôtôn men
field-in sent. Swine eaten husks that (?) to-eat mind
châjî. Ār yêni-bàti chiyârî-ri. Chirâkânû chêt chottêa,
made. And anybody (?) gave-not. At-last sense came (?)
adin pôkkêd, 'am tâtâ bhûtî-log tini-gulivetru, am
then (?) said, 'our father's servants to-eat-have-enough (?) we
châkul châmam. Abê churkâ tâtēn-kà chêndên, chêndên
with-hunger die. Now arising father-near will-go, will-go
tâtēn pôkkêd (sic.), "ō tâtâ, bhagvân hûkum chiyâs,
father-to will-say, "O father, God's command I-did-not,
tâtēn mandêd pâpâiîyâ. Peîn tâtâ abê in chînd òra
father before sinned. Again father now thy son to-be
naiyêt. Abê bhûtî-log yête mêmâ ètri mêmân." Tabê
not-proper. Now servants as are so shall-be." Then
ânât churchî chêndêd, tâtēn lagè chêndêd,... Tâtâ
there arising went, father near went,... The-father
kamiyâlari pôkkêd, 'èddô gânîd un nûdêd nûj-pîtîd; keltî
servants-to said, 'good cloth? take (?) take-put-on (?) hand-on
vātkul kēlulkē panahī tundum. Am tinni-kulī bēdkā chārjun(!).
ring feet-on shoes put(?). We feasting merry will-make.
Tabē am [chind] chāi mēttēd, jīum pāttēd; bhulkēd
Because my [son] having-died was, to-life became; lost
mēttēd, phēr milēd.' Tabē bēdkā ērid.
was, again was-found.' Then merry became.
DRAVIDIAN FAMILY.

GONDI.

PARJI DIALECT.

(STATE BASTAR.)

SPECIMEN II.

STATEMENT OF AN ACCUSED PERSON.

Saval.— Im palâpti Mâtâ pâhir gônâd médâd?

Question.—Your village-in Mâtâ name Gônâd is?

Jabab.—Hôy, métêd. Ebê chillâ.

Answer.—Yes, he-was. Now is-not.

Savâl.—Mâtâ êbê â chêndêt?

Question.—Mâtâ now where went?

Jabâb.—Áûi chêndâdê. Châi chêndê.

Answer.—Anywhere went-not. Having-died went.

Savâl.—Nâtâ nômrîtî châyêt, yêdâ-ânjêkî têd?

Question.—Any disease died, anybody killed?

Jabâb.—Onuk nâtûngî nôm rîtî chillâ. ânjêkî têd.

Answer.—Him-to any disease was-not. Somebody killed.

Tabê vôd châyêt.

Then he died.

Savâl.—Onin êdânjêkî têd?

Question.—Him who killed?

Jabâb.—Án punân.

Answer.—I know-not.

Savâl.—Sâkhîtêr pokêmêr, Mâtâli in tôt. Inâtî

Question.—Witnesses say, Mâtâ thou killedest. This-in

in nat nâmêdâd?

thou what answered?

Jabâb.—Án tâpânâ. Sâkhîtêr mîrêhitêr médây. Ân-chêngê

Answer.—I killed-not. Witnesses tutored are. Me-with

Mâtâl-chêngê kânârânâ chillâ. Ân nágavani chêtântâgât?

Mâtâ-with quarrel was-not. I why should-kill?

Savâl.—Hâ täûgiyâ Inn ôyatê pêtâ.

Question.—This axe thy house-in was-found.
Jabāb.—Hōy, pēyatā. Ān ūngiıyā iyā. Idugi ān
Answer.—Yes, it-was-found. My axe this-is. Therefore my
ōyatē
house-in was-found.
Savāl.—I ūngiıyāti nētir pēyatā mēndā.
Question.—This axe-on blood found is.
Jabāb.—Hōy, pēyatā mēndā. Ān bōkö kéti-mēttē. Ānin
Answer.—Yes, found is. I goat having-killed-was. Its
nētir pēyatā mēndā.
blood found is.
Savāl.—I gāndā inn ūngiıyā pēyatā mēndā.
Question.—This cloth thy house-in found is.
Jabāb.—Pulis hawaldār ān mudāy i gāndā ān ūngiıyā ūnchī-
Answer.—Police hawaldār my presence-in this cloth my house-in having-
mēttēr. Ān pōkö-mēttēn, ‘mālik, ilākē chajē-mēn.
thrown-was. I having-said-was, ‘master, so do-not.
Ān-pōdin pätā vērrā. Charkār ānē phāsi-sīrāy.’ Havałdār
Me-to trouble comes. Government me will-hang! The-hawaldār
said, ‘thou-alone Māṭā killedest. Many people say.
Idugi gāndā inn-ōyatē ūnchī-mēttēn.’
Therefore cloth thy-house-into having-thrown-was.’
Savāl.—In āru Māṭā mēl ūngjēm?
Question.—Thou and Māṭā liquor drank?
Jabāb.—Hōy. Ān rōjum ūngjēm, mēl ūngjēm, āru chēpul tīna-mēttān.
Answer.—Yes. I daily drank, liquor drank, and meat eating-was.
Savāl.—Mansa Kōdelin pasrāti ān āru Māṭā pōrā-sirās mēl ūngjēm?
Question.—Mansa Kōdēl’s shop-in thou and Māṭā Pōrā-day-on liquor drank?
Jabāb.—Pōrā-sirās ān māmēn Guttāl ūngiıyē mettān. Māṭā chēngē
Answer.—Pōrā-day-on I uncle Guttā’s house-in was. Māṭā with
Mansa pasrāti ān chēmēnā. Sabē phandu.
Mansa-(of) shop-in I went-not. All fabrication.
Savāl.—Māṭā mūrdā ān chudāt?
Question.—Māṭā’s corpse thou sawest?
Jabāb.—Pāłū-pōlū chudī-chendīr, āgē ān balē chudī-chendē.
Answer.—Village-people to-see-went, so I also to-see-went.
Savāl.—Māṭālū āribēlē gāvā mēttā?
Question.—Māṭā-to anywhere wound was?
Jabāb.—Hōy, okitē gāvā ūngiıyēl ān tēltī mēttā, āru ūraju ān
Answer.—Yes one wound axe-of his head-on was, and another his
ōdōmī mēttā. Ēn mēnti okitē gāndā mēttā. Œnti nēttir
breast-on was. His body-on one cloth was. That-on blood
mēttā. Āru ān nātini pūnā.
was. And I anything know-not.
FREE TRANSLATION OF THE FOREGOING.

Is there a Gond 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 Mansā Kēdēli's shop on the Pōrā-day?
On the Pōrā-day I was at my uncle Guṭṭā's house and did not go with Mātā to Mansā's shop. It is all wrong.
Did you see Mātā's body?
The villagers went to see it, and so I also went to see.
Had he any wounds?
Yes; there was an axe-wound on his head, and another on his breast. There was a cloth on his body, and there was blood on it. I do not know anything more.
KOLAMIL, NAIKI, ETC.

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 Kanarese-Tamil and Telugu. The dialects in question are the so-called Kolami, the Bhilli spoken in the Pusad Taluqa of Basim, and the so-called Naiki of Chanda. They all agree in so many particulars that they can almost be considered as one and the same dialect. They are closely related to 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.

KOLAMI.

The Kolamis are an aboriginal tribe in East Berar and the Wardha district of the Central Provinces. The Rev. Stephen Hilop found them 'along the Kandikonda Hills on the south of the Wardha River, and along the tableland stretching east and north of Manikgad, and thence south to Dantanpalli running parallel to the western bank of the Pranhita.' They are now much reduced in number, and most of them are found in the Wardha district. Local estimates give 17,000 as the number of speakers in Wun. At the last Census of 1901, however, Kolami was not returned from the district, and the number of Kolams 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>Place</th>
<th>Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wun</td>
<td>17,000</td>
</tr>
<tr>
<td>Amraoti</td>
<td>4,500</td>
</tr>
<tr>
<td>Wardha</td>
<td>1,500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>23,100</strong></td>
</tr>
</tbody>
</table>

A few speakers are probably also found in Pusad, in the Basim district. The so-called Bhilli of that district is, at all events, almost identical with Kolami. See below. In the last Census of 1901 Kolami was only returned from Wardha with a total of 1,505 speakers.

The Kolamis are usually classed as a Gond tribe. According to Captain Haig, however, they 'differ considerably from Gonds in appearance, and the Gonds, in Berar, at any rate, do not admit that they are a Gond tribe, while the Kolamis on the other hand shew no anxiety to be considered so, but are rather inclined to repudiate the connection.'

The Kolami dialect differs widely from the language of the neighbouring Gonds. In some points it agrees with Telugu, in other characteristics with Kanarese and connected forms of speech. There are also some interesting points of analogy with the Toda dialect of the Nilgiris, and the Kolams 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 ii, pp. 1 and ff.


The notes on Kölämi 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, \( pàisi-l \), money; \( gētī-l \), feet; \( kē-ul \), ears; \( tērē-l \), swine. In \( bālā-kōl \), sons, the suffix \( kōl \) corresponds to Tamil and Kanarese \( gōl \); \( Tulu \) \( kūlū \). In \( māsūrūng \), to the men, we apparently have a plural suffix \( uv \), \( r \).

There are no instances in the texts of a feminine noun. The feminine and neuter singular take the same form in Naiki, and this is probably also the case in Kölämi.

The dative has the same form as the accusative, the suffix being \( n \) or \( ñg \); thus, \( bālān \), the son; \( mākkum \), to the neck; \( māsūrūng \), to the servants.

The genitive is formed by adding \( n \), \( me \), or \( net \), and the locative by adding \( l \). Thus, \( anū \) \( kākāmbē bālā \), the son of my uncle; \( tērē \) \( gōrāmnet krōgir \), the saddle of the white horse; \( aumnet \) \( ambān \) \( māsūrūng \), to the servants of my father; \( kīl \), on the hand; \( vēgāl \), in the field (\( vēgād \), field).

Numerals.—\( Ökōd \), masc. \( ōkōn \), one; \( ìnding \), masc. \( ìddar \), two; \( mūdīng \), three; \( nālīng \), four; \( aid \), five; \( sāhē \), six; \( sāl \), seven; \( āsh \), eight; \( naū \), nine; \( dāhā \), ten; \( tērē \), twenty. Compare Telugu \( okaṭi \), one; Toda \( add \), two; \( mūd \), three; Kanarese and Telugu \( ēdīu \), five; Telugu \( iruvaī \), twenty.

Pronouns.—The following are the Personal pronouns:

<table>
<thead>
<tr>
<th>( ān ), I</th>
<th>( nīva ), īva, thou.</th>
</tr>
</thead>
<tbody>
<tr>
<td>( amu(ñg) ), me.</td>
<td>( imm ), thy.</td>
</tr>
<tr>
<td>( amm ān ), my.</td>
<td>( ìm ), you.</td>
</tr>
<tr>
<td>( ām ), we.</td>
<td>( amnd ), he; ( ad ), it.</td>
</tr>
</tbody>
</table>

The plural forms are apparently seldom used, the singular forms being used instead. Other forms are \( tānnet \), his; \( imd \), this; \( ad \), that (neuter), genitive \( adnet \); \( vēnd \), \( yēr \), who? \( tām \), what?

Verbs.—Plural forms are sometimes used in the singular, and \( vēnd \) \( vērsā \). It is therefore difficult to give instances of all the various forms.

The Verb substantive forms its present tense as follows:

\( ānūdā (ān) \), I am; \( ānūdātiv \), thou art; \( ānūdān \), he is; \( ānūdā(t) \), it is. There are no instances of real plural forms in the materials available. The corresponding past tense is:

\[
\begin{align*}
\text{Sing.} & \quad \begin{cases}
\text{1. ānūdān.} \\
\text{2. ānūdāv.} \\
\text{3. ānūdān.}
\end{cases} \\
\text{Plur.} & \quad \begin{cases}
\text{1. ānūdām.} \\
\text{2. ānūdār.} \\
\text{3. ānūdār.}
\end{cases}
\end{align*}
\]
Finite verbs are similarly inflected. The present tense is also used as a future, and the characteristic consonant of the past tense is d, t. Thus, kákátum, I shall make; kákát, I did; sedden, he went. There are very few instances of the third person neuter. Compare āuğã and āuğät, it is; pāttūn, it became; turūl tinhā, the swine ate. Another future form seems to add d; thus, gōldätūn, I shall strike; aur gōldār, they will strike.

The imperative takes no suffix, but r is added in the plural. Thus, kō, give; tīn, eat: tōdur, put ye.

The negative verb is formed by adding tōtēn, to the base. Thus, mōdip-tōtēn, (I) broke not; si-tōtēn, (thou) gavest not, (he) gave not. Tōtēn is sometimes inflected; thus, si-tōtēn, 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, sēren, he went not; sīyetēn, he gave not.

The base seems to be used as a verbal noun. Thus, enet-lānē, saying-of-worthy; kāk-eng, in order to do. Another verbal noun ends in ād and contains the neuter demonstrative pronoun. Thus, endākād, dancing.

The conjunctive participle ends in nā; thus, ghum-kāk-nā, having collected; set-nā, having gone; sūlt-nā, having arisen.

For further details the student is referred to the specimen which follows.
[No. 75.]

DRAVIDIAN FAMILY.

KÖLÄMĪ.

(DISTRICT WUN.)

Ökkọ̈n mās äṇen. Amnụng iddar bālākōl äṇer. Âttān
One man was. Him-to two sons were. Them-of

tisnām enten, 'bā, annet vājā anu kōr.' Mārī amd avarụng
the-younger said, 'father, my share me give.' Then, he them-to
dhan pāyākānā siten. Mārī kōṇāng diwasānī tisnām bālā
property dieiding gave. Then some in-days he-younger son
ättānā ghumkākānā laya dhāv seden. Âttān amd màjīlālā tān
all collecting very far went. There he riotously his
jīngi udāpten. Mārī amd âttānā kharhipten, add muluk mahāg
property squandered. Then he all spent, that country famine
pāṭān. Ad-umul amnụng âdchan pāṭān. Addi vakhōt amd ad
fell. Therefore him-to difficulty became. That time he that
muluk ökōn māsū-anṭān setnā tāktan. Amd amnụng turel
country-(of) one man-with going lived. He him swine
kāyōng tānet vegâdụng pānākten. Addi vakhōt turel sōse tinhā
to-feed his field-to sent. That time swine hucks ate
ādmād amd pōṭā nīdīpā anụng amnụn vāṭīltān. Amnụng yēnā
those-from he belly fill thus him-to it-appeared. Him-to any-one
sīyeten. Mārī amd avaletnā enten, 'annet ambān māsūrūng
gave-not. Then he coming-to-senses said, 'my father's servants-to
pheret ipāṭe ândā, ân kārūt tihkātān. Ân sūltān am-bānāg
much bread is, I with-hunger die. I arising my-father-near
serītūn amnụng yenātūn, "bā, ân diyāmnet innet mutt pāp
will-go him-to will-say, "father, I God-of thy in-presence sin
kākātān. Indọ̄n-tānāt innet bālā enet lāŋ tōtēn. Innet ökōn
did. This-day-from thy son to-say worthy am-not. Thy one
tsakari-parmanā ḫā." Mārī amd sūltānī tam bānāng seidēn. Mārī
servant-like keep." Then he arising his father-to went. Then
amd dhāv ândān ittet amnet tāk olānā, lōbha vāttīn, amd
he fur is then his father seeing, pity came, he
ūlāntā amme mākkun āragā-pāṭān amnet mukā sumnet. Mārī bālā amd
running his neck-on fell his kiss took. Then son that
enten, 'bā diyāmnet innet mutt ân pāp kākātān. Indọ̄n-tānāt innet
said, 'father God-of thy before I sin did. Henceforward thy
bālā enet-lāng tōten.' Mārī bān māsaruṅg iṭṭen, 'aval āngi son to-say-proper am-not.' Then the-father servants-to said, 'good robe kōtnā adn tōjeng, amnet kit mundi, gēṭṭāt kēdī tōjūr. Mārī bringing that put-on, his hand-on ring, foot-on shoes put. Then ān tīnān amand kākātūn. Kāre imd amnet kīke tikt-ānden, 'amd I eating merry will-make. Because this my son had-died, he tīrīknā pānām-eden; bhulīltā-ānden, amd ḍōpāṭen.' Mārī amd amand again life-come; lost-was, he was-found.' Then they merry kākēng utten.
to-make began.

Id vakhōt amnet vaḍḷāk bālā vegāṭ ānden. Mārī amd vāṭnā This time his big son field-in was. Then he coming ellā-merāt vāṭten. Amd mūrapākād endākād vintēr. Id vakhōt māsūrtānāt house-near came. He music dancing heard. This time servants-in-from okōn kukten amd veltōtēn, 'id tānāden?' Amd ammu iṭṭen, 'innet one called he asked, 'this what?' He him-to said, 'thy tōren vāṭtāṇā. Amd im bānū khusālinād mlālēn. Amd younger-brother come-in. He your father-to safety-in met. He mārī lai tīnēng-unākāt kākēn. Mārī amd kātig vāṭnā opāl seren. then much feast made.' Then he anger-in coming inside went-not. Mārī bān vākāl vāṭnā ammu kārapēng làgten. Amd bānūng tīrīk Then father outside coming him to-entreat began. He father-to back enten, 'ōlār, ān īngēd varsa innet tsākāri kākātūn. Innēt mān ān said, 'see, I so-many years thy service do. Thy order I ephūndā mōdīp-tōten. Mārī ān amnet sōbātyāg-barōbar amand kākēng ākōd ever broke-not. And I my friends-with merry to-make one kōve si-tōten. Amd innēt dhān pillāveṭṭā tīntārupūṭen, amd innēt bālā kid gavēst-not. He thy property harlots eat-made, that thy child vāttīn-ephūnd nīv āduṅg-sāṭī lai tīnēng-unākāt kāk-āndātīv.' Āphūnd amd came-then them if-for big feast making-art. Then he amnum enten, 'bālā, āv bāremās ana-vēṭā āndātīv; an attānā jingi him-to said, 'son, thou always me-with art; my all property innītī āndāt. Anand kāken id barōbar. Imde innēt tōren thīne-only is. Merry to-make this proper. This thy younger-brother tikt-ānden, amd tīrīknā pānām-eden; bhulīltā-ānden, amd ḍōpāṭen.' dead-was, he again life-come; lost was, he was-found.'

The Bhils of the Pussad Taluqa of the Basim district, or at least some of them, speak a dialect which is almost identical with Kolāmī. The number of speakers of Bhili in Basim has been estimated at 375. We do not, however, know whether all of them speak the same dialect, and the Basim figures have, therefore, been added to the total for other
Bhil dialects. The specimen of Bhili received from Basim, on the other hand, must be dealt with in this place. In most respects it agrees with the specimen of Kolami printed above.

**Pronunciation.**—A and a are often interchanged; thus, tikul, I die; mojadun, I say.

L is sometimes substituted for n; thus, kustel, instead of kuten, he sent. Final n before a labial becomes m; thus, bapam musben, he said to his father.

N is often changed to nd; thus, avan and avand, he. Nd is sometimes further changed to d; thus, avandung, avandun, and avadun, to him. These forms throw light on Kolami and, which must be derived from avnd. Compare also Kui eunj and Telugu vada.

**Nouns.**—The plural suffixes are l and kul; thus, ghurrali, horses; bapo-kul, fathers.

The case-suffixes are not always added in the specimen. On the whole, they are the same as in Kolami. Note, however, the occasional use of a dative suffix ku, kun; thus, bapku, to the father; gadjukun, to the servant.

The numerals are the same as in Kolami. 'Five' is, however, pach, and 'twenty' vis. The form iddar, two, is also used to denote a feminine plural. Thus, iddar pilka-kul, two daughters. From this fact we must infer that the genders in Kolami are distinguished in the same way as in Telugu.

The personal pronouns are:

<table>
<thead>
<tr>
<th>an, I</th>
<th>nir, thou.</th>
</tr>
</thead>
<tbody>
<tr>
<td>amung, me.</td>
<td>ining, thee.</td>
</tr>
<tr>
<td>anya, amned, my.</td>
<td>inno, inned, thy.</td>
</tr>
<tr>
<td>am, we.</td>
<td>nir, you.</td>
</tr>
<tr>
<td>amned, our.</td>
<td>immed, your.</td>
</tr>
</tbody>
</table>

The forms amned, my; inned, thy, etc., contain the neuter demonstrative pronoun ad, that. In ordinary Kolami such forms are commonly used in all connexions. In Bhili we find forms such as innen bala, thy son, where the possessive pronoun agrees with the qualified noun in the same way as in Gondi.

Other forms are adne, its; adas, those things; ivan, this; yen, who? taned, what? etc.

**Verbs.**—The conjugation of verbs presents some points of interest.

The present tense of the verb substantive is formed as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. audat.</td>
<td>Plur. 1. audatum.</td>
</tr>
<tr>
<td>2. audativ.</td>
<td>2. audatir.</td>
</tr>
<tr>
<td>3. m. audan.</td>
<td>3. audar.</td>
</tr>
<tr>
<td>3. n. audaad.</td>
<td></td>
</tr>
</tbody>
</table>

These forms are the same as those noted above for Kolami. In the third person singular neuter we also find audin, it is.

The past tense is the same as in Kolami. Note, however, audun, I was; angum, we were. In tiklanden, he was dead, a form auden for anglen, was, seems to be contained. The form is, however, perhaps a noun of agency—one who is dead.
Finite verbs form their present tense from a participle ending in *s*, and the past from a form ending in *t*. The various tenses of the verb *gōj* to beat, are given as follows:

|---------|-------|------|-------|--------|-------|

The *s*-suffix of the present must be compared with Telugu *teu, tu*.

The negative verb is formed from the base without adding any tense-suffixes, or by adding *tōdi*, not, to the infinitive. Thus, *murken* I did not break; *viren*, he did not come; *puffed*, it was not got; *sīguṇ-tōdi*, thou gavest-not, he gave-not.

The conjunctive participle ends in *ān* or *an*; thus, *sāhādān* and *saddan*, having gone; *vunēkhādān*, having said, etc.

In most of the preceding characteristics and in other important points the Bhili of Basim agrees with Kōlāmi, as will be seen from the version of the Parable of the Prodigal Son which follows.
DR AVIDIAN FAMILY.

SO-CALLED Bhill.

Ökon más iddar bala ander. Sinnam bala bapam mutten; 'ba, jingani anya hissa vatip-kö.' Sinnam bala jingani milapten, dusre ürn dhau sedden, udhal-vari jingani son property gathered, other village far went, riotously property atték nás-gakten. Duka phaṭṭin, paisa kharāpen putṭed.

Bhilí Of Basim.

ukatten, 'anya bállá tiiktánden pránám-ëtten; bállá gavát-ánden, ömbátën.'

began, 'my son dead-man to-life-came; my son lost-was, was-found.'

Saglé lóókúl ánánd akín utter.

All people merry to-make' began.

Dódhá bálá kóynúnt ánánden. Yalláng vatten, nach dhólagí vintān.

Big son field-in was. House-to came, dance music heard.

Sálía-rákúń kókten, avanda veltel-öten, 'tán yandín.' Avan ittën, 'irma

Servant called, him asked, 'what is-this.' He said, 'thy

tóren vatten; avan bés vatten; tineng akten.' Avan

younger-brother came; he well came; feast he-made.' Him(-to)

rág vattin; yallat varen. Avande báp vákál kurten bálán

anger came; house-in come-not. His father outside came the-son

samjipsán. Avand bápku muýtten, 'án iníng varsha iníng dhandá

entreated. He the-father-to said, 'I so-many years thee-to service

gaksátan; inna hukum murken. Anya dóstá barábar majjá gakten

I-do; thy order broke-not. My friends with merry to-make

méké siyaáng-tödi. Avand inmen kelke nás-gakten, kasbirā paisā
got gave-not. That thy son destroyed-made, harlots(-to) money

selten, avan vatten, avadún tineng aktiv.' Māri avan muýtten, 'ní
gave, he came, him-for feast madest.' Then he said, 'thou

anya barábar anjátiv. Anya jingāini inyeti yandín. Anand gaktat

me with art. My property thine is. Merry to-make

páiجة. Anya bálá tiiktánden, páñám-ëtten; bál gavát-ánden, ömbátën.'

is-proper. My son dead-man, to-life-came; son lost-was, was-found.'
NAIKI DIALECT.

Naikì is the dialect of the Darwe Gônds in Chanda. The number of speakers has been returned for the purposes of this Survey as 195. At the last Census of 1901 no separate returns were made, and the number of speakers cannot be great.

The Rev. Stephen Hislop, in his Papers relating to the Aboriginal Tribes of the Central Provinces, Nagpur, 1866, Part i, pp. 24 and ff., describes the Naikade tribe as being most influenced by Hinduism of all Gônd tribes, and gives a vocabulary of the dialect in Part ii, pp. 1 and ff.

Naikì is also known from other districts. In the Central Provinces and Berar it is usually stated to be a synonym of Banjâri, and in the Bombay Presidency it connotes a Bhil dialect.

The Naikì of Chanda is now practically extinct. Two specimens, a version of the Parable of the Prodigal Son and a translation of a popular tale, have been received from the district. They show that the dialect in many important points agrees with Kôlami and differs from ordinary Gôndì.

Nouns.—Two plural suffixes are used in the specimens, kôr and l. The former seems to be added to nouns denoting rational beings; thus, pôrâkôr, children. The suffix l occurs in suvâl, swine; sîral, buffaloes, etc.

The dative and accusative do not appear to be distinguished; thus, ânum, me, to me. The usual suffixes are n, un, kun. Thus, pûrin, to the daughter; bânum, to the father; vâvar-un, to the field; châkarkun, to the servants. Other forms are pûsîl, to the belly; bânêkil, towards the father.

The suffix of the genitive is nê, and the locative is formed by adding lûpul; thus, akas-nê, of heaven; dêsam-lûpul, in the country.

Numerals.—The following occur,—oko, one; irofêr, neuter yarûnlî, two; nàli, four. We have no materials for distinguishing the long and short e and o, and it is, therefore, possible that we must read oka, one; irofêr, two. It will be seen that oka corresponds to Telugu oka, one, while yarûnlî, two, should be compared with Tamil iroñu.

Pronouns.—The regular forms of the personal pronouns are as follows:—

<table>
<thead>
<tr>
<th>an, I</th>
<th>in, thou.</th>
<th>ann, he.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ânum, me.</td>
<td>inun, thee.</td>
<td>annun, him.</td>
</tr>
<tr>
<td>annê, my.</td>
<td>innê, thy.</td>
<td>annê, his.</td>
</tr>
<tr>
<td>âm, we.</td>
<td>in, you.</td>
<td></td>
</tr>
</tbody>
</table>

Compare Kui ânu, I; ânu, we; iânu, thou, etc. The same forms are usual in Kôlami.

She, 'it,' is âd, genitive aunê. Add, they, occurs in one place.

Iun, this, is inflected as aun. Ann seems to be used as a relative pronoun. Thus, aun hisâs anun vorlên âd si, which share me-to comes that give.

Who ? is ân, and tâ is 'what ?' By adding i, ni, indefinite pronouns are formed; thus, gêni, anyone; tânî, anything.

Verbs.—So far as we can judge from the specimens, verbs do not change for person; thus, onîn, I am, thou art, it is. There are, however, some traces of the principle prevailing in Gôndî and most other Dravidian languages. Thus, kaknâm, we shall do; aqëdêr, they were; patûl and patûn, it fell.
The characteristic consonant of the present tense seems to be \( l \), and that of the past \( t \), which is combined with a preceding consonant in various ways. Thus, \( sîlên \), it gives; \( silên \), he gave; \( sedlên \), he went; \( yeudlên \), he said. A \( t \)-suffix is, however, also used in the present or future tense; thus, \( kâkântân \), I am doing; \( sârtân \), I will go. Compare Kölâmi.

The personal termination is usually \( n \), but we also find other terminations. Thus, \( onî \), it was; \( aqîr \), he was, she was; \( antêr \), it was; \( aqîr \), they were, etc. The forms ending in \( r \) are properly plural forms. \( Iûn \), he said, is probably wrong.

The negative verb is formed by adding \( ç \) to the root. Thus, \( sçr-ç-n \), he went not; \( sîg-ç-tên \), he gave not; \( mûqçp-ç-lên \), I broke not; \( sîg-ç-tên \), thou gavest not. Compare Kölâmi.

The root alone is used as an imperative; thus, \( sç \), give; \( çd \), put. \( Aqkêkûd \) is translated as ‘let us see.’ Negative imperatives are \( tâyçgârê \), he should not put; \( jhagçlênçr \), do not quarrel.

The suffix of the infinitive is \( n \) or \( l \); thus, \( mçpên \), in order to feed; \( eqdên-sâli \), saying-for; \( kçkêl \) and \( kakên \), to do. Compare Kölâmi.

The conjunctive participle ends in \( tun \), \( on \); thus, \( jamâktan \), having collected; \( seddun \), having gone; \( tinun \), eating. Other participles are \( karaqtu \), having called; \( tinun \) and \( tinulunu \), eating; \( tûqên \), eating; \( adqôn \), playing; \( tûnên \), taking. \( Kaktên \) in \( kaktên analên \), I have done, and similar forms are apparently nouns of agency. Thus, \( pçp kaklên analên \), I am one who did sin.

For further details the student is referred to the specimens which follow.
DRAVIDIAN FAMILY.

NAIKI DIALECT.

SPECIMEN 1.

Oko mankyakon irotër pórákôr anđen. Annë-lóplul lakkä bânun
One man-to two sous were. Then-in the-younger father-to
yendên, 'bâ, un dhan-sampat hissâ ânum varlên âd si.' Maâng
said, 'father, which property-wealth-(of) share me-to comes that give.' Then
unânas un sampat vâññ-kâktun siten. Maâng ângun pôd edûn
he to-him property share-making gave. Then few days having-become
lakkä pôrâ itten jamaktun khâmbâd dêsâunun seddên, ajuk âttân bêñâk
the-younger son all having-gathered for country-to went, and there evil
kherëha-kaktên ëpâl sampat Udëptên. Maâng un itten khârchipatên,
expenditure-made his property squandered. Then he all spent,
â dêsâm-lôplul phari mahâh pâtîl. Aâtî-yuâng-lôplul ânum ajechan
that country-in big famine fell. That-reason-in him-to difficultly
pâtûn. Âd vaktun un âd dêsâm-lôplul oko mankyakâni seddun
fell. That time-at he that country-in one man-near having-gone
andun. Un ânum turrâl mëpên âplê vávartun sortân. Aârê turrâl
remained. He him swine to-feed his field-to went. Then swine
un pollê tíchínântê annë-lôplul ânum âplê poțâh indutpên indên
which hunk eating-were that-on him-to his belly will-fill saying
ânum vâštâyn. Ajuk yëni ânumu tâni siyêtên. Maâng un suddhîn
him-to it-appeared. And anyone him-to anything gave-not. Then he sense-on
vattên yendên, 'anâl bânê ettê châkårârakun bharpûr âtî ante,
come said, 'my father-of how-many servants-to sufficient bread was,
ajuk ân sâkâlâ tikëntên. Ân suyítên âplê bânëkîl sërtân ajuk ânum
and I hunger-with am-dying. I arising my father-to go and him-to
ân entân, "âre ba, ân akânsë urpaëlyâ ajuk inë murtn pâp kaktên
I say, "O father, I heaven-of against and thy face-to sin doer
andên. Indîntâ inë kikên endên-sëî ânum yang nâyî. Æplê oko
am. Hencetforvard thy son saying-for me-to fitness not. Your one
châkâr-lâlîk ânum id.' Maâng un suyítên âplê bânëkîl seddên. Atrê
serenat-like me keep." Then he arising his father-to went. Then
unn khâmbâd ântë ittê-lôplul unûn bän unûn aikûn lóbheddûn ajuk un
he far was that-in his father him saw pây-coming and he
ûtûn unûn gujuâgâ-lôplul miîtî tâptên, ajuk unûn chumâ ëkttên,
ran his neck-on embracing struck, and his kiss took.
Mang pōṁ aunu enḏen, 'bā, aḵašnē urpaṭṭyā inē murtōn
Then the-son him-to said, 'father, heaven-of against thy presence-in
ān pōp kakān enḏen, ajuk indiṭā inē kikēn enḏen-sāṭi anun
I sin doer am, and henceforth thy son saying-for me-to
yāng nāḷī. Par bān āpē chākākun iḍukṭen, 'chāṅgē jhāṅā kōṭṭun
fitness not.' But the-father his servant-to said, 'good cloth bringing
iyunu tāpp. Ajuk iunē kaiy-lōpul ungrāyām ajuk kāl-lōpul jōdē tāpp.
this-to put. And his hand-on ring and foot-on shoes put.
Mang āpan ithun majā kāknām. Tāndun, kā iun annē pōṁ tikten
Then we eating feast shall-make. Because, that this my son dead
anḏen, aun maultn jīṭe edden; ajuk davḏilten anḏen, aun sāpḏilten.'
was, he again alive become; and lost was, he was-found.'
Aṭrō add majā kakē lagten.
Then they merry to-make began.

Ād vaktun aunē vaḍil kikēn wāvar-lōpul anḏen. Mang aunē vattēn
That at-time his big son field-in was. Then he came
āpaq-meṛān vattēn, aun vējā ajuk ēnd vēnden. Aṭrō chākā-lōpul
house-near came, he music and dancing heard. Then servants-in
okkon karuktu aun pusāyītēn, 'id tānden?' Ann aunun iḍukṭen kī,
one calling he asked, 'this what-is?' He him-to said that,
'innē tōlēn vattēn, ajuk aun inē bānun sukhāchā mirāṭṭun, iun-sāṭin
'thy brother came, and he thy father-to safely having-met, this-for
aun phar paṅgat kakāṅtēn.' Aṭrō aun rāgūnu vattēn lōpul sērēn.
he big feast made.' Then he anger-to came inside went-not.
Iun-sāṭin aunē bān bāḥēr vattēn aunun samjiptēn. Pan aunē bānun
Therefore his father outside came him entreated. But his father-to
utar sitēn kī, 'aik, ān inγōn vars innē chākri kākentēn, ajuk
answer gave that, 'to, I so-many years thy service do, and
innē ādyā ān etrōs mōjāpēṭān, yetrō ān āpē dōṭā-bārōbār majā
thy command I ever broke-not, still I my friends-with merry
kakkēn mūnē in anunu etrō pīyēṭē siyēṭun. Ajuk aun innē
might-make saying thou me-to ever kid gavest-not. And he thy
sampat kalāṭīnē bārōbār tindunu surē, aun id innē kikēn vattēn,
property harlots with eating squandered, that this thy son came,
aṭrō in anun-sāṭin phar paṅgat kakāṅtēn.' Aṭrō aun anun anḏen, 'porā,
then thou him-for great feast madest.' Then he him-to said, 'son,
in hamēsā annē bārōbār anḏen. Ajuk annē itṭēnē sampat innēd anḏen,
ths thou always me with art. And my all property thine is.
Pan majā ajuk kūṣhē kakkēn id yōng antēr, kā-kī id innē tōlēn
But feast and merry to-make this fit was, because this thy brother
itkēn anḏen, aun partun jīṭe yēddēn; ajuk harpilten anďen, aun sāpḏilten.'
deal was, he again alive became; and lost was, he was-found.'
[No. 78.]

**DRAVIDIAN FAMILY.**

**NAIKI DIALECT.**

(District Chanda.)

**Specimen II.**

**A POPULAR TALE.**

Oko mankyäkon irotër lakkā pórakör andën, oko pórä ajuk oko 
One man-to two small children were, one boy and one 
pōri. Pórō aunu ehhallā phari chokkōt anđur, pōri sıvataäng anđur. 
girl. Boy he appearance very good was, girl common was.
Oko pōd at irotër pórakör ārasā-mērān ādsin anđer, pōrā 
One day those two children glass-near playing were, boy 
pōrin yantar, 'ari, id ārasā-lōpul ām āykekād, chokkōt ēn 
girl-to said, 'well, this glass-in we will-see, handsome who 
chōvāylen.' Pōrin ēd kharāb anlēn. Inunē samjiltun ki, 
appears.' Girl-to that bad is. To-her it-appeared that,
'āun id āun inbarāntōtēn īm.' Manē idd bēnē mērān sēdun 
'he this me to-lover said.' Then the father near having-gone 
tōlēnē garhān iduktēn, enlēn, 'bā, ārasā-lōpul ehhallā aiktān 
brother-of-complaint said, says, 'father, glass-in figure 
samādlēn pāvāytunē idd bēykōnē kām. Ōne-lōpul mankyāk jīyām 
satisfaction is-felt this women-of work. That-on man mind 
tābārē.' Bān irotērūn pōtāl sumtēn ānnun samjiptēn. 
should-not-pūt.' The-father both belly-to took them entreated.
Aun ēndēn, 'pórakōr, ēm jhajfālēr. Īnegā ēm irotēr rōjja 
He said, 'children, you quarrel-not. Hence you both daily 
ārasā-lōpul āik,' 
glass-in look.'

Pōri.— Bā, Sōma gavādyāk pāl sumtun kôtēn antēn. Aun 
Daughter.—Father, Sōma milkman milk taking bringing was. He 
yantēn, 'etē pāl siyān?' 
said, 'how-much milk shall-give?'
Bān.— Pōri, aunu iduk ki, 'inēn ār-sōlam pāl ērāl, 
Father.— Girl, him-to say that, 'to-day one-seer milk enough, 
vēgēn yerauli sēr tōmān wā.'
to-morrow two seer taking come.'
FREE TRANSLATION OF THE FOREGOING.

A certain man had two small children, a son and a daughter. The son was very good looking, the daughter was not more beautiful than usual. One day they were both playing near a looking-glass, and the boy said, 'well, let us see in the glass which of us looks best.' The girl disapproved of this thinking that he only said so in order to disgrace her. She then went to her father and complained of her brother. She said, 'to feel satisfaction from looking into the glass is the business of women. Men should not give their mind to it.' The father embraced them both, remonstrated with them, and said, 'do not quarrel, my children. Henceforth you should both daily look in the glass.'

The daughter said, 'Somā, the milkman, has brought milk. He asks how much he shall give us?'

The father answered, 'my daughter, tell him that one seer will do to-day. To-morrow he must bring two.'

Said the daughter, 'father, whence does the milkman bring the milk?'

Said the father, 'don't you know, he has cows and she-buffaloes in his house, and he milks them?'

The daughter asked, 'father, how much milk does a cow give, and how much a buffalo?'

Said the father, 'each cow gives two seer, and each buffalo four.'
TELUGU.

Telugu is the principal language of the Eastern part of the Indian Peninsula from Madras to Bengal, and it is spoken by about 20 millions people.

The language is called Telugu or Tenugu. Formerly it was often called Gentoo by the Europeans. Gentoo is a corruption of the Portuguese gentio, a heathen, and was originally applied to all Hindus as opposed to the 'Moros' or Moors, i.e. the Muhammadans. Another name is Andhra, which word is already used in the Alareya-Brâhmana to denote an Indian people. The Andhras are also mentioned in the Aśoka Inscriptions (3rd century B.C.). Pliny calls them Andareae. 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 Trilînga. It is explained as meaning 'the country of the three liṅgas,' and a tradition is quoted according to which Śiva, in the form of a liṅga, descended upon the three mountains Kālēśvaram, Śrīśaila, and Bhimēśvaram, and that those mountains marked the boundaries of the Telugu country. In favour of this derivation other forms of the word, such as Teluṅga, Telinga, and Tenugu, are urged, and it is pointed out that Trilînga, in the form τριλινγος occurs in Ptolemy as the name of a locality to the east of the Ganges. Other scholars compare Trilînga with other local names mentioned by Pliny, such as Bolingae, Macoccalingae, and Modogalingam. The latter name is given as that of an island in the Ganges. Mr. A. D. Campbell, in the introduction to his Telugu grammar, suggested that Modogalingam may be explained as a Telugu translation of Trilînga, and compared the first part of the word modoga, with mūḍuṅga, a poetical form for Telugu mūḍa, three. Bishop Caldwell, on the other hand, explained Modogalingam as representing a Telugu Mūḍuṅgaliṅgam, the three Kaliṅgas, a local name which occurs in Sanskrit inscriptions and one of the Purāṇas. Kaliṅga occurs in the Aśoka Inscriptions, and in the form Kiling, has become, in the Malay country, the common word for the people of Continental India.

All these derivations are based on the supposition that Trilînga, and not Telugu, is the original form of the word. This supposition is, however, just as improbable as the derivation of Tamil from Dravīḍa. The old Aryan name for the Telugu country seems to be Andhra, and the replacing of this term by Trilînga 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 Telînga. It seems probable that the base of this word is teli, and that niga, or gu, is the common Dravidian formative element. At all events, the derivation from Trilînga is so uncertain that it cannot be safely adhered to. A base teli occurs in Telugu teli, bright; teliguña, to perceive, etc. But it would not be safe to urge such an etymology. Telugu pandits commonly state Tenugu to be the proper form of the word, and explain this as the 'mellifluous language,' from tene, honey. The word Kaliṅga might be derived from the same base as Telugu kaliṅgula, 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 Vaḍugu, the northern language, from vaḍa, north. Vaḍugu is apparently derived from vaḍa in exactly the same way as Telugu from teḷi. From Vaḍugu is derived the names Waruga in old German books, and Badages which was used by the early Portuguese and in the letters of St. Francis Xavier.

The Telugu country is bounded towards the east by the Bay of Bengal from about Barwa in the Ganjam District in the north to near Madras in the south. From Barwa the frontier line goes westwards through Ganjam to the Eastern Ghats, and then south-westwards, crosses the Sabari on the border of the Sunkam and Bijji Talukas in the Bastar State, and thence runs along the range of the Bela Dila to the Indravati. It follows that river to its confluence with the Godavari, and then runs through Chanda, cutting off the southern part of that district, and farther eastwards, including the southern border of the district of Wum. It then turns southwards to the Godavari, at its confluence with the Manjira, and thence farther south, towards Bidar, where Telugu meets with Kanarese. The frontier line between the two forms of speech then runs almost due south through the dominions of the Nizam. The Telugu country further occupies the north-eastern edge of Bellary, the greater, eastern, part of Anantapur, and the eastern corner of Mysore. Through North Arcot and Chingleput the border line thence runs back to the sea.

Telugu is bordered on the north by Oriya and the Halbi Dialect, Gōndi and Marāṭhi, on the west by Marāṭhi and Kanarese, and on the south by Tamil.

Telugu is not a uniform language over the whole territory where it is spoken as a vernacular. The dialect spoken in the Northern Circars is usually considered as the purest form of the language. We have not sufficient materials for sketching out the dialectic varieties existing in the various localities. Most of them do not fall within the scope of this Survey. The dialects known from Northern India do not differ much from the standard form of the language. In Chanda, for instance, the local Telugu is known under several denominations such as Kōmṭāu, Sālāvāri, and Gūlārī. In reality, however, the difference in phonology and inflexional system is so unimportant that these local forms scarcely deserve the name of dialect.

Caste dialects of Telugu are also spoken in the Kanarese country and in Bombay. Three such dialects have been returned for the use of this survey, Beraḍ and Dāsārī from Belgaum, and Kāmāṭhi from Bombay Town and Island. A similar dialect is the so-called Vāḍari, spoken by a vagrant tribe in the Bombay Presidency, Berar and other districts. None of them, however, differs much from the ordinary form of the language.

On the other hand, the difference between the conversational language and the literary form is considerable. This point will be mentioned in connexion with Telugu literature in what follows.

The greatest part of the speakers of Telugu live outside the territory included in the operations of the Linguistic Survey. It is only from the Central Provinces and the Berars that estimates of the number of speakers have been made for the purposes of this survey. For the other districts the figures given below have been taken from the reports of the Censuses of 1891 and 1901.
The number of speakers of Telugu in those districts in which it is the home language may be estimated as follows:

<table>
<thead>
<tr>
<th>District</th>
<th>Census of 1901</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Central Provinces</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chanda</td>
<td>29,527</td>
<td>79,927</td>
</tr>
<tr>
<td>Bastar</td>
<td>30,527</td>
<td>6,133</td>
</tr>
<tr>
<td></td>
<td>99,527</td>
<td>79,927</td>
</tr>
<tr>
<td>Berar, Wun</td>
<td>28,750</td>
<td>23,006</td>
</tr>
<tr>
<td>Bengal Presidency</td>
<td>1,162</td>
<td>14,226</td>
</tr>
<tr>
<td>Cuttack</td>
<td>4,800</td>
<td>6,292</td>
</tr>
<tr>
<td>Puri</td>
<td>4,307</td>
<td>4,150</td>
</tr>
<tr>
<td>Orissa Tributary States</td>
<td>2,526</td>
<td>3,784</td>
</tr>
<tr>
<td></td>
<td>11,652</td>
<td>14,226</td>
</tr>
<tr>
<td>Madras Presidency</td>
<td>12,017,002</td>
<td>12,575,079</td>
</tr>
<tr>
<td>Gajjerum</td>
<td>722,237</td>
<td>342,910</td>
</tr>
<tr>
<td>&quot; Agency</td>
<td>3,305</td>
<td>5,844</td>
</tr>
<tr>
<td>Vizagapatam</td>
<td>1,881,678</td>
<td>1,900,791</td>
</tr>
<tr>
<td>&quot; Agency</td>
<td>113,052</td>
<td>153,168</td>
</tr>
<tr>
<td>Godavari</td>
<td>1,914,790</td>
<td>2,000,417</td>
</tr>
<tr>
<td>&quot; Agency</td>
<td>96,784</td>
<td>119,503</td>
</tr>
<tr>
<td>Kistna</td>
<td>1,739,928</td>
<td>2,015,515</td>
</tr>
<tr>
<td>Nellore</td>
<td>1,364,445</td>
<td>1,335,097</td>
</tr>
<tr>
<td>Cuddapah</td>
<td>1,129,891</td>
<td>1,130,567</td>
</tr>
<tr>
<td>Kurnool</td>
<td>717,140</td>
<td>713,083</td>
</tr>
<tr>
<td>Bellary</td>
<td>267,297</td>
<td>252,791</td>
</tr>
<tr>
<td>Anantapur</td>
<td>570,921</td>
<td>633,795</td>
</tr>
<tr>
<td>Chingleput</td>
<td>242,737</td>
<td>312,946</td>
</tr>
<tr>
<td>North Arcot</td>
<td>862,880</td>
<td>856,480</td>
</tr>
<tr>
<td>Salem</td>
<td>368,916</td>
<td>416,120</td>
</tr>
<tr>
<td>Bangalore</td>
<td>28,021</td>
<td>26,130</td>
</tr>
<tr>
<td>Sandur</td>
<td>1,463</td>
<td>1,590</td>
</tr>
<tr>
<td></td>
<td>12,017,002</td>
<td>12,575,079</td>
</tr>
<tr>
<td>Hyderabad</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mysore</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>5,031,089</td>
<td>5,146,902</td>
</tr>
<tr>
<td></td>
<td>721,000</td>
<td>835,046</td>
</tr>
<tr>
<td></td>
<td>17,938,989</td>
<td>18,675,586</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>District</th>
<th>Census of 1901</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Andamans and Nicobars</td>
<td>312</td>
<td>321</td>
</tr>
<tr>
<td>Assam</td>
<td>5,259</td>
<td>36</td>
</tr>
<tr>
<td>Baluchistan</td>
<td>4,454</td>
<td>12,425</td>
</tr>
<tr>
<td>Bengali Presidency</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Berar</td>
<td>14,488</td>
<td>22,386</td>
</tr>
<tr>
<td>Andrao</td>
<td>3,201</td>
<td>3,201</td>
</tr>
<tr>
<td>Akola</td>
<td>3,312</td>
<td>3,312</td>
</tr>
<tr>
<td>Ellichpura</td>
<td>1,315</td>
<td>1,315</td>
</tr>
<tr>
<td>Baldana</td>
<td>1,991</td>
<td>2,606</td>
</tr>
<tr>
<td>Basim</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Carried over</td>
<td>14,488</td>
<td>22,386</td>
</tr>
</tbody>
</table>
The figures returned for the smaller sub-dialects are as follows:

<table>
<thead>
<tr>
<th>Sub-dialect</th>
<th>Census of 1891</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kōntān</td>
<td>3,827</td>
<td>67</td>
</tr>
<tr>
<td>Sālswārī</td>
<td>3,360</td>
<td>...</td>
</tr>
<tr>
<td>Gōlarī</td>
<td>25</td>
<td>22</td>
</tr>
<tr>
<td>Bēračīl</td>
<td>1,250</td>
<td>...</td>
</tr>
<tr>
<td>Vadhērī</td>
<td>27,099</td>
<td>3,560</td>
</tr>
<tr>
<td>Kānāṣṭhī</td>
<td>12,300</td>
<td>755</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>48,061</strong></td>
<td><strong>4,704</strong></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>Total</th>
<th>Census of 1891</th>
<th>Census of 1901</th>
</tr>
</thead>
<tbody>
<tr>
<td>Telugu spoken at home</td>
<td>17,938,930</td>
<td>15,875,586</td>
</tr>
<tr>
<td>&quot; &quot; abroad</td>
<td>1,726,800</td>
<td>2,016,974</td>
</tr>
<tr>
<td>&quot; &quot; dialects</td>
<td>48,061</td>
<td>4,704</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>19,783,901</strong></td>
<td><strong>20,997,264</strong></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 Kānva, who lived at the court of Andhra-nāya. During the reign of that king Sanskrit is said to have been introduced into the Telugu country, and Kānva is supposed to have dealt with Telugu grammar after the methods of Sanskrit philologists. His work is now lost, and the earliest extant

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4 2 2
work in Telugu belongs roughly to A.D. 1000. About that time King Vishnūvardhana, alias Rājarājanarendra (A.D. 1022—1063) was a great patron of Telugu literature, and at his court lived Naññaya Bhaṭṭa, the author of the oldest extant Telugu grammar, and, according to tradition, the principal author of the Telugu version of the Mahābhārata.

The bulk of Telugu literature belongs to the 14th and subsequent centuries. In the beginning of the 16th century the court of King Krishna Rāyalu of Vijayanagar was famous for its learning, and various branches of literature were eagerly cultivated. The poet Vemana 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.—Early References.

It has already been stated that the Telugu language has been known under several different denominations. The first name which meets us is 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-Drāvīḍa-bhāṣā.

St. Francis Xavier and the old Portuguese writers mention the Telugu people. According to a note furnished to Bishop Caldwell by C. P. Brown the early French missionaries in the Guntur country wrote a vocabulary "de la langue Talenga, dite vulgairement le Badega." Comparo Col. Yule's Hobson-Jobson sub voce Badaga.

According to the same authority Gentoo as a name of the Telugu people was first used in A.D. 1648, in Johan Van Twist's Generall Beschrijvinge 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:—

Friderici Bollingii Oost-Indische Reise-bog hvor udi Befattis hans Reise til Oost-Indien saa vel og Eendeci Platzers Beskrifvelse med en Andtatt Hedningers Ceremonier, baade i deris Guds-Tiemiste sao og i deris Ecktskabs Begyndelse end og Negotierne med de regnerendis itige Hollandske Herrers Andkomst, Gage, Promotion og Politia udi Oost-Indien disligeste Hans Reise til Fæderne-Landen igjen. Kiøbenhavn, 1678. P. 69 deals with 'Cormandel.' We are told that the pagans living near Masulipatnam are called Yantives, and those about 'Tranquebar or Dannisburg' Mallebars. The numerals of the 'Yantives' are:

1 2 3 4 5 6 7 8 9 10 11 12
cocati, rando, mulo, salco, aldo, ano, yero, yenemedi, tamedi, paii, patiundo, patimeado,
13 14 15 16 17 18 19 20
patimulo, patinalgo, patimido, patiaco, patyero, patiyenemedi, patitamedi, yeroi,
21 30 40 50 100
yeroi cocati, etc., mulpai, nalpai, sipai, etc., nuur.
John Fryer, who published *A New Account of East India and Persia, in 8 Letters; being 9 years' Travels. Begun 1672. And finished 1681.* London, 1698, states on p. 33, that 'their language they call generally Gentu. . . . the peculiar Name of their speech is Telinga.'

The Gentoo language is further mentioned in Madras records from 1683 and 1719. See Yule's *Hobson-Jobson* under Gentoo.

The 'Talenga' language is alluded to by Hadrianus Relandus, *De linguis insularum quarundam orientalium*, printed in his *Dissertationes miscellaneae*. Trajecti ad Rhenum 1706.

Valentijn, *Oud en Nieuw Oost-Indien*, Amsterdam 1724-1726, tells us that 'Jentiefs' or 'Telingaas' is the vernacular of Golconda.

Some old authors confound the Telugu spoken on the confines of Orissa with Oriyā, so Adelung in his *Mithridates oder allgemeine Sprachenkunde*. . . . Vol. i, Berlin 1806, p. 232. He states that the language is also called Badaga, and, in Orissa, *Urulak*. He states that Anquetil Duperron declared the dialect to be closely related to Sanskrit while Sonnerat was unable to find any trace of that language. In other words, Anquetil Duperron meant Oriyā, and Sonnerat Telugu. Adelung further mentions the fact that grammars and vocabularies of the language are found in the collections of manuscripts in the National Library in Paris. The old French vocabulary, 'de la langue Telenga, dite vulgairement le Badega,' mentioned above, is probably one of those manuscripts.

The Danish missionary Benjamin Schulze was the first European who made a thorough study of the language. Adelung mentions a 'Warugian Grammar' written in the year 1728, which was probably written by him. He translated the Bible into Telugu, published a *Catechismus telugicus minor*, Halle, 1746; *Colloquium religiosum*, *telugicum*, Halle, 1747; *Perspicua Explication Doctrinae Christianae secundum Ordinem quinque Capitum Catechismi majoris ex Lingua Tamilica in Telugicum versae*, Halle 1747, and so forth. He also gave an account of the alphabet in his *Conspectus litterarum Telugicae*, vulgo *Warugicae*, secundum figurationem et vocalium et consonantium, quae frequentissima in usu sunt, studio omissis, quae in sacro codice non occurrunt, nec non corumdem multisvaria variationem his ordine alphabetico propriae characteribus ab inicim distincte appositam; sient lingua ipsa in India orientali, nempa Madrasae, et in omnibus regionibus ubi vernacula est, auditur. Halle, 1747.

The language is again mentioned by Father Norbert in his *Mémoires historiques*, Luques (Avignon), 1744.

47 Telugu words, collected by Greg. Sharpe are printed in the Appendix to Thomas Hyde's *Syntagma Dissertationum*. Oxon. 1767, 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. 78.

The Telugu language is also alluded to in several books of Travels, e.g. by Anquetil Duperron (1771), Sonnerat (1781), Rennell (1793), Perrin (1807) and others.

A Telugu grammar was printed at Madras in 1807, and a new translation of the New Testament was issued from the press of the Serampore mission 1816, followed by a
version of the Pentateuch, Scaramore 1831. These works carry us down to modern times.

B.—Grammars and Chrestomathies.

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C. Ramakrishna Sanskriti.—A Vocabulary, in English and Telugu. Madras, 1841.


A short Lesson of the Telugoo Language. Bellary, 1852.

Brown, Charles Philip.—A Dictionary, Telugoo and English, explaining the Colloquial Style used in Business and the Poetical Dialog, with explanations in English and in Telugoo. Madras, 1852.


Polyglot Scholar.—Vocabulary in the English, Telugu and Tamil Languages, to which are appended the nine parts of speech, several useful dialogues, with selections, and a glossary of common terms. By a late Student of Mr. Laws. Madras, 1837.


A Vocabulary in Hindustani, English and Telugoo. Madras, 1873.


The Telugu alphabet consists of the following letters:

**VOWELS.**

\[a \quad ū \quad i \quad õ \quad u \quad ū\]

\[ru \quad ṛu \quad ḷu \quad ṛḷu \quad e \quad ē\]

\[ai \quad o \quad ō \quad ē\]  

**CONSONANTS.**

\[k \quad ḷ \quad ḻ \quad ḩ \quad ḡ \quad ṣ\]

\[ch \quad ṭ \quad ḍ \quad ḍha \quad ṣ\]

\[te \quad tha \quad da \quad dha \quad na\]

\[pa \quad pha \quad ba \quad bha \quad ma\]

\[ra \quad ṛa \quad ṛ\]

\[śa \quad śha \quad ś\]

The letters \(ru\), \(ḷu\), \(ṛu\), \(ṇa\), \(ṅa\) are never used in ordinary Telugu.

The harsh \(ra\) is only used in the grammatical language. In colloquial Telugu it is pronounced and written \(ṛa\).

The forms of the vowels given above are only used at the beginning of a word. When subjoined to a consonant the vowels are marked as follows:

\[a (\text{not expressed}), \text{ā}, \text{i}, \text{ī}, \text{u}, \text{ū}, \text{ō}, \text{ṛu}, \text{ṝu}, \text{ē}, \text{ṁ}, \text{ai}, \text{ō}, \text{ā},\]

Thus, \(ś ka\), \(ṛ kā\), \(kī\), \(kī\), \(ś ku\), \(ṛ kū\), \(kṛ\), \(ś ḍ\), \(ś ke\), \(ś kē\), \(ś koi\), \(ś ko\), \(ś kō\), \(ś kau\).

When \(ā, i, e, o, č, ō, or au\) is added to the upper part of a consonant the \(\text{ā}\) at the top of the consonant is dropped. Thus, \(ś na\), but \(ṛ na\).

In using the non-initial vowels there are a few irregularities.

\(ā\) is combined with the small curve at the bottom of the consonants \(ś\), \(ṛ\), \(ṁ\), and \(ṇa\); thus, \(ś gha\), \(ṛ jha\), \(ṁ ma\), \(ṇa ya\). It is written across the upper curve in the letters \(ś pa\), \(ś pha\), \(ś sho\), and \(ś sa\); thus, \(ṛ pa\), \(ṛ pha\), \(ṛ ṣha\), \(ṛ sa\). Hā is \(ṛ\).
is often combined with the upper part of the preceding consonant; thus, \( g i \), \( chi \), \( di \), \( ri \), etc. Irregular is \( yi \).

When the consonants \( ma \) and \( ya \) are followed by a long \( i \) the vowel is denoted by adding the sign \( \text{~} \) to the lower part of \( mi \) and \( yi \), respectively. Thus, \( mi \), \( ma \).

\( u \) and \( \ddot{a} \) are added below the letters \( pa \), \( pha \), and \( va \), in order to avoid confusion with \( gha \), and \( ma \). Thus, \( pu \), \( phu \), \( phu \), \( vu \), \( vi \).

\( o \) and \( \ddot{o} \) after \( na \), \( ma \), \( ya \), and \( va \) are denoted by combining the signs of \( e \) and \( u \) or \( \ddot{u} \) respectively. Thus, \( no \), \( mo \), \( vo \), \( yo \), \( ro \), \( vo \), \( vo \). In the same way we sometimes find \( \ddot{r} \) instead of \( gho \), and \( \ddot{r} \) instead of \( hho \). When combined with \( pa \), \( pha \), \( sha \), and \( sa \) the signs \( o \) and \( \ddot{o} \) are written across the upper part of the consonants; thus, \( so \), \( s \). \( o \).

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, \( dopp \), \( vorgamu \). In most cases the subscribed consonants are easily distinguishable. The exceptions are as follows:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>( ka )</td>
<td>( \text{~} )</td>
<td>( za )</td>
<td>( za )</td>
</tr>
<tr>
<td>( to )</td>
<td>( \text{~} )</td>
<td>( ra )</td>
<td>( \text{~} )</td>
</tr>
<tr>
<td>( na )</td>
<td>( \text{~} )</td>
<td>( la )</td>
<td>( \text{~} )</td>
</tr>
<tr>
<td>( ma )</td>
<td>( \text{~} )</td>
<td>( va )</td>
<td>( \text{~} )</td>
</tr>
</tbody>
</table>

Thus, \( akka \), an elder sister; \( bhakti \), devotion; \( omma \), an elder brother; \( tammudu \), a younger brother; \( vakyamu \), a sentence; \( tandri \), a father; \( banthu \), carriages; \( puramumu \), formerly.

When \( ra \) is the first component of a compound it is often written after the other components. It is then denoted by the sign \( \text{~} \), called \( volapalagilaka \). Thus, \( dha\text{~}ko \), \( dirghamu \), long.

The forms of the single consonants given above denote the consonant followed by a short \( a \). If it is desired to denote the consonant alone the absence of the short \( a \) must be indicated by adding the sign \( \text{~} \) at the top of the preceding letter. Thus, \( b \), but \( ka \).

The sign \( \text{~} \), called \( varga \), only occurs in Sanskrit words. It denotes an aspiration and has been transliterated as \( b \).
The sign o, called sauna, is pronounced as an a before gutturals, an ñ before palatals, an n before dentals, and an y before cerebrals. In all other cases it has the sound of an m.

The letter c or ç, called arðhāsauna, ardhānasaṇa, or ardhābhandam, is only used in the grammatical dialect. Theoretically it denotes the nasal pronunciation of the preceding vowel, but practically it is silent.

The characters for the numerals are as follows:—

<table>
<thead>
<tr>
<th>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>

Pronunciation.

The above alphabet expresses the various sounds of the language with so great preciseness that it is not necessary to say much about Telugu pronunciation.

The short final vowel in words such as gurramu, a horse, has only about half the length of an ordinary short vowel, and is often dropped altogether; thus, gurram, a horse. The same is the case with short unaccented vowels in other positions. Often also their quality is indefinite so that the same word may be written in more than one way. Thus, gunaka and gunaka, therefore; kāvali and kāvili, custody, etc.

All long vowels have a slightly drawing pronunciation which is not used in English.

The palatals are pronounced as in Marathi, that is to say, they retain the pronunciation as real palatals before i, e, o, ai, and y. In other cases ch is pronounced as ts and j as dz.

A similar interchange is often found between the dental and palatal s sounds, t being very commonly substituted for s in the same positions as those in which the palatals retain their palatal pronunciation.

Telugu does not properly fall within the scope of the Linguistic Survey. It is not, therefore, possible to go further into detail with regard to pronunciation and grammar. It is hoped that the short grammatical sketch which follows will enable the reader to understand the forms occurring in the specimens. For further information the student is referred to the works mentioned under Authorities above.

The version of the Parable of the Prodigal Son which will be found on pp. 590 and ff. below as a specimen of ordinary Telugu has been taken from the Telugu version of the Gospel published by the Bangalore Auxiliary Bible Society, 1889.
I. NOUNS.

Gen. Sing.—1st decl. changes द to शि, 2nd and 3rd decl. is same as nom. sing. See Postpositions below.

Acc. Sing.—1st decl. same as gen. sing., 2nd and 3rd decl. adds भ to gen. sing., or (if preceded by य, य, or यि) नि.

Dat. Sing.—Adds शि to gen. sing., or (if preceded by य, य, or यि) नि.

Voc. Sing.—Lengthens final vowel, but changes शि to शि.

Nom. Plur.—1st decl. changes द to िा, 2nd and 3rd decl. adds िा.

Gen. Plur.—Changes िा to िा.


Dat. Plur. " " िा-िा.


1st Decl. Masculines in शि.

राम-शि, रामा.

Sing. Plur.

Nom. राम-शि राम-िा.

Gen. राम-िा राम-िा.

Acc. राम-िा राम-िा-िा.

Dat. राम-िा-िा राम-िा-िा.

Voc. राम-िा राम-िा-िा.

2nd Decl. Polyphthongs in आम, आन, or आनि. Also निद्रिका (fem.), a wife.

Gurramu, a horse.

Sing. Plur.

Nom. gurramu gurramu-िा.

Gen. gurramu-िा gurramu-िा.

Acc. gurramu-िा gurramu-िा-िा.

There are often contracted forms of the cases in this decl.
Thus; nom. pl. gurrafu.

3rd Decl. श्री, a woman, nom. pl. श्री-िा. Many plurals are irregular. Thus, श्री, a place, nom. pl. श्री-िा.

Many nouns are irregular. Thus, perefa, a yard; gen. sing. perefa; nom. pl. perefa. So, most neuter nouns in दा and िा. Ltta, a home; gen. sing. िस्त; nom. pl. िस्त.

Postpositions are added to the genitive. Example, इ, in; िस्त-िा, in the house. The word िस्त is often added to the genitive without altering its meaning. Thus, िस्त प्रमा or िस्त-िस्त प्रमा, a mother's love.

Gender.—Masculine are words signifying male human beings (including gods). Feminine are words signifying female human beings (including goddesses). All other nouns are neuter.

In the sing., fem., and neut. are the same. In the plur., masc. and fem. Adjectives do not change for gender.

II. PRONOUNS.

1st Person—

Sing. Plur. 1 (excluding person addressed). Plur. 2 (including person addressed).

Nom. नेनु नेनु

Gen. नेनु नेनु

Acc. नेनु नेनु

Dat. नेनु नेनु

Voc. नेनु नेनु

2nd Person—

Sing. Plur.

Nom. निनु निनु

Gen. निनु निनु

Acc. निनु निनु

Dat. निनु निनु

Proximate Demonstr. This—

Sing. Plur.

Nom. रेणु रेणु

Gen. रेणु रेणु

Acc. रेणु रेणु

Dat. रेणु रेणु

Romoto Demonstr. That, He—

Sing. Plur.

Nom. अनि अनि

Gen. अनि अनि

Dat. अनि अनि

and so on.

Interrogative Pronoun, who?

Sing. Plur.

Nom. गो गो

Gen. गो गो

Acc. गो गो

and so on.

Adjective Pronouns, this; त, that; ये, which?

There are not declined.

Poltto forms, श्रेष्ठ, be; श्रेष्ठ, she; and others.

Intensivo forms change the final त or ि of a pronoun to त. Thus, नेनु, I myself; श्रेष्ठ, you yourselves; त, that very thing.

Reflexive Pronoun, तम्; gen. तमन्; acc. तमन् or तमन्नु or तमन्.

Pl. तमन् or तमन्; gen. तमन्; acc. तमन् or तमन् or तमन्.

Relative Pronouns.—There are some. Relative Particles of verbs are used instead.

Pronominal Compounds.—Forced by adding demonstr. pronouns to adjectives, and gen. cases of nouns.
Thus, िस्त प्रमा, little; िस्त-िस्त प्रमा, a boy; िस्त-िस्त प्रमा, a girl; or (next) a little one (e.g., a box). So िस्त, cooking; gen. sing. िस्त प्रमा, िस्त-िस्त प्रमा, a cook.
III.—VERBS.—Harmonic Sequence. Peusituline $a$ of a polysyllable root becomes $i$ before $i$, $e$, or $s$, and may become $a$ before $u$.

There are three Conjugations. Roots of second conj. end in $mu$; of third, in $en$.

### Principal Parts—

<table>
<thead>
<tr>
<th>1st Conjug.</th>
<th>2nd Conjug.</th>
<th>3rd Conjug.</th>
</tr>
</thead>
<tbody>
<tr>
<td>$koj\nu$-st.</td>
<td>$k\nuj\nu$-st.</td>
<td>$ra\nuj\nu$-st.</td>
</tr>
<tr>
<td>$koj\nu$-st.</td>
<td>$k\nuj\nu$-st.</td>
<td>$ra\nuj\nu$-st.</td>
</tr>
<tr>
<td>$koj\nu$-st.</td>
<td>$k\nuj\nu$-st.</td>
<td>$ra\nuj\nu$-st.</td>
</tr>
</tbody>
</table>

### Verbal Participles—

#### Present.
- $koj\nu$-st.
- $k\nuj\nu$-st.
- $ra\nuj\nu$-st.

#### Past.
- $koj\nu$-st.
- $k\nuj\nu$-st.
- $ra\nuj\nu$-st.

#### Indefinite.
- $koj\nu$-st.
- $k\nuj\nu$-st.
- $ra\nuj\nu$-st.

### Relative Participles—

#### Present.
- $koj\nu$-st.
- $k\nuj\nu$-st.
- $ra\nuj\nu$-st.

#### Past.
- $koj\nu$-st.
- $k\nuj\nu$-st.
- $ra\nuj\nu$-st.

#### Indefinite.
- $koj\nu$-st.
- $k\nuj\nu$-st.
- $ra\nuj\nu$-st.

### Conjugation, Personal terminations—

<table>
<thead>
<tr>
<th>Sing. 2</th>
<th>Num.</th>
<th>Plur. 1</th>
<th>Num.</th>
</tr>
</thead>
<tbody>
<tr>
<td>$koj\nu$</td>
<td>$k\nuj\nu$</td>
<td>$ra\nuj\nu$</td>
<td>$ra\nuj\nu$</td>
</tr>
</tbody>
</table>

### Auxiliary Verbs, $en\mu$-st., 1. sing.

This is only used in the Pres. and Rel. Part., in the Pres. Tense. The other parts are supplied by the root un$\mu$-st., except for negative verbs. Negatives $en\mu$-st., I am not.

### Positive Verb—

#### Progressive Present.
- $koj\nu$-st.
- $k\nuj\nu$-st.
- $ra\nuj\nu$-st.

#### Habitual Present and Future.

<table>
<thead>
<tr>
<th>Sing. 2</th>
<th>Num.</th>
<th>Plur. 1</th>
<th>Num.</th>
</tr>
</thead>
<tbody>
<tr>
<td>$koj\nu$-st.</td>
<td>$k\nuj\nu$-st.</td>
<td>$ra\nuj\nu$-st.</td>
<td>$ra\nuj\nu$-st.</td>
</tr>
</tbody>
</table>

#### Past.

<table>
<thead>
<tr>
<th>Sing. 2</th>
<th>Num.</th>
<th>Plur. 1</th>
<th>Num.</th>
</tr>
</thead>
<tbody>
<tr>
<td>$koj\nu$-st.</td>
<td>$k\nuj\nu$-st.</td>
<td>$ra\nuj\nu$-st.</td>
<td>$ra\nuj\nu$-st.</td>
</tr>
</tbody>
</table>

### Imperative, Strike them.

#### Let me strike.
- $koj\nu$-st.

#### Strike me.
- $k\nuj\nu$-st.

### Irregular Verbs—

<table>
<thead>
<tr>
<th>Root</th>
<th>Infinitive</th>
<th>Past Verb Part.</th>
</tr>
</thead>
<tbody>
<tr>
<td>$en\mu$</td>
<td>$k\nuj\nu$-st.</td>
<td>$ra\nuj\nu$-st.</td>
</tr>
</tbody>
</table>

### Passive.—Formed by conjugating the root $koj\nu$-st., with the infinitive. The initial $p$ of $koj\nu$-st. becomes $s$. Thus, $koj\nu$-st., to be saved. $koj\nu$-st., not having struck.

### Reflexive verbs formed by affixing the verb $koj\nu$-st., to the root. Thus, $koj\nu$-st., to do for one self. $koj\nu$-st., to call. As in this instance, verbs of the second conjugation change $y$ of the root to $a$.

### Causal Verbs.—First and second Conjunctions of root to $in\mu$-st. Thus, $koj\nu$-st., to cause to be beaten. Third Conjunction $en\mu$-st., to cause to be put to.$koj\nu$-st., to cause to be called.

### Negative Verb. Only one Conjunction—

<table>
<thead>
<tr>
<th>Sing. 2</th>
<th>Num.</th>
<th>Plur. 1</th>
<th>Num.</th>
</tr>
</thead>
<tbody>
<tr>
<td>$koj\nu$-st.</td>
<td>$k\nuj\nu$-st.</td>
<td>$ra\nuj\nu$-st.</td>
<td>$ra\nuj\nu$-st.</td>
</tr>
</tbody>
</table>
DRAVIDIAN FAMILY.

TELUGU, (STANDARD DIACRITICAL).
DRAVIDIAN FAMILY.

TELUQ.

TRANSLITERATION AND TRANSLATION.

Voka msoo-hu-ni-ki yikku ruk-srul du vysfitr. Varsi-mo chinavu, 'o
A man to two sons were. Them-among the-younger, 'O
fathr prop-in me-to coming share give'so the-father-to said-when
aynax var-kk tana asiti-ni panche peyten. Konnu dinamul-amah
he them-to his-own property having-divided put. A-few days-having-become
taravata a chinna kumardu samastamu-nnu kurttsukoni dura desamu-na-ku
after that younger son all-together having-gathered far country-to
prayam-amai velji tana astini durvya-pamamu-valla pahu-chaseem. Ad-antu
having-journeyed having-gone his property bad-behaviour-by waste-made. That-all
vrayam-chaasina taravata a desam-amu pedda karuvu kaligr-in-anduna
expending-having-made after that country-in mighty famine having-arisen-because
atsadu yibbandi pada-sigemm. Appudu atada velji a desa-sthru-la-lo
he strait to-suffer-began. Then he having-gone that country-dwellers-among
vokani-ki lohasi-yaundu. Atada pandula-nu meyuta-ku tana polamu-la-lo-ki
one-to having-submitted-ans. He pigs tending-for his fields-in-to
atani pampenu. Atada pandula-ku tinhe potthu-to tana kadalu nimpu-konuta-ku asha-
him sent. He swine eating hush-with his belly filling-to wish-
padaemu, ganu yeavalu-nnu atani-ki yemi-nni yivva-lodu. Ayite buddhi vachchi atada,
fell, but any-one him-to anything gave-not. But sense having-come he,
'nadu-tandi-yoddmi yentumani kuli-vandula-ku rotte-ku uti-vistaram-aiy-
my father-near how-many-persons servants-to breeds very-plentiful-having-become-
unavii, ayite nenu akali-valla nasiinchi pothunnanu. Nenu lechhi n'a
are, but I hunger-with being-ruined going-am. I having-arisen my
tandi-yoddki velji, 'o tandri, nenu akasamu-mu ku virudhamgunnu-nnu ni
father-near-to having-gone, 'O father, I heaven-to against-aid thy
yedaamu-nmu pampa chuysi-unnanu. Yika-midaa ni kumard-an-anu annippin-
before-and sin having-done-am. Henceforth thy son-I-so to-be-
konuta-ku yograudam kaamu; nanaanu ni kulivandula-ko vokani-val, cheyun-ani
called worthy-man am-not; me thy servants-among one-of-like, make'so
ayunan cheppundun'ani amu-koni lechi tana tandri-yoddki vellemu.
him-to I shall-say-so having-considered having-arisen his father-near-to went.
Ayite atada yinku duramagla vunn-appudu atani tandri atani tsuchi kanikarishchi
But he yet far being-at-time his father him having-seen having-pitied
parugetti atani meḍa-mida pādi atani muddu betṭu-konenu. Appuḍu ā
having-run his neck-on having-fallen him kiss gave. Then that
kumārudu, 'ō taṇḍrī, nānu aṅkṣamunu-na ku virōḷhamuṅgānu-nnu ni yeṭuṭanu-nnu
son, 'O father, I heaven-to contrary-and thee before-and
pāṇamu chēsī-yunnānu, yika-mādaṣa ni kumārud-an-anu anipintsu-konuta-ku
sin having-done-am, henceforth thy son-I-so to-be-called
yōgyuḍanu kān-anī aṇana-tō palikenu. Ayīte taṇḍrī, 'pradhāna vastramunu
fil-man I-am-not-so him-to said. But the-father, 'best cloth
techhi yīta-ni-ki todgīṃchī yīta-ni chēṭī-ki vuṅgaramu peṭti
having-brought this-man-to having-put-on this-man's hand-to a-ring having-put
pādaṃ-la-ku cheppu-лу todgīṃtsaṇḍī. Marinni manamu tīni sambhrama-pa-
feet-to shoes put-ye. Moreover we having-eaten shall-become-
ḍūḍamu. Yenduk-aṅṭē, yī nā kumārudu tsoṇi-pōyī tirīti bratikenu; tappi-
merry. Whv-on-saying, this my son having-died again lived; having-
pōyī dorikēn'-anī tana naukara-la-tō cheppenu. Appuḍu vāru sambhrama-pada-
been-lost was-found-so his servants-to said. Then they merry-to-become-
ṣāgiri.
began.

Ayīte aṇana pedda kumārudu polamu-lo vunḍenu. Ganuka atadu vastū
But his elder son field-in was. Therefore he coming
yinṭi-ki samipāčchinn-appuḍu vāḍyamu-nnu niyamu-nnu vini naukaru-
house-to approaching-time-at music-and dancing-and having-heard servants-
la-lō voka-ni pilichi, 'yivi yemīṭī?' ani aḍigungu. A
among one having-called, 'these-things-of-what-kind?' so asked. That
naukara atani-tō, 'nī tammadu vachechenu ganuka atadu surakshitamugā
servant him-to, 'thy younger-brother came therefore he safely
chārin-anduna ni taṇḍri vindu chāyiṇḍhi-yuṭmaṭ-anī cheppenu
having-returned-on-account-of thy father feast having-made-is-so said.
Ayīte atadu kōpajīncī lopa-ti-ki vaṭṭataku-ku sammatintsā-lēdu, ganuka
But he having-become-angry inside to-come did-not-agree, therefore
atani taṇḍri velapaṭikī vachechi atani hatimālu-konenu. Ayīte atadu, 'yidugō, yinn
his father outside-to having-come him entreated. But he, 'lo, so-many
samvatssaramu-la-nuṇḍhi nēnu niṇṇu sēvistumāṃ; ni ājānu nēnu yeppuṇnu-nnu
years-from I thee serving-am; thy command I ever
mirā-lēdu. Ayinappatitkinnī nēnu nā snēhitu-la-tō sambhrama-padēt-anṭu
did-not-transgress. Thus-being-though I my friends-with merry-to-become-in-order
nā-ku yennadu-nnu voka mēka-pillan-ainā yivvai-lēdu. Ayīte nī āstī ni vēyay-
me-to ever one goat-young-even did-not-give. But thy property harlota-
la-tō-kūḍā tīni-vēši-nā yī nī kumarudu rā-gāndē vini-
with-together having-eaten-having-thrown this thy son coming-as-soon-as this-man's-
koraku vindo chāyiṇḍhītiv'-anī taṇḍri-tō pratyuttaramu cheppenu. Andu-kū aṇana,
sake-for feast thōn-mostest-so father-to answer he-made. Thereto he,
'kumāruḍā, nīvu yēll-appuṇu-nnu nā-tō-kūḍā vunāvu; nā-v-anni-ṇni 'son, thou always me-with-together art; my-all-things-even ni-v-ṇiy-unnavi. Maṇamu sambhraṇa-puḍī santōshi-ṭsu-ta yuktamā; thine-having-become-are. We merry-having-become to-be-joyful is-proper; yenduk-āṇṭē, ni tammu-ṭ-aṇa yitadu tsani-pōyi tirigi bratikenu; why-if-you-say, thy younger-brother-being this-man having-died again lived; tappi-pōyi doriken'-ani atani-tō cheppen-anenu. having-been-lost was-found'-so him-to he-said-spoke.
KÖMȚAU DIALECT.

The bulk of the Telugu-speaking population of Chanda is reported to use the standard form of the language. It has already been mentioned that several minor dialects have been reported to exist, such as Sālēwāri, the dialect of the weavers, Kōmțau, the language of the Kōmțis or shopkeepers, Kāpēwāri, ascribed to a certain class of agriculturists, Gōlari spoken by the nomadic Gōlars or Gōlkars, a dialect called Manthani, and so forth.

Of these only Sālēwāri, Kōmțau, and Gōlari have been returned for the purposes of the Linguistic Survey. The revised figures are as follows:

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kōmțau</td>
<td>3,827</td>
</tr>
<tr>
<td>Sālēwāri</td>
<td>3,660</td>
</tr>
<tr>
<td>Gōlari</td>
<td>25</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>7,512</strong></td>
</tr>
</tbody>
</table>

At the last Census of 1901, 22 speakers of Gōlari were returned from Chanda, and it is stated that the dialect spoken by other castes such as Kōmțis, Sālēwārs, etc., is identical. Kōmțau was returned as a Telugu dialect from Assam. The number of speakers was 11. If we add 56 speakers of Kōmți 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 Gōlari, Kōmțau, etc., of other districts is apparently a Kanareso dialect. Compare pp. 386 and ff. above.

No specimens have been received in the so-called Sālēwāri, and there is no reason to suppose that the Sālēwārs of Chanda speak a Telugu dialect different from that current among their neighbours.

The so-called Kōmțau and Gōlari of Chanda are, according to specimens forwarded from the district, identical and do not differ from the ordinary Standard Telugu.

Forms such as annādu instead of annādu, he said; īṇādi instead of īṇaṇādi, I die; baṇaḍi instead of paṇaṇḍi, it fell; are probably used everywhere in the Telugu territory, and they cannot be urged as reasons for separating those forms of speech as real dialects of Telugu.

The numbers of speakers of all these so-called dialects can therefore safely be included in the total given for Standard Telugu above.

It is, accordingly, of no interest to give particulars about the Telugu spoken by the various classes mentioned above. It will be quite sufficient to print the beginning of a version of the Parable of the Prodigal Son professing to be written in Kōmțau, in order to show that we have here simply to do with ordinary Telugu.
DRAVIDIAN FAMILY.

TELUGU.

SO-CALLED KOMTAU DIALECT. (DISTRICT CHANDA.)

Oka manishi-ki yiddaru pillagaṇḍu vundiri. Vāṇḍlo chinnavāṇḍu
One man-to two sons were. Then-among the-younger

tandri-tō antaṇḍu, ‘tandri, yēdō malamata-di nā-ku vaṭstva-valadī adī yivvu.’
the-father-to says, ‘father, what property-of me-to to-come-ought that give.’

Venaka vāṇḍu pillani-ki dhanamu pāṇchi ichinḍu. Venaka konni devasī-la-ku
Then he the-boy-to property dividing gave. Then some days-in

chinna-pillaṇḍu antā sommu djama-jēshi dāra dēśa-nu-ku pōyaṇḍu, yiṅka
the-younger-son all property having-collected far country-to went, and

akkaṇḍa avitgaṃna-ku-ku napēchī tama sampattu pāḍu-goṭṭināṇḍu. Tarvātā vāṇḍu
there inconsiderately behaving his property wasted. Afterwards he

antā voḍēśaṇḍa-ka ā dēśamō-ku lāvu karuvu bāḍadi anduku, vāṇi-ki kathinamu
all spent-after that country-in heavy famine arose because, him-to distress

bāḍadi; appuṇḍu vāṇḍu dēśamō-ku okka manishi daggira pōyī vinnāṇḍu.
fell; then he the-country-in one man near having-gone stayed.

Vāṇḍe tēnu vāṇi pandu-la-kāḥē-koraku tama chēṇḍlō-ku tōllāṇḍu. Appuṇḍu pandu-la
He-also then him pigs tending-for his fields-in-to sent. Then pigs

tinē-di poṭṭu-tō vāṇḍu tama poṭṭa nimpu-kō-vaḷe anī vāṇi-ki ani-piśchindī, yiṅkā
eaten huk-wiṅhī he his belly to-fill-ought so him-to it-appeared, and

yevvaru vāṇi-ki yivva-lēdu. Tarvātā vāṇḍu telvi-mōdi-ku vachhi amanādu, ‘mā
anybody him-to gave-not. Afterwards he senses-on-to having-come said, ‘my

tandri yinṭtō yendaru naukarm-la-ku pushkalaṅgā annam vunnādi, yiṅkā nēnu
father’s house-in how-many servants-to richly food is, and I

ākali-tō tāstā. Nēnu lēśi nā tandri-dikku-ku poyyēnu vāṇi-tō anēnu,
hunger-with die. I having-arisen my father’s-side-to will-go him-to will-say,

“ō tandri, nēnu yiśvaru-ni viruddhan ni-mundara pāpaṁ jēśhāṇu; yikkaṇḍi-nuṭechi
“O father, I God against thee-before sin did; now-from

ni koṭjakku-anēṭanduku nēnu yōgyani kānu. Ni okka naukari-vāṇi-vaḷe
thy son to-say I worthy am-not. Thy one servant-like

nānu vūntsu.”’

me let-be.”’
KĀMĀTHĪ DIALECT.

Telugu is spoken by the Kāmāṭhis or bricklayers of Bombay and neighbourhood. The figures returned for the use of the Linguistic Survey are as follows:

| Bombay Town and Island | 12,000 |
| Poona               | 200    |
| **Total**            | 12,200 |

This figure is probably considerably above the mark, for at the last Census of 1901 only 765 speakers were returned from the Bombay Presidency, 494 of whom were enumerated in Poona.

The dialect of the Kāmāṭhis of Bombay has been much influenced by the neighbouring Aryan forms of speech, but is still a pure Dravidian dialect.

**Pronunciation.**—The vowels are mainly the same as in ordinary Telugu. Sometimes, however, certain changes take place. Thus we find o for e, e.g. rōṇḍu, two; ā or yā for ŏ, e.g. lā or lyā, in; ŏ for aṇā, e.g. chinnōṇu, a boy; shortening of long vowels, e.g. uṇnāmu for unāmu; we are; dropping of short vowels, e.g. uṇḍri for uṇḍrī, they were, and so forth.

The palatals are pronounced as in ordinary Telugu. Ch, however, often becomes s; thus, sōstā, Standard Telugu, trōstantā, I die.

The cerebral ḍ is interchangeable with r; thus, iddaru, two, iddāq-kī, to both; mūdu and mūru, three, etc. After a nasal, ḍr often takes the place of d; thus, tēndrī, Standard tēndī, bring.

N and l are sometimes interchanged; thus, kōṭṭādā, you should strike; iyānā, you should give; tillu Standard nīlū, water.

Initial r is usually dropped; thus, āḍu, he; astādī, it comes; yēlē, having gone.

Note: naukara-gālā, Standard naukara-vālī, servants; uṇḍa-gālā, Standard uṇḍa-valēnu, I should be; kōṭṭādā, Standard kōṭṭa-valēnu, I should strike.

Y is often inserted before ā and a; thus, uṇḍāyā, Standard uṇḍāṇu, i.e. uṇḍināṇu, he was; lā and lyā, in, etc.

**Inflection.**—The inflexion of nouns is mainly regular.

The pronominal suffix ī has a tendency to become the usual suffix of the genitive. Compare: dévarā-āi aparādhi, a sinner against God; sāmī-āi páyam, sin against the Lord.

It should be noted that the Telugu accusative case has been replaced by the dative obviously under the influence of the Aryan idiom. Thus, nā-kē uṇīṣu, let me be; āḍ-ki tēndrī sākā, 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 also the case in most other forms of vulgar Telugu. Thus, nēnū pōḷā, I go; ṣyā, he became; ochchē, he came; uṇḍyā, 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, yēmī jūnoḍi astādā adī iyānā, what property will-come, that you should give, yoppūḍu āḍu suddi mīda ochchē oppūḍu monosulō anak众人, when he came to senses, then he thought in his mind, etc.

On the whole, however, the dialect of the Kāmāṭhis is the ordinary form of Telugu, as will be seen from the perusal of the beginning of the Parable of the Prodigal Son which follows.
[No. 81.]

DRAVIDIAN FAMILY.

TELUGU.

Kâmâthî Dialect. (Bombay.)

Vakka manaśi-ki iddaru kodaku-lu uṇḍ-unaḍri. Chinnōdu tadari-ki anṭaḍu, one man-to two sons were. The-younger the-father-to says,
‘aṭṭā, na antu-ku yēmi jindagī astadi adi nāku iyyānā.’ Mari tuṇu adi father, my share-to what property will come that me-to give.’ Then he that iddāg-ki paṇhī ichśiṇḍu. Tōdyam dinālī kāḷī intā-tā chinnā both-to having-divided gave. Few days went-not that-in the-younger koṭṭaku tana-di anta hissa dzamā chēśi dūram desam-ku yelli pōṇdu, son his all share together having-made far country-to having-gone went.


Yappādu ādu suddi mīda aĉehā appaḍu manasulā ana-kunḍiṇā, ‘nā ayyā having-eaten belly to-fill he ready became but that even any-one gave-not.


-dūram-kelli koṭṭaku rāṅgā tāndri suśā inka gōśā-vachchhi tāndri far-from son coming the-father saw and having-pitied the-father

urkī almu-kunyā inka ādi-ki muddīs-tu-kunyā. Marāla koṭṭaku having-run embraced and him kissed Then the-son
The-father-to said, 'father, thee before I the-Lord-of sin chësinë, Gandukosañ-ki ippudu më kodaku anapintsu-kun-t-anaku naku did. Therefore now your son to-call-myself me-to ñiggut astadi. Maralë tandri nankar-galla-ku chapyä ki, 'mañchi Shame comes. Then the-father the-servants-to said that, 'good hattalu tandri inka iga-ki todagipiyundri. Ëji chëti-ki ungram petpundri, clothes bring and him-to put-on. His hand-to a-ring put, inka kalla-ku pëvañalu toda-kun-t-anaku iyundri, inka manamu tini and feet-to shoes to-put-on give, and we having-eaten chësi ñanadamu chëstamu, kërapamu i nà kodaku sañchi having-drunk joy will-make, because this my son having-died pëndyä, ñdu ipoddru leñi achohundu; ñdu kari-pëndyä, gani ipoddru went, he to-day alive came; he lost-went, but to-day nà-ku dorkindu.' Maralë allu lau ñanadamu cheyya-talagiri, me-to was-found.' Then they much joy to-make-began.
DĀSARĪ DIALECT.

The Dāsarās are wandering beggars in Belgaum. Some of them speak Kanarese and others Telugu. No separate estimates of the number of speakers are available. Specimens have only been forwarded of the speech of the Telugu Dāsarās, 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 Dāsarās has very few peculiarities of its own. The pronunciation is sometimes different. Thus, the plural suffix *ru* becomes *lu* or *lu*. Compare *nīlu* *veṇḍalu*, you are; *evalu*, who? etc.

The palatal *ch* is represented by *ṭg*, *ṭh*, *ś*, and *ṣ*; thus, *ṭgākri*, service; *vaṭhūti*, having come; *sāṭi*, having done; *tastā*, I die.

Other phonetical changes are identical with those occurring in other dialects. Thus we find *o* instead of *e*; *a* instead of *o*, as in the Kāmaktī dialect of Bombay; compare *roṇga*, two; *lā*, in; *pālā*, I go. *I* and *u* are interchanged in *tōna*, Standard *nōna*, among, etc.

The inflexion of nouns and verbs is mainly regular. Note, however, causatives such as *ṭinimīṭhūthi*, 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.

(DISTRICT BELGAUM.)

DASARI DIALECT.

Okködokkőd manišike iddar maga-pilagaḷu ʊṇḍli. Vāl-nōṇa chinnā pilagaḷu
A-certain man-to two sons were. Them-among youngest son
tana tadjirike ane, ‘tadjirë, ni badakal-nōṇa nāke vašchyaṭṭi pala nāke i,’
his father-to said, ‘father, your property-in me-to that-may-come share me-to give.
Tajdri vāl-nōṇa tana badaka pañhehi-icche. Chinnā pilagaḷu tana pala tisḳōṇi
Father them-among his property divided. Youngest son his share taking
dūramu nāṭka poyyi, śān-aładḍa āva-lēdu, antṭal-nōṇa vāḍu śana
for country-to having-gone, many-days become-not, meantime he vast
kharts śēśi tana badak-antā pāda-śeše. Vāḍu īṭa śēśina manikke
expenditure having-made his property-all wasted. He so having-done after
ā āsamaḷōṇa pedd karava padī vāṇki pyādarkem vašche. Vāḍu ā
that country-in mighty famine falling him-to poverty came. He that
desam-lōṇa oga maniśi pakka tšāki jērē. I maniśi vāṇi pandili mōpāḍadānki tana
country-in one mon near service stood. This man him swine to-feed his
chēnaka tōlē. Adā ākal-gōṇi kalavallkanṭti pandi tinēṭa poṭṭu sudā
field-to sent. There being-hungry pangs-becoming swine eaten hust also
tino kaṭapu nimpakutuṇḍe. Āte vāṇki yaval-nīʃchi emī ehiṭṭak-umē. having-eaten stomach was-filling. But him-to anybody from anything was-not-found.
Īṭa tōdēm vaddal pāye; tana enakaṭṭy jyalamam neppayyi vāḍu tana
So a-few days passed; his former condition memory-becoming he his
mansal-nōṇa ane, ‘nā tadjirī pakka unjēṭa tšāki-mandki kaṭapu nipṭi
mind-in said, ‘my father near remaining servants-to stomach filling
ekkoṭṭanta iripemų ehiṭṭadāi. Āte idā nā-māṭramų ākal-gōṇi tāstā.
so-as-exceed-so-mucht food is-found. But here as-for-myself being-hungry I did.
Nā lōśi nā tadjir-takki poyyi ane, “tadjirë, nā āyāvarē karmam tadjirī
I rising my father-near going may-say, “father, I God-of sin father-of
sin have-got-tied-to-myself. I your son-as to-be-called am-not-fit.
Nana oga oṣyākri-maniśi tirāṇi ni pakk peṭṭakō;” Vāḍu a-nīʃchi lōśi tana
Mo one servant like your near keep.” He thence rising his
tadjirī-kādlikī vaśtēpaṇu tadjri dūram-nīʃchi vāni tūsi antakaraṇam puṭṭi
father-near while-coming father distance-from him seeing sympathy producing
urta-poyyi paṭtakōṇi muddāde. Appaḍa pilagaḷu tajdrike ane, ‘tadjirī, na
running-going embracing kissed. Then son father-to said, ‘father, I
dyāvara mundalā nī mundalā tappa-sēsma. Nana nī pilagān-anṭ pilavaku.'
God-of before your before sin-did. Me your son-as do-not-call.'
Dīnki tānḍri tana ṭāṅkri-mandki ane, 'maṅchhidī ēsam tachehi nā pilaganki
This-to father his servants-to said, 'best dress having-brought my son-to
tōdāṅgūṇḍi, ēlū-nōnā ungaram ēyīṇḍi, kāl-nōnā chyappulu ēyīṇḍi, tinipichidanki
put-on, finger-in ring put, feet-in shoes put, to-feast
tāyāra śṛpiṃchudū, māmū tīni santōsam ātām. Ėm-anṭe,
preparation cause-to-make, we having-eaten merry let-us-become. What-if-you-say
i nā pilagānu tachēhinḍe, tiragā jīva vachohe; tappichakōnānde, chikkinaḍu.'
this my son was-dead, again life came; he-was-lost, is-found.'
Dīn in ānḍar-ki bāga āyo.
This hearing all-to merriment became.
I yālākū vānī pedd pilagānu chyānlā uṇḍe. Vādu inṭtī-pakka
This time-to his eldest son field-in was. He house-near
vachin-eṭṭu vānī pāḍa-oddī chālī-baṭṭeḍdi ina-vachoche. Vādu ṭāṅkri-yōl-nōnā
come-when him-to singing dancing was-heard. He servants-anong
ogā ni pilchē, 'ēm nadachhindi?' anṭā adige. Dīnki vādu, 'nī
one calling, 'what has-happened?' saying asked. That-to he, 'your
tammāḍu vachināḍu; vāḍu bāga vachchē pāṭṭē karaṇē nī tāṅdṛi
brother is-come; he safety coming having-reached on-account-of your father
tinipichināḍu,' anṭā cheppē. Dīn in ānḍar-ki pedd pilagānu kōpām-eyyi
feast-has-made; saying told. This hearing his eldest son being-angry
nōṅki pākā-pāye. Dānīṅchē vana tāṅdṛi belk vachchē nōṅki dā-anṭāni vānk
in did-not-go. Therefore his father out coming in in-order-to-come him-to
sāna cheppākōni. Dīnki vāḍu tana tāṅdṛike ane, 'nā inn-oddal-dākā nī
much entertained. That-to he his father-to said, 'I so-many-years-till your
ṭāṅkri tēsē eppāḍu ni māṭa mira-lēdu. Eyinagani nā
service having-done ever your word have-not-transgressed. However I
genekānā kūpākōṇi tinipichidanki nīvū nāku eppāḍu oga myaku sudā
friends together-with feast-in-order-to-make you me-to ever one goat even
iyak-pōṭi. Āte laṅjelkāl sōbabī kūḍī nī janjig-enta mingen-ant
did-not-give. But harlot's company joining your property-all having-deounced-such
i ni pilagānu inṭtākū vachina māṭke nīvū vānīṅchē tinipichināvū.'
this your son house-to having-come as-soon-as you him-for feast-have-made.'
Tāṅdṛi pilagānknī ane, 'nīvū pagal-ellā nā pakk unṭāvū, Nāṭa unḍad-anta
Father son-to said, 'you always my near are. My-near what-is-all
nīḍē. Tachēhinī nī tammaḍu, maḷḷā jivantaḍāye; tappichak-pōṁiṇōḍu,
yours-only. Bead your brother, again became-alive; that-was-lost,
chikkinaḍu, anṭāni māmū santōsam ēyāḍḍi maṅchhidī unḍāḍi.'
is-found, regarding we merry to-become proper is.'
BERADI DIALECT.

The Béradí 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 Béradí, 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 Béradí speaking a separate dialect. At the Census of 1891, Béradí was classed as a dialect of Kanarese. A glance at the specimens shows, however, that it is in reality a form of Telugu. Kanarese forms are occasionally used. Thus we find pañchi-sidë, he having divided gave; sikkag-alyá, 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, ostàn, Standard vastànù, I shall come; ottù, Standard vattànù, I may come; vástàn, Standard vattèsànù, it may come.

The last mentioned form shows that an s sometimes corresponds to Standard ch. In késì, having done, Standard chésì, ch is replaced by k.

With regard to the inflexion of nouns and pronouns we may note the accusative ending in t; thus, natt, me; nitt, thee; vánt, him; dát, it. 'I' is nám and 'we' námù. Compare Kanarese námù, Tamil nâm, I; Kanarese návù, Tamil nām, we.

Uḍaga, to he, corresponds to Standard uḍa. Its present tense is formed as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Par.</th>
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</thead>
<tbody>
<tr>
<td>1. uḍànu.</td>
<td>1. uḍámù.</td>
</tr>
<tr>
<td>2. uḍànu.</td>
<td>2. uḍánu.</td>
</tr>
<tr>
<td>3. m. uḍà(ṭù).</td>
<td>3. uḍánum.</td>
</tr>
<tr>
<td>3. f. and n. uḍāyì.</td>
<td></td>
</tr>
</tbody>
</table>

Other verbal forms will be easily recognized. Note the subjunctive ending in tèn; thus, pókën, if we go, etc. Compare the Gondi of Sooni.

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. (DISTRICT BELGAUM.)

BÉRADI DIALECT.

Okanikokaniki girestanak udro pati bidl udri. Vardà-nùn sann kođak A-certain gentleman-to two maie children were. Of-them small son tan aike andè, ‘addy, nì jindigi-nùn näkì vasan pāl ìyi,’ his father-to said, ‘father, your property-in me-to falling share give,’


Antū anduṭi lēśi tan ayya balli vasināvad, ayya vānt saying thence getting-up his father near when-coming, father him dūr-nūti sūdi piriti-vası pārī-pōyì peṭikōni muldi-šiḏi. Avād distance-from seeing love-coming running-going embracing kiss-gave. Then
kodak ayyak auge, 'ayya, nānu dēvar balli ni balli tapp-kēṣuḍate.
son father-to said, 'father, I God-of near of-you near fault-have-made.
Natt ni kodak anta odar-odd.' Dinike ayyi tan chākarike auge,
Me your son saying do-not-call.' To-this father his servant-to said,
'chalu pāsāk tesi nā kodakk pēdas, boṭṭa-nān unγaram yayaιi,
good dress bringing my son-to put-on, finger-in ring put,
kālān ṣeppal pēdas, utam tayaram kēba. Nāmu tagi santōs-agadam.
feel-in shoes put, dinner readiness make. We eating merry-let-become.
Yāl-aṭi-un i nun kodak saṣudde, markali jīm-agadād; teṭisikojaḍu,
Why-if-said this my son was-dead, again alive-has-become; he-had-been-lost,
śikkiḍi.' Ditā aliśi ellārū santōsam agiri.
is-found.' This hearing all merry became.
I yāṭa ma van pedd kodak sēnān uddi. Vāḍu gujās balli vaśināvaḍ
This time his eldest son in-field was. He house near when-came:
vāṅkī pāṭa kūnsandā ini-yāśyā. Vāḍu ā chākari-nān okant odari,
him-to song dancing hearing-came. He that servants-among one calling,
'id-ēm aggaḍāyī?' dāt aḍigiti. Dāṇike vāḍu auge, 'ni tammaḍ
'this-what became?' that asked. Thero to he said, 'your brother
caḍād. Vāḍa chalū-nān muṭṭḍiṃi kāramāni miy-ayyi utam kēbasḍād,
is-come. He safely having-reached on-account-of your-father feast has-made,'
aṅt śeppidī. Dit aḍigiti ā pood kodak sīṭ-kēśi nonike pōk-ayidi,
sō told. This hearing that eldest son being-anxious in did-not-go.
Dan-nūṭi vār-ayyi eli ki vaṣi, 'nonike dā,' aṅt vāṅkī bāḷam
Therefore his-father out coming, 'in come,' so him-to much
śeppikōḍi. Dāṇike vāḍa tan sīke auge, 'nā inni varasaś tankā
entreated. That-to he his father-to said, 'I so-many years till
ni chākari kēśi yandū ni māt mirg-agati. Inta nānu
your service having-made any-time your word did-not-disobey. However I
nā geṇelu kūḍikōni utam kēbasag nivvu ēṇḍū nāke okk mak suddē
my friends joining feast to-make you ever me-to one goat even
isak-agati kādu. Agitēn sūliśār sōbasti paṭṭi ni baduk talla
did-not-give is-it-not. But harlōts company joining your property all
nūniningantu i ni kodak gujāsk vaśin bārak nivvu vān
that-has-devoured this your son house-to having-come as-soon-as you his
kāḍāṅḍi utam kēbasād.' Ayyi kodak auge, 'nivvu pōgaḷ-ellā
for feast caused-to-be-made.' Father son-to said, 'you always
nā himmāl udatavū. Nā balli uṇqid-ellā ni-dē. Sasivāḍ ni tammaḍ,
your company are. Of-me near being-all yours. Dead-man your brother,
tirgī jīm-agadād; teṭisikoṇi pōnivād, śikkiḍād, aṅt nāmu santōs
again is-alice; having been-missed goer, is-found, so we merry
agitemē pāḍu udāyi.'
became proper is.
DRAVIDIAN FAMILY.

TELUGU.

BERADI DIALECT.

SPECIMEN II.

A PLAY AT BAT AND BALL.

CHAândU KÔLȴAT.

BALL BâT-PLAY.

Râng-ant hudigêl Gôvidanak šepatâd, 'Gôvidâ, rêvu ëvakkê usal
Râng-called boy Gôvid-to tells, 'Gôvidâ, rîver beyond sand
ball-nân chaându kôlât âdâg bâlam hudigêl pôdâr. Nânû a kađege pôtânû.
plain-in ball bat-play to-play many boys have-gone, I that side-to go.
Nînvu vastâvu kâd?'
You come is-it-not?

Gôvid,- 'Hond, agîtên mây-avvâ guḍasân lôdu. Dân apanî lyûk
Gôvid,- 'Yes, but my-mother at-home is-not. Her permission not-being
hell otta? Adi guḍasak vâsîn bâlak nânû aḍîgî ostân. Arva
how shall-come? She house-to having-come after I asking come. Mama
olike pônâvâd, "guḍas tijîsî ekkađû pô-vadd' aqî nâke apanî kâsdâyî.'
out while-going, "house leaving elsewhere do-not-go"-saying to-me order has-made.'

Râng,- 'Mîy-avv yâvad ostâyi êmô; hint poddak and ât ole
Râng,- 'Your-mother when comes what; so-much time-to there play good
bârak vâsîn; nâmû lagu pôtân chaludnu; nânû avad pôtudatî;
height-to may-have-come; we soon sîf-go good-is; I then-only going-was;
agîtên, "pônâvâd natt odar"-anî nvÎvû monnû savvandadîtînd nît
but, "while-going me call"-so you day-befor-yesterday since-had-told you
odarag osti; niki osand manasâ lyûkudîtên nâ namntak pôtânû.

to-call I-came; to-you coming-of mind if-is-not I for-myself will-go.'

Gôvid,- 'Rângâ, nînvû hi人工 kâsdand chaluva? jara nihh, mây-avvâ
Gôvid,- 'Râng, you so doing proper? a-bit stop, my-mother
ivuđ osan.'
now will-come.'

Râng,- 'Mîy-avv end pôtâyî?'
Râng,- 'Your-mother where has-gone?'
Gövind,—'Mā sinavv kūtra meyanān chalā lēdu; dāt māṭājās pōḍāyi.'
Gövind,—'My aunt's daughter body-in good not-is; her to-inquire is-gone.'
Raung,—'Haljaṅiśīn ād-ēm lagg āstāyi? andu nāl galgalā kusarbaḍi,
Raung,—'Thus-being-if she-what soon comes? there four ghajikās sitting,
dan-paini vasan; dan-nūṭī nīvvu kusarbaḍu, nānu pōṭānu. I podd
that-on may-come; therefore you sit, I go. This of-time
āṭ oje chamat agatāyi.'
play very interesting is.'

FREE TRANSLATION OF THE FOREGOING.

A boy named Raung says to Gövind,—'Gövind, many boys have gone to play at bat
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?'
Gövind,—'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.'
Raung,—'Who knows when your mother returns? By that time, the play may he 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.'
Gövind,—'Raung, is it proper on your part to do so? Wait a bit; my mother will
come presently.'
Raung,—'Where is your mother gone?'
Gövind,—'My aunt's daughter is ill; so she is gone to inquire after her health.'
Raung,—'Well then, she is not likely to return soon. She will sit there for four
ghajikās 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 Berars 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>Poonam</td>
<td>450</td>
</tr>
<tr>
<td>Sholapur</td>
<td>4,500</td>
</tr>
<tr>
<td>Satara</td>
<td>1,200</td>
</tr>
<tr>
<td>State Aundh</td>
<td>280</td>
</tr>
<tr>
<td>Belgaum</td>
<td>6,100</td>
</tr>
<tr>
<td>Kolhapur</td>
<td>385</td>
</tr>
<tr>
<td>Southern Marathá Jaghirs</td>
<td>1,000</td>
</tr>
<tr>
<td>Bijapur</td>
<td>11,000</td>
</tr>
<tr>
<td><strong>Total Bombay Presidency</strong></td>
<td><strong>25,660</strong></td>
</tr>
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</table>

<table>
<thead>
<tr>
<th>District</th>
<th>Speakers</th>
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</thead>
<tbody>
<tr>
<td>Amroli</td>
<td>600</td>
</tr>
<tr>
<td>Akola</td>
<td>239</td>
</tr>
<tr>
<td>Buldana</td>
<td>550</td>
</tr>
<tr>
<td><strong>Total Berar</strong></td>
<td><strong>1,459</strong></td>
</tr>
</tbody>
</table>

| **Grand Total** | **27,119** |

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>386</td>
</tr>
<tr>
<td>Ahmednagar</td>
<td>698</td>
</tr>
<tr>
<td>Khandesh</td>
<td>30</td>
</tr>
<tr>
<td>Nasik</td>
<td>63</td>
</tr>
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</tr>
<tr>
<td>Satara</td>
<td>468</td>
</tr>
<tr>
<td>Sholapur</td>
<td>260</td>
</tr>
<tr>
<td>Belgaum</td>
<td>207</td>
</tr>
<tr>
<td>Bijapur</td>
<td>62</td>
</tr>
<tr>
<td>Dharwar</td>
<td>42</td>
</tr>
<tr>
<td>Karnala</td>
<td>42</td>
</tr>
<tr>
<td>Kolaba</td>
<td>22</td>
</tr>
<tr>
<td>Akalkot</td>
<td>17</td>
</tr>
<tr>
<td>Bhor</td>
<td>6</td>
</tr>
<tr>
<td>Satara Agency</td>
<td>22</td>
</tr>
<tr>
<td>Hyderabad</td>
<td>940</td>
</tr>
<tr>
<td>Travancore</td>
<td>134</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3,860</strong></td>
</tr>
</tbody>
</table>

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 å is often substituted for ő in postpositions such as lâ or lô, in; tâ, with. Instead of lâ we also find lyâ, and â and yâ are also often interchangeable. Thus, unânu and unânhu, I am.

E usually becomes i in minu, I; minu, we.

K and g are often interchanged after vowels and nasal sounds. Thus, oka and oga, one; inka and ingâ, and.

Ch is usually pronounced as š; thus, šôši and chôshi, having done. Compare Dâsari.

Note also forms such as i instead of iyâ, give; nû and nîvu instead of nînu, thou; rauânu, rauâtu, and reauâd, two; yôdu and yôdu, seven; yenâ instead of yenç, silver, and so on.

The inflexion of nouns and pronouns is regular. The dative is, however, sometimes used instead of the accusative. Note also the common ablative suffix ina. Compare Kanarese. Forms such as minu, I; minu, we; nînu and nû, 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, unâti, I was; chòše, Standard chësenu, he, she, it, did. The final e of the latter form is usually replaced by ya or yâ, and forms such as cheppya, he said; unâyâ, he was, are the regular representatives of the third person singular of the past tense. In Sholapur, however, the regular form ending in e is more frequently used.

In the pluperfect we find forms such mattunî and mattiinnî, i.e., matti-unî, I had struck.

The negative verb is regular. Note, however, forms such as pôvallâdu, he did not go; iyga-vallânu, they did not give. Compare the Standard auxiliary vâlayâ, to be wanted, to be necessary.

Other details will be ascertained from the specimens which follow. The first is a version of the Parable of the Prodigal Son from Bijapur. The second is the beginning of another version received from Belgaum, and the third is a popular tale from Sholapur.
DRAVIDIAN FAMILY.

TELUUGU:

SPECIMEN I.

(DISTRICT BISAPUR.)

VADEMA DIALECT.

Oka manasi-ki iiddaru kodakalu unnaru. Inka chinna kojuku vadi-lo
One man-to two sons were. And small son them-in

Tana ayya-ku anya, ‘ayya, nā pāla-ku vachchina samāra nāku-1.’
his father-to said, ‘father, my share-to having-come property me-to-give.’

Inka vādu tana sainśara pāñch-ichoha. Inka shanā dinālu
And he his property dividing-gave. And many days

Ayiṇḍa-lādu chinnavādu kudyas-kinya inka dura dēśiniki poyā,
having-become-were-not the-small-one collected and far country-to went,
inā āda tana bādaku durgumam sarpu-kinya. Inka vādu antā
and there his property in-evil-ways spent. And he all

Kharchiś-kinya, ā rājama-nā pedda kara pada yya, inka ādi-ki kadaamu spent,
that country-in big famine fell, and him-to distress

Padya. Inka vādu poyī ā dēśa-nā okka manisi daggara nilsya.
fell. And he having-gone that country-in one man near stayed.

Inka vādu tana pandulu mēpasyāṇki śona-ku anya. Inka, ‘pandulu
And he his swine to-feed field-to sent. And, ‘swine

tenjadi, nāku ēkkīte, poṭtu-tōti nā kushilē kadupu niṅṭat-ūndyā.’
are-eating, me-to tf-were-got, husk-with my gladly belly filling-rosa.’

Inka vāni-ki yevaru īyya-lādu. Inka vān pāla yichaḥara-ku
And him-to anybody gavo-not. And his body sense-to

Vachchinanakā vādu anya, ‘mā abhan daggarara yento-mandi kulivāṇḍlu
having-come-after he said, ‘our father near how-many-persons servants

Tana kadupu niṁchi-kōṇi rotya nīlist-ūndi, inka nēnu ākali-gōni sastānu.
their belly having-filled bread spared, and I hunger-with die.

Nēnu lēchī nā yabbana daggarara pōtānu, inka vāniki chepūṭānu,
I having-arisen my father’s near will-go, and him-to will-say.

“ayya, ni-mundara Dēvara mundara nēnu pāpam chēśinti. Ni kodaku
“O-father, thee-before God before I sin have-done. Thy son

Nunāvāṇiki ni-mundala nā yogyam lādu. Okka kulivāṇi samānam nunnu
anavāṇiki ni-mundala nā yogyam lādu. Okka kulivāṇi samānam nunnu
to-call-myself thy-presence-in my fitness is-not. One servant-of like me

petta-kō.”’ Inka vādu lēsi ayya-daggiri vachcheha. Ayitē vādu āngā dūram
put.”’ And he having-arisen father-near came. But he still far
Ippadu vāni pedda koduku śāmu-lo ūnde. Īnāgā vādu illu-saniyam vahehi
This time his big son field-in was. And he house-near having-come
adōdi udēci inya. Īnāgā vādu tana alā-manushyanna piīfya īnā, ‘śāda yeṇu
dancing music heard. And he his servant called and, ‘here what
naḍiśinādi?’) adēgya. Īnāgā vādu vāniki-nya, ‘nī tammudu vahehinādu. Īnākā
is-going-on?’ asked. And he him-to-said, ‘thy younger brother has-come.
And
mī ayyā kuḍupu yesinādu, yenduk-antē, vādu sukham-nā illu-ku vaheha.
your father feast has-served, why-if-said, he happily house-to came.
Īnākā vāduṁ kōpaniki vaheha īnākā vādu inā-lo pō-vallaḍu. Andduku vāri-bbada
And he anger-to came and he house-in went-not. Therefore their-father
ill-iḍisi yela-pāṭiki vaheha, īnākā vāniki chēṭum jōḍiṣya. Īnākā vādu tirirī	house-leaving outside-to came, and him-to hands folded. And he again
māṭl-āḍiṣya tana ayyāku seppa, ‘suḍu, inn-ṛṇḍu nī-vadda duṇṭāsu; nēnu
said his father-to said, ‘to, so-many-years thec-with I-served; I
yanmaṇu ni māṭ mira-lēdu. Yeṭṭi nā ganellku sukham padudaniki vakkaṭi
ever thy command broke-not. Still my friends-with merry to-become one
gōre-pilla suddham iyya-lēdu. Ayitē ni koduku raṇḍala guṛa antē pāḍa-chēsī
kid even gavest-not. But thy son harlots with all waste-having-made
daṅga kudu īstīvi.’ Īnākā vādu vāniki choppe, ‘nī yappāḍiki nā-vattā unḍāvu,
coming-on feast gavest.’ And he him-to said, ‘though always me-with art,
inākā nā-vattā antē uṇḍid-antē nīdi. Ni tammudu vahehināvadu, tirirī badaki
and me-with all being-all thing. Thy brother who-had-died, again alive
vaheha; poṭiṇadu, tirirī sīkke; dāni kośaniki sukham padadji
come; he-who-was-dead, again was-found; that-of reason-for happiness to-become
ānandam padadji yōgyam.’
joy to-become proper.'
DRAVIDIAN FAMILY.

TELUGU.

SPECIMEN II. (DISTRICT BELGAUM.)

VADERI DIALECT.

Ogānigōgend maniṣiği iddar moga-bilju undri. Vārīdantlene sīnā kodaku
A-certain man-to two sons were. Them-among youngest son
abhaniki anyā, 'abba, nī jingandi nāk vahecyā pālu nāk iyi.' Abbād
father-to said, 'father, your property-of me-to coming share me-to give.' Father
vārīdantlene tan jingi pahechyā. Śīnā kodaku tan pāl tis-kōni
them-among his property having-divided-gave. Youngest son his share taking
durāma dēsamk poyyi sānā kāle; antalūne vādu dund-ayyī
for country-to having-gone many-days had-not-been; meantime he luxury-becoming
tan āstā pādalāpyā. Vādu hīll sāsina mēda ā bhūmi-nōnā peddā
his estate wasted. He so having-made after that land-in mighty
karav paḍi vānki baḍatān vahecyā. Vādu ā bhūmi-lyā oga maniṣī deggārā
famine falling him-to poverty came. He that land-in one man-of near
tsakari nilaśāyā. I maniṣī vānī pandal mēpēdānki tan sēnakk amasyā. Anda
service stood. This man him swine to-feed his field-to sent. There
ākal-gōṇī bhaujkī-vachchī pandi tīnē poṭṭu suddā tīni kaḍapō
being-hungry pangs-coming swine eating husk even having-eaten stomach
nīshekānt-undāyā. Āte avanki yavva-nuntī ēmi śikt-undāle. Hijīnā konnaṇā
was-filling. But him-to anyone-by anything was-not-found. So a-few-days
pō, onkātī māṭādi nipp-ayyī vādu tan mansa-lā anyā, 'mabhāṇi
passed, former state memory-becoming he his mind-in said, 'my-father-of
ātta entā tsākri-manī ki kaḍap-niṇādi sāl-ayyindākā kūḍ śikktādi. Āte
near so-many servants-to stomach-filling so-as-to-be-enough food is-found. But
inda nīnantka ākal-gōṇī sachehyānu. Ninu leśi mabhankita poyyi antī,
here (I) for-myself being-hungry die. I rising my-father-near going said,
"abba, ninu dyārārā pāpāmu abhāni pāpānu kāṭikunṇī. Ninu nī kodak
"father, I God-of sin father-of sin got-tied-to-myself. I your son
an-kōṇī aniskēne talallē. Nana oga tsākri-manīśi lyāk ni-yattā petṭi-ko."'
calling-myself to-be-called am-not-fit. Me one servant like-of-you-near keep."'
Vādu andanunntī lesi tan abbāntika poyatappād, abbād durām-nuntī vānī sūdi
He thence rising his father-near white-going, father distance-from him seeing
kalakalā-ayyī pāri-poyyi tekkyās mudd iheyā. Amādā kodak abbanīti anyā,
pity-becoming running-going embracing kiss gave. Then son father-to said,

4 1 2
'abbā, ninu dyāvārā mundārā ni mundārā tapp śēkanān. Nan ni 'father, I God-of before your before fault have-committed. Me your koḍak an-kōni pīla-vadd.' Dinkī abbād tau ṭṣākri-mand-ki anyā, 'mañohi batṭālu son calling don't-call.' To-it father his servants-to said, 'best dress etakoṛi nā koḍ-k kappu; bōṭṭa-lā ungarā oyyi; kāl-lā pāpāl oyyi; having-brought my son-to put-on; finger-in ring put; feet-in shoes put; vanṭā tayār śaṇiyi; mimu tini santōs ātāmu. Yāl-anṭi i dinner preparation make; see having-eaten merry shall-become. Because this nā koḍaku sachoḥinde, tirigī jivam vachehyā; tābs-kōṇḍyā, śikkyā.' Dini inī my son was-dead, again live came; was-lout, is-found.' This hearing andāru santōs-airi.

all glad-became.
DRAVIDIAN FAMILY.

TELUGU.

SPECIMEN III.

VAĐARĪ DIALECT.

Palasagōv anka oka āru unde. Andu vagadu banda-kōradu unde. Palasagōv called one village was. There one bandy-carrier was.

Vānići țidaru koțukulu unde. Vagani pēru Khāndjerōo ĕngōgani pēru Yeṣa-Him-to two sons were. One-of name 'Khāndjerōo other-of name Yeṣavantā-roi. Vāni-dagyarā atalanē rendu mańchi gurrālu unde. Oga gurrām vantarā. Him-near also two good horses were. One horse-of pēru Khāndjerōo, ĕngōg gurrām pēru Yeṣavantā-roi. Ā banda-kōradu name Khāndjerōo, other horse-of name Yeṣavantarā. That bandy-carrier tsādhihi pōin-aḳkā vāni ālu gurrālu talagar-lā dāchhi pēṭe, i gurrālu having-died gone-after his wife horses cellar-in hiding kept, these horses vāri nadāri-ka padaniyye-lēdu. Billu peldavār aṁu-aḳkā amma-ka yarkā their sight-to come-allowed-not. Boys grown-up becoming-when mother-to known lēndi vāru talagarā tērasiri. Appu đu ā gurrālu vāru sūsiri. Vāru ānirī, 'mēmu not-being they cellar opened. Then those horses they saw. They said, 'we gurrā-mūda kusuntām.' Amma vadd-ane, yenduk-aşṭē, 'mandi sūsirantō mimmu-horse-on will-sit.' The-mother objected, why?-saying, 'men see-if you-lā motti gurrāla yetakā pōyarī.' Bill-ėmī inaka pōyirī. Vāru to killing horses taking will-go. Boys-anything not-hearing went. They dāṁi-minda kusindrī. Vāru chellelu ūri-ki pōyirī. I mańchi gurrālu them-on sat. They sister-of village-to went. These good horses vāri bāmardi sūse, appu đu vāni kaḍupulā kalpana vachche. Vāni- their brother-in-law saw, then his belly-in thought came. Him-ki dōse, 'vāri-ki gurrālu antaniya-rādu.' Aŋkā vādu ī to it-appeared, 'them-to horses touch-to-let-is-not-proper.' Then he these billāni sarāi tāpi dhundu chēse, Aŋtō vādu rāju-tāṭā pōye boys liquor having-caused-to-drink intoxicated made. So he king-near went ĕngā ańe, 'vāri-ni mottēsi gurrālu yetakā pō.' Vāri chelletlā-and said, 'them having-caused-to-be-killed horses taking go.' Their sister-ku idī tālsē, Aŋkā chellelu ā billāni gurrām-mūda kusana-pēṭe.

to this was-known. And the-sister those boys horse-on riding-pat.

running they village-to went. Those horses those boys saved.

FREE TRANSLATION OF THE FOREGOING.

In the village Palasagāv there was a handy-carrier who had two sons, called Khanderao-and Yaśvantrāo. He also had two horses. Their names were likewise Khanderao and Yaśvantrāo. When the carrier died his wife kept the horses hidden in the cellar and did not allow the boys to see them. When the boys had grown up they once opened the cellar without letting their mother know it, and saw the horses. They wished to ride on them, but the mother objected, because the people who might see them would kill them and take the horses. The boys did not listen to that, but took the horses and rode off to their sister's village. On seeing those good horses evil thoughts entered their brother-in-law's heart. He thought, 'it is not meet to let them keep those horses.' So he gave them to drink and made them drunk, and then he went to the King and said, 'let them be killed and take the horses away. This design became known to the sister. She put the boys on horseback, and tied them on well with ropes in order that they should not tumble off. So they let the horses loose and they galloped home. The horses thus saved the boys.

One thousand speakers of Vaḍari have also been reported from the Southern Marāṭhā Jaghirs. Specimens have been received from the Jamkhandi State and from Ramārug.

The Vaḍari of the Jamkhandi State is identical with the dialect spoken in Bijapur, Belgaum, and Sholapur, as will be seen from the short specimen which follows.
So one king was, Him-to five-persons voices-were, Him-to old-man
āyité-suddá maga-bíllu émi lēk-undyá. Oga dinamu vàdu taná āla-nō-midíti
being-even son-child any not-was. One day he his voices-in-from
oga-ogatíni phalisi-kínya, várí-ki máṭlu ṣídu, 'nú ná dayadinda i sukumu
one-one called, them-to words said, 'thou my mercy-from this happiness
kudišyáva ëme Dyávára dayadinda kudišyáva?' Dâni-ki nalugu-mandi ūndílu
enjoyest or God's mercy-from enjoyest?' That-to four-persons voices
anniri, 'nì dayadinda kudišámú.' Appṣu vání-ki santōsh-āyí
said, 'thy mercy-from enjoy.' Then him-to satisfaction-having-come
bálámú vastámu ichohyá. Bnakasari aidnè ál-ni phalisi-kínya, dâni-ki
many ornaments gave. Afterwards fifth-also wife having-called, her-to
ide adigyá. Adì anyā, 'Dyávára ichesináya-akhaní i sukumu
this-even asked. She said, 'God given-because this luck
ni-ku vachanáyí, á kāranáma-nińtí ni dayadinda kaḍá Dyávára
thee-to has-come, that reason-for thy mercy-from and God's
dayadinda kudišyánu.' I máṭa īni dorá sittu-āyá, dâni mai-
mercy-from I-enjoy.' This word having-heard king angry-got, her body-
midíti vastámu sirámu kubásámu nábisi-kínya, dâni-ki padikyá kaddiśyá,
what-was-on ornaments sāri chōlu having-taken-off, her-to short-cloth left,
peädá airánaku aniya. Andu og-gudasā kaṭṭí pëttiga. Apṣu adí
big forest-to sent. There one-cottage having-built put. Then she
mânellu dimmăsi undyá. Āda adì maga-bidáni khaúyá. I suddi
three-months pregnant was. There she son-child got. This news
iní dorá santōshamu áyá. Dâni tirígi araila-ku sēchuhíiya.
having-heard the-king happy became. Her back palace-to brought.
'Idí mundarâ annellâ Dyávára dayadinda i sukumu kharémú. Váni
'This formerly said-as God's mercy-from this happiness indeed. His
mukkāṭa mádi paqi-emmu. Ilá anya jímásaka huáláyá. Taná
face-in ours worth-what.' So said the-heart-to was-touched. His
peddastanamu sokku udišá kaḍá Dyávára peddastanamu anyadaniki aṣtýā.
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 sāri and her chōli from her, gave her one small cloth and sent her into a big forest. There he built a cottage and put her therein. Then she was pregnant for three months, and gave birth to a son. When the king heard the news he became happy and fetched her back to his palace. Said he, 'what she formerly told me, that I owe my happiness to God, is true. What is the worth of our things before Him?' So he left off the pride in his own greatness and began to praise God's greatness.

The specimens received from the Ramdrug State are very corrupt. The beginning of the Parable of the Prodigal Son which follows will, however, be sufficient to show that the dialect is in reality identical with that illustrated in the preceding pages.
[No. 89.]

DRAVIDIAN FAMILY.

TELUGU.

VADARI DIALECT. (RANPIKUR STATE.)

Vag-ayä-ku idar pilläru unđari. Väni-tä chinna pillä ayä-ku
One-father-to two sons were. THEM-in the-younger son father-to
cheppindi, 'I jindagä-nilë päl nä-ku iyälu.' Illä anyanäkä päl yäsi
said 'this property-in share me-to give.' So saying-after share making
ichä. Yannäl-mundara chinna pillä antärë tis-këni duram dësam-ko yallì
gave. Some-days-after the-small son all taking far country-to starting
pö, and pöi-kyäsi dud-antä manasa-kccliä antä pädä-sësä. A
went, there having-gone money-all riotously all squandered. That
dësam-ko karaü pädäyä, vädü kârci-ge lëk-undäyä, akante mircchyä.
country-to famine fell, he spending-for wanting-was, in-want fell.
A dësam-madilyä kuçä-këni ä gribhasthädu petäkundu tanna šäna-ku
That country-inhabitant joining that householder employed his field-to
pandala käsädana-ke petäjadü.
swine feeding-for employed.

As will be seen from the table on p. 607, Vadari 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 Vadari returned from Hyderabad and Travancore at the
last Census.

Vadari is also found in Berar, but the number of speakers is everywhere small
and no separate figures were returned in the last Census of 1901. There are, of course,
local variations in the dialect. They are, however, of small importance, and it will
be sufficient to give the beginning of the Parable of the Prodigal Son in the Vadari
of Akola in order to show that the Vadari of Berar is of the same kind as the Vadari
of the Bombay Presidency. The pronoun 'I' is nënu, and forms such as chësvinänu,
I did; pëndü, he went, are quite common. Note also mana for Standard tana, own,
his; iyäva, give.
Vakkā mansi-ki iddar koñakulu undri. Yēmē śīna koñakulu
One man-to two boys were. Them-in the-youngest boy
abbrevi anyā, ‘abbā, śēdannā tōlīdamādīdī pālu nāku vaechēdēi adī iyāva.’
father-to said, ‘father, whatever property-of share me-to coming that give.’
Maralā ādu vēni-ki paisā paúchi ichindū. Maralā tōlyam dināla-kindā
And he him-to money disiiding gave. And few days-after
chinna koñaku antā jamā-jēs-kōni dūram dēsam pōiṇdu. Inkā
the-younger son all together-having-made far country went. And
akkā paisā yēgar-kōṭṭī-kōni māyas-kōni manadī paisā yēgar-kōṭṭīndū.
there money spent-having-made having-behaved his-own money spent-made.
Maralā ādu antā yēgar-kōṭṭīn-ānākā ā dēsam-lā pedā karu pademū.
And he all squandering-after that country-in big famine fell.
Andu-kōrānke āniki chintā pañindādi. Maralā vāḍu ā dēsam-lā vakkā
Therefore him-to anxiety fell. Then he that country-in one
kōmatdu deggarā pōi unnādu. Vāḍu maralā vāniki pandulu mēpedanki
inhabitant near having-gone was. He then him swine feeding-for
manā śēnā-Śamēpīnhōdiṇḍu. Maralā pandulu śēdānna ūnt-undri dāmi-
his field-in sent. Then swine whatever eating were that-
mīda vāḍu mana poṭṭā nimpālē itṭā vāniki amītīchindū. Inkā yēvaru-śīnā
on he his belly to-fill so him-to appeared. And anybody
vāniki yēma-śīnā iyā-lēdu. Maralā vāḍu śudi-mīda vaechhi cheppindū, ‘nā
him-to anything gave-not. Then he senses-on having-como said, ‘my
abba-tā yontā kūlyōnki kaṭapuninda rōtiyā unnadī, maralā nēnu
father-with how-many servants-to belly-from bread is, and I
ākalu-gōni sastānu. Nēnu leśi nā abbā-dikku poṭēmu ānī-ki
hungering die. I having-arisen my father-near may-go and him-to
cheppenu, ‘yē abbā, nēnu Isvarumī viruddha ānī kī mungārā pāpām
may-say, “O father, I God-of against and thee before sin
jēsinānu. Ippaṇḍa-sandi nī koñaku anadanki nēnu sādayāju lēnu. Mana vakkā
did. Nōw-from thy son to-say I fit an-not. Your-own one
kūlyōna-lekkā nāku unachu.”
servant-like me keep.”
BRĀHŪI.

The bulk of the speakers of Brāhūi 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, Brāhū or Brāhūi is the correct form of the name which the people use to denote themselves. In Sind we find Birū or Brīhi, or, with the addition of the common suffix ki, Brōhki. We do not know anything about the etymology or original meaning of the word Brāhūi. According to Mr. Masson, the language is also called Kūr Gālī.

The home of the Brāhūi 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, so far as Kuch in Makran, that we find them together in greater Tūmāns, i.e., tent-villages. They also apparently avoid the plains where the Balōchi reside.

The Brāhūis 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 Kachh Gandava. The last settlers were the Balōchi who came from the south-west. They were not able to dislodge the Brāhūi from the mountains, and they therefore took possession of the north-east and of the tract between Sind and Kachh Gandava. The Brāhūi are, however, still considered as the dominant race.

We do not know anything about the existence of dialects in Brāhūi. 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 Brāhūi 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 Bela and Lory tracts</td>
<td>2,500</td>
</tr>
<tr>
<td>His Highness the Khan's lands</td>
<td>500</td>
</tr>
<tr>
<td>Chagai Agency</td>
<td>1,500</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>129,500</strong></td>
</tr>
</tbody>
</table>

The estimates given for the number of speakers of Brāhūi in the Bombay Presidency, which are based on the figures of the Census of 1891, are as follows:

<table>
<thead>
<tr>
<th>Area</th>
<th>Number of Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karachi</td>
<td>10,000</td>
</tr>
<tr>
<td>Shikarpur</td>
<td>25,000</td>
</tr>
<tr>
<td>Upper Sind Frontier</td>
<td>5,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>35,000</strong></td>
</tr>
</tbody>
</table>
The total number of speakers of Brāhūḍi, as estimated for this Survey, is therefore as follows:

<table>
<thead>
<tr>
<th>Region</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baluchistan</td>
<td>129,500</td>
</tr>
<tr>
<td>Bombay Presidency</td>
<td>38,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>167,500</strong></td>
</tr>
</tbody>
</table>

If we compare these figures with those recorded for Brāhūḍi in the Census of 1901, we are met by the difficulty that no language census was then taken of the greater part of Baluchistan, and that hence only 645 speakers of the language are shown in the tables for that area. Excluding Bombay, 46 speakers were found in other parts of India, all of whom hailed from the North-West Frontier Province, except one who had journeyed for his country’s good to the Andamans. The 1901 Bombay figures are as follows. They show a considerable increase over those given above:

<table>
<thead>
<tr>
<th>Region</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karachi</td>
<td>19,023</td>
</tr>
<tr>
<td>Hyderabad (Sind)</td>
<td>1,498</td>
</tr>
<tr>
<td>Shikarpur</td>
<td>11,297</td>
</tr>
<tr>
<td>Thar and Purkar</td>
<td>446</td>
</tr>
<tr>
<td>Upper Sind Frontier</td>
<td>10,871</td>
</tr>
<tr>
<td>Khairpur</td>
<td>861</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>47,898</strong></td>
</tr>
</tbody>
</table>

The total figures for all India according to the Census of 1901 are therefore as follows:

<table>
<thead>
<tr>
<th>Region</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bombay Presidency</td>
<td>47,898</td>
</tr>
<tr>
<td>Baluchistan</td>
<td>645</td>
</tr>
<tr>
<td>Elsewhere in India</td>
<td>46</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>48,589</strong></td>
</tr>
</tbody>
</table>

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BRĀHU. 621


Brāhū has no written literature, and no portion of the Bible seems to have been translated into it. Alla Bux* and Captain Nicolson made use of the Persian alphabet for Brāhū. The system of noting the various sounds of the language introduced by them was afterwards slightly modified by Dr. Trompp, and this improved system has been adopted in the ensuing pages.

The various letters are, in most cases, pronounced as in Hindōstānī, and it will therefore be sufficient to make but few remarks on Brāhū pronunciation.

The vowels e and o are both short and long, but it is not always possible from the sources available to distinguish between the two sounds. E is sometimes interchangeable with i, and o with u; thus, khalatæf and khalatiaf, with stones; ut and ot, I am.

The diphthongs at and au are of frequent occurrence, mostly, however, in borrowed words.

Of other vowels Brāhū possesses a, às, í, ù, and õ.

A final consonant is often followed by a short vowel sound, as is also the case in other Dravidian languages. The short vowel is usually written e, but sometimes also u. Thus, van and vane, we; num and numu, you. The use of the short vowel in such cases is especially common in the Upper Siind Frontier district.

Similarly we also find a short vowel, usually i or e, inserted between concurrent consonants. Thus, ôf and ôř, they.

On the other hand, we sometimes find contracted forms, especially in Karachi. Thus, antak for antae-ki, because; hākimă for hākimāe, to the magistrate; gatri-s, i.e., gatri-as, a bundle.

The gutturals, palatals, cerebral, and dental are the same as in Hindōstānī. In this connexion we should note that Brāhū makes an extensive use of aspirated letters, just as is the case in Kurukh. Aspirated letters are, however, also freely used in dialects of other Dravidian languages.

The cerebral q is interchangeable with r. In Karachi, however, no r seems to occur, the dental r being used instead. D and r also interchange with d in demonstrative pronouns. Thus, dde, õde, and õre, him.

The dental n is also written before gutturals, palatals, and cerebral. I have in the specimens followed Dr. Trompp and transliterated n throughout. There can, however, be no doubt that n is, in such cases, written instead of the different class nasals, and I have transliterated accordingly in the list of words. An n is often added after final vowels in Karachi. Thus, ofin and ofte, to them; kin and kī, for.

Of s-sounds Brāhū possesses a hard dental s, a soft z, and a hard cerebral sā.

The semi-vowels y, ţ, t, and v are the same as in Hindōstānī. The h is very faintly sounded and often dropped. Thus, ant and hout, what?

Brāhū further possesses the sounds kh, gh, and f.

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1 The author himself uses this transliteration of his name.
also occurs in Kurukh. It seems to correspond to \( k \) in other Dravidian languages. Thus, \( \text{khan} \), Tamil \( \\text{kun} \), eye; \( \\text{khol} \), Tamil \( \\text{kal} \), stone.

\( \text{gh} \) is very common, both in borrowed and in indigenous words. Thus, \( \\text{bandagh} \), a man; \( \\text{iragh} \), bread. Nouns ending in \( \\text{ah} \) commonly change their final \( k \) to \( \\text{gh} \) before vocalic suffixes. Thus, \( \\text{lummah} \), mother; \( \\text{immaghe} \), to the mother. The final \( k \) of such words is probably silent, and the \( \\text{gh} \) is therefore apparently used in order to avoid the hiatus. Similarly, we also find \( \\text{uragh\u00e6n} \), from the house, from \( \\text{ur\u00e6} \), house. It is, however, also possible that the termination \( \\text{gh} \) is borrowed from Balochi, where it is very common.

\( F \) is often interchangeable with \( p \). Thus, \( \\text{khan} \), see; \( \\text{khan-po} \), don't see; \( \\text{bar} \), come; \( \\text{ba-fa} \), don't come. \( F \) does not occur in the principal Dravidian languages, and it is usually difficult to see which sound corresponds to a Brahui \( f \) in other connected forms of speech.

Other letters are only used in loan-words. They are \( s \), pronounced \( s \); \( h \), pronounced \( h \); \( z \), pronounced \( z \); \( zh \), \( s \), pronounced \( s \); \( z \), pronounced \( t \); \( z \), pronounced \( z \); \( t \), not pronounced; \( q \), pronounced \( h \).

**Articles.**—There are no articles. The numeral \( \\text{asi} \), one, is, however, often used as an indefinite article. An abbreviated form \( \\text{as} \) is usually suffixed to the noun. Thus, \( \\text{asi bandagh-as} \) or simply \( \\text{bandagh-as} \), a man; \( \\text{asi darvish} \), a Darvish; \( \\text{bandagh-as-e} \), to a man. The suffixed \( \\text{as} \) is also used in forms such as \( \\text{rak\u00e6t-as ki} \), at the time when, when.

**Nouns.**—Nouns do not differ for gender. Brahui has, accordingly, given up the common Dravidian distinction between rational and irrational nouns. This state of affairs is certainly due to Ermian 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 \( \\text{nar} \), man, and \( \\text{m\u00e0deh} \), mother, are prefixed.

**Number.**—There are two numbers, the singular and the plural. The plural is occasionally left unmarked. This is also the case in other Dravidian languages, and in Kurukh and Malto it is the rule with neuter nouns. The usual plural suffix is \( \text{ak} \), or, after long vowels, \( k \); thus, \( \\text{khaf-ak} \), ears; \( \\text{dak} \), hands; \( \\text{lummag\u00e6-ak} \), mothers. \( K \) is also added to nouns ending in \( n \), \( t \), and \( r \); an \( r \) which is preceded by a long vowel, or a \( t \) is dropped before this \( k \). Thus, \( \\text{khan-k} \), eyes; \( \\text{m\u00e0k} \), sons (\( \\text{mar} \), son); \( \\text{nak} \), feet (\( \\text{nat} \), foot). The plural of \( \\text{masir} \), daughter, is \( \\text{masir-ak} \) or \( \\text{masiuk} \).

The plural suffix in Brahui should be compared with Gu\u00fdr\u00e1 \( \\text{k} \), \( \text{kk} \); Kalk\u00e6di \( \text{g\u00e6} \), oblique \( \text{g} \); Tamil \( \text{g\u00e6} \), and so forth.

The suffix \( k \) is changed to \( t \), or, occasionally in Karachi, to \( k \), in the oblique cases. Thus, \( \\text{ghen-t\u00e6} \), of the eyes. The \( t \) is perhaps derived from \( k \); compare the plural suffix in Kalk\u00e6di, nominative \( g\u00e6 \), oblique \( g\u00e6 \).

**Case.**—There is no separate oblique base in the singular. Brahui in this respect agrees with Kurukh and Malto. A similar state of affairs is also met with in some Tamil dialects such as Kalk\u00e6di and Burgan\u00e6di.

The dative and the accusative have the same form, as is also the case in some dialects of Tamil such as Kalk\u00e6di and Burgan\u00e6di, and in Gu\u00fdr\u00e1, Naiki, and Kolami. The usual suffix is \( e \), or, in Karachi, \( in \); thus, \( \text{lummah-e} \) or \( \text{lummag\u00e6-e} \), to the mother; \( \text{e\u00f6f\u00e6} \) or \( \text{e\u00f6f\u00e6-in} \), to them. Compare Tamil \( \text{ei} \); Gu\u00fdr\u00e1 \( \text{un} \); Kurukh \( \text{n}, \text{in} \) (accusative, but sometimes also used as a dative).
The usual suffixes of the other cases are, instrumental at; ablative än; genitive nā, plural ā; locative āe and āi. 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, ākhal-at, with a stone; ākhalāte-ān, from stones; ākhal-āi, in a stone; ākhalāt-ā, of the stones.

The two suffixes of the locative are distinguished in such a way that āi denotes only the simple locative, and āe also motion towards some place or person. Instead of āe we also find ā in Karachi.

The instrumental suffix at is perhaps connected with Tamil āgru, Korava āgде, uud. Kui jōi, Kurukh āi, Kōl açoča, from. Compare Tamil ād, Kui acō, Gōndi yēš, Brāhūi āē, a goat.

Dr. Trumpp compares the ablative suffix ān with Tamil in and Telugu na. In is, however, interchangeable with ā, and the Telugu na is a locative suffix. It therefore seems more reasonable to compare the instrumental suffix ā (old ān) in Tamil.

The genitive suffix nā, ā, corresponds to Burungādī e, no; Nuñki and Kolami nē; Gōndi ā; Kui i, ni, etc.

Dr. Trumpp compares the locative suffix āi with Tamil jōi, place; Kui has ta. The other suffix āe can perhaps be compared with ālī, uṡī, and similar forms in Tamil dialects, or else it is borrowed from Balūchi.

Adjectives.—Adjectives do not change for gender, number or case. They precede the noun they qualify. They are often formed with the suffix āngā or āghā; thus, pīrāngā, old, from pīr, an old man; shavāngā and shar, good; bimāragāhā, sick. Balūchi has an adjective suffix āghā, which is perhaps identical.

Definiteness is expressed by adding ā, and indefiniteness by adding ā. Thus, kābēn-ā kārēn, the hard business; āsī kōr-ā bandagahās, 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. Mustī, three, can be compared with Tuḷu mājī, etc.

The ordinals are formed by adding āhike or vikō. Thus, irat-āhike, second; musāvī-āhike, third; chār-vikā, fourth, etc. ‘First’ is mukkō, munkā, or aevālkō.

Pronouns.—The various pronouns will be found in the grammatical sketch on pp. 628 and f.

I, I, most closely corresponds to Kurukh ēn, and nau, we, to Kurukh naḥā, our, etc. It should be noted that there is only one form of the plural of the first person, just as it is also the case in Kanarese and Gōndi. This state of affairs in Brāhūi is perhaps due to Dravidian 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 kāne, me; kānā, my, etc., might be due to the influence of Balūchi, in which language a k is prefixed to the present tense of verbs beginning with a vowel; thus, k-āyān, I may come. The initial k in kāne might, however, also be compared with āg in Kurukh ēngan, me, etc.

Ni, thou, and num, you, most closely correspond to Kurukh and Malto ni, thou; nim, you; Tamil ni, 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 ā. Thus, ā-ā are, he is.
The regular inflexion will be seen from the skeleton grammar on pp. 628 and f. The  which ends the base in the oblique cases is often changed to  and  ; thus,  ,  , or  , him.

A pronominal suffix  or  occurs in forms such as  , his father. Just as is the case in Kurukh there are two forms of the remote demonstrative pronoun, viz.,  , that, he ; and  , that, far off.  corresponds to Tamil  , etc., and  should be compared with the base  , that, in Kui. The pronomon  , this, corresponds to Tamil  , etc. Compare Brâhui  , Tamil  , Kanaresse  and  , who ?  , which ? also occurs in Tulu.

The Persian  , even, just, is often prefixed to demonstrative pronouns, and it often does not add anything to the meaning. Thus,  , just he, he;  , this.

Relative clauses are effected as in Balochi. The Balochi relative particle  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  and is regularly inflected. Thus,  , thou going-in art, thou art going.

The base alone is used as an imperative ; thus,  , hear. The corresponding plural ends in  , thus,  , hear ye. Several verbs, however, form their imperative in an irregular way. Thus many verbs ending in  change their  into  in the imperative, e.g.,  , to be;  , to;  , to see;  , see. From  , to give, is formed  , plural  , give. In other cases the final consonant is dropped, or a  is added. Thus,  , to say;  , say;  , to sit;  , sit.

The verbal noun is sometimes used as an imperative ; thus,  , come.

A suffix  is often added in the singular. Thus,  , to do;  , do.

A final  or  is dropped before the plural suffix  ; thus,  , do;  , do ye;  , lay;  , lay ye.

The personal terminations of finite tenses are as follows:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>2.</td>
</tr>
<tr>
<td>2.</td>
<td>2.</td>
</tr>
<tr>
<td>3.</td>
<td>3.</td>
</tr>
</tbody>
</table>

The form  of the suffix of the first person singular is used in the conjunctive present, the suffix  in other tenses. The suffix  of the third person plural is used in the past tense in addition to the suffix  . Thus,  and  , they struck. It is never used when the base of the past tense ends in a vowel. The suffix  is perhaps the old neuter suffix, and  the corresponding rational suffix. Compare Kanaresse  , neuter  .

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  or  to the base. Thus,  or  , I may see. This  or  is dropped after long vowels; thus,  , I may say. A similar suffix is used in Malto where we find forms such as  , I draw;  , I catch. Compare also Kui  , I beat,  , 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 Brahui. A k is added in the third person singular; the second person plural remains unchanged, and an a is added in the remaining forms. Thus, khaniva (or khanerva, and so forth), I see; khanina, thou seest; khanik, he sees; khanina, we see; khaniré, you see; khanira, they see.

The future is formed from the base by adding á. Compare Kurukh á. A vowel is dropped before this á. Thus, khanóñ, I shall see; khanóñ, thou wilt see; kóñ, I shall go, and so forth. This form seems to be derived from a future participle ending in á 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, khanósñ, I shall have seen. A future participle khanó does not, however, appear to be used.

The base of the past tense is formed in various ways. Most commonly an á or é is added to the base. Thus, taming, to fall; past base tamá; tharing, to cut; past base tharé. Another suffix of the past is k; thus, khaling, to strike, past base khal.

The suffix á is sometimes added to the verbal noun; thus, rasing-á, he arrived. Such forms are especially common in borrowed words.

Several verbs form their past tense by adding an a. Thus:

- baning, to come: past bas
- maning, to be: mas
- timing, to give: is
- tuling, to sit: tás
- saling, to stand: salís
- hating, hataring, to bring: his

A final a is often replaced by an r in the past. Thus:

- kurning, to do: past kárè
- daning, to remove: dórè
- pánning, to say: pärè

Other verbs are slightly irregular. Thus:

- bining, to hear: past bing
- kuming, to eat: kung
- kahing, to die: khasù

We have not as yet sufficient materials for classifying all these various forms. The k-suffix also occurs in Kurukh and Malto. It is perhaps originally identical with the t or ă suffix of other Dravidian languages. Compare Brähui kun, Tamil tin, eat. The s-suffix is well known from Tamil dialects, Kurukh and Malto ( că), Gondi, Telugu, etc. It is probably a modification of t or k. Dr. Trumpp compares the á-suffix with i in Tamil, Malayalam, etc. The á-suffix has probably a similar origin.

The ordinary past tense is apparently formed by adding the present tense of the verb substantive to the past base. The past tenses of khaling, to strike, and kahning, to see, are formed as follows:

Sing. 1. khal-ń, khán-ń
2. khal-ńas, khán-ńas
3. khal(-ak), khán(-k)

Plur. 1. khalkum, khanán
2. khalkura, khanåré
3. khalkura

4 L
An imperfect is formed from the ordinary past in the same way as the present from the conjunctive present. Thus, khalkuta, I was striking.

A pluperfect is formed from the past base by adding the past tense of the verb substantive. Thus, khalk-asa, I had struck; khanu-sut, I had seen.

The past base was perhaps originally a conjunctive participle as in most other Dravidian languages. It is also used in order to form a perfect. An un, or, after vowels, an n, is then added to the past base, and the present tense of the verb substantive is suffixed. Thus, khalk-un-ut, I have struck; khanu-n-ut, I have seen. The analogy of other Dravidian languages seems to point to the conclusion that the forms ending in un or n are nouns of agency formed from the past base by adding the common Dravidian -n-suffix. The literal meaning of khalkunut would then be ‘I am a man who has struck’.

An adverbial participle is formed by adding ók to the base. Thus, khalók, striking. It is inflected as an adjective, i.e., the suffixes á and ó can be added. Dr. Trumpp compares the Balochi participle ending in ók; thus, janóká, a striker.

Another participle is formed by adding the suffix es or isu. I have also found it combined with the suffix af; thus, ód mukhtáj maras-af hind, he needy becoming went, he began to become in want.

Brāhū possesses a negative conjugation comprising all the tenses. A similar state of affairs is also found in Kūlāmi, Naiku, Kui, and other dialects. The formation of the various tenses in Brāhū is, however, apparently different. The usual principle prevailing in other Dravidian languages is to add the personal terminations to a negative base. In Brāhū, 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 polmá, not to be able, in Kurukh. The negative particle tōten in Kūlāmi is perhaps also a past tense of a negative verb, and in some Gōṇći dialects an inflected bille is used.

There are two such negative verbs in Brāhū, one used in the imperative, the conjunctive present, the future, and the tenses formed from them, and the other used in the past tenses.

The former begins with p, before which a final r and gá are dropped. After vowels it often becomes f. Thus, ka-pa, do not do; ba-f, he may not come.

The other negative verb begins with t, before which the base is changed in various ways. The regular terminations of the negative verb are thus:—

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<tr>
<td>Sing.</td>
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<td>1</td>
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<td>3</td>
<td>p</td>
<td>parôś</td>
<td>tawōs</td>
<td>tawōs</td>
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<td>taw</td>
<td>taw</td>
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<tr>
<td>Plur.</td>
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<td>1</td>
<td>pan</td>
<td>parōs</td>
<td>tawān</td>
<td>tawān</td>
<td>pa-bō</td>
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<tr>
<td>2</td>
<td>pīrē</td>
<td>parōs</td>
<td>tawān</td>
<td>tawān</td>
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<tr>
<td>3</td>
<td>pār</td>
<td>parōr</td>
<td>tawār</td>
<td>tawār</td>
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<td></td>
<td>tawāt</td>
<td>tawāt</td>
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</tbody>
</table>
BRĀHĪ." 627

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, *khanpara*, *I do not see*; *khanparśut*, *I shall not have seen*; *khanlavasat*, *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 Kōlāmī *hoten*, and similar forms appear to be current in Tuḷa where we find *malpuṭi*, *I do not wake*; *malṭṭiṭi*, *I did not wake*, etc.

It should be noted that the past tense of the verb substantive, *alla-of*, *I was not*, seems to be connected with the common Dravidian *alla*, *not*.

Brāhī also possesses a passive voice. It is formed from a base which is identical with the verbal noun. Thus, *khaning-is*, *I may be seen*. The conjugation is regular.

The preceding remarks will have shown that Brāhī is a distinctly Dravidian language. It seems to have more points of analogy with Kurukh and Malto than with other dialects belonging to the same family. The language has, on the other hand, been influenced by Eranian 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 Brāhī 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 Brāhīs 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. Trumppp's work, to which the student is referred for further details. Dr. Duka's paper, quoted under authorities above, is a translation of Dr. Trumppp'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 Baluchistān, and the third from Karachi. A list of Standard Words and Phrases, forwarded from Baluchistān, will be found below on pp. 649 and ff.
### BRĀHUĪ SKELETON

#### I. NOUNS.

- **Nom.**
  - lummaḥ
- **Acc. Dat.**
  - lummaḥ-e
- **Inst.**
  - lummaḥ-af
- **Abl.**
  - lummaḥ-ān
- **Gen.**
  - lummaḥ-nā
- **Loc.**
  - lummaḥ-āt

#### Singular

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</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>lummaḥ</td>
<td>urā.</td>
<td>nat.</td>
<td>khal.</td>
<td>lummaḥ-āḥ.</td>
<td>urā.</td>
<td>nat.</td>
<td>khal.</td>
</tr>
<tr>
<td>Acc. Dat.</td>
<td>lummaḥ-e</td>
<td>urā-e</td>
<td>nat-e</td>
<td>khal-e</td>
<td>lummaḥ-āṭ-e</td>
<td>urā-e</td>
<td>nat-e</td>
<td>khal-e</td>
</tr>
<tr>
<td>Inst.</td>
<td>lummaḥ-af</td>
<td>urā-af</td>
<td>nat-af</td>
<td>khal-af</td>
<td>lummaḥ-āṭ-af</td>
<td>urā-af</td>
<td>nat-af</td>
<td>khal-af</td>
</tr>
<tr>
<td>Abl.</td>
<td>lummaḥ-ān</td>
<td>urā-ān</td>
<td>nat-ān</td>
<td>khal-ān</td>
<td>lummaḥ-āṭ-ān</td>
<td>urā-ān</td>
<td>nat-ān</td>
<td>khal-ān</td>
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<tr>
<td>Gen.</td>
<td>lummaḥ-nā</td>
<td>urā-nā</td>
<td>nat-nā</td>
<td>khal-nā</td>
<td>lummaḥ-āṭ-nā</td>
<td>urā-nā</td>
<td>nat-nā</td>
<td>khal-nā</td>
</tr>
<tr>
<td>Loc.</td>
<td>lummaḥ-āt</td>
<td>urā-āt</td>
<td>nat-āt</td>
<td>khal-āt</td>
<td>lummaḥ-āṭ-āt</td>
<td>urā-āt</td>
<td>nat-āt</td>
<td>khal-āt</td>
</tr>
</tbody>
</table>

#### Plural

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</tr>
</thead>
<tbody>
<tr>
<td>lummaḥ</td>
<td>urāḥ</td>
<td>natḥ</td>
<td>khalḥ</td>
<td>lummaḥ-āḥ</td>
<td>urāḥ</td>
<td>natḥ</td>
<td>khalḥ</td>
</tr>
</tbody>
</table>

Instead of lummaḥ-e, etc., we also find lummaḥ-gār-e, etc. Similarly also urāgār-āt, in the house, etc.

#### II. PRONOUNS.

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</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>i</td>
<td>nom.</td>
<td>nī</td>
<td>num.</td>
<td>tēn-af</td>
<td>dēr.</td>
<td>b, ēd.</td>
<td>/f/</td>
</tr>
<tr>
<td>Acc-Dat.</td>
<td>ke</td>
<td>nace</td>
<td>nē</td>
<td>numē</td>
<td>ūnte</td>
<td>dērē</td>
<td>ēde</td>
<td>/ste.</td>
</tr>
<tr>
<td>Inst.</td>
<td>kane-ān</td>
<td>nace-ān</td>
<td>nē-ān</td>
<td>numē-ān</td>
<td>tēn-ān</td>
<td>dēr-ān</td>
<td>ēd-ān</td>
<td>uft-ān</td>
</tr>
<tr>
<td>Abl.</td>
<td>kane</td>
<td>nace</td>
<td>nē</td>
<td>numē</td>
<td>tēn</td>
<td>dēr-ān</td>
<td>ēd-ān</td>
<td>uft-ān</td>
</tr>
<tr>
<td>Gen.</td>
<td>kaneš</td>
<td>naceš</td>
<td>nēš</td>
<td>numēš</td>
<td>tēnš</td>
<td>dēr-š</td>
<td>ēd-š</td>
<td>/f/š</td>
</tr>
<tr>
<td>Loc.</td>
<td>kane-ś</td>
<td>nace-ś</td>
<td>nē-ś</td>
<td>numē-ś</td>
<td>tēn-ś</td>
<td>dēr-ś</td>
<td>ēd-ś</td>
<td>/f/ś</td>
</tr>
</tbody>
</table>

Instead of ēde, etc., we also find bēde or ēre, etc. Ā, that, plur. /f/ē, and ēś, this, plur. dēśē, are inflected as ē. Instead of dēśē, etc., we often find dēśē-ēs, etc.

Č, that; ē, that; ēś, this, when used as adjectives, and out, what? ēś, what? are not inflected.

Ά, which is used as a relative particle.

#### III. VERBS.

**A. Verb Substantive.**

<table>
<thead>
<tr>
<th></th>
<th>Positive Form</th>
<th>Negative Form</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Present</td>
<td>Past</td>
</tr>
<tr>
<td><strong>I.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sing. 1</td>
<td>ur.</td>
<td>are.</td>
</tr>
<tr>
<td>2</td>
<td>ur.</td>
<td>are.</td>
</tr>
<tr>
<td>3</td>
<td>ē</td>
<td>are, (a-)ən</td>
</tr>
<tr>
<td><strong>Plur. 1</strong></td>
<td>ur.</td>
<td>are.</td>
</tr>
<tr>
<td>2</td>
<td>ur.</td>
<td>are.</td>
</tr>
<tr>
<td>3</td>
<td>əl(ər).</td>
<td>are.</td>
</tr>
</tbody>
</table>
**Grammar.**

### B. Finite Verb.

#### I. Positive verb.

**Know, to see.**

| Participles | 
|---|---|---|---|---|---|---|
| Present | Future | Perfect | Imperfect | Past | Present | Future |
| **Sing.** | | | | | | |
| 1 | ƙanis. | ƙanis-a. | ƙanis-t. | ƙanis-u. | ƙanis-u. | ƙanis-w. |
| 2 | ƙanis. | ƙanis-a. | ƙanis-t. | ƙanis-u. | ƙanis-u. | ƙanis-w. |
| 3 | ƙanis. | ƙanis-a. | ƙanis-t. | ƙanis-u. | ƙanis-u. | ƙanis-w. |
| **Plur.** | | | | | | |
| 1 | ƙanis. | ƙanis-a. | ƙanis-t. | ƙanis-u. | ƙanis-u. | ƙanis-w. |
| 2 | ƙanis. | ƙanis-a. | ƙanis-t. | ƙanis-u. | ƙanis-u. | ƙanis-w. |
| 3 | ƙanis. | ƙanis-a. | ƙanis-t. | ƙanis-u. | ƙanis-u. | ƙanis-w. |

**Present definite, ƙanis-ing-e.**

**Future perfect, ƙanis-n.**

**Pluperfect, ƙanis-n.**

The third person singular of the past tense often ends in a consonant such as k, s, or t. An n or n is then inserted between the final consonant and other suffixes, and the third person plural of the past ends in s or w. Thus, ƙa-ƙa-w, I struck; ƙa-ƙa-s, they struck; ƙa-ƙa-s, I had struck; ƙa-ƙa-s, I have struck, etc.

#### II. Negative verb.

<table>
<thead>
<tr>
<th>Participles</th>
<th>Present</th>
<th>Future</th>
<th>Past</th>
<th>Imperfect</th>
<th>Perfect</th>
<th>Imperative</th>
</tr>
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<tbody>
<tr>
<td><strong>Sing.</strong></td>
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<tr>
<td>1</td>
<td>ƙanapor.</td>
<td>ƙanapor-a.</td>
<td>ƙanapor-t.</td>
<td>ƙanapor-u.</td>
<td>ƙanapor-u.</td>
<td>ƙanapor-w.</td>
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<td>ƙanapor.</td>
<td>ƙanapor-a.</td>
<td>ƙanapor-t.</td>
<td>ƙanapor-u.</td>
<td>ƙanapor-u.</td>
<td>ƙanapor-w.</td>
</tr>
<tr>
<td>3</td>
<td>ƙanapor.</td>
<td>ƙanapor-a.</td>
<td>ƙanapor-t.</td>
<td>ƙanapor-u.</td>
<td>ƙanapor-u.</td>
<td>ƙanapor-w.</td>
</tr>
<tr>
<td><strong>Plur.</strong></td>
<td></td>
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<td></td>
</tr>
<tr>
<td>1</td>
<td>ƙanapor.</td>
<td>ƙanapor-a.</td>
<td>ƙanapor-t.</td>
<td>ƙanapor-u.</td>
<td>ƙanapor-u.</td>
<td>ƙanapor-w.</td>
</tr>
<tr>
<td>2</td>
<td>ƙanapor.</td>
<td>ƙanapor-a.</td>
<td>ƙanapor-t.</td>
<td>ƙanapor-u.</td>
<td>ƙanapor-u.</td>
<td>ƙanapor-w.</td>
</tr>
<tr>
<td>3</td>
<td>ƙanapor.</td>
<td>ƙanapor-a.</td>
<td>ƙanapor-t.</td>
<td>ƙanapor-u.</td>
<td>ƙanapor-u.</td>
<td>ƙanapor-w.</td>
</tr>
</tbody>
</table>

**Future perfect, ƙanapor-n.**

**Pluperfect, ƙanapor-n.**

The p of the negative suffix, before which an r and s are dropped, is often changed to f or s after vowels. Thus, ƙa-fa-f, I shall not come.

#### C. Irregular Verbs.

Several verbs are irregular in the imperative and the past tense, some also in other forms. Compare the following table:

<table>
<thead>
<tr>
<th>Verbal noun</th>
<th>Conjug. Press.</th>
<th>Imperative</th>
<th>Present</th>
<th>Future</th>
<th>Past</th>
<th>Imperfect</th>
<th>Perfect</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ƙa-take</td>
<td>ƙa-take.</td>
<td>ƙa-take-t.</td>
<td>ƙa-take-u.</td>
<td>ƙa-take-u.</td>
<td>ƙa-take-w.</td>
<td>ƙa-take-pa.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ƙa-see, hear</td>
<td>ƙa-see.</td>
<td>ƙa-see-t.</td>
<td>ƙa-see-u.</td>
<td>ƙa-see-u.</td>
<td>ƙa-see-w.</td>
<td>ƙa-see-pa.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ƙa-say</td>
<td>ƙa-say.</td>
<td>ƙa-say-t.</td>
<td>ƙa-say-u.</td>
<td>ƙa-say-u.</td>
<td>ƙa-say-w.</td>
<td>ƙa-say-pa.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ƙa-be, stay</td>
<td>ƙa-be.</td>
<td>ƙa-be-t.</td>
<td>ƙa-be-u.</td>
<td>ƙa-be-u.</td>
<td>ƙa-be-w.</td>
<td>ƙa-be-pa.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ƙa-go</td>
<td>ƙa-go.</td>
<td>ƙa-go-t.</td>
<td>ƙa-go-u.</td>
<td>ƙa-go-u.</td>
<td>ƙa-go-w.</td>
<td>ƙa-go-pa.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ƙa-sit</td>
<td>ƙa-sit.</td>
<td>ƙa-sit-t.</td>
<td>ƙa-sit-u.</td>
<td>ƙa-sit-u.</td>
<td>ƙa-sit-w.</td>
<td>ƙa-sit-pa.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Passive voice.** Formed by adding ng to the base and conjugating throughout. Thus, ƙa-sing-ng, to be seen; present ƙa-sing-ng-e; future ƙa-sing-ng-t; past ƙa-sing-ng-w, etc.

**Causative.** Formed by adding og or t to the base and conjugating throughout. Thus, ƙa-sing-ng, to cause to come; present ƙa-sing-ng-og; future ƙa-sing-ng-t; past ƙa-sing-ng-w, and so forth.
[No. 91.]

DRAVIDIAN FAMILY.

BRĀHĪ. 

SPECIMEN I. 

Kalat, Baluchistan.

Bandagh-as-e irā mār assur. Oftia man chunakā mār tenā bāwa-e
Man-one-to two sons were. Them-from the-younger son his father-to
pārē ki, bāwah, mālān girā-as ki kānā bashkh marek, kane
said that, father, property-from thing-o which my share is, me-to
ēte. Ō tenā kāti-a-e oštī-tō bashkh-kare. Bhāz dē
give. He his living them-with division-made. Many days
gidarentavesur ki chunā mār tenā kull māle much-kare o
passed-not-were that small son his all property together-made and
murrō vātanase-ē mosāfīre-ē hīnā ō ēre tenā kull māle
far country-a-to journey-on went and there his all property
hārāmanga kārēnte-a tā gum-kare. Vakh-tas ki ō kull māle tena
forbidden works-with spend-made. Time-a that he all property his
khāre-he karēsās hamō mulka-ţi bhallo dukkā-ās tammā, ō ēd
spent had-made that country-in heavy famine-a fall, and he
mukhtāj maresa-āt hīnā. Gurā ō hīnā ō ham-o mulka-nā
needy becoming went. Afterwards he went out that country-of
bandagh-as-e-tō sangat mas. Hamō shāskh ōde tenā hūkāmātā
man-one-with follower became. That person him his swine-of
khvāising-kī tenā daghārāte-ā mūn tīs. Ō khvash-āt pachkhāti-āt kī
feeding-for his field-to presence gave. He gladly husks-with that
hūkāmāk kungurāk tenā phīde sēra kārdā ō kas-as ōde
swine eating-were his belly satisfied was-making and person-o him-to
girā-as titavaka. Vakh-tas ki hōsha-ā-e bas, pārē-ki, ki,
thing-a was-not-giving. Time-a that sense-on came, said that,
'akkhbādar kanā bāvah-nā naukarāte-ān arer ke oštī iragh bhāz
how-many my father-of servants-from are that them-to bread much
ē, ō oštī-ān ziāte ham are, ō i hūn-ān kahing-ti ut.
is, and them-from excess also is, and I hunger-from dying-in am.
I bash mareva ō tenā bāvaghāe käva ō ōde päva ki, "ō
I standing become and my father-to go and him-to say that. "ō
bāvah, i khūdā-nā ō nā mōne-ṭī malāmāt ut, ō dāsā i lāi̇q
father, I God-of and thy front-ān blamed am, and now I worthy
afat ki kane nā mār pār. Kane tenā naukarāṭe-ān asit
am-not that me thy son they-say. Me your-own servants-from one
kuh."
Gurā ō bāsh μas ō tenā bāvah-is bas.
maka."" Aftewards he upright became and his father-near came.
Magar ō hannā bhāṣ murr as ki ōnā bāvah ōde khanā, ūnā
But he still very far was that his father him saw, his
bālaṇ raḥam bas, tah dūdēṅgā ōnā likhe-ṭī dūğı shāghā
condition-on compassion came, then ran his neck-on hands put
ō ōde buk halk. Mār tenā bāvā-ĉ pāre ki, "bāvah, i
and him-to kiss took. The-son his father-to said that, "father, I
khūdā-nā gunahgār-ase ut ō nā mōn-ṭī ham gunahgār ut, ō
God-of sinner-a am and thy presence-in also sinner am, and
dārān guṭ i lāi̇q aṭūṭ ki kane nā mār pār."
this-from after I worthy am-not that me thy son they-call.
Magar bāvah-tah tenā naukarāṭe pāre ki, "kull-ān jōvānangā
But the-father-his his servants-to said that, "all-from good
pōshkāṭe latibō ō ōde bērīf-bō, dūṭi-tah chāllavas shāhō
clothes bring-yo and him cause-to-pul-on, hand-on-his ring-a put
ō mōcharote nataṭi-tah ēṭibō. Babō ki dāsā āvar kunēn
and shoes feft-on-his gīre. Come that now together we-may-eat
ō khvāsh mārēn. Antae, ki kānā mār khaskas, ō phādaē
and merry may-become. Why, that my son dead-was, he again
zindah mas; ō goṅgēsas, ō khanāṅgā." Ō ōf khrvāsh māresā
alice became; he lost-was, he was-found. And they merry becoming
hinār went.

Handā niyāma-ṭī ōnā bhāllā mār tenā mūkāse asaka. Vakhtas ki
This time-at his elder son his land-in was. Time that
ō bas ō urāgāṅā khāṅk mas, maṅhaṇā ō sūzānā tāvāre
he came and house-from near became, dance-of and music-of sound
bing. Naukarāṭe-ān asīte tavār-kare ō hārrīfō ki, "dā kārēmā
heard. Servants-from one-to call-made and asked that, 'this action-of
ant mānā ē? Naukar ōde pāre ki, "nā ilum bāssōnē
what meaning is?' The-servant him-to said that, 'thy brother come-is
ō nā bāvah bhallo mehmānēs kārēnē, antae, ki ō ōde durākha
and thy father great feast-a made-has, why, that he him whole
jōre-at khanāṅgā." Gurā ō khaṭa mas ō tahe-ṭī hintār.
wellfare-with seen-has.' Then he angry became and inside went-not.
Handā hitāe bāvah pēsh tammā ō ōde minnat kare. Ō
This word-at the-father out fell and him-to favour made. He
tenā bāvæ jovāb tis ki, 'hur, i dākha sāl nā khizmate
his father-to answer gave that, 'see, I these-many years thy service
karēnut, ŏ hech nā ḥukame pirghtanut; magar nī gāhas
done-have, and any thy order broken-not-have; but thou time-a
kane dagharas ham tī-taves ki i tenā dōstāti-tō majlis-as
me-to kid-a even gave-est-not that I my-own friends-with feast-a
karēta. Magar dāsā ki nā mār bassonē ki nā mālo
might-make. But now that thy son has-come who thy property
kinjeric-tō bāy tissone, nī Ṡrki mehmāne-as kārens.' Ŭ Ŭ
kurtis-with lose given-has, thou him-for feast-a made-hast.' And he
ōde pārē ki, 'abē, nī har vakht kan-tō thud us, ŏ
him-to said that, 'O-sou, thou all time me-with together art, and
girā-as ki are kull nā ā. Da munāsib as ki nān khvashi
thing-a that is all thine is. This proper was that we merry
kēn ŏ khvash marēn; antae, ki nā ilum khās-as,
should-make and merry should-become; why, that thy brother dead-was,
ō pēnd vār zindah mas; goingāsas, ŏ hāzir ā.'
he another time alive became; lost-was, he present is.'
DRAVIDIAN FAMILY.

BRĀHŪI.

SPECIMEN II.

(KALAT, BALUCHISTAN.)

Dákān Gurginsghāc hinān. Murād khān-nā shahr-ī hinān.

Here-from Gurgina-to we-went. Murād khān-of village-in we-went.

Okān gīdārisghān Adamzaitēkān hinān. Ōre ki hinān gūrā sahib

There-from we-passed Adamzai-from we-went. There that went then Sahib

ō risāla ō risālanā sahib ō i harsingān phadāe. Nanēkān

and cavalry-and cavalry-of Sahib and I turned book. At-night

Murād khān-nā shahr-ī masun. Pēnd-vār ragaghāc sahib ō

Murād Khān-of village-in we-were. Again morning-in Sahib and

risālanā sahib ō risāla zēn karēr ō Murānā shahrēe

cavalry-of Sahib and cavalry saddle made and Murrai-of village-to

hinār. I sahib-tō hintavat. Sahib kane handāre illā. Magār i

went. I Sahib-with went-not. Sahib me here left. But I

handaghātān bingunūt ki sahib Hasān kalkunē ō Tāmās

men-from heard that Sahib Hasān arrested-has and Tāmās

ō Murād khān ham balkunē. Vakht-as ki sahib phadāe bas,

and Murād khān else arrested-ha. Time that Sahib book came,

i tenā khanāt Hasān ō Murād khān ō Tāmās khān khanāt.

My own eyes-with Hasān and Murād khān and Tāmās khān saw.

Hasān cavalry-of hand-in gave. Other two prisoners our hand-in gave.

Kaidik nanekān mane pārēr ki, 'sahib nanēn hechā ḫarrītāv

Prisoners at-night us-to said that, 'the-Sahib us-from anything asked-not

ō mane hēs.' Gūrā sōb-tō sahib rāhī mas ō

and us brought.' Then morning-in Sahib wayfarer became and

Chichīzai-tī bas. Vakht-as ki shām mas Hasān-ki iragh

Chichīzai-in came. Time-a that evening became Hasān-for bread

hēsūr. Ham-ō iraghatē Jemādār Gohār khān-nā sovār bisāsas.

they-brought. Those breads Jemādār Gohār khān-of sovār had-baked.

Hasān risāla-nā sovārē pārē ki, 'ā i iragh tenā kuneva, kanekān

Hasān cavalry-of coars-to said that, 'I bread own eat, menfrom

4 M
murr mabā.' Sovāk Sik asur ō pārēr ki, 'Sāhīb-nā āhukam af
far become.' Sovāra Sikhs were and said that, 'Sāhīb-of order is-not
ki nan murr maren.' Gūrā Ḥasan khāṣa mas ō iraghāte
that we far should-be.' Then Ḥasan angry became and breads
jōn-ṭī biṭā. Nām shafā ki bingun mas arz karē ki,
stream-in threw. Half night-in that hungry became petition made that,
'kane iragh itībā.' Gūrā sikāk iragh tisur, tah ō hamō iraghāte
'me-to bread give.' Then Sikhs bread gave, then he those breads
kung. Gūrā ō-nā hāl avalān ham ganda mas.
ala. Then him-of condition first-from even had become.

FREE TRANSLATION OF THE FOREGOING.

We went from here to Gurjina, and proceeded to Murād Khān’s village. We started
thence and went out from Adamzai. When we came there, the Sahib and the cavalry
and the Sahib of the cavalry turned back. At night we were in Murād Khān’s village.
Again, in the morning, the Sahib and the cavalry Sahib and the cavalry saddled their
horses and went to Murrai’s village. I did not go with the Sahib. He left me here.
But I learnt from the men that the Sahib had arrested Hasan, Tāmās, and Murūd Khān.
When the Sahib returned, I with my own eyes saw Ḥasan and Murūd Khān and Tāmās
Khān. The Sahib left Ḥasan 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 Ḥasan. A sowar of the Jamād Gohar Khān had baked it. Ḥasan said to
the sowars of the cavalry that he wanted to eat the bread alone, and asked them to with-
draw. The sowars were Sikhs, and they said, ‘the Sahib’s order is not to leave you.’
Ḥasan then became angry and threw the bread into the river. Towards midnight he
became hungry and asked for bread. The Sikhs gave him some, and he ate it. After-
wards he was at once taken ill.
DRAVIDIAN FAMILY.

BRÄHŪI.

SPECIMEN III.

(Classified)

I Juma, mär Kamāl-nā, kūs-nā gudām-nā jamadār Karāchī-nā
I Juma, son Kamāl-of, wool-of godown-of jamada Karāchī-of
tuloksiyot. Qasam kunev pāv, handā-tūnā aulikō deh bīg-nā
inhabitam-am. Oath I-do I-say, this-month first day evening-of
paň̄ baŷa guḍ harchī bāgārī asur, ōftūn rōzū tisūt. Ōftān
five striking after all coolies were, them-to wages I-gave. Them-from-
guḍ kūs-nā gāṭris Hayāt Khān-nā kūs-nā khānān as, I khanāt.
after wool-of bundle-a Hayāt Khān-of shirt-of below was, I saw.
I yakdam ō-nā jhāru hālput. I pēn hichraw khantavat. I
I at-once him-of search took. I other anything found-not. I
padāe ōde gudām-nā sēṭāe darēt. Sēṭ pārē, ‘dā
afterwards him store-of chief-to brought. The-chief said, ‘this
gunah-gāre pōlis chaukū-tī dar, dārā ṣīrūt kār.’ I handun
culprit police station-in bring, him-on complaint make.’ I so
karēt. I khanāt ōde Ḥākimā darē. Ḥākim pārē, ‘ni tena
did. I saw him Ḥākim-to took. Ḥākim said, ‘thou thy-own
bachā-nā shāhādā tin-hatar.’ Ō tining kāvā. Ō nēth
defence-of witnesses give-bring.’ He to-give did-not-do. He at-last
qabǔldār mas, ‘i tenā chunā-nā barzī-kin kūs durāsūt hafosūt.’
admitter became, ‘I my-own child-of pillow-for wool stole took.’
Ḥākim ōde bis rūpāi-nā daṇḍ-nā səzā tis,
Ḥākim him-to twenty rupees-of fine-of punishment gave.
told me to take the culprit to the Police station and lodge a complaint against him. I did so and saw that the Policemen took him before a Magistrate; the Magistrate then called on the accused for witnesses, which he was unable to produce, and finally he admitted that he was removing the wool clandestinely to make a pillow for his baby. The Magistrate punished him with a fine of R20.
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 Halâbi which will, in this Survey, be dealt with in connexion with Marâthi. It is a mixed form of speech which has been strongly influenced by Marâthi 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 Ladhâqi or Randhâqi of Amnathâ and the Bhariâ dialect spoken in Narsinghpur and Chhindwara. According to information collected for the purposes of this Survey the number of speakers is as follows:—

<table>
<thead>
<tr>
<th>Dialect</th>
<th>Speakers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ladhâqi</td>
<td>2,133</td>
</tr>
<tr>
<td>Bhariâ</td>
<td>330</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,463</strong></td>
</tr>
</tbody>
</table>

Both dialects have formerly been classed as Gûndî. At the present day, however, they have become quite Aryanized.

The dialect of the Ladhâqis or Randhâqis of Amnathâ is a dialect of the same kind as Halâbi. Conjunctive participles often add a suffix kanî which can be compared with kun in Gûndî; thus, āi-kanî, having come; jāi-kanî, having gone. On the whole, however, the dialect has no more anything to do with Gûndî or with any other Dravidian form of speech, as will be seen from the specimen which follows:—
[No. 94.]

DRAVIDIAN FAMILY.

SEMI-DRAVIDIAN DIALECTS.

LADHAPDI.

Ekā mānsā-lā du tūryā bhaiť. Ėk tūra bāpā-lā bōlyā, 'bāwā,
One man-to two sons were. One son the-father-to said, 'father,
jo jingi-ki bātgi āti ti māla dēnā.' Maṅg ő-lā bātgi
which property-of share comes that me-to give? Then him-to division
kar dēis. Maṅg thōdā din-kani nānā tūrā sab jamā kari-
kari-making gave. Then few days-after the-younger son all together having-
kanī dūr dusrīyā mulkh-mā jāt lāgyā, ākhīn whāsin āpna paisā
made for other country-in going began, and there his money
uthāi dāris. Maṅg tyan sab kharchī dāli-par unē
spending threw. Then him-by all having-spent throwing-after that
country-in big famine fell: Famine falling-after him-to difficulty became.
Tab unē mulkh-mā ēk mānsā-jabari rahyā. Uni tar ő-lā
Then he that country-in one man-with stayed. Him-by then him
dukar charawal āpne khēt-mā paṭṭāis. Maṅg dukar-ni sāl khāi-upar
wine to-feed his field-in was-sent. Then swine-of husks eating-on
unē āpne pēt bharī, asā ő-lā samjā whai. Maṅg u-li
him-by his belly was-filled, such him-to thought was. Then him-to
kāi makō dis. Maṅg ō sudder-par āi-kani bōlyā, 'mōrā
nothing not-at-all gave. Then he sense-on having-come said, 'my
bāp-ā kāiti rōj-dār-saut bhakkam bhākar sē, bajar mi bhukī-ṁi
father-of how-many servants-to much bread is, but I hunger-with
mari gayā. Mi uthi-kani āpne bāp-kōndi jāā, ő-lā kahū,
having-died went. I having-arisen my father-to will-go, him-to will-say,
"are bāpā, Dēw-kā āndhi urphāt kim kariś, ő-kā sāmnē pūp kari.
"O father, God-of against evil deed I-īād, him-of before sin did,
Abō pāsūn tōrā pūryā nōkō whāy. Āpna ēkā rōj-dār-āśā rākhi dhar."
Now from thy son not-at-all am. Your one servant-like keeping keep."
Maṅg uthi-kani āpne bāp-kōndi gayā. Maṅg ō dūr sē itnā-mā
Then having-arisen his father-near went. Then he far is that-in
ő-kā bēp ő-lā dēkhi-kani kīv-āis. Ānkhī wō dawḍi-kani ő-kā
his father him having-seen compassion-got. And he having-run his
galā-lā jhōya, jāi-kanī ḍā-kā mukā llis. Maṅ ḍā-kā pōryā bōlya, neck-to fell, having-gone his kiss took. Then his son said,

'Dewā-kō sāmā pāp karisū. Abō pāsān tōrā pōryā nōkō whāy,'

'God-of before sin I-did. Now from thy son not-at-all am.'

Bāpan chākrā-lā kais, 'sāhūt āṅgrakhā lāi-kanī ḍā-lā
The-father-by servant-to was-said, 'good cloth having-taken him-to
ghāl, ānkhī ḍā-kā hāt-mē mundī pāy-mō jōḍā ghāl. Apan khaī-kanī
put, and his hand-on ring foot-on shoe put. We having-eaten
khūs bhayūsū. Há āmā turyā maryā bachāyā, tō phirī-kanī āitā
merry will-become. This our son dead went, then again alive
bhayā. Wō hārī gayā-tā, tō sāmpadyā.' Maṅ wā khūs bhayā.
become. He lost gone-was, then was-found. Then they merry became.

Yā bakt-mā ḍā-kā baḍā turyā khēt-mā hōtā. Maṅ wō gharākōnī
time-at his big son field-in was. Then he house-near
āyā-par mē hāja tar sunī-āya. Maṅ ēkni mānsā-lā bulāy-kanī
coming-on him-by music then heard-was. Then one man-io having-called
ōnē pausis, 'yā kāy sē?' Wōnā kāhīs kī, 'tōrā
him-by it-was-asked, 'this what is?' Him-by it-was-said that, 'thy
bhāi āīs, ānkhīn wō tōrā bāp-lā milyā sē. E-kā karīkā
brother came, and he thy father-to met is. This-of for-the-reason
baḍā jēwan ēnā kari-sē.' Maṅ wō rāgā bhari-kanī jāi-nī.
big feast him-by done-is.' Then he anger-with being-filled went-not.
E-kā sāthī ēkā bāp bāhir āi-kanī wō-lā samjāh lagyā. Pan
This-of for his father-out having-come him to-entreat began. But
wō bāp-lā bōлыā kī, 'dekh bāwā, mī itnī baras tōrī chākri
he father-to said that, 'see father, I so-many years thy service
karsawū, ānkhī tōrā hukūm nōkō mōřī; tarū mī āpānā sōbāt-barōbār
dī, and thy order not was-broken; still I my friends-with
khulas karī tyā ām-kō bākrā nakā disī. Jēnā tōrā
merry should-make by-thee me-to a-goat not was-given. Whom-by thy
paśā rāndī-barōbār khāī dārīs yā tōrā pōryā āyā, ḍā-kā sanḡī
money harlots-with eating was-thrown this thy son came, his sake-for
bādī panāt karīs.' Maṅ ē-mā ēkā kais, 'mōrā barōbār
big feast modest.' Then him-by him-to it-was-said, 'me with
yā tūrā hamēsā sē, ānkhī yā sab jīngī tōrī sē. Maṅ sukh
this son always is, and this all property thine is. But happiness
ānand karwā yā barōbār sē; yā tōrā bhāīī maryā hōtā, wō
joy to-make this proper is; this thy brother dead was, he
paḻī-kanī jītā bhayā sē; wō hārī gayā-tā, wō sāmpadyā-sē.'
again alive become is; he lost gone-was, he found-is.'
The Bhariás are found in Narsinghpur and Chhindwara. In the latter district, however, the tribe is dying out, and no speakers have been returned at the last Census of 1901. Their number in Narsinghpur was estimated for this Survey at 330. At the last Census of 1901, 563 speakers have been returned.

**AUTHORITY—**

Scanlan, C.—*Notes on the Bharias.* *Indian Antiquary, Vol. i, 1872, pp. 159 and f.

The Bhariás have probably once spoken a form of Góḍi. The pronoun ḍrā, he, is probably identical with Góḍi ōr, 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.

SEMI-DRAVIDIAN DIALECTS.

SPECIMEN 1.

BHARIA.

Hurak do chhawā rahrā. Hōrā-mē-sē halkā ap'nā dādā-sē
A-man-of-two-sons were. Them-in-from-the-younger his-own father-to
kahrā, 'arō dādā, ghar-kē dhan-mē mōrā bātā hō mā-kā dēdā.' Phir
said, 'O father, house-of-property-in my share may-be me-to give.' Then
dādā-nē ap'nā dhan bētī dīhā. Tārīkē din pachhū
the-father-by his-own property having-divided was-given. A-few-days after
halkā chhawā ap'nā dhan lē-kē dūr dēs garā uṭhi,
the-younger son his-own property taking distant country went having-arisen,
aru gamār-panā-mē sab khōh-dīhāy. Jab sab dhan barhā-garā hō dēs-mā
and debuchery-in all was-casted. When all fortune spent-gone was country-in
barā kūl pārī-garā, arū ab bhūkhā mar'nā lag'rāy. Tab hōrā kāhū
great famine falling-went, and now from-hunger to-die began. Then he some
lōgā-kē
harwāhī kar'nā lag'rā arū hōrā-kē suar charānā rakhūnī,
Hōrā suar-khānā khān-sē ap'nā pēt bhār'nā lag'rā. Hurak lōgā kachhū
He swine-food eating-by his-own stomach to-fill began. Any man anything
nāhē dēmā-lag'rā. Tab hōrā khābrīri bhūrā. Hurak kāh'nā lag'rā, 'daā,
not to-give-began. Then he sensible became. He to-say began, 'Oh,
mōrā dādā-kē ghanā harwāhā-kē khūb khāi lihan aur bāchī-garā arū mōy
my servant of many servants-to much eating take and to-spare-went and I
bhūkhā mar'nā-lag'rā. Ab maṭ uthi dādā jōrē jāhū aru kahū,
from-hunger to-die-am-about. Now I arising father near will-go and will-say,
"arō dādā, maṭ-nē tōrē saṅgā Bhagwān-kā pāp karāū; maṭ
"O father, me-by thee before God-of sin has-been-committed; I
tōrē chhawā kah'nē rārā nāhē māhā. Ap'nā harwāhā-mā
thy son to-say worthy not remained. Thy-one servant among
ēk-lā semājāhē mā-kē rakhā-lā." Tab hōrā thārī-hō
one-to equal-considering me keep." Then he having-arisen
garā aru ap'nā dādā thānā garā uthi. Dādā-nē
went and his-own father near went arising. The-father-by
dūrā-hīmē āwāchā dēkhi-lihā. Hūrē achchā-kāri, dāuṛī-ke galā-mē
distance-from coming he-was-seen. Him pitying, running neck-on.
jhumí-géra aru chāmhi. Tab chhháwá-né kahtarú, 'aré dādā, maí-né falling-went and kissed-him. Then the-sun-by it-was-said, '0 father, me-by tōrē saunghā Bhagwán-kā pūp karrā; maí tōrā chhāwá kah-né rārā thee before God-of sin was-done; I thy son to-be-called worthy nāhī rahārā.' Dādā-nā apnā harwāhā-kā kalbās, 'asal asal not remained.' The-father-by his-own servants-to it-was-said, 'good good uphrnā li áhō aru hōri pahrā-āā. Ėk mūdi hurak hāth pahrā-dā clothes taking come and on-him put. One ring his hand-on put ēk pan'hi jōri pāw. Chalā sab'ra khājānā aru khusí manārā. Yā one shoes pair feet-on. Come all shall-eat and merry shall-be. This chhāwā janam-bhīrā-hawā, hāth-sē hūnē-garā utthi-hōtā phīri milī-girā.' son has-been-born-again, hands-from lost-one arising-was again was-found.'

Īrā sabi khusi bhīrā.
Then all merry became.

Barā chhāwā ōhī bakh'tā khetā-mē rahārā. Lautikē ghar-āṭi-bakh'tā The-elder son that time field-in was. Returning house-coming-time hurē hūnē hallā nāch kudā sunrā. Harwāhā-mā-sā ek-lā him-by from-a-distance noise dancing singing was-heard. Servants-in-from one chhādahē hurē pūchhē, 'yā kyā hū?' Hōrā hō-nē kahrā, 'tōrā halkā calling him asked, 'this what is?' He him-to said, 'thy younger bhai āi-garā, aru tōrā dādā hurē asal pati-kērā khusí-bhīrā khānā brother come-is, and thy father his safe return-of merry-becoming feast ābā.' Yā suni-ko khisī-garā, aru ghar nāhī jāhū. Tab has-given.' This hearing angry-he-became, and house-to not would-go. Then hōrā dādā bāhar nīk'li hurē pōtī lag'rā. Chhāwā kahrā, 'aré his father outside coming him to-entice began. The-son said, '0 dādā, dēkhis, bar'sō tōrī naukri karrā; kabhū tōrī kahī ni father, see, years-for thy service 1-did; ever thy sayings not tāl'ē; tē mēkā kāhē ek-lā bhēr-kē chhäwā inām ni dihā disobeyed; thou me-to ever one sheep-of young-one reward not gavest hō saṅg-saṅhi saṅgā majē karrā. Par halkā chhāwā tōrā that companions with feast might-make. But the-younger son thy dhan-rah'ē gamār-paṇā-mē urā-dihā jāsā paḷī-kērā ghar āi-gērā taśa fortune-was riotous-living-in wasted-away as-soon-as returning home came so khawā-bāchhā.' Dādā-nē gôt-karārā, "aré chhāwā, tē janam- than-gavest-a-feast." The-father-by the-reply-was-made, "0 son, thou the-whole-bhar morā saṅgā māhīs; jō dhan mōry sō dhan tōrīy. Ya halkā bhāi tōrā marā garā, phīri jīr'ē; hōrā gamā-garā-hōtā, phīri milī-gērā. Ab khub khusi bhīrī, again has-been-found. Now very happy became.'
[No. 96.]

DRAVIDIAN FAMILY.

SEMI-DRAVIDIAN DIALECTS.

SPECIMEN II.

(DISTRICT CHHINDWARA.)

BHARIA.

Ek jane'ke do beta rahro-hone. Aur chhote beta-nere dada-se
One man-of two sons were. And the-younger son-by father-to
kah kai, 'more hisa achbar so de-dahaa.' Aur o-nere ap'nere
it-was-said that, 'my share may-be that give-away.' And him-by his-own
dhan rahro-hote so baat dithay. Aur tanak dina rahro-hotay
fortune was that having-divided was-given. And a-few days remained
so ap'nere dhan-sampat samaat-dithayu aur dur de se garu utithay.
then his-own fortune-property together-took and distant country-to went arising.
Aur dhan-sampat rahro-hotam so raudi-bajii-me dubay dithay. Aur jah
And the-fortune was that adultery-in squandering gave. And when
sab dubay-diday u mu'kahr baar akal padhray; aur garib huy-garay.
all had-been-ruined that country-in great famine fell; and poor he-became.
Aur jay-ke bhale ad'mi thana mile-garay aur o-nere, 'suwar charayas-daw'nere
and going good man near joined-himself and him-by, 'swine food-to-give
ja,' kahr'ay. Aur wah khusi rahro-hotay suwar to chhipla khar-hote
go; it-was-said. And he pleased being-was swine which husks eating-vere
ho'ri khyar-hudi. Saa bi khana mahi millara hotay. Aur
those-very having-eaten. That even food not to-be-got was. And
jab akl dharhray ho kahr'ay, 'or more dada thane ghanu
when sense having-got became said, 'O my father near many
naukar rahro-hotay khati bhi nur kachhi banchhray bhi aur
servants live eat also and something is-saved also and
ham bukhra marje-choh. Ab mai uthhu to bapaa thana
ice hunger-from dying-are. Now I will-arise then the-father near
jahu kahu, 'dada, Bhagwan-chhe pap karraa, kachhau toro pap karraa;
will-go will-say, "father, God-of sin I-did, some thy sin did;
aur ab mai aisi laayak ne-hu ki tora betu aykhoy, aur mai nokar dhai
and now I so worthy not-am that thy son may-be, and I servant like
rahu."' Aur uthhray aur bap thana huhray. Aur jah dur
will-live."' And he-arose and father near went. And when far-off
rahṛāy-hōtāy dādā dekhrāy aur kibirāy aur dōṛāy-hōtāy ṣr garē-sē
he-was the-father saw and took-pity-on-him and ran and neck-on
chipṭī-gēray aur chūmā lirāy. Aur dādā-sē bētā-nē kahrāy-hōtāy,
falling-vent and kiss took. And the-father-to the-son-by it-was-said,
‘Bhog’wān-chē pāp karṛāō aur kachhū tōrā pāp karṛāō, aur aisā lāyak
‘God-of sin I-did and some thy sin I-did, and so worthy
nē-hū ab ki torā bētā rahṛāō mōy.’ Bāp
not-I-am now that thy son I-may-remain I.’ The-father
said his-own servants-to, ‘good clothes bring and put-on-him. Hand-on
mundi pahṛāwā aur pāw-mē pen‘hi; apan khatīb aur khusî-mē rah‘jan;
a-riting put and feet-on-shoes; we will-eat and pleasure-in shall-ive;
mīy kahrā-hōtāō, mōrā bētā mari gēray-hōtāy, ab nās-hūi
I saying-become, my son having-died gone-was, now alive-having-become gēray; wuh gami-gēray hōtāy, so mīl-gēray.’ Aur vē khusī huy-
seent; he lost-gone was, he has-been-found! And they marry having-gayrāy,
become-seent.

Baṛā bētā khēt-mē rahṛāy-hōtāy. Jab ghar-kanē huirāy-hōtāy tō gānā
The-elder son field-in was. When house-near he-came then singing
bajānā suṛ‘li-hāy. O-nē ap-nē nōkar-kō bulrāy, ‘ittā āō, rē, ap-nē
music he-heard. Him-by his-own servants was-called, ‘hither come, O, our-own
ghar-mē kīyā gānā bajānā hōwā-chhar?’ Us-nē kahrāy-hōtāy ki, ‘tōrā bhāi
house-in why singing music is-going-on?’ Him-by it-was-said that, ‘thy brother
tra-āchhar aur tōrā dādā khūb khawārāy piyārāy, ki jīte jindgi-mē
come-is and thy father much caused-to-eat caused-to-drink, that alive possession-in
mīl-gēray āy-ke.’ Aur wuh gussā hōy-gēray aur bhītār nahī
e-haas-been-found having-come.’ And he angry became and inside not
ghusrāy. Aur bāp bāhar irāy aur phir sam‘jharāy. Aur ap-nē
entered. And the-father outside came and again entreated. And his-own
dādā-sē kahrāy ki, ‘ham tōrī nōkarī bahut baras kar-rān aur tōrā
father-to he-said that, ‘I thy service many years have-done and thy
hukm hāmē-nē kab-hū nahī īṭ-rān aur ham-lan ēk mēṭhe-kā bachi coins
orders me-by ever not was-transpressed and me-to one goat-of young-one
takād nahī dihē ki khāy-pī-ke dōs mīl-ke rah‘rān;
even not thou-gavest that eating-and-drinking friends with might-remain;
aur tōrā bētā irāy, so sab sampat raḍi-hāji-mē ḍubāy-dihāy,
and thy son came, he all fortune adultery-in having-squandered-gave,
tū khusī-mē kīyā jāphat-kar‘rāy.’ O-nē kahrāy, ‘bētā, hameśā
thou pleasure-in to-do invitation-making’. Him-by it-was-said, ‘son, always
rahisā mōy sangā; aur jō mōrā āy so tōrā āy. Itnī man’sā
thou-liecast me with; and which mine is that thine is. So-much desire
rah'ri-hōṭi mōri ki chēn-kār'nā aur khusūmē rah'nā, ki
was mine that merry-should-be-made and happiness-in should-live, that
tōrā bhāi mari-gērā-hōtāy, phir āvīrāy-hōtāy; gumi-gērā-hōtā, sō
thy brother having-died-gone-was, again became-alive; lost-gone-was, then
mili-gērā-hōtā.'
has-been-found.'
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## Languages of the Dravidian Family

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<td>Kai</td>
<td>Kai</td>
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<td>Vai</td>
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<td>Anna (elder), tembi (younger)</td>
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<td>Masiq-k</td>
<td>115. Daughters.</td>
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<td>Kumārte-ku</td>
<td>Masiq-nte</td>
<td>117. To daughters.</td>
</tr>
<tr>
<td>Kumārte-la-daggiru-nuʃhi</td>
<td>Masiqtiān</td>
<td>118. From daughters.</td>
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<tr>
<td>Maʃchivādu</td>
<td>Jomānō bandagh-as</td>
<td>119. A good man.</td>
</tr>
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<td>Maʃchivāni</td>
<td>Jomānāŋgā bandagh-nā</td>
<td>120. Of a good man.</td>
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<td>Maʃchivāni-ki</td>
<td>Jomānāŋgā bandagh-ke</td>
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</tr>
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<td>Maʃchivāni-daggiru-nuʃhi</td>
<td>Jomānāŋgā bandaghān</td>
<td>122. From a good man.</td>
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<td>Iddāru maʃchivāru</td>
<td>Irā jomānō bandagh</td>
<td>123. Two good men.</td>
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<td>Jomānāŋgā bandaghātā</td>
<td>125. Of good men.</td>
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<td>Jomānāŋgā bandaghāte</td>
<td>126. To good men.</td>
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<td>Maʃchivāri-daggiru-nuʃhi</td>
<td>Jomānāŋgā bandaghātiān</td>
<td>127. From good men.</td>
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<td>Maʃchidī</td>
<td>Jomānō zaʃfa-as</td>
<td>128. A good woman.</td>
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<td>Cheʤda chinnavādu</td>
<td>Gundaō már-as</td>
<td>129. A bad boy.</td>
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<td>Maʃchi strīlu</td>
<td>Jomānāŋgā zaʃfaghāk</td>
<td>130. Good women.</td>
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<td>Cheʤda Ādapilla</td>
<td>Gundaō masiq-ns</td>
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<td>Jomān, sharr</td>
<td>132. Good.</td>
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<td>Dāni kaʃte maʃchidī</td>
<td>Jomāntir, shartir</td>
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<td>English</td>
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<td>Kurri (Belguum)</td>
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<td>134. Best</td>
<td>Avargalilum nalla</td>
<td>Ellā kiṭa ehala</td>
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<td>135. High</td>
<td>Uyarnda</td>
<td>Ecr</td>
</tr>
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<td>136. Higher</td>
<td>Avanukka uyarda</td>
<td>Kitā etr</td>
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<td>137. Highest</td>
<td>Avargalilum uyarda</td>
<td>Ellā kiṭa etr</td>
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<td>Oṇḍe kudri</td>
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<td>Oṇḍe paṭ-kudri</td>
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<td>140. Horses</td>
<td>Kudiregala</td>
<td>Kudryāṅg</td>
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<td>Peṭ kudryāṅg</td>
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<td>142. A bull</td>
<td>Māḍa</td>
<td>Oṇḍe māḍ</td>
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<td>143. A cow</td>
<td>Paśu</td>
<td>Oṇḍe ākḷ</td>
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<td>144. Bulls</td>
<td>Maḍugala</td>
<td>Maḍāṅg</td>
</tr>
<tr>
<td>145. Cows</td>
<td>Pasikkala</td>
<td>Aklāṅg</td>
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<tr>
<td>146. A dog</td>
<td>Nāy</td>
<td>Oṇḍe khavāḷ</td>
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<tr>
<td>147. A bitch</td>
<td>Peṇ nāy</td>
<td>Oṇḍe paṭ-khavāḷ</td>
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<td>148. Dogs</td>
<td>Nāygala</td>
<td>Khavāṅg</td>
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<td>149. Bitches</td>
<td>Peṇ nāygala</td>
<td>Paṭ khavāṅg</td>
</tr>
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<td>150. A he goat</td>
<td>Ora āḍu</td>
<td>Oṇḍe ḫōṭa</td>
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<td>151. A female goat</td>
<td>Ora peṇ āḍu</td>
<td>Oṇḍe paṭ-aḍa</td>
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<td>Āḍāṅg</td>
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<td>Oṇḍe yāḷi chigari</td>
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<td>154. A female deer</td>
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<td>155. Deer</td>
<td>Māṅ</td>
<td>Chigaryāṅg</td>
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<td>156. I am</td>
<td>Nāḍ irukkigē</td>
<td>Nā ḫagē</td>
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<td>157. Thou art</td>
<td>Ni irukkigē</td>
<td>Ni ḫagē</td>
</tr>
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<td>158. He is</td>
<td>Avaḍ irukkigē</td>
<td>Ava ḫagē</td>
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<td>159. We are</td>
<td>Nāṅgul irukkigēs</td>
<td>Nāga ḫagē</td>
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<tr>
<td>160. You are</td>
<td>Niṅgal irukkigēs</td>
<td>Nīṅga ḫagē</td>
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<th>Kurukh (Palana)</th>
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<td>Egavum nalladu</td>
<td>Ellakkü melu</td>
<td>Hurunfit bës</td>
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<td>Uyara</td>
<td>Ettaar</td>
<td>Mechhâ</td>
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<td>Hechehu ettema</td>
<td>Âdinti mechhâ</td>
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<td>Onda kudure</td>
<td>Onda gëhpë</td>
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<td>Onda hënu kudure</td>
<td>Onda ghuri</td>
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<td>Kudaregalu</td>
<td>Gëhpo guthë</td>
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<td>Ghuri guthë</td>
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<td>Onda saqdh</td>
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<td>Onda gëy</td>
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<td>Onda hehnu nayi</td>
<td>Onda kuji allâ</td>
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<td>Onda bokâ (bokrâ erë)</td>
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<td>Onda (burhi) erë</td>
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<td>Aджugalun or mëkegalun</td>
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<td>Bukr̥l</td>
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<td>Harnàn</td>
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<td>Harnù</td>
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<td>Anuṣṭi-mida maṃchidi</td>
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<td>Yotta</td>
<td>Burz</td>
<td>135. High.</td>
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<td>Anuṣṭi-mida yotta</td>
<td>Kullān burz</td>
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<td>Oka āḍa gurramu</td>
<td>Mādān’</td>
<td>139. A mare.</td>
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<td>Nariānāk</td>
<td>140. Horses.</td>
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<td>Mādānāck</td>
<td>141. Mares.</td>
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<td>Oka yeḍdu</td>
<td>Klāraś</td>
<td>142. A bull.</td>
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<td>Oka śvū</td>
<td>Daṭi</td>
<td>143. A cow.</td>
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<tr>
<td>Yeṭṭu</td>
<td>Klāraś</td>
<td>144. Bulls.</td>
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<td>Āvulu</td>
<td>Daṭiāk</td>
<td>145. Cows.</td>
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<td>Oka moga kūkka</td>
<td>Kuchāk</td>
<td>146. A dog.</td>
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<td>Mīnd</td>
<td>147. A biteh.</td>
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<td>Mīḍākāk</td>
<td>149. Bitches.</td>
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<td>Oka moga mēka</td>
<td>Mat</td>
<td>150. A be goat.</td>
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<td>Hēṭāk</td>
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<td>Jinika</td>
<td>Nar-āk</td>
<td>153. A male deer.</td>
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<td>Irri</td>
<td>Mādāk-āk</td>
<td>154. A female deer.</td>
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<tr>
<td>Nēnu unnānū</td>
<td>I arēṭ, or uṭ</td>
<td>156. I am.</td>
</tr>
<tr>
<td>Nīvu unnānū</td>
<td>Ni arēṇ, or uṇ</td>
<td>157. Thou art.</td>
</tr>
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<td>Vāḍu unnāḍu</td>
<td>O arē, or ē</td>
<td>158. He is.</td>
</tr>
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<td>Mānu unnāṇu</td>
<td>Nān arēṇ, or un</td>
<td>159. We are.</td>
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<td>Mitru unnāru</td>
<td>Nūm arēṛō</td>
<td>160. You are.</td>
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<tr>
<td>English</td>
<td>Tamil (Poona)</td>
<td>Korvi (Bodgam)</td>
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<tr>
<td>161. They are</td>
<td>Avarga irukkiranga</td>
<td>Avga igariga</td>
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<td>162. I was</td>
<td>Nâñ irundé</td>
<td>Nâ indé</td>
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<td>Nî irundâ</td>
<td>Nî indâ</td>
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<td>164. He was</td>
<td>Avâñ irundâ</td>
<td>Avâ indâ</td>
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<td>Nâga indô</td>
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<td>166. You were</td>
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<td>Nîga indâga</td>
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<td>167. They were</td>
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<td>Avga indâga</td>
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<td>168. Be</td>
<td>Ira</td>
<td>Åga</td>
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<tr>
<td>169. To be</td>
<td>Irukka</td>
<td>Ågark</td>
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| 170. Being | Irukkipa | Ågat | .....
| 171. Having been | Irundu | Ågi | Ågi |
| 172. I may be | Nâñ irukkalâm | Nâ ågaba | .....
| 173. I shall be | Nâñ iâppûga | Nâ ågare | Nâ iknè |
| 174. I should be | Nâñ irukka-vêpânù | Nâ ågerda | .....
| 175. Beat | Adî | Adî | Ďîj |
| 176. To beat | Adikka | Adikka | Ďrâd |
| 177. Beating | Adikkipa | Adî-kot* | Ďîdî |
| 178. Having beaten | Adîtta | Åçasa | Ďîj |
| 179. I beat | Nâng adikkipîg | Nâ adikêri | Nâ iджáki |
| 180. Thou bestest | Nî adikkipîy | Nî adikêni | Nî iджákä |
| 181. He beats | Avâñ adikkipîng | Ava adikêra | Ďû adîkæn |
| 182. We beat | Nângal adikkipiyom | Nâga adikêrô | Nâng iджákæn |
| 183. You beat | Nîngal adikkipirpgal | Nîga adikêri(ga) | Nîng iджákâng |
| 184. They beat | Avarga adikkipirargal | Avga adikêra(ga) | Äüng iджákâng |
| 185. I beat (Past Tense) | Nâñ adîttê | Nâ adiçe | Nâ iñnô |
| 186. Thou bestest (Past Tense) | Nî adîttê | Nî adasê | Nî iñnê |
| 187. He beat (Past Tense) | Avâñ adîttê | Ava adasê | Äûn iñnû |

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<th>Kannada (Belgana)</th>
<th>Kurukkā (Talaman)</th>
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<td>Avar āgumna</td>
<td>Avaru iddāru</td>
<td>Ār ra'nar</td>
</tr>
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<td>Nānu iddeon</td>
<td>En ra'achkan</td>
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<td>Āguvatu or iruvatu</td>
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<tr>
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<td>Āgutta</td>
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<td>Sâhâmû, uhuwu, kosta</td>
<td>Jim</td>
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<td>Sâhâppâkegû</td>
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<td>Òr jiîyîc</td>
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<td>Ámu sâhànàmu</td>
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<td>(Nannà jîtûn)</td>
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<td>(Immâ jîli)</td>
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<td>Ëtuîju uhâ-mânêgîjû</td>
<td>(Òr jîtûr)</td>
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<td>Telegu</td>
<td>Basilii (Kula)</td>
<td>English</td>
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<tr>
<td>Vāru unnāru, avi unnāvi</td>
<td>Ofk arē</td>
<td>161. They are.</td>
</tr>
<tr>
<td>Nēnu uṇṭini</td>
<td>Ī asuṭ</td>
<td>162. I was.</td>
</tr>
<tr>
<td>Nīvu uṇṭivi</td>
<td>Nī assus</td>
<td>163. Thou wast.</td>
</tr>
<tr>
<td>Vājā uṇṭēnu</td>
<td>Ī as</td>
<td>164. He was.</td>
</tr>
<tr>
<td>Mēnu uṇṭini</td>
<td>Nān assan</td>
<td>165. We were.</td>
</tr>
<tr>
<td>Mīru uṇṭiri</td>
<td>Nūn assun</td>
<td>166. You were.</td>
</tr>
<tr>
<td>Vāru uṇṭēri, or uṇṭēnu</td>
<td>Ofk assur</td>
<td>167. They were.</td>
</tr>
<tr>
<td>Uṇḍu</td>
<td>Marak</td>
<td>168. Be.</td>
</tr>
<tr>
<td>Uṇḍaṭa</td>
<td>Māntāg</td>
<td>169. To be.</td>
</tr>
<tr>
<td>Uṇṭu</td>
<td>Marisa-ṭ</td>
<td>170. Being.</td>
</tr>
<tr>
<td>Uṇḍi</td>
<td>Marōk</td>
<td>171. Having been.</td>
</tr>
<tr>
<td>Nēnu uṇḍavāleṣamu</td>
<td>I marēv</td>
<td>172. I may be.</td>
</tr>
<tr>
<td>Nēnu uṇṭānu</td>
<td>I marēṭ</td>
<td>173. I shall be.</td>
</tr>
<tr>
<td>Nēnu uṇḍā-valenn</td>
<td>I māṣuṭa</td>
<td>174. I should be.</td>
</tr>
<tr>
<td>Kōṭṭu</td>
<td>Khalīṣh</td>
<td>175. Beat.</td>
</tr>
<tr>
<td>Kōṭṭuṭa</td>
<td>Khalīnga</td>
<td>176. To beat.</td>
</tr>
<tr>
<td>Kōṭṭuṭu</td>
<td>Khalisa-ṭ</td>
<td>177. Beating.</td>
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<tr>
<td>Kōṭṭi</td>
<td></td>
<td>178. Having beaten.</td>
</tr>
<tr>
<td>Nēnu koṭṭuṭānu</td>
<td>I khaliṣva</td>
<td>179. I beat.</td>
</tr>
<tr>
<td>Nīvu koṭṭuṭāvu</td>
<td>Nī khalasa</td>
<td>180. Thou bestest.</td>
</tr>
<tr>
<td>Vājā koṭṭuṭāḍa</td>
<td>Ī khalék</td>
<td>181. He bests.</td>
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<td>Mēnu koṭṭuṭāmn</td>
<td>Nān khalēsna</td>
<td>182. We best.</td>
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<td>Mīru koṭṭuṭāru</td>
<td>Nūm khalēnra</td>
<td>183. You beat.</td>
</tr>
<tr>
<td>Vāru koṭṭuṭāru</td>
<td>Ofk khalēra</td>
<td>184. They beat.</td>
</tr>
<tr>
<td>Nēnu koṭṭiṃānu, or koṭṭiṭiini</td>
<td>I khalukṣ</td>
<td>185. I beat (Past Tense).</td>
</tr>
<tr>
<td>Nīvu koṭṭiṃāvu, or koṭṭṭiḷiīvī</td>
<td>Nī khalkuṣ</td>
<td>186. Thou bestest (Past Tense).</td>
</tr>
<tr>
<td>Vājā koṭṭiṃāḍa, or koṭṭēnu</td>
<td>Ī khalāk</td>
<td>187. He beat (Past Tense).</td>
</tr>
<tr>
<td>English</td>
<td>Tamil (Pooma)</td>
<td>Kordova (Belgium)</td>
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<td>---------</td>
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<td>------------------</td>
</tr>
<tr>
<td>188. We beat (Past Tense)</td>
<td>Nāga adittam</td>
<td>Nāga adāsō</td>
</tr>
<tr>
<td>189. You beat (Past Tense)</td>
<td>Nīrgal adittirgal</td>
<td>Nīrga adasāga</td>
</tr>
<tr>
<td>190. They beat (Past Tense)</td>
<td>Avargal adittārgal</td>
<td>Avara adasāga</td>
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<tr>
<td>191. I am beating</td>
<td>Nāg adittu-kopāvukkīpīga</td>
<td>Nā adjisākoḍ igare</td>
</tr>
<tr>
<td>192. I was beating</td>
<td>Nāg adittu-kopā-irundēn</td>
<td>Nā adjisākoḍ indē</td>
</tr>
<tr>
<td>193. I had beaten</td>
<td>Nāg adittu irundē</td>
<td>Nā adjisindī</td>
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<tr>
<td>194. I may beat</td>
<td>Nāg adikkalām</td>
<td>Nā adība</td>
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<tr>
<td>195. I shall beat</td>
<td>Nāg adippē</td>
<td>Nā adikri</td>
</tr>
<tr>
<td>196. Thou wilt beat</td>
<td>Ni adippē</td>
<td>Ni adikri</td>
</tr>
<tr>
<td>197. He will beat</td>
<td>Ava adippē</td>
<td>Āva adikri</td>
</tr>
<tr>
<td>198. We shall beat</td>
<td>Nāngal adippēm</td>
<td>Nāga adikri</td>
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<td>199. You will beat</td>
<td>Nīngal adippīrgal</td>
<td>Nīga adikriṅga</td>
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<tr>
<td>200. They will beat</td>
<td>Avargal adippārgal</td>
<td>Avarga adikriṅga</td>
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<td>201. I should beat</td>
<td>Nāu adikkha-vēṇām</td>
<td>Nā adikriṅda</td>
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<td>202. I am beaten</td>
<td>Adikkappaduggēn</td>
<td>Nā adapis-kopā igare</td>
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<tr>
<td>203. I was beaten</td>
<td>Adikkappattēn</td>
<td>Nā adapis-kopā indē</td>
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<tr>
<td>204. I shall be beaten</td>
<td>Adikkappudvēn</td>
<td>Nā adapisangärē</td>
</tr>
<tr>
<td>205. I go</td>
<td>Nāu poqīnē</td>
<td>Nā hōgarē</td>
</tr>
<tr>
<td>206. Thou goest</td>
<td>Ni poqīnē</td>
<td>Ni hōgarē</td>
</tr>
<tr>
<td>207. He goest</td>
<td>Ava poqīnē</td>
<td>Āva hōgarē</td>
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<tr>
<td>208. We go</td>
<td>Nāngal poqītēm</td>
<td>Nāga hōgarē</td>
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<td>209. You go</td>
<td>Nīngal poqīrīngal</td>
<td>Nīnga hōgarē(ɡa)</td>
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<tr>
<td>210. They go</td>
<td>Avargal poqīraṅgal</td>
<td>Avarga hōgarē(ɡa)</td>
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<td>11. I went</td>
<td>Nāu poqēnē</td>
<td>Nā hōnē</td>
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<tr>
<td>212. Thou wentest</td>
<td>Ni poqē</td>
<td>Nī hōnā</td>
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<tr>
<td>213. He went</td>
<td>Ava poqānē</td>
<td>Ān hōnē</td>
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<tr>
<td>214. We went</td>
<td>Nāngal poqēmē</td>
<td>Nāga hōnē</td>
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<td>Mallo.</td>
<td>Kuf (Khoumala).</td>
<td>Gōpī (Mandala).</td>
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<tr>
<td>Näm bajket, em bajtem</td>
<td>Ānu uhā-(mā)sāmu</td>
<td>(Mammāt jītōm)</td>
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<td>Iru uhā-māēru</td>
<td>(Immāt jītīr)</td>
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<td>Khāru uhā-māēru</td>
<td>(Ork jītīrīk)</td>
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<td>Nannā jīyātōnā</td>
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<td>(Or jīyāmūr)</td>
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<td>(Mammāt jīyākōm)</td>
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<td>(Immāt jīyākīt)</td>
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<td>(Ork jīyāmūrk)</td>
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<td>Nannā jīsē handākā</td>
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<td>En ektu</td>
<td>Ānu sāē</td>
<td>Nannā handātōnā</td>
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<td>Iru sāēj</td>
<td>Immā handātōnī</td>
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<tr>
<td>Āh ektih</td>
<td>Khākū sānāēju</td>
<td>Or handātōr</td>
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<tr>
<td>Nām ekt, em ektim</td>
<td>Ānu sānāμu</td>
<td>(Mammāt handātōram)</td>
</tr>
<tr>
<td>Nim ektser</td>
<td>Iru sāju, (or sānūru)</td>
<td>(Immāt handātōrit)</td>
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<tr>
<td>Āwer ektser</td>
<td>Khāru sānūru</td>
<td>(Ork handātōrīk)</td>
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<tr>
<td>En ektun</td>
<td>Ānu sāsē</td>
<td>Nannā hattān</td>
</tr>
<tr>
<td>Nin ektu</td>
<td>Inu sāsē</td>
<td>Immā hattī</td>
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<tr>
<td>Ah ektayh</td>
<td>Khākū sāsējju</td>
<td>Or hattur</td>
</tr>
<tr>
<td>Nām ektet, em ektem</td>
<td>Ānu sāsēmu</td>
<td>(Mammāt hattōm)</td>
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<tr>
<td>Telagu.</td>
<td>Brahili (Kalah).</td>
<td>English.</td>
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</tr>
<tr>
<td>Mênu koṭṭināmu, or koṭṭitimi.</td>
<td>Nan khalkun</td>
<td>188. We beat (Past Tense).</td>
</tr>
<tr>
<td>Mîru koṭṭināru, or koṭṭitiri</td>
<td>Num khalkurē</td>
<td>189. You beat (Past Tense).</td>
</tr>
<tr>
<td>Vāru koṭṭināru, or koṭṭiri</td>
<td>Ōfik khalkur</td>
<td>190. They beat (Past Tense).</td>
</tr>
<tr>
<td>Nēnu koṭṭutunūnunu</td>
<td>Î khalliṅ-ṭi uto</td>
<td>191. I am beating.</td>
</tr>
<tr>
<td>Nōnu koṭṭutā uṣṭini</td>
<td>Î khalliṅ-ṭi asaṭ</td>
<td>192. I was beating.</td>
</tr>
<tr>
<td>Nēnu koṭṭi uṣṭini</td>
<td>Î khalkasūt</td>
<td>193. I had beaten.</td>
</tr>
<tr>
<td>Nēnu koṭṭavasatunun</td>
<td>Î khalev</td>
<td>194. I may beat.</td>
</tr>
<tr>
<td>Nēnu koṭṭutānu</td>
<td>Î haleṭ</td>
<td>195. I shall beat.</td>
</tr>
<tr>
<td>Nivu koṭṭutānu</td>
<td>Ni khalōs</td>
<td>196. Thou wilt beat.</td>
</tr>
<tr>
<td>Vādū koṭṭutādu</td>
<td>Ō khalec</td>
<td>197. He will beat.</td>
</tr>
<tr>
<td>Mēnu koṭṭutānu</td>
<td>Nan khalōn</td>
<td>198. We shall beat.</td>
</tr>
<tr>
<td>Mîru koṭṭutāru</td>
<td>Num khalōre</td>
<td>199. You will beat.</td>
</tr>
<tr>
<td>Vāru koṭṭutāru</td>
<td>Ōfik khalōc</td>
<td>200. They will beat.</td>
</tr>
<tr>
<td>Nēnu koṭṭa-valasinadi</td>
<td>Î khalkuṭa</td>
<td>201. I should beat.</td>
</tr>
<tr>
<td>Nēnu koṭṭa-baṣṭutunu</td>
<td>Î khalliṅgiva</td>
<td>202. I am beaten.</td>
</tr>
<tr>
<td>Nēnu koṭṭa-baṣṭināru</td>
<td>Î khalliṅgāṭ</td>
<td>203. I was beaten.</td>
</tr>
<tr>
<td>Nēnu koṭṭa-baṣṭunānu</td>
<td>Î khalliṅgoj</td>
<td>204. I shall be beaten.</td>
</tr>
<tr>
<td>Nēnu pōtānu</td>
<td>Î kāva</td>
<td>205. I go.</td>
</tr>
<tr>
<td>Nivu pōtāva</td>
<td>Ni kāsa</td>
<td>206. Thou goest.</td>
</tr>
<tr>
<td>Vādū pōtādu</td>
<td>Ō khek</td>
<td>207. He goes.</td>
</tr>
<tr>
<td>Mēnu pōtāmu</td>
<td>Nan kāna</td>
<td>208. We go.</td>
</tr>
<tr>
<td>Mîru pōtāru</td>
<td>Num kārē</td>
<td>209. You go.</td>
</tr>
<tr>
<td>Vāru pōtāru</td>
<td>Ōfik kāra</td>
<td>210. They go.</td>
</tr>
<tr>
<td>Nēnu pōyinaṇu, or pōtimi</td>
<td>Î hinat</td>
<td>211. I went.</td>
</tr>
<tr>
<td>Nivu pōyinaṇu or pōtlīv</td>
<td>Ni hinās</td>
<td>212. Thou wentest.</td>
</tr>
<tr>
<td>Vādū pōyinaṇu, or pōyenun</td>
<td>Ō hinā</td>
<td>213. He went.</td>
</tr>
<tr>
<td>Mēnu pōyinaṇu, or pōtimi</td>
<td>Nan hinān</td>
<td>214. We went.</td>
</tr>
<tr>
<td>English</td>
<td>Tamil (Poona)</td>
<td>Kori (Bolgatam)</td>
</tr>
<tr>
<td>------------------------------------------------------------------------</td>
<td>------------------------</td>
<td>-----------------</td>
</tr>
<tr>
<td><strong>215. You went</strong></td>
<td>Nīṅgēl poṭṭṟgal</td>
<td>Nīga hōnā(ɡa)</td>
</tr>
<tr>
<td><strong>216. They went</strong></td>
<td>Āvaṟgal poṭṭṟgal</td>
<td>Āvga hōnā(ɡa)</td>
</tr>
<tr>
<td><strong>217. Go</strong></td>
<td>Po</td>
<td>Ho</td>
</tr>
<tr>
<td><strong>218. Going</strong></td>
<td>Pōgiya</td>
<td>Hōgāno</td>
</tr>
<tr>
<td><strong>219. Come</strong></td>
<td>Pōgaṭu</td>
<td>Hōna</td>
</tr>
<tr>
<td><strong>220. What is your name?</strong></td>
<td>Ngēr peyar enge?</td>
<td>Nīm pēr yānda?</td>
</tr>
<tr>
<td><strong>221. How old is this horse?</strong></td>
<td>Indā kudirekkku vaynd-</td>
<td>Ī kudirōkk edau</td>
</tr>
<tr>
<td><strong>222. How far is it from here to Kashmir?</strong></td>
<td>ekkai kavālla dūrān?</td>
<td>dūna dūnānādē</td>
</tr>
<tr>
<td><strong>223. How many sons are there in your father's house?</strong></td>
<td>Ngēr peyar enge?</td>
<td>Nīm pēr yānda?</td>
</tr>
<tr>
<td><strong>224. I have walked a long way to-day</strong></td>
<td>Ippa ṅeppappāṟ vaṭṭānai</td>
<td>Nīm pēr yānda?</td>
</tr>
<tr>
<td><strong>225. The son of my uncle is married to his sister.</strong></td>
<td>Nīm pēr yānda?</td>
<td>Nīnād per mōḍa?</td>
</tr>
<tr>
<td><strong>226. In the house is the bride of the white horse.</strong></td>
<td>Nīm pēr yānda?</td>
<td>Nīnād per mōḍa?</td>
</tr>
<tr>
<td><strong>227. I have beaten my son with many stripes.</strong></td>
<td>Nīm pēr yānda?</td>
<td>Nīnād per mōḍa?</td>
</tr>
<tr>
<td><strong>228. Who are the king's children?</strong></td>
<td>Nīm pēr yānda?</td>
<td>Nīnād per mōḍa?</td>
</tr>
<tr>
<td><strong>229. I am sitting on the hill under that tree.</strong></td>
<td>Nīm pēr yānda?</td>
<td>Nīnād per mōḍa?</td>
</tr>
<tr>
<td><strong>230. He is sitting on the horse over there</strong></td>
<td>Nīm pēr yānda?</td>
<td>Nīnād per mōḍa?</td>
</tr>
<tr>
<td><strong>231. My brother is taller than his sister.</strong></td>
<td>Nīm pēr yānda?</td>
<td>Nīnād per mōḍa?</td>
</tr>
<tr>
<td><strong>232. The price of that is two rupees and a half.</strong></td>
<td>Nīm pēr yānda?</td>
<td>Nīnād per mōḍa?</td>
</tr>
<tr>
<td><strong>233. Give this rupee to him</strong></td>
<td>Nīm pēr yānda?</td>
<td>Nīnād per mōḍa?</td>
</tr>
<tr>
<td><strong>234. Can I take these rupees from him?</strong></td>
<td>Nīm pēr yānda?</td>
<td>Nīnād per mōḍa?</td>
</tr>
<tr>
<td><strong>235. Take these rupees from him</strong></td>
<td>Nīm pēr yānda?</td>
<td>Nīnād per mōḍa?</td>
</tr>
<tr>
<td><strong>236. Beat him well and bind him with ropes.</strong></td>
<td>Nīm pēr yānda?</td>
<td>Nīnād per mōḍa?</td>
</tr>
<tr>
<td><strong>237. Draw water from the well.</strong></td>
<td>Nīm pēr yānda?</td>
<td>Nīnād per mōḍa?</td>
</tr>
<tr>
<td><strong>238. Walk before me</strong></td>
<td>Nīm pēr yānda?</td>
<td>Nīnād per mōḍa?</td>
</tr>
<tr>
<td><strong>239. What is your name?</strong></td>
<td>Nīm pēr yānda?</td>
<td>Nīnād per mōḍa?</td>
</tr>
<tr>
<td><strong>240. From whom did you buy that?</strong></td>
<td>Nīm pēr yānda?</td>
<td>Nīnād per mōḍa?</td>
</tr>
<tr>
<td><strong>241. From a shopkeeper of the village</strong></td>
<td>Nīm pēr yānda?</td>
<td>Nīnād per mōḍa?</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Marathi</th>
<th>Kanarese (Belgama)</th>
<th>Konkani (Palmar)</th>
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<tbody>
<tr>
<td>Nitha</td>
<td>Payi</td>
<td>Niva</td>
</tr>
<tr>
<td>Avar</td>
<td>Payi</td>
<td>Avaru</td>
</tr>
<tr>
<td>Po</td>
<td>Hoga</td>
<td></td>
</tr>
<tr>
<td>Fuggana</td>
<td>Hogotata</td>
<td></td>
</tr>
<tr>
<td>Payi</td>
<td>Hod</td>
<td></td>
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<tr>
<td>Nire pér</td>
<td>Yendu?</td>
<td>Nimma</td>
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<tr>
<td>I kudirrka</td>
<td>Etra</td>
<td>Vayass-kri?</td>
</tr>
<tr>
<td>Ividēnisa Kamshirlikken</td>
<td>Etra</td>
<td>Duram?</td>
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<td>Ninge sībhalringī</td>
<td>Vittil</td>
<td>Yeśkē</td>
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<td>Ōn</td>
<td>Inna</td>
<td>Adhikam</td>
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<td>Erego</td>
<td>Ammamānga</td>
<td>Maqago</td>
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<td>Jiniye</td>
<td>Adinge</td>
<td>Purattā</td>
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<tr>
<td>Ōn</td>
<td>Awan</td>
<td>Magane</td>
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<td>Komeing</td>
<td>Muggali</td>
<td>Adumāda</td>
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<td>Ā marahīn</td>
<td>Chhaṇattī</td>
<td>Awan</td>
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<td>Awanu</td>
<td>Sabodaran</td>
<td>Awanu</td>
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<td>Adinge</td>
<td>Wila</td>
<td>Naqrāra</td>
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<td>Enge</td>
<td>Sechhān</td>
<td>Ā</td>
</tr>
<tr>
<td>Uruppiyga</td>
<td>Avanu</td>
<td>Kodkak</td>
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<td>Ā</td>
<td>Uruppiyaga</td>
<td>Eru</td>
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<td>Awanu</td>
<td>Nalrāncȧm</td>
<td>Sechhān</td>
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<td>Kiyagq-</td>
<td>Ni</td>
<td>Jamūn</td>
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<td>Enge</td>
<td>Munhol</td>
<td>Nadakka</td>
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<td>Ninge</td>
<td>Phabul</td>
<td>Varumnnūn</td>
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<td>Adivo</td>
<td>Ni</td>
<td>Arundo</td>
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<td>Gramattī</td>
<td>Orove</td>
<td>Vīdīga-kārānī-nimm</td>
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<table>
<thead>
<tr>
<th>Malto</th>
<th>Kui (Khondnale)</th>
<th>Gępēl (Mandila)</th>
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<tbody>
<tr>
<td>Nim ekker</td>
<td>Iru sāsēru</td>
<td>(Immaṭ hartir)</td>
</tr>
<tr>
<td>Āwer ekyar</td>
<td>Ēbāru sāsēru</td>
<td>(Ŏrk hatturk)</td>
</tr>
<tr>
<td>Kāla</td>
<td>Sālmu</td>
<td>Han</td>
</tr>
<tr>
<td>Ṭkēthā</td>
<td>Ṣānāri</td>
<td>Ḥafīj</td>
</tr>
<tr>
<td>Ṭk qachra, or ekyah</td>
<td>Sājā-mānāri</td>
<td>Ḥattur</td>
</tr>
<tr>
<td>Nīng namīṭh indralh?</td>
<td>Mi pāda ināri?</td>
<td>Nīvā batti parol ānd?</td>
</tr>
<tr>
<td>ḫ goroṭh ña cipseṭh?</td>
<td>Iri gōrā ṣe ḫasīrtāri?</td>
<td>Id kōpā bachhālō barsātā ānd?</td>
</tr>
<tr>
<td>ḫunte ḫaṣhmiṭh ṣa ḫōdīṭh?</td>
<td>ḫmbā-tākh Kaṭāmīr-tōgī ṣe ḫur ṣanā?</td>
<td>ḫgāhāra Kaṭāmīr bakhcōr lakk mandāl ṣe</td>
</tr>
<tr>
<td>Nīn abbo ādāno ṣa jen māqer dōkhe?</td>
<td>Nī ābhār-to ṣe mīkā ṣānī ṣanā?</td>
<td>Nīvōr dādānā rōtē bakhcōr mark mandānur ṣe</td>
</tr>
<tr>
<td>Ine ṣa gāṛhi geche paaruk gōtēn</td>
<td>ḫnūa mēyī ṣa ṣārē ṣểjā-nīf</td>
<td>ḫṇēd nōnā vālłe lakk ṭāktōn</td>
</tr>
<tr>
<td>ḫāgī ḫādā tāngḍeḥ ahīkī bāyīn maṭchān.</td>
<td>ḫnūa mēyī ṣa ṣārē ṣểjā-nīf</td>
<td>ḫnōv ḫākānōr mārrīnā mārrī ṣa nēlānā saṭē ṣāt. ḫōtē pānḍī ṭōrē ḫgūr mānḍāl.</td>
</tr>
<tr>
<td>Ādāno jīnprō ḫoroṭi pālānqēn bēhābhā.</td>
<td>ḫnkālī ṣeṣhārī jīnī ṣēḥālāī ṣānā.</td>
<td>ḫgūr ḫnūa mūzhōl pārō irāq.</td>
</tr>
<tr>
<td>ḫāṭhī qōqēnō pālātqen ḫōdā.</td>
<td>ḫnūa mēyī ṣa ṣārē ṣểjā-nīf</td>
<td>ḫnānā ćiūn mārrīn vālłe mār ṭītān.</td>
</tr>
<tr>
<td>ḫāṭhī tāngḍēḥ ḫāṭhī tāng- bāyīn ṭēnēhē.</td>
<td>Ṽo Ṽeṣhō ḫēnājī ṭō Ṽōpā-mānāṣī.</td>
<td>ḫrō Ṽo Ṽēr Ṽōpā Ṽōpā Ṽōjōr mō.</td>
</tr>
<tr>
<td>ḫāṭhī ḫāmēth ṧārī ṭākāh.</td>
<td>Ṽo mālānū-lājī ḫēnājī ṽo Ṽōrā Ṽūtī Ṽākōs-mānāṣī.</td>
<td>ḫnōc Ṽālī ēnā selātāl ḫātāgh mānḍān.</td>
</tr>
<tr>
<td>ḫōg ḫabbātā ṭ jōnk ādāno ṭōhēn.</td>
<td>Ṽānā Ṽānā Ṽāgu-hāhā- ṭākā ṽī Ṽēngā-gālaṣājī.</td>
<td>ḫnānā mēy ṽaṛpā ṽēn ṽō ṽā ṽānā ṽānā ṽānā ṽānā ṽānā ṽānā ṽānā ṽānā.</td>
</tr>
<tr>
<td>ḫāṭhī ḫāmēth ṧārī ṭākāh.</td>
<td>Ṽānā Ṽānā Ṽāgu-hāhā- ṭākā ṽī Ṽēngā-gālaṣājī.</td>
<td>ḫnōc Ṽālī ēnā selātāl ḫātāgh mānḍān.</td>
</tr>
<tr>
<td>ḫāṭhī ḫāmēth ṧārī ṭākāh.</td>
<td>Ṽānā Ṽānā Ṽāgu-hāhā- ṭākā ṽī Ṽēngā-gālaṣājī.</td>
<td>ḫnānā mēy ṽaṛpā ṽēn ṽō ṽā ṽānā ṽānā ṽānā ṽānā ṽānā ṽānā ṽānā ṽānā.</td>
</tr>
<tr>
<td>ḫāṭhī ḫāmēth ṧārī ṭākāh.</td>
<td>Ṽānā Ṽānā Ṽāgu-hāhā- ṭākā ṽī Ṽēngā-gālaṣājī.</td>
<td>ḫnōc Ṽālī ēnā selātāl ḫātāgh mānḍān.</td>
</tr>
<tr>
<td>ḫāṭhī ḫāmēth ṧārī ṭākāh.</td>
<td>Ṽānā Ṽānā Ṽāgu-hāhā- ṭākā ṽī Ṽēngā-gālaṣājī.</td>
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</tr>
<tr>
<td>ḫāṭhī ḫāmēth ṧārī ṭākāh.</td>
<td>Ṽānā Ṽānā Ṽāgu-hāhā- ṭākā ṽī Ṽēngā-gālaṣājī.</td>
<td>ḫnōc Ṽālī ēnā selātāl ḫātāgh mānḍān.</td>
</tr>
<tr>
<td>Telugu</td>
<td>Brahui (Kalat)</td>
<td>English</td>
</tr>
<tr>
<td>----------------------------</td>
<td>----------------</td>
<td>---------</td>
</tr>
<tr>
<td>Mira poyinâru, or pôtiri</td>
<td>Num hinârê</td>
<td>215. You went.</td>
</tr>
<tr>
<td>Vâra poyinâru, or pôtiri</td>
<td>Ëk hinâr</td>
<td>216. They went.</td>
</tr>
<tr>
<td>Po</td>
<td>Hin, hin-ak</td>
<td>217. Go.</td>
</tr>
<tr>
<td>Potu</td>
<td>Hinaa-âş</td>
<td>218. Going.</td>
</tr>
<tr>
<td>Poyins</td>
<td>Hinok</td>
<td>219. Gone.</td>
</tr>
<tr>
<td>Mt prèsâni ?</td>
<td>Nâ pin der ë P</td>
<td>220. What is your name?</td>
</tr>
<tr>
<td>Ë gurramu yesta vaisu ?</td>
<td>Dâ hulli ñ sâl ë P</td>
<td>221. How old is this horse?</td>
</tr>
<tr>
<td>Ikkañjiki Kâsnirâdânamu yesta dârumu ?</td>
<td>Kashmir dâkâ akkha murr-ë ?</td>
<td>222. How far is it from here to Kashmir?</td>
</tr>
<tr>
<td>Mt taçprik iplâ yondar kunâlû ?</td>
<td>Nâ bâvah-nâ urâ-ñi aś mär ô ?</td>
<td>223. How many sons are there in your father’s house?</td>
</tr>
<tr>
<td>Nênu îppûti dinamâ bahu dârumu nañjichi váhchhi-mânû.</td>
<td>Ë ñô bhallâ pand-âñs karo-nû.</td>
<td>224. I have walked a long way to-day.</td>
</tr>
<tr>
<td>Iplô a tella gurramu-yokka jînuunnadî.</td>
<td>Phûnû hull-nâ sôn urâ-ñi ô</td>
<td>226. In the house is the saddle of the white horse.</td>
</tr>
<tr>
<td>Dâni benu-nûdî jînu kañjû</td>
<td>Zën kata.</td>
<td>227. Put the saddle upon his back.</td>
</tr>
<tr>
<td>Nênu vânî kojuka-un ñâllâ koñjû-unnûnû.</td>
<td>I ë-nû mär-ø bhâv lañt khal-kunû.</td>
<td>228. I have beaten his son with many stripes.</td>
</tr>
<tr>
<td>Vôdû a koñjû-pai-nûdî avu-lînu mûpâtunnadû.</td>
<td>È mûlê masahunû kàgunû khlavâlik.</td>
<td>229. He is grazing cattle on the top of the hill.</td>
</tr>
<tr>
<td>Vôdû a ñeñjû-kinâda gurrama-nûdî kàrnastunnâñju.</td>
<td>Hamû darakhshanû kàrugàn ë hullahî soñirë.</td>
<td>230. He is sitting on a horse under that tree.</td>
</tr>
<tr>
<td>Vânî tammutû vânî akka-koñjû yêñjû-y-unnûnû.</td>
<td>È-nû ilûn îpûn-ta burs-ë.</td>
<td>231. His brother is taller than his sister.</td>
</tr>
<tr>
<td>Dâni vela reñjunnara rûpâyî.</td>
<td>Ham-ø ginâ-nû bhû do-nâm rûpâñ ô.</td>
<td>232. The price of that is two ruppes and a half.</td>
</tr>
<tr>
<td>I rûpâyî atanikkâ inmû</td>
<td>Dà rûpâñ-ô ñô ñe-be.</td>
<td>234. Give this ruppes to him.</td>
</tr>
<tr>
<td>A rûpâyûli atani daggiri-nûchhi ñeñjûkôñjû.</td>
<td>È rûpâñ-ê ñûn halîñ.</td>
<td>235. Take those ruppes from him.</td>
</tr>
<tr>
<td>Bigû koñjû atani ñañjû-tô koñjûmû.</td>
<td>Òdô sañjût khalît ë rûs-ñi tafa.</td>
<td>236. Beat him well and bind him with ropes.</td>
</tr>
<tr>
<td>Nà muñña-nañjûmû.</td>
<td>Kânû mûn-ñi ñañ rûmak</td>
<td>238. Walk before me.</td>
</tr>
<tr>
<td>Yavari pillawûdû ni venuka vástunnadû ?</td>
<td>Dà dinû mär ô ki nà rand-ñi ñakû ?</td>
<td>239. Whose boy comes behind you?</td>
</tr>
<tr>
<td>Ali yavari daggiri-nûchhi koñjûri ?</td>
<td>Nî dàñkû dûn-ën halûkû ?</td>
<td>240. From whom did you buy that?</td>
</tr>
<tr>
<td>I ñiñs vartakûni daggiri-</td>
<td>Shahr-nû bakhâlashan</td>
<td>241. From a shopkeeper of the village.</td>
</tr>
</tbody>
</table>
| nûchhi.